

SUMMARY OF PROCEEDINGS

ELEVENTH ANNUAL CONFERENCE

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

(SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY)

FORT WORTH, TEXAS

JUNE 19-21, 1957

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RETIRING OFFICERS

President - Miss Helen B. Urich
Vice-President - Mr. Calvin H. Schmitt
Treasurer - Mr. Harold B. Prince
Exec. Secretary - Miss Alice M. Dagan

ATLA EXECUTIVE COMMITTEE FOR 1957-58

OFFICERS:

President - Mr. Calvin H. Schmitt McCormick Theological Seminary 2330 North Halsted St. Chicago 14, Ill.	Treasurer - Mr. Harold B. Prince Columbia Theological Sem- inary Decatur, Ga.
Vice-Pres. - Mr. Decherd Turner, Jr. Perkins School of Theology S.M.U. Dallas 5, Texas	Exec. Secy. - Miss Alice M. Dagan Chicago Lutheran Theolog- ical Seminary 1670 South 11th Ave. Maywood, Ill.

MEMBERS-AT-LARGE:

1955-58 Mrs. Pamela Quiers Northwestern Lutheran Theo- logical Seminary 116 East 22nd St. Minneapolis 4, Minn.	1956-59 Mr. Roscoe M. Pierson The College of the Bible Lexington, Ky.
1956-59 Miss Margaret J. Hort Lutheran Theological Seminary 7301 Germantown Ave. Philadelphia 19, Pa.	1957-60 Mr. John B. McTaggart Berkeley Baptist Divinity School 2606 Dwight Way Berkeley 4, Calif.
	1957-60 Dr. Niels H. Sonne General Theological Seminary Chelsea Square New York 11, N. Y.

OTHERS:

Past President - Miss Helen B. Urich
Yale Divinity School
409 Prospect St.
New Haven, Conn.

AATS Representative - Dr. Carl C. Rasmussen
Lutheran Theological Seminary
Gettysburg, Pa.

WEDNESDAY, JUNE 19, 10 A. M. (President Helen B. Uhrich, presiding)

WORSHIP

Chapel meditations, led by Dr. Connolly Gamble each morning, were: "Our Personal Calling: to be Christians"; "Our Corporate Calling: to be Churchmen"; "Our Vocational Calling: to be Servants of Christ".

THE COMMUNITY OF LEARNING
(Presidential Address)

Helen B. Uhrich

In The Purpose of the Church and its Ministry (New York, Harper, 1956), the first volume published by The Study of Theological Education, librarians are referred to as "those most catholic of teachers, the competent librarians" (p. 13). In the final volume, The Advancement of Theological Education (New York, Harper, 1957), the role of librarians in theological schools and the relationship of librarians to the teaching and learning process are assessed and described in more detail, with the conclusion that while this role in the school remains in part a silent one, it is not passive when rightly conceived. "The librarian," we read, "can be indispensable in creating the intellectual atmosphere in which minds grow" (p. 133).

While I would not deny that these statements have been taken out of their context and are quoted without their qualifying footnote, nevertheless these adjectives are based on personal observations drawn from the data, insights and ideas gained as a result of visits to more than ninety theological seminaries; interviews; consultation of school publications and other information supplied by member schools of A.A.T.S. and other non-member institutions.

It is a compliment to our profession that we have been accepted so completely and naturally as teachers and that we share so centrally in the responsibility of theological education. The distinction between the librarian and those who teach has not been defined too sharply, nor should it be. There may be a distinction in function but there is such a considerable overlapping in purpose and procedure that it would not only be unwise but impossible to say the duties of the librarian or the teacher are exclusively this or exclusively that. Nevertheless, it is as librarians that we bring our peculiar skills to the teaching function and we do it through our knowledge and performance of those tasks that only we can do because we are librarians.

In the second place, it is gratifying to know that the library has not been singled out by the Study Staff as a special problem area. While the library has been considered along with other factors related to the establishment and maintenance of an institution, those who look for a detailed analysis of the library as a problem will look in vain. As a matter of fact, the work of our Association was noted with special appreciation and as an excellent example of what can be accomplished through co-operation.

It is tempting, indeed, to continue in this pleasant and flattering vein and to bask in our future and glory. I propose, however, to be a little less flattering and complimentary with ourselves and conditions, than our critics. We are glad that they think well of us and we are duly grateful. But we have fundamental problems before us yet to be answered. Of primary concern to us is the question of creativity, of education, of research, of the learning process and our relationship to it.

WEDNESDAY, JUNE 19, 10 A. M., contd.

The axis on which the school turns, according to the last volume of the Study, is the relationship of teaching and learning. Teacher and student are called "companions in inquiry," and they share in the "companionship in learning." In this relationship, education is not a transmission of knowledge, nor the teacher "a retail distributor of intellectual and spiritual commodities" (p. 209). The school becomes a community of learners, teacher and student, teacher and teacher, student and student, with all the diversity and oneness that characterize this world of learning. As the Christian Century stated in its editorial of April 24, 1957 (v. 74, p. 510): "A seminary is not so much an institution set up once and for all as it is a community always setting itself up."

Continuing the thesis of the Study, in this community of discourse and interest where the theological student is challenged "to enter into conversation with a continuous if not identical group of thinkers," the librarian becomes a teacher and the library a teaching center. Theological studies develop in close relationship to the mediating disciplines in the sciences and humanities. There is a constant dialogue between theology and other disciplines. Thus the setting is provided whereby the library assumes the difficult problem of "mediating a heritage of knowledge and so using a tradition that the powers of the living present be not choked or thwarted but released and directed so that a living generation become not the slave but the heir, conservator, and perfecter of its ancestors" (p. 202).

Consequently it becomes increasingly evident that the library and the librarian share very directly in the fundamental problem of theological education. This problem is set forth by the investigators, in what is perhaps the most important sentence in the book, as "how to help students to become self-educating men who will continue to prepare themselves throughout their lives to meet the changing problems of their ministry, to carry on their theological inquiries and criticisms continuously and progressively in the midst of changing religious and cultural climates of opinion" (p. 219). At this point the librarian becomes the most catholic of teachers and he, together with the teacher in the classroom, fails or succeeds to the degree that he has been able to meet this problem. It is a joint attack, and success or failure will not be credited to either one alone. The bell will toll for all and the warning is for all:

A theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand the meanings of their work and of the situations in which they labor is neither theological nor education. (p. 134 in The Purpose of the Church and Its Ministry).

It is this relationship of teaching and learning in which we all share. The elements in the encounter of teacher and/or librarian and student in theological study are for the most part those found in all educational endeavours, though we as librarians are most concerned with the teaching and learning process that goes beyond the classroom. With the theological school defined as "a community of Christian living and worship" (p. 112), theological teaching is effected in many ways, of which the library is but one area, though an important one, in which "creative mutuality" is achieved.

All this is good, and we see our role in perspective, but concretely and specifically, just how do librarians participate in this teaching and learning process? How do librarians help students become self-educating men who can carry on their own learning process and lengthen study into a life-time pursuit? How does the librarian induce the student into a mental predicament where new abilities are

WEDNESDAY, JUNE 19, 10 A. M., contd.

required? How does the librarian recognize the moment of excited curiosity and create thereby a teaching situation unequalled in classroom or seminar?

Perhaps the way to answer these questions is to ask more questions. One of these questions is whether we, as librarians, attempt to set off the research and scholarship that goes on in the library from the rest of the school and its program or whether we set it up in the framework of what the school is attempting to do. Do we understand the educational philosophy of the school wherein we carry on our work? Do we identify ourselves with the activities of the school or do we hold ourselves aloof? Do we attempt to learn what is good and what is poor pedagogy? Do we read books or only book reviews? Last year, for example, out of a total of 12,538 new titles and new editions published, 1,297 were in the fields of religion, philosophy and ethics alone (Publishers' Weekly, January 21, 1957, p. 46). Do we think we can work intelligently in this subject area if we read less than one book a month, a figure, incidentally, said to be reached by only 25 to 30 per cent of our adult population?

It was more than accident that linked the adjectives "catholic" and "competent" in describing librarians. In our service as theological librarians we cannot be competent unless we are catholic, and the chances are that we shall not be catholic unless there is a high degree of competence and versatility associated with our work. In a community of scholars it is necessary that we speak the same language they do and that we understand them at the level at which they work. We must be able to turn from the biblical scholar to the church historian or the philosopher with the greatest of ease, and be able to answer a few non-relevant questions on the side. In some ways we may know more than they. However, nothing is detected so quickly by the scholar as a lack of understanding and communication or an amateurishness in our conversation with them, and the librarian is often accepted or rejected on this point alone.

This need for familiarity with the idiom of a discipline is described by L. W. Grensted in Theological Essays in Commemoration of the Jubilee of Manchester University: Faculty of Theology (Manchester, Manchester University Press, 1954). Dr. Grensted, in his contribution entitled, "The Changing Background of Theological Studies," states that every field of theoretical study, including philosophy, has necessarily a setting or schema of obligation and reference. The first of these is the obligation of internal reference, which is the demand for fuller coherence and progress within the science or philosophical system itself. He says, "This is in principle an isolating demand, making for an ever greater precision of language and of process which shuts out all except those who are the priests of its mysteries, actively and wholly devoted to their service" (p. 23).

This is just another way of saying that every discipline has its signs and passwords that only the initiated know. Unless the theological librarian learns to speak the language of theology, and until he becomes a member of this community of scholars, he will never be accepted as more than a spectator or bystander, an "ausländer", unable to understand or to participate in what is going on.

Miss Julia Pettee has called the librarian a "near scholar", a most felicitous phrase. This is to suggest that in our particular subject area the librarian must know the methodology of theology, its structure, its nomenclature; he must go beyond a casual, superficial acquaintance with the field - in short, he must penetrate into the very fibers of the subject.

If, as the Study suggests, our role in the school is not a passive one but an

WEDNESDAY, JUNE 19, 10 A. M., contd.

active one, then this participation must be shared in by all the staff, from the cataloguers to the reference department and through the various levels of administration. This may range from the minimum requirements that all members of the staff be sympathetic and not antagonistic to the purpose of the school up to those few who have the dedication of a conviction and high calling. This role dare not be nebulous but must be clear-cut, incisive and trenchant.

Let us elaborate a little more in our specifications of requirements for the various positions in the library. For the cataloguer, it means he must know the subject matter with which he is dealing and be intimately acquainted with it so that in spite of a welter of differences, he can detect recurring motifs and definite patterns, and can recognize dressed-up versions of old doctrines or heresies; he must be able to cope with a quantity of material, a diversity of viewpoint and be equipped to handle a variety of foreign languages; he must have a wide acquaintance with the humanities and general literature. In the processing and organization of material and the preparation of the public catalogue, the cataloguer must be skillful, consistent, accurate, and trained in the best and most desirable professional methods to do this particular job.

The reference librarian must have a similar set of skills. He must be thoroughly familiar with the catalogue, his chief bibliographical tool. He must know how it is put together and how it can be used to uncover the resources of the library. More than this, he must be acquainted at first hand with the library collection. Since this position is at the highly strategic juncture where the school and library meet, the reference librarian will be lost if he must reach for a compass and guide book every time the cry for help is heard. Because of the peculiar requirements for the person who serves in this capacity, and because often the person who is most skilled in the use and interpretation of the catalogue is the person who knows how it is put together, many libraries expect their reference librarians to have had previous experience in the catalogue department. There is much to be said for this.

Perhaps it would be wise to come back now to the qualifying footnote mentioned at the beginning of this paper and to remind ourselves that not all of us qualify as members of this community of learning, nor is membership bestowed automatically. "It is not implied," we read, "that all theological librarians are competent any more than all the members of other faculty groups are so. But a heartening sign in the present situation is the increase of interest among these librarians in their work as teachers and the increase of concern among faculties for the development of school libraries as teaching centers" (p. 13).

In answering the question how a librarian achieves membership in this community of learning and becomes a "companion in inquiry" with teacher and student, one replies that there is no simple rule of thumb and much depends on the person. Of this we may be sure, that competent librarians of this type will not just happen nor will they appear by chance. We can depend on this - there are some attitudes and habits that will not get us into this community of learning.

At the risk of appearing facetious, outspoken or even injudicious, I am proposing a self-diagnostic test of professional attitudes and habits.

1. Do you drop your work and worries at 5:00 P.M., or even a few minutes before five?
2. Do you think you grow wiser as you grow older? You can fossilize

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by staying on the job as easily as you can grow.

3. Do you believe that learning is some trick of osmosis, or that enough cultural pollen will rub off in the process of handling books for you to get by in your job?
4. Do you think that being a librarian by profession is nice, but being a professor is nicer? This is know as "the grass is greener on the other side" school of thought. It is a betrayal of respect for your profession. Better be known as a first-class librarian than as a second-class professor.
5. Do you have more interest in keeping a record of things than of ideas, and are you more at home with your day-by-day record file than with the great ideas that have come down through the ages?
6. Do you feud more or less constantly with the users of your library rather than against the powers of ignorance?
7. Do you believe that staff morale and good rapport between the library and the school "just happen"? They don't. You have to work at this constantly, every single member of the staff.
8. Do you work on the basis that because it is new, it must be good or better than what you are now doing, or, equally vicious, that because this is the way you have always done it, that this is the only way?
9. Do you spend your time talking about what the administration is failing to provide for you instead of reading and thinking about what you fail to know or what you can provide for the school?
10. Do you think that a library degree is all it takes to make you a professional librarian? This is a degree that must be won on the job and earned over and over again through good hard work.

This is only a decalogue, but similar questions can provide the kind of self-diagnosis which may explain to a great degree why we are where we are.

When we speak of the librarian entering a community of learning, we mean that there must be participation, active participation, a sharing in inquiry, an unalterable and unswerving concentration on the main purpose, a constant attack on the central problem rather than on the periphery of non-essentials, a holding to the vision that comes on moving out from our narrow confines, the gaining of a true perspective. This is what we mean when we talk about "creating the intellectual atmosphere in which minds grow." This is where the librarian can be indispensable. When this happens, the community has accepted us and we know at last that it cannot exist without us.

To return again to the Study, we are happy indeed that we have made notable progress in our libraries and in our Association and that we have been complimented

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and commended. We like to read that "There has been steady improvement in the general situation of theological libraries over the past ten years." One can note much progress if one begins low enough on the scale with everything still to be done. Progress is a relative thing. When we look at what we should be rather than what we are, then our progress is not so noteworthy. Actually, we have moved through preliminary and minor problems up to those of a major proportion. There is still more to be done and I would like to lift up some of these major problems that we as a group must face if we are to advance from where we are to where we ought to be. There is little doubt that these problems will be harder to solve than any we have overcome thus far and that the "Ease in Zion" is not yet. I am going to risk the appearance of presumptuousness and outline these problem areas by simple declarative statements grouped under three headings: 1, Personnel; 2, Library Budgets; and 3, Library Standards.

1. Personnel. We are not going to get stronger libraries and more effective library programs until we recruit stronger personnel and we are not going to recruit stronger personnel until our positions are made more attractive salary-wise and in terms of opportunity.
2. Library Budgets. Theological education in this country cannot be said to be in a favorable position in terms of training effectiveness as long as so large a proportion of our members must operate on a minimal library budget as they do. Quality libraries, in terms of books, personnel, and plant, cost money.
3. Library Standards. We have focussed so much on the minimum requirements that we have not talked about the necessary or normative requirements. Realistically speaking, what is going to be required from the bulk of our libraries if we are going to play the role which the Study of Theological Education has outlined as commendable for the library? Another corollary of the latter would be whether we have faced our responsibility by failing to call attention to the chaotic and uneven condition of what may be called graduate or post B.D. work in our institutions so far as library implications are concerned. It is common knowledge that theological work on this level is ill-defined and most uneven.

These are some problems that go beyond the ability of this Association to correct. We can lend our support to AATS and encourage them when and if they propose to deal with them. It does lay a heavy responsibility on the Committee which has been appointed by AATS to revise and consider library standards, and on which some of our members are participating.

There are more questions which one could raise, but these are enough to tax our ingenuity.

REPORT OF THE COMMITTEE ON MEMBERSHIP

Presented by Betty Jane Highfield, Chairman

The first project of the Committee was the revising and distributing of the informational brochure. This work was done by the group of four committee members

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in the Chicago area. After some discussion pro and con, it was decided that there was enough change of information to send it again to all ATLA members, to all library schools in the U. S. and Canada, and to the Deans of AATS member institutions who are also members of ATLA. With each copy of the brochure sent to library schools went a mimeographed letter from the Committee urging the Director to post the brochure for students' information. The brochures that went to the Deans of AATS member institutions were accompanied by an explanatory letter.

Special consideration was given this year to those members of AATS who are not members of ATLA. A letter was sent to the Deans of twenty-four such institutions pointing out that fact to them and urging their immediate consideration of the problem. From that effort we have received ten new institutional members. Of the remaining fourteen not responding, five are in Canada, one in Puerto Rico, and eight in the U. S.

The membership procedures set up last year by the Committee are functioning satisfactorily, and we can report the following increase in membership during the year 1956-57: Active, 14; Associate, 12; Institutional, 11; a total of 37.

It has been suggested that the informational brochure be put in a more permanent form with a mimeographed insert each year giving new officers and committee members. We recommend that this be investigated.

We recommend that the new committee re-examine the distribution of brochures to Deans, ATLA members, and library schools.

We also recommend that the new committee continue the effort to enroll all AATS members as ATLA institutional members.

Respectfully submitted,

Esther D. George	Ernest M. White
Ruth M. Gray	Alice M. Degan
Carrie R. Simmers	Harold B. Prince
Betty Jane Highfield, Chairman	

REPORT OF COMMITTEE ON BUILDINGS AND EQUIPMENT

Presented by Frederick L. Chenery, Chairman

The main activity of the Committee during the year was the preparation of two scrapbooks of ideas for library building. We solicited floor plans, photographs, sketches, and comments from the membership of the Association. The response was not as large as we had anticipated, but we did receive some very significant materials.

The Committee recommends that this project be continued. We believe that these scrapbooks can serve a very real purpose in helping librarians who are engaged in building projects.

It will increase the usefulness of the scrapbooks if more librarians will submit detailed floor plans with comments and descriptions. Many of the pictures received were of little help since they were not accompanied by comments which would explain them. We need more statements as to the good ideas that worked, and also the ideas that were not successful.

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The Committee sought the opinions of the membership concerning the possible help of another scrapbook dealing with expendable supplies costing less than \$25. The Chairman felt that there was considerable interest shown in this project, and the Committee hopes to undertake it.

REPORT ON REVISION OF AATS LIBRARY CHECK LISTS

Presented verbally by Donn Michael Farris

Mr. Farris reported, briefly, on the progress made toward the revision of the AATS library check lists, stating that his committee met in Chicago, in conjunction with the ATLA Executive Committee meeting, in mid-winter. Mr. Farris, as Chairman, is working with Dr. Connolly Gamble on the revision of the Reference Books section; Father Jules Moreau and Alice M. Dagan are reworking the Serials section; Robert F. Beach is revising the Check Sheets for Self-Evaluation. The committee is expected to have a first draft ready by March of 1958, and a final document to be presented to AATS by April 15, 1958. The committee requests suggestions of items to be added or deleted.

* * *

Dr. Charles P. Taylor, executive secretary of the American Association of Theological Schools was introduced and brought greeting from AATS. He urged librarians to cultivate and use imagination in their work.

* * *

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

WEDNESDAY, JUNE 19, 2 P. M. (Mr. Edward L. Sheppard, presiding)

REPORT OF THE COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS

Presented by Robert F. Beach, Chairman

The present Committee on Financial Assistance from Foundations grew out of an earlier Committee on Sealantic Fund, Inc., authorized at the New York Conference of 1955. At Berkeley, in June 1956, this Committee had its frame of reference broadened to reflect its present potential relation to Foundation resources in general.

The report on the receipt of the Sealantic grant was published in the February 16, 1957, issue of the Newsletter. For the record, let us include the information that on December 28, 1956, a check for \$110,000 was received from The Sealantic Fund, Inc. This sum represents a one hundred per cent response to the original "askings" of \$30,000 for support of an enlarged Periodical Index, and \$80,000 for a program of Microtext. When the history of ATLA is written, this event will need to be recorded as a highly significant development in the field of Protestant theological libraries, and of theological scholarship. While your present Committee has no announcement to make which is in a class with the exciting news of the Sealantic grant, it would like to place before you a tentative statement of what it believes

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to be its indicated role at the present time.

On January 11 and 12, 1957, two weeks after receipt of the Sealantic grant, the Committee met with President Urich in New Haven. The purpose of meeting was to review the role of the Committee in the light of the accomplished fact of the grant; and to lay the groundwork for "building a bridge" to the Executive Committee which was shortly to meet at Chicago, there to assume the heavy responsibilities involved in the successful outcome of the original requests. I think that it would be true to say that all of us who were closely involved with the Sealantic relationships went through two periods of reaction: First of excitement and gratitude that the requests had been successful; and, secondly, of deep concern for responsibilities which the grant at once laid upon our young Association. Now, a few months later, the original elation has largely passed by. We are realistically living with the labors of setting the two projects in motion. We believe that, as you hear the Reports of the respective Boards, following this Report, you will sense that the projects are moving forward under competent leadership.

At its meeting of January 11-12, the COFAFF developed two statements of policy which seemed to us appropriate for guidance in the present state of affairs, and which we would like to share with you:

- (1) We felt that the Committee "should serve as a clearing house for approaches to Foundations, made in the name of the Association. It is assumed that no approaches would be made without Executive Committee approval of the potential purposes involved. Actual approaches would not necessarily be made by the COFAFF, although they might be (as in the case of Sealantic); and, in any case, COFAFF should coordinate such approaches so that indiscriminate or competing efforts are avoided."
- (2) "On the question as to whether or not the COFAFF should now take further initiative in obtaining additional grants from Foundations for approved purposes, it was felt that we had enough to 'absorb' for the present, and that our continuing responsibility (beyond helping to build a bridge towards the Executive Committee in the case of the present grant) is to serve as a clearing house, as under (1) above."

I should like to comment upon these two principles briefly. It is apparent that the acceptance of Foundation support requires of ATLA, as an Association, the provision of mature leadership, operating at a level of greater complexity and responsibility than our previous level of experience. To consider the size of the grant alone, \$110,000 is a substantial sum. Moreover, there is the obligation implied in our relation to Sealantic and the AATS to execute successfully the two projects for which the monies have been granted. Increasingly we shall be associated with other scholarly groups as we do our work. Standards and quality must be high. This is going to call for the services of highly competent persons. To staff the respective Boards is going to challenge Association personnel at a period when many other loads must be carried. Leadership will have to be spread upon more pairs of shoulders.

In view of these considerations, we believe that requests for further support from Foundations should be limited to "high priority" projects whose potential purposes meet with Executive Committee approval. While COFAFF may be able to render service to the Executive Committee by preliminary examination of possible projects,

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we do not believe that it is the place of our own Committee to determine this type of approval or disapproval. Rather we regard it as the Committee's role to seek Foundation support for such further purposes as shall be commended by the Association and further recommended by the Executive Committee. The Committee welcomes Association counsel as to further steps to be taken. Such suggestions I am sure would be helpful to the incoming Executive Committee and to the 1957-1958 Committee on Financial Assistance from Foundations.

Respectfully submitted,

Raymond P. Morris Jannette E. Newhall
Robert F. Beach, Chairman

REPORT OF THE BOARD ON RELIGIOUS PERIODICALS INDEX

Presented by Dr. Jannette E. Newhall, Chairman

In a sense, this report is a case of two birds and one stone, for it covers an old committee and a new board. After our last annual meeting the Executive Committee reappointed the Committee on Periodical Indexing as a stand-by committee to wait in hope for word from the Sealantic Foundation. We did stand by and hope was justified. We then tendered our resignation as a project committee.

At the mid-winter meeting, the Executive Committee appointed three members of the Board of Directors for the RELIGIOUS PERIODICALS INDEX, namely, Calvin H. Schmitt, Robert F. Beach, and Jannette E. Newhall, for one, two, and three years respectively. AATS appointed Dr. Bruce Metzger of Princeton Theological Seminary as its representative. A fifth member, to represent special competence in technical problems is Mr. Edwin B. Colburn, Chief of the Indexing services at the H. W. Wilson Company.

A first Board meeting was held on April 26 and 27, beginning at Union Seminary and migrating to the Princeton countryside for Saturday sessions. Two basic activities were undertaken as a result of the meetings. The first was the search for an editor. We had drawn up a list of qualifications and were ready to commence negotiations with the person who seemed best qualified to fulfill the heavy demands of the initial period of the project. We are happy to report the acceptance of this responsibility by Dr. Lucy W. Markley, whose long connection with theological cataloguing and a significant interlude of work on the International Index, make her a logical choice.

In order to get a new mandate from the membership, secondly, we circulated a brief list of periodicals which had been drawn up for the Sealantic Foundation as representative of the broad interests of the project. As some of you have noted, there was overlapping on the present list on two titles and a number of changes in other indexing services which will lead to reconsideration at various points. But the careful preferential checking that most of you have done will be of great value to the Board as it makes final decisions.

For the sake of better understanding of our project and its future, we wish to share with you a frank interpretation of the basic assumptions on which we drew up our proposal to Sealantic. They were:

1. That we should design a publication on a scale that could become self-supporting in a limited number of years.

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2. That prices must be kept within the reasonable limits for such indexing services.
3. That the core of our subscription list would be the Protestant seminary libraries but that no index could be supported on that base alone.
4. That titles included must be such as to attract many types of libraries, e.g., college and university, Bible colleges, public, and Catholic libraries.
5. That ATLA would continue its support of the project to the extent of allowing all proceeds of Volumes I and II to be used along with Sealantic funds in the next few years.

On the basis of these assumptions, and as a result of considerable discussion with those who had produced the first two volumes of our Index, we drew up a tentative plan of editing and publishing, based on annual volumes and possible cumulations. We anticipated an undertaking which would require expert editorial guidance--probably full time for the first year or two and then half-time--and competent full-time secretarial help. We made our estimates with the hope of centering the project in a member seminary where library resources would be available and where work space would be at a nominal cost. While the first few years of this project will be demanding, we believe that we have a realistic program which can be carried out with great benefit to all of our seminaries and to the broader cultural world around us.

As the Board has met, it has raised many issues, and association members have given thoughtful suggestions. Details of our plans are still fluid and we welcome suggestions from all of you--either orally or in writing--as we undertake the serious responsibility of producing a periodical index of theological literature which will be worthy of the confidence represented by this association and by the Sealantic Foundation.

Respectfully submitted,

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

APPENDIX TO ABOVE REPORT

RESULTS OF PERIODICAL INDEX QUESTIONNAIRE NO. 2
 To June 3, 1957 (114 returns out of 208)

Code: 1 - first choice; 2 - second choice; 0 - no interest; x - no marking

<u>1</u>	<u>2</u>	<u>0</u>	<u>x</u>	
52	37	9	16	Bible Translator
60	20	10	24	Canadian Journal of Theology
64	21	11	18	Christianity Today
55	28	13	18	Concordia Theological Monthly
39	28	18	29	Encounter
42	28	17	27	Evangelical Quarterly

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<u>1</u>	<u>2</u>	<u>0</u>	<u>x</u>	
88	12	4	10	Expository Times
46	38	9	21	Harvard Divinity School Bulletin
9	31	34	40	Indian Witness
60	28	12	14	Information Service (National Council)
19	34	25	36	Irenikon (ecumenical)
44	33	12	25	Israel Exploration Journal
9	36	29	40	Istina(ecumenical)
37	30	17	30	Japan Christian Quarterly
80	20	3	11	Journal of Ecclesiastical History
33	31	14	36	Journal of Jewish Studies
35	37	12	30	Judaism
42	28	14	30	Kerygma und Dogma
42	22	20	30	London Quarterly & Holborn Review
40	33	15	26	Lutheran World
53	28	15	18	Mennonite Quarterly Review
13	39	32	30	Motive
100	5	2	7	New Testament Studies
75	15	10	14	Novum Testamentum
41	26	19	28	Numen (history of religions)
90	9	6	9	Pastoral Psychology
37	24	29	24	Personalist
35	34	27	25	Presbyterian Life
41	42	11	20	Princeton Theological Seminary Bulletin
17	40	22	35	Reformed & Presbyterian World
15	32	32	35	Reformatio (Swiss evangelical)
26	31	20	37	Reformation Review
42	24	21	27	Revue d'Histoire Ecclésiastique
41	23	24	26	Revue de l'Histoire des Religions
39	29	16	30	Revue de Theologie et de Philosophie
38	32	16	28	Student World (W.S.C.F.)
64	23	9	18	Theology (Anglican)
57	19	15	23	Theologische Zeitschrift (Swiss)
69	31	5	9	Union Seminary Quarterly Review
38	18	26	32	Vigiliae Christianae
45	26	16	27	Westminster Theological Journal
49	28	13	24	World Christian Education
34	25	14	41	World Dominion
72	9	11	21	Zeitschrift für die Alttestamentliche Wissenschaft
67	14	13	20	" " " Neutestamentliche Wissenschaft
51	25	15	23	" " Kirchengeschichte
37	32	18	27	" " Missionswissenschaft
52	22	16	24	" " Systematische Theologie
54	21	15	24	" " Theologie und Kirche

REPORT OF THE BOARD ON MICROTEXT

Presented by Dr. Raymond P. Morris, Chairman

The ATLA Board of Microtext consists of the following who were elected by the Executive Committee of ATLA: Mr. Roscoe M. Pierson, 1 year; Mr. Dechard Turner, Jr., 2 years; and Mr. Raymond P. Morris, 3 years. The AATS has elected as their representative Dr. Jaroslav Pelikan, of the Federated Faculty of Chicago, for a period of 3 years. These members, in turn, have elected Dr. Herman M. Fussler, the

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Director of the Libraries of the University of Chicago, as a fifth member with a term of 1 year.

At its organizational meeting the Board elected Mr. Pierson secretary.

The Board is now in process of establishing policy. In general, the following has been agreed upon: (1) the project will be planned as a non-profit venture and any margin which may accrue will be used to advance the program; (2) the Board will develop its program primarily so as to meet the expressed needs of ATLA, and secondarily the needs of scholarship in general; and (3) it is planned for the present that master negative films will be housed at the University of Chicago.

In order to implement the latter, bulletins have been sent to the Librarians of ATLA and to the Administrators of AATS. These bulletins made preliminary inquiry to determine the needs of our Association. Replies were received from 86 institutions. The suggestions made in these replies will form the basis for consideration for initial publication. Further bulletins are planned to keep the Association informed as to the progress and nature of the project.

There are at least five categories of material which are suitable for microtext: (1) material which is now out-of-print and unavailable; (2) material which has become excessively expensive because of its scarcity; (3) material which is deteriorating because of inferior paper, etc.; (4) bulky material which consumes an inordinate amount of stack space and is therefore expensive to house; and (5) such material which otherwise will not be issued in print, viz., theses, etc.

The invested funds of the Board are held in trust by AATS, and a working balance is held by the Treasurer of ATLA. Funds are disbursed on order from the Board and payment is made by the Treasurer of ATLA countersigned by AATS.

The Board does not expect to promote the use of microtext among the members of our Association or others. It believes it will have discharged its duty when it has provided reliable information about the place and use of microtext, and has produced the essential microtext as evidenced from the needs of our Association and thus has provided an alternative to the codex when that seemed required and desirable.

To the best of its ability, the ATLA Board of Microtext will administer this project to meet the needs of our Association. The Board solicits the suggestions and criticisms of the members of our Association. The Board is gratified at the evidence of cooperation and interest which has already been manifested and which will make its work easier and more effective.

Respectfully submitted,

Raymond P. Morris, Chairman

Dr. Charles L. Taylor, Executive Secretary of AATS, reported orally on the financial structure of the Sealantic Fund of \$110,000, explaining that AATS, as a corporation, is acting as agent for ATLA at the request of The Sealantic Fund, Inc.; that the money is on deposit with the Winters National Bank and Trust Company of Dayton, Ohio under the terms of an Agency Agreement dated February 1, 1957; and that by the middle of August over \$2,000 in interest will have accumulated.

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THE STUDY OF BIBLIOGRAPHY AND THEOLOGICAL EDUCATION

Presented by the Reverend Jules Laurence Moreau,
Librarian and Assistant Professor of New Testament
Seabury-Western Theological Seminary, Evanston, Ill.

To judge purely by bulk, one of the main channels of communication at the present time is the printed word. In recognition of this fact educators in all fields are seeking professional help to increase the reading efficiency of their students whom they desire to become familiar with the leading ideas and main thought trends of man's intellectual enterprise. An inevitable ingredient in any course of study at the university level is a reading list; most professors count it hardly worth their time to rehearse in lectures what they or other scholars have already expressed in print. Modern universities and other schools of higher learning spend large sums of money to improve the physical plant of the library while they write into the annual operating budget increasing sums for the expansion and administration of their library collections. The upward trend in both capital and operating expenses is reflected in the budgets of most theological schools as indicated most recently in the Niebuhr report.¹ There is one area, however, that remains almost untouched as theological educators strive to introduce their students to the continuing study of theology; the vital concomitant to a program of increasing and more efficiently managing the vast resources of theological learning in an adequate introduction of students to the methods of bibliography.

Since the term bibliography is ambiguous, we must first of all clear up a semantic difficulty. At one time the term applied to the writing of books, and as late as the middle of the eighteenth century a bibliographer was "one who writes or copies books."² In the latter half of the eighteenth century a shift in the meaning of the word took place with the result that bibliography began to mean "writing about books" rather than "writing of books." Bibliography in the modern sense is concerned with two aspects of the study of books; there is bibliography of the form of books and bibliography of their subjects. Bibliography of form, to which the term bibliology was unsuccessfully applied,³ deals with palaeography, calligraphy, typography, illustration, bookbinding, etc.; this is a specialized field and is of interest chiefly to librarians, antiquarians, and bibliophiles. Bibliography of subject matter is of vital concern, however, to students in any field of human learning. Without a thorough knowledge of the subject-bibliography of his own field of concentration, a scholar can hardly be called competent. It is becoming increasingly evident that librarians, and theological librarians in particular, must possess a similarly thorough knowledge of the subject-bibliography of the field in which they work.

During the eighteenth century, particularly in France, there was a tendency to treat human knowledge as though it were a closed system; the logical result of such a postulate was the assumption that there did in fact exist a correct slot in this rigidly preconceived system of knowledge where any book belonged; the task of classifiers in such an atmosphere was to find the correct slot. In the late nineteenth century searching questions were asked about the presupposition upon which this system was built. One of the results of that criticism was the recognition that classification of human knowledge was the task of those engaged in the pursuit of it; systematization of knowledge no longer remained the preserve of theorists operating outside the pursuit of knowledge. It became clear that in order to prepare the bibliography of physics, for example, it was imperative that the bibliographer be a relatively competent physicist apprised of the method and

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history of the subject as well as of the principles of bibliography. The effect of this change of viewpoint is to be seen in the statement of purpose adopted by the British Society for International Bibliography, founded in 1927, as a branch of the Institut International de Bibliographie:⁴

To promote the study of bibliographical methods and of the classification of information, to secure international unity of bibliographical procedure and classification and to foster the formation of comprehensive and specialist bibliographies of recorded information.

The classification of the resources of a specialized collection such as a theological library is but the first step in bibliographical procedure; the next step, the cataloguing of this library, is a tremendous venture into the subject-bibliography of theology. A theological librarian, therefore, requires as complete a knowledge of the literature of that field as he can acquire; further, he must have a clear idea of the use to be made of the literature under his supervision. General principles of subject-bibliography may suggest to him some broad lines of arrangement, and may even assist him to some extent in the working out of a catalogue; the more effective a theological librarian is to be, the more thorough must be his grasp of theology whose resources he must organize so that they are accessible not only to the savant but to the tyro as well.⁵ If the regular users of a theological library are to make the most effective use of its resources, they must necessarily acquire some knowledge of the principles governing the organization of these materials.

Far too many theological schools take for granted that their students are already familiar with the use of a library when they arrive; at some time shortly after their arrival at the seminary, the students are apprised of the rules governing the various phases of the life into which they have entered, and the library is very likely interpreted to them as a part of this orientation program. The conception of the library's role in their education that students gain from such a program is chiefly, if not solely, in terms of procedural details. This sort of library orientation is rarely concerned with any introduction to the methods of bibliography. Even if it were intended that this brief introduction should cover the weightier matters, the confusion attendant upon beginning a new phase of life seems hardly conducive to achievement of this end. It would appear that some more advantageous time must be found for this phase of a student's orientation to theological study; the time chosen should allow for adequate presentation of the subject and for questions by the students who will be using the library. Many of the questions arising in a student's mind do not become articulate until he has actually launched into theological study.⁶

If it is assumed that a student is expected to spend a fair share of his time studying in the library, it seems incongruous to give him a list of books and point out the library without affording him at least some introductory guidance in the use of a library. Several theological schools have already recognized the lacunae in the undergraduate preparation of students both in content and in method.⁷ Their attempts to deal with this problem account in large measure for the increased time spent in the curriculum on courses designed to fill in the gaps in preparation. The fundamental student difficulty seems to hinge on habits and methods of study; can this be met simply by adding another course to an already overburdened curriculum? Hardly a single school is unaware of the pressure that comes from both outside and inside the school to remedy one shortcoming or another of its students by the addition of a course to the curriculum. As the recent survey of theological education by the AATS has shown, it would be all but

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impossible to find the spot in the curriculum where another course could be added, even if this were deemed the best approach to the problem.⁸

A few schools now avoid the problem of adding courses, or at least they seem to think they do, by scheduling a non-credit "conference." Once we begin adding to our already full academic schedule certain courses that do not bear academic credit, we are faced with the question of what is meant by the whole system of academic credit. If getting students into contact with the resources of theological study is important enough to command the attention of theological faculties, it is imperative that those faculties determine whether or not this particular need is worth meeting at the expense of something already on the academic schedule. Eminent domain is hardly the principle that should govern the way in which we use the three precious student years allotted to the seminaries for the education of those who aspire to a ministry in the Church.

Certain theological schools have attempted to meet this question head on; not all of them have devised the same means for dealing with it. The varying types of attack may arise from the fact that not all schools see this problem in exactly the same light. One of the larger Anglican schools uses the tutorial method to introduce the student to appropriate use of the library in theological study; specific research problems of limited scope are dealt with stage by stage under the direction of a tutor who is himself a graduate student or an instructor. This particular school has not overburdened its tutorial staff with a multiplicity of tasks; the tutor is chosen because of his competence in theological study, and within rather broad boundaries he is "given his head." There are at least two other theological schools which have a separate department of Bibliography offering courses in this essential discipline.⁹ In these schools, the nature and scope of the course sequences are not identical, but they are sufficiently parallel to afford some insights into an appropriate analysis of the basic problem. Each of these schools offers only two courses, but the titles of the courses suggest that there are really three basic areas of concern in a seminary student's study of bibliography: a) Library Method, b) Minister's Library, and c) Bibliographical Research.

a) Library Method covers the organization of the seminary library, a survey of its reference literature, and an introduction to theological bibliography via the dictionary catalog. Once a student understands what the resources are, what tools are available for effective use of those resources, and that theology is a field of inquiry, he will be in a position to take advantage of those resources in connection with his whole course of study.

b) Minister's Library concentrates upon the evaluation of theological and religious literature, book selection for a working pastor's library, the care and classification of such a library, and the principles of book reviewing. The major emphasis here is upon continuing study and the development of habits acquired in the seminary.

c) Bibliographical Research deals with the principles and practice of research, the location and definition of research problems, the critical use of documents and source materials, and the collection, organization, and acceptable presentation of information. Here the emphasis lies upon advanced undergraduate study and creative graduate study.

Naturally, not all of these areas require the same approach, nor do all of our students have equal needs for each of these disciplines. To be sure, Library Method is a requisite for practically all of our incoming students early in their

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seminary career; each of them must acquire the tools of theological study and thought regardless of where his ministry is to be exercised. Minister's Library should be taken seriously by any theological school and especially by those who think in terms of a "literate ministry." The advancing frontiers of study produce results and raise questions which the parish clergy may no longer neglect if they hope to approach adequacy in their several ministries.¹⁰ Bibliographical Research is a prerequisite for any type of graduate study either in theology or in the areas contiguous to it which are becoming all but indispensable to the specialized ministry -- such ministries as Christian Education and Institutional Chaplaincy.

Should not the faculties of theological institutions consider seriously the provision of some means for orienting new students to the mysteries of the library? The vast library collections provide a gateway to knowledge and understanding, but the mere presence of a library, regardless of its scope, is no guarantee that it will be appreciated or used as such. People whose homes have no plumbing facilities often have bath tubs around even though they may use them for nothing more than growing portulacas. It appears quite necessary that instruction and practice in good bibliographical method, in the use of time and materials effectively in the pursuit of education, be undertaken early in the theological course. This is no luxury; it is a basic need of every seminary student. A great deal of the disoriented activity of beginning students might in this way be channelled toward productive study and a number of academic failures averted if the prevailing "sink or swim" attitude were reassessed and subjected to drastic revision. Some schools have already begun to bring their Developmental Reading Program into closer relation with the curriculum; many of the aims of this program overlap those of a course in library method. We would all agree that our students should acquire the mechanics of good reading; these techniques must be supplemented, however, by adequate introduction to the effective use of a library. Faster readers may read more, but mere quantity is hardly the desired end of developmental reading. It is possible and desirable to effect some cooperative arrangement between the Developmental Reading Program and the library whereby techniques and their critical application would be dealt with together.

The obvious place to give attention to Minister's Library is during the latter part of the Bachelor's program, when the student has begun to achieve some understanding of the scope of theology and its numerous ramifications. A seminar in connection with several faculty members would bring into focus some of the practical aspects of theological study. A course of study so conceived would eminently qualify for the designation Practical Theology, for it would be thoroughly theological while being completely practical. Not a few students get rather anxious toward the end of their seminary course, wondering how they will be able to continue some sort of study; they often ask questions showing real concern for the acquisition of a private library. Equipped with a few operable canons of judgment growing out of a theological orientation, these men immersed in the manifold details of the parish ministry will be better able to resist the vigorous sales campaigns conducted by the publishers of predigested theological pabulum.

The two areas just explored may be considered basic and central to the education of men for the ministry; the third area is somewhat peripheral and concerns but a small percentage of the student body of a school whose emphasis is at the Bachelor's level. Every graduate ought to know how to read and how to evaluate what he is reading, but bibliographical research can easily be restricted to those who show promise of excellence and interest beyond the B.D. level. Perhaps this matter could be postponed until the student has actually begun the S.T.M. program, thus reducing the number of men for whom the theological seminary is responsible

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in this respect. Some of the more rudimentary aspects of this rather large subject should be included in Library Method, even though it might be considered wise to limit them to the more basic books on style.¹¹

To avoid all possible misunderstanding, it should be made perfectly clear at this point that we are not pleading for the institution of another series of courses in the seminary, nor for another independent department of theological study to be activated. This matter is presented in full confidence that there are still to be asked several questions that probe more deeply than those we have raised. Two somewhat larger problems loom on the horizon, and another even larger one is just over the horizon. The two nearer questions deal with the use of time and the method of teaching in theological education. The more remote, and in many ways even more basic, question concerns the mission of a theological school.

The syllabus of theological studies prescribed by the several traditional Christian bodies seriously hampers the organization of an effective curriculum in schools cleaving to a particular tradition. More than three-quarters of our American theological schools prepare men for the ministries of specific Christian bodies, and such schools operate under a moral obligation, if not a legal one, to pattern their curricula upon the syllabus prepared by the parent body.¹² As new techniques are developed and new areas of need are articulated, many of these schools have made an uncomfortable compromise in their curricular set-up. They have kept the old syllabus of requirements and have attempted to keep up with the various changes introduced into the syllabus by an official organ of the church body; at the same time, in response to needs which the schools themselves have seen, frequently many years in advance of the official church body, they have added course after course, as well as new departments. All of these schools have become painfully aware that more courses do not produce better theological thinking; in fact, the opposite is often true. Unable or unwilling to reduce or regroup the classical requirements they are faced with the impossible task of doing the old and the new; the result is that they do neither in a very distinguished way.

Seminary schedules are so full that no one could attend all the classes now required, do all the extra duties assigned, and still find time to do the sort of studying that is required to achieve an understanding of theology as a field of inquiry. More class hours leave less time for students to study, but less class time will not allow for the meeting of arbitrary standards of "required" and "elective" course hours. In the face of this dilemma it is high time to ask a fundamental question about the "course and credit" system: What is the relation of courses and academic credit to education?¹³ Seminaries located where there are no other institutions of higher education in the near vicinity may not appreciate this problem. Theological schools on or near the campus of a university have at least the opportunity to compare their course and time schedules with other graduate schools. The more closely a theological school is related to a university community, the broader can be the perspective in which it faces the problems of courses, time for study, and countless other educational problems most of which are not unique to theological schools. By sharing perspectives with other schools of higher learning, these theological schools have not only the opportunity, but the obligation, to lead the way in finding more effective means of employing student and faculty time in the educational enterprise. The results of experiments conducted by theological schools in university communities may help others less centrally located to recognize their own problems and begin to face them with help.

It is not alone the multiplication of courses with the resultant crowding of time that hinders students from becoming conversant with the literature of

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theological inquiry; more often than not the teaching methods employed in theological schools do not measure up to those of other schools at a similar level. A disconcerting contradiction arises within the curricula of our theological schools. On the one hand, the quality and quantity of good books increases, and we engage in reading development programs to fit our students to take advantage of this essential method of communication; on the other hand, the number of hours devoted to lectures and other classroom exercises increases at an almost alarming rate. Can this situation be the result of failure to gear teaching methods and educational philosophy to the advances made in the theory and praxis of education in general? We seem either to have forgotten or never to have learned to teach with books.¹⁴ A glance at the circulation figures of some of our theological libraries will often afford disquieting evidence to support that idea. If the bulk of seminary teaching is based on lectures and grounded in a limited number of "required" texts, how can we justify the vast expenditures of money for library collections, equipment, and staff?

It is quite possible that some share of the responsibility for this situation is the librarian's. Overjoyed at having surmounted some of the physical limitations in space and equipment, too many librarians have been content to organize their own departments into smooth working units. While the desirability of efficiency is not to be denied, it has frequently been achieved at the expense of a much more vital aspect of the librarian's task. It is the peculiar function of a librarian to reflect back into the local academic community the changing conceptions of information theory in order that those whose concern is with subject matter may share the benefits of the sociology of knowledge and social epistemology. No one has more clearly stated the requirements put upon the librarian in this area of communicating to the academic community a direction than the dean of the School of Library Science at Western Reserve University:¹⁵

One might logically assume....that librarians, if anyone, would be experts in the uses to which society puts [its] [graphic] records. It seems not too much to ask that the librarian know and understand why people use books, how they use books for whatever purpose, and the ways in which this use of books influences the behaviour of both the individual and society.

The assumption of a responsibility for contributing to the real advance of theological study will make of the librarian an authority sought out by faculty and administration; schooled to think in broad theological terms instead of inside disciplinary lines, and apprised of expanding frontiers of knowledge and epistemology, the librarian is the logical person to bring to bear on a theological curriculum the kind of criticism that will save it from stagnation and deterioration.

Imprecision on the part of a theological school with respect to time and teaching method is but a symptom of a much deeper question that has not been faced with sufficient honesty and courage. The seminary librarian ought to be able to help make more articulate this question of: What is the mission of a theological seminary? If he is concerned "with the extension of knowledge about knowledge itself,"¹⁶ he is certainly one of the chief persons on a seminary faculty to become alarmed at the rise of the pragmatic orientation of the whole seminary curriculum. He is in a peculiarly advantageous position to ask questions about the relation of theological education to preparation for the ministry. Very few theological schools have done more than join these two ideas with a conjunction; the result of such hazy thinking is an armed truce, if not open conflict, between theoretics and practics. The functional relation between these two areas will be more adequately

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understood only when we become aware that most of the specialized techniques in the area of practice have come into prominence because at some time in the recent past sound theological thought has been applied to an area of need. In other words, the interpretation of that area of need was the result of disciplined theological thinking about problems that were articulated by committed Christians. No small amount of the content of courses designed to equip men and women to perform a specialized ministry is simply a distillation of the sober application of informed theological thought and critique by men and women whose theological orientation gave meaning to the techniques they developed in their ministries. If we sacrifice the thorough grounding of seminary students in disciplined theological thinking and critique to instruction in an area we have called, quite erroneously, the practical, what will become of the needs of tomorrow and the next day?

The most effective method of insuring that seminary students will acquire that theological acumen necessary to interpret the world about them in a realistic way through "theological eyes" is to permit them to participate in the struggles through which the historic Church has lived. As they fight through the Pelagian struggle side by side with Augustine, they may incidentally learn to refute the modern counterparts of Pelagius, but more importantly they will come to share in the deeper aspects of the Augustinian perspective. The experience thus gained is a part of growth and maturation in theological thought for which there is no operable substitute if our graduates are to become the leaders in theological critique of which the Church feels such a dearth. The mediator in this process must be the theological librarian, for he is ideally an "expert in social epistemology."¹⁷ Under his direction is that agency which facilitates creative interaction between the student and an accumulation of recorded knowledge, the library. The library is, to quote Dr. Shera again, "an individualizing agency",¹⁸ grounded in a diversity of uses of graphic records and dedicated to the maturation of persons in the intellectual pursuit the tracks of which are there preserved and the future direction of which is committed to the minds of those who become part of it.

If a theological school is to perform its mission in a way that even approaches adequacy, it seems that certain basic requirements must be met; among the most important of these we might enumerate the following:

- a) Have an adequate library organized for effective use.
- b) Introduce students to the resources of that library encouraging them to read deeply and widely in the various areas of theology as well as in the related disciplines.
- c) Constantly guard against encroachments upon the time need by the students for proper use of the library in acquiring the basic tools of learning.
- d) Submit the curriculum to constant critical study to ensure that the content and method of the courses taught do not slip below the best in parallel graduate schools.

Fundamentally, however, it is not a matter of meeting requirements seriatim, but a matter of outlook. If theology is understood as a field of inquiry, it will be unnecessary to insist upon the centrality of the library in the seminary's educational program. If theology is not so seen, no amount of pleading or of raising accreditation standards will put the library where it belongs. Once this point is understood, librarians can begin to communicate direction to the academic pursuit by accepting faculty commands, but as experts in social epistemology. Through that role librarians will deepen their own understanding of the way in which pupil and teacher employ recorded knowledge; using that understanding as a basis they can and

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must reflect back critically the results of their own informed insights to those who can make the best use of them -- the student and the teacher.

NOTES

1. H. Richard Niebuhr, ed. The Advancement of Theological Education. N. Y., 1957. p.28f., 36.
2. A. W. Pollard, "Bibliography", Encyclopaedia Britannica, 1951. vol. iii, p. 539. Pollard is citing Fenning's English Dictionary, 1761.
3. A New English Dictionary on Historical Principles, Oxford, vol. i, 1888. p. 846f.
4. A. W. Pollard, op. cit., p. 541.
5. cf. Pierce Butler, An Introduction to Library Science, Chicago, 1933. pp. 84-101.
6. "Most schools provide an orientation session in the library at the beginning of the course, and this has value, but it hardly touches the need to discover the working relationship between classroom and library, and the development of the kinds of assignments which lead to growth in independent scholarship. Librarians can be of great assistance in advising on assignments and observing their results, and this matter goes to the roots of the educational process." H. R. Niebuhr, op. cit. p. 129.
7. Theological Education in America, Bulletin no. 5, April, 1956. New Haven, Conn. pp. 2, 7.
8. "It is most frequently suggested that a fourth academic year be added to the present three-year course. The addition of such a year, it is felt, will provide time for more adequate study in the basic disciplines, for the addition of the necessary new subjects in the practical and theoretical fields, in theological and social sciences; and it will allow for the inclusion of that field-work program whose importance is generally acknowledged." ibid. p. 5f.
9. Union Seminary Bulletin, Richmond, Virginia. Vol. xxxiii(1955), no. 1, p. 39. Colgate Rochester Divinity School Bulletin, Rochester, N. Y. Vol. xxviii (1956), no. 1c, p. 64f.
10. T. O. Wedel, "Bultmann and Next Sunday's Sermon", Anglican Theological Review (XXXIX), 1957, pp. 1-8. This very brief article is a provocative expression of one phase of the ever present problem of the relation of theology to the parish minister's task; "as a matter of fact, the problem raised by Bultmann is familiar to every preacher who does not escape his burden by the Fundamentalist route almost every Sunday morning." p. 3.
11. e.g., Kate L. Tourabian, Manual for Writers of Term Papers, etc., Chicago, 1955; or Florence M. A. Hilbish, The Research Paper, New York, 1952.
12. H. R. Richard Niebuhr, op. cit. p. 26.
13. "We have, in short, a touching faith in the course as almost the only instrument of education and indeed as the essence of education. One consequence is a wasteful proliferation of courses in colleges and graduate schools - wasteful of

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faculty time and inefficient and ineffective in the education of students. A serious weakness of the 'course system' is that it gives students the impression that they cannot be expected to learn about anything without taking a course in it." Clarence Faust, "Rising Enrollments and Effective Use of Faculty Resources", The Key Reporter, Vol. xxii(1957), no. 3, p. 3.

14. Harvie Branscomb, Teaching with Books, Chicago, 1940. pp. 58-62. Although more than fifteen years old and based upon study of the college library, this book offers insights most pertinent to a survey of teaching method in theological seminaries. Dr. Branscomb's observations on undergraduate curriculum before World War II sound as though they were being made on the major portion of B. D. curricula and their administration in the middle 'fifties.

15. "The Role of the College Librarian-A Reappraisal", Library-Instructional Integration on the College Level, ACRL Monographs no. 13. Chicago: Association of College and Reference Libraries, April, 1955. Dr. Jesse H. Shera's paper at the 40th Conference of Eastern College Librarians is a wonderful statement of the future of librarianship. p. 10.

16. ibid.

17. ibid. p. 11.

18. ibid. p. 12.

* * *

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

WEDNESDAY, JUNE 19, 7:15 P. M. (Miss Magdalen Friesen, presiding)

REPORT OF THE COMMITTEE ON THE NEWSLETTER

Presented by Elizabeth L. Balz, Chairman

The Newsletter Committee wishes to express its appreciation to the editor for the splendid job he is doing with the Newsletter. We realize the tremendous amount of time and energy necessary for the work he is doing for us and we are grateful that Mr. Farris will be continuing in this capacity for the third year of his present three-year appointment.

Our financial report is as follows for volume 4:

November issue	\$80.06	
February issue	71.95	
May issue	<u>63.41</u>	
Total		\$215.42

246 copies of the May issue were mailed.

THURSDAY, JUNE 20, 9:25 A. M. (Dr. George Ehlhardt, presiding)

Dr. J. Howard Williams, President of Southwestern Baptist Theological Seminary, opened the session by greeting, and welcoming, the Conference.

REPORT OF THE COMMITTEE ON RECRUITMENT AND EDUCATION
FOR THEOLOGICAL LIBRARIANSHIP

Presented by Norman D. Dow

Origin of the Committee. The Report of the Committee on Personnel and Placement presented to the American Theological Library Association in June, 1956, offered two recommendations to be "acted upon immediately":

1) that the work of the Committee on Personnel and Placement be limited to the function of acting as a clearing house for information concerning qualified applicants and library positions open in theological libraries.

2) that a new committee be appointed by the Executive Committee to deal with matters relating to recruiting and education for theological librarianship.

Responding to these recommendations, the Executive Committee redefined the responsibilities of the Committee on Personnel and Placement in the terms requested and in November, 1956, completed the roster of a Committee on Recruitment and Education for Theological Librarianship.

Duties. The new Committee's initial assignments lay in three areas:

1) the collection and appraisal of exact and detailed data having to do with the working conditions of theological library personnel;

2) attention to and stimulation of continuing studies of possibilities and developments in education for theological librarianship. In this connection, a particular responsibility of the committee is to represent ATLA on the Joint Committee on Librarianship as a Career of ALA, and on the Sub-Committee on Special Library Education of the CNLA;

3) exploration of the problems concerned with enlisting needed personnel for theological libraries and devising means for stimulating interest in theological librarianship among library school graduates and experienced professional workers.

Manifestly, these areas overlap each other somewhat and the assignments complement each other at many points. This should be borne in mind as the Committee presents an account of its activities.

The following report should be read in the light of the Report of the Committee on Personnel and Placement, 1956, which set the stage for much of the work in which the current Committee has engaged during the past seven months. Hereinafter the word "Committee" standing alone will refer to the Committee on Recruitment and Education for Theological Librarianship. This seems a less stilted nomenclature than the initials C.R.E.T.L. and almost as brief!

I. Theological Library Personnel: Salaries and Status

Survey. The first enterprise undertaken by the Committee was the preparation of a questionnaire to be submitted to the libraries of all members and associate members

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of AATS, covering the salient features of their personnel situations. Each member of the Committee contributed to the construction of this questionnaire and on April 8, 1957, copies were ready to be dispatched to the libraries of 79 member institutions of AATS and 45 associate members. By June 1st, 96 questionnaires had been returned with the data more or less complete. Of these, 63 were from member institutions and 33 from associate members. In spite of the fact that 26 institutions had not reported and 2 wrote that data on personnel were not available, it was felt that enough facts were in hand to justify tabulation. Since that decision was made and tabulation was begun, three questionnaires (two of which affect the figures substantially) have been received.

Features. The picture revealed by the facts reported on the questionnaires is set forth in detail in Appendix I of this report. Some of its features are heartening: The situation is much improved since the Committee on Library Standards assembled the same type of information in 1951-52. On the other hand, it is a regrettable fact that salary schedules and other benefits received by theological library personnel for the most part lag considerably behind the salaries and benefits for comparable positions in other areas of library work. For example, the average salary of chief librarians (male) in theological libraries is \$5,167; (female) \$3,761. The median salary, however, of chief librarians of institutions of higher learning in 1955 was \$6,410.¹ This proportionate differential will be found to obtain throughout other classifications of personnel.

Another factor which seriously affects the personnel situation among our libraries is the number of professional staff people employed by various institutions. The table below is quite revealing and will yield insight into another problem to be discussed in the section of the report dealing with Recruitment.

NUMBER OF PROFESSIONAL STAFF										
Number of Staff	1	2	3	4	5	6	7	8	9	
<u>AATS Member Institutions:</u>										
No. of libraries	24	18	13	4	1	3	1		2	
<u>Associate Members:</u>										
No. of libraries	14	9	7							

Interpretation. The Committee feels that a full interpretation of the data collected by the survey just completed cannot yet be made but must wait on more detailed tabulation than has been possible in the short time available since June 1. At this stage in the appraisal of the information gathered, many variables slightly affecting some statements can not be taken into account. The several questionnaires received since June 1st will substantially affect several sequences of figures because of the comparatively few instances from which certain generalizations must be made. It is to be hoped that additional questionnaires may yet be returned, especially those which have not been received from member institutions. Unquestionably, the body of information which the return of these questionnaires would yield could substantially alter the nature of some conclusions.

The Committee believes that it has in its hand information of considerable value and that this information should be used to the best advantage of our theological libraries. The likeliest fashion in which the data can benefit our libraries is

1. This figure is taken from Hazel B. Timmerman, Salaries of Library Personnel, 1955 (Chicago: American Library Association, 1956). It is clearly recognized that comparisons between "average" and "median" are not conclusive. Tabulation of ATLA figures to this point does not permit any other comparison.

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for the administrative officers of our institutions to have the facts clearly in mind. A brief, graphic comparison of the figures yielded by the ATLA survey with those available in such a statement as Miss Timmerman's Salaries of Library Personnel, 1955, should be prepared for distribution to the administrative officers of AATS early in the coming Fall.

II. Education for Theological Librarianship

The report of the Committee on Personnel and Placement, 1956 (and other earlier reports before Conferences of ATLA) made mention of projects under way in Denver, Berkeley, and other cities, designed to bring into the curricula of library schools subject courses intended to provide substantial training in the area of theological librarianship.² With undiminished interest in these possibilities, the Committee has, however, devoted the greater part of its efforts in this field to devising a statement of a philosophy of education for theological librarianship. As a part of his Committee responsibilities the chairman was instructed to prepare for the meeting of the Sub-Committee on Special Library Education of the CNLA a paper on "Education for Theological Librarianship (Protestant)." With the very excellent paper prepared on this subject in 1956 by Mr. Robert F. Beach already in hand (see Appendix to Report of Committee on Personnel and Placement, 1956, Education for Theological Librarianship, page 9 of the Summary of Proceedings, Tenth Annual Conference, American Theological Library Association, 1956) it was deemed by the Committee worth the effort to attempt a symposium of Committee opinion on the subject. A brief questionnaire was circulated among the membership of the Committee and tentative opinions on theological library education were exchanged. From these informal and non-codified declarations an eight-page statement, largely consisting of verbatim excerpts from Committee contributions, was submitted for discussion to the meeting of the Sub-Committee on Special Library Education of the CNLA on April 26th and presented to that meeting by Mr. Beach.³

Following the Sub-Committee's careful consideration of this tentative statement the Committee was requested to attempt an exact, specific, detailed, and codified statement of ideal stipulations for theological library education (Protestant). The Committee expects to undertake this project for the coming meeting of the Sub-Committee in the Fall of 1957 and would welcome suggestions and comments pertinent to the project from members of the Association at large. A summary of the document submitted to the Sub-Committee in April was set forth in the four statements which follow:

1. The essential similarity between the seminary library and the library of the college or university suggests that education for college librarianship will in large measure suffice as education for theological librarianship.
2. This is especially true in the area of library administration. Professional workers concerned with many technical procedures may require specialized knowledge of certain essential bibliographical tools, classification schedules, and reference literature.
3. Both administrative and professional theological librarians should have as

2. E.g., "Proposed Curriculum for a M.A. in Theological Librarianship," prepared at the direction of the School of Librarianship of the University of Denver and the Iliff School of Theology, March 8, 1956.

3. Members interested in securing a copy may do so by addressing a request to H. M. Brimm, 3401 Brook Road, Richmond 27, Virginia.

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much training in the field of theology as may be reasonably acquired. The administrator, especially, in the light of his parity with the faculty of his seminary, should have the Bachelor of Divinity degree or its equivalent in terms of subject knowledge. A more advanced degree is desirable and should emphasize theological bibliography.

4. The library school adjacent to a theological seminary is in a position to make significant contributions to education for theological librarianship by providing in its curricular requirements some space for subject courses in theology, projects involving theological library work, reports and observations of theological library administration, etc.

III. Recruitment

Everybody's Problem. The present scarcity of trained workers is not a problem of the theological libraries alone but of the profession in general! Few pieces of general library literature come to hand which do not in one way or another call attention to the dire shortage of skilled workers. On that account one finds vigorous programs of recruitment being carried on by the profession at large and also and especially by various types of libraries.⁴

One of the tasks accepted by the Committee was the preparation of a manual sufficiently inviting to interest library school graduates and other professionals in the field of theological library work. The first step taken in this direction was in issuing a second questionnaire to the libraries of members and associate members of AATS, requesting information as to positions open, experience and training required, salaries, and other benefits offered. It would be gratifying to report the large number (42) of institutions returning the questionnaires which did not have positions open at this time, but for the fact that this seems rather to indicate an effort on the part of some schools to operate libraries with too few staff members, especially trained staff members. If one will refer to the little chart on an earlier page, he will discover that in the ranks of both member and associate member institutions 85 operate with 3 trained personnel or fewer and that 38 libraries are able to function with only one professional staff member. The picture here seems to concern a matter of library standards rather than an ATLA appraisal of personnel situations. Unquestionably, were theological library standards on a par with the library standards of other academic institutions, there would be a great many more positions open to professional workers among the constituent theological schools of AATS. A full statement of the needs of those libraries with positions open will be found as the second Appendix to this report.

Handbook. The Committee's second endeavor in the area of recruiting personnel for theological library work has been the preparation of a statement to be incorporated with 59 others in the Handbook of Library Careers, to be edited by Ray E. Held and others for the Joint Committee on Library Work as a Career. In the words of the editor,

Briefly, the plan of the Handbook is this: It will consist of approximately sixty articles describing different types of professional library careers. The Handbook is aimed at high school and college students and their teachers and advisers, and at vocational counsellors generally. We hope to make it as specific as possible.

4. Special Libraries Association Recruitment Committee, Putting Knowledge to Work, New York, 1956.

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These two elements in the proposed Handbook--the specific approach to the layman--we believe are the most important things for us to bear in mind in preparing the material to be included.

Possibility. This statement might become the basis for a more extensive one, issued independently of the Handbook, and aimed especially at presenting the challenge of theological librarianship to the graduating classes of our library schools. Should the Association feel so disposed, the Committee will undertake the preparation of such a manual during the coming year, to be submitted to the Executive Committee for disposition.

Recapitulation

Conclusions

1) Generally speaking, facts assembled by questionnaires clearly indicate that salaries and benefits available to the personnel in the libraries of our theological schools do not compare favorably with salaries and benefits available in other types of libraries.

2) While sustaining high interest in efforts of library schools to provide for education for theological librarianship, it seems desirable that the membership of ATLA join in attempting to stipulate what such an education should include.

3) The theological library shares in the great need for trained workers but, seemingly, theological institutions must raise library standards before any considerable urgency can be declared insofar as numbers are to be considered.

Recommendations

1) It is recommended that the Committee on Recruitment and Education for Theological Librarianship be charged with the preparation of a statement contrasting salaries in theological libraries with those of other libraries. The aim of this statement would be to acquaint administrative officers in our theological institutions with the facts concerning library personnel.

If this statement is to have true validity it must be based on the widest available body of data. The Committee would recommend the Association to urge theological libraries that have not done so to complete and return their questionnaires.

2) It is recommended that an attempt be made to prepare a definitive statement of "Education for Theological Librarianship (Protestant)" which will reflect the wisdom of the members of the Association as well as the opinions of the Committee.

3) It is recommended that an attempt be made during the year to prepare and distribute among students in library schools a statement setting forth the challenging opportunities in theological library work.

Conclusions

In a final word let the Committee express here its gratitude to the numerous company of librarians who have painstakingly endeavored to supply information and advice which the Committee has sought.

Respectfully submitted,

Robert F. Beach
Norman D. Dow
John H. Goodwin
Carl C. Rasmussen
Elizabeth Royer

Calvin H. Schmitt
Elton E. Shell
Grace N. Teague
Frank M. Vanderhoof
Henry M. Brimm, Chairman

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APPENDIX I

[Omitted; see action taken, following Appendix II]

APPENDIX II

"Help Wanted, Male and Female"

HEAD LIBRARIAN

Bloomfield College and Seminary; \$5,000; B.D. or M.A.; experienced; application-President; benefits

ASSISTANT LIBRARIAN

Seabury-Western Theological Seminary; \$4,000 range; L.S. degree, theological training optional; application-Librarian; Benefits-Blue Shield, Blue Cross, Social Security

CATALOGER

Perkins School of Theology, Southern Methodist U., Dallas, Texas; \$4,000; B.D. and some L.S.; no experience; Application-Dean; Benefits-Retirement, Hospitalization

Drew U. Library; \$3,600-3,800; L.S. and B.A. or B.S.; no experience; Application-Librarian; Benefits-mo. vacation, sick leave, hospitalization

Golden Gate Baptist Seminary; \$3,600; L.S. degree; some experience; Application-Librarian; Benefits-2 weeks vacation, sick leave, provision for salary increase

School of Theology Library, Anderson College, Anderson, Indiana; \$3,600; M.S. in L.S.; Application-Dean; Benefits-T.I.I.A., life insurance, 2 weeks sick leave, month vacation

Virginia Theological Seminary; \$4,200; M.S. in L.S.; Application-Librarian; Benefits-month vacation, noon meals

Union Theological Seminary, Richmond, Virginia; \$4,200; M.S. in L.S.; experience desirable; Application-Librarian; Benefits-Hospitalization, social security, 1 month vacation, sick leave

REFERENCE AND CIRCULATION ASSISTANT

Drew U. Library; \$3,200-3,600; Library degree or 5 years' experience; Application-Librarian; Benefits-month vacation, sick leave, hospitalization

McCormick Theological Seminary; \$4,000; Library degree; experience preferable; Application-Librarian; Benefits-Social security, Blue Cross and Blue Shield in group plan, month vacation, auditing privilege one course per semester

CIRCULATION LIBRARIAN

Perkins School of Theology, Southern Methodist U., Dallas, Texas; \$4,000; B.D. and some L.S.; no experience; Application-Dean; Benefits-Retirement, hospitalization

SUB PROF. SEC. CLERK

Fuller Theological Seminary; \$2,700 to start; College education or library experience; Application-Librarian; Benefits-Blue Cross, social security, sick leave, two weeks paid vacation

SECRETARY

Boston U. School of Theology; \$2,400-2,600; typing and shorthand; college desirable; Application-Librarian; Benefits-Social Security

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Mr. Dow then moved the adoption of the three recommendations contained in the foregoing Report. General discussion of the report followed, centered about the tabulation of the questionnaires as reported in Appendix I. It was the consensus of the Conference that salary figures, as shown, were not representative since some of the larger schools had not returned their questionnaires, which would have reflected higher bracket salaries. It was also felt that the fringe benefits were not sharply defined nor adequately reported. By common consent the Committee was asked to delete Appendix I from its report. [For action taken on the above, see Summary of Conference Business Sessions, page 97]

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION

Presented by Olive M. Grobel, Chairman

It has been suggested that I include in the report of the Committee on Cataloging and Classification certain items which should be of interest to this organization.

Recently Dr. Sonne and I spent a day at the Library of Congress, in order to improve our cooperative services and to obtain information, some of which is also of concern to this group.

We had a conference with Mr. Benjamin B. Custer, Editor of the Dewey Decimal Classification Office. Mr. Custer has had rich experience, having been a member of the cataloging staff of the New York Public Library and subsequently head of the cataloging department at the University of California, Los Angeles. He and his associate editor seemed to be much interested in this organization, and they readily agreed to send preliminary schedules of the 200's for review and criticism. This they have done, and we are working on the first schedules, in order to send in our comments by July 9. Mr. Crismon, Chairman of the Dewey committee, is being assisted by members of the larger group for two reasons. He has lost a valuable member of his own committee (Mrs. Hilgert is now in Switzerland). And we want our reviews to be representative of this organization. We should be happy if some of you would study the schedules which we have with us, so that we may send in, not just personal opinions but a consensus. From a superficial examination, many of us have been pleased with what we consider great improvement over the 15th edition. Mr. Custer told us that the chief expansions occur in 211, 242, 248, 270 and 290. The prefatory matter has been improved. There are many more cross references; scope is defined more precisely; instructions are now fairly full. The plan is to amalgamate the Editorial Office with the department in the Library of Congress which assigns Dewey numbers for use on the printed cards. Apparently they want to be in daily contact with real, live classifiers. The schedules are to be available to the printers in manuscript form by March 31, 1958 so that the 16th edition may be off the press by the end of 1958. The editors are looking forward also to the 17th edition, since they see their task as a continuous process; they expect improvement to be gradual. The Editorial Office seems to us to be in good hands, and we think that most of you will be pleased with the new edition.

We had an interview with Dr. George A. Schwegmann, Jr., for nearly 20 years Director of the Union Catalog. We had been asked to contribute a completely cataloged entry for each foreign imprint acquired since the beginning of 1956. The Director cleared up certain points for us and gave us more complete instructions. I mention this because a few of our members may not have seen the new monthly issues of the IC author catalog, which is now changed in name, in scope, and in services.

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Many cards do not have an LC order number for the reason that there are no printed cards. Instead, they bear at least one symbol, that of the contributing library. As other libraries report that book, their symbols are added. The new catalog is much more than a finding list; it is a boon to catalogers.

I spent the rest of the morning in the Cataloging Division, where I had a conference with Mrs. Helen B. Stevens, Coordinator of Cooperative Cataloging. She told me what had happened to Migne after the death of Dr. Easton, who had worked so faithfully on the project. At every convention, several of you have asked me about this. At the time, I did not know, and so you did not get a satisfactory answer. The Library of Congress has its own personnel problems, and it lost the staff member who was capable of handling this material. Mrs. Stevens still has a drawer full of unprocessed entries submitted by our library. She asked me, rather wistfully, I thought, whether if I were asked to take up this task again I would consider working out the entries as analytics. With grim memories of 168 printed cards for part of a book, I gave her my solemn promise that if ever I have anything to do with Migne, it will be in the form of analytics.

The actual report of the Committee on Cataloging and Classification consists largely of hope and promises. Three members, Miss Eisenhart, Miss Stouffer and I, met with President Helen B. Uhrich in New York on November 30, 1956, to discuss plans and projects. It was suggested at that time that we explore the feasibility of supplying copy for lengthy series not now cataloged by the Library of Congress, with the idea of making LC cards available. That evening, when we all attended the regional catalogers' dinner meeting, Mr. Richard S. Angell, Chief of the Subject Division at the Library of Congress, sat directly across the table from me. We had an admirable opportunity to discuss this matter and other problems of mutual interest. He seemed to be receptive to the project, and he thought that LC would cooperate. Subsequently we presented the suggestion to our own membership in a Newsletter, but the response was so disappointing that we have temporarily dropped the project.

The committee has always tried to give aid and comfort to beginners in the field, to recruits from other branches of the profession, and to administrators struggling with ever rising cataloging costs, with the dearth of catalogers, and the falling standards threatened by the limited cataloging which these conditions necessitate. This has been done informally and, for the most part, on an individual basis. It may be that some of our members have not been aware of it at all. But now that we are ten years old and have presumably reached the age of discretion, it is time to take stock and to plan for the future in terms of making a more permanent contribution. From the beginning, the articulate efforts to improve technical processes in religious libraries have been provided most ably by Roman Catholics. But there has long been need for a Protestant voice. (My apologies to our good Anglican friends and members, - so uncompromisingly Catholic in theology, yet with such a strong affinity for Protestants. Perhaps, however, since they use the word in their own corporate title, they will forgive me.) What form this "Protestant" contribution will take depends upon you. We want to do what will serve you best. It is our hope that in the future this committee will encourage or actually sponsor a modest publication, which may well grow out of just such programs as you are to hear this morning. You yourselves planned this session when you so generously filled out the questionnaires which informed us of your needs and interests. We are proud and happy to present members of the committee, who are well qualified to carry out your wishes.

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REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION, contd.

CLASSIFICATION? YES AND NO!

Presented by Dr. Lucy W. Markley
[Assisted by Dr. George Ehlhardt]

Madam Chairman, members and friends, Dr. Fosdick told the story about the small boy who had misbehaved. His mother gave him a long private exhortation, which went on and on. Finally, not knowing quite how to end it, his mother said, "Now do you feel like being a good boy?" To which the boy replied, "Yes ---and No." He knew there were two sides!

May I ask our Chairman, Dr. Ehlhardt, to help me by making this a conversation instead of a monologue?

Dr. E. You are going to talk about classification. I guess it is the Library of Congress classification. You prefer it, don't you?

Yes, and No. Yes, in that the Library of Congress is a series of special classifications, each complete in itself. It is thus ideal for a university library with departmental collections. Instead of unity, there is diversity. There are numbers for the same topic, or the same author, in two or three different classes. Augustine and Anselm and even Luther may be classified in several different places, according to the nature of the book, or perhaps according to departmental order. Of course, in a small, unified collection, this feature becomes undesirable, and the skilful classifier avoids scattering a dozen books between three or four widely separated numbers. While the Library of Congress has no great holdings in our line, its whole classification is on a university scale. It assumes hundreds of thousands of books. It does not try to squeeze every last drop of juice out of each single title.

Here is a second Yes. Christian writers insist on relating Christianity and the church to all sorts of secular activities and theories. We have church and social problems, war and religion, communism and religion, religion and health, and so on, even to camping, and vocation, and specific vocations. BR115 was the original plan, at least for books on Christianity and ... While the current trend is not clear and consistent, it is in the direction of assigning these bridge books to the secular end of the bridge. It is excellent policy, for any large collection. The alternatives are both bad, even for a smaller collection, I think.

A third qualified Yes concerns denominational literature, that is, the BX policies. It is strange indeed that while denominational passions still ran high, the classification builders of the late 19th and early 20th centuries never dreamed of following a denominational pattern, such as is found in BX. Instead they were absolutely faithful to the four theological disciplines, and developed each as fully as need be. One had to search through the whole of the historical, doctrinal and practical theology areas to root out the material of denominational import. When you reached it, you were all right. It was not jumbled, but subdivided by denominational family.

Now the Library of Congress, the youngest classification, in a day when denominations are getting friendly, and uniting, makes a daring experiment, in its BX schedule. It says, "Let us try a new way. Let us put a lot of these books which bear on a single denomination together, in the classification. Of course, we must

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not carry it too far." Just between you and me, I suspect that the old theological divisions looked rather stiff and rigid and meaningless to them. They were not trained as theologians. And I think their new scheme looked easier to them, as non-theologians, to use. Also the rather popular books about a given denomination began to appear, in which history, tenets, polity and government and much else were covered in one book. A modern, appetizing denominational apologetic! But the old classifications could do nothing with such a book! It was an offense to them!

Dr. E. Don't you think that seminary libraries have looked with a favor on the Library of Congress classification because they could see that in a certain section of BX they would arrange in one sequence much of the literature of their own denomination?

I don't doubt it. And that is indeed their privilege. In fact, there are real advantages, or I would not say Yes at all. Up to a certain point, I really enjoyed using BX policies as applied at Garrett in the expansion I did for Methodism.

Dr. E. Will you please explain to us what you did like, and where you reached that point, and stopped liking the BX policies.

I have been putting the BX policies to a severe test, too severe. Garrett is changing to the Library of Congress classification, as you know. Mr. Swann had rejected sermons from the BX schedules. We were agreed that theological education, Sunday school and religious education titles, could not go in BX. And we had made numbers to put denominational bibliography into BX, under any denominational family. These were the only variations from Library of Congress practice to be made. With these exceptions, I was to follow Library of Congress practice in BX, the schedule for Methodism. I had to, for consistency with the coverage of other denominations in BX.

Methodism being what it is, I was happy to have its discipline and government included in BY. It would have been a calamity to be obliged to put all works on its structure and organization over into the practical theology area, according to orthodox classification procedure. I was happy to have doctrinal controversy with-in BY, not that it was vital in Methodism, but merely because it was not vital. Therefor if carried off into doctrinal theology, it would mean almost nothing at that point. For the same reason, I was quite satisfied that liturgy should be kept in BY. Instead of scattering it all through BY, I have collected at the beginning. Hymnology means far more in the Methodist movement than does liturgy, but it was out of bounds, and must be developed elsewhere. I don't see the logic of this distinction, however. Both should be kept out of BX schedules, or both allowed in, should they not?

Up to this point, I appreciate the advantages of the bold new experiment, and don't run head on into the corresponding disadvantages, which are all there, I know. But when it comes to the active efforts of Methodists, even in Great Britain I am at once in trouble. Library of Congress had not the least idea what I am getting into, not having on their shelves, I suspect, much on the organized work of any church bodies. I have no trouble with Sunday schools, and religious education. I can calmly put everything pertaining to the church and secular education into Class L, Education. But in this country the Board of Education now covers all of these areas and more, and will have to be kept in BY. I have not done the bulk of American Methodism yet, but am nearly through with British. British Methodists are active in city mission work, which does not go in BY. They also set up almshouses and orphanages, as well as schools. The distinction between the regular work of the church and these efforts is not clear. There was no distinction in their minds. I am creating an artificial distinction, to prevent the contents of BY from getting

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completely out of control, and out of step with Library of Congress policies.

Foreign missions go in BV, not BX and BY, but when does the book cease to be missions in China and become the history of Methodism in China, or the history of the Central conference? The work of home missions goes in BV, but it is so closely connected with church work, and church extension as to be in all cases a quite uncomfortable cleavage.

I am satisfied now that it is too late that all kinds of church work should be kept out of BX and BY. At least, any special type of church work, and the boards and organizations furthering it. Sunday school work is organized in the practical theology area. Work with youth should be provided for thus, with all its bodies and conventions, as also work with and for either ages and classes of people. City church work, city missions, rural church work, and the like, should be kept out of BX and BY, at least the theory. Actual history of a single church, or even mission, could well go in, if so desired. A like distinction would help in missions, now that the younger churches are growing up. Theory of missions, arguments for missions, solicitation and work on the home base for missions, being where other church work should be, in the practical areas. But the actual operation of mission work in China, by Methodists, should go in BY, as history of Methodism in China, along with biographies of the missionaries, etc.

The worst feature of all is the continual shifting of Library of Congress in the direction of BX. Little by little, they put in more topics which are practical, probably because they don't know what else to do, and don't care at all. I have just discovered that pastoral theology is moving over. Of course, they began with Catholic pastoral theology, but now it is extending to several other BX schedules. I cannot keep up with them, try as I may.

In this work at Garrett, I have so far dealt only with what Dr. Ayres rightly classified in the 280's. I have not approached the old catalog 240's through 260's. There are thousands of titles in these classes. Think how many of them will go, according to the Library of Congress cleavage, into BY. BY is already overloaded.

Dr. E. I think I understand now. When you get deep into it with an exhaustive collection, you wish you had not tried the bold Library of Congress experiment. Dewey was right, after all?

Dewey is safer, and sounder, as regards denominational literature, although I am sure that with an exhaustive collection Dewey has serious problems also. One should recognize Library of Congress for what it is, before adopting it. If you have a choice of classifications, use your intelligence before you decide, not after. You will have to use all you can muster afterwards, anyway!

Dr. E. You speak of an exhaustive collection. What do you recommend for a collection of 200,000 volumes and up?

I am glad you started this new line of thought. We have been saying Yes to Library of Congress, although our last Yes was seriously qualified. Now we start on the No answers, just two or three of the major Noes.

If any library with a rich collection of older theology, with shelves heavily loaded with 17th, 18th and 19th century publications, should ask about Library of Congress, I hope I would refrain from yelling no! But I would start asking questions, I hope. I would ask, "Where are all your long ranges of early Christian

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literature to be classified, where all your medieval Christianity, not to mention Reformation writers?" "Where will your church law go, and your ecclesiastical law, and all your polity?" "What about your liturgics?" And so on. I would try to show them that Library of Congress classification for religion was built for a collection which had few titles dating prior to the 20th century. It is folly to expect it to serve an older collection which has been building for 100 or 150 years. Dr. Gapp and Miss Stouffer will bear me out in this, for they are deep in the struggle to rebuild it for a fine collection which has deep roots in the past.

Now comes a second vigorous No. Look at these long ranges of books once more, these books from the past. How many of them reflect the American religious scene? Relatively few, for ours is a young country. The majority of the older titles were written by European theologians. The whole religious matrix out of which their minds were formed was quite different from what we have known in America. They were in a world where each country or state probably had a state church, dominating the religious life of the country, or state, but with a fringe of protesting groups. The BX schedule is simply the American church scene, set up as a norm of classification. Library of Congress has very little on religion from abroad. They had men who knew the European church patterns. But the men who knew had no effect on the BL-BX schedule. Its structure is utterly wrong for European Christianity. Its structure is quite workable if you stick to American books. It surely is not necessary to give an illustration of this.

Dr. E. If you make the structure right for European countries, I think it would not fit the American scene.

Yes, indeed. This is one of Miss Pettee's greatest achievements. The church history of any country is built up according to its actual history to date, and all church bodies operating within the country are provided for, under country. The history of one country may be built up very differently from the history of another, and it should be. When German church history is built, it is fitted to the real story of church bodies in Germany, together, and separately. When we come to America, we build to fit the American scene, where no one church body dominates. And so on.

Dr. E. Will that take care of everything?

It will take care of everything in historical theology except the books on denominational history or tenets in general, around the world. These must be appropriately provided for.

Dr. E. Why do you say historical theology?

Because in this kind of classification it is not feasible to bring in under the denomination, where it is subsumed under country, sermons, liturgy, doctrine, church work of various kinds. If you tried you would have a mess, not a classification. You could, I think, put in not only history, general and local, but also church and state, ecclesiastical law, church law in the case of Protestant bodies, discipline and government, in the case of Protestant bodies. And I would of course add collected works, collective biography and individual biographies. I doubt if you could go much further safely.

Dr. E. But you do think that a collection of current American books on religion and the American churches can be arranged successfully by Library of Congress?

Yes, if it is desired to abandon old line theology once and for all. Think of

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a public library with a considerable interest in current religious books. They have, I suppose, no interest in the older theology, and no understanding of its contents. They want only a practical arrangement of such books as they have and are likely to have. For their purposes, Library of Congress could be fairly successful. We have already talked of the university collections, relative to Library of Congress, and favorably.

Dr. E. But a matured collection of theology, especially if it has strongly European and international background, needs some other classification?

Such a collection is twisted, warped, stunted and dishonored if put into Library of Congress classification. It is also a radical misuse of the Library of Congress classification. Dr. Gapp and Miss Stouffer will bear me out in this.

Dr. E. Now you are coming to the point, I think. You feel that the Union Classification is the one best suited to such a collection as Union has, and to others like it?

Of all classifications now built and ready for use, it certainly is my choice, for an independent theological seminary.

Dr. E. Would you modernize it and use it, if you had opportunity?

I would do more than that, if starting fresh.

Dr. E. What would you do?

Miss Pettee was building for an independent theological seminary. She was eager to make the theological interest master all other interests, because this is so convenient for theological study. Nothing in the situation prevented her, and she took real delight in her achievement. It is amazingly convenient, especially so for smaller, but independent theological libraries. But I cannot see any permanent vitality in this policy.

I would therefore unbind the Union Classification, taking out everything secular, also history of religions and non-Christian religions. All these elements, once taken out, would require separate schedule. Bridging topics, relating Christianity and the church to innumerable secular matters, I would locate mostly at the secular end of the bridge. The schedule will thus show religion reaching out in many directions, instead of religion as master of all things, secular and sacred.

Then I would have left the content of the four old line theological disciplines, each fully developed for a rich collection. These four, in any order preferred, need to be preceded by a section on Christianity in general, like the beginning of BR. This will carry general periodicals, essays, general works on Christianity, etc. Only then would I be ready to begin any detailed work.

Dr. E. Is this what Dr. Gapp and Miss Stouffer are doing? Are they working along these lines?

They are indeed working along these lines, but not working from the Union Classification. They adopted the Library of Congress classification, basically. They reclassified their secular holdings. Then when they were ready for theology, they undertook first historical theology. It has been a tremendous stretch of fine work, almost completed. You would not recognize that it is Library of Congress,

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except in notation, and hardly then. Since then they have done what was needful for exegetical theology, and are using that schedule very much as Library of Congress made it. They have not begun the doctrinal philosophical theology. This will be another stretch of highly creative work. In talking I have not mentioned the problems in this area, not even in illustration. And eventually there will come the many disciplines and many types of literature which are collectively known as practical theology. But let Dr. Gapp tell you himself about it.

Dr. E. Then there is no classification now ready for use to which you will give full allegiance?

No classification now ready to use can serve well the needs of a fine theological collection, except Union. Its fundamental thesis once accepted, it does not make much trouble, I think. It is getting older. Some bodies of literature have been so realigned that the classification is badly out of date. Other parts, for older materials, are as vital as the day they were made.

Dewey is ready to use, and can be made to serve amazingly well, as you well know, considering its age and its tight notation. I have never used it, but have learned to respect it.

Library of Congress is ready to use. University libraries, large public libraries, up to the minute theological collections with mostly recent American imprints, and a readiness to try new ways, might like it. Also collections of theology which are mostly on one denomination might like it quite well. Know what to expect of it, before you decide.

We have merely skimmed the surface in our conversation. There are hundreds upon hundreds of important factors which cannot be even hinted at, for lack of time. This is no resume of the tremendous problem of theological classification. We have hit only two or three of the high spots, and very superficially.

Now I want to make a start, just briefly, down a new trail. Will you ask me what classification is good for?

Dr. E. All right, that's the question.

Classification is built to arrange the books on the shelves by subject, so that the clientele may browse along these shelves, and get acquainted at first hand with the books on the subject they are interested in. It is mainly for those who do not already know the literature. The open shelf library is the very essence of the democratic spirit of America, as applied to library service. We don't display our treasures on open shelves, but our regular stock, of ordinary, useful books. We do not display them for the benefit of the scholar, but for the tyro, and in our public libraries, for the man in the street. (Of course, the call number is a very brief and handy symbol for the exact book or volume wanted, and is used thus throughout the library's services.)

As for the scholar, he will use our classification gladly, until he discovers some day that part of what he wants is away off from the section he has been studying assiduously. Then he will likely protest. And he may be right. The classifying he is doing in mastering his field may be better and more valid for the library than what we have, if we could afford to change. But he may not be right. He has a carefully delimited field. We have to think of the whole collection, with its thousands of sections, and innumerable overlaps and interrelations. It may be our classification is right as to the best line for the boundary fence. And the

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great distance he protests, - that is merely the great size of the collection. What is fenced out of this area where he is working must be put into its logical position in some other area.

The classified shelves do not suffice for exhaustive research, because of periodicals, serials, festschriften, collective works, works bound with other works, etc. The serious searcher will keep on digging and rooting until he has obtained everything the library has for his purposes. The classified shelves do something for him, but not everything.

The larger the collection, the less suited to the beginner. He hopes to begin to comprehend the types of books he is interested in, in an hour's browsing. If the collection is exhaustive, with great quantities of material not pertinent to his need, he is not able to grasp it in that first hour, nor even in the second or the third browse. But his faith in his power to absorb knowledge from the classified shelves never falters. He believes it will soak into him painlessly, gently. So he resents closed stack. He also resents multiple locations, I suppose, for the same reason.

To summarize. Classification is aimed at the beginner, and the man in the street. He does not want to be bothered with our treasures, nor our learned publications from the 18th century, in Latin, on the subject of his choice. He does not want to use the card catalog, not yet. Cards are only abstractions, and he knows it. He is not doing research. He is just learning, the easy, the democratic, the typically American way. Do you agree with this drastic overstatement?

Dr. E. I suppose I will have to agree, for the sake of the discussion.

All right, just for the discussion. Now let us go on to the next step on the trail. Where and how classification fails us, is the next step.

Classification does not fail us if we can wait till a whole literature is completed, so to speak, and there is a break or a change to indicate the end point. Then a good permanent classification can be made, which further research and new investigations are not likely to upset. The classical literatures could be given excellent classification, because it was a closed fond, and also because literature is not difficult. The same is true of ancient philosophy, and I would think, of medieval philosophy. The same is true of past history, of any country. The same is often true in linguistics, except when the relationships of a little-known language are at last ascertained, and even then it is only a case of moving the few books to the logically correct location, and making notation there. If we don't want classification to fail us with its finality, its rigidity, we must wait till the literature of a movement or a line of thought is finished, or changed, and then classify it well. Then the classification we have made may hold its validity for many years.

But we cannot wait. If we had refused to make arrangement for our Sunday school materials, and religious education, until now that a new and quite different phase has developed, our libraries would have been in too much trouble throughout all the intervening years. Classification was demanded, required, by the staff as well as by the public. I think we have just reached a point where a good permanent arrangement of the earlier literature could be made. But we are 40 or 50 years too late. So we have inadequate classification, which had to be made somehow, for practical purposes. Its failure simply shows how live the field has been. We cannot afford to rebuild the whole classification for religious education and apply it by reclassifying all our holdings.

Dr. E. Can't the notation be left very loose and free, with lots of room for

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future developments?

I am glad you asked that. In any chronological sequence, space should be left for the future. But not all classification is chronological. My experience has been that even if I could make notation so loose that it hangs on the frame of the classification like the clothes on a scarecrow, I am confounded and all but strangled in the end, if the literature is alive and growing. My notation for British Methodism was much too tight in the beginning. For American Methodism it was built very, very loose, but it is filling in. When the books are done, the notation for American Methodism will not have much room left. Why? Because American Methodism keeps right on organizing, and reorganizing, and making new moves all the time. Classification is naturally a good undertaker. It wants to lay out the corpse, all neat and right, and so permanently! American Methodism keeps on sprinting, I assure you. It will not be caught and laid out.

Dr. E. I don't know the answer to that.

I don't either, if you pin your faith in classification only. But let us take one more point, and then move on. What can classification do with such a discipline as psychology, which began as the handmaiden of philosophy, and has now transferred itself to the social sciences? Even the Library of Congress classification was built in the days prior to that transfer, and cannot do anything about it. If the classification for Psychology were internally satisfactory, and reasonably adaptable to the new books, we would have to be satisfied with the old location, after philosophy and metaphysics. If we think about building new schedule for psychology in among the social sciences, we shall soon wonder if we ought not to wait some years more. Perhaps psychology is taking another leap. At least, the validity of what we might build now is a serious question.

Dr. E. What comes next? You just made a remark about pinning our faith to classification only. Is that the pointer to the next step on this trail?

Yes, it is the next step, and the last we shall take today. In religion especially, it is simply not possible to make classification carry the whole load. We must use other means in addition to classification.

Dr. E. Now you are going to talk about subject headings!

Yes. Or, rather, I am concerned about the multiple values in most of the books we theological librarians deal with daily. A volume of poetry by a single author very likely has only one value. A German grammar presumably has one value, aside from the author's name. Likewise with a history of England, quite probably. But now turn to two or three of the books which constitute our stock in trade. A book on monasticism in England in the 12th century has one value as monastic history, another as picturing the religious life of medieval England, and a third if you choose, as describing the work and activities of the Catholic Church in England. Ospina, a Catholic, writes a defense of the Catholic position in Columbia refuting the Protestant charges of persecution levelled against them. It is missions in Columbia, it is church history of Columbia, it is Catholic church in Columbia, it is Protestants in Columbia. Let us take just one more title, which gave us pause at Mt. Airy. It is Frensd, The Donatist church, a movement of protest in Roman North Africa. The Library of Congress card gives it the one subject Donatists, and the corresponding classification in that sterile and futile alphabetical list of heresies at the end of BT. It has real value for the early church in North Africa, which Library of Congress would have brought out nicely, in years past, on the card. But the book must go in one number.

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The Biblical fields do not interrelate as much with other areas. But the historical, doctrinal and practical areas interact with each other, and all of these three areas have thousands of books of denominational value, a value which cuts directly across other values.

Dr. E. I never thought of subjects in our fields in just this way. But we always try faithfully to bring out all major values of a book, by means of subjects.

I never realized so fully until I did this Methodist expansion how little classification alone can do for us, in theology. It has forced me to see at last how we depend on subjects, and the references between them, and correct corporate entries, to bring out the multiple values to be found in a majority, I believe, of the books we handle. Subject and other headings are easily changed, new relationships are easily recorded. They are our really fine, sharp, flexible tools, beside which classification of the actual books is both clumsy and rigid.

While we await Dr. Gapp's great achievement, we can still do good work.

Thank you, Dr. Ehlhardt, for helping me so much. Thank you, members and friends of ATLA, for your kind attention and interest. Take it with a grain of salt, however. Overstatement was necessary to make the subject palatable in a general session.

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION, contd.

NEW SUBJECT HEADINGS IN THEOLOGY

Presented by Ruth Eisenhart

Last year when we ran our popularity poll of cataloging problems needing attention, one clear general favorite was the concluding topic: Sources for new subject headings in theology. It was also distinguished in that no one would admit knowing any answers, nor was any secret authority betrayed to us by his friends. We decided that someone would have to bone it up. Miss Grobel pointed out cheerfully that this would be a good assignment for me. If I knew anything about the subject, I should share my knowledge. Since I did not, it would obviously be a sound thing for me to learn.

Most of what I shall have to say will be review of known tools and principles. I shall not apologize for lack of originality. I have found it valuable myself to review these things. I hope that you, too, will find it valuable. I shall not worry too much about legal distinctions between true subject headings and those which are properly, or may be, main entries subject to the ALA Code. It is well, however, to remember that some of our most difficult subject problems do come in this category: liturgical books, names of saints and persons in religion, names of manuscripts, religious orders and denominations, for a few. For the correct formation of these headings we will find guidance in the Code.

We are fortunate in theological cataloging to have our basic needs well supplied. Most of us are Julia Pettee's List of Theological Subject Headings. This we supplement, outside our specialty, with one of the standard general lists:

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Library of Congress or Sears. Or, conversely, we use Library of Congress or Sears, and supplement with Pettee. Either way we have a good start.

The 6th edition of the Library of Congress list, long overdue, is now scheduled for June 1957, and it will be very welcome. At ATLA's first conference, Mr. Mueller told us: "We constantly create new subject headings and each new subject heading is subject to review. When the subject catalogers meet in conference every Monday afternoon, there are about fifteen of us. Each new subject must be justified as to need, adequacy, linguistic phrasing, conformity to established patterns, differentiation from existing headings, proper references, etc. Whatever does not conform is rejected." Certainly the Library of Congress could not be called hasty in assigning new subjects in religion; as a matter of policy none are assigned until at least one book (not just a pamphlet or chapter) requires it. Personally, I prefer this to the reckless assigning of ill-considered headings which has been evident lately on some cards for books in psychiatry.

Another of our blessings is a competent, up-to-date, nicely integrated group of cataloging reference tools in Roman Catholic topics. Except for the Lynn-Peterson classification and the Catholic Periodical Index, Father Kapsner at Catholic University of America has been responsible for most of these. They include Catholic Subject Headings, now in its third edition (1953), which gives the headings coordinated for use with Library of Congress or Sears, Lynn and Walsh classification numbers cross references (see, see also, see from and see also from), a liberal supply of definitions, and subdivisions. In the appendix on names of saints, entry is under forename in English, but the list has a complete set of references from the vernacular, well-known surnames and Latin forms, so that one may easily follow the regular ALA Code policy in choice of entry while still taking full advantage of Father Kapsner's work. There is also a fine bibliography of sources: general guides, other lists and useful encyclopedias and dictionaries.

Another useful tool by Father Kapsner in his Catholic Religious Orders (2d ed., enlarged, 1957). This lists conventional and full names in English and pertinent foreign languages, with abbreviations, date and country of origin and name of founders (very helpful in identifying and distinguishing between orders with similar names). There is also a glossary of terms which clarifies much, especially for Protestants, and a list of authorities.

Father Kapsner has also prepared A Manual of Cataloging Practice for Catholic Author and Title Entries (1953) which treats such topics as liturgical books, catechisms, pastoral letters, religious orders, names in religion, etc. His instructions and examples usually indicate suitable subject entries as well, and there is good coverage in cross references. Even if you disagree with Father Kapsner and prefer to disregard or reverse his instructions, it is better to do so on a basis of conviction than through ignorance and confusion.

The printed cards sent out by the library of the Catholic University of America are also prepared under Kapsner's supervision and reflect his policies. Since he has become thoroughly impatient of the Library of Congress' treatment of Roman Catholic materials, these cards go ahead more promptly than most in determining and assigning new subject headings. There is, however, no reason to assume that the Library of Congress will accept one of Catholic University's headings. On the contrary. In January 1956, Catholic University assigned the subject "Priest-worker movement" to one of its Farmington books. About two months later, the Library of Congress came out with "Priest workers". You may as well be fatalistic about this kind of thing. Unless the Library of Congress choice is very bad, I would recommend changing to the Library of Congress form as soon as it is determined. Usually there are not too many cards to change and it simplifies future

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work to be in line with the tracings on the printed cards. In any case, make the cross references the situation demands. [The Catholic University card service has cost us \$30.00 a year for the foreign Farmington titles, and \$11.00 for the dissertations, both foreign and American. We find them useful for purchasing and for interlibrary loan, but especially for guidance in the cataloging of essentially difficult material.]

In addition to these specific tools, there are a few good general books on subject heading practice and theory. Again we are fortunate that two of these come from sources thoroughly acquainted with the problems of theology. The Vatican Rules contain just about the only modern codification for subject heading work. And one of the ablest thinkers in general subject heading theory, as well as a recognized practitioner, is our own Miss Pettee, whose Subject Headings: the History and Theory of the Alphabetical Subject Approach to Books (1946) is a standard work. The most recent important contribution is David Haykin's Subject Headings: a Practical Guide (1951). This is a sound, and inexpensive, introduction, oriented to standard Library of Congress practice. You should own it. I have also recently reread Miss Sears' Practical Suggestions for the Beginner in Subject Heading Work and was impressed again with the simplicity and lucidity of this fine old stand-by. I recommend that you reread it, too. We all need these periodical check-ups and return to first principles.

Most catalogers are agreed that subject work is harder than classification. I shall not here go into the real fundamentals: the purpose of the subject catalog, or details in matter of form. What I want to emphasize is methodology.

There are two main approaches: the empirical, so called, whose theory is that subject cataloging is indexing and whose risk is degeneration into catch-word titles disguised as subjects. Not long ago, in cataloging a report of a symposium entitled Mathematical Models of Human Behavior, the Library of Congress assigned the subject "Human behavior-Mathematical models." I have every sympathy with the cataloger trying to establish a suitable subject entry for this book, which was classed as statistical methods in psychology, but surely it would have been more intellectually respectable to use an honest catchword title, instead of one set up in subject heading form. One has only to think of this as the Library of Congress' only book on "human behavior", as this subject assignment implies, to see its foolishness.

The other method is the classed, or systematic approach to subject heading work. Are you acquainted with Clyde Pettus' Subject Headings in Education? This is the classic example of the systematic subject heading list and it is well worth examining. The headings are set up under broad general topics and worked out in the style of an alphabetic-classed catalog, with definitions, references, and an example for each heading. The format shows clearly the relation from broad-general to specific topics. There is an alphabetical index which is the real subject heading list to be used for a dictionary catalog.

The standard exposition of this systematic method is set forth in Chapter V of Miss Pettee's Subject Headings. If Miss Pettee did not invent this method, she has long been recognized as its ablest advocate. Briefly, what the method really involves is this: that certain broad subjects, with confusing and over-lapping subdivisions, are worked out thoroughly, with scope notes, even diagrams if necessary, and a firm network of references. In Chapter V, Miss Pettee demonstrates the method for two such broad topics: Money and Peace. She used the method, of course, in making her List of Theological Subject Headings. Although that list appears in

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final form in the conventional alphabetical arrangement, the structure is there, "concealed, like buttresses in a wall", to use her vivid phrase.

This process can be, should be, worked out fully when cataloging or recataloging large blocks of books and when building a subject authority list. "In ordinary routine work," wrote Miss Pettee, "the headings come up one by one. Of course the cataloger can not use this process for each individual heading which he assigns. The headings in his official list have presumably already been analyzed and defined." [If your official list is Miss Pettee's, then they have.] "It is his duty simply to know and consider all the related headings and choose the one or ones best covering the contents of the books. When a new heading is to be established this method is useful. The cataloger must be cognizant of all the 'next of kin', analyze, relate and define all headings in this immediate family group. The analysis can not stop short of this but need not extend beyond it."

This is as good a way as any to avoid one of the likelier dangers in assigning new headings: namely, that the topic isn't new at all, but is covered by an old heading we didn't know about or have forgotten. Another method for dealing with this problem is constant browsing in your subject authority file and the standard lists. Often enough when revising filing, I am interested, if not much pleased, to come across subject headings that I know I should have been using and know that I have not. As Miss Pettee said: "Do not start a heading you do not need and when a heading is once used keep it up - use it to full capacity." This, I suppose, is no less true of headings introduced by a predecessor.

Fortunately, in most situations, this classified approach to subject headings does not involve extra work; we have to classify the book in any case. (For periodical indexers, of course, this process is an extra chore.) True, classification may be broad and subject analysis should be specific. Yet be sure you understand the relationship of the new to other topics. It is not often that we really need a new heading in theology. By analyzing and relating to broader topics we may find that older established heading that applies.

And, if we do not, what then?

I think that catalogers are sometimes far too afraid of making mistakes. We are well aware of the cost of recataloging and the economy of doing things right in the first place. Nevertheless, there is frequently something absurd in the way catalogers will worry over a problem, spend hours "conferring", and then likely as not be "wrong" after all. Surely it would be no more expensive in time and trouble to decide briskly on a tentative heading for the new topic, confident that the problem of terminology will solve itself before the material becomes unmanageable, and accept philosophically the probability that some change may be necessary later. (No matter how much you struggle to avoid it, that is very likely what will happen anyway.) If the network of references has been worked out conscientiously, there is little danger of losing the material while awaiting the ultimate verdict of "established usage". Miss Sears recommends keeping a separate list of such tentative headings. As she says, such a list will never be very long and can be reviewed at the end of a year.

The tentative heading should be specific enough to locate the material easily. You may remember that the Library of Congress formerly gave two subjects to books on demythologization: 1) Bible. N.T.-Criticism, interpretation, etc. and 2) Mythology. Both were far too general. When eventually the heading "Demythologization" was introduced, it would have been necessary to go through hundreds of cards under those two headings to find the dozen or so that should be changed. (And, incidentally, not the cataloger only; the reader who wanted material on this controversy

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had the same problem of extensive search.) At Union we kept this material under Bultmann as subject, although, as the discussion ranged more and more widely, that became rather tenuous. On the whole, it was more useful to hold this material together under the too narrow subject than under headings which were too broad.

Sometimes a new subject heading will settle down comfortably without giving any real trouble. Existentialism was such a one. So far as I know, this is what it was always called. The Dead Sea Scrolls were almost as well behaved, but not quite. The earliest Library of Congress cards have "Manuscripts, Hebrew". The Catholic Periodical Index still (April 1957) uses "Qumran scrolls". The International Index used "Bible. O.T.-Manuscripts" until last year when it added "Dead Sea scrolls", using both entries, with reference from "Qumran scrolls" to "Bible. O.T.-Manuscripts", but not to "Dead Sea scrolls". As late as March 1957, there was still confusion with both entries partially in use.

Individual items among the scrolls provide our most imminent summons to decision: the Manual of discipline, the War of the Sons of Light, the Teacher of Righteousness, etc. (It is well to remind ourselves, once more, that most of these come under the ALA Code as potentially, at least, main entries. In his tentative draft for the revised code, Mr. Lubetsky uses both "Dead Sea scrolls" and "Habbakuk commentary" as examples under the rule for names of manuscripts.) And then there is the community itself. This, I think, is the outstanding example of an unestablished and long overdue heading in religion, for there have been many books on the subject. At present I am using "Qumran community" with see also references (the "next of kin") from "Dead Sea scrolls", "Jewish sects" and "Essenes". Since most books on the Qumran community include discussion of the Essenes, whether these people were Essenes or not, I feel that this reference is fully justified. I may have to change later to conform to an eventual Library of Congress heading, but now I have this material collected in one place, both for the reader and for my own use when that time comes. If I had not decided to use this, or a comparable, tentative heading, then in the end I would have to go through everything under "Dead Sea scrolls", "Jewish sects" and "Essenes", reexamining much, to find the relevant material for the more specific heading whatever it may prove to be.

Whether you use tentative subject headings or catchword titles, the important thing is that you have the concept straight in your own mind and a ready way of putting your hands on the material without having to reexamine most of it. To quote Miss Sears: "If the meaning of a subject is not clearly understood one should take time to find out about it by consulting reference books." Or, as Mr. Haykin put it: "Choosing the proper heading and determining which references should be made from and to the chosen heading require, in many instances, special competence in the field in which the subject matter lies." For most catalogers here this is not an unreasonable demand; our day-to-day work, with a fair amount of study and watching of current theological literature, builds some of this subject competence. We can become subject specialists "expected to have the necessary knowledge and to be able to act with authority in determining which term is sanctioned by the best usage, which is the most recent, which synonymous terms exist, hence require references, and what is the relationship, for the purpose of reference, of other headings in the catalog to the heading chosen."

And beyond our own competence, as Haykin goes on to say, is the greater competence of the teaching staff to whom we must turn for help in difficult cases. Some faculty members are more helpful than others; most are willing to help but do not always understand our particular need. Haykin gives a 7-point program for "Indoctrinating" faculty specialists in the principles of alphabetical subject cataloging. But though the faculty may help, the final form is our own responsibility.

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To rephrase all of this: It is not so serious when we fail to anticipate precisely the entry form which the Library of Congress or other respected authority may eventually choose. Terminology is important but not irreparable. There are bound to be times when we make entries like "Priest-worker movement" and the Library of Congress later comes up with "Priest workers". Those divergencies are easily corrected or covered by references. But it is important that we take the trouble to know what the subject means. We must be able to pin-point it precisely enough to keep the material readily available without long, inconclusive searches for ourselves or our readers. We must take the trouble to work out the relation of the new subject heading to others already in the catalog, as much for the clearing of our own heads in the process as for the permanent usefulness of the references. Almost anything is easier when we know what we are doing.

Appended is a list of the principal cataloging reference tools mentioned in this paper:

Haykin, David Judson. Subject headings: a practical guide. Washington, D. C., U. S. Govt. Print. Off., 1951.

Kapsner, Oliver Leonard, O.X.B. Catholic religious orders, listing conventional and full names in English, foreign language, and Latin, also abbreviations, date and country of origin and founders. 2d ed., enl. Collegeville, Minn., St. John's Abbey Press, 1957.

--- Catholic subject headings, 3d ed., with an appendix on names of saints. Collegeville, Minn., St. John's Abbey Press, 1953.

--- A manual of cataloging practice for Catholic author and title entries. Washington, D. C., Catholic University of America Press, 1953. (Catholic University of America. Studies in Library science, no. 2)

Pettee, Julia. Subject headings: the history and theory of the alphabetical subject approach to books. New York, H. W. Wilson Co., 1946.

Pettus, Clyde. Subject headings in education: a systematic list for use in a dictionary catalog. New York, H. W. Wilson Co., 1938.

Sears, Minnie Earl. Practical suggestions for the beginner in subject heading work. [New York, H. W. Wilson Co., 1933] (This pamphlet is a reprint of an introductory chapter in the 3d and later editions of her List of subject headings)

Vatican. Biblioteca vaticana. Rules for the catalog of printed books, tr. from the 2d Italian ed., by Thomas J. Shanahan, Victor A. Schaefer (and) Constantin T. Vesselowsky, ed. By Wyllis E. Wright. Chicago, American Library Association, 1948.

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION, contd.

BIBLE ENTRIES IN THE DICTIONARY CATALOG

Presented by Clara B. Allen

Most theological librarians follow the Library of Congress practice, with minor variations, for BIBLE as the main entry on texts. At Fuller we have put the

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date last as we are more interested in the version than the chronological or historical approach. Others have dropped the date altogether and stressed the translator. All of us, I believe, are also agreed on the need to make analytics for the translator, editor, and popular title. The agreement ceases however when we come to Subject Headings, for here there seems to be quite a bit of divergence among us.

Before we can intelligently discuss this problem or any particular type of subject headings we have to decide just what is the purpose of a Subject Heading, or what is our philosophy of the Dictionary Catalog. Once this point is settled we have a basis on which to build our policies. After discussing this idea with several librarians, and checking the library literature, I am convinced that the best statement of purpose is that of Dr. Ione Lowman, former librarian of the Bible Institute of Los Angeles, "...To enable one to find the greatest amount of material on a subject in the least amount of time." In this day of rush and pressures the time element is important. P. Reich in the Journal of Cataloging and Classification (v.5, No.4, p.69) states "...the art of subject cataloging is not intended to teach semantics or any other science, but to provide the most convenient way of finding books." Wylis E. Wright says, "...its value lies in its usefulness and not in its consistency." (A.L.A. Bulletin, Oct. 15, 1937) From these we might conclude that Subject Headings are to make our library resources quickly available to our specific clientele. Surely our dictionary catalogs are not meant to be an instrument of discipline, nor a show case for our library science knowledge, nor a device of hidden clues for detective hounds - daring them to find a book quickly - but it should be a tool to assist our patrons in their pursuit of knowledge. Is not the main reason for a library, even in a theological school, to help faculty and students rather than to train, or frustrate, them? They have classes and term papers for such purposes. The dictionary definition tells us that a subject heading is a word or phrase that tells what the book is about, we may add that its purpose is to aid users in quickly locating material they want. You may have ramifications to this idea, but I think you will agree that this is one of the most important purposes of the Subject Heading, and of the Dictionary catalog as a whole.

In our present day dictionary catalog - in contrast to the old alphabeticoclassed catalog - we strive to give a definite and direct Subject Heading. A heading which will help one find a particular subject within the large class in our classification. To do this our first thought in assigning subject headings is "What is the book about specifically?" After we have decided that, then in order to meet the full purpose of a subject heading we should think how our students will look for this material; what word or phrase will they look up to find the material in this book? Is it a commentary, or introduction? Is it on the Bible or on a specific book of the Bible? Will our patrons look for BIBLE. N.T. GENESIS, or will they think first of GENESIS. I am sure you have all noticed that most of today's readers use popular terms rather than the technical ones, even theologians look for SALVATION rather than SOTERIOLOGY; HOLY SPIRIT rather than PNEUMATOLOGY.

In a theological library the semantics of the word PROPHECY indicate Biblical Prophecy; thus it is a waste of time to add BIBLICAL to our Subject heading; but works of, or on, other types of Prophecy need to have a qualifying term either in parenthesis or as a subhead, whichever you prefer. This same policy also holds for several headings in our catalog.

An important factor in creating a Subject Heading is to get the user's viewpoint, or How will my library patron look for the material. We as librarians tend to be very logical and to think logically while most of the "lay public" have a

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more personal interest in the catalog. We have to fight constantly to forget our ideas when making subject headings, and concentrate on the user. The catalog is primarily to assist the "lay public", not the cataloger - we have the shelf-list and the classification schemes. If Subject Headings are in conformity to the logical pattern and terms of the cataloger rather than of the reader, materials may not be found, and thus our headings are useless. The choice of terms and the form of the Subject Heading should make for ease of approach for the student. The more time we can save him, and our staff, the more useful and valuable our catalog becomes. We are so apt to think of putting the subject headings in logical order, seeing the problem in view with the rest of the books in the library. The reader does not know what the rest of the books in our collection are nor, at this moment, does he care to know; he is interested only in his specific question, and he wants that information quickly. He thinks of the material in relation to his problem, or to the subject on which he wants information. Thus his approach to the question is a psychological one, not logical.

Have you noticed that students generally look up first the aspects of the subject which they want under its own name rather than under the broad general heading? For example, they generally go directly to REFORMATION instead of CHURCH HISTORY. REFORMATION. Since we are striving to grow out of the cumbersomeness of the alphabetic-classed type of catalog and are striving to make for ease of approach, I am all in favor of adopting as a good rule that we use as many Library of Congress subheads as possible as independent headings, rather than as subdivisions of a broader heading, especially in the area of Bible headings. This practice also follows the rule of specificity mentioned so often in recent library literature. References from the broad heading will lead the reader to the specific headings subordinate to it.

In a theological library the term BIBLE is usually taken for granted and in most cases may be dropped. Our users naturally think ACTS, ROMANS, PSALMS, etc., rather than BIBLE. N.T. ACTS ... Therefore, at Fuller we have listed ROMANS. COMMENTARIES; ACTS. INTRODUCTIONS; PSALMS. TEXTUAL CRITICISM... We find that this has not caused any confusion, but has eliminated many questions and enabled the students to find their own materials quickly without help. To distinguish between biography of a man and his book, the book is always followed by a subhead. Thus a biography of Ezra would be subject headed under EZRA while a commentary on his book would be under EZRA. COMMENTARIES. It does seem to me that in a theological library the term BIBLE as a subhead or as a broad class heading is a bit redundant, and I am in favor of eliminating it as far as possible. At Fuller we have tried to use phrases or the Library of Congress subheads as direct Subject Headings, making them conform to the language and viewpoint of our users. For the few works other than Biblical we have noted with a qualifying word or phrase where necessary. This has saved time and trouble for our complete library staff, from reference librarian to the typist, as well as our users.

Some schools have a separate file called a scripture file and here are subject headings for each individual book of the Bible or portion thereof, and all commentaries, introductions, etc., are filed under the name of the book, leaving it up to the student to decide from the title whether it is pertinent to his topic. In this way the student notes everything about the particular Bible book which the library has. This file may be kept as a separate file, or filed into the main catalog.

For the one scholar who might be trained in the Library of Congress headings we put in cross-references. The question may be asked, "Are we not forfeiting our teaching ministry if we do not educate our clientele to Library of Congress headings?" If our philosophy of the purpose of the Dictionary catalog is a tool of

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discipline then we have lost it. If our philosophy is one that the catalog is a tool to aid the student in finding what he wants quickly then we are making our tool sharper.

Or one might ask, "With everything scattered throughout the catalog wouldn't a scholar be likely to miss some information which is pertinent to his topic if he looks only under one topic, while if everything were listed together under BIBLE he might notice other related topics?" In most theological libraries the topics may be drawers apart, as there are so many subheads under the direct heading BIBLE that the mass is often confusing. Therefore, it doesn't actually follow that a user is likely to "see" related topics any more readily if they are with the word BIBLE or if they are filed separately under headings he might think of. With sufficient "see-also" references, and the user's own knowledge of the topic he usually finds all the material he wants. We are working with scholars.

Some catalogers may fear that you lose a logical sequence by using subheads as direct headings. Yes we are, but we are after useability not logic. Our readers are psychological beings not robots or scientific thinkers. The books are classified on the shelves logically, the subject headings are merely to help us find a particular subject within the large class in our classification. It again boils down to our philosophy of the purpose of the catalog - is it an index or a table of contents to our library?

Another "fear" a cataloger might have is that we are losing standardization, the "gem" for which we have fought so long. If we continue to work together as we are doing here in making our standards less formidable and more up-to-date, we won't lose this "gem". We are not advocating the overthrow of standards, leaving Subject Headings up to the whimsy of individual catalogers, but we are hoping for a revision of old standards which now have to be given crutches so today's students can find the information.

Questions asked of librarians across the country who use Library of Congress headings (without variations) prove that folks, even scholars, have trouble finding Bible materials through their catalogs. It puts a heavy burden on the reference librarian and thus defeats one of the purposes of the catalog - to enable the searcher to find his own material quickly. A letter from the General Department and Bibliography Division of the Library of Congress indicates that even there "... the general users of the library have difficulty with the file, but a few of the Bible students, once they have used it and have become familiar with the order and arrangement [after being trained] seem to have very little difficulty with it, while there are certain other students that never do grasp the arrangement."

The letter goes on to state that there is a need. "Any orderly simplification, if possible, would be welcome ... no library committee interested in revising filing rules has attempted to venture in the Bible field in recent years." Surely the group to "venture" into the Bible field should be theological librarians. Do you have suggestions? "Since there is such a voluminous amount of literature on the Bible, and more each year, a systematic organization of this material must follow some consistent and set pattern." Is Library of Congress system the best or can theological librarians set up a more usable [from the readers' point of view] and up-to-date standard? I am sure we can do it!

* * *

On motion regularly made and seconded, the Conference VOTED to adopt the foregoing panel report.

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REPORT OF THE COMMITTEE ON
THE INTERNATIONAL ASSOCIATION OF THEOLOGICAL LIBRARIES

Presented by Dr. L. R. Elliott, Chairman

During the past year the International Association of Theological Libraries abandoned its original plan to publish a quarterly journal which would present abstracts of current theological literature, because of the difficulty and expense of organization.

Father Philip Caraman of London, the Catholic Vice President, then presented a plan for a quarterly journal devoted to bibliographies of significant theological writers, or to bibliographies on important theological subjects for the period between 1500 A.D. and the present. The plan was further developed by Roger Thomas, President of I.A.T.L., and librarian of the Dr. Williams' Library of London. This plan was accepted by the British Theological Library Association.

The ATLA Committee on International Relations, however, has not favored the plan for the following reasons:

- 1) This Committee is of the opinion that these bibliographical projects are not ones requiring international cooperation; and
- 2) The proposed projects are not of such a nature that we could consider it feasible to approach a foundation for their support.

George Ehlhardt
Raymond Morris

J. Stillson Judah
L. R. Elliott,
Chairman

On motion regularly made and seconded, the above report was received. [For action regarding the Committee, see Summary of Conference Business Sessions, page 98.]

[The report of the Committee on Placement, heard at this session, appears on page 89.]

THURSDAY, JUNE 20, 2 P. M. (Mrs. Pamela Quiers, presiding)

PLYMOUTH BRETHREN WRITERS

Presented by Arnold D. Ehlert, Librarian
Talbot Theological Seminary

Description of the Project

The question is frequently asked me, "How did you come to get interested in Brethren literature?" The answer is that while I was at Dallas Theological Seminary as librarian I had run across the problem of trying to identify some of

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the anonymously published works of the Brethren that we had there, and the works that bore only initials. I had tried to do some indexing of periodical articles in magazines that contained articles by these men, and was challenged to try to identify them. This led to some research into the history of the movement. I remember discovering, for instance, that G. V. W. was George Vicessimus Wigram, because I read that the Vicessimus was an indication that he was the twentieth child in his family. Dallas had quite a few titles by Brethren writers, and we added quite a few more while I was there. The same has been true of the other two libraries where I have served--Fuller Theological Seminary, and the Biola Library which serves the Bible Institute of Los Angeles, Biola College, Biola School of Missionary Medicine, and Talbot Theological Seminary.

Another factor was probably the fact that I had done the research on the genealogical history of Bibliotheca Sacra in connection with its centennial in 1943, and that project led me into the field of the history of religious magazines in America particularly. I was thus prepared to note with interest that very few of the Plymouth Brethren magazines have come to the attention of religious historians and bibliographers. The very illusiveness of the whole field intrigued me. It had never been worked bibliographically. I have not seen any bibliography of appreciable scope covering more than one author, and none at all that is in standard form according to the Library of Congress pattern of entry.

Material accumulated and encouragement came from a number of sources, and I have adopted the project as a sort of life-time hobby. My records consist of a number of files. First, there is the name file. This is a file of writers only. I have included the names of those who have written separately published books or pamphlets of four or more pages, and the editors of Brethren periodicals. This is really a name authority file, and I have tried to get full names and dates of birth and death where possible. The source of the information is recorded.

The second file is the title file. I have recorded every title that I have discovered from any source that could reasonably be established as being written by a Brethren author. Where I have actually seen the book I have put the data in Library of Congress form. It is my purpose not to rest satisfied with any entry until I have had the book in my hand and made the entry bibliographically complete. It would be out of reason to reproduce this title list here, but I have indicated in the name list opposite each name the number of titles I have recorded for each writer.

The third file is a periodical list. I have now recorded around 150 titles of periodicals circulated among Brethren. I shall have more to say about these later.

The fourth file is a list of publishers of Brethren literature. Another list I call, for want of a better name, "Brethren suspects". These are names of writers that I have some reason to believe may have been associated with Brethren, but which I have not been able to establish definitely either as being, or as not being, Brethren. I also have a list of men who were definitely among Brethren, but that have not been established as writers, i.e., for whom I have no actual titles recorded. From time to time names are transferred from this list to the name file when I discover that they have written something. Finally, I have a file of series of Brethren writings, and another of photographs and pictures of writers.

All of these files I deem to have permanent value, and in all probability they will be left either to the Biola Library or to the Emmaus Bible School Library in Oak Park, Illinois. The name authority file will be added in duplicate

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to that of the Biola Library. Emmaus has at present no name authority file.

Historical Sketch

In this bibliographic study any historical sketch must of necessity be very short, and yet without it one is somewhat at sea. One of the most concise and comprehensive histories is that of Henry Allan Ironside, A Historical Sketch of the Brethren Movement (Grand Rapids, 1942, 219p.) He lists seven men as having been considered the real founders of the movement in Dublin, Ireland, and Plymouth, England. These men are Edward Cronin, Edward Wilson, H. Hutchinson, William Stokes, J. Parnell (afterward the 2nd Lord Congleton), J. G. Bellett, and J. N. Darby. Cronin, a convert from Roman Catholicism, is said to have been the first to take definite action along Brethren lines. After being denied the fellowship of the Lord's table at the Independent Chapel on York Street, unless he joined them formally, if he intended to remain in Dublin, he and a Mr. Edward Wilson met in one of the latter's rooms privately for prayer and the breaking of bread until the latter went to England. Two of Mr. Cronin's cousins, the Misses Drury, and a Mr. Tims, are also mentioned as having met with him in this manner. In 1827 Mr. Bellett and J. N. Darby became identified with this meeting. In 1830 Wigram started an assembly at Plymouth, England, and from this group the generic name has come to be attached to the movement, even though most of the adherents deplore the use of it. By 1845 this Plymouth assembly had grown to 1200.

Anyone interested can reconstruct the background which led these men to move away from the established churches of their day and to seek a strictly New Testament form of fellowship. Almost simultaneous movements in this direction were reported from various parts of the world, particularly New York and India; some personal letters were circulated as far back as 1812 and 1820.

Most of the literature of these early days was in the form of published letters and tracts and is very difficult to get at. Darby's earliest tract on the subject was published in 1827 or 1828 and was entitled, The Nature and Unity of the Church of Christ. The movement spread rapidly and literature multiplied. It was not long, however, until differences of opinion arose, divisions occurred, and opposition was encountered. We cannot go into that here, except to say that it is difficult to trace the genealogical descent of the later diversions of the Brethren. There is a chart called "The Circle Chart" published in Napoleon Noel's The History of the Brethren (Denver, 1926, 2 vols.), which occurs on page 8 of vol. 1. The "Primitive Company, 1827" is represented by a circle in the center and around it are the six divisions in the form of circles and smaller circles indicating the development of each. Chronologically these six are as follows: 1848, Plymouth; 1881, Ramsgate; 1884, Grant; 1885, Stuart; 1890, Raven; and 1909, Tunbridge Wells. All but the Ramsgate division, which is listed as having been cancelled in 1926, have further subdivisions indicated by subjoined circles like a pile of coins tipped over, with the name of each of the subdivisions. Most numerous of these are those of the Tunbridge Wells group, which in turn are as listed: Ilford, Ilford neutral Party, The T. W.'s who refuse Ilford, Holloway Road, St. Leonards, Bath, St. Ives, and Renton. C. A. Hammond of London published this chart with a doctrinal analysis chart of these various divisions, and it may still be in print. This second chart is very fascinating, however, in that it is a pie-chart and gives the name of the division, the number of assemblies gathering in each, and the doctrinal complexion, which is represented by a sequence showing purportedly the degree of departure. This sequence, which does not parallel the chronological sequence, of course, is as follows: sound doctrine, independency and neutrality, ecclesiasticism, wrong doctrine, serious wrong doctrine, and

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fundamentally false doctrine. The pamphlet is signed W.F.K. (probably William Franklin Knapp), and consists of four pages.

I have made no attempt to separate the names of writers into the various divisions to which they belong. Most Brethren abhor categorizing and I have not felt free to inquire about their identification. Many of them changed anyhow from one to another, and there would be no end of difficulty in such an attempt. Where I have run across it I have noted in my name file this identification, but my list of names includes all the branches. One publisher even objected to using the term Plymouth Brethren because it served to identify the movement as a sect, which they vigorously deny. Even Ironside wrote that he was willing to call himself by the simple name of brethren if one used the small "b" but he uses both forms in his book. While the use of the term Brethren or Plymouth Brethren pleases none of them it does serve a purpose. Most of the dictionary and encyclopedia articles in English appear under this heading. The European works often refer to them as Darbyists.

One must apologize most earnestly for passing over the details of the history, for these details have a very definite and direct bearing on much of the literature, but if we do not pass on we shall not get to the literature. The main general histories are these in addition to Ironside's and Noel's:

Neatby, William Blair, A History of the Plymouth Brethren, London, 1901, ix, 248pp.
Beattie, David J., Brethren: The Story of a Great Recovery, Kilmarnock, 1940, xv, 336 pp., illus., ports.
Veitch, Thomas Stewart, The Story of the Brethren Movement, London, n.d., 180 pp. illus.

While primarily biographical, the following give much in the way of historical development:

Pickering, Henry, Chief Men among the Brethren: 100 Records and Photos of Brethren Beloved, 2d ed., London, Glasgow, n.d., viii, 223 pp.
Gilmore, William, These Seventy Years, Kilmarnock, 1954, 72 pp., illus., ports.

Doctrine

We cannot go into the details of the doctrinal distinctives of the so-called Plymouth Brethren either, but the two extremes of statement on the doctrine of the Brethren may be seen on the one hand in the statement of Darby in his letter to the editor of the Français: "I hold, and can add that we firmly hold, all the foundations of the Christian faith --the divinity of the Father, of the Son, and of the Holy Ghost, one God eternally blessed--the divinity and humanity of the Lord Jesus, two natures in one person--His resurrection and His glorification at the right hand of God: the presence of the Holy Ghost here below, having descended on the day of Pentecost: the return of the Lord Jesus according to His promise. We believe also that the Father in His love has sent the Son to accomplish the work of redemption and grace towards men--that the Son came, in that same love, to accomplish it, and that He has finished the work which the Father gave Him to do on earth. We believe that He has made propitiation for our sins, and that after having accomplished it, He ascended to heaven--the High Priest seated at the right hand of the Majesty on High" (Kingston-on-Thames, n.d., p. 2,3).

On the other hand, one of at least three major attacks upon the Brethren which appeared in book form in the '70's charged that "theirs is a system fraught with the most pernicious errors...a system so negative in its character, and so

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fraught with positive errors" that one could not discover what claim they have "to the designation Christian" (William Reid, Plymouth Brethrenism Unveiled and Refuted, Edinburgh, 1875, xvi, 322 pp.). (The other two titles are: The Heresies of the Plymouth Brethren, by James C. L. Carson, London, 1870, vi, 365 pp.; and Plymouth-Brethrenism: a Refutation of its Principles and Doctrines, by Thomas Croskery, London, Belfast, 1879, xvi, 168 pp.). The Reid and Croskery volumes give most succinctly a summary of the doctrinal bases of the Brethren which they feel is deviant from the main tenets of traditional Christianity. Carson's book is more specifically an attack upon the teachings of C. H. Mackintosh, and is quite violent in places. (Expositions of doctrine by Brethren writers will be mentioned later.)

Encyclopedia Coverage

The best encyclopedia article on the Brethren is to be found in the Hasting's Encyclopedia of Religion and Ethics. This article contains also the best bibliography of their literature, but of course only such titles as pertain to the history and distinctives of the movement. The New Schaff-Herzog article has a fair bibliography following a good, but brief, article. In this bibliography we learn that in the British Museum Catalogue there is a list of Brethren writings under the heading "Plymouth Brethren". This turns out to be a list of a dozen or so writings, mostly anonymous, and largely antagonistic and controversial. Some are signed with initials, and some of these are identified. In this place there is a cross reference to "Darby Sect", where we find another title, and under Darby's name there are six items not identified as to author. At the first location there is also a cross reference to "Liturgies" (horrors--Plymouth Brethren liturgies!), but nothing appears there so far as I could find. I mention these things to emphasize the fact that information is sometimes found in unexpected places, as every reference librarian knows.

McClintock & Strong's Cyclopaedia mentions six of Darby's titles and two histories in its 23-inch article. Blunt's Theological Dictionary leaves out Darby and the movement entirely. The Catholic Encyclopedia has a fairly good article, and some bibliography, although it misspells Mackintosh (as McIntosh) and contains the following astonishing observation: "...their theological literature has not produced any work of value, and though voluminous, has already passed into oblivion" (1911 ed.). This statement has not been modified or corrected in the supplements. Encyclopedia Cattolica (Vatican City) is the only general encyclopedia I have found that mentions their mission work. It lists two missionary periodicals. In its bibliography it misspells Veitch (as Weitch). The old Encyclopaedia of Missions does not mention the movement, but the revised edition gives some statistics. Most of the European encyclopedias have something under Darby or Darbyists. Herder's Lexikon für Theologie und Kirche (2. Aufl., 1936) in their article under Plymouth Brüder list erroneously J. C. L. Carson as Larson (The Heresies of the Plymouth Brethren), but in their article on Darby he is listed correctly. The Americana article has no bibliography. The Britannica mentions two of Darby's French titles and Neatby's History. Here, as in other theological articles concerning which I have some bibliographic knowledge, the latter two encyclopedias again demonstrate their bibliographic inadequacy.

Dissertations

So far as I have been able to determine there have not been many theses or dissertations on Plymouth Brethren. One of the most important is Clarence Bass's The Doctrine of the Church in the Theology of J. N. Darby, with Special Reference to its Contribution to the Plymouth Movement (Ph.D., University of Edinburgh,

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1952, xiii, 231 pp.). John Howard Goddard wrote his Th.D. dissertation at the Dallas Theological Seminary on The Contribution of John Nelson Darby to Soteriology, Ecclesiology, and Eschatology (1948). Material that he had collected on the other divisions of theology is in the form of graduate seminary theses and are in his possession. In the University of Chicago Swift Hall Library there is a thesis by Albert Arnal on Darby's view of the ministry (*Le ministère au point de vue darbyste. Genève, Impr. Maurice Richter, 1889, 66 pp. Thèse Fac. de théol. Prot. de Paris*). Doubtless others could be turned up in American and European universities but the subject indexing of these things is not good, and I have not taken the time to search Doctoral Dissertations and other references in detail.

Sources

A few hints might be appreciated on the sources from which my materials have been accumulated. In addition to the formal histories and biographies, which are mentioned elsewhere, the chief sources have been conversations with older Brethren and especially book collectors among them, advertisement pages in the backs of books, magazines, publishers' and dealers' catalogs, correspondence with Brethren, librarians, and friends. Of special help has been a man in England whom I got to know before I left Dallas, who had been an editor and litterateur, by the name of Alfred Marshall, Litt.D. Years ago he edited The Greek Student's Monthly and more recently The Evangelical Preacher. Of late he has had some time to devote to research and has done considerable for me. He knows the men and the literary sources to consult, although he himself is not associated with Brethren. (I probably ought to state here that neither am I, nor have I ever been.)

I was fortunate in getting some old catalogs of Pickering & Inglis and G. F. Vallance, Ltd., the latter of Dedham, Essex, among some books and pamphlets recently left to the Biola Library by the widow of a Brother. There is a gold mine of riches in some of these old catalogs.

The Emmaus Bible School in Oak Park, Ill., undoubtedly has the largest collection of Brethren literature in America, although they probably have less than half of the titles that I have listed, and only a token collection of periodicals. I did not have time to examine their pamphlet collection. Their catalog and classification system are not standard, although the catalog gives access to the works quite adequately.

Outside the Emmaus Library and the three with which I have been connected, Providence-Barrington Bible College and the Moody Bible Institute Library in Chicago contain appreciable collections of Brethren writings, and of course the old established seminaries of the East will have representative works. No library that I know has any adequate collection of Brethren periodicals. It is my purpose to work out a plan with Emmaus and Biola to see that files are developed. Hartford Theological Seminary is said to have a larger number of Brethren periodicals than most seminaries.

One of the most fruitful sources of the more illusive titles has been the antagonistic literature. Croskery and Reid in particular give many titles that I had not run across elsewhere.

Availability

The availability of Brethren literature is an interesting study in itself. The fact that no general list of authors has been issued before has prevented both

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sellers and buyers from recognizing the literature unless they had a knowledge of it. I have not seen very much of it appearing in lists of second-hand books issued in America. A few titles turn up from time to time in the lists of Baker, Kregel, and Allenson. The best sources of out-of-print works are British. There are several dealers that specialize in evangelical literature and their lists often contain titles. Lamp Press, William Burstow, John Bowron, Academy Books, and Holleyman are the most familiar to me in this category. S. King in St. Leonards-on-Sea in Sussex has been the most helpful source by far. His latest list contained an exciting number of Brethren titles including a couple of dozen of Darby. Blackwell and others will, of course, keep wants and search for specific titles. There are a few private individuals in London and other places from whom some good titles can be obtained, I am informed. These do not issue lists and can be contacted only through personal acquaintance with someone who has learned of them by private information.

The fact of the matter is that the best of the older works never come onto the open market, but are passed along privately often to relatives or close friends for a small consideration or as a gift. The classics of the first generation of Brethren writers can be seen almost nowhere except in the private collections of connoisseurs. Owners take a fierce pride in these collections and speak of them in most reverend tones. I have never felt free to ask any of these men what they intend to do with their books eventually. I have only one collection in sight now that has been promised verbally to the Biola Library by the widow of one of the writers. It is not an outstanding collection by any means.

William Kelly had the largest library of any Brother that I have heard of. His collection of 15,000 volumes went to the Public Library of Middlesborough in England. How much of it was Brethren I have never heard. He edited The Collected Writings of J. N. Darby (34 volumes). Darby himself apparently had few books. He traveled and lived out of his suitcase for a quarter of a century and more. Dr. Ironside's Brethren periodicals went to his son John. He had some attractive runs of the earlier periodicals. I have not heard what became of them since John died. In all of my fourteen years of theological librarianship I have heard of only one set of Darby's Collected Writings coming on the market, and the owner wanted \$250 for it, I was told.

In spite of all this I have bought for the libraries I have served and for my own bibliographic purposes hundres of volumes, and suppose I could go out now and spend \$500 within a few months for titles that could be picked up within the channels available. Bertram Smith's Acres of Books in Long Beach, Calif., is the only second-hand bookstore that I know of that maintains a Plymouth Brethren section. He usually has about two shelves on hand. I found other P. B. titles among his books on the second advent, and on his prophecy shelf, and doubtless there were also some in the commentary section. He has a separate shelf for Sir Robert Anderson in another place. He does not issue lists, but will service wants. He knows Brethren literature as well as any book dealer I know in this country.

There are some private circulating libraries of Brethren literature, one in Pacific Palisades, Calif., and one in Des Moines. The former contains about 800 volumes.

General Characteristics

There are some observations that ought to be made on Brethren literature in general. First of all is the fact that the earliest publications came out

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anonymously or signed only with initials. For that reason we have many title-as-main-entry items, some of which will probably never be identified. This is true also of some of the literature attacking them. In Europe the reticence regarding signing even an initial to a work persists more strongly than in Britain or America. Most of the German works still come out anonymously. I have a list of a dozen or so of the French and Swiss Brethren writers (which I have not included in the list because I had no specific titles for any of them). This list was compiled by Dr. Homer Payne of Institut Emmaus near Lausanne, Switzerland. He tells of having considerable difficulty in prying loose even this modest list of names and dates. Erich Sauer is the one notable exception among the Germans, as his books bear his name.

Another interesting thing about this body of literature is that very little of it has ever been copyrighted. The British have not copyrighted like the American presses, but registry with the British Museum Library is somewhat equivalent, at least in that the listing is picked up. This is more extensive particularly in the small pamphlets than the American national lists. Loizeaux Brothers are copyrighting their new materials now, but there is much of the older material that is merely kept in print without any copyright. Many other publishers do not copyright anything, and many publications are privately printed or reprinted with no thought of copyright.

The result of all this is that only a small proportion of Brethren writings can be found in the standard bibliographies, especially the American. It would be well to check more extensively than I have done, but my efforts so far indicate that the results would be largely negative. One would, on the other hand, likely turn up many titles of authors listed, especially in the British sources, which list pamphlets and small works much more frequently than either Cumulative Book Index or the L. C. Catalog, for instance.

A very small percentage of Brethren literature is covered by Library of Congress printed cards. This is not surprising in light of the failure to copyright. Recently a number of Ironside, Ridout, and other writers have been showing up in the L.C. proofsheets, and there is evidence of some name authority work.

The Library of Congress catalogers, like the rest of us, sometimes make mistakes. They show J. G. Bellett as John George, while most of the Brethren authorities have John Gifford. His headstone inscription as reproduced in his Recollections has Gifford. When Loizeaux issued F. C. Grant's Browsings in Ephesians the Library of Congress cataloger assumed it was the Frederick Clifton Grant of New Testament fame who was born in 1891. The Loizeaux author, however, is another F. C. Grant and his dates are 1871-1931. I called this to the attention of the Library of Congress and they said they would reprint the card.

There are some real problems in Brethren names and I am sure that I shall be embarrassed more than once in connection with the list that is issued herewith. J.B.S. is one of the most familiar sets of initials in the early Brethren literature, and anyone at all familiar with the movement will immediately identify him as J. B. Stoney. Both George Morrish, one of his publishers, and the British Museum, say his name is John Butler, while Chief Men Among the Brethren and Noel's History both give him as James Butler. With a two-to-two draw like this I could do nothing but list both possibilities, although I suspect that John is correct.

I checked a few authors in the L.C. Catalog of Printed Cards and found that it lists three titles of William Kelly, while I have recorded about 70. L.C. has cards for ten of Sir Robert Anderson's 31 titles that I have recorded. I could

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find only two cards for Darby, and I have listed over 60 titles for him. Only one card appears to have been printed for B. W. Newton, and I have over 60 titles of his listed. Recently they have printed cards for seven of Ridout's titles. There are no cards at all for G. V. Wigram or for James Taylor (1870-1953). Taylor is probably the most voluminous writer of the movement if we consider clothbound books. His works are elusive and circulate largely in only one of the divisions of the movement. His Readings in U.S.A. and Canada (Kingston-on-Thames, 1952, 296 p.) is volume 186 of his writings.

Extent of Publication

Even as far back as the '70's Reid could say, "Only those who have sought after their publications, with the view of acquiring a knowledge of their opinions, can form an adequate conception of the extent and variety of their literature" (Plymouth Brethrenism Unveiled and Refuted, p. 35). The same statement could be made today with much amplification. One aspect of the project that I have not yet gotten done is to seek some statistics of publication from the principal publishing houses. I remember seeing that one pamphlet item had been printed in 2 million copies. Many titles are reprinted time after time and the publishers have in some cases lost track of the statistics. In my title file I have more than 1800 titles registered. I know that many pamphlets and tracts were printed in editions of many thousands, some of them by private individuals, and likely all but perished by this time.

The Emmaus School in Oak Park issues a series of correspondence Bible courses which is an amazing enterprise in itself. Nearly 165,000 students have been enrolled all over the world and one course has been translated into 55 languages. There are over fifty distributors of these courses around the world.

Marks of Identification

The marks of identification of Brethren literature may be of interest. Of course from now on with the list of writers it will be much easier for others than it has been for me. There are, of course, the particular styles of binding used by the various publishers. The publisher would also be the best indication of probability, although the Open Brethren publishers include books by non-Brethren writers.

Certain terminology typically used by Brethren in their spoken and written ministry frequently helps to identify a book. The word "ministry" itself is one of these terms. For indigenous missionary endeavor the term "pioneer work" is frequently found. Thus one would be justified in suspecting a book like J. J. Rouse's Pioneer Work in Canada, or Russel Besley's book, simply titled Ministry, as being Brethren. "Lecture" is a word found in many titles, as well as "readings". Many of William Kelly's titles begin with Lectures on . . ., and James Taylor has many titles of Readings on . . . or Readings at "Notes" is frequently found as an initial title word. C. H. Mackintosh's famous Notes on the Pentateuch is one of the most widely distributed of the Brethren's writings. A recent advertisement indicated that it had gone into twenty-five printings. "Papers" is another term encountered. A number of Ironside's pamphlet publications have been collected together into two volumes of Miscellaneous Papers.

Within the books themselves certain expressions are frequently used, and may even appear in titles, such as "gathered to, or in, or unto, the name of the Lord Jesus Christ" (Ironside, Sketches, p. 7); "principles of gathering" (ibid., p. 9); "the breaking of bread" (the cup and wine being seldom mentioned, although they

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are used). The local group of believers is referred to as "the assembly", "the Lord's people", or simply "believers", and the meeting place is either a "hall" or a "chapel". The word "church" is used with reference to the doctrine, as in such titles as Arthur G. Clarke's New Testament Church Principles and William Hoste's The True Church, What is it? but the building in which Brethren meet is not called a church. Their leaders are never called "Reverend". Candidates for the mission field are "commended" by their local assembly, which is a sort of approval without which one could not expect to receive support.

Periodical Characteristics

Brethren periodicals are often hard to identify. The earlier ones carried no editor's note on the title page, and the articles were not signed, or were signed only by initials. The early issues of Der Botschafter carried no initials. The first Brethren periodical in English was The Christian Witness: Chiefly on Subjects Connected with the Present State of the Church. It has sometimes been called Darby's magazine, and he contributed heavily to it, but its first editor was James Lampden Harris. It began in January, 1834. My copy of the first volume is a second edition published in 1837, and the identity of the authorship of most of the articles is indicated by writing in the initials or name of the author, and on the opposite page is a note that these were "taken from Mr. Harris' Edition --He was the Editor." Writing in this first volume were Darby, Newton, Bellett, Groves, P. F. Hall, Wigram, and a Borlan whom I have not otherwise identified.

In all of my library experience I have never before seen a volume of a magazine published as a book, but Topics for Teachers by Andrew Borland seems to be such. On the title page is a note, "The Christian Worker", Volume, 1934." On the verso of the title page there is a half-tone cut of the front page of this magazine, the full name of which is The Christian Worker and Bible Student's Helper, the issue of October, 1934. There is also below this cut the information that it was founded in 1883 by John Ritchie and is edited by Andrew Borland. A table of contents follows this page (unnumbered) and page 1 carries an abbreviated masthead for the December, 1933, issue, and the contents of the book apparently begin with this issue.

One finds many peculiarities in Brethren magazines. One of the astonishing things is that so many of them are issued free "as the Lord provides" and many of them probably for this same reason are issued irregularly at times. There are a few weeklies, but many monthlies. Even where there is a subscription price it is often low, one shilling for the British titles, for instance. A number of magazines do not carry volume or issue numeration, but only a date. Some of the children's magazines are folded two or three times thus obviating the stapling or gluing process.

One of the most peculiar of their periodicals is A Testimony of the Truth in Various Languages. It is issued by Percy W. Heward in London, and began about 1932. It is free and some issues are double or triple numbers. It carries a volume numeration. Each issue contains articles in five or six languages, including Greek, Yiddish, Norwegian, Polish, Latvian, etc., in addition to the more common tongues. Each issue contains twelve pages.

Boys and Girls, Illustrated Gospel Magazine is "full of bright pictures & good stories" according to the subscript to the title on the front page. The publishers boast of a picture on every page of every issue (6 pp., double fold, per issue). It is a Pickering & Inglis product.

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One of the most interesting of the current titles is Letters of Interest, published in Chicago. It contains news of assembly work and is illustrated. It carries biographical sketches of the prominent persons of the movement who die and lists widows of evangelists who have passed on. The most important British magazine for similar information on contemporary persons and affairs is The Witness, published by Pickering & Inglis.

There are many missionary periodicals. The Fields is published in Fort Dodge, Iowa. Across the Seas is an illustrated missionary paper for young people published in Britain. Australian Missionary Tidings comes from Sydney, and Lines of Communication is published in Portugal. Echoes of Service in Many Lands is in its 86th year.

On the mission field itself periodical publications in the native languages are widely used as a means of evangelization. Arthur Gook was not long in Iceland before he started a magazine. In the Belgian Congo Neno la Lmani (Word of Faith) is published in 30,000 copies. There are a number of Spanish titles, and I was astonished to find that only five blocks from my home in Pasadena lives James Harrison Smith, who edits two Spanish periodicals in his home, one of which goes out in 200,000 copies every two months--Mensajes del Amor de Dios. Because Smith is no name to attach to a Spanish magazine he signs himself as J. Harrison S.

Many of the earlier writers edited magazines of their own, although I have not run across any that Darby edited. William Kelly edited The Bible Treasury from 1857 to his death in 1906. In Elberfeld, Germany, the chief publisher of German Brethren literature, Verlag Brockhaus, began publishing Botschafter des Heils in Christo (first called Der Botschafter in der Heimat) in 1853. In 1950 the first few volumes of this magazine were reprinted by Ernst Paulus in Neustadt and der Haardt. Wigram edited The Present Testimony from about 1849. C. H. Mackintosh's Things New and Old dates from about 1867. Words of Truth began the same year.

Series

Another interesting feature of Brethren literature is the many series in which the writings have been issued. Some of these are author series, such as "The C. S.' Tracts" of Charles Stanley and "Leaflets for Letters" of Ada R. Habershon. "The Dispensational Series" was published for The Prophecy Investigation Society by Alfred Holness in London. From a vast number that could be listed, some of which run into many dozens of titles, we cull the following as being typical: "Treasury Series", "Truth and Testimony Series", "Dux Series", "Go-to-Bed Series" by Lettice Bell, "Watchman Bible Picture Books", "Clover Books", "Scripture Truths Library", of which at least 52 titles were issued, "Select Library of Standard Expository Works", "The Student's Library of Thoughtful Bible Expositions", "True Tales", etc.

Darby's Works

I have not attempted to analyze The Collected Writings of J. N. Darby (34 vols., London) with a view to determine what has been separately published and not included in the set. There is an index volume with Scripture and subject sections, and the latter includes in bold face type the titles of the individual pieces. There was a 6-volume set published under the title, Notes and Comments on Scripture from the Notebooks of J. N. Darby (Bath, P. A. Humphrey, 1885-1922), part at least of which was published in parts, but I have not checked the individual pieces to see if there is any correspondence between them and the titles in The Collected Writings. I have been informed that this material is not in the larger set. The

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full set of 34 volumes and the index are being reissued by Stow Hill Bible and Tract Depot, Kingston-upon-Thames.

Bible Translation

For the next section of this paper I want to mention some of the titles that have come to my attention in the various fields of religious literature. The Brethren have written in all the fields of theology, doctrinal and practical, and in many of the ancillary fields.

They have always been intensely interested in the Bible. Thomas Newberry edited the King James version with the title, The Englishman's Bible, Designed to Give the Precision of the Original Scriptures on the Page of the Authorized Version. Oxford printed this in three volumes.

Darby himself translated the New Testament into Italian and with the help of others the whole Bible into German, French, and English. P. Schlumberger helped him with the French New Testament (La Grande Encyclopédie). The German Elberfeld Bible had the assistance of H. C. Vorhoeve of Rotterdam, and a number of other scholars in Germany. Darby died before he finished the English Bible, and his followers completed the prophets by translating his German and French versions of this section into English. The English version is kept in print by two publishers, George Morrish of London and Stow Hill Bible and Tract Depot in Kingston-on-Thames.

A good deal of translating has been done on the mission field by Brethren personnel. I have not gone into this particularly, but did learn that Victor Danielson translated the Danish Bible into Faroese for the Faroes Islands (James Stephen, Look on the Fields). The Swiss Brethren rendered the whole Bible into the Lao tongue (J. C. Thiessen, Survey of World Missions, p. 58). Dan Crawford put the New Testament into Lubo-Sanga in Africa. Tregelles edited a Greek text of the New Testament published by Bagster in 1887. F. W. Grant's Numerical Bible in seven volumes contains his own modern version in paragraph form. William Kelly has independent translations in many of his commentaries. His critical edition of the Greek text of the Apocalypse is one of the hardest of all Brethren books to get hold of. It won commendation from Ewald in the Göttingen Jahrbücher (New Schaff-Herzog).

Biblical Criticism

The Brethren by and large have not concerned themselves with biblical criticism. Darby did attack Colenso's views in his Dr. Colenso and the Pentateuch (London, 186-) and Professor Smith's article, "Bible," in the ninth edition of the Britannica in his Have We a Revelation from God? (London, 1877). One of the most comprehensive treatises on inspiration is William Kelly's God's Inspiration of the Scriptures (London, 2d ed., 1908, vii, 602 pp.).

Sir Robert Anderson was also quite vocal along this line. Of Scottish descent, he graduated from Trinity College, Dublin, after studying at Boulogne and Paris, and entered the Irish Bar. Around 1865 he became Chief of the Criminal Investigation Department of Scotland Yard and held this position until 1901. Handley G. C. Moule wrote a preface to Anderson's The Bible and Modern Criticism (5th ed., London, 1905). His Pseudo-Criticism (New York, 1904) challenged the right of experts to act as judge and jury in addition to giving their own evidence. The question of authority is handled in his The Bible or the Church (London, n.d.). In a volume entitled Christianized Rationalism and the Higher Criticism (Chicago, 1903) he attacked Harnack's What is Christianity? He replied to Driver of Oxford

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in his Daniel in the Critic's Den (3d ed., London, 1909).

Frederick Fyvie Bruce, editor of The Evangelical Quarterly is one of the younger generation of Brethren and is a biblical scholar of considerable respect. He is professor of biblical history and literature in the University of Sheffield, and has written a number of very acceptable volumes, including one recently, Second Thoughts on the Dead Sea Scrolls (Grand Rapids, 1956).

Biblical Reference

Perhaps best known of the reference works on the Bible are the Englishman's Greek and Hebrew concordances. G. V. Wigram financed these and promoted them, pouring a quarter million dollars into them, it is said. Robert Mitchell collaborated with Young in his Analytical Concordance. George Morrish edited the Englishman's Greek New Testament with Interlinear Literal Translation, and A Handy Concordance of the Septuagint. W. E. Vine edited the four-volume Expository Dictionary of New Testament Words, now available in one volume.

George Morrish also issued the only substantial Brethren Bible dictionary that I have come across. It is called A New and Concise Bible Dictionary Embracing Some Special Features, to Which are Added Some New Testament Synonyms. It carries no date. My copy is apparently one of the older printings because it has folded maps mounted on linen in pockets both back and front, and the recent issues do not carry these. The pagination is vi, 880, and it has some illustrations. It was in print the last I knew.

Bible Commentaries

Bible commentaries in the broad sense of the term abound of individual books of the Bible and larger portions. These are mostly expositions or devotional treatises but the doctrinal yield of the books is usually the primary consideration. William Kelly and Darby have written on most, if not all, of the books of the Bible, and so has Ironside. Daniel and the Revelation have come in for very extensive treatment due to the interest of Brethren writers in prophecies. On Daniel I have listed the following writers: Sir Robert Anderson, J. H. Burton, Dennett, Denny, Ironside, Kelly (2 titles), Christopher Knapp, Lang, Moss, and Tregelles. On Revelation: Baines, Bellett, Burton, Dennett (2 titles), F. W. Grant, Habershon, Hoste, Ironside, Jennings, Kelly (2 titles), Lang, Lincoln, McNairn, Mauro, Newberry, Newton, Ryan, Hamilton, Smith, Snell, and Tregelles.

Prophecy

Some notable books on biblical prophecy might be cited. F. C. Bland, Twenty-one Prophetic Papers: a Suggestive Outline of the Whole Range of God's Dealings with the Jew, the Gentile, and the Church of God (London, Glasgow, 1890, 213 pp.) is significant. It contains a folded chart in colors. James H. Burrigge's God's Prophetic Plan, with Explanatory Chart in Colour Showing the Whole Course of Time (3d ed., London) will be found in many Bible Institute libraries. Ironside's The Great Parenthesis (2nd ed., Grand Rapids, 1943) has stirred up a good deal of discussion. B. W. Newton's Aids to Prophetic Inquiry (London, 1881, x, 469 pp.) is one of the older classics. The Brethren as a whole waded into problems of prophetic interpretation without fear or trembling and the results are voluminous and interesting.

Charts

Biblical charts have been drawn and circulated among Brethren writers more

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widely than in any other group, I suppose. (Let it not be said that they originated the idea, however, for there is a chart of the Apocalypse in Joseph Mede's Works, and his Clavis Apocalypticae, first published in 1627, contained a folded diagram. A. E. Booth is noted more for his chart, The Course of Time From Eternity to Eternity, than for any of his writings, which were all in pamphlet form. The chart and a manual by the same name are still available from Loizeaux Brothers. Sir Edward Denny's chart is also one of the more important ones. A. J. Holiday's The Feasts of the Lord (Glasgow, n.d.) is accompanied by a chart. J. A. Savage's Scroll of Time is a long colored chart of significance, as is also Turner's Age After Age, Illustrated by a Prophetic Chart (London, n.d.). The second volume of Noel's History has a chapter on charts of the Brethren and facsimiles of some of them.

The Tabernacle

Many of the books on the tabernacle carry charts and diagrams. The following Brethren writers have treated this subject: Habershon, Hucklesby, D. Little, Newberry, Ridout, Ritchie, Walter Scott, Soltau, Spink, Tatford, and Witherby. Probably the most significant are Newberry, Ridout, and Soltau.

The Dispensations

The dispensations of God's dealings with mankind have been one of the significant features of Brethren theology from the beginning. The first volume of The Witness carried several articles on this subject, although none of them developed a system. Ada Habershon has written extensively on this subject, three of her titles being included in "The Dispensational Series". A number of titles deal with the dispensations as a system, but it is an interesting observation that the more important monographs on this subject are not by Brethren writers, and a number of them antedate Brethren by a considerable time, as demonstrated in my series of articles in Bibliotheca Sacra, 1943-45. Darby himself is ambiguous as to a specific system, and what appears to be his scheme is quite different from the sevenfold system popularized by Scofield in his notes.

Missions and Missionary Literature

The Brethren were once criticized for having no missions program. This observation was certainly based on a most lamentable ignorance of their operations from the very beginning. Brethren literature in a sense antedates even the first tract specifically associated with the movement itself. It was in 1825 that Anthony Norris Groves published a little tract entitled Christian Devotedness, in which he "inculcated whole hearted dedication of self and substance to the Lord Jesus Christ" (Veitch, p. 25, 26). Through losing four hundred pounds he had saved for a theological education he was led into an independent view of ministry, which has been exemplified by Mrs. Frances Bevan in the verse of her hymn:

Christ the Son of God has sent me
Through the midnight lands,
Mine the mighty ordination
Of the pierced hands.

In 1829 Groves and his family left for Bagdad, and a very fascinating era of independent missions began. This story has not been told in full, so far as I can find out. John Caldwell Thiessen in his Survey of World Missions has 28 references in his index to Plymouth Brethren missions under the name of their only well known international society, Christian Missions in Many Lands. He says that the

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first Plymouth Brethren were in India in 1833, but did not begin actual missionary work until 1836 (p. 43). In 1830 Lord Congelton arrived in Asiatic Turkey to assist Groves. Protestant work in Venezuela is said to have been begun first by Brethren in 1883 (Thiessen, p. 354). The Open Brethren were in the Azores in 1888 (ibid., p. 200). In Egypt there were reported 9,000 adherents to Brethren missions and 200 meeting places of theirs (ibid., p. 168).

The first Protestant work in Indo-China was opened in 1902 by Swiss Brethren (ibid., p. 58). R. C. Chapman went to Spain in 1836, the first Italian assembly was in existence in 1836, and today the Brethren work is the largest Protestant work in Italy, according to Stacy Woods of the Inter-Varsity Fellowship. In the nineteenth century 60 missionaries went out from Brethren circles to Africa.

It is not surprising that considerable missionary literature has arisen out of these missionary efforts. F. S. Arnot has two books on his work, Gerenganze; or Mission Work in Central Africa, and Missionary Travels in Central Africa. Northcote Deck, who just died this spring, has written South from Guadalcanal, and North from Guadalcanal. Watchman Nee discusses the work in China in Concerning our Missions (Shanghai, 1939); Joseph E. Dutton has an interesting book called An Evangelist's Travels, which deals with pioneering work in Europe, North Africa, America, and the West Indies (Kilmarnock, n.d.). The work of Dr. Baedeker in Russia is covered by Robert Sloan Latimer in Dr. Baedeker and his Apostolic Work in Russia (London, 1907). (Incidentally, Stephen reports in Look on the Fields (London, n.d.--the only book I have seen yet that summarizes Brethren missionary work throughout the world) that in 1926 it was reported by a Brother that there were 6,000 assemblies of believers in Russia.)

J. J. Rouse's book, Pioneer Work in Canada Practically Presented (Kilmarnock, 1935) is a fascinating book. W. E. Vine wrote a small Guide to Missionary Service (London, 1946); Stacey Woods has just brought out a keen analysis of present problems in The Missionary in a World in Revolution (Oak Park, Ill., 1956).

Missionary Periodicals

It is the periodical field, however, that we get the most extensive record of Brethren missionary work. In addition to those listed previously under periodicals we should add here The Fields, Missionary Tidings, Precious Seed, Voices from the Vineyard, and a privately circulated little thing called simply Circular No. ..., which covers many missionary reports from all over the world. In an elderly Brother's library in Pasadena I ran across a volume called Letters of Interest as to the Lord's Work, nos. I-XVI (Ealing, 1891-96). One is not sure whether this was actually intended as a magazine or not, as the spine carries the caption, "First Series". Noel in his History (I, 124, 143) speaks of this same title as having been edited in turn by Christopher McAdam, William J. Lowe, and William Mason Roberts. It is not clear whether this is the forerunner of the current Letters of Interest published in Chicago, but the latter I have traced back only to 1949, and its present issues do not carry volume numeration.

Hymnology

It is in hymnology that the Brethren have made one of their most substantial contributions to literature. Julian in his Dictionary of Hymnology has an article on their contributions and lists as their chief hymn writers Chapman, Darby, J. G. Deck, Denny, Tregelles, and Wigram. The field is so extensive that it could easily provide material for a doctoral dissertation, and perhaps there is one. I

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have not attempted to include the names of hymn writers in the name list unless they had edited a volume of hymns or written something else. David J. Beattie wrote a book, The Romance of Sacred Song (London, Edinburgh, 1935), in which a considerable number of names of Brethren hymn writers may be found.

Albert Midlane, a business man of the Isle of Wight, wrote about 1,000 hymns chiefly for missions and for the young, many of which are to be found in the Bright Blue Sky Hymn Book (Noel, I, 115). To list the hymnbooks and books on hymnology of the Brethren would take a number of pages. Some of the more prominent titles are: Service of Song in the House of the Lord (London, 1884); Hymns for the Use of the Church of Christ (London, 1842); A Few Hymns and Some Spiritual Songs, Selected for the Little Flock (London, 1881); Hymns for the Poor of the Flock (1838); Hymns and Spiritual Songs for the Little Flock, etc., etc.

The Brethren make much of hymn singing and most of their books are without notes. Numbers are raised by individuals as the Lord may direct as a prominent part of the breaking of bread service. There are articles on Brethren hymnology in The Evangelical Quarterly (October, 1956) and The Witness (June, 1956).

The Brethren and Medicine

Many of the Brethren and a number of their writers have been members of the medical profession. David Anderson-Berry, and C. J. Davis, called "the good black doctor", are among these. One of the most interesting writers I have run across is Alfred Taylor Schofield. He has written half a dozen books in the field of medicine and religion, particularly nervous diseases, among the 33 titles that I have listed. He is a very interesting writer in that he fully accepts the Pauline doctrine of the two natures and works within the framework of Paul's teaching concerning the Christian life. He has one book called The Man and the Mule (London, 1908) in which he discusses the problem of the two natures.

I found him most interesting, however, in connection with his mental work. He was doubtless one of the first Christian psychiatrists. He wrote among other books in the field one called Christian Sanity (London, 1908; new ed., 1926) in which he explains his experience: "As a Christian physician I have been for many years exclusively engaged in seeing and trying to help nerve sufferers of all sorts, including large numbers of Christian people who have lost their health through religious excesses of various kinds, or through some morbid forms of religious exercises" (p. ix). As far back as 1901 he wrote a book The Unconscious Mind and shortly afterward one entitled Unconscious Therapeutics, and even before that in 1899 he had written A Study of Faith Healing. In 1909 he wrote Nervousness; a Brief and Popular Review of the Moral Treatment of Disordered Nerves.

I contacted the Los Angeles County Medical Library and the Medical Library of U.S.C., and neither of these knew anything about this man or had any of his works. This is just another of those tantalizing lacunae in religious bibliography that challenges me. I should state, however, that the Library of Congress has covered this man's writings by printed cards astonishingly well--I counted 28 cards available on him.

Christian Education

Brethren writers have been quite prolific in the field of Christian education. Alfred P. Gibbs has a pamphlet on Child Evangelism: its Delights, Dangers, and Design (Fort Dodge, Ia., 20 pp). George Goodman wrote on What to Teach and

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How to Reach the Young (London, n.d., 246 pp.), and has a series of manuals: Seventy Best Bible Stories, Seventy Familiar Bible Stories, Seventy Less Familiar Bible Stories, and Seventy Lessons in Teaching and Preaching Christ. John Ritchie has Picture Talks on Gospel Subjects for Little Folks, and Plain Words for Young Believers. G. F. Vallance wrote Object Lessons and Blackboard Talks.

Church Polity

Only a few titles can be mentioned of the many dealing with the character of the Christian believers as a group: New Testament Church Principles, by Arthur G. Clarke; The Christian Household and the Relative Duties, by Edward Dennett; Scriptural Principles of Gathering, by Alfred P. Gibbs (Fort Dodge, Ia., 1935, 46 pp.); The Ministry of Women by C. F. Hogg (Fort Dodge, 1946, 40 pp.); The True Church: What is it? Who Compose it? Seventeen Testimonies from Different Lands, ed. by William Hoste and R. M'Elheran (Glasgow, n.d., 1955 pp.); The Local Assembly: Some Essential Differences Between Open and Exclusive Brethren Considered Scripturally and Historically (5th ed., Belfast, 1955, 103 pp.); and The Church According to Scripture, by Samuel Ridout.

Homiletics

In spite of the general dislike of most of the Brethren for the ordained ministry, understandable in the light of their origin, there have been some notable preachers among them. A few have written on homiletics and preaching. George Henderson wrote Lectures to Young Preachers. Alfred P. Gibbs has an extensive volume: The Preacher and His Preaching (3d ed., Fort Dodge, 1951, 441 pp.). Many volumes are in the form of suggested outlines, such as Henry Pickering's Twelve Baskets Full (Glasgow, n.d., x, 120 pp.) and G. F. Vallance's Outlined Addresses and Suggestive Headings. Perhaps most famous of all is the 13-volume Handfuls on Purpose for Christian Workers and Bible Students edited by James Smith and Robert Lee. Henry Pickering and Alexander Marshall have many titles in the field of illustrative materials for preachers and speakers. The former's "1000 series" is interesting: 1000 Acts and Facts, 1000 Subjects for Speakers and Students, and 1000 Wonderful Things in the Bible. Alexander Marshall had From the Front: Thrilling Stories from Real Life Recounting the Romance of Salvation at Home and Abroad; The Right Road, It Leads to Victory; and True Incidents and Forcible Facts for Soldiers and Civilians. John Ritchie had 500 Gospel Illustrations.

Second Advent

Notable on the second coming of Christ and attendant events are the following: The Lord's Coming, Israel, and the Church, by T. B. Baines (6th ed., New York, 1892, xii, 451 pp.); Lectures on the Second Coming, by J. N. Darby; The Blessed Hope, by Edward Dennett (5th ed., London); Lectures on the Second Coming, by William Kelly (London, n.d., 324 pp.); and The Second Advent, by John Ritchie (Kilmarnock, 1917, 101 pp.). This list could be extended to some length.

Picturesque Titles

Some of the distinctive titles in Brethren literature have been of interest to me. Here are some of the more picturesque: The Javelin of Phinehas, by William Lincoln (London, 1863, xxiii, 587 pp.); Woolen and Linen, by J. G. Bellett (London, n.d., 80 pp.); A Bunch of Grapes, by William Easton (London, n.d., 140 pp.); Leaves from the Book, by F. W. Grant; Old Groans and New Songs, by F. C. Jennings; Pasture for the Flock of God, by H. H. Snell (1875, 331 pp.);

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The Stroke of a Stick, by H. W. Soltau; and The Shepherd's Bag, by James F. Spink (Chicago, 1949, 136 pp.).

Influence of Brethren Literature

In closing a few words should be said about the influence that the Brethren movement has exerted on evangelical Christianity in general. This influence comes more from their literature than from personal contact, although some of their prominent leaders have exerted wide influence in personal ministry outside Brethren circles. There yet remains the task of making a comprehensive survey of doctrinal distinctives that have been originated or popularized by Brethren teachers and writers, but this would be material for a doctoral dissertation at least.

Noel in his History wrote that "During Mr. D. L. Moody's meetings at the Opera House in London scarcely a day passed that Mr. Moody did not spend an hour with Mr. F. C. Bland over the Bible" (I, 105). H. A. Ironside probably had as wide a ministry in all evangelical circles as any leader outside the great evangelists of international fame. He writes "During the past twelve years I have been pastor of the Moody Memorial Church of Chicago, an independent church standing very largely for the very truths which the brethren love and from which Dwight L. Moody profited so definitely. This has, in measure, cut me off from that full communion with assemblies of brethren which I enjoyed for years, but has in no sense lessened my love and respect for them" (Historical Sketch, p. [4]). He continues, "That there is a connection between this movement and the present revolt against modernism should be plain to any instructed student of conditions. The Brethren as a whole are fundamentalists. Their fellowship is of such a character that modernism could not be tolerated among them without destroying their assemblies. By far the great majority of outstanding fundamentalist leaders readily acknowledge their indebtedness, in measure at least, to the oral or written ministry of the Brethren" (ibid., p. 7).

Dr. C. I. Scofield was strongly influenced in the early days of his Christian life by Dr. James H. Brookes of St. Louis. Darby once held a Bible conference in Brookes' church, and other Brethren leaders spoke from time to time. Brookes' own magazine, The Truth, which ran for nearly 25 years, resembles in content many of the Brethren periodicals. He had emphasized Bible study particularly with Scofield, and when the latter went to Dallas in the summer of 1882 he plunged into study and eighteen months later was ordained by a large committee of Congregational ministers. He soon set up Bible classes in response to the need for lay instruction in the Bible and it was for these classes that he wrote the influential booklet, Rightly Dividing the Word of Truth, which has gone through many editions with a number of publishers. Scofield personally conducted Bible classes from 1890 to 1915, and both the Scotfield Correspondence Course and the Scotfield Reference Bible grew out of this program. The former is doubtless the most substantial Bible study course ever widely circulated and the Reference Bible is well into the third million. The Bible course is still offered to a large number of students by Moody Bible Institute, and the Bible is being revised by a committee of prominent evangelical scholars. The fact that the Scotfield Reference Bible is one of the focal points of attack by all anti-dispensationalists testifies to its importance.

Dr Lewis Sperry Chafer, founder and president for its first quarter century of Dallas Theological Seminary, was before he entered into evangelistic work an evangelistic singer. He travelled for ten years with Dr. Scofield as his song leader and soloist, his wife helping in a substantial way also. It is not surprising to see that Dallas Theological Seminary stands firmly in the Scofield tradition, although not being in any official way committed to it or to the Scofield

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Bible. The influence of the heavily biblical course of instruction at Dallas, for two decades now a four-year program, with many going on to the doctorate, has naturally led many of its graduates into the teaching field. Most of the Bible institutes and Bible colleges of this country and of Canada have Dallas graduates on their faculties and many are administered by Dallas men. An increasing number of theological seminaries also have faculty men from Dallas. The Dallas Seminary has been graduating over 60 men a year for the past few years. Practically all of these men who do not go into the ministry conduct a strong teaching program in their local churches, and many of them are writing.

Dispensational Distinctives

The question often arises as to whether or not the Brethren movement originated the dispensational scheme of biblical interpretation. This I have covered rather thoroughly in my series of articles in Bibliotheca Sacra (1943-45), previously mentioned, and cannot go into it here. The more specific question as to the origin of the pretribulation, imminent, secret, rapture of the church was not dealt with there, however. I am not able to give the last word on that question, unfortunately. Half a dozen sources have been put forth for the origin of this doctrine, including Darby, Edward Irving, and even the Devil himself.

The New Schaff-Herzog article on William Kelly says that his book on the second advent contends that Darby did originate this idea. LeRoy Edwin Froom in his Prophetic Faith of our Fathers discusses this question (v. 4, p. 1222 ff.). He speaks of the Powerscourt Conferences, so-called because they were held in the home of a prominent and gifted Lady Powerscourt, and to which many prominent clergy were invited, and which were attended by a number of early Brethren leaders. These meetings began in 1830 and ran for several years. Futurism had already been propagated by the Chilean Jesuit, Manuel de Lacunza (writing under the pen-name of Ben-Ezra), and by S. R. Maitland. Irving translated Lacunza's work into English, and he was at the Powerscourt Conferences. The larger aspect of the rapture was doubtless popularized at these conferences and influenced others present beside Brethren. S. P. Tregelles, who was present at some of these meetings, and who later became a dissenter from the pre-tribulation rapture position says that the Brethren got this from the Irvingites (The Hope of Christ's Second Coming, p. 35). Noel says, however, that William Kelly spoke of having received a letter from B. W. Newton in 1845 in which Newton told him that Darby had written him a letter in which he said that "a suggestion was made to him by Mr. T. Tweedy (a spiritual man, and most devoted ex-clergyman among the Irish Brethren), which, to his mind quite cleared up the difficulty previously felt on this very question" (The History of the Brethren, I, 74).

Froom says that William Cunninghame in 1832 opposed Irving's futurism, but did accept the rapture (however not its secret aspect) before the tribulation. This he claims to have gotten from Joseph Mede (Cunninghame, A Dissertation on the Seals and Trumpets, London, 1813, p. 46ln, 480-82, 496h). I spent half an afternoon on Mede's passage (Works, bk. 4, epistle 22) but am not sure one would be justified in holding that Mede believed in a pretribulation rapture, at least not in the presently held sense. His statements are nonetheless intriguing. He says he got the idea from the Jews and cites the Gemara, Abodah Zarah, c.1, which may also be the source for a similar idea in the first nine verses of the third chapter of the Wisdom of Solomon.

With this we shall have to leave the question, and trust that the literature of the Brethren in its various divisions may be better understood, and that as a result of this study and the lists attached to it, may find a larger place in theological libraries and thus find more consideration as source material in theological studies.

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APPENDIX I.

A checklist of Plymouth Brethren Writers
Compiled by Arnold D. Ehlert

The bases of inclusion used in this list are as follows: (1) a definite statement in a book of reference, such as an encyclopedia, or one of the histories or standard works of the movement, or from one of the major books attacking the movement; (2) a statement from the author himself; (3) confirmation from some person associated with Brethren or familiar with their writers; (4) editorship of a Brethren periodical; (5) advertisements of authors and titles in books definitely established to be Brethren, or in catalogs of publishing houses devoted primarily to publishing Brethren literature. In both of these cases additional confirmation has been considered necessary, but has not always been obtained; (6) intangible evidences such as typical Brethren terminology and doctrinal viewpoint.

The last of the above has been cautiously used, but in some cases has influenced inclusion. A number of men definitely reported to be Brethren writers have not been included because no specific title has been registered. There will always be a few controversial names, and one can only make a decision based on the evidences at hand. Arno C. Gaebelein was reported to have met with Brethren for some time, but his son Frank felt that he should not be included because this was not sufficient in his case to warrant it, although his works exemplify their doctrine in many areas. Philip Mauro was included, and for this there will doubtless be criticism. He was longer in fellowship with Brethren than Gaebelein, and is mentioned in Noel's history as a leader of one group. The writings of men like Mauro, who have been in and out of the movement, make a very interesting study in development.

The number in front of the name indicates the number of titles I have registered for the particular author. In the case of editors of magazines, the title of the magazine has been included as one title. The asterisk indicates that there is a biography or autobiography, and these have been included even though the person has not written.

This list has been compiled primarily for librarians. It is as complete as it was possible to make it with the data collected to June, 1957. Such a list will never be complete, and it may never be possible to complete the information on every name. The compiler is painfully aware that as soon as it circulates, errors will be found in it in all likelihood. Additions and deletions will be recommended, and it is hoped corrections offered. In my name file I have registered the sources from which my information has come, and this information will be transferred to the name authority file of the Biola Library, where it will be permanently on record. No attempt has been made to distinguish time periods or branches of the Brethren movement involved.

All correspondence relative to these data should be addressed to Arnold D. Ehlert, 340 S. Michigan Ave., Pasadena 5, California.

- | | | | |
|------|---------------------------|-----------|---|
| 1 | Alexander, L | W | G |
| * 26 | Anderson, Sir Robert, | 1841-1918 | |
| 6 | Anderson-Berry, David, | 1862-1926 | |
| 4 | Armerding, Carl, | 1889- | |
| * 2 | Arnot, Frederick Stanley, | 1858-1914 | |

THURSDAY, JUNE 20, 2 P. M., contd.

- * Baedeker, Frederick William, 1823-1906
- 2 Baines, Sir T B
- 3 Baker, Caleb J
- 1 Balding, G
- 9 Barker, Ernest, 1880-
- * 17 Barker, Harold Primrose, 1869-1952
- 6 Barker, William
- 1 Batten, J E
- 1 Bayles, R F
- 3 Beattie, David Johnstone
- 1 Bell
- * 21 Bellett, John Gifford, 1795-1864
- 4 Bennet, William Henry, 1843-1920
- Berry, David Anderson see Anderson-Berry, David
- 1 Besley, Russell
- 7 Bevan, Frances A 1827-1909
- 1 Beverley, R M
- 1 Bialloblotzky
- 1 Biggs, M W
- 1 Bird, A E
- 1 Blackwell, Caroline S 1845-1873
- 5 Blackwood, Sir Stevenson Arthur, 1832-1893
- 2 Bland, Frederick Christopher, 1826-1894
- 1 Bloomfield, Charles
- 19 Bloore, John, 1879-1942
- 2 Blow, Samuel, 1837
- 16 Booth, Albert Edward, 1860-1953
- 2 Borland, Andrew
- 1 Boyd, James
- 1 Brealey, George, 1823-1888
- * 2 Broadbent, Edmund Hamer, 1861-1945
- 2 Brockhaus, Carl Friedrich Wilhelm, 1822-1899
- 5 Bruce, Frederick Fyvie, 1910-
- 1 Bull, Geoffrey T 1921-
- 4 Burkitt, Francis George, 1856?-1929
- 9 Burridge, James H
- 15 Burton, Alfred Henry, 1853-1937

- 2 Cable, Francesca
- 2 Cable, Mildred
- 13 Caldwell, John Robert, 1839-1917
- 2 Campbell, R K
- 6 Cecil, Adalbert P 1841-1889
- * 6 Chapman, Robert Cleaver, 1803-1902
- 1 Checkley, E J
- 1 Clapham, J W
- 1 Clare, W H
- 1 Clarke, A G
- 20 Coates, Charles Andrew, 1862-1945
- 2 Collingwood, William, 1819-1903
- 1 Compton, A G
- Congleton, Lord see Parnell, John Vesey, 2d Lord Congleton, 1805-1883
- 1 Cowell, G R
- * 3 Craik, Henry, 1805-1866
- 2 Crain, C

THURSDAY, JUNE 20, 2 P. M., contd.

- 1 Crain, E
- 1 Crawford, Dan, 1870-1926
- 4 Crowston, C C
- 18 Cutting, George, 1843-1934
- * 60 Darby, John Nelson, 1800-1882
- 4 Darms, Anton
- 5 Davis, C J 1842-1870
- 1 Dawkins, A
- 1 Dean, J Thomas, 1853-1918
- 4 Deck, James George, 1802-1884
- 7 Deck, Northcote, 1875-1957
- 26 Dennett, Edward, 1831-1914
- 3 Denney, Sir Edward, 1796-1889
- 2 Dickie, John, 1823-1891
- 2 Dobbie, Sir William George Shedden, 1879-
- 6 Dorman, William Henry, 1802-1878
- 1 Downie, Hugh Kerr, 1883-
- 1 Dutton, Joseph E 1858-
- 2 Dyer, Henry, 1821-1896

- 4 Easton, William
- 1 Elliott, A A
- 1 Elliott, C C
- 1 Elliott, Elizabeth
- 3 Elliott, Russell
- 1 Ellison, H L

- Farnham, Lord see Maxwell, Somerset Richard, 8th Lord Farnham
- 11 Fereday, W W
- 1 Fleming, Inglis
- 1 Fleming, Peter
- 2 Fort, John

- 3 Gardiner, Alfred John
- 1 Gardiner, F P M
- 8 Gibbs, Alfred Perks, 1890-
- 1 Giles, J S
- 1 Gill, H
- 4 Gilmore, William
- 17 Goodman, George, 1867-1942
- 3 Goodman, Montague, 1875-
- 4 Gook, Arthur
- 2 Gordon, Elizabeth Anna
- 38 Gosse, Philip Henry, 1810-1888
- 1 Grafe, H H
- 1 Grant, Frederick C 1871-1931
- 38 Grant, Frederick William, 1834-1902
- 1 Grant, William J.
- 1 Gray, George, -1956
- 1 Gray, John F
- 1 Greenman, B C
- 1 Gribble
- * 2 Groves, Anthony Norris, 1795-1853
- 1 Groves, Edward K.
- * 3 Groves, Henry, 1818-1890
- 1 Guinness, Fanny E (Fitzgerald) 1831-1898

THURSDAY, JUNE 20, 2 P. M., contd.

- 1 Halliday, Gen. J S
- * 43 Habershon, Ada Ruth, 1861-1918
 - 1 Hall, M A ("a lady")
 - 3 Hall, Capt. Percy Francis
 - 1 Hambleton, John, 1820-1889
 - 6 Hamilton, Gavin, 1900-
 - 9 Harris, James Lampden, 1793-1877
 - 1 Hathaway, F E
 - 1 Hawkins, James Ellis, 1843-1918
 - 1 Hayward, A M
 - 6 Henderson, George, c1876-
 - 1 Henry, T Shuldham, -1894
 - 1 Hewlett, H C
- * 1 Hickman, Charles, 1861-1927
 - 1 Higgins, D L
 - 2 Hill, Richard
 - 1 Hitchman, Henry
 - 10 Hocking, W J
 - 5 Hogg, Charles Frederick, 1861-1943
 - 1 Holborow, H G
 - 1 Holden, R
 - 13 Hole, Frank Binford, 1874-
 - 1 Holiday, Alfred J 1841-1905
 - 1 Holmes, Frank
 - 1 Holt, Mrs. Harry
 - 1 Hook, H M
- * 34 Hoste, William
 - 1 House, W J
 - 4 Howard, John Eliot, 1807-1883
 - 2 Howley, G C D
 - 3 Hucklesby, George, 1855-1934
 - 2 Hurditch, C Russell
 - 1 Hyslop, James
- 1 Ingleby, Artur G
- 1 Inglis, James
- 2 Ingram, Leonard S
- * 93 Ironside, Henry Allan, 1876-1951
 - 3 Irvine, William C
- 1 Jackson, James Beaumont
- 1 Jameson, H D R
- 10 Jennings, Frederick Charles, 1847-1948
- 14 Kelly, James
- 72 Kelly, William, 1821-1906
 - 1 Kelsey, Walter R -1935
 - 4 Kingscote, Capt. R F 1811-1893
 - 2 Kirk, David
- 14 Knapp, Christopher, 1870-1945
 - 1 Knight, Alfred E
 - 2 Knox, W H
 - 1 Koll, Gustav
 - 1 Kunz, U

THURSDAY, JUNE 20, 2 P. M., contd.

- 1 Lacy, Harry
- 4 Laidlaw, Robert A
- 30 Lang, George Henry, 1874-
- 8 Laurenson, L
- 1 Lawrence, John
- 9 Lee, Robert, 1872-
- 12 Lincoln, William, 1825-1888
- 1 Little, D
- 1 Little, Robert J
- 1 Littleproud, Roy J. or J. Roy, 1863-1941
- 9 Loizeaux, Alfred S
- 1 Loizeaux, Eli T
- 7 Loizeaux, Paul Jacques, 1841-1916
- 3 Lowe, William Joseph, 1838-1927
- 1 Luxmoore, C M
- 1 Lyman, E S

- 1 McCallum, S
- 3 McCleave, F
- * McClure, William John, 1857-1941
- 1 McCormick, William
- 1 MacDonald, William
- * 2 Mace, Alfred, 1854-1944
- 3 Mackay, W P
- 1 Mackay, Mrs. W P
- 1 M'Killiam, Robert, 1837-1915
- 69 Mackintosh, Charles Henry, 1820-1896
- 1 McKnight, C
- 1 MackLachlan, George A 1871-1950
- 1 Maclean, John Lindsay, 1830-1906
- 1 McMurdo, Robert, 1858-1937
- * 1 McNair, Stuart E 1868?-
- 3 Mahony, Richard J 1827-1892
- 2 Marsh, F S
- 5 Marsh, Frederick Edward, 1858-1931
- 5 Marshall, Alexander, 1846-1928
- 1 Mauger, S W
- 24 Mauro, Philip, 1859-1952
- 4 Mawson, John Thomas, -1943
- 4 Maxwell, Somerset Richard, 8th Lord Farnham, 1803-1884
- 9 Miller, Andrew, 1810-1883
- * 1 Moorhouse, Henry, 1840-1880
- 2 Morrish, George, 1819-1912
- 1 Moss, H G
- * 1 Muir, Thomas Donald William, 1855-1931
- * 6 Muller, George, 1805-1898
- 4 Myles, A E

- 3 Neatby, Thomas, 1835-1911
- 3 Neatby, William Blair
- 1 Nee, Washington
- 13 Newberry, Thomas, 1811-1901
- 60 Newton, Benjamin Wills, 1807-1899
- 10 Nichols, J W H
- 1 Nicholson, William
- 1 Nieboer, Joe

THURSDAY, JUNE 20, 2 P. M., contd.

- 1 Noel, Napoleon, 1853-1932
- 1 Norbie, Donald L
- 1 Nunnerley, H

- 1 Oliphant, J S
- 1 Oliphant, Mrs. J S
- 2 Olsen, Erling Charles, 1896-
- 1 Olson, Tom M
- 3 Ord, A C

- * 4 Parnell, John Vesey, 2d Lord Congleton, 1805 1883
- 7 Patterson, F G
- 1 Pettman, E
- 16 Pickering, Henry, 1858-1941
- 11 Pollock, Algernon James, 1864 1957
- 2 Poseck, Julius A von
- * 2 Powerscourt, Lady Theodosia A 1836
- 9 Pridham, Arthur

- 1 Radstock, Lord
- 3 Raven, F E
- 1 Reader, Joseph
- 1 Redwood, A McDonald
- 5 Reid, R J -1954
- 14 Reid, William
- 1 Reid, William C
- 3 Rhind, William Graeme, Capt. R.N., 1794 1863
- * 23 Ridout, Samuel, 1855-1930
- 1 Ritchie, Gordon
- 20 Ritchie, John, 1853 1930
- 1 Rixon, Oscar C
- 1 Roberts, Theodore
- 2 Roberts, William Mason, 1869?-1933
- 2 Rodgers, William, 1879-1951?
- 1 Rogers, E W
- 11 Ross, Donald, 1823-1903
- 1 Rossier, H L 1834-1928
- 1 Rouse, J J
- 1 Rule, Alexander Hume, 1843-1906
- 5 Ruoff, Percy Otto, 1877-
- 3 Ryan, Thomas, 1810-1905

- 2 St. John, Harold, 1876-1957
- 1 Samuel, Justus
- 7 Sauer, Erich
- 3 Savage, John Ashton
- 33 Schofield, Alfred Taylor, 1845-1929
- 1 Scobell, John Nsticke, 1803-1883
- 1 Scott, Alexander John, 1805-1866
- 10 Scott, Walter, 1838?-1933
- 1 Shaw, William
- 1 Shorey, P T
- * 3 Short, Arthur Rendle, 1880-1953
- 1 Short, E R
- 1 Sibthorpe, William E

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- 1 Sims, J J -1933
- 1 Sloan, A W
- 1 Smart, John
- 1 Smith, Arthur E
- 11 Smith, Hamilton, 1862 or 63-1943
- 1 Smith, Horace Sydney, 1864?-1929
- 1 Smith, J, Pearsall
- 1 Smith, J Wilson
- 1 Smith, James
- 44 Smith, Joseph Denham, 1816-1889
- 1 Smith, T
- 7 Snell, Hugh Henry, 1815-1891
- 2 Soltau, George
- 5 Soltau, Henry William, 1805-1875
- 4 Spink, James Francis, 1891-1950
- 15 Stanley, Charles, 1821-1888
- 1 Stanley, G V
- 1 Stephen, James
- 1 Stephen, John R
- 3 Stewart, Alexander
- 12 Stewart, Alexander Hanna, 1883-
- 2 Stewart, G J 1840?-1918
- 1 Stewart, Herbert
- 1 Stewart, Samuel
- 1 Stokes, William James, 1807-1881
- 15 Stoney, James (or John) Butler, 1814-1897
- 1 Strauss, Lehman
- 5 Stuart, Clarence Esme, 1823-1903

- 24 Tatford, Frederick Albert, 1901
- 7 Tatham, C Ernest
- 1 Taylor, Herbert Wilbraham, 1847-1899
- 14 Taylor, James, 1870-1953
- 1 Taylor, James A
- 4 Taylor, Malachi
- 1 Tichenor, Clifford L
- 2 Tomkinson, Frank B
- 14 Tregelles, Samuel Prideaux, 1813-1875
- 3 Trench, George Frederick, 1841-1915
- 1 Trench, John Alfred, 1839-1922
- 1 Trigge, Capt. Alfred
- 1 Trotter, T W
- 4 Trotter, William, 1818-1865
- 4 Turner, W G
- 7 Turpin, W T
- 1 Tweedy, T

- 4 Vallance, G F
- 7 Van Ryn, August, 1890
- 3 Van Winkle, Peter, 1868-1952
- * Varder, Richard Ferris, 1858-1933
- 13 Varley, Henry
- 1 Veitch, Thomas Stewart
- 9 Vine, William Edwy, 1873-1949

- 1 Wahstad, P P

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- 1 Wallace, A W
- 1 Walterick, Lloyd
- 1 Watson, Joseph Barnes, 1885-1955
- * 3 Watson, Lily (Mrs. Sydney)
- * 12 Watson, Sydney, -1917
- 2 Watt, John
- 1 Weston, John, 1886-
- 17 Westwood, Tom
- 1 Whitfield, Frederick
- 13 Wigram, George Vicessimus, 1805-1879
- 1 Willis, George Christopher, 1889-
- 1 Wilson, Paul
- * 8 Witherby, Harry Forbes, 1873-
- 12 Wolston, Walter Thomas Prideaux, 1840-1917
- 1 Woods, C Stacey
- 10 Wreford, Heyman, 1851-1935

- 1 Yapp, William -1874

APPENDIX II.

PLYMOUTH BRETHREN PERIODICALS; A CHECKLIST
Compiled by Arnold D. Ehlert

Note: This list gives title and place of publication when known. In most cases I have in my file other information as to editorship and the identification of some volume with a certain year. In very few cases do I have the full date of commencement and other data needed for a full entry. Any title changes, sequence of editorship, etc., in harmony with the Library of Congress cataloging practice, or the Union List of Serials form of entry, would be appreciated. Most of these titles are not to be found in the Union List of Serials. Address any such information to me at 340 S. Michigan Ave., Pasadena 5, Calif.

Across the seas, an illustrated missionary paper for young people, England
The Ambassador, a monthly magazine for the young, Inverness
Assembly annals, Grand Rapids
Ausilios para los peregrinos, periódico dedicado a asuntos bíblicos, Los Angeles
Australian missionary tidings, Sydney

The Barley cake, Chicago
The Believer's friend, containing simple ministry for old and young, London
The Believer's magazine, Kilmarnock
The Believer's monthly magazine, London
The Believer's pathway, Scotland
The Believer's treasury, Scotland
The Bible echo, a monthly magazine of grace and truth, England?
The Bible expositor, Colorado Springs
The Bible monthly, England
The Bible scholar
The Bible student, Bangalor, India
Bible subjects for the household of faith, London
Bible treasury, England
Bible treasury notes; the magazine of the Bible Treasury Hour Radio Broadcast, Glendale, Calif.

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Bible witness and review for the presentation and defense of revealed truth, London
Botschafter des Heils in Christo, Elberfeld
"Der Botschafter" in der heimat, Elberfeld
Boys and girls, London?
The British evangelist, England?
Las Buenas nuevas, periódico evangelico bimestral, Cuernavaco, Mexico

The Children's hour
The Christian Brethren's journal and investigator, England?
The Christian friend and instructor, papers for the comfort and edification of the children of God, London
The Christian graphic, London?
The Christian post, London
Christian truth for the household of faith
The Christian witness, Plymouth
The Christian worker and Bible student's helper, Kilmarnock
Church principles and Christian practice, Glasgow
Contendor por la fe, Guatemala

The Disciple; a periodical for the Lord's people, Belfast

Echoes of grace
Echoes of mercy
Echoes of service in many lands, Bath, England
Echoes' quarterly review, London
Edification, London
Essential Christianity, Eastbourne, England
The Evangelist, London?

Faithful words
The Fields, tidings of Christian missions in many lands, Ft. Dodge, Iowa
Food for the flock, a monthly publication for the sustenance of the flock of God, Toronto
Footsteps of truth

Girdle of truth, London
God's glad tidings, a monthly magazine, purely Gospel
God's glad tidings for the young
Golden grain diary
The Golden lamp; or, Truth in love for the children of God, London
Good news for the young
Gospel challenge, Singapore
Gospel gleanings, London
The Gospel herald, Colorado Springs
The Gospel messenger
The Gospel steward, Bombay
The Gospel testimony
The Gospel trumpet
The Gospel watchman
Grace and truth, a monthly for young Christians, Danville, Ill.
Green pastures, a monthly messenger for the children of God, Inverness

Handfuls of purpose
The Harvester, London

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Help and food, New York
Helps by the way, a fortnightly magazine designed for the ministry of a
full and precious Christ, to those for whom He died, London?

The Herald of salvation, London?

Highways to Zion

Holding fast and holding forth

The Inquirer

Jottings from France, Loire

The Joyful message, London

The Latter rain

Letters of interest, Chicago

Letters of interest as to the Lord's work

Life and light, Erie, Pa.

Light and liberty, Ft. Dodge, Iowa

Lines of communication, Portugal

Links of help

The Little one's treasury, Kilmarnock

Loving words

Te Mahi Maori (The Maori work) New Zealand

Mensajes del Amor de Dios, Pasadena

A Message from God, Exeter, England

Messages of the love of God, Oak Park, Ill.

Messages of the Word of God, St. Louis

The Messenger, London

The Messenger of peace, New York

The Missionary echo

The Missionary reporter

Missionary tidings

Missionary visitor

The Morning star

Missions tomorrow, Chicago

Mutual comfort, London

Neno la lmani (Word of faith) Nyekunde, Belgian Congo

News of salvation, London

Nordurljosid, Iceland

The Northern assemblies

The Northern evangelist and intelligencer

The Northern youth

Offene Turen, Widenest

Our little ones treasury, Kilmarnock

Our record, St. Louis

An Outline of sound words, Edinburgh

Palabras de Edificacion, exhortacion y consolacion, Cuernavaca, Mexico

Palabras fieles, St. Louis

Precious seed, England?

The Present testimony, and Original Christian witness revived, in which
the church's portion and the hope of the kingdom, etc., are sought to
be developed from Scripture, England?

Present truths, Colorado Springs

Prophetic digest, Ft. Dodge, Iowa

The Prospect

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The Ram's horn
The Remembrancer, Hamilton, Ontario

Saatkórner, Germany
Der Saemann, Germany
Scattered seed, London
Scripture truth, London
El Sembrador, Orizaba, Mexico
El Sendero del Creyente, revista evangelica mensual de asuntos de interés
para Christianos, Buenos Aires
Service, England?
Simple testimony, a monthly magazine, England?
The Steward, Singapore
Sunday School teacher's manual
The Sunday School worker's magazine

Le Témoine chrétien
Die Tenne, Zeitschrift für den jungen Menschen, Wuppertal-Vohinkel, German
Tender grass, and waters of quietness, Bedford
El Testigo biblico, Pasto, Columbia
The Testimony
A Testimony of the truth in various languages, London
Things new and old
Timely topics
To every man his work, Tunbridge Wells
The Treasury, Palmerston North, New Zealand
Truth and tidings

Verdades bíblicas, Honduras
A voice to the faithful
Voices from the vineyard

The Watchtower, a monthly magazine of the Gospel truth and Bible study,
London
The West Indian Clarion
The Witness, a monthly Journal of Biblical literature, Glasgow
Word and work, a magazine for the Lord's people, Sydney
Words in season, Detroit
Words of faith, a monthly magazine intended for the help and comfort of
believers in the Lord Jesus, London
Words of grace and comfort
Words of help from the Scripture of Truth, London
Words of salvation
Words of truth, England?
Workers together, a periodical devoted to the missionary task, Auckland,
New Zealand

The Young believer, his portion, his path, and his prospect, England?
The Young Christian, St. Louis
The Young Watchman, Kilmarnock

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APPENDIX III.

PLYMOUTH BRETHREN PUBLISHERS; A CHECKLIST

Compiled by Arnold D. Ehlert

This list has been compiled chiefly from books by Brethren writers. Street addresses are not given here, although they were recorded originally and are on file. In some cases the address has changed within the city several times. Publishers of periodicals as well as books have been included. I am primarily interested in adding to this list. Inclusion in this list does not mean that publisher majored exclusively on Brethren literature, but he should have published items to have been included. No notice is taken here of the period of publishing. Communications regarding this list should be addressed to me at 340 So. Michigan Ave., Pasadena 5, California.

R. L. Allen, Glasgow
Ambassadors for Christ, Los Angeles
G. H. E. Bamford, Bible Depot, Bangor, Co. Down
D. T. Bass Publishing House, New York
Bible and Tract Depot, Bridgetown, Barbados; Rochester, New York, Toronto;
Tunbridge Wells
Bible Truth Depot, St. Louis
Bible Truth Publishers, Oak Park, Ill.
W. H. G. Blatchley, London
W. H. Broom, London
E. J. Burnett, Worthing, England
Librairie B. Caille, Vevey
James Carter, London
Central Bible Truth Depot, London
J. & A. Churchill, London
E. E. Crocker, Islington
Crocker & Cooper, London
R. Elliott, London
Erie Bible Truth Dept., Erie, Pa.
Fundamental Christian Publications, Stockton-on-Tees
Gospel Book and Tract Depository, Boston
Gospel Book and Tract Depot, New York
Gospel Folio Press, Grand Rapids
Gospel Messenger Office, Edinburgh
Gospel Tract Depot, London
Grant Publishing House, Los Angeles
R. Groombridge & Sons, London
C. A. Hammond, London
Hatchards, London
J. E. Hawkins, London
G. Herbert, Dublin
Chas. A. W. Hermann, New York
Alfred Holness, London
W. B. Horner, London
Hunt, Barnard & Co., Aylesbury
M. R. Johnston Co., St. Louis
Kellaway & Co., London
C. Knapp, Delmar, New York
W. F. Knapp, Denver
G. H. Lang, Winborne, Dorset
Lowland & Border Book Depot, Ltd., Edinburgh

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W. Mack, Bristol
S. R. Martin, Tunbridge Wells
E. Middleton, Ayr, Scotland
Midwest Christian Publishers, Oak Park, Ill.
Morgan and Chase, London
G. Morrish, London
R. Müller-Kersting, Zürich-Hongg
J. Nisbet & Co., London
The Northern Counties Bible & Tract Depot, Newcastle-on-Tyne
Pickering & Inglis, Glasgow, London
G. W. Plimsell, Christchurch, New Zealand
The Publishing Office, Glasgow
F. E. Race (C. A. Hammond, Proprietor) London
Raven Publishing Co., Belfast
John Ritchie, Ltd., Kilmarnock
A. S. Rouse, London
Theodore Ruse, Harrow-on-the-Hill, England
Imprimerie Ed. Sack, Neufchatel
Scripture Truth Depot, Wausau, Wisconsin
John F. Shaw & Co., London
W. Shaw, Maybole, Scotland
G. L. Silverwood-Browne, Wembley, England
John R. Stephen, Aberdeen
Stow Hill Bible and Tract Depot, London, Kingston-upon-Thames
Tract Depot, Belfast, Melbourne, New York, Plymouth
Tract Repository, Dublin
G. F. Vallance, Goodmayes, England
Victory Press, London
Verlag Voorhoeve, Den Haag
W. H. Westcott, Sutton Coldfield, England
Thomas Weston, London
Whiting & Co., Lincoln's Inn, London

VISUAL AIDS AND THE LIBRARY

Presented by William A. Cox, Education Supervisor
The Sunday School Board of the Southern Baptist Convention

Let us consider the history of audio-visual aids. Until the last few years people were not highly conscious of visual aids as such, but many people used them without realizing it. In history we are able to find people who used audio-visual aids effectively without being aware of visuals as a technique or teaching method.

This is true of biblical characters. Look at Noah. I feel sure that God could have saved Noah and his family without having Noah build an ark of such huge dimensions and exhibit the ark for a long length of time. But this ark was actually a visual aid to demonstrate the potential power of mighty God. Look at Elijah. Elijah could have demonstrated the power of God in many different ways. But he chose a vivid visual demonstration of God's power raining down from heaven as fire that consumed the altar. None of the people there would ever forget what they had seen.

Jesus used many visuals in his teaching. He used parables, objects, and other forms of visual manifestations to demonstrate God's love and saving power.

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Outside the Bible we see that pictures and symbols have been used extensively by teachers throughout history. Rousseau, for example, made detailed use of pictures and symbols to portray his teachings in the 18th century.

The awareness of audio-visual aids as a technique for teaching increased during the years of World War II. Young men and women had to be taught new skills in the shortest possible time. Our armed forces felt that we needed a method of teaching which differed from the stale method of straight lecturing. Consequently, a high percentage of the training in all our armed forces was connected with audio-visual materials. Learning was more effectively accomplished, and in a much briefer time.

Today industry is making use of visual aids in teaching safety, training, and specialized techniques.

There was a time when the supply of visual aids was limited. Especially was this true of visuals developed for church use. There were not many producers, and there was little demand on the part of churches for visual aids. Equipment, too, was limited, both in supply and working effectiveness. Today this is no longer true. The supply of all kinds of visual aids, both projected and non-projected, is rapidly increasing. All kinds of equipment are being constantly improved. Churches have available a wide range of visual aids on practically every phase of church life.

This indicates the vital importance for a library of audio-visual aids in a church, college, university, and theological seminary. An intensive study has been conducted on visual aids and the library during the past year, but the study is not complete. However, some factors in the study can now be considered.

First, let's look at the church level. Church A is a church with some twelve-hundred members. This church has a book library. In the same church there is a library of audio-visual materials. The book library in this church is completely organized and is performing a comprehensive book ministry. But the visual aids library is not so well organized, and visuals are therefore not being used to their fullest extent in the church.

Let us now look at Church B. This church has visuals correlated with the church library. The library is actually a teaching center. All teaching materials are catalogued and filed. This is true of both books and audio-visual aids. There by the library is rendering its fullest ministry to the entire church.

Then, there is the college and university level. College A is a large college and has in its library visual materials -- slides, filmstrips, flat pictures, etc., -- combined with its book ministry. But when materials are checked out from the library, a student has to go to the other side of the campus to the audio-visual equipment center where he can make arrangements for using the necessary equipment. This creates a problem of correlation, for when a person uses a visual aid, he has to go to the library first and check out the material, and then go to the equipment center across the campus to make arrangements for using the equipment.

On the other hand there is College B, a medium sized college. This college has visuals correlated with its book ministry. This also includes equipment. Visual aids are thereby being increasingly used in the college, and I feel that this is a direct result of the organization of the library.

The Seminary situation can be approached in the same way. Seminary A has its book ministry in one location and its visual education center in another building.

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Visual aids and equipment are separated from the books. Even though this seminary is doing fine work in the field of visual aids, the program is limited. But Seminary B has a central library. This library includes both books and visual aids. A total teaching ministry is thereby performed that is working very satisfactorily.

Now I want to state what I feel is the ideal situation. I believe that audio-visual aids should be included in the library. Why do I think this is ideal?

First, when this system is used the visuals are readily available for any and all people. Second, there is a strong trend in the field of microfilm. Provisions can best be made for using microfilm in the library itself. Third, it is logical to develop a complete teaching center in one location. This teaching center would include the library as we now know it, with its books, magazines, and resource materials. But the teaching center would also include maps, globes, chalk boards, flat pictures, charts, graphs, objects, bulletin board materials, filmstrips, slides, motion pictures, and other visual materials.

A library organized in this way would be a real learning and teaching paradise for both teachers and students.

REPORT OF THE ATLA REPRESENTATIVE
ON THE ALA COMMITTEE ON REPRINTING

by Dr. Frank M. Vanderhoof

Last November you received a "Checklist of Out-of-Print Religious Titles for Possible Reprinting." I am happy to report that a majority of the checklists were returned with preferences marked. This encouraging response was certainly not accidental. Mr. Farris did his customary fine job of mimeographing and mailed the checklists with the November, 1956, Newsletter. This response also shows, I believe, that you appreciate the value of the ALA Committee on Reprinting by your actual cooperation in its work. May I thank all who participated in this survey, especially those who added their own recommendations or other comments and corrections, since I was unable to do so individually.

When the checklists had been returned I compiled a master list giving the number of votes for each of the 62 titles and including 5 or 6 corrections. I compiled a second list of 33 titles from your write-ins and other sources. These two lists (totalling 95 titles) were then sent to the Reprint Expediting Service (RES) at the Cooper Union Library in New York. The RES then began communication with the publishers and copyright holders of the titles in a continuing effort to accomplish the goal of getting these books back into print. The RES (as explained in last year's ATLA Proceedings) is the agent of the ALA Committee on Reprinting. (The RES publishes a quarterly Bulletin which includes results of questionnaires to libraries, responses of publishers to these results, announcements of forthcoming reprints, studies of reprint problems in special fields, etc. Membership subscriptions to the Bulletin are available to libraries at \$5.00 per year. Address: RES, Cooper Union Library, Cooper Square, New York 3, New York.)

As you know, the boom in quality paper-backs is bringing some scarce religious books back into print. We should hope this trend will continue. The ATLA can insure that desirable o.p. theological books have a good chance to be reprinted by sending to me such titles as they arise in the course of your work. In order to facilitate this flow of titles, may I make the following suggestions as to their

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selection and disposition?

1. Quality, not quantity, is the general rule. If each ATLA member discovered one worthy o.p. title in the coming year, these would probably be enough to keep the publishers of reprints busy for several years.

2. Desiderata files are prime sources of titles for reprinting, but there must be certain principles of selection applied. That is, choose in accord with the following five considerations:

- a) established authors of continuing interest;
- b) religious subjects which are of more or less general interest (rather than strictly denominational, except for those specialized works which achieve general interest because they are "classics");
- c) books in the English language;
- d) books over 10 years old so that they are not likely to be only "temporarily o.p.";
- e) books which will probably sell at least 200 reprint copies (to all buyers, individual and institutional, theological and otherwise).

3. If the foregoing factors are taken into account, it should not be necessary for the members of ATLA to check and return annual checklists. Rather, it should be sufficient for each member to send me suitable titles as they occur, which I would compile once a year and send to the RES.

By this method I would continue to serve as the point of contact between ATLA and the ALA Committee on Reprinting. If there is no objection to the procedure outlined, I shall assume that the members of ATLA approve.

* * *

Upon motion regularly made and seconded, the above Report was adopted.

DISCUSSION - AUDIO-VISUAL AIDS IN THE SEMINARY LIBRARY

Dr. Charles P. Johnson, Moderator

The wisdom of your program committee will depend upon your contribution to these moments of discussion. I shall serve as your chairman for these questions that will be answered by other members of this conference. I realize that I am attempting in these moments to step into some rather large shoes, such as Decherd Turner, who gave a report in "Audio-Visual Education" at the sixth conference, Dr. L. R. Elliott who gave a report at the fifth conference, and so on to include some of the rest of you. As we come to this discussion on the utilization of the audio-visual, or of the non-book material, perhaps you want to ask questions and seek answers for problems within your own library. To assist you in answering these questions I have called upon a panel of experts to be alerted in the answering of your questions.

Now may I suggest to you that we may not be able to cover many of your questions. I have before me the field of visual education aid in the library. We might well discuss general evaluations, guides, bibliography, periodical sources, catalog examples, the use of the audio-visuials in the library, the instructions in the use of the library, selection of audio-visual material, policies governing the circulation of non-book materials, and other general suggestions.

I leave now to you and your own judgment the specific direction of a study or

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discussion that you may be interested in.

All of you, I am sure, are well aware of the cone of experience; apparently we are discussing at this moment the very base of that cone. May I invite you, in the light of the discussion that was given a few moments ago by Mr. William A. Cox, and in the light of your own individual needs to feel free to ask questions. "What is your problem? What is your need?" May we settle it in the next fifteen minutes for you? [Answers given from the audience].

Question: "What do you do about the cataloging and classifying of micro-film?"

- Answers:
- 1) "We catalog as if it were a regular book, but use a sign above the regular call letter to signify micro-film."
 - 2) "We catalog by serial numbers, key or symbol to signify the nature of material."

Question: "What are you doing with the micro-film of your periodicals; do you handle title changes in your micro-film run, and where do you put them in your cabinet?"

- Answers:
- 1) "We use a serial number."
 - 2) "We house micro-film according to Cutter of the title of periodical."
 - 3) "We file by number, no matter what the change of title."

Question: "How do you house your micro-film; by cabinet or open shelf?"

- Answers:
- 1) "We use commercial ben or sliding drawers. The improvement of film lessens need for special housing."
 - 2) "We use filing cabinets, especially designed for micro-films."
 - 3) "Convenience to librarian and users major factor."

Question: "Do you attempt to minister through the various recordings? Do you circulate phono-discs or tape recordings, etc.?"

- Answers:
- 1) "We did, but most folk do not have the proper stylus and as a result a \$4 disc after one use appears to have gone through a meat grinder."
 - 2) "We have our records put on tape and we have a play-back machine which anyone can operate and not erase. There are play-back machines on the commercial market which will not erase."
 - 3) "We have an audio-visual center apart from the library."
 - 4) "You must watch the care of your records, that they do not get too hot."

Question: "Where do libraries draw the line in the handling of audio-visual equipment?"

- Answers:
- 1) "We have the music in the music library, some film strips and slides in the regular library, the mission films and slides in the mission department, and administered by the missions department. Our archaeology slides, numbering nearly five thousand, are in our department of archaeology and administered by the professor there. We have our 16mm and other film administered by the audio-visual department."
 - 2) "We have an audio-visual room with film library administered by audio-visual personnel trained in this work."
 - 3) "We do not handle audio-visuals in the library but depend upon the

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audio-visual center for these services since our staff is not trained and our budget limited."

May I express my personal appreciation to each of you for your participation in this discussion. Thank you.

LIBRARY BINDING PROBLEMS

Presented by Dr. Niels H. Sonne

In an era when organized librarianship tends to direct its attention to a variety of administrative and service considerations, the correct selection and development of the book collection nonetheless remains the essential duty and achievement of the competent librarian. The maintenance of the book collection in a safe and usable condition is an immediate corollary of the proper primacy of the book in libraries. Cataloging, classifying and housing the remnants of books, with broken hinges, loose signatures, torn leaves and dusty, dirty covers, borders on the futile. The essential technique for the maintenance of a book collection is binding, a general term which covers a multitude of forms and applications from the magnificently designed full leather of the master craftsman to the humble Gaylord binder, crudely glued on and stapled in place by a student employed for a spare afternoon. In this paper, a general view of the binding problem in libraries will be given. This will be followed by the presentation of a set of slides produced by the Library Binding Institute to illustrate the "library binding" technique of binding books, that most widely used in contemporary practice.

In formulating a binding program, the librarian must consider several categories of material, of varying degrees of importance. The newly purchased book, bound in paper, usually from Europe, must be bound. If any title should be regarded as unworthy of binding, the question must be raised "Why was it bought at all?" Where paper bound books consist of but one or two signatures, they may be bound in ready made folders in the library or be placed in a vertical file - but all paper bound books of greater size demand binding before being put on the shelves. Such books respond well to the "library binding" technique. The periodicals received by a library also demand binding. Every library, needless to say, acquires many periodicals which do not merit binding. Settled policies of selection for binding must be established. In a well ordered library no backlog of unbound periodicals of merit should be tolerated. Budget items to cover these two categories, the unbound book and the important periodical, are indispensable. The amounts of these items can be defined with relative ease.

The most active books in the library collection, including all books frequently placed on reserve, the reference collection, and books much used in general circulation, constitute the second group of books for which a sustained binding program must be maintained. These books should be before the attention of the staff constantly by the very nature of their use. They cannot be used with comfort and efficiency unless in sound condition, and they deteriorate rapidly when not well bound. There is also a place for prebinding in "library binding" books for which heavy use is anticipated. Such bindings as those supplied for the Ante-Nicene, Nicene and Post Nicene in the current editions are, in their original state, so weak that they do not stand up well under library conditions. If not bound directly upon purchase, they will soon need binding in any theological library placing a normal use burden on them. The Grimm-Thayer Greek lexikon, in its present edition, is so weakly bound that it is pointless to put it on the shelves without having it securely bound in advance. Studies by the United States Testing Company, Inc., Hoboken, N. J., for the Library Binding Institute do not indicate

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that publishers' re-inforced binding is of great strength, and, of course, such prebinding is not done for theological books except on special order - being pretty much confined to books of extensive use in public libraries.

The new books and very active books constitute an urgent and minimum charge on the binding budget. Both are continuing charges, as much used books, even when once rebound, wear out and need rebinding, and portions of the active collection are running down continuously. Beyond these categories lies the book collection at large. The binding budget should be sufficient to permit a continuous program of repair and rebinding here. How large this program need be is contingent upon the local situation. Its size may be determined by a survey or inventory. At the General Theological Seminary Library in the summer of 1956, a volume for volume inventory of the total binding needs of the library was made. The technique of this inventory was to have several teams of workers examine the collection, book by book, for binding condition. Where this examination revealed need for rebinding, either because the covers were broken up, the sewing was gone, the hinges were broken, the casings were free from the spine, etc., etc., the book was recorded as needing binding. These books were then broken down into price categories by size, corresponding to the price lists supplied by the binders. The result of this inventory was to reveal that 12,000 volumes appeared to need binding, at a probable cost of \$26,500. Such figures are subject to many conditions, but they provide the library with a basis of planning and of operations. In the case of the General Theological Seminary Library, for example, they indicated a program for six years at an average annual outlay of \$4,000 over and above the standard budget for new books and periodicals. They also provide a picture of the state of the book collection on the basis of which an informed approach can be made to the institutional authorities for financial support. Prof. Maurice Tauber, in his Technical Services in Libraries, cites several binding surveys similar to that at GTS, in some of which he participated.

The formulation and execution of a binding program for the collection in its entirety demands strict attention to a number of important matters. Each book must be considered individually and in its context. The librarian must ask, is this book worth keeping and worthy of binding at all? Might it not be better to replace it with a new copy? A new edition? Is it possible to replace it? Has it been superceded? Should it be discarded and not replaced at all? That is, before rebinding, the place of the work in the collection should be reconsidered. Also important are questions concerning the possibility of rebinding. Here examination of the state of the paper on which the work is printed must be made. Some books on crumbling paper can not be bound and alternative techniques, such as boxing, or, less happily, wrapping, must be adopted. Books whose paper is poor, but whose sewing is still sound, can often be recased effectively. Books on sound paper should, of course, be re sewn and rebound. Decision on type of treatment, in obvious cases, lies with the librarian. Final decision in many cases must be left with the binder, who has greater ability to judge just how well a given book will respond to binding. If a binder consistently rebinds books which do not stand up well, the librarian is entitled to question his professional competence or integrity.

Having indicated the nature of the binding problem, the question of how to bind arises. The informed and competent librarian segregates books on the basis of type of binding treatment required. Of basic importance is the ability to select rare and valuable books, setting them aside for standby maintenance, or for special binding. Most institutions, including the great Harvard University, with its binding budget of over \$110,000.00, must in general content themselves with various preservative measures here. The Union Theological Seminary in New York has adopted cheap, but practical protective boxes in which hundreds of sixteenth

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and seventeenth century books in the McAlpin collection are carefully guarded. Others rely upon red rope wrappers. Important items should be bound appropriately, if it is possible to get the money.

Many books of permanent value, and not readily to be replaced, should be bound by the ancient technique of hand binding. This method preserves the original folds and permits rebinding with comparative ease when a given binding has worn out. When finished in library buckram, the cost of such work is not prohibitive. The great problem is to find competent hand binders. Such binders, perforce, charge much more than machine binders. In consequence, they are becoming fewer and harder to find. The seminary libraries of New York have not been able to replace an old standby hand binder who was forced out of business two years ago.

The financially practical technique of binding is the so-called "library binding" technique. A series of slides illustrative to this technique will be shown later. The essentials of this technique are to create a monolithic spine by a combination of machine sewing and application of glue, followed by casing in buckram covered with boards, attached to a strong flannel lining which has been fastened to the spine with glue. This machine technique has been highly developed and results in bindings which are both very strong and relatively cheap.

In some cases, important books cannot be re sewn by any method because of paper disintegration. It is possible to increase the life of such books by simply casing in the text, relying on the original sewing to hold the sheets together. In such cases, purchase of new copies does not seem advisable as the paper decay is probably true of the edition as a whole.

Should one establish a home bindery, i.e., a bindery within the Library? Prof. Tauber notes that in the 'thirties, a minimum binding program of \$10,000 a year was needed to justify the creation of such a bindery. He does not venture to give a figure for the late 'fifties - but it is evident that such an establishment is impractical within the budget framework of any seminary library in this country. The basic objection is that the difference in cost between a home binding job, employing true cost accounting, and a good grade commercial job, is far less than the difference in quality, durability and general satisfactoriness which makes professionally executed binding work superior. Problems of overhead cost, personnel recruitment, and administration add a heavy burden to the librarian's duties. This is not to say that there is no place for a small mending and repair department in every library. Such a department should take care of slight books by binding in ready made jackets of the Gaylord type. It should also do such work as pasting in book plates, pockets, etc., and marking the spines of books. A most entertaining and instructive book on this phase of library work has recently appeared, Brooke Byrne's MENDING IS FUN.

In discussing binding, it would be improper to overlook the importance of measures which anticipate and prevent unnecessary binding. These include keeping the library clean, providing fresh air, not too hot and not too dry, an effective book cleaning program, care in handling and shelving, keeping books in upright position on the shelves, using book supports at all times when needed, and so on. It is regrettable that no real control can be secured over the enemies of books who fold down corners, drop books, throw them about, mark them, soil them, keep them out in the rain, and so forth and so on. These are the hazards of use and presumably should be viewed under the concepts of utility and expendability.

The librarian should exercise as full control as possible in placing his binding order. This is best achieved by means of a binding slip or ticket, carefully planned in terms of each library's own needs. The General Theological

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Seminary Library Binding Slip (of which examples are available for examination) was planned to perform many functions. Primarily, it is a record of each book sent out for binding. It also gives the binder all the instructions he needs - what cloth to use, in what color, what style to follow, any special instructions, the correct markings to place on the spine, the call number, and so on. The slip also includes all needed instructions for the bindery assistant in the library to correctly restore the book to its proper form for the library shelves. It is finally the guide for the library's reviser, who checks to see that the binder and the receiving assistant have done their work correctly. In addition, a list of all the books on each order is needed. As the General Theological Seminary Library form for this purpose has been prepared, it serves as a control for books out to the binder, a record of binding by classes, achieved by listing all new books on one order, all periodicals on another and all rebinding on a third order, and lastly, as an item by item invoice.

The direction of the binding program of a library is, in the most correct sense, a professional responsibility. Prof. Tauber feels that the binding operation should be concentrated in one person or one department. He describes in detail the set-up, personnel qualifications, duties and operations as found in major libraries. It requires professional competence to select a binder and to maintain good working relations with him. More is involved than merely determining that a binder is duly accredited. At The General Theological Seminary, it was necessary to consider and place experimental orders with all the "Class A" binders in the New York region before selection of one binder upon whom reliance could be placed for good work and prompt, continuous service. It is a professional responsibility to select books for binding, and to bind or discard as indicated. The librarian in charge of the binding must see that orders are out-going, that return is prompt, that cost is controlled, and that budgets are both established and maintained. He must also examine books as returned for general quality of workmanship. On the limited scale of seminary operations, it would seem that most of these responsibilities reside in the chief librarian or the head cataloger.

Extensive reliance on clerical help can be made for preliminary selection of books for binding - indeed, most authorities regard this as a responsibility of all staff members, with special emphasis on the catalogers, circulation assistants and shelvers. Preliminary preparation of binding slips can be entrusted to clerical workers - but review by a professional is imperative, unless one's clerical workers are very well trained. In dealing with the complexities of corporate entries and complicated serials in foreign languages, professional review seems imperative under the best personnel circumstances. Once the binding slip is passed by the professional, such details as circulation records, listing of orders, packing, and so forth, seem to belong on the clerical level - as is also the case with the return of the books. The processing clerks who do work on new books can complete the restoration of the books to the shelves, or this can be done by a special bindery preparations clerk. All books returned from the binder must be given a general check by the professional in charge, but they must also be minutely revised by the library's reviser. The ALA Library Binding Manual contains a helpful appendix on "Examining a library binding" as well as a chapter on this topic. All who handle the returned books should cooperate in the checking process. In some libraries, the circulation clerk is especially instructed to withdraw circulation cards from the reading of the call number on the spine as a final insurance that this important item is correctly stamped on the books.

As each order passes to the hands of the shelve, the librarian should feel that the books have been corrected from a condition of relative inutility, general shabbiness and danger, to sound condition, cleanliness, attractiveness, usefulness

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and security. He must also feel that the work has been done soundly, accurately and at proper cost.

Before terminating these remarks, a few words concerning the binding and maintenance of rare books are in order. Basic to competence here is extensive experience with fine books and important editions, a knowledge of their history and of the history of binding, and a well developed feeling for correct treatment. Perhaps the soundest motto is "if you don't know, don't do anything." Books of this character should be carefully kept from the hands of the standard "library binders" whose very concepts and methods lead to serious, often irreparable damage. There is no greater enemy of such books than the "guillotine", and they must be saved from the operators of these machines, who have no greater joy than to trim off fine wide margins, and replace them with clean edges. For books that must be kept for generations, the oversewing technique, with its destruction of binders margin by the sanding, sewing and gluing operations, is a hazard. A cheap hand binder may put an old volume in an inappropriate buckram, but his basic sewing operation is not hostile to the permanent value of the book and, when more money is available, his buckram may be replaced with more appropriate material. Librarians should practice standby maintenance with boxes, red rope folders and similar methods as long as money is not at hand to employ a competent fine binder.

The bibliography of binding is extensive. We will note quickly a few works of practical interest. All librarians should own L. N. Feipel and E. W. Browning's Library Binding Manual published by ALA in 1951 and available at \$1.50. This booklet covers the principal points in connection with binding. Of great value are Appendix III "Examining a library binding" and the glossary of binding terms which follows it. The January 1956 issue of Library Trends was devoted to "Conservation of Library Materials" and it was edited by Maurice F. Tauber. This contains many excellent studies and many of the points in this paper are given better and more extended treatment there. As is usual in this series, each article is combined with a good list of references. It is to be assumed that all members of ATLA receive the Library Binder, issued by the Library Binding Institute. While this is a trade association organ and must be used accordingly, it contains matter of constructive interest. Maurice F. Tauber and associates devoted three chapters in Technical service in libraries (1954) to the conservation of materials. Of special interest here are Tauber's remarks on personnel. With respect to maintenance and binding techniques, the two standard works remain, H. M. Lydenberg and John Archer's Care and repair of books (1945) and Douglas Cockerell's Bookbinding, and the care of books (Fourth edition 1925 and much reprinted) both of real practical value, but centered on the traditional hand methods. Of historical studies, Edith Diehl's Bookbinding and Helmut Lehman-Haupt's Bookbinding in America (1941) are of special merit. Finally, W. H. Jesse's Shelf work in libraries (1952, ALA) discusses preventive measures which can be of use in preserving books before they need binding.

REPORT OF THE COMMITTEE ON PLACEMENT
AND PROGRESS REPORT AS ALA COUNCIL REPRESENTATIVE

Presented by Calvin H. Schmitt, Chairman

Mr. Schmitt presented an oral report, stating that according to the action of the Conference taken at Berkeley, the work of the Placement Committee has been limited to that of a clearing house during the past year. One person has been placed through the efforts of the Committee. There are at least twelve positions open in theological libraries, but a scarcity of qualified applicants. The

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Committee will appreciate any information about persons interested in theological librarianship. Mr. Schmitt spoke briefly of his attendance at ALA council meetings.

On motion regularly moved and seconded, the above progress report was received.

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Banquet at Texas Christian University Student Center, in honor of Dr. L. R. Elliott who is retiring; Mr. Cluade G. Sparks, Chairman.

After a program of music, speeches, welcoming of new members, special guests, etc., Dr. Elliott was presented with a leather bound volume of congratulatory letters. Dr. Herbert Pickens Gambrell, Head of the Department of History, Southern Methodist University, gave the following address:

SOME TEXAN TRAITS

Being a Texan is not a mere accident of birth. It is a state of mind, a quality of character, an outlook on life. Many good Texans had the misfortune to be born in other parts of the world, but they overcame that handicap as soon as they became aware of it.

Our honoree tonight is such a one. He originated in Illinois, sojourned, probably unhappily, in Arizona and other parts of the United States, and at the end of that wearisome pilgrimage he was born in Texas at the age of thirty-three. It was then that life really began for him, and it was then that the activities which have brought him leadership among you really began in Texas. He is no less a pioneer because he wears store-bought suits, rides in an automobile and is trying to get used to air-conditioning. Those of you who have known him through the years may be able to remember moments and circumstances in which Dr. Elliott exemplified some of the Texan traits -- even if you haven't known until now that they are Texan traits.

"To know us is to love us." That has been part of the Texan creed for more than a century. East of the Sabine and south of the Red River no one seriously questions it. Sojourners occasionally quibble about it, but if they stay long enough in Texas they come to recognize its self-evident truth. Back in 1884 a newcomer from North Carolina wrote home:

If you see anybody about to start to Texas...if you will take your scapyouler and sever the jugular vein, cut the brachipod artery and hamstring him, after he knows what you have done for him he will rise and call you blessed. This country is silent but eloquent refutation of Bob Ingersoll's theory [there is no hell]; a man here gets prematurely insane, melancholy and unreliable, and finally dies of lead poisoning, in his boots; while in a good old land like Greensboro a man can die, as they do every day, with all the benefits of medicos and clergy. ¹

That was written by William Sidney Porter, for whom Texas did much. Among other things, it gave him the opportunity to enjoy the years of leisure which led to his fame as O. Henry.

Half a century later an obvious stranger to Texan charms paraphrased the Gettysburg address under the title, "I'd Rather Be a Texan than Be Right":

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Four score and seven years ago Our Fathers -- beg pardon, Your Fathers -- brought forth upon this continent a new nation, Texas, conceived in Liberty of Texas, to Texas, and for Texans Only, and dedicated to the proposition that Only Texans are Created Equal. And little can we (not born in Texas) add to or detract from the self-righteousness and self-esteem of a Texan.

This writer cannot be identified; coward that he is, he signed only his initials (L.F.S.).

Whether you like them or not, it is obvious that Texans are distinguishable from other people. The later Governor Jester believed that Texans were a distinct race of people. I sometimes doubt that, but I do believe that Texans are Inevitable. A Texan, after observing other Texans in New York, Australia, and Europe, declared that "A Texan is expected to identify himself upon sight, and to talk freely of his origins -- as if the miracle of his genesis had left him somewhat dazed."

As a Texan whose dazzlement has been tempered by semi-critical observation of his fellows and their predecessors, I propose to "talk freely" not about my origins but about some of the Texan peculiarities. These peculiarities are not of recent origin. They have been commented upon for more than a century. What caused them? Can we trace them to historical, geographical, economic, or biological influences? Or are they simply a species of daytime play-acting that grownups engage in to impress strangers and to amuse each other?

Let's examine the record to see if we can find an answer. First -- leaving aside such universal physical characteristics as gigantic height, bowed legs, weather-beaten skin, steel-blue eyes, iron nerves -- let's agree on certain traits prevalent among Texans of this and earlier generations. I should list them, not necessarily in the order of their importance, as: Individualism; Recklessness, the recklessness of experimentalism; Tenacity, sometimes mistaken for Stubbornness; Vitality; Sense of Responsibility, which produces Realistic Opportunism, Self-Reliance; Intolerance; Prodigality; Flamboyance; Vocalism; Bragging; Magnanimity.

If these are the Texan traits, what produced them? Obviously all of them did not spring from the soil, for as early as the 1830's visitors discerned some of them among settlers recently arrived from the States and Europe. Mrs. Holly in 1831, W. B. Travis five years later, Mrs. Houstoun who visited Texas in 1843, and Frederick Law Olmsted in the 1850's, all agree that there was a sort of common denominator of the Texans.

Settlers themselves were often struck by the similarity of their new neighbors to themselves -- sometimes as strong as family traits -- although they came from distant localities and sometimes from different racial stock. (Anson Jones from rural Massachusetts by way of Pennsylvania and Louisiana, and Oliver Jones no kin from New York City "adopted" each other as cousins in Texas.)

Truth is that after 1820 Texas was a magnet, a powerful one, which attracted people of a certain type. Migration into Texas was a part of the westward movement, but it had its very special features. For three centuries a sort of selective breeding had been producing the people who pioneered here. Their forefathers had been pulled by this western magnet when they left England or Scotland or France or Holland or Germany for America.

As the first American settlements filled up, they trekked to new frontiers, still pulled by the same magnet. The Austins are an example: to New England from

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Old England in 1638; then after five generations of Austins on various northern frontiers, Moses Austin explored and helped civilize new frontiers in western Virginia and Missouri, and then pointed the way to Texas. Like another Moses, he saw the promised land from afar but did not live to enjoy it.

His son Stephen, born on one frontier and reared on another, knew how to attract to Texas men who could lay foundations for a new Anglo-American commonwealth -- and he knew how to discourage those who would not fit in. Read the letters prospective settlers wrote Austin. Note the traits of character they reveal. Note how the empresario managed to emphasize the factors in the new land that would appeal to men who already had the Texan traits and discourage the others. At the outset, Austin issued a warning:

No one will be received as a settler or be permitted to remain in the Province who does not bring the most unequivocal evidence from the highest authority and most respectable men --- that his character is perfectly unblemished, that he is a moral and industrious man, and absolutely free from the vice of intoxication....[Others] will be sent off under guard and their property seized ... and should any resistance be made they will be whipped or condemned to hard labor....

That was selective immigration with a vengeance.

First, and perhaps greatest, of the factors that produced the Texan traits (no matter where the person lived) was the Selectivity of Migration. People who migrate are physically and mentally tough. None but the venturesome started; none but the strong arrived. James Nicholson wrote his wife soon after he arrived in Texas in 1839: "This country is full of enterprising and persevering people. The timid and the lazy generally return to the States." Travis in 1834 started on a journey and found himself water-bound. It was "The first time I ever turned back in my life," he wrote and underscored in his diary.

The Selectivity of Migration produces individualists. After a reconnaissance in 1846 a visitor pronounced the Texans "the most independent people under the whole canopy of heaven, the wealthy of the old states not excepted." True individualists are unwilling, perhaps unable, to accept situations uncomfortable to them. David Crockett, defeated for Congress, told his constituents: "As for you, you can go to hell; I'm a-going to Texas." Individualists have supreme faith in their own ability to create somewhere a situation to their liking. Moses Austin, plunged from affluence to bankruptcy in 1820, projected the Texas colonization because "to remain in a Country where I had enjoyed wealth in a state of poverty, I could Not submit to."

Individualists are willing to experiment, to take a chance -- if they can have a hand in shaping the outcome. They are vital people, their spirit of recklessness tempered by tenacity and a sense of responsibility. In theological terms they are Arminians rather than Calvinists. They may be Presbyterians or Baptists, but they refuse to believe that the Almighty has foreordained for them anything less than the best that their own efforts can create.

Selectivity of Migration has not ceased to operate, and Texas continues to attract people who elsewhere have developed Texan traits. It brought the Old Three Hundred to Austin's colony; the Germans to Fredericksburg and New Braunsfels in the 40's; French colonists to Dallas County in the 50's; immigrants from all parts of the Union after 1865. By auto, plane and Pullman, the Selectivity of Migration is still bringing into Texas the twentieth century counterparts of the earilier settlers. And they are quickly assimilated. An Iowa boy after two years in Texas identified as "our troops" Hood's Texas Brigade, not Grant's command.

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A common basic philosophy seems to characterize these Texans, even though many of them would have shied at the word Philosophy. To them it was as obvious as it was to Jefferson when he wrote the Declaration of Independence that certain Truths are Self-Evident. "They travel," wrote an apprehensive Mexican general from Texas in 1828, "with their political constitution in their pockets, demanding the privileges, authority, and officers which such a constitution guarantees." They believed in the political, social and economic Perfectability of Man, and they distrusted anyone who sought to place limitations on their concepts of life, liberty and pursuit of happiness.

The vastness of the region and the relative smallness of the population (even till now) have served to accentuate traits already well developed. Texas has had the longest exposure to the frontier of any part of the nation. Nowhere else did the frontier last so long and nowhere else has it more potently touched the imagination, determined the way of life, affected individual character. It has been simultaneously a toughening and a refining agent. Texas has been all kinds of a frontier, not merely one of unoccupied land. It has been a frontier of agricultural development, a frontier of extractive industry, a frontier of business enterprise. Perhaps because it has been all these, it has not been a frontier of governmental and social experimentation.

The vastness of the original land frontier, the possibilities it held for a man of self-reliance, account for some of the more audible Texan traits. It may be that bragging, the telling of tall tales, a general tendency to exaggerate, are products of pioneer isolation. A man needed to be very tall, or think himself very tall, to stand along against Nature and all comers. In solitude his imagination worked. When he found an audience, he made the most of his opportunities. The tall tale may have been a subconscious device to lighten the somberness of the conflict of man with environment -- his attempts to subject animals to his use; his troubles in raising crops; his experiences in love affairs in a land where women were scarce. Privations would have been unbearable if a saving leaven of humor had not rendered them funny. The roisterous laughter of the frontier was no great distance from grim experience and tragedy.

The persistence of the tall tale in contemporary Texas is something else. Its practitioners are often people who have never lived outside a city, have never heard a coyote howl. How much it is due to habit, how much to the innate courtesy of Texans, their desire not to disappoint non-Texans who have been taught to expect Texans to brag, is hard to say.

Throughout the years, the Texan has been both laconic and excessively vocal. "Give me the liberty to know, to utter, and to argue freely, above all liberties," was the motto of an early newspaper; it might have been the motto of the whole State. Political campaigns which involve personalities and invective still fascinate the Texans, and no Texan hesitates to tell a public official what he thinks of him. Not many now go as far as old John Welsh of "Webbers Purrury", who in 1842 wrote His Excellency the President of the Republic:

Sir Old Sam. We did heart that you was goin to move the seat of government... you swore you would do it, and then when you come to Austin and found the boys would not let you do it, you sed you never was goin to move it. Now Same you told a dam lie... the truth is you are afeared you Dam old drunk Cherokee. We dont thank you becuse we would shot you and every dam waggoner that you could start with the papers. You cant do it and we ax' you no odds....You shall hear more from me when I am ready."2

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A modern Texan might use more restrained language, but he still feels that there is nothing sacrosanct about a public official. After all, the man is in office because we put him there, and he is supposed to be working for us.

Related to vocalism is flamboyance, never widely practiced but always widely appreciated in Texas. Perhaps the wide open spaces, the humdrum of daily life made early Texans appreciate verbal pyrotechnics and histrionic performances. Sam Houston set the pattern, with his flair for bizarre costume, his custom of speaking (and thinking) of himself in the third person, his pungent vocabulary, and his perfect sense of dramatic timing. Whether Texans voted for Houston or against him, they never complained that he failed to furnish excitement and stimulation.

Magnanimity is another Texan trait identifiable through the years. Perhaps it is closely associated with Individualism and Self-confidence. A man who is sure of himself and his powers doesn't need to be mean or little. Maybe the bigness of the land, the very distance to the horizon, enlarges the spirit of man. It may, indeed, have been a primitive implementation of the Golden Rule. Whatever factors produced it, it has persisted.

Texans, at least early Texans, were proverbially a prodigal and reckless people. Skin-flints and penny-pinchers did not feel at home among them, and men over-cautious of personal safety were targets of practical jokes which either sent them packing for the States or encouraged them to adopt a Texanic attitude toward danger. If a man needed a whipping, a Texan gave it to him if he could. An old Texan modestly, and I am sure truthfully, asserted: "I never killed a man who didn't deserve to die."

The administration of justice used to be highly individualistic, but fairly effective. Ranger Captain Bill McDonald said: "No man in the wrong can stand up against a fellow that's in the right and keep on a-coming." When a sheriff called for state help to quell a mob, one lone Ranger appeared and dispersed it. "It was only one mob," he explained. An early jurist once instructed a jury: "In Texas the first question to be decided by a jury in any homicide case is, should the deceased have departed?"

Prodigality can be attributed to exuberant self-confidence, stimulated by the prodigality of Nature herself in Texas -- a sort of "Nothing ventured, nothing gained" attitude. Recklessness may be associated with what the psychologists now call a subconscious death wish. I suggest this timidly and tentatively, thinking of Travis and his little band at the Alamo and the fact that the author of our Declaration of Independence, one of the three Presidents, two of the first three Chief Justices, and one of the first two United States Senators died by their own hands.

Along with prodigality and recklessness, there is a keen sense of individual responsibility. In the early days, when no Texan asked another, "Where did you come from? Where did you get your horse?" -- it often turned out that a man who had left his old home for good and sufficient reasons -- and just in time -- became a champion of law and order in Texas. A man who left Georgia because he had killed a rival in a duel, in Texas became a distinguished judge. There were early Texas laws against gambling and duelling although a Senator wanted to change title of the Bill to Prohibit Duelling to "A Bill to Encourage Cowardice."

Stephen F. Austin heard that a recent immigrant to his colony had served a term in the Kentucky penitentiary and confronted him with it. "That isn't all,"

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the man replied, "I also served two terms in the Kentucky legislature." The man stayed, and in his will asked that he be buried upright so no one could say, "There lies old Brit Bailey."

The Texan sense of responsibility was occasionally manifested in unpredictable ways. Sumner Bacon, for example, had come to Texas as a Presbyterian missionary only to find that only the Catholic religion was legal. Still intent on religious work among the colonists, who obviously needed it, he proposed a Texanic solution. Why not appoint a Protestant minister to represent the Catholic Church in Texas, thus satisfying the needs of the Texans and the letter of the Mexican law? "It would give me pleasure and joy to render my services [as priest]... I could bend greatly" The offer was not accepted, but the motive was praiseworthy and good.

Texans in general are more easygoing, self-assured, and nonchalant than Westerners; more democratic than Southerners. They are more hospitable and generous, and more interested in individuals than in backgrounds and grandfathers. (They feel it is more important to have a future than a past, to be an ancestor than a descendant.)

It has occurred to more than one student of our history that the great tradition of Texas takes rather less stock in the middle-class urban virtues -- thrift, prudence, diligence -- than in the more heroic and rural ones -- loyalty, courage, patriotism. Along with them there is an intense and vocal pride of place -- which like any other good thing can be perverted into a silly chauvinism, but which at its best causes a Texan to carry himself with dignity, to act with a sense of responsibility, to treat with other men "as sovereign state with sovereign state."

"So there arose a Texan way of life that still exists, even in the face of all the mass promotion and standardization of machine civilization. Stamina, individualism, 'go-ahead' initiative, pride in everything Texan -- these were and still are, in varying degrees, among the ingredients of the Texas spirit. Bitter courage, wry or raucous laughter, and kindness, stood out amidst the drabness and coarseness of frontier life. An astonishing number of urbane and intelligent men found a satisfying freedom from compulsion. Indeed, Texas worked a curious alchemy with its citizenry, educated and untutored alike. It took the sons and daughters of Tennessee, the Carolinas, Georgia, Mississippi, New York, France, and Germany and set its own ineffaceable stamp on their souls.

"The same process is still working in Texas today."³ The self-confidence, energy and creative enterprise of frontiersmen and empire builders seem to linger here. Springtime and youth are still the season and the mood of Texas, and modern Texans still sing with Kipling:

God gave all men all earth to love,
But, since our hearts are small,
Ordained for each one spot should prove
Beloved over all ...

1. E. Hudson Long, O. Henry, the Man and his Work (Philadelphia, 1949) p. 38.
2. Herbert Gambrell, Anson Jones, the Last President of Texas (Garden City 1948) p. 247.
3. William Ransom Hogan, The Texas Republic, a Social and Economic History (Norman 1946) p. 298. Other data from this excellent work have been used without specific citation.

SUMMARY OF CONFERENCE BUSINESS SESSIONS
(President Helen B. Urich, presiding)

FIRST DAY - WEDNESDAY, JUNE 19, A. M. and P. M.

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

- A. Nominating - Donn Michael Farris, Chairman
Elizabeth Royer; Dr. J. Stillson Judah
- B. Auditing - John B. McTaggart, Chairman
Esther D. George; Martin Rist
- C. Resolutions - Neil Smith, Chairman
Ruth Kraemer; John Goodwin

2. VOTED to accept the Treasurer's report, as follows, and express appreciation for his careful and accurate handling of the funds of the Association.

TREASURER'S REPORT, 1956-57

Balance on hand June 5, 1956		\$1,832.79
RECEIPTS		
Membership Dues		
Active	\$638.00	
Associate	159.00	
Institutional	<u>925.00</u>	\$1,722.00
Sale of Proceedings	75.35	
Sale of Exhibit Books	824.30	
Royalties from A.L.A.	1,447.27	
Kieffer Project	<u>47.45</u>	<u>2,394.37</u>
TOTAL TO BE ACCOUNTED FOR		<u>4,116.37</u>

\$5,949.16

EXPENDITURES

President's Office	13.50
Vice President's Office	47.90
Secretary's Office	39.68
Treasurer's Office	9.07
President's Contingent Fund	9.30
Secretary's Honorarium	300.00
Executive Committee Travel	530.65
Affiliation Dues: A.L.A.	12.00
Stationery	61.80
Sealantic Committee	17.82
Membership Committee	22.13
Microphotography Committee	10.53
Periodical Index Committee	4.35
Newsletter	215.42
1956 Proceedings	477.89
U.S.B.E. Shipping	24.90
Unpaid Bills:	
Periodical Index, v. 2	860.92
May 1956 Newsletter	52.57
Shipping Exhibit Books	24.40
*Microtext Board: Travel Expense	388.21

FIRST DAY - WEDNESDAY, JUNE 19, contd.

Brought forward,	\$3,123.04	\$5,949.16
<u>EXPENDITURES, contd.</u>		
Periodical Index Board: Travel Expense	<u>180.18</u>	<u>3,303.22</u>
BALANCE ON HAND JUNE 6, 1957		\$2,645.94
Amount in special Periodical Index Fund		<u>1,736.79</u>
TOTAL UNENCUMBERED BALANCE		\$ 909.15

*To be repaid from Microtext Board Fund.

Respectfully submitted,
HAROLD B. PRINCE, TREASURER.

3. VOTED to accept the report of the Auditing Committee, as follows with thanks.

The Treasurer's books have been examined by the Auditing Committee and have been found in good order.

Esther D. George Martin Rist
John B. McTaggart, Chairman

4. The Treasurer presented the following tentative list of expenditures, for the fiscal year 1957-1958. Upon motion of Dr. Ehlhardt, seconded by Mr. Hyatt, it was VOTED to receive such report.

TENTATIVE EXPENDITURES, 1957-1958

President's Office		\$100.00	
Vice President's Office		100.00	
Secretary's Office		50.00	
Treasurer's Office		25.00	
Secretary's Travel Expense and Honorarium		300.00	
Executive Committee Travel		850.00	
Stationery		100.00	
Affiliation Dues:			
A.L.A.	12.00		
I.A.T.L.	<u>25.00</u>	37.00	
Committees		200.00	
Newsletter		300.00	
1957 Proceedings		<u>500.00</u>	
TOTAL			\$2,562.00

5. On motion of Miss Balz, seconded by Dr. Sonne, it was regularly VOTED:

That the Association adopt the report of the Committee on the Newsletter, and allocate the \$300.00 requested.

SECOND DAY - THURSDAY, JUNE 20, A. M. and P. M.

6. On motion of Mr. Dow, seconded by Miss Royer, it was regularly VOTED:

A) That the Committee on Recruitment and Education for Theological Librarianship be charged with the preparation of a statement contrasting salaries in theological libraries with those of other libraries.

B) That an attempt be made to prepare a definitive statement of

SECOND DAY - THURSDAY, JUNE 20, A. M. and P. M.

"Education for Theological Librarianship (Protestant)" which will reflect the wisdom of the members of the Association as well as the opinions of the Committee.

C) That an attempt be made during the year to prepare and distribute among students in library schools a statement setting forth the challenging opportunities in theological library work.

7. On motion of Dr. Elliott, seconded by Dr. Markley, it was VOTED:

That the Committee on the International Association of Theological Libraries be continued.

8. Mr. Schmitt, the Vice-President, reminded the Conference that at present the major responsibility for planning the Annual Conference program rests on one person, namely, the Vice-President. He proposed the appointment of a Committee on Program to provide a wider perspective in planning programs, and to enable the Vice-President to concentrate on building the program rather than searching for program material. He then moved the following, which was seconded by Dr. Elhardt and VOTED:

That the Executive Committee appoint a Committee on Program, consisting of perhaps two or three members, with staggered terms of office, with the Vice-President acting as Chairman.

That the function of such Committee be: 1) to gather information and suggestions for ATLA Conference programs; 2) to stimulate members of the Association to prepare papers on subjects of interest to ATLA which grow out of their own experience and study; 3) to inquire of our member institutions competent in subject fields, who might be willing to prepare a paper from a bibliographical point of view to be presented at an ATLA Conference; 4) to observe the conference programs from year to year with a view to providing continuity and balance.

THIRD DAY - FRIDAY, JUNE 21, A. M.

9. Mr. Beach moved, Dr. Ehlhardt seconded, and VOTED:

That the Executive Committee give consideration to a revised schedule of membership dues, including analysis of a graduated institutional membership.

10. Mr. Alec R. Allenson of the Blessing Book Store gave the following report, which was accepted by the Conference with an expression of appreciation to Mr. Allenson and to all who participated in the exhibit.

1957 ATLA BOOK EXHIBIT

Fifty publishers participated, including eight English houses. A total of 601 books was listed but a few of these did not arrive. Lists were sent to member librarians of ATLA and a committee of the ATLA allocated the exhibit titles at 50 per cent discount in an equitable arrangement. Thirty lists were returned for allocation. It would be desirable if at least 20 more libraries would send requests so that in 1958 we might have as many as 50 requests from the advance listings.

THIRD DAY - FRIDAY, JUNE 21, A. M., contd.

27 lists were validated for a total of about	\$800.00
Sales of the balance of the books amounted to	<u>161.68</u>
Total, payable to the Treasurer of the ATLA	\$961.68

It is suggested that next year some German publishers be requested to participate, and we shall try to make arrangements with them.

Mrs. Allenson and I greatly enjoyed the privilege of being with you all again - it was a very delightful occasion.

11. Dr. Raymond P. Morris, Chairman of the Committee on the Constitution, spoke briefly of the revisions made in the proposed new Constitution in accordance with suggestions received at the 1956 Conference, and through correspondence from ATLA members during the year. He requested that the revised form now be given a "first reading". Thereupon Dr. Gamble moved, Dr. Elliott seconded, and VOTED:

That the present consideration of the Constitution be regarded as a first reading, and that the Conference dispense with the actual reading of the entire text.

All sections which had been revised were then read by Dr. Morris and discussed from the floor, and minor changes in wording were suggested. Mr. Trost then moved, Dr. Newhall seconded, and VOTED UNANIMOUSLY:

That the 1947 Constitution of ATLA with revisions as presented by the Committee on the Constitution, in form as follows, be received as a first reading of the proposed new Constitution of ATLA:

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: (2) 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

THIRD DAY - FRIDAY, JUNE 21, A. M., contd.

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 constant 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 members 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.

THIRD DAY - FRIDAY, JUNE 21, A. M., contd.

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 APLA 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 X. 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.

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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

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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. ATLA members of joint committees of ATLA and AATS shall be appointed by the president of ATLA 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

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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 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.

* * *

12. Dr. Jannette E. Newhall extended an invitation from Boston University School of Theology to meet in Boston for the 1958 ATLA Conference. Mr. Farris moved, Dr. Bouquet seconded, and VOTED:

That the Association consent to meeting in Boston in 1958, and accept the invitation of Boston University School of Theology.

13. Mr. Donn Michael Farris, as Chairman of the Nominating Committee, presented the following slate of officers:

1957-58 - President,	Mr. Calvin H. Schmitt
Vice-President,	Mr. Decherd Turner, Jr.
Treasurer,	Mr. Harold B. Prince
Executive Secretary,	Miss Alice M. Dagan

1957-60 - Members-at-Large:	Mr. John B. McTaggart
	Dr. Niels H. Sonne.

Upon motion of Mr. Farris, seconded by Mr. Hyatt, the Conference unanimously adopted such slate of officers.

Miss Uhrich thanked her co-workers and all members of the Association who had served so faithfully on committees during the past year, then turned the chair over to Mr. Schmitt.

14. Mr. Neil Smith presented the report of the Committee on Resolutions:

1. Resolved, that we, the Eleventh Annual Conference of the American Theological Library Association, convened June 19-21, 1957, express our thanks to Dr. J. Howard Wilson, to Dr. L. R. Elliott, and to their staffs for the hospitality extended to our Conference by the Southwestern Baptist Theological Seminary.

THIRD DAY - FRIDAY, JUNE 21, A. M., contd.

2. Resolved, that we thank Mr. Calvin Schmitt, program chairman, Miss Helen B. Urich, and members of the executive committee, for the arrangement of a profitable program for this conference.
3. Resolved, that we express our thanks to Dr. Connolly Gamble for the thoughtful and helpful devotional exercises he conducted.
4. Resolved, that we express our thanks to the Rev. Jules Moreau, to Mr. Arnold Ehlert, Dr. Niels H. Sonne and to Dr. Lucy W. Markley for the papers delivered at this conference, and to all who participated in our program.
5. Resolved, that we thank Mr. Alec Allenson for arranging the publishers' exhibit.
6. Resolved, that we express our thanks to Dr. Charles Taylor, Executive Director of the American Association of Theological Schools, for his attendance at our meetings, and for all the assistance given by the Association he represents to the work in which we are engaged.

RUTH KRAEMER JOHN GOODWIN
NEIL SMITH, Chairman

15. Since the Conference was ready for adjournment, Dr. L. R. Elliott asked for the floor, to make the following concluding remarks:

This conference marks the turning of a major corner for ATLA. The first ten years have seen our organization, and our development to maturity. The approval in many ways of the American Association of Theological Schools and the recent grant of the Sealantic Fund mean that we have passed the experimental stage. We are now accepted within the community of American Protestant theological institutions, as well as abroad.

Our future growth, solidarity and usefulness are assured if certain fundamental principles are kept in mind.

For one thing, let all decisions be reached by the democratic process. Let there be always the element of regard, consideration and appreciation of each member for all of the others. One of the finest things about ATLA up to now has been the fellowship of the members at the annual conference and in other contacts with smaller segments of the membership. While others are struggling for ecumenicity by striving at theological definitions, we have achieved it by simply working together in the atmosphere of good will and cordiality. The greatest thing about any organization, as well as any individual, is its spirit.

Another thing to remember is thoroughness of intellectual analysis of all problems arising for attention. Beware of false antitheses. Things may be often said to be adverse to each other when they are not. Always look for the larger and deeper context of an idea, a problem or a solution. Avoid hasty judgments. Take time to think problems through in order to be sure that proposed solutions are relevant, thorough and have the promise of permanence. ATLA represents a wide variety of traditions, backgrounds, theological concepts and ecclesiastical methods. Let there never be any putting of denominationalism over against ecumenism or vice versa. Let one denominational or one doctrinal position not

THIRD DAY - FRIDAY, JUNE 21, A. M., contd.

be put in a position of invidious comparison with any parallel tradition. In this Association we are serving the essential principles and methods of theological education. As members of this Association we are not theologians or ecclesiologists.

You are meeting on Texas soil for the first time. We, your hosts, sincerely hope it will not be the last. May I pluck from the soil of Texas one thought in three different expressions and leave these with you as our parting floral gift. Years ago there transplanted from Tennessee to Texas a name which you may have heard: Davy Crockett. He had a famous saying, "Be sure you are right and then go ahead." In the next generation there arose an outstanding leader, a man of the common people, whom the common people widely trusted. He had a famous saying, which was, "Do right and go forward." He was the uncle of our distinguished banquet speaker, Professor Herbert Gambrell of Southern Methodist University. The third expression comes from Texas industry. A few years ago the president of the Lone Star Gas Company took an entire page in the local newspapers to print two simple lines: "What is the right thing to do? What is the best way to do it?" I commend the writing of these three Texas sayings on the indelible tablets of your memory. They will be pole stars to guide you in seeking your way through many a problem.

Be assured of a large place in my affection and my prayers for you all in the days to come. May your future be as bright and glorious as the iridescence of a Texas sunset, and may the Spirit of God ever guide you.

16. There being no further business, the President declared the Eleventh Annual Conference of ATLA adjourned, and closed the session with prayer.

ALICE M. DAGAN

Executive Secretary

APPENDIX

ATLA MEMBERS AS OF AUGUST 15, 1957
(* - attended 1957 Conference)

ACTIVE

- *Allen, Clara B. - Fuller Theological Seminary, 135 N. Oakwood Ave., Pasadena 1, Cal.
Atkinson, Marjorie M. - Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley 9, Cal.
Axeen, Marina - Bethel Seminary, 1480 N. Snelling Ave., St. Paul, Minn.
Ballantyne, Agnes L. - Pittsburgh-Xenia Theological Seminary, 616 W. North Ave., Pittsburgh, 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, Miss Valborg - Luther Theological Seminary, 2375 Como Ave., St. Paul, Minn.
Boell, Dr. Margaret - Meadville Theological Seminary, 5701 Woodlawn Ave., Chicago, Ill.
*Bouquet, Dr. Francis L. - San Francisco Theological Seminary, 124 Seminary Rd., San Anselmo, Cal.
Brimm, Dr. Henry M. - Union Theological Seminary, 3401 Brook Rd., Richmond 27, Va.
*Buder, Christine L. - Christian Board of Publication, 2640 Pine Blvd., P.O. Box 179, St. Louis 3, Mo.
Burdick, Oscar - Pacific School of Religion, 1798 Scenic Ave., Berkeley 9, Cal.
*Camp, Thomas E. - Theology Library, U. of the South, Sewanee, Tenn.
*Chandler, Mrs. Emily M. - Westminster Theological Seminary, Westminster, Md.
*Chenery, Frederick L. - Episcopal Theological Seminary of the Southwest, 606 Rathervue Pl., Austin 5, Tex.
*Conger, Helen - Dargan-Carver Library, Baptist S.S. Board, 127 Ninth Ave., North, Nashville 3, Tenn.
Corcoran, Wilma - Zion Research Library, 120 Seaver St., Brookline 46, Mass.
Crawford, Elizabeth L. - Princeton Theological Seminary, Princeton, N.J.
*Crismon, Dr. Leo T. - Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky.
Crowley, Mrs. Joan M. - 2480 Virginia St., Apt. 4, Berkeley 9, Cal.
*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, 1220 Washington St., New Orleans 22, La.
*Dow, Norman D. - Austin Presbyterian Theological Seminary, 106 W. 27th St., Austin 5, Tex.
Dunger, George A. - North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S. D.
*Ehlert, Arnold D. - Talbot Theological Seminary, 558 S. Hope St., Los Angeles 17, Cal.
*Ehlhardt, Dr. George B. - Theological Seminary, University of Dubuque, Dubuque, Ia.
*Eisenhart, Ruth C. - Union Theological Seminary, 3041 Broadway, New York 27, N.Y.
*Farris, Donn Michael - Duke Divinity School, Durham, N.C.
Fisher, Miss Ilo - Hamma Divinity School, Wittenberg College, Springfield, Ohio
Frank, Emma L. - Oberlin Graduate School of Theology, Oberlin, Ohio

ACTIVE, contd.

- *Friesen, Magdalen - Mennonite Biblical Seminary, 4645 Woodlawn Ave., Chicago 15, Ill.
Fritz, William R. - Lutheran Theological Seminary, Columbia, S. C.
*Gamble, Dr. Connolly - Union Theological Seminary, 3401 Brook Rd., Richmond 22, Va.
*Gapp, Dr. Kenneth S. - Princeton Theological Seminary, Box 111, Princeton, N. J.
*George, Esther D. - United Theological Seminary, 1810 Harvard Blvd., Dayton 6, O.
Gleason, Henry A. - Hartford Seminary Foundation, 70 Lorraine St., Hartford 5, Conn.
*Goodman, Delena - Anderson Theological Seminary, Anderson, Ind.
*Goodwin, John H. - Virginia Theological Seminary, 4901 S. 30th St., Arlington 6, Va.
Gray, Ruth M. - Northern Baptist Theological Seminary, 3040 W. Washington Blvd., Chicago 12, Ill.
*Grisham, Frank P. - Joint University Libraries, Nashville 5, Tenn.
*Grobel, Olive M. - General Theological Seminary, 175 Ninth Ave., New York 11, N.Y.
*Guston, David - Bethel College and Seminary, 1344 N. Snelling Ave., St. Paul, Minn.
*Haden, Eric G. - Central Baptist Theological Seminary, Seminary Heights, Kansas City 2, Kans.
Hand, William J. - Eastern Baptist Theological Seminary, City Line & Lancaster Ave., Philadelphia 31, Pa.
Harrer, John A. - Congregational Library, 14 Beacon St., Boston 8, Mass.
Hess, Geraldine - Pacific Bible College Graduate School, Box H, Azusa, Cal.
Hickey, Doralyn J. - 542 George St., New Brunswick, N. J.
*Highfield, Betty Jane - North Park College & Theological Seminary, 3225 W. Foster Ave., Chicago 25, Ill.
Hilgert, Mrs. Elvire R. - Seventh-day Adventist Theological Seminary, 6830 Laurel St., N. W., Washington 12, D.C.
Hodges, Elizabeth - Episcopal Theological School, Brattle St., Cambridge, Mass.
Hodges, John H. - U. of the South, School of Theology, Sewanee, Tenn.
Hodges, Thelma F. - School of Religion, Butler U., Indianapolis 7, Ind.
Hort, Margaret J. - Lutheran Theological Seminary, 7301 Germantown Ave., Philadelphia 19, Pa.
*Hughey, Elizabeth - Methodist Publishing House, 810 Broadway, Nashville 2, Tenn.
Hunter, Vivien - Divinity Hall, McGill University, 3520 University St., Montreal 2, Que., Canada
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Jacobsen, Dr. Karl T. - 301 Leiv Eiriksson Drive, Decorah, Iowa [1952]
Mothershead, Mrs. Bertie - 2618 Rogers, Fort Worth 9, Tex. [1953]
Smith, A. Marguerite - Brookline, Mass. [1956]

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Jones, Myrddyn W.
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