

LOAN COPY

SUMMARY OF PROCEEDINGS
SEVENTH ANNUAL CONFERENCE
AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Evanston, Illinois

June 11-12, 1953

Additional copies of these Proceedings
may be secured for \$1 per copy upon request to
Miss Esther D. George, Secretary
Bonebrake Theological Seminary
1810 Harvard Boulevard
Dayton 6, Ohio.

TABLE OF CONTENTS

<u>THURSDAY, JUNE 11, 10:30 A.M.</u> (President Raymond P. Morris, presiding)	Page
DEVOTIONS - Dr. E. F. George	1
REMARKS OF WELCOME - Horace G. Smith	1
"Hitherto.." Six Years of ATLA" - L. R. Elliott	1
REPORT OF COMMITTEE ON BUILDING AND EQUIPMENT - Herbert H. Schmidt	9
OPENING BUSINESS SESSION * See Appendix A	
<u>THURSDAY, JUNE 11, 2:00 P.M.</u> (Miss Margaret J. Hort, presiding)	
"Whitherto?" Where Do We Go From Here? - Panel Discussion by Committee on Special Projects - Dr. Jannette E. Newhall, Chairman	10
REPORT OF COMMITTEE ON CATALOGING AND CLASSIFICATION - Helen B. Uhrich	10
PANEL DISCUSSION ON THE DEWEY AND LIBRARY OF CONGRESS CLASSIFICATION SCHEDULES - Helen B. Uhrich	19
OPEN DISCUSSION ON ADMINISTRATION - Margaret Van Raden	31
<u>THURSDAY, JUNE 11, 7:30 P.M.</u> (H. M. Brimm, presiding)	
"Theological Librarianship as a Ministry" - Raymond P. Morris	31
REPORT OF COMMITTEE ON PERIODICAL INDEXING - J. Stillson Judah	39
<u>FRIDAY, JUNE 12, 8:45 A.M.</u> (Decherd Turner, Jr., presiding)	
DEVOTIONS - Dr. Theodore L. Trost	
"What the Seminary Administration Expects of Its Library" - Walter N. Roberts	41
REPORT ON THE DR. WILLIAMS' LIBRARY - Raymond P. Morris	
<u>FRIDAY, JUNE 12, 2:45 P.M.</u>	
VISIT TO THE MIDWEST INTERLIBRARY CENTER	47
<u>FRIDAY, JUNE 12, 7:30 P.M.</u> (Raymond P Morris, presiding)	
"The Literature of Biblical Theology" - Connolly C. Gamble	47
REPORT ON MICROFILM AND MICROCARDS - Decherd Turner, Jr.	61
CLOSING BUSINESS SESSION * See Appendix A	
APPENDIX A - Summary of Business Session	62
APPENDIX B - Membership Roll, American Theological Library Association 1952-53	67

Thursday, June 11, 10:30 A.M. (President Raymond P. Morris, presiding)

DEVOTIONS

Dr. E. F. George
Evangelical Theological Seminary

REMARKS OF WELCOME

Horace G. Smith
Garrett Biblical Institute

"HITHERTO..." SIX YEARS OF ATLA
An Historical Sketch
of the
American Theological Library Association

I. The Preparatory Influences

1. ALA-RBRT
2. AATS
3. Informal Groups of Theological Librarians
4. College and University Emphasis on Libraries

II. The First Conference

1. Work of the Convening Committee
2. The Conference

III. The First Six Years, 1947-1953

1. The Project Committees--Functional Emphasis
2. The Projects--Complete, In Process
3. Attendance
4. Spirit and Fellowship

I. The Preparatory Influences

In the unpublished Yonan MS of the old Syriac version of the New Testament, the opening phrase of John's Gospel may be translated, In the beginning before the beginning. So it was with this organization. It began with the first conference in Louisville, Kentucky, June 23, 24, 1947; but there was a beginning before this beginning, or perhaps more accurately, several prior beginnings.

The earliest of these was the Religious Books Round Table of the American Library Association. At the ALA Conference, Asbury Park, 1916, there was established a Round Table of Theological Librarians. This name was enlarged the next year to read Round Table of the Libraries of Religion and Theology. By 1920 public libraries were included, and in 1925 the first of the now well-known annual lists of religious books was distributed. In the years following, the emphasis of the RBRT shifted to the needs of the religion sections of public libraries, with major attention to seminary libraries diminishing. However, some of the seminary librarians remembered the earlier character of RBRT and hoped for something that would better serve their particular needs.

Another beginning before the beginning occurred in 1918, at Harvard University, with the formation of the Conference of Theological Seminaries and Colleges of the United States and Canada. This Conference, which continued until 1936, apparently placed little emphasis on theological libraries.

In 1924, Robert L. Kelly's Theological Education in America was published under the auspices of the Institute of Social and Religious Research. Out of more than 400 pages of text this book devotes less than one page to libraries, and gives pictures of two libraries out of twenty-three campus and building scenes.

Under the same auspices came in 1934 the four-volume work, The Education of American Ministers by Brown, May and Shuttleworth. Volume Three contains a chapter of forty-three pages on theological libraries in addition to several other pages, all indexed. This chapter was prepared by our president, Raymond P. Morris, and at once took its place as a major document on the subject. The publication of this work exerted a large influence on contemporary thinking about theological education. One result was the reorganization of the Conference in 1938. Its name was changed to the American Association of Theological Schools. A commission on accreditation was established which published a statement of criteria for accreditation containing one on library standards and also four items on libraries in the list of notations. Eight years later the AATS took the initial action leading to ATLA.

A third contributory movement may be seen in the small informal meetings of theological librarians attending ALA conferences or at other convenient times. Such a gathering occurred after the scheduled meeting of RBRT in 1941. There were eleven persons present, nine of them from seminary libraries. Five of these nine (Raymond P. Morris, Winifred Eisenberg, John F. Lyons, Elizabeth Royer, and Lucy W. Markley) became charter members of ATLA, and two others (Helen B. Uhrich and Theodore L. Trost) joined later.

Other private meetings of theological librarians followed. These were regional and informal. They seemed to have been confined to the areas around Boston, New York, and Chicago. The last one was held in Chicago, December 28, 1946. Twelve persons attended, nine from the Chicago area. The other three were in Chicago in connection with ALA Mid-winter meeting. Of these twelve, seven were present at the first conference of ATLA (Robert F. Beach, Ralph W. Busbee, Jr., E. F. George, Elinor C. Johnson, A. F. Kuhlman, John F. Lyons, and Evah Ostrander).

Another and indirect influence came from the colleges and universities which were placing increased emphasis on their libraries. The Association of American Colleges made a survey of their libraries in 1937. The results were reported by the director, Dr. Harvie Branscomb, in 1940, in his book, Teaching with Books. This report stresses the educational function of the library and Dr. Branscomb's book at once became an outstanding item in the expanding literature on this emphasis.

Under the impetus of this literature a southern seminary librarian discussed with two southern seminary deans, who were members of the executive committee of AATS, the implications of this emphasis for theological libraries. Their encouragement led to conversations with other members of the executive committee. From these conversations, which occurred during the latter part of 1945 and the early part of 1946, came the resolution voted by AATS at McCormick Presbyterian Seminary in June 1946, encouraging their executive committee to authorize the first national conference of theological librarians.

The invitation to the last Chicago area meeting in 1946 was dated December 14. In New York, on the day before, the executive committee of AATS appointed the committee to convene the first national conference. Some of the Chicago librarians had been thinking of calling for such a nation-wide conference. Shortly prior to the date of their conference, December 28, they had learned of the action of the executive committee of AATS. With generosity and farsightedness they merged their efforts and ideas with the plans of the committee authorized in New York. Similar support was soon forthcoming from the librarians of the Boston and New York areas, as well as from individuals across the nation.

Thus from three widely separated sections, the East, the West, and the South, came the three main streams supporting the formation of ATLA.

From this outline of the beginnings before the beginning, we turn to the beginning itself, and take a glimpse at the first conference and the committee activities which prepared for it.

II. The First Conference

1. The Work of the Convening Committee

The committee to prepare the program for the first Conference was composed of a dean of a school of theology within a university, a university librarian whose responsibilities included direction of a theological library, and the librarian of an independent seminary. Oddly enough, they were all from the South.

However, the three Southerners believed their duties were too important for a committee of three representing one region only. At their request, the committee was enlarged by four additions: two librarians from the North, one from the Midwest, and a seminary president from the Pacific Coast.

The committee recognized at least two handicaps: one, the inability to meet--all contacts must be by correspondence; second, the lack of personal knowledge of the librarians and their individual abilities to contribute to the program. The original committee of three received notice of their appointment December 21. On February 15 all librarians of schools which were members of AATS were notified to expect a call for the conference. Notices were sent April 5 to the various library journals giving the time and place of meeting. On April 12 the dean on the committee wrote all the presidents and deans, giving the time and place of the conference and suggesting each make it financially possible for his librarian to attend. The official notice of time, place, and purpose was mailed April 25 to all AATS librarians. The first draft of the program was ready by May 3. On May 24 the final program was finished. The conference met June 23-24.

The preparatory activity covered a period of six months. Many problems were encountered, much time was consumed, and more than 650 communications exchanged. At first the going was slow, uncertain, and difficult. The problems were varied, such as: the cooperation of the librarians who were accustomed to area group meetings; the uncertainty of the financial support for the expenses of the librarians who should attend; the problem of time and place most favorable for the largest attendance; the competition of other national conferences of interest to some theological librarians; the frequency of meetings, whether annual, biennial, or triennial; on March 6, twenty-three librarians were committed to attend but a member of the committee thought this was not enough; where and how to house and

feed the conferees; where to hold the sessions of the conference; how to organize a permanent body, especially the first officers and the constitution; and above all, the program--who should talk about what?

In the end the problems were all solved. A strong program was prepared and carried out. A permanent organization was set up. Not until the night before the first session had more than two members of the convening committee seen each other face to face. Success was due to a real and widespread desire for such an association and a splendid willingness on the part of all to do what was required.

2. The First Conference

Fifty librarians, one president, and one dean attended the first conference. All but three of these came from cities other than Louisville. Seven came from west of the Mississippi River: one each from California, Iowa, Minnesota, and Oregon, and three from Texas.

All sessions were held in the chapel of the Louisville Presbyterian Seminary, except one which was held at Southern Baptist Theological Seminary. President Caldwell, Dean Sherrill and Librarian White of the former school, and President Fuller and Librarian Crismon of the latter were cordial in their hospitality.

The main subjects on the program concerned (1) general background and relationship with AATS; (2) a survey of present operations and needs of theological libraries; (3) the contribution which the library should make to theological instruction; (4) what is adequacy for library accreditation; (5) the proposed study of member libraries by AATS during 1948-50; (6) additional indexing of religious periodicals; (7) cataloging and classification; (8) bibliographies; (9) the proposed AATS booklist; (10) reference work; (11) administration including in-service training; and (12) extension service. Nineteen names appear on the program--to read papers, to direct the sessions, and to contribute amenities and hospitality.

Parallel to the discussion program, committees were meeting and business sessions were held, so that on the afternoon of the second day a permanent organization was effected by adopting a name, a tentative constitution, and a slate of officers with an executive committee.

For the next annual program the conference set up a list of projects, each one aimed at the solution of a problem common to all or a majority of the librarians. A committee was appointed to study each problem and to bring a proposal for solution, or a program of action.

Each of the morning sessions was opened with a period of worship which in succeeding conferences has always included the reading of a portion of the Scriptures and prayer, and sometimes with the added feature of a brief devotional comment or the singing of a hymn.

Another characteristic of the first conference was the free and general participation in the discussion of each topic on the program. The convening committee encouraged the presentation of the total experience of the membership on each problem discussed.

Back of this emphasis was the principle of the democratic process, both with

reference to the business sessions as well as to the program. The conference was convened to work out co-operatively the solutions of common problems, not to listen to authoritarian pronouncements on those problems.

At the first session the atmosphere was rather reserved and cool. Some of the librarians knew a few of the others but for the most part those who assembled that first morning were a group of strangers. Between sessions introductions multiplied, backgrounds and contacts were discovered. Qualities of personalities were revealed in the discussions. Respect and appreciation for one another grew as evidences of ability and scholarship multiplied. At the close of the last session a stranger would have thought a big family reunion was breaking up.

That the first session had proved to be all or more than was anticipated is revealed in the resolutions adopted at the last session,

Be it resolved, That we here assembled express our profound appreciation of the insight of the American Association of Theological Schools which foresaw the need of such an assembly of librarians and of the efforts of the persons who dedicated themselves to the task of producing at interesting, instructive, and helpful meeting.

Second, whereas, Much thought and time have been devoted to the preparation of these most helpful papers; therefore:

Be it resolved, That we be recorded as expressing sincere thanks to all who have participated in the program.

Fourth, whereas, Great gains and much benefit have resulted from our association and from our sharing of insights in these two days; therefore:

Be it resolved, That this fellowship which has been so auspiciously begun shall be periodically continued, and that the gains shall be conserved by all means which may be deemed feasible.

III. The First Six Years, 1947-1953

1. Affiliations

Both before and during the first conference much thought was given to the matter of affiliation with similar national bodies--the American Library Association, through the division of College and Reference Libraries; the Council of National Library Associations; the American Association of Theological Schools. It was soon recognized, if ever seriously doubted, that primary affiliation with AATS was the most important to the success of the new organization. The former was the parent body of the latter; the institutions we served were members of this parent body, and we were dependent on these respective institutions to make financially possible our common participation, without which no national association could be sustained.

Relationship was established with ALA, through ACRL. An experimental affiliation with CNLA was soon discontinued.

2. The Constitution

The convening committee brought to the first conference a suggested constitution. It was adopted provisionally, with some minor changes. Final decision was made in 1948 at Dayton. Since then some amendments have been made for the purpose of more clearly defining a statement, or of making some operative provision more flexible or more effective.

The active membership consists of the professional members of the library staffs of the schools in AATS. Librarians in charge of denominational and other religious libraries are welcomed.

The executive committee is the responsible group for making arrangements for the conferences, preparing programs, and supervising the work of the project and other committees. The democratic process prevails in that the executive committee is elected by the membership and must work along the lines of policy adopted by them.

3. The Project Committees

The main work of the Association has been carried on by the project committees and their reports have been the chief features of the programs. By process of experience they may be said to have divided themselves into perennials, semi-perennials, and annuals.

The perennials, those reporting all of the past six conferences are three in number:

Periodical indexing
Cataloging and classifying
Survey, including standards and accreditation.

The semi-perennials are those reporting on three or more of the six conference programs. They are:

Building and Equipment, five times
List of Master's Theses in Religion, four times
Personnel, four times
Periodical Exchange, four times
Extension Loan Service, four times
Audio-visual and Micro-Materials, four times
The Educational Function of the Library, three times.

Some of the annuals, especially those presented by speakers not professional theological librarians, were:

Micro-Processes
Microcards
The Organization and Work of ALA
Binding and Mending

4. The Membership and Attendance Record

The following table reveals the consistency of the Association's statistics.

They give an assurance of stability and value.

	Attend- ance	Active Members	Asso. Members	Inst. Members
1947	51			
1948	57			
1949	51	92	13	77
1950	59	95	11	75
1951	51	91	11	74
1952	63	81	11	77
1953	98	128	17	78

5. Some Results

Two projects of tangible form have been completed. One was the list of out-of-print books needing to be reprinted. This list was based on reports made by the members. As a result a worth-while list of important works was reprinted. The other is the list of masters' theses in religion containing 2900 entries. It too was based on the cooperative responses of the membership. In both cases, however, the main burden was carried by the respective committees, especially the hard-working and devoted chairmen.

Another accomplishment was the devising of a system of duplicate periodical exchange. It operates on a minimum expense of time and money. Member libraries are receiving needed periodicals at a cost of two post cards and transportation.

Help on building and equipment problems has been considerable. Beside information given on programs to the whole body, much individual assistance has been offered in private contacts between sessions.

The Association has been interested during the past year in the fifty-year catalog of the Doctor Williams Library, London, England. This outstanding non-Conformist library has not had a printed catalog since 1900. Our interest in this catalog and advance orders from our members seem to have encouraged the contribution from British sources of the amount needed for publication.

6. Spirit and Ideals

The most important part of any organization is its spirit and its ideals.

During these six years and seven sessions the work and the personal associations have been characterized by friendliness and co-operation. The emphasis has

been on team work. Members have shown a willingness to accept responsibilities and to discharge them energetically. Appreciation for services rendered has been sincere and generous without glorifying individuals. From the beginning the Association has emphasized the democratic process.

One of the chief ideals has been the professional quality of the work of the Association. This has been regarded not an end in itself but as the means to the constant improvement of service to theological education in the several libraries. Thorough scholarship is recognized as the liege man of both sound theological instruction and effective piety. The note is often struck on appreciation of and loyalty to permanent values, but without ignoring the usefulness of changed approaches and new methods.

The Association has passed through its experimental period. Its structure and program have been tested and approved by experience. Its worth and usefulness have been recognized by the American Association of Theological Schools. Loyalty in the future to its purposes and ideals will assure its perpetuity.

Dr. L. R. Elliott

BIBLIOGRAPHY

Beach, Robert F. Mimeographed letter, 1 page, to seminary librarians, December 14, 1946.

_____. Mimeographed report, 3 pages, to seminary librarians, December 31, 1946.

_____. Letter, 1 page, to L. R. Elliott, February 24, 1953.

Markley, Lucy W. Letter, 1 page, to L. R. Elliott, February 18, 1953.

Morris, Raymond P. Letter, 1 page, to Lucy W. Markley, February 17, 1941.

Anonymous "Report of the Meeting of Theological Librarians After the Religious Books Sectional Meeting, June 21, 1941." Carbon copy, 1 page.

Newhall, Jannette E. Letter, 1 page, to L. R. Elliott, February 12, 1953.

Gapp, Kenneth S. Letter, 1 page, to L. R. Elliott, February 16, 1953.

Baker, Oren H. Protestant Theological Education, 5 pages, in Higher Education, IX:207-210, 216; May 15, 1953.

The correspondence file of the convening committee.

Thursday, June 11 cont.

REPORT OF COMMITTEE ON LIBRARY BUILDINGS AND EQUIPMENT

Herbert H. Schmidt, Chairman

Report for the Year Ending June 10, 1953

In accounting for the activities of this Committee since the A.T.L.A. Conference at Louisville, June, 1952, your Committee would report as follows: Correspondence has been carried on with two seminary librarians concerning proposed library buildings at their respective institutions. The chairman of your Committee made one informal visit to a seminary campus and conferred with the librarian there concerning proposed building and equipment development. Your Committee on Seminary Library Buildings and Equipment wishes to reaffirm its desire to operate informally a consultative service throughout the Conference. It is the Committee's aim to work along practical rather than theoretical lines. We would continue to serve as a clearing house for our Association in the field of Library Buildings and Equipment. We hold ourselves ready as possible resource people on an informal basis rather than as technical consultants and we would draw upon more of the talent and experience present in this body, wherefore we shall call for the assistance of other members of the Association who have recently completed new library buildings or arrangements as well as those who are contemplating such developments in the future.

Your Committee would call attention to the bibliographies on library building planning in such general works as The Library Building, published by The American Library Association in 1947; 1952 Library Buildings Plans Institute, A.C.R.L. Monograph, Number 4, Fall, 1952; and also the bibliography in the A.T.L.A. Summary of Proceedings, 1948, page 57. Another significant set of references is to be found in connection with the article on "Building Planning and Equipment" in Library Trends, July, 1952, page 153 following.

Pursuant to the aims of your Committee, and the resource materials relevant to its responsibility, we would call attention to an area which gives us particular concern. A pre-requisite to the matter of erecting a library building is the necessity of extensive preliminary planning. Making ready for the constructional side of a library building and its equipment raises its own set of problems apart from those immediately connected with the erection and equipping of a library setup. For example, how is one to correlate the A.A.T.S. criteria with the task of an institution and the reading interests of its faculty and students so that the proper physical structure will house them? The problems contingent upon this type of extensive preliminary planning bring to light the fact that there are many gaps in the theory and methodology relative to such extensive studies and surveys. In preparing the more formal plans of a seminary library for today, and for tomorrow as well, much remains to be done in studying what is a suitable program for such a library to undertake and then what housing will best expedite these purposes and needs. A recent study in the field of college and university library building holds an observation which also applies to our section of the library world. "Persons exploring library problems have commented on the gaps in such knowledge, which involve curricula, methods of instruction, the types of facility appropriate to the work of a particular college, the reading interests of students, the size and contents of library collections, the effects of various kinds of rooms upon use in a given institution, and the relative costs and benefits in such features as divisional libraries and special subject rooms. They point out that there

exists no scientific basis for evaluating library buildings and therefore for planning them. And it may be inferred...that the problem of growth calls for systematic investigation."

Respectfully submitted,
Dr. L. R. Elliott
H. H. Schmidt, Chairman

From the discussion, information was given to a pamphlet "When You Plan to Build a New Library or Remodel Your Present Building." This may be had by writing to Library Building Consultants, Post Office Box 58, Evanston, Illinois. Andre S. Nielson is secretary.

The above corporation was organized by a group of librarians about four years ago who had, more or less, experience in planning library buildings. This group felt that they could be of some aid to the profession in combining their knowledge and offering their services in building planning. They have completed plans for a number of libraries, which has given them favorable reports on the result of their planning. Some of the men in this organization are William Jesse, University of Tennessee, Knoxville; Malcolm Wyr, Librarian Emeritus, Denver, Public Library; Dr. Robert Miller, University of Indiana; Dr. B. Lamar Johnson, University of California; Mr. Ralph Shaw, Department of Agriculture Library and others.

As the secretary has stated in a letter, "If you or any member of your association should have questions of our organization, we will be most happy to answer."

Thursday, June 11, 2:00 P.M. (Miss Margaret J. Hort, presiding)

"WHITHERTO?" WHERE DO WE GO FROM HERE?

Panel Discussion by committee on Special Projects.

Dr. Jannette E. Newhall, Chairman, Dr. Kenneth Gapp and Mr. Ed. Fortney.

Brief summary: Standards for A.T.L.A. - Committee making progress.
Need for setting up a committee for Recruitment whereby improving personnel standards.

The project for compiling denominational bibliography; Suggestions that representatives of denominations carry on this project.

Library holdings of Biblical biographic works, including foreign works.

Thursday, June 11, 3:00 P.M.

REPORT OF COMMITTEE ON CATALOGING AND CLASSIFICATION

Miss Helen B. Uhrich, Acting Chairman

11.

LIBRARY OF THE YALE UNIVERSITY DIVINITY SCHOOL
409 Prospect Street
New Haven 11, Connecticut

June 1, 1953

Miss Evelyn Hensel, Chairman
Committee on Descriptive Cataloging
A.L.A. Division of Cataloging and Classification
The Pennsylvania State College Library
State College, Pennsylvania

Dear Miss Hensel:

I have read with much interest the information submitted by the DCC Committee on Descriptive Cataloging in the March 1953 issue of the Journal of Cataloging & Classification on the proposed revision of the A.L.A. Code, Rule 53 (Religious Orders, Changed Names of Persons in). I am happy to comply with your request that catalogers send you their views on the subject.

My viewpoint is that of a cataloger in a Protestant Theological library with an experience covering more than twenty years in this type of work. At the Yale Divinity Library I am in charge of the cataloging and classification of a research collection that numbers 180,000 volumes and is in turn part of a university library system of over 4,000,000 volumes. Catholic literature is fully represented in these collections.

Some of the proposals made by Father Kapsner, formerly Chairman of the Cataloging and Classification Section of the Catholic Library Association, have already come to my attention as a member of the Committee on Cataloging and Classification of the American Theological Library Association. This letter, however, represents my own views and opinions and is not an official statement of the A.T.L.A. Committee.

I am opposed to the revision of A.L.A. Rule 53 as proposed by the Catholic Library Association, particularly at the point of the extension of the use of initials, and I wish to register a protest against the adoption of this rule. My objections are based on the following reasons: first, this rule would introduce a value judgment into cataloging which is contrary to our philosophy of the purpose and function of the catalog; and second, it would be a step away from simplification into elaboration of cataloging and would result in added cataloging costs.

A memorandum presenting my objections to this proposal is attached to this letter. This form of presentation has been adopted so that copies may be circulated at the annual conference of the American Theological Library Association in June 1953.

I trust this will be of value to you in your consideration of this proposal.

Very truly yours,

(signed) Helen B. Uhrich, Assistant Librarian
In Charge of Cataloging and Classification

MEMORANDUM: Proposed Catalog Code Revision: A.L.A. Code, Rule 53 (Religious Orders, Changed Names of Persons in)

The application of the rules for "Changed names of persons in religious orders" has been difficult and complicated, not only for catalogers in the field of religion, but for all who have had to meet this problem. It is encouraging to learn that discussion is being carried on and that some revision may be effected. While this problem might well be considered part of a larger picture of "changed names" rather than limited to "changed names of persons in religious orders," as suggested by Seymour Lubetsky in his Cataloging Rules and Principles, a Critique of the A.L.A. Rules for Entry and a Proposed Design for their Revision (Washington, 1953), it is gratifying that a beginning has been made.

The proposal made by both the Library of Congress and the Catholic Library Association to drop the terms "father" and "brother" from all entries under surname is excellent and should be accepted. The memorandum will not be concerned with this part of the proposed code revision.

It is at the point of the Catholic Library Association's proposal to extend the use of order initials or name of a religious order to all entries for men in religious orders and under certain conditions to women in religious orders that questions and further discussion need to be raised. It is here that I would take issue with Father Kapsner and the Catholic Library Association, and I wish to protest the adoption of A.L.A. Rule 53 as proposed by the Catholic Library Association. My objections are based on two main points: first, this rule would introduce a value judgment into cataloging, and second, this rule would be a step away from simplification into elaboration of cataloging. It is my opinion, for reasons which I shall develop in greater detail, that the proposed revision would be difficult to apply, expensive to maintain, and for most libraries, of questionable value.

Father Kapsner claims that the religious order initials are needed in author headings for the purpose of indicating an author's competence or point of view. This brings us to the first of my objections which is that a qualification of the author heading for the purpose of evaluation would introduce a value judgment into the catalog. Cataloging rules and procedures have been developed on the principle that cataloging is an objective description and identification of the book, not an evaluation of its contents. The judgments exercised by the cataloger are applied in the description of the book, not in a critical estimate of the value of the book based on the author's ability. The addition of religious order initials for the purpose of indicating the competence or particular point of view of an author would change our concept of the function of cataloging. It would introduce a new philosophy into cataloging, as has been noted by the DCC Committee on Descriptive Cataloging.

If we accept Father Kapsner's proposal, it could be argued with good point that we include the denomination of a Protestant author in the author entry or in the body of the catalog card for the purpose of presenting his point of view or competence, or that we specify the theological training of a Jewish author in order to indicate a liberal or conservative viewpoint, or that we list academic degrees to indicate competence or lack of it, or, to carry it to the extreme, that we indicate whether the author is a preacher or a teacher, a student or a layman. This would be as appropriate as adding initials that denote whether the Catholic author belongs to a preaching, teaching, military or nursing order. Father Kapsner would have us indicate distinctions on the catalog card that should not be within the province of the cataloger to provide.

It may be fitting to inquire also whether a set of initials, such as S.J., always indicates a specific level of competence or thought or a point of view restricted to members of that group. No one would deny that great variation in thinking is found in any Protestant denomination or group -- who would say that all Lutherans, or Methodists, or Episcopalians, think alike -- or that all Yale Divinity School graduates are equally competent. Similarly, it is probably a safe assumption that there is much variation in Jesuit, or Dominican, or Augustinian thinking.

Any group which requires special rules to interpret its collection or make its catalog more serviceable for its users should assume responsibility for such elaboration or variation from the accepted norm of procedure followed by the larger or more general group. If the Catholic Library Association feels that it is desirable to add initials to author headings for the reasons they have advanced, this procedure could more appropriately be recommended to its member libraries than to the entire American Library Association. Added detail should not be imposed on non-Catholic or general libraries with no need or desire for such detail, nor extended to a national cataloging code that is trying to simplify itself and to free itself of unnecessary complications.

This brings me to the second of my objections which is that this rule would be difficult and expensive to apply, of doubtful value for most libraries, and would be a step away from simplification into elaboration of cataloging. I shall proceed to develop this thesis by a discussion and an analysis of the arguments advanced by Father Kapsner as Chairman of the Cataloging and Classification Section of the Catholic Library Association in favor of initials, as stated in a memorandum dated January 8, 1953 and printed on page 34 of the March Journal of Cataloging & Classification.

"1. Religious order initials are considered part of the name of the individual in the case of members of religious orders of men, wherefore religious men sign their names not as 'Father...', but with the respective order initials after the name. That is not the case with persons holding academic titles. Members of religious orders of women sign themselves as 'Sister...', since they consider this as part of their names."

In view of Rule 65 of the Vatican Code, the existing provisions of the A.L.A. Code, and the question raised at this point by the Library of Congress, we would need further clarification and interpretation before accepting the statement that religious order initials are considered part of the name of the individual in the case of members of religious orders of men. There also appears to be an inconsistency here in what is considered part of the name of members of religious orders of men as over against religious orders of women.

"2. The initials are a great aid in any bibliography to distinguish between persons of the same name."

While initials may be an aid in a bibliography in distinguishing between persons of the same name, it does not follow that they should be extended into cataloging practice. A bibliography is a highly specialized tool addressed to the specialist and by its very nature, unless it is a check-list, is evaluative. What is obvious and meaningful in a particular situation would be quite incomprehensible in a general situation.

"3. They are easily established, since the information can almost invariably be obtained from the title page, or from the book."

From my experience the information on order initials, their location and identification, is not easily established. I have observed recent Catholic imprints and have investigated many already on the shelves. This investigation did not convince me that the information could "almost invariably" be obtained from the title page, or from the book, as stated by Father Kapsner. Then I consulted reference tools where this information might be found. The Catholic Periodical Index includes initials for the authors listed therein and some are given in Romig's Guide to Catholic Literature, but these publications present only a small proportion of Catholic literature. The Official Catholic Directory (U.S. edition) includes order initials in its index of priests, and I presume the International edition does likewise. Some of the Catholic encyclopedias include initials, but for the most part the information is buried in the article, or, as in the Enciclopedia Cattolica, the name of the order is given in the vernacular, e.g., Gesuits. Koch's Jesuiten-Lexikon, as was to be expected, was free in its use of the initials S.J.

My search for order initials reminded me somewhat of the old Scotch recipe for cooking a rabbit. It began with the direction: "First catch the hare." This, obviously, is the sine qua non. In application to this problem, then, it would appear that there are actually two aspects: where to find the order to which the author belongs and how to supply the correct initials for the order when found. My experience leads me to believe that the library of Congress is correct in its observation that the adding of initials would present more difficulties than are apparent from the wording of the rule. The process may not be as simple as Father Kapsner would make it appear. I realize I am speaking as an outsider in discussing this matter and it may be that I do not fully comprehend details peculiar to the problem nor see clearly how the difficulties could be resolved. There are probably many areas I have not touched or of which I am not aware, and if so, these need to be pointed out.

But, even if we assume that initials for contemporary Catholic writers could be found without too much difficulty (what about non-current authors?), there are still many questions that have not been answered; nor do they appear to have an easy solution. What are we going to do when the same set of initials applies to several orders, as for example the initials O.S.F. which, according to Kapsner's Catholic Religious Orders, stand for the following orders:

Brothers of the Third Order of St. Francis
 Franciscan Missionary Brothers of the Sacred Heart of Jesus
 Franciscan Missionary Sisters
 Franciscan Sisters
 School Sisters of St. Francis
 Sisters of the Third Order of St. Francis

If the same set of initials applies to several orders, what has been gained by using initials? When such a conflict exists, would we write out the name of the order to avoid confusion? If so, what about the order with very long names, such as Sisters of the Third Order Regular of St. Francis of the Congregation of Our Lady of Lourdes, to pick out one at random from Kapsner's Catholic Religious Orders. How are we going to abbreviate the names of orders for which there are no initials, or at least none in common usage, or for those orders for which no

initials are given either in the Official Catholic Directory or in Kapsner's list? Would each library make up its own initials, many of which would have no meaning to the order? Presumably an official list would be prepared. Such a list would be a necessity when we note that there are forty-five pages (pages 269-313) of "Sisters of ..." in Kapsner's book. These questions, any one of which might have a ready answer, serve only to suggest the complexity of the subject. Other and more difficult problems would arise for the small library with limited reference equipment.

There is still another problem that was not mentioned in the Journal. This is the application of the rule; "In all cases the conventional initials or abbreviations for the order are added to the name used ..." (see A. 4 in the Proposed Revision of A.L.A. Rule, June 1952, Catholic Library Association). To apply this rule correctly means that research would be required on every Catholic author whose name appeared on the title page or in the book without initials to determine whether he belonged to a religious order or not. This would to a degree nullify the values achieved in a "no-conflict" basis.

A further difficulty emerges in that there are both ordained priests and brothers within the same order. In the Official Catholic Directory for 1952 (page viii) we learn that "in the U.S., as well as in other countries, there are men who, while not ordained priests, live in community in the same manner as Religious Order priests. Some of these men are attached to Religious Orders of Priests while others have formed their own Religious Community. Thus, in the Society of Jesus, there are ordained priests and brothers." Only a specialist would be able to interpret such distinctions. These may be apparent to Catholic specialists, but to the rest of us it creates another problem.

All this points up clearly that extensive research would be necessary to establish order initials. The time and effort that would be required for this search would add considerably to cataloging costs. It would require cataloging personnel of the highest skills to discover this information and to do it correctly. The question must again be raised: is it essential to the purpose and function of cataloging? In a day when simplification is the aim in cataloging, it would be unfortunate if we were asked to elaborate our procedures at any point unless it could be satisfactorily demonstrated that the result would be either economy or better cataloging service. It may be that the Catholic library feels that this is a necessary part of its service, but I think it would be difficult to show that its use should be extended to all other libraries.

"4. They are not new. Well-known international bibliographies, e.g., Bibliothèque National, Deutsche National-bibliographie, Biblio, etc., use them. So do Catholic reference tools ..."

Father Kapsner says that initials are not new and may be found in many bibliographies and reference tools. This may be true, but it does not seem to be sufficient reason for adopting their use in author headings. The question is not how much information one can put on a catalog card to make it useful, but rather how much information can be left off and still have the card fulfill its function.

"5. Bibliographical references in text-books, etc., often list religious authors under their surname and only the initial of their forename, followed by the religious order initials, e.g. Mayer, F., O.F.M. In checking such references against the card catalog, the religious order initials on catalog cards are very useful for identifying authors."

The claim that specific identification of religious authors is made possible when catalog cards include initials should be questioned as a legitimate function of the catalog. It has been a basic A.L.A. principle to distinguish between persons of the same name "by the addition of the dates of birth and to use other means only when dates are not available." The use of initials for the purpose of a special group identification would introduce a new principle into the catalog. Similar procedures are not followed by other disciplines, and their adoption in the field of theology should be questioned. Father Kapsner's proposal would impose a point of view peculiar to a special group on all libraries, and he is asking that all libraries share in the expense of this specialized service.

"6. The need for using religious symbols or initials with personal names on L.C. printed cards was formerly not as great as now. Till about ten years ago L.C. printed cards repeated the form of author's name with titles or descriptive appellatives as given on the title page. Now all that information, so useful to the user of the card catalog, has vanished from L.C. printed cards."

I would grant that the inclusion on the catalog card of author's name with titles or descriptive designations was useful and often helpful in establishing authorship of other books by the same writer because of the form of the name used, etc., but it was an expensive service and actually not essential in the description and identification of the book. Does not our experience since 1947 show us that the omission of these titles and designations has not been a handicap, but that for the occasional time when the specific need arises to have this information it is cheaper to consult the book? While it is poor economy to omit information that is actually needed in identification and location of material, it is expensive service to provide information and details not essential for efficient use of the catalog, or to try to answer questions that will never be raised. Father Kapsner would have us return author information to the catalog card in a manner far more complex than before the adoption of the new code.

"7. Users of the card catalog in Catholic institutions expect to see the conventional order initials on the cards."

I would not question this assertion. I believe, however, that I am correct in saying that users of the card catalog in non-Catholic institutions do not expect to see these initials on cards, and to them initials would be less useful, of little value and even confusing.

The statement has been made that initials, if used, will not get in the way of the person who does not know what they are. Therefore, the argument continues, add them to the cards and the person who does not know what they are will just ignore them. That would be fine if it were as simple as that or if people paid as little attention to catalog cards as this seems to indicate. However, the matter is much more fundamental and very quickly goes beyond such an unconsidered assertion. We must not forget that a change in a cataloging rule is being considered for adoption in the A.L.A. Cataloging Rules for Author and Title Entries, and most libraries, including the Library of Congress, follow this cataloging code. This code sets the basic pattern for cataloging in American libraries, and Library of Congress cards are printed according to its rules. These factors exert a powerful influence on the bibliographical procedures followed by libraries throughout the country. Were this rule adopted, libraries would no longer be able to ignore it but would have it imposed on them whether they wanted it or not. We also know that a cataloger with a rule is like a terrier with a bone. It is difficult to get the

bone away from the dog. To insert a phrase "if readily available" will not be the answer because it ignores the temperament of many catalogers.

"8. The new plan, being much simpler and more economical, helps to increase cataloging output, besides producing a more serviceable card for the users of the card catalog."

Any plan that adds to the research necessary to establish an author entry would increase cataloging costs, not cheapen them. Cataloging output cannot be increased when rules become more and more elaborate and complex.

We need to keep our cataloging reduced to essentials and we must resist constant pressure to elaborate our cataloging or add to it, however minor or inconsequential the detail might appear in itself. It is in the accumulation and multiplication of these details that cataloging costs mount and we need to take a stand against any further complication in the cataloging process.

Whether one would be inclined to agree with the Library of Congress in its proposal to use initials to resolve a conflict between two persons of the same name when dates are not available is a different question from what Father Kapsner is proposing, in that the instances requiring such use would be much more infrequent and therefore less serious in consequence.

Finally, there is the problem of the application of this proposed rule to Protestant religious orders. Probably the largest number of orders in the Protestant groups would be found in the Church of England and the Protestant Episcopal Church in the U.S.A. The 1947 Year Book for the former lists nine orders for men and fifty-five for women, and the Episcopal Church Annual for 1953 lists eleven orders for men and fifteen for women. In the latter volume initials are given for six of the men's orders. Religious orders are the exception, rather than the rule, in American Protestantism. It is not indigenous to the make-up and function of American denominations to express themselves in and through religious orders. This problem as applied to Protestant religious orders would need further study and investigation before a recommendation could be made. What is done for one group should be done for all.

Helen B. Urich
Assistant Librarian
In Charge of Cataloging and Classification
Yale Divinity School
409 Prospect Street
New Haven 11, Connecticut

June 1, 1953

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION, June, 1953

This Committee was established in 1951/1952 to serve in an advisory capacity to theological librarians with cataloging and classification problems. The spheres of influence of the committee members have been assigned thus:

Descriptive Cataloging and Subject Headings - Miss Uhrich
 Dewey Decimal Classification - Mr. Crismon
 Library of Congress Classification - Miss Stouffer
 Union Classification - Miss Eisenhart and Miss Uhrich

In general, the Committee members have pursued their problems individually. For example, questions regarding interpretation, expansion, etc., of the Union Classification frequently come to the chairman as part of her regular work. In some cases these questions may be answered as part of the committee function. Miss Uhrich conferred with Miss Stouffer on problems arising from the adaptation of the Library of Congress Classification for Yale University Library and reports receiving many queries from other libraries interested in the experience at Yale.

Probably most members of ATLA, including the Committee, were asked by Rev. Elton E. Shell for their opinion of the classed catalog for a seminary library. This question was discussed with lively interest in a meeting between staff of Yale Divinity School and Union Theological Seminary libraries, which included two of the committee members. In the end, we advised against it, feeling that it would be more expensive to maintain than a dictionary catalog, and not particularly well adapted to theological literature. Miss Stouffer also wrote an opinion for Mr. Shell. The Committee would be most interested to hear the experience of any seminary library with a modern classed catalog.

Father Oliver L. Kapsner, Chairman of the Cataloging and Classification Section of the Catholic Library Association, brought us a proposal for revision of ALA Code Rule 53. This revision was described in an interim report published in our mid-winter news bulletin. There is a fuller exposition of Father Kapsner's proposal and of the Library of Congress Descriptive Cataloging Division's counter-proposal in the Journal of Cataloging & Classification, March, 1953. Father Kapsner has also submitted a revision of ALA Rule 122 (Religious Orders) and sent us his guide to the Liturgical Books of the Roman Rite. This contact with an equivalent and active committee of the Catholic Library Association promises to be most valuable.

Respectfully submitted,

Leo T. Crismon
 Isabelle Stouffer
 Helen B. Uhrich
 Ruth C. Eisenhart, Chairman

Thursday, June 11 cont.

Panel Discussion
on
Dewey and Library of Congress Classifications

In light of the current interest and activity by the librarians of our Association who are engaged in reclassification of their collections, the queries from librarians who are considering a change, and the new libraries faced with a choice of a classification schedule, it seemed to be a propitious year for a discussion of various classification schemes. An evaluation of their advantages and disadvantages, their underlying philosophy, the problems involved in their application in various types of libraries and how these problems may or may not be met, appeared desirable at this time. In order that the whole group could share in the findings and experiences of some of those members of the Association who are currently at work on these problems, in changes and experimentation now in process, the decision was made to have a panel discussion on the Dewey and Library of Congress Classifications.

Mr. Swann presented arguments he had prepared for his faculty outlining the reasons of the need for a change from the Dewey system and the desirability of using the Library of Congress Schedule in his library at Garrett. Miss Stouffer gave an account of their experience at Princeton with LC, with reasons for adopting this schedule and an outline of their procedure indicating places where they revised and why, as well as places they found easy and reasonable in use. Mr. Davis presented the modifications and expansions of the Library of Congress Classification Schedule at the University of Chicago which are primarily additions at the Cutter level rather than modifications in the LC Schedule. Miss Uhrich's paper on proposed simplifications of LC at Yale University was omitted due to pressure of time but is included in the Proceedings.

Mr. Fortney spoke on the Dewey Decimal modifications recently introduced in the Drew University Library that are aimed at avoiding fine distinctions in classification and of their interesting innovations in combining symbols from the Union Classification Scheme with Dewey numbers at the point of Christian Literature. In speaking of their expansion of Dewey at General, Miss Grobel told about a trend in the opposite direction. Mr. Turner indicated why he would like to change from Dewey at Perkins School of Theology, with the factors he looked for in a satisfactory classification scheme.

REMARKS OF ARTHUR W. SWANN, LIBRARIAN, GARRETT BIBLICAL INSTITUTE,
COMPARING DEWEY AND L.C. CLASSIFICATIONS

In the Spring of 1951 the faculty of Garrett Biblical Institute reached the decision to reclassify the library of the Institute following the Library of Congress system of Classification. This document from which I shall read excerpts was prepared to inform our faculty of the need for a change and to present the desirability of a L.C. classification for our library.

Here follows a brief description of the Dewey Decimal Classification.

The suggestion has been made that Garrett consider changing its library classification from the Dewey Decimal Classification to the Library of Congress Classification. The Library Committee of the faculty has considered the problem

and is anxious for wider discussion before decision is made. Herein are arguments in favor of such a change.

The Dewey Classification is over 75 years old, has been published in 15 editions, each one before the last showing continuing growth and expansion. The 14th edition is a bulky 2000 page volume. Religion, the 200 section, covers 25 pages. The index covers fully half of the volume. During its 75 year evolution many libraries, having adopted it, have found extensive adaptation necessary. These adaptations varied so widely among themselves through the years that the larger libraries found the successive editions of the classification of little value.

In the preparation of the 15th edition (1951) the editorial committee decided in favor of retrenchment and issued what they chose to term a "standard edition", one that would provide a skeleton of all libraries, with sufficient meat for the average public or school library. They are intentionally throwing the large and the specialized libraries out on their own, since most of them were there already. This trend in the Dewey camp I call disadvantageous to us as a Dewey user. The time is right to consider abandoning it.

The Library of Congress (L.C.) Classification is a broad general classification, made up of a series of 21 specialized subject classifications. While all of it would be of some use to us, our major interest would be in the Philosophy and Religion Section, designated by the letter B.

The classification as a whole constitutes 21 major divisions each identified with a letter of the alphabet. (5 possibilities for interpolation of new topics). Subdivision of these major topics are designated with a second letter. The rest of the notation (or call number on the book) is numerical numbers and blocks of numbers being assigned to the subtopics. Numbers 1 to 9999 (i.e., four places) are available for use.

The advantages of the L.C. classification to a general library may be summarized as follows:

1. Class numbers are printed on L.C. cards.
2. The notation is elastic.
3. Each class is printed as a separate unit.
4. Country and local subdivisions fit particular subjects and are not applied uniformly throughout.
5. The L.C. list of subject headings can be used as a relative index.
6. It was developed by competent classifiers for actual application to a very large collection of books.
7. The subdivisions are minute.
8. It is fostered by the National Library; revisions are published regularly.
9. It is an effective and economical scheme to maintain since it emanates from a growing library.
10. It contains valuable bibliographical information.
11. The scheme has many features that fit in with the organization and needs of university libraries.

We already follow L.C. in using printed cards prepared there, in using their principles of descriptive cataloging when L.C. cards are not available, in using the L.C. subject-headings as the basis for our own list. Incidentally, Seabury-Western uses L.C. as does the University of Chicago and McCormick.

Incidental advantages to be gained in reworking the collection.

1. Re-evaluation of holdings (possible withdrawals because of unsuitability, duplication of material, poor condition, etc.);
2. Choice of location reconsidered.
3. Assurance of adequacy of subject heading and subject cross references in revised catalog.
4. Same for series entries (now very inadequate).
5. Building name authority and subject authority and series authority files. (Ultimate time saving files for library staff use.)
6. Special identification of Reading room books (the minority) instead of stack books (majority).

The change, if it is to be made, should be made now. We have been without a cataloger for some months and are near to getting one. The more advanced our collection gets in its commitment to Dewey, the harder will be the break.

PRINCETON AND THE LIBRARY OF CONGRESS SCHEDULE

by

ISABELLE STOUFFER, HEAD CATALOGUER, PRINCETON THEOLOGICAL SEMINARY

About twenty years ago Princeton Seminary Library made a definite effort to modernize its methods of cataloguing. Library of Congress cards, supplemented by typewritten cards, replaced handwritten ones. Author numbers and subject headings were introduced. A program of re-cataloguing was undertaken at that time, but the unique, broad, and old-fashioned classification system was retained. It was not until five or six years later, when Dr. Gapp became librarian, that the necessity for a modern classification system was impressed upon the administration of the Seminary.

In 1940, after a careful consideration of existing systems, with special study of the Union, Dewey, and Library of Congress systems, the Library of Congress schedule was adopted. The reasons for choosing L.C. were very similar to those which are being offered by other members of this panel. I would like to reiterate two basic advantages of the Library of Congress system: 1) Each important area of knowledge has a division of its own and is, or can be, developed by specialists according to its own formulative principles. 2) There is room for expansion within existing divisions and for introduction of whole new areas as the need arises.

Our first project, the reclassification and recataloguing of secular literature on a selective basis, was finished in 1948. In the summer of that year we undertook the reclassification of religious literature. Our method is to put new books in the old classification until all the books on one subject can be reclassified into L.C. at one time. This is to minimize the confusion of reclassifying, and to provide for an orderly cessation of operations if circumstances ever require it.

In order to indicate some of the problems which arose and what solutions we evolved, I must go into some detail.

Non-Christian religions (BL74-98, 300-2630) were reclassified first. We are not using the sections on religion in general (BL1-72), natural theology (BL175-290), and rationalism (BL2700-2790) because we consider them inadequate.

The non-Christian religions worked out very well until we came to Semitic religions. Our faculty expert on that subject agreed that L.C. could be improved upon, so he worked out a rearrangement of BL1600-1710, based on the geographical-historical relationships of the various religions. We also expanded the sections on American religion, so that most of our material on American Indian religion classifies in BL2500-2590 instead of in the E-F sections as L.C. prefers.

The reclassification of Mohammedanism and Bahaism (BP1-195, 300-395) went very well. We did add one new number so that we could separate the books on the content of the Koran (BP130) from those which were literary criticism. (BP131) Mormonism and Christian science proved satisfactory, too, after we had performed a major operation on each one. We changed BX8601-8695 for Mormonism to BP800-895; and BX6901-6997 for Christian Science to BP901-997. This brings them after Mohammedanism, Bahaism, and Theosophy, but the actual schedules, or sequence of topics, are retained in each block as in L.C.

With non-Christian religions reclassified, we turned to denominational history, or as L.C. calls it, special churches and sects (BX). We have not yet used Church unity (BX1-9) or Protestantism (BX4800-4983) because we expect to work them into general church history. We are postponing work on the Church of England until we decide whether we prefer it with denominations or with country divisions in general church history. Presbyterianism has been by-passed because our own old classification was revised and the books recatalogued shortly before L.C. was adopted.

We have not yet used the sections under each denomination on doctrine, sermons, liturgy, government, and biography. This is partly because of the physical set-up in our library and the position of these subjects in our old classification. It is partly in disapproval of the L.C. system. For example, sermons seem much more useful in a general form classification than scattered throughout BX according to the denominations of the authors.

In general the schedules for denominational history have worked well for our collection. However, one major difficulty is with unions of churches, as when two denominations merge. L.C. sometimes follows what we consider the correct principle: A new place for a new church. But we found it necessary to separate the Evangelical Association of North America from the Evangelical church (BX7501-7540), and the Methodist church (U.S.) (BX8420-8428) from the Methodist Episcopal church (BX8380-8388) contrary to L.C.'s revision of the schedules.

Minor difficulties include the problem of conferences of the various denominations. L.C. has omitted some altogether, e.g. in Lutheranism. We do not approve of the position of others. Consequently we have tended to use the L.C. number for international, denominational conferences, but we prefer to class others by country or locality, e.g. for Baptist and Congregationalists. Because we found the location of local churches or congregations awkward, we made space for them after the history of cities under each denomination.

I should like to make a few specific comments on the separate denominations. The schedule for the Catholic church has worked out well. However we have classified the pre-Reformation history of the Catholic church in general church history. Monasticism was generally acceptable, although the congestion in religious orders for women would have been serious if we had had more books to classify there. We have postponed using the L.C. classes for saints until we solve the

problem of whether to keep biography as a form class or to arrange biography by subject.

In Jansenism we expanded L.C. to make more room for controversial literature (BX4721-4735). We expanded Baptists in Great Britain to make room for special branches in England (BX6274-6308). We relieved the congestion caused by the numerous Churches of God by spreading them over several more numbers than L.C. provides. With the use of decimals we were able to assign a separate number to each branch that we could identify (BX7094-7097). The history of Methodists in general caused us some trouble which was not satisfactorily resolved even with some rather extensive revision. We did get good results from our expansion for the Methodist church (U.S.) which I mentioned above.

We are now involved in the experiment of making our own schedule for general church history and for church history of special countries. In undertaking this rather ambitious task, we hope to accomplish several improvements over L.C. 1) By using BW for our new schedule, we bring general church history to a position immediately preceding denominational history, thus correcting one of the basic weaknesses of the L.C. system. 2) Church Fathers will receive more adequate space. 3) We expect to provide a greatly expanded section for ecumenical Christianity. 4) We plan to include history of missions in church history, where it rightly belongs.

The classification for the history of special periods is now in full use. Our current project is reclassifying the first of church history by special countries, working out the details of the schedule as we go. When our BW section is finished and tested more thoroughly than it has been so far, we may be sufficiently satisfied to suggest that some other theological library may find it the solution to some of their problems.

As for plans for the rest of the L.C. schedules in religion, they are very general. It would be ideal to put our whole collection in the Library of Congress scheme, but we are reconciled to operating with two or three classification systems for many years to come. As we adopt more of the L.C. schedules, we shall undoubtedly find much that is very satisfactory in application. We are also sure that some sections will require extensive revision to suit our needs.

To date we have no regrets that we are changing to the Library of Congress classification for religion.

MODIFICATIONS AND EXPANSIONS OF THE LIBRARY OF CONGRESS
CLASSIFICATION SCHEDULE AT THE UNIVERSITY OF CHICAGO

by

NEWELL E. DAVIS, CATALOGING DEPARTMENT, UNIVERSITY OF CHICAGO

A cursory examination of the classification schedule currently in use at the University of Chicago library would prompt the observation that that institution had considerably altered the schedule as it was originally developed jointly by the University of Chicago library and the Library of Congress. A more careful examination, however, will demonstrate that the added pages bound into the schedule (comprising almost 20% of the total bulk) contain primarily additions at the Cutter number level rather than modifications in the LC classification. Such expansions are incorporated in order to facilitate the processing of, for example, the various orders of the Mishnah, certain aspects of liturgy and ritual

within the denominational number, and added biography numbers.

The primary point at which there seems to be an expansion of LC is in BS2525 to BS3540 (Life of Jesus). This, it seems to me, is not so much an expansion as a transplantation. The University of Chicago simply puts into this BS class all the works about Jesus--whether as to his life or to his teaching--reserving the BT class (where LC puts the life of Jesus) for doctrinal Christology.

There are two chief problems which this group ought to consider:

1. Would it be advisable to establish an author place for theologians (such as we have for philosophers)?
2. What should be our policy in regard to new denominations and united churches, for example, the CHURCH OF SOUTH INDIA? Should we put these simply in the BR number for that country, associate them with the dominant affiliating denomination, create a new BX number or just what does the group consider to be the best plan?

ABRIDGMENT OF THE LC SCHEDULE IN RELIGION

by

HELEN B. UHRICH, HEAD CATALOGUER AND CLASSIFIER
YALE DIVINITY LIBRARY

During the past year Yale University Library made a study of the Library of Congress EL-BX Classification Schedule to determine whether an abridged or condensed form could be developed and adapted as the basis of its classification for Religion. The study was made over a period of approximately four months with regular conferences of the Head Cataloguer, the Head of Subject Cataloguing and the Cataloguer in Religion from Sterling Library, which is the central university collection at Yale, and the Librarian and the Head Cataloguer of the Divinity Library.

This study of a simplification of the Library of Congress EL-BX Classification Schedule was prompted by several factors. The old classification scheme for Religion in the University Library was too elaborate and was workable only by highly trained subject specialists and skilled classifiers. Further, the emphasis on Religion at Yale University was to be in the Divinity Library, with a comparatively minor collection at Sterling Library. Sterling would continue to maintain and develop its special collections such as Judaism, the Reformation, etc., and would add judiciously in other fields, acquiring material needed for class work and those books in religion that any well-chosen university library collection would add. The fields of development and the lines of demarcation between the two collections would continue to be clearly and carefully defined, and duplication, except when deliberate, kept to a minimum. It should also be said that because of the size of the collection in the Sterling Library, it is not feasible to maintain a truly "open stack" policy, but rather, access to stacks is limited. In view of these facts there would be less need for an elaborate classification in Religion at Sterling Library. Finally, a basic policy decision that any modification or re-working of any classification at Sterling Library was to be based on the Library of Congress Classification with changes in notation to fit the University's existing schedules meant that Religion was not to be an exception to this policy.

What was it we hoped to accomplish by simplifying the Library of Congress Schedule in Religion and why did we think such a procedure would pay off? By using a schedule already well developed and constantly kept up to date it was hoped to have a schedule that was familiar to many of the users of the library and therefore easy for them to follow. Also, since the Library of Congress is a national library, the University Library would be using a schedule of national repute, not one peculiar to the Yale system. A greater advantage was seen in the use of LC cards that would be available for approximately forty per cent of the books handled in this field for which work already done could be utilized. Not only would the descriptive cataloguing and subject work be done, but the classification could very quickly be translated into the Yale notation. A simplified LC Schedule would also simplify the sixty per cent of the work not done with LC cards. It would mean that an amateur classifier would not have to deal with the fine distinctions of the Schedule and that an expert would not have to consume time in making these distinctions.

The LC Classification was studied with the specific aim of simplifying it. It was not to be a re-working that would result in a "new" or hybrid classification, but rather a "condensation" of the LC Schedule by using its basic outline, sequence of classes, etc., but with broader topical classes. This was done by a grouping together of LC classes under fewer numbers instead of spreading the material over many specific classes, depending on such factors as potential literature in that field, which library (Sterling or Divinity) was to have pre-eminence in that field, the logic of "bracketing" certain subjects together, etc.

A notation for this shortened classification would then be developed, fitting it in with Yale's other schedules, and with a treatment of form classes comparable to adaptations made in other schedules for use at Yale. This new notation would not be used independently of the LC Schedule. When developed it would be written in the LC Schedule and paralleling it, so that the detailed LC Schedule would serve as a guide and index and would indicate the corresponding Yale call number to be used. Thus for those books for which there are LC cards, the classifier would be taking advantage of the LC call number in arriving at a classification number, and for those books for which LC cards are not available the classifier would not have to make the subtle distinctions necessary if the entire LC Schedule were in use.

This procedure may be illustrated by applying it to the section on Apologetics, Evidences of Christianity, BT1095-BT1255. Under this topic LC lists twenty-six subdivisions. In the simplified LC Schedule we checked one number to be used for all these categories. This may seem rather extreme, but it can be done. Thus a book with an LC card bearing any of the numbers falling between BT1095 and BT1255 would automatically class in the one number assigned here. A book without an LC card could be classified very quickly if the classifier did not have to stop to determine which type of apologetics it was. The primary reason for using a simplified instead of the complete LC Schedule falls at just such points as this where the classifier would not be called upon to make the subtle distinctions that would be necessary with the complete LC Schedule.

A further advantage in writing the notation adjacent to the detailed LC Schedule is that the Schedule can be annotated according to the respective fields of acquisition of Sterling and the Divinity Libraries. General lines of demarcation can advantageously be made specific and concrete in terms of classes in schedules. Such annotation of acquisition policy in the Schedule would

undoubtedly aid in the consistency of its execution. Even if the book got as far as the classifier the question could still be raised at this point as to the book's ultimate disposition.

What did we find and what were we able to accomplish in this simplification of the LC Schedule? First, and perhaps primary, there was a considerable telescoping of the EL-BX schedule that resulted in a great reduction of the classes and consequently of the numbers to be used in the new notation. There was a clarification of the acquisition policies for the two libraries concerned. Theoretical distinctions for such classes as EL51, Philosophy of Religion and BR100, Philosophy of Christianity, and BL53, Psychology of Religion and BR110, Psychology of the Religious Experience were eliminated by cancelling one number and referring to the other. Distinctions that can be made only in theory and not in practice had best be avoided. In general, however, the use of "Prefer... number" was kept to a minimum to interfere as little as possible with LC's sequence of classes.

We found that certain sections of the LC Schedule are very well done. Bible is good. Denominational history, developed as a unit with the history, doctrine, etc. of the group classed together rather than organized from a geographical approach, would make the LC Schedule particularly well adapted for a denominational library. General Church History is developed from a point of view more useful to the Catholic Church than Protestant bodies, and the section on Roman Catholic History seems to be relatively well done. The LC Schedule would seem to be a good choice for a university library system which wishes to relate school or departmental libraries to a common classification schedule. Likewise, if a library is affiliated with a larger institution using the LC Schedule, it could well consider using the same schedule. It seemed to us that a small library or library collection would find such an abridged LC Schedule most useful. Should the collection grow to the place where an abbreviated form would no longer be satisfactory, the expansion could easily be introduced within the framework of the larger LC Schedule.

What were we not able to accomplish in our work with the Library of Congress Schedule? We found, for example, that we had to accept the sections that were out of place and illogical and keep them in the order in which we found them or lose the value of translating the Library of Congress number to the Yale notation. At many places LC is not put together according to the breakdown of the subject, nor does it follow the "natural joints" familiar to the specialist in the field and it is even arbitrary. There are many infelicities throughout the entire Religion section. However, in order to take advantage of the work done by LC for the approximately forty per cent of the books Yale would acquire in this field, it was necessary to accept the Schedule pretty much "as is." We did not like the separation of the works by an author from the biographies about him. We found it was not detailed enough at the point of early Christian literature with one number BR65 assigned to Fathers of the Church, individual authors (including individual works). It is weak in Philosophy of Religion and the philosophical approach to Theology, but this is not too serious a problem because such sections have been associated with Philosophy in the Sterling Library and because at Yale the basic collection at this point is in the Divinity School. Also, what appeared to be an almost blind pattern or breakdown for many of the classes gave rise to some inconsistencies in the Schedule.

Certain patterns in the rest of the Yale schedules determined in part certain

procedures in the Religion section. A strong Latin American collection attracts all material relating to this area. Thus all Church History is classed with History in this collection. This is a good solution for Latin American Church History because it is so closely interwoven with its secular history that it is next to impossible to separate the one from the other. Religious Education is classed with Education because at Sterling this will always be a minor collection. The tendency in the University Library is to classify ecclesiastical history with general history and this has worked very well. The history of local or individual churches is regarded as illustrating the history of a town or city and classes with secular history.

Finally, it should be pointed out that such an abridgment means a de-emphasis on the importance of classification for the section on Religion. This may not be wise if the collection is carrying a heavy service load or if it operates strictly on the open shelf principle.

In summary we might say that the argument of the economic factor weighed heavily all through this project. We were swayed, but not entirely so, by the fact that the classification at LC is done by specialists. This factor alone does not mean that they are always right -- or even better in their work and decisions than that person who is actually using the material in a practical situation and not a theoretical situation and who sees it used in the wider context of reference, circulation, etc. The point of view of such a person may often be better than that of the specialist who does not actually use the material once he has catalogued and classified it. The person who is classifying "on the job" may often have a more realistic point of view than the specialist. No classification schedule is perfect nor will any one give you the perfect library.

DEWEY DECIMAL MODIFICATIONS RECENTLY INTRODUCED IN THE
DREW UNIVERSITY LIBRARY, MADISON, NEW JERSEY

by

EDWARD L. FORTNEY, LIBRARIAN, DREW UNIVERSITY LIBRARY

Drew University Library is committed to the Dewey Decimal Classification. To provide sensible and adequate classification of a sizable religious collection some revisions and expansions have been made in the Dewey system. Most of these have been in the direction of expansion. Recently, however, the problem has been approached from the point of view of the average open-stack patron who is often annoyed by the rather fine distinctions of subject matter made by the cataloguer. The point of view adopted is to keep the classification scheme as simple as possible and to elaborate the subject cataloging. At the moment only a small beginning has been made in this revision.

Our start is with the historical section of the 200's. We adopted a chronological approach classifying books according to the period about which they are written. This includes biography as it was felt not advisable to separate a man's life story from the context in which it transpired. Many students prefer the collateral material of a biography to be at hand. In addition, the writings of a man are classed along with his biography. The use of the Cutter system and arbitrary symbols simplifies the classing of these seemingly diverse types together. It also provides, in effect, separate divisions of materials. The entire system as envisaged and as used this far makes classification an exceedingly simple matter.

Several modifications of the above principle are employed. Two easy ones are that sermons are classed in 252 by author rather than with the man's other works. Commentaries are likewise placed in the appropriate class number rather than with the man's other works. The reasoning here is that commentaries and sermons are more apt to be sought by class than by author. Another modification is that preference is given to the class number for a specific subject over the class for the religious history of a country, which in turn is preferred over the time division. Thus, a book on antinomianism in England in the seventeenth century is classed 273.6 (specific) rather than 274.2 (English church history) and 270.7 (modern period of church history). These modifications help keep any one class from becoming overloaded.

It is impossible to give here the entire scheme as it has been worked out. However, a few notes will be helpful in indicating the trend. In 270's the time divisions of Dewey are retained according to the points assigned. No biography nor works are placed in 270.1-.3. Rather they are placed in the classes provided by 281.2-4. Class 281.1 is reserved for collections of writings; 281.101-.109 are the customary form divisions and 281.1092 is for collective biography of the Fathers. Classes 281.5-18 are employed as Dewey has assigned - for the oriental churches. Classes 270.4-.7 are again chronological divisions according to Dewey. Here we again introduced a modification. By adding the number "one" to the class number we provided a division for biography. Thus 270.4 is for history from 1054-1200 A.D.; 270.41 is for the biography and the writings of that period.

From the reformation period (270.6) specifically denominational history is rigorously excluded and placed in its class in the 280's. From the modern period (270.7), which we defined as from 1648, we exclude biography, (placing it in 922), and writings which are classed by subject.

The arbitrary symbols used in the scheme for designating the works of the men in a period is adapted from the classification of the Union Theological Seminary and combined with the suggested Cutter symbols.

Rather than prolong this presentation I invite any of you who would like further information and clarification to write to me at Drew University.

GENERAL THEOLOGICAL SEMINARY AND THE DEWEY CLASSIFICATION
by
OLIVE GROBEL, HEAD CATALOGUER, GENERAL THEOLOGICAL SEMINARY

This is only my second year with General Theological Seminary, and as a newcomer in the specific field, I do not consider myself an expert. Moreover, our program is in a state of flux as we liquidate a manuscript catalog of some 15,000 items, - which we hope to complete next year.

What a mortgage is to a church a manuscript catalog is to the department. It keeps us on our toes and out of ruts. The re-cataloging project forces us to take a long, objective look at the classification system as a whole, without evading the issue of what we may be doing to posterity.

We have 120,000 volumes and have always maintained open stacks. Although we observe with interest that our good friends are converting to LC, we still

like Dewey as expanded to meet our needs. The obvious advantage is the previous experience of most users of the library. Our young men tell me that they have considerable difficulty with liturgical books, probably because in this field we depart from Dewey entirely and use an arbitrary system quite unrelated to anything else. This is not the only indication to me that with us classification is much more than a mere location device. We do find that the farther we stray from Dewey, except, of course when the collection demands expansion, the more difficulties we encounter. Probably the most important advantage of Dewey over all other systems is the mnemonic devices, which are particularly useful in this field. We use the mnemonic principle even in creating new numbers within the Dewey framework so that the result is not at all unfamiliar. I shall try to illustrate this as I explain just briefly some of the things we do to Dewey.

These are examples only, but they do show what happens in many areas, since we always use the same numbers for sub-divisions. We have a good collection of devotions, for instance, which we class in Dewey 242. But we sub-divide by source: (Roman Catholic 242.2; Anglican 242.3 etc.) and even by time. Thus Anglican devotions of the twentieth century become 242.35. We do exactly the same thing with books on the Christian life in Dewey 241. Patrons have told me that they like this differentiation, because that is the way they use the books.

We have a rich collection of controversial material, both Anglican and Roman Catholic. Objective statements are classified in Dewey 283 and 282 respectively, with many sub-divisions. But for the controversial material, we have used the mnemonic principle in creating a new number not used by Dewey. Books written from the Roman Catholic point of view we class in 280.2; Anglican 280.3. Then for polemics against the faith, we add a zero to this.** Our patrons have never told us what they think of this, but at least we have had no complaints. We have to do something with this wealth of material. Were we to throw it in Dewey 282 and 283 it would be lost and the whole number would become as meaningless as the subject heading Education at Teachers' College.

In the case of other denominations, with our holdings less extensive, we simply add a zero to the normal Dewey number. For example, Society of Friends, 289.6; polemics against, 289.60.

Bibles we class just as Dewey does, with the exception of English Bibles before 1850 and Latin Bibles before 1800, which we do not classify at all. We use Bible, language, date; thus we single out our rather extensive collection of Latin Bibles.

No doubt you are more interested in the liturgical classification. Unfortunately, I am not yet in a position to speak about this important field with any authority. We plan to make changes in the system itself as we progress with the re-cataloging project. But I have the schedule here, and you may examine it if you are interested. This intricate and ingenious organization of the great liturgies is much more than a practical tool for classifiers. The specialists who created the system had prodigious knowledge in this field and in this, their legacy to us, they approached the problem from the standpoint of entry work, cutting and classification, and incidentally there is a great deal of information about the books themselves. But the precision and fastidiousness of a ripe and abundant subject scholarship may create certain problems for the cataloger whose primary concern is the simplest practical organization of materials for use. We hope to simplify these intricate tables without losing the

**we add a zero to this number. (Polemics against Catholicism - 280.20; Anglican Communion, 280.30) Our patrons.....

scholarly contribution of the subject specialists who created them at a time when our own profession was only feeling its way, particularly in special fields.

I understand that we are not alone. Many institutions have manuscript catalogs and problem areas. No doubt we need more scholar-librarians. But even more we need to synchronize the two points of view for mutual enrichment. This need is nowhere more apparent than in classification systems. At General Theological Seminary we are convinced that for us Dewey is the best of all systems and our hope is that posterity will approve this particular expansion of it.

WHY I WOULD LIKE TO CHANGE FROM DEWEY AT PERKINS SCHOOL OF THEOLOGY

by

DECHERD TURNER, JR., LIBRARIAN, PERKINS SCHOOL OF THEOLOGY
SOUTHERN METHODIST UNIVERSITY

Like Orestes, the furies pursue us. We may not have done in dear old mater because she had axed sweet old pater, but our classification hearts are, none the less, very ill at ease. A torn and bleeding Dewey, stretched from its neat picture of the late nineteenth century to cover the bulging and changing scenes of the middle of the twentieth century, is a distressing picture. Like the human figure, the girdle that fit at 19 will not comfortably contain the problems of 53. Neither does Dewey answer our needs now.

Before laying more blows on Dewey's aged and revered head, a few remarks are in order about all classification schemes. They all have one factor in common. They are developed on concepts, and not on publications. That our publication does not correspond with our classification scheme is the source of many classifier's ulcers. The picture is muddled further by the fact that concepts change, widening the gulf between our classification schemes and our publications. Thus, a comparatively brief span of life is allotted to the very best of classification schemes. Reprieves can only be gained by flexibility. A scheme dares not to start out with a fixed number of main and secondary divisions, based on preference for any one theory. All classification schemes are mortal. Rigid schemes are successful candidates for the suicide's grave. Therefore, when I speak of a preference for one scheme over another, it is a preference dealing in the stance of degrees and relativity, and not absolutes.

Why I would like to change to any scheme depends upon what I want of a classification scheme. Reduced to a minimum, these are the factors I want in such a scheme:

1. a simple, yet effective, notation
2. an expansive potential so that anomalies can be kept at a minimum
3. the most for the least money
4. contented catalogers.

Because of these factors, not all necessarily the greatest, nor the least in the picture of classification, I wish that I might change from Dewey to Library of Congress in Bridwell Library.

To paraphrase the title of a well-known sonnet, I am looking forward to the day that I too can pen a sonnet entitled: "On Last Looking Into Melville's Classification - Any Edition."

Thursday, June 11, cont.

SUGGESTED AGENDA FOR ROUND TABLE DISCUSSION
ON ADMINISTRATIVE PROBLEMS

by
Miss Margaret Van Raden

Book Selection and Purchase

How to select when space is a major factor (Morris)
How much general material to select, does the policy
vary between large and small libraries (Morris)
Central or regional book purchase (Hort)
Unethical book dealers (Brimm)

Circulation of Material

Reserve books
Circulation to off-campus students (Royer)
Circulation to students and faculty (Kincheloe)
Circulation of I.L.L.'s for reserve use (Royer)
Overdue books (Kincheloe) and fines (Van Raden)

Personnel

Procurement of cataloger (Elliott)
Procurement of staff members (Hort)
Relation of department heads to Librarian or Assistant
Liorarian (Elliott)

Miscellaneous

Use and efficiency of card catalog (Hort)

Other suggestions welcomed in advance of meeting.

(Suggestions above made by librarians)

Thursday, June 11, 7:30 P.M. (H. M. Brimm, presiding)

"THEOLOGICAL LIBRARIANSHIP AS A MINISTRY"

by
Dr. Raymond P. Morris

It is difficult, if not impossible, for anyone to talk about "Librarianship as a Ministry" in any other terms than a confession. With your forbearance this is what I propose to do.

I feel honored on this occasion to address you. I am reminded of the account of a worthy Chinaman who was being honored by his fellows for conspicuous contribution to his community. To do the matter up right they arranged a procession with the honorable gentleman sitting in a sedan chair - a vehicle for traveling

used by dignitaries, consisting of a chair placed on two long poles and carried on the shoulders of attendants. Unfortunately in this case the seat of the chair became loose and fell out leaving the poor fellow in an extremely uncomfortable and awkward position. Following the celebration one of his friends asked him how he enjoyed the affair, to which he gave the reply, "Apart from the honor I'd just as soon have walked."

In our comments about "Librarianship as a Ministry" I should like to stress what I would call the human side of librarianship, our involvements with persons and people. The very nature of this assignment requires me, it seems, to talk about our jobs from my own point of view, largely from the way I see things. You will understand, I am sure, that I know that there are viewpoints other than my own which are equally valid or even better.

I have always felt that in some fundamental way my work as a librarian has been in a true sense a work in the ministry of the Church of Our Lord and Savior, Jesus Christ. I find that I am, in matters of profession, a somewhat amphibious creature and that in my vocation I have striven to combine the profession of librarian with the profession of minister. I feel this even though I have remained a layman and have never sought ordination. I think that there have been times when as a librarian within the library profession there have been distinct advantages for the Church that I have been a layman and not an ordained minister. I have been able to work within the American Library Association and to exert influences for the cause of religion which otherwise probably would have been denied to me had I been a "Reverend." I do not suggest that for others this pattern would be wise or even desirable. I would, however, at this time emphasize that in speaking of the librarian as a minister we should go beyond the stereotype of the minister which is held in popular conception. Librarianship can be, and for our type of institution, it ought to be, thought of as a ministry. This is so for all levels of our work. I feel that any one working in the library of a theological institution, other things being equal, will do better work and will be happier and more content in doing it if he feels a sense of commitment to the overall cause and purpose of the institution he serves. Theological librarianship is at its best a ministry.

What are the basic ingredients of the practical workings of our job? It might be helpful if we would see our jobs as others see them, and then compare this with what they actually are, which is quite another thing. By others I mean the administration, the faculty, the students and so on. For librarianship, like the ministry, suffers from a stereotype in the minds of the public. You are familiar with this picture of the librarian. It is a rather contradictory picture. There is the austere busybody behind the circulation desk, with the needless clutter of details and red-tape, a sort of glorified administrative secretary. We are the "hander-outers and checker-in'ers." There is, on the part of those who use the library, very little knowledge of a concrete kind of what goes on behind the scenes; there is very little knowledge of the complexities of our jobs, very little appreciation of such things as the need and reason for details, regulations and procedures. There is almost no knowledge that all librarians must try to do too much with too little, that we must be adept in "building bricks without straw." How many times have you had students ask you if you read all of the books you add to the library? How many times have you had faculty members or others act as if you never read any books? We are supposed to understand the school when altogether too frequently we are not permitted to share in the responsibility of the school, and people learn through assuming responsibility. We are expected to talk the language of the specialists, to have

a considerable flare for omniscience. The sheer impossibility of our tasks in terms of an intimate knowledge of the literature we must handle is unknown even to the most widely read scholar on our faculty. Faculty members, by and large, simply fail to grasp the ramifications and extent of the literature of the Christian traditions. Theirs is a specialized and a parochial while ours must be a catholic and universal grasp. It is hard for them to understand the magnitude of our task, if it is to be properly done, or even the difficulties of book selection from the range and mass of the literature of religion, much of which is old and much of which is uneven in importance. I doubt if there is another literature as difficult to assess as theology. It is no small task to do this, that is, to do this intelligently, and to bring it into organization and to offer effective service upon it is a job of great magnitude. It is small wonder that at times we fail to see the forest because of the trees.

Yet ours is a much appreciated profession. We are the good angels who can, with almost the stroke of magic, uncover the needed book, or identify the garbled quotation, or dig out the relevant material with dispatch and promptness. We earn in good faith the honorable mention found in prefaces of stout volumes for our contribution to these works of scholarship. We make good midwives.

The facts are, my friends, the profession of librarianship by its requirements for success insists upon contradictory factors of human aptitudes. A librarian is an unusual creature when he is properly put together. Librarianship requires the aptitudes of the administrator, the aptitudes of the scholar, and those aptitudes which lead one to understand human nature--which makes one attractive to people, which leads us to be helpful in human relationships. To the degree that one fails to combine these factors with some measure of balance, he risks failure as a librarian.

Let us trace these factors through a day's work. If I may be pardoned by a personal reference to my calendar for one day this past month. I had planned that this day would be relatively free for what I call routine library work--book selection, classification and cataloguing, reference, the care of correspondence and general administrative duties. This is really my job as the outsider sees it, this is what I am expected to do. On this day I tried to assist in the task of classification and the assignment of subject headings. As I recall we were dealing with some books of a rather specialized nature, those miserable things which librarians put aside because they are square pegs which do not fit the round holes of our neatly designed classification schedules--you know, books that don't fit anywhere. I gave some dictation, some of which was much overdue. "I am sorry to be so late in answering your letter," is one of my favorite cliches. But then my projected day broke down in mid-passage. I changed my schedule to see three students who were in arrear in their work and with the approaching end of the school year were now becoming panicky. I discovered, in talking to one, that his trouble seemed to lie in the fact that he was a slow reader, so that I arranged for him to have the diagnostic and remedial reading tests. I discussed a possible dissertation topic with another and ended our session by making a few bibliographical suggestions to get him on his way. I tried to reflect on plans how to stretch the budget to get through the year. I had, that day, a long session with another student contemplating psychiatric care. This person was insecure, he was afraid, and he needed the assurance and counsel of friendship and human interest. And so on.

Now one does not go through that kind of a day without spending himself. You don't do these things without giving of yourself. I went home tired and nervously exhausted. I spent an hour or so with my family. One should not have a family if

he does not intend to honor their claims and if he does not value their claims. Then I settled down for a couple or three hours of solid reading, constructive study--something which I have found I must do if I am to pursue successfully the job which is mine. To fail in this is to court disaster. As Mark Twain once quipped: "The man who does not read good books has no advantage over the man who can't read them." This is the Achilles heel in what is sometimes otherwise a commendable library career.

I won't say that this was a typical day. One of the characteristics of our jobs is that no day is typical. Our days are unpredictable. But I would say that this day was in no sense unusual. I am sure that there are few persons at the Divinity School who appreciate the complexities of my work, the contradictory demands, the range of the responsibilities and the quick shifts in the nature of the demands which are placed upon one, all the way from the demands of scholarship and research to administration and personnel counselling.

Your day will not be my day. What we do varies from institution to institution, from job to job, and from person to person. You will do your job in an equally important way, and perhaps in a more effective way. Though the details of our tasks will vary, our days have this in common--they are crowded, they are unpredictable, they are varied and they are demanding. It takes flexibility, knowledge, insight and physical and nervous stamina to be a librarian. We don't sit around in our offices, in the atmosphere of quiet and order, unmolested, pursuing the contemplative life. If we are doing our jobs, we are engaged deeply and in a truly fundamental way in the life and process of the school, in the complexities, the tensions, the drive of a community which is at work and which is throbbing with vitality. Always we work under a sense of pressure. Each of us, if he is truly effective, will participate in this in his own way and in his own time.

The important aspect of all of this which we are stressing is the human side of our task, the problem of human relations. As this is largely a confession, so let it be an honest one and let me say that the greatest mistakes which I have made as librarian have been mistakes in human relations. I have never been a better librarian because I didn't understand people. I should like to press upon you that the thing which gives importance to our jobs is that they involve people and human destiny.

It may be said that much of this which we have been describing is really personnel work and secondary administration and not the work of a librarian. After all, the librarian may better restrict his activities to that which is more central to his task, such as book selection, book purchase, classification and cataloging, reference and circulation. But is this the whole truth? It is true in that we must do these things and that we must do them well. These duties are our peculiar responsibility. But to say that a librarian's influence and responsibility is to stop at this point is to ignore the very process of education itself.

It is important for us to remember that in the process of education the whole person goes to school. May I make reference at this point to a statement found in Moberley's CRISIS IN THE UNIVERSITY, where he says:

To live in college and so to be thrown together with those who have come from different regions and different types of home, with different temperaments and interests and subject of study, is a continuous exercise in mutual understanding and adjustment. Meeting one another in Hall, in Chapel, in

Common or Combination Room, on the river or playing fields, and most of all in their own rooms, they acquire insensibly some appreciation of the point of view other than their own and some power of living and dealing with people. The outside world has dimly sensed this. (P. 34)

Perhaps this concept of education as a social dynamic process involving the whole individual has nowhere been put more eloquently than by John Henry Newman in his *IDEA OF A UNIVERSITY*, where he insists that the fundamental principle of the university as a community of teachers and learners should be conceived of in terms of a family. "A university is," says Newman, "an Alma Mater knowing her children one by one, not a foundry, or a mint, or a treadmill." (P. 145) If one were driven to a choice, as happily he is not, between the formal instruction in the classroom and this wider and informal aspect of education as it is carried on outside of the classroom, Newman would take the latter as the more important. Education is carried forward in the context of community life. No teacher can teach with his greatest effectiveness until he knows his student and no students will learn as readily as when he knows his Master. Our work in the library is no different. An effective library is not an institution within an institution. An effective library is a very central, a very vital, and a very important part of a community in which it participates in a major and intimate way.

Most of us, I am sure, are aware that Adolf von Harnack was a fellow librarian, at least by a vocation. It was Harnack who transformed the Royal Library from what Mommsen once called, "one of the worst libraries of Europe," to the status of one of the great libraries of the Continent and the World. There can be no doubt about Harnack's competence as a scholar. I should like to remind you that it was Harnack the scholar who, as librarian, introduced novelty and innovation into the then accepted German library procedures. For one thing, Harnack insisted upon the circulation of books outside of the library when that procedure was questioned by German libraries. Repeatedly, we find him stressing his conviction that libraries are "neither museums nor cabinets of curiosities; that their function was not so much to conserve books as to put them to use, and that the best adornment of a library was a book worn in service." This is the way he put it on one occasion: "When the German scholar is praised for his particular diligence it seems to me not unlikely that the possibility of taking library books home and studying them by lamp light has a large share in it." This is the same Harnack who at another place insisted: "Our task must be to save for our Fatherland as many precious old books and particularly old German manuscripts as possible." The man who insisted that "manuscripts are the heart of the scholarly library," was also the scholar who understood the reader as a person. Likewise, the stature of Harnack as librarian is enhanced in our eyes when we know that he insisted that the professional librarian be freed from purely routine duties; that in Harnack's busy life of research and scholarship he found time to interest sub-professional assistants in the larger aspects of their work by personally conducting a course in the principles of scholarship in the hope of widening their appreciation. "He even found the way into the hearts of the working man," says an admirer, at the time when the book collection was moved from the old to the new library building. (cf Hirsch, Felix E., "The Scholar as Librarian; to the memory of Adolf von Harnack." Library Quarterly, IX, no. 3, July, 1939)

My friends, it can be done. We cannot be excused from a primary interest in personality under the false assumption that our interest and responsibility is primarily in the world of books and scholarship, in the eternities of erudition and not in the temporalities of human behavior.

J. Donald Adams, writing in his column "Speaking of Books" in the New York Times Book Review section, quotes Mark Van Doren as saying: "the important thing about a poem is the reader." Adams is speaking of the needs of contemporary American literature. He goes on to say: "the great sin of the New Critics...has been that they have forgotten or ignored the nature of the relationship between writer and reader. ...Too many ... write for one another or for the critics who misled them." (April 19, 1953, p.2.) The great sin of our profession can be that we forget the relationship between the book and the reader. We can forget the process of education, the process of growth, the process of creative endeavor. We can forget the living and vital stuff which makes library work important. We can too easily judge ourselves in terms of external standards, procedures, techniques, equipment, budgets, size and wealth of holdings, our reputation with bookmen, or by criteria which are secondary and not primary to our tasks as educators. In doing so we may miss the very thing which tells us the most about the success of our work, the reader, his growth and creative activity. And for me, this is where work becomes fun.

All of this is to say, as I see it, that our jobs are carried on in the context of life, in the context of living things, primarily with persons, not inanimate objects. We are dealing with people in a very vital way. We are dealing with growth in understanding, with the shaping of points of view, with developing and living philosophies, with the stuff which shall shape the promptings of conscience and ethical and moral perception. We are dealing with situations which will fortify the will, which will shape character, and which will ultimately participate in the destiny of men. It does not take a gifted imagination to gauge the scope and importance of our work. You remember George Santayana's formula which he gave in the third volume of his autobiography, PERSONS AND PLACES, the volume entitled MY HOST THE WORLD. It is here that he speaks of the two ingredients essential to rational living. One is, that we must know ourselves, which is really the Socratic key to Wisdom. The other, we must have "sufficient knowledge of the world to perceive what alternatives are open" to us and which of them are favorable to our true interests. "The fear of the Lord is the beginning of wisdom," is a more normal expression in Christian tradition. This is our task and it is here that we find our ministry.

You and I are dealing with people and if we are to serve effectively we must learn to deal with them in such a manner as to gain their confidence in us. I am in some way responsible for every student who does not achieve his fullest abilities or measure up to his greatest stature in the Divinity School. I am responsible in some way for every student who fails in the Divinity School, and I am responsible in some way for every member of my staff who fails to make good on his job. The place to begin is with our own interest in people, with persons as primary in our sense of values. To do this there must be integrity. You remember the dialogue in T.S. Eliot's THE COCKTAIL PARTY where Edward says to his wife Lavinia:

One of the most infuriating things about you
Has always been your perfect assurance
that you understood me better than I understood myself.

And Lavinia replies:

And the most infuriating thing about you
Has always been your placid assumption
That I wasn't worth the trouble of understanding.
(Act I, p.96)

Let us be sure that our inner spirits will find us out. We cannot indefinitely appear to be bigger or other than we are. We cannot conceal our failures to influence people by being busybodies hiding behind a facade of books.

We must not underestimate those factors which reveal our very spirits and our true natures to other people. I say we must not do this. Let me add, we cannot conceal what we are from others. The work we do will be no bigger than the persons we are.

If one were called upon to assess the effectiveness of a library program; if one were called in to survey and appraise a situation involving a library on a campus, he could learn much, and a decisive much, perhaps, if he never went into the library concerned or if he never once talked to the librarian and his staff. He could do this simply by coming to an institution and talking to those for whom the library is intended, to gather the gossip and 'scuttlebutt' of the community, to sense the impact that the library is making on the institution, and to learn the general reputation enjoyed by the library. This would be enough to provide a fairly accurate clue to the success and efficiency of the library program. Even silence can be damning. One would not, of course, be so stupid and unfair as to stop with this. He would want to examine the book stock, its organization, the financial structure of the library, the traditions and expectations of the institution, and he would want to talk long and at length with the librarian and his staff. Even then, perhaps, he would not know enough. But we should not minimize our reputations in a community in terms of public relations and our impact upon persons and institutions.

When I suggest that librarianship is largely a matter of dealing with persons, I do not mean to imply that one can be a good librarian by just being a good person. Success of librarianship involves more than diligence, or being a good friend, or being an interesting person. People come to us as librarians expecting to find a set of skills. They come for help of a very special kind. They expect us to know our business. It is true that they are less likely to come, or to come back again, if we have a forbidding personality, or a dead pan countenance, or if we are all aflutter, or if we are simply stuffed shirts. As librarians we need to be endowed with charismatic grace. The personal encounter of librarian and reader should be pleasant, inviting, and helpful. This involves more than sentimentality and a pleasant disposition. There is no substitute for the command of information and the mastery of skills which enables one to turn to the job to be done and to do it with precision and dispatch. Scholarship and a knowledge of scholarly ways, a sound knowledge of books, special knowledge of special tools, bibliography, methodology, imagination and judgment are the tools of our trade. We need to know what we are doing, what our institution is doing, what is the end of it all. There is no one present whose job does not demand more of him than his abilities command. We must take these requirements seriously. We must learn and we must grow. To be thought of as nice persons is not enough. We must be helpful persons in very demanding situations. There are too many who feel that by simply holding a job they grow in grace and wisdom. The only thing that is surely happening to them is that they are growing older. One grows only through the process of growth which always entails hard work.

A librarian who drops the cares of his job at five o'clock in the afternoon is not going to get far as a librarian. We cannot expect to work in an institution where faculty members burn the midnight oil and we have our social evenings free and expect in the long run to command the respect of our community. Students are

sensitive to these differences on the campus. We do not rid ourselves of devils of ignorance through "prayer and fasting" or just sitting. We rid ourselves of the shackles of ignorance through sweat and tears. May I add that I as librarian have never found that I was too well informed about books or that I knew too much to do my job as it should be done. We are never wise in our own conceits. We must remember that limitations in such matters place serious limitations on the effectiveness of our work. For it is inevitable that we, as librarians, project our personalities and abilities into the library itself. We set the atmosphere in which others must do their work.

As this is a confession, I can now ask myself if I have ever been sorry that I am a librarian. I am sure of the answer: "No, not for one moment." I am in the job that I want to be in. I cast no envious eyes at greener pastures. I do not want to teach, I do not want to preach, I do not want to crack rock in a quarry. I just want to be left where I am and I hope that I have the gumption to make the most of what can be done. It is all very challenging and worthwhile. Only there is too much to do. In good Yale tradition, I can say: "I regret that I have but one life to give to my country."

Now not to let you down too much, I invite you to look at the task we have to do. Where else could you go to have a better opportunity to work with, and perchance to influence, young life than the place where you are now? Consider then the kind of people you and I are asked to deal with. Not only is it young life with its enthusiasm and vigor, but, being young, it is interesting life in that it is always unconventional and always new. Youth has all of the promise of life set before it. Furthermore, the young people which we have in our institutions have found what they want to do and are focused on a commanding purpose. Sometimes they may irritate us by becoming professionalized and "set" too soon. But, by and large, they know what they want to do. They feel a relevance in the work they have to do. You and I in our work have as the beginning and end of our daily task the perennial mystery of talented young people eager to serve the Kingdom.

What profession touches life at a more impressionable time? What profession more richly combines as its resources the gifts of personal encounter and personal achievement with the treasures of the ages? Where can you go to find such a combination that will include aesthetics, the process of learning, the restless search for truth, the adventure of discovery, the joy of new insight, and the anticipation of creative achievement? Not only do we work with the intangible things of the spirit, but there is the tangible tool itself--the book and the collection which frames our efforts with a monument rich because it has been built by many hands from many countries over many ages. I never walk up and down the stacks of our collection at Yale without in some measure receiving an almost mystical experience. For these are not just dirty old tomes which have outlived their times. Here are Plato, Aristotle, Augustine, Aquinas, Luther, Calvin, Wesley, Kierkegaard, Barth, and others, a veritable apostolic succession of Western culture. Here indeed is there a visible communion of saints. Here speak Amos, Isaiah, and Jeremiah. Here is Job. If we listen we can hear the intonation of the Psalmists and the noble preaching of Paul. Here is the tenderness of Francis of Assisi; the "dark night" of John of the Cross; Bunyan with his Pilgrim, and Brother Lawrence serving God by wiping the pots and pans in the kitchen. Here is the horror of the Inquisition, the courage of the crusader, Damien and his lepers. What vitality and what power! Here in the Holy Scripture are found the words of the Master preserved with pristine eloquence by the unfailing page of the printed book. And there they stand, these books, with patience and modesty, waiting for the curious mind and the pilgrim soul--

an unmeasured potential of human experience and wisdom, waiting to be introduced by us, their guardians and custodians, to these our times. What an opportunity for one if he is able! What nobler monument could we desire? Truly, as Elihu Root once remarked:

The statesman, the scientist, the man of affairs, all pass away and are forgotten. But to have builded oneself into the structure of an undying institution, to have aided in the development of a priceless possession of civilization, is to have lived not in vain, but in perpetuity.

Nor is this an idle flight of fancy and rhetoric concocted for this occasion. We are not drunken by the wine of our profession. We have no reason to discount the importance of our task. Rather, you and I run the danger of underestimating the importance of our tasks. We are not called forth to do something which is on the periphery of human interest or human need. We are dealing with the very heart of human experience, with the stuff that lies at the center of Western civilization and Western culture. You remember Lord Acton's dictum: "Religion is the key to history." Again and more recently Professor Tillich has reminded us that "religion is the substance of culture and culture the form of religion." (THE PROTESTANT ERA, p. 57) This then, is our task, our work, our opportunity, and our ministry. This is why our work is so everlastingly important. In the noise and confusion of a troubled time, we work with the wisdom of the ages and we are moved by the conviction that "what is highest in spirit is always deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives, but enduringly in the universe itself." (Montague, BELIEF UNBOUND, p.6) That this most high glory is within the reach of the most lowly is the substance of our ministry as librarians in the Kingdom of Jesus Christ.

Thursday, June 11 cont.

REPORT OF COMMITTEE ON PERIODICAL INDEXING

by

J. Stillson Judah, Chairman

The discussion of the processing of this manuscript and suggestion that the Executive Committee give the final method for compiling it.

REPORT ON THE A.T.L.A. INDEX TO THEOLOGICAL PERIODICAL LITERATURE

The index to theological periodical literature, which has been one of the cooperative projects for the last two years, is now nearing its completion. As reported last year it was to have been a subject and author index of thirty-one titles covering a three year period from 1949-51. Since only about two-thirds of the material had been indexed and sent into the Chairman by last summer, no edition at that time was printed. Later it was agreed by the members of the indexing committee that a fourth year of indexing should be added for all titles, enabling us to have a more up-to-date work covering the years from 1949 through the last number received in December 1952.

Editorial work was again slowed down because of the difficulties that many librarians experienced in meeting a January 31st deadline for the completion of their indexing, but it is still doubtful whether the work could have been finished

by this time in any case. At present all materials have been received, both for the index to the periodical articles and also for the index to book reviews which will be printed together with the former; and a complete draft of both indexes has been typed. However, since great difficulties have been experienced by the Chairman in getting uniformity in the index from the standpoint of subject headings, punctuation and capitalization, a revised copy must be made. Although a style sheet and a couple of later supplements were sent to all indexers, the many versions of form and style in particulars not covered are probably as many as the indexers, which points to the need of a committee to work on a more detailed manual of style for future editions.

Since we now have two copies of the first draft, it is the proposal of the Chairman that these copies be given to two librarians for criticism and suggestions: one to check general punctuation and capitalization, and the other to check the adequacy of the subject headings and the cross references. As soon as this is done a final, corrected draft should be prepared and the printing done before the end of the summer.

The final draft will include about ten thousand entries which will be contained in about two hundred and thirty-five pages with each page being divided into two columns of seventy-one lines each.

Although we have not decided finally upon a printer, the Howell-North Printing Company in Berkeley has indicated that it could produce five hundred copies of the work by a photo-lithographic process including a simple binding for about \$3.00 a page, which will amount to only about \$705.00 for five hundred copies. This would mean, however, that the present legal sized pages would be processed four at a time and reduced to a five and a half by seven and a half trim-sized page. The type would then be about the same as the one used by the Wilson Company for its indexes.

Another firm in Berkeley, however, would like to bid on the work when it is ready in final form. It claims that as good a reproduction can be done by a slightly different new photo-lithographic process, giving us a larger sized volume, if desired, and probably at a lower cost. Before final choice is made, Edwards Brothers and other firms as well should be given a chance to bid on the work, so that we are certain that we are getting the most desirable work at the least cost.

Since there are still problems involved in the index which are rather numerous, the above report and recommendations are predicated upon the final approval of the Committee as a whole, after it has met and discussed these matters. With this approval, however, we should be able to have copies printed and ready for sale by the end of the summer.

Stillson Judah, Chairman,
Periodical Indexing Committee

Friday, June 12, 8:45 A.M. (Decherd Turner, Jr., presiding)

DEVOTIONS

Dr. Theodore L. Trost
Rochester Divinity School

"WHAT THE SEMINARY ADMINISTRATION EXPECTS OF ITS LIBRARY"
 by
 President Walter N. Roberts, Beanebrake Theological Seminary

You have shown me a distinct honor by inviting me to have a part on this program. There are those here, on the program and off the program, who know so much more about theological seminary library work that I appear out of place in such an august group. I am not a librarian or a specialist in library work. For that reason I will refrain from trying to give council on technical aspects of library work.

Perhaps the only justification for me to appear on this program grows out of three facts of my experience: (1) I have just completed fifteen years of service as president of a theological seminary in which I have had four major concerns: to build up a very competent and consecrated faculty; to raise enough money as to put the institution entirely out of debt and give it a sense of financial stability; to lift the whole level of the academic program of the seminary so as to enable it to do a first class job on the B. D. level of work; and last, but not least, to build a strong theological library, housed in a very adequate building, managed by a competent and consecrated library staff, and endowed with a progressive program of library service and growth. I am sincere when I tell you that this fourth concern has been a major concern and one to which I have given more time and effort than to any other. (2) The second fact is that I have been privileged to serve as chairman of a committee of choice persons who have been responsible for writing the newly-adopted standards for theological seminary libraries. It was an educational experience to work with these persons on this committee who knew so much more about library work than I shall ever know. I have been thankful for such an enriching experience. (3) The third fact is that I have the honor of being on the Executive Committee of the A. T. L. A. as the representative of the Executive Committee and the Commission on Accrediting of the American Association of Theological Schools. These three reasons may justify my presence.

I am not trying to make this address a research paper on the subject as announced. Rather, it is my purpose to set forth some common-sense practical ideas growing out of the experiences and observations I have made in fellowship with many unusually fine people with whom I have had the privilege of working in the library field.

You will understand that I speak from the point of view of a seminary administrator who has been and is very much concerned about the library of the theological seminary. It is my judgment that the theological seminaries in the American Association of Theological Schools have made more improvement in the library area in the last twenty years than in any other phase of their work. That is a compliment to the seminaries and to the Librarians and Library Staffs of the respective schools. I hope it may not seem like turning a compliment into a "sting" when I say also it is my judgment that twenty years ago the library area represented the weakest phase of theological training in many of our seminaries. This sounds almost like the Britisher, unaccustomed to the American language, who told his American sweetheart "you are so beautiful and so homely."

Before we come to specific suggestions I would like to say something about some fundamental principles of administration. The late Albert W. Beaven (Albert W. Beaven, Putting the Church on a Full-Time Basis, p. 119) gave the basic principles of administration as follows:

First, outlining of the definite task to be accomplished; second, selecting and trying out of an individual for leadership in this

task; third, the selection with this individual of an adequate group that can accomplish the work; fourth, the placing of responsibility squarely upon their shoulders; fifth, inspiring the group with a determination for achievement; sixth, holding the leader and group responsible; and, seventh, recognition and reward when good work is done.

Whether we like it or not, most of us are administrators. The President of the school, the Dean of the school, and to some extent certain professors are administrators. The Librarian is an administrator. Very likely, others on the library staff are administrators. One who has others working under his direction is an administrator. He will be wise if he observes these basic principles.

In the main body of this paper I want to suggest seven things which the seminary administration expects of its library. In conclusion, I want to suggest some ways in which these expectations may be met.

1. The administration expects the library to be an effective functioning unit in the educational program of the seminary. The emphasis here is on functioning unit. The library is not a "fifth" wheel, and therefore, a subsidiary or an unnecessary part of the school. Following the same figure, it is a "fourth" wheel, which is to say that it is so essential that this machine will not run at all on only three wheels. In the past there has been too much of a tendency to think of the library as an important added asset but not something of central importance. It is no longer adequate to think of a good seminary as a school with a good faculty, a building and some books. A library, with a good collection of live books, and persons whose business it is to bring books and people together into a happy relationship of learning, is absolutely essential to and of central importance in a theological school.

2. The administration expects the library to be a department of the curriculum, serving the whole school.

I use the term "department" in somewhat the same sense as we speak of the "biblical department" or the "church history department." The library is an integral part of the curriculum, just as the biblical department is an integral part of the curriculum. The biblical department serves the whole curriculum. Without it you could not have a seminary, or certainly a very adequate seminary. Furthermore this biblical department gives content to all the rest of the curriculum. Just so, the library is an essential department of the curriculum serving every department of that curriculum. To change the figure, let us think of the library as the department feeding all the other departments of the curriculum.

The library is a team-mate of the class room. Team-work between the library staff and the professor in the classroom is essential. Let me illustrate both in a negative and in a positive way. A certain teacher of Latin had 25 pupils in her class. She assigned a book to be read. This same book was to be read by all her pupils. There were only three copies of that book in the high school library and only one in the nearby branch library of the city. She did not confer with the city libraries. Suddenly a swarm of high school pupils flocked into the branch library demanding the book. The librarian was furious. She had a right to be.

Again, a professor is giving a course in Christian education. He plans to refer to a large number of pamphlets in that field. But first he goes to the librarian and finds out what the library has. Then he finds that important

additional books and pamphlets are needed in the library. They are ordered. Hence, when he comes to that part of his course the library has an amazingly significant exhibit of books and pamphlets, ready to be used by the students. That is team work both on the part of the professor and the librarian.

The administration expects the library thus to be a department of the curriculum serving the whole curriculum.

3. The administration expects the library to be the study-center of the school.

If this idea of making the library the study center of the school really gets across in the life and work of the seminaries of the Association it will revolutionize many seminaries. Something happens to students and professors who live among books. They are not only delivered from many distracting noises, delivered from many an unnecessary and fruitless "bull session" lasting into the "wee" hours of the morning, but they are blessed by the hallowed atmosphere of scholarly books all about them. This is especially true where the "open stack" policy is followed. The student who can go to a shelf or series of shelves where he sees before him a hundred books on a particular theme and learns how to find in a short time the books that will contribute most to his deeper insights, is having an educational experience of major importance. He is developing in judgment relating to books and their use.

The student needs time to read, to meditate, to think and to grow. He needs to do this in the quiet and undisturbed atmosphere of the library.

4. The administration expects the library to be a growing resource of information.

The emphasis here is on growth. The growth is a directed growth. This means that constant care will need to be exercised in the selection of books and magazines. The library committee needs to guard against the development of great "gaps" between departments or within certain departments. Some professors will be quite aggressive in ordering books. Others may be quite negligent. Reference works that do not fall within a particular department may be over-looked. This is what we mean by avoiding "gaps."

It is just as important to keep culling out worthless or insignificant material as it is to be on ones guard regarding the selection of new books and magazines.

No library is going to show a steady growth unless there is large financial provision for the same. The newly adopted Library Standards of the AATS has a very important clause regarding finances as follows:

An accredited school without library notations is expected to spend not less than \$10,000 per year for its total library budget, not including equipment and janitorial maintenance; or \$35.00 per student, which ever is larger. It is also expected that \$2,500 of this amount in the budget will be spent annually for books and periodicals exclusive of binding and repair.

I want to quote and to express my appreciation for the statement given by the president of this Association in his able paper presented on June 12, 1951 (Cf. Raymond D. Morris, Standards for Accreditation For the Theological Library,

Summary of Proceedings, Fifth Annual Conference, American Theological Library Association, June 12 - 13, 1951, p. 7). I quote as follows:

Our conviction is that the fundamental factor in establishing and maintaining library service is the budget. It is money which buys books and periodicals and binds them. It takes labor and skill to organize and to render them available. Labor and skill cost money. It is money which, to a large degree, determines the general level of the personnel a library can attract and retain. Money builds buildings, buys equipment, corrects lighting defects, etc. No amount of ingenuity, consecration or ability on the part of the librarian and his staff will be sufficient for the task unless funds are available to do the job. As a matter of fact, the efficacy of a fine building, or a splendid collection of books, or the efforts of a competent and devoted staff can be wrecked or nullified if a library's budget is inadequate.

The librarian, the library committee and members of the faculty will need to be everlastingly on the lookout for additions to the library resources of information. This is the only way that great libraries are built. It might be wise for us to remember how some very important libraries have been enriched. Dr. William Walker Rockwell (Cf. William Walker Rockwell, "Theological Libraries in the United States," Religion in Life, A Christian Quarterly, Autumn Number 1944, pp. 545-555.) has an article immensely worth reading. It is still not too late to purchase great theological libraries from the estates of scholarly professors who were specialists in their respective fields.

A library with an adequate budget and a few alert people can grow into a great theological library. This the administration has a right to expect. There needs to be a steady and persistent search for the best books in the various fields. This is a life-long task.

5. The administration expects the library to be a stimulus of industrious and devout scholarship.

The appearance of the library, its lighting, the accessibility of its books, and the books and other resources, all make their contribution and furnish the stimulus.

These resources must be properly catalogued with ample cross references. Students and professors doing important pieces of research can be of real help to a library staff and especially to the Cataloguer by making suggestions along these lines.

I like the statement given by Harvey Branscomb and quoted by Dr. Morris where he warns the library staff from becoming occupied with the "administration and care of books rather than the stimulation of student minds." (Cf. op. cit., p.6).

The library should be expected, within certain limits, to purchase books to be used by professors in independent fields of research. It is a wise school that does everything in its power to "help people grow" whether they be administrators, library personnel, professors, students, or alumni and other outside patrons. That is a good school where everything about it and all persons connected with it are growing.

6. The administration expects the library to be a teaching unit of the school.

By this we don't mean simply that the library is a team mate of the class room. It is that but more than that. It is a class room itself. It has the job of teaching students to use the library as a study center, to know how to find books and how to use them. It has a job of teaching students to use the card catalogue in an effective way. It must help him to go to a shelf of books and in a short time evaluate those books and see their relative worth in relation to his task at hand. It has the job of creating a "hunger" for books, so that he will purchase books and build up his own library, making it a live and well selected library of books and reference works. The class room work and the library work are two phases of one process, and this entire process must be significant, leading to growth in understanding and Christian personality.

The library has the responsibility, along with the class room to help teach a student to become a scholar and to respect scholarship. A scholar is a person, who after the external pressures of assignments are gone, will have enough of "inner drive" to work and study of his own accord. The library can help the student, while he is still in school, to learn to "go the second mile" in his research, beyond what his assignment may be and seek out new information and gain new insights.

Lyle points up (Cf. Guy R. Lyle, The Administration of the College Library, p. 194) a special emphasis in college libraries in the direction of making the library an indirect and a direct instrument in teaching. I quote:

Everywhere in our colleges are unmistakable signs of activity pointing to the fact that librarians are becoming increasingly aware of their teaching function. There is also a growing inclination on the part of college administrators and faculties to look upon the library in connection with the entire curriculum as definitely instructional.

If this is true of the college library how much more is it true of the seminary library where the whole program of study is geared to the graduate and professional level.

In this same connection Lyle (op.cit., pp. 194-5) quotes from Dr. Louis R. Wilson a statement setting forth the conditions under which the library becomes an essential part of the teaching program.

Books are considered as means of extending experience and as aids to thinking rather than solely as sources of information. The library is thought of as a functional unit of the school or of society rather than as a place or as a collection of books. Library materials are conceived of as materials of instruction and not merely as books or periodicals, and they include many new aids to learning such as pamphlets, maps, globes, pictures, slides, films, and sound recordings. The function of the librarian has likewise been differently conceived. The librarian, who formerly was frequently thought of as a technician or administrator concerned primarily with library housekeeping, is more frequently considered a member of the staff responsive to the interests of the administrator, teacher, pupil, or other colleague or patron, and qualified to participate fully in the planning and accomplishment of the educational purposes of the school and of the community.

7. The administration expects the library leadership in a theological seminary to be alert to what is happening in the library field, and to some limited extent, in the entire field of theology.

Some time ago I was talking to the dean of a theological seminary about a man who wanted to specialize in homiletics. The dean made a very wise remark. Said he, "I am opposed to a man specializing only in homiletics and teaching only homiletics. If he does he will 'run shallow.' He must include in his specialization and in his teaching certain content courses. Only then can he maintain depth."

A librarian should study his job, of course. He should know what others are doing. But he should never stop with a mere study of methods. If he does, he will run shallow.

I would like to insert here my own conception. The President, the Dean and the Librarian of the school occupy the key positions regarding the school curriculum. For that reason it is exceedingly important that the librarian have such training as to enable him to stand shoulder to shoulder with any member of the faculty.

He is the librarian of a theological school. It is his business to carry the library program into the very heart of the school. He deals with books on subjects of vital concern in human life and human civilization. He deals with people. While he may not be a specialist in some branch of theology, for in some sense he must be a "jack of all trades", yet he needs to be awake to current theological trends. We could name some distinguished librarians who are theological scholars in their own fields of theology. These are the exception, perhaps, yet they are a very wholesome "variation in the species."

One may well ask "who is sufficient for these things?" The answer is, "perhaps, none of us, that is the reason we all need to be growing persons."

Summary and Conclusion:

We now come to the summary and conclusion. I have mentioned seven things that the seminary administration expects of the library:

It expects the library to be

1. An efficient functioning unit in the educational program of the seminary.
2. A department of the curriculum serving the whole school.
3. The study center of the school.
4. A growing resource of information.
5. A stimulus of industrious and devout scholarship.
6. A teaching unit of the school.
7. Alert to what is happening in the library field, and to some extent, in the entire field of theology.

Certainly it is self-evident that these expectations cannot be fulfilled by the Librarian or by the Library staff alone. This is a task and program requiring team work and whole-hearted cooperation on the part of the Board of Trustees, the President, the Dean, the faculty, the library staff and the student body. No library is going to even approximate these expectations without the enthusiastic cooperation of all the parties concerned. I have mentioned six groups in this circle of the concerned. Others could be mentioned, but of the six the major responsibility rests upon the President and the Librarian. Without both of them, these expectations cannot be fulfilled.

Friday, June 12, 11:00 A.M.

Excursion to Chicago by Bus - Tour Swift and Company with a complimentary lunch. Dr. Samuel Kincheloe gave us a talk on the surrounding areas of the meat packing company.

Friday, June 12, 2:45 P.M.

Visit through Midwest Interlibrary center.

Friday, June 12, 7:30 P.M. (Dr. Raymond P. Morris, presiding)

"THE LITERATURE OF BIBLICAL THEOLOGY

by

Dr. Connolly C. Gamble

Union Theological Seminary, Richmond, Va.

A critical appraisal of the literature of a discipline scarcely twenty years old -- at least in its modern form -- may appear to be premature. For two reasons, however, such an attempt may be profitable. The first is the voluminous literature in the field of biblical theology since 1930. Such a flood of writings demands some analysis, no matter how preliminary or incomplete. A second reason for undertaking a study of the literature of this field is the rather widespread misunderstanding of biblical theology as the term is used today. An appraisal of the current literature may increase understanding and appreciation of this vigorous movement in present-day Christian thought.

The renaissance of biblical theology has affected scholarship in every Christian communion--Protestant, Anglican, Eastern Orthodox, and Roman Catholic. The subject is vigorously pursued on the Continent, in the Scandinavian countries, on the British Isles, and in America. Many distinctive contributions have appeared only in journals, where articles on biblical theology now are numbered by the hundreds. It is impossible, therefore, to comprehend so vast a field of literature in a brief survey. I shall try, in the interest of brevity, to name representative writers and schools of thought, recognizing that many original or particular emphases will be omitted in this swift review.

I propose to follow the following procedure. First we shall look at the history of biblical theology. Secondly, we shall observe certain characteristic emphases of the renascent biblical theology. Thirdly, we shall note some of the major works which have influenced biblical theology, or which reflect changing viewpoints within that field; and some of the influential journals dealing with that subject.

Three brief descriptions of biblical theology may be helpful at the outset. "Biblical theology is essentially an interpreted account of the biblical history, seen as the advancing work of God Himself" (F. V. Filson, "The Study of the New Testament," in A. S. Nash, ed., PROTESTANT THOUGHT IN THE TWENTIETH CENTURY, p. 67). It is "theology based on biblical study and gaining its insights and categories of thought from the Bible" (D. R. Vicary, "Literalism, Biblical Criticism, and Biblical Theology," Anglican Theological Review, 32:119, April, 1950). The task may be conceived thus: "To draw out the positive meanings of conceptions derived in the first place from the Old Testament, and made complete in the New; to show what is transitory in the earlier statement, and how it is made good in the Person of the Fulfiller: this is the task of Biblical Theology" (A. G. Hebert, THE THRONE OF DAVID, p. 72).

I. THE HISTORY OF BIBLICAL THEOLOGY TO 1935.

An extensive history of biblical theology has yet to be published. Good brief treatments of its development will be found in these sources: J. D. Smart, "The Death and Rebirth of Old Testament Theology," Journal of Religion, 23:1-11, Jan., 1943; 125-136, April, 1943. James Huilenburg, "Return to Old Testament Theology," in Randolph C. Miller and H. H. Squires, eds., CHRISTIANITY AND THE CONTEMPORARY SCENE, pp. 30-44. C. T. Craig, "Biblical Theology and the Rise of Historicism," Journal of Biblical Literature, 62:281-294, December, 1943. Amos Wilder, "New Testament Theology in Transition," in H. R. Willoughby, ed., THE STUDY OF THE BIBLE TODAY AND TOMORROW, pp. 419-436. More recent are PREFACE TO OLD TESTAMENT THEOLOGY, a condensation of his Yale doctoral dissertation by R. C. Dentan, the first part being historical; and Norman W. Porteous' excellent orientation in Old Testament theology in the Society for Old Testament Study's symposium, THE OLD TESTAMENT AND MODERN STUDY, ed. H. H. Rowley, pp. 310-345.

A. The Decline of Biblical Theology.

Five elements combined to bring about the decline of biblical theology in the early decades of the present century. 1) A new interest in detached study of Scripture, rigidly neutral, with no presuppositions or theological bias. The demand was for "scientific objectivity" without interpretation of historical phenomena. The watchword was "objective, factual history alone." As this viewpoint came to dominate biblical study, biblical theology went into an eclipse.

2) The new interpretation of history within an evolutionary framework. A very large proportion of biblical interpreters believed that the biblical movement could best be understood in a progressive development from lower, simpler, "primitive" concepts to higher, more complex, later ideas. With the imposition of this evolutionary pattern upon Scripture, a comprehensive theology derived from the Bible as a whole became impossible to achieve.

3) The new emphasis on the variety in Scripture, rather than its unity. The Bible was viewed as a fragmentary record of a growing religious life. This ever-changing experience involved an ever-changing theology. The student could speak, therefore, not of a biblical theology, but only of the theologies of the Bible. As James M. Powis Smith wrote: "The seeker after Old Testament theology is embarrassed by a superfluity of riches. He finds not one, but many theologies. He may, for example, speak of the theology of Amos, or of Isaiah, or of Ezekiel, or he may group certain personalities and formulate a theology of the eighth century B.C., or of the Exile. But he may not group them all into one Old Testament theology, for the differences, yea, contradictions, render such a step impossible." (J.M.P. Smith, "The Study of the Old Testament and the Religion of Israel," in G. B. Smith, ed., A GUIDE TO THE STUDY OF THE CHRISTIAN RELIGION, p. 149)

4) The new philosophy of religion. After Schleiermacher, the emphasis was placed on those elements which are common to all the great ethnic religions. Many scholars frowned upon efforts to draw from the Bible its distinctive contributions, in contradistinction to the common elements found in most religious movements.

5) The new interest in related studies, resulting in a secularized biblical study. For many men the primary interest became Egyptology, Assyriology, Arabic studies, archaeology, Greek, Syriac, or Aramaic. Emphasis was placed upon philology and history, rather than on theological or religious interests, which were so often controversial.

Thus biblical theology withered. That it actually died, however, is questionable. Undeniably it went into an eclipse early in this century, for every theological library catalog reveals the decline. "Biblical theology" disappeared as a title for nearly 25 years. Even at its darkest, however, the eclipse was not complete. Such men as Henry Wheeler Robinson (in *THE RELIGIOUS IDEAS OF THE OLD TESTAMENT--1913*) and Albert C. Knudson (in *THE RELIGIOUS TEACHING OF THE OLD TESTAMENT--1918*) helped to retain the theological significance of the Bible. Throughout this fallow period Adolf Schlatter in Germany produced his commentaries and his systematic treatises, drawing largely from biblical categories. Through their books James Moffatt, Ernest Findlay Scott, and Frank C. Porter were reminding the world of the theological meaning of the Scriptures.

It is nevertheless true that for several decades biblical theology lay largely dormant. Then, soon after World War I, its revival came.

B. The Revival of Biblical Theology, 1935--

Among the many and complex influences which led to the revival of biblical theology, three principal factors may be noted. The first was the changed climate resulting from the cultural crisis, which brought a renewed interest in theology and Christian thought with a corresponding decline in comparative study of religions. Historical relativities and probabilities in religion which had seemed sufficient in balmier days now appeared in their true light, and in the crisis of civilization the demand arose for a more positive faith. Harry Emerson Fosdick wrote "A Fundamentalist Sermon by a Modernist Preacher" in which he said: "We modernists have often gotten at our faith by a negative process. We do not believe this. We do not believe that. We have given up this incredible idea or that obsolete doctrine. So we pare down and dim out our faith by negative abstractions until we have left only the ghostly remainder of what was once a great religion. Then seeing how few our positive convictions are and how little they matter, we grow easy-going about everybody else's convictions, and end in a mush of general concession. Then a crisis falls upon the individual soul, upon the family, upon the world at large, where a religion that is going to amount to anything must have deep conviction in it. 'The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock'--- how much we need that!" (H. E. Fosdick, *THE POWER TO SEE IT THROUGH*, p. 199)

The rise of Karl Barth both anticipates and reflects this demand for a positive faith, as he called theology away from its preoccupation with psychologism and historical relativism to the revelation of the transcendent God who has spoken his Word to men. The optimistic acceptance of evolution was challenged as superficial and unwarranted. The progressive capitulation of theology to the categories and presuppositions of science was halted. The changed spiritual climate provided an environment in which biblical theology could once again be cultivated.

2) The changed historical method. Modern investigation into the philosophy of history and knowledge provided a more accurate understanding of the character and limitations of the task of the historian. Historians themselves began to recognize their inability to deal with all the elements of history in such terms as origins, causes, effects, and evolutions. W. F. Albright, for example, in *FROM THE STONE AGE TO CHRISTIANITY* challenged the adequacy of the genetic and evolutionary assumptions of the early twentieth century historians. He opposed the unilinear interpretation of the development of biblical religion, in which the facts were forced into oversimplified schemes of historical evolution. Albright sought to reach the inner compulsion underlying the drama of history.

Concomitantly, biblical scholarship began to react against the assumption that the truth can be attained by pure scientific "objectivity" in historical research. There was a growing feeling that the inner truth of history, beyond the external facts, is inaccessible to neutral observers, yielding its secrets only to sympathy and understanding participation. A new call was sounded to enter into the biblical perspective, discarding an impossible and undesirable "objectivity" in favor of a biblical viewpoint.

3) The growing mass of biblical data resulting from the critical study of earlier generations. An unprecedented accumulation of accurate historical information, amassed by archaeological research into the ancient cultures of the Near East and the Graeco-Roman world, became available to biblical scholars for their interpretation. A wealth of philological material was produced by linguists and lexicographers who were at work during the same period in which biblical theology was declining and in eclipse. Minute textual studies based on grammatico-historical principles were produced in great numbers. Criticism of source, form, and social environment presented new data.

One result of these studies, of great importance for biblical theology, was to discount the exaggerated emphasis on the Hellenistic background of the New Testament, associated with the work of Deissmann as an outcome of the discovery of the non-literary Egyptian papyri; and to restore a fresh appreciation of the significance of the Old Testament background. As early as 1931 Sir Edwyn Hoskyns and Noel Davcy (in *THE RIDDLE OF THE NEW TESTAMENT*) showed that the clue to the meaning of cardinal terms in the New Testament was to be found in the Septuagint rather than in the papyri. And in the same year T. W. Manson (in *THE TEACHING OF JESUS*, p. ix) found that the key to the New Testament is the Old Testament conception of the "saving remnant."

A second result affecting biblical theology was achieved by these critics, who established that there existed no earlier, simpler, non-Christological message which might be chosen in preference to the classical Christian message of Mark, the speeches of Acts, and other New Testament writings. Criticism made the issue clear: The Gospels present a Christocentric message--or no message.

The changing spiritual climate and the new approach to history brought the demand for a synthesizing approach to the Bible, following careful analysis. Biblical scholars now began to weigh the evidence from decades of work and to draw together interpretations of the theological significance of the biblical revelation. A theological importance, in contrast to a merely historical interest, was once again assigned to the Bible.

The revival of biblical theology may be dated with some precision. It occurred about the time when two influential studies appeared, one by Walther Eichrodt, the other by C. H. Dodd.

The most influential of modern Old Testament theologies is Walther Eichrodt's *THEOLOGIE DES ALTEN TESTAMENTS*, the nearest approach to a definitive treatment yet published. Eichrodt insists that, despite the changes which occurred in the history of Israelite religion, a self-contained unity of constant basic tendency and type is to be found in the Old Testament. The unifying idea is the covenant concept, which was rooted in the Book of the Covenant and the Israelite experience at Sinai. This covenant idea was tested in the Canaanite settlement. The eighth-century prophets of Israel recovered the covenant idea and reformed Hebraic religion.

Here for the first time critical and historical studies are made to contribute to an interpretation of the Old Testament, by using a pattern taken from the Scripture itself. The structure of the work is based on biblical categories rather than those of dogmatic theology. Eichrodt holds that the Old Testament can be interpreted only in relation to the New Testament: "Old Testament religion with all its undeniable uniqueness of character is understood in its essence only when considered in the light of the fulfillment which it received in Christ." (p.1) Thus the Old Testament is a permanent part of the Christian revelation, which in both Testaments reveals the irruption of God into the world to establish his Kingdom.

Undoubtedly Eichrodt holds too rigidly to the pattern he has adopted, and at times artificially forces his material into an outline. Yet his work on the whole is a remarkably successful attempt to present a sympathetic picture of Old Testament religion as a unity. This study, more than any other, served to establish the validity of Old Testament theology as a recognized discipline. After Eichrodt, the theology of the Old Testament was widely accepted as an essential element of biblical study.

C. H. Dodd in *THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS* gave biblical study a new emphasis and direction. As the outcome of a candid and competent examination of the New Testament records, Dodd concluded that the apostolic heralds were men who believed themselves entrusted with a clear and definite "kerygma"--an authorized and authoritative proclamation. The elements of this preaching are found in the oldest strata of tradition in the New Testament, hence, are not late importations into the records from a later, more fully developed Christian theology. Dodd begins with the apostolic preaching in the early chapters of the Acts. This kerygma he shows to be the essential framework of the Gospel by Mark, and the primary source of the other Synoptic Gospels. Within the New Testament there is an immense range of variety in the interpretation that is given to the kerygma, yet in all such interpretation the essential elements of the original kerygma are kept steadily in view. Indeed, says Dodd, "the farther we move from the primitive modes of expression, the more decisively is the central purport of it affirmed. With all the diversity of the New Testament writings, they form a unity in their proclamation of the one Gospel." (p. 177) Dodd shows that the kerygma starts with the proclamation that "This is that which was spoken by the prophets"; the age of fulfillment has dawned and Christ is its Lord. The kerygma then proceeds to recall the historical facts, leading up to the resurrection and exaltation of Christ and the promise of his coming in glory; and it ends with the call to repentance and the offer of forgiveness. (pp. 104f.)

For biblical theology Dodd's approach was especially significant. It marked the first time that a single biblical concept was related to all New Testament material in a unified development. New Testament theology was freed from its former domination by the purely historical method. In the same period that Eichrodt was demonstrating the unity of the Old Testament in relation to the covenant, Dodd was showing the unity of the main strands of the New Testament in relation to the kerygma. More important than the details of Dodd's analysis was the viewpoint from which he began his study.

II. CHARACTERISTICS OF BIBLICAL THEOLOGY.

During the last twenty years biblical theology has begun to show certain definite characteristics, which it may be helpful to consider at some length. Not

all of these elements are to be found in the work of every biblical theologian, but they are observable, in some degree, in many of the published writings on this subject.

A. Biblical theology builds upon sound historical and critical investigation of the Bible. This point can hardly be emphasized too strongly; for one oft-repeated criticism of biblical theology has been that its adherents bypass the arduous tasks of critical analysis before synthesizing material. With almost complete unanimity biblical theologians insist that historical study must precede theological interpretation. The biblical message was spoken to a concrete historical situation, thus it was always historically conditioned. The message was expressed through literary forms, therefore literary principles were invariably at work. The biblical theologian recognizes that historical and literary study are absolute prerequisites to his work of theological interpretation.

A representative group of biblical theologians from many parts of the world, meeting at Oxford in 1949, formulated some "Guiding Principles for the Interpretation of the Bible." They agreed that in the interpretation of a specific passage "one must start with an historical and critical examination of the passage. This includes: (1) the determination of the text; (2) the literary form of the passage; (3) the historical situation, the Sitz in Leben; (4) the meaning which the words had for the original author and hearer or reader; and (5) the understanding of the passage in the light of its total context and the background out of which it emerged." (Richardson and Schweitzer, eds., BIBLICAL AUTHORITY FOR TODAY, pp. 241f.)

This clear statement of the necessity for grammatico-historical study of the biblical text should effectively answer the charge that the revival of biblical theology marks a return to a precritical position. Quotations might be multiplied to show that biblical theologians are aware of the dangers in ignoring the results of intensive critical research, and to display their determination to build only on the basis of sound historical study.

B. Biblical theology insists that historical and critical study must advance to an adequately theological interpretation, which recognizes and sets forth the unity of the Bible. Building upon historical and literary analysis, the biblical theologian goes on to synthesize the resultant data in a unitary pattern derived from the Scripture itself. C. H. Dodd, for example, in his Cambridge inaugural lecture on "The Present Task of New Testament Studies" (1936) pleads for a study of the unity of the dominant themes in the New Testament and an effort to translate them into contemporary terms.

In their interpretation of the Bible biblical scholars are pointing out the unity of the Old Testament, of the New Testament, and of the whole Bible.

The unity of the Old Testament is observed in this way. The small units of the Old Testament acquired meaning through their use by collators and collectors. The Old Testament delineates Israel's covenant religion as founded by Moses. As a religion of divine election from the beginning, it stood in contrast to naturalism and the demonism of heathen cults. The Decalogue was a permanent part of this religion from the beginning. The prophets harked back to this covenant center as reformers, not as founders. They fought infidelity towards God who had chosen his people at Sinai in a covenant which is the dominating and binding element in all the Old Testament. Those elements in Israel's religion which were true and permanent were incipient from the beginning, though they became clearer and richer

in the course of Israel's history. Religious elements of older or even alien origin which could be related to her faith and made the vehicle of its expression were absorbed. Other elements of her ancient inheritance, as well as other alien elements, were eliminated or resisted because they were inconsistent with the genius of Israel's theology. (See W. Eichrodt, op. cit.; John Bright, "The Prophets were Protestants," Interpretation, 1:153-182, April, 1947; H. H. Rowley, "The Unity of the Old Testament," Bulletin of John Rylands Library, 29:326-358, February, 1946; and Rowley, "Trends in Old Testament Study," in THE OLD TESTAMENT AND MODERN STUDY, ed. Rowley, p. xv-xxd.)

The New Testament unity is also set forth. The New Testament arose from the apostolic preaching (kerygma), at the core of which is high Christology---Jesus of Nazareth died and rose; he is the Lord and Christ promised in the Old Testament. This proclamation is met in all levels of the New Testament (Hoskyns and Davey, op. cit.; Dodd, THE APOSTOLIC PREACHING; A. M. Hunter, THE MESSAGE OF THE NEW TESTAMENT). This original and creative apostolic preaching, witnessing to the one Lord, is the fundamental framework giving unity to the New Testament as a whole. This is far different from the old liberal view of the New Testament as a continuous growth in a smooth, evolutionary pattern.

The unity of the whole Bible is found in the continuity of the covenant relation between God and his people. The Old Testament is the charter of the New Covenant founded by Jesus Christ. The Old Testament is to be understood as Jesus read it---as witnessing to himself. The primitive church transmitted the Old Testament because it felt that in the church the Old Testament promises of renewal of the covenant were fulfilled. "The unity of the Old and New Testaments is not to be found in any naturalistic development, or in any static identity, but in the ongoing redemptive activity of God in the history of one people, reaching its fulfillment in Christ." (Guiding Principles, I, e) The two Testaments belong together because they are both expressions of the invasion of human life by the Kingdom of God. They result from the act of the one God who in Gospel and in Law is building up his Kingdom." (N. W. Porteous in THE OLD TESTAMENT AND MODERN STUDY, p. 327) This British symposium, from which the preceding was quoted, is an excellent example of the two characteristics just enumerated. Qualified scholars review the work in archaeology, historical and literary study, textual criticism, Semitic epigraphy, and Hebrew philology. The closing studies in this work move on, however, to consider Hebrew religion, Old Testament theology, and the relation of the Old Testament to the modern world. As the editor, H. H. Rowley, notes in his introduction, "Though a great deal of the work of our period has been the treatment of the Old Testament as a fundamentally religious book.... It has been emphasized... that the Old Testament is a book through which Divine revelation of enduring importance to men is given. It not only comes down from the past and demands study in relation to its contemporary world, but it comes down to our generation with a message which calls for translation into the terms of our contemporary situation. It cannot be read as a Christian book, yet it is part of the Christian Bible, and the Christian message is impoverished if it does not gather into itself the abiding lessons of this part of our heritage." (p. xxx)

3. A third characteristic of biblical theology is its understanding of history as organic. An event, and the meaning of that event, cannot be separated in an adequate interpretation of history. The Bible is history---but of a peculiar kind. It is sacred history---not a record of human convictions and their evolution, but an account of the mighty deeds of God. These deeds are unified and cohesive, guiding a chosen people into God's supreme purpose---into Christ. Behind all the

mighty interventions of God stands his identical purpose, revealed fully in Christ. For Jesus himself there was a continuity between the story of his people and his own story, in which his own life became at once the climax, the meaning, and the fulfillment, of all that had happened hitherto. (See H. G. Wood, CHRISTIANITY AND THE NATURE OF HISTORY; C. R. North, THE OLD TESTAMENT INTERPRETATION OF HISTORY; E. C. Rust, THE CHRISTIAN UNDERSTANDING OF HISTORY; C. H. Dodd, HISTORY AND THE GOSPEL; H. W. Robinson, INSPIRATION AND REVELATION IN THE OLD TESTAMENT)

Some biblical theologians, especially in Sweden and Britain, carry this point further. They observe a certain correspondence between Old Testament and New Testament events and figures. They find Old Testament anticipation or "types" prefiguring New Testament persons. It is only fair to say that such typological views are emphatically rejected by a substantial majority of American and British biblical theologians. (Examples of this typological viewpoint; R. F. C. Hanson and B. Harvey, THE LOOM OF GOD; A. G. Hebert, THE THRONE OF DAVID; W. J. Phythian-Adams, THE FULLNESS OF ISRAEL; Wilhelm Vischer, THE WITNESS OF THE OLD TESTAMENT TO CHRIST, v.1.)

4. Biblical theology tries to enter into the biblical viewpoint. It emphasizes the frame of reference common to the biblical writers, recognizing those presuppositions and axiomatic attitudes and convictions which make up the background of the Bible. Modern biblical theologians adopt the categories of the biblical authors, rather than employing a dogmatic or philosophic framework. (See P. S. Minear, EYES OF FAITH; A STUDY IN THE BIBLICAL POINT OF VIEW. Phila., Westminster, 1946, 307p.) The biblical theologian seeks to show the dominant movements of Scripture, yet always within the Bible's own frame of reference. Questions are allowed to remain as questions; paradoxes are left--as the Bible often leaves them--unresolved. These data from biblical theology then become a part of the material to be used by the systematic theologian. Thus the function of the biblical theologian is clearly distinguished from the work of the dogmatic theologian.

5. A fifth characteristic of biblical theology in its modern development has already been noted: It recognizes the limitations of "objective" study and the necessity for subjective commitment as prerequisite for understanding the Bible. Interpretation of Scripture demands that the interpreter must put himself at the service of its central proclamation of Jesus, the crucified and risen Christ. As the "Guiding Principles" (I,c) declare: "The starting point of the Christian interpreter lies within the redeemed community of which by faith he is a member." Wheeler Robinson observed: "This religion, like any other, can be understood only from within, or through a sympathy that makes us its 'resident aliens'." (INSPIRATION AND REVELATION IN THE OLD TESTAMENT, p. 282) Norman Porteous says that "knowledge of God...is something which is given to (the theologian) not apart from the religious life. This religious life, moreover, is realized supremely in community.... Knowledge and obedience cannot be in the last resort kept separate." ("Semantics and Old Testament Theology," OUDTESTAMENTISCHE STUDIEN, 8 (1950), 12f.) He continues: "The subject, standpoint, and method of Biblical Theology are all determined by the fact that God has given Himself to be known by those who live in the fellowship of faith and obedience; for the Biblical theologian neutrality would be unscientific." (p. 14)

6. This leads to a sixth characteristic of biblical theology. It emphasizes that the ultimate outcome of biblical study is personal encounter with the living God, whose Word is spoken through the human words of Scripture. The Bible is the "covenanted means of God's self-communication with men." (Alan Richardson, PREFACE

TO BIBLE STUDY, p. 10) Its uniqueness lies not in the excellence of its theological or moral teaching, but in its claim to record the message of God through which he speaks to mankind his word of judgment and forgiveness. Biblical study is therefore invested with a seriousness and an urgency which no merely secular study, however fascinating, can have. As Richardson observes, "It is because the living Word of God is to be encountered in the Bible, wrapped in the 'swaddling-clothes' of poor, inadequate and fluctuating human words, that the strictest historical, literary and philological scrutiny is an indispensable discipline of all biblical theology." (A THEOLOGICAL WORD BOOK OF THE BIBLE, preface)

As a result of the Barthian influence, biblical theologians are emphasizing that Scripture exposes men to the Word of God for their acceptance or rejection. Biblical theology thus is theology of the "Word, the Talking, of God." (F. N. Davey, "Biblical Theology," THEOLOGY, 38:174, March 1939)

Between the objective and subjective elements of biblical study, tension is both inevitable and salutary, for the Bible is both a historical record and the living Word of God at the same time. Theological exegesis presents the meaning of a passage in the context of divine revelation, not merely as a record of man's ideas and acts. God is seen as the central figure of history; his will and purpose are dominant. Beyond linguistic, literary and historical data, full interpretation must provide the wider perspective, viewing God's purpose in history with individuals and groups. (F. V. Filson, "Theological Exegesis," Journal of Bible and Religion, 16:212-215, Oct. 1948)

Edwin Lewis reflects that since the Word of God is reached through the words of the Bible, the new biblical study may be critical, discriminating, and unafraid. It yields inwardness, compulsion, certitude. "The Word was inseparable from the Spirit in the primal self-communication; he must continue to be inseparable from the Word in its continuing apprehension, renewal, proclamation, and application," Lewis concludes. (Edwin Lewis, "The Emancipation of the Word of God," Religion in Life, 18:542-555, Autumn Number, 1949)

Biblical theology has come to this point: The critical movement of the past century forced a return from the scholastic emphasis on faith about the Bible to the Reformers' understanding of faith produced by the Bible. Criticism will yet be needed to correct false conclusions reached via subjective reasoning and a priori judgments; but beyond criticism with its necessarily objective detachment must come total commitment in a personal encounter with the living God. ("Criticism, and Beyond," editorial in Interpretation, 1:219-225, April, 1947)

III. MAJOR WORKS IN BIBLICAL THEOLOGY.

A. Books. As distinctive contributions to biblical theology, five outstanding books have been chosen for brief critical appraisal.

One of the primary influences on the developing biblical theology has been in process since 1933. It is THEOLOGISCHES WORTERBUCH ZUM ZEUEEN TESTAMENT, ed. by Gerhard Kittel. A brilliant team of specialists, building on earlier lexical studies, seek to define the special meanings which the New Testament Greek words came to possess when they were taken up by Christianity and baptized into Christ. The word meanings are unfolded not only through philology but also through theology. Each key New Testament word is traced in Greek literary and Hellenic religious vocabulary, in its Semitic background in the Old Testament and Septuagint and

finally in its Christian usage.

Thus the sense-development of distinctive New Testament words is sought. As a theological lexicon, this monumental work regards the New Testament as the record of a unique self-revelation of God in Christ, a revelation foreshadowed in the prophecies and promises of the Old Testament. English translations of seven basic words have been published as monographs in England. Four of these were published by Harper in 1951 under the title BIBLE KEY WORDS.

An independent English work of similar nature, on a much smaller scale and with less profound treatment, is A THEOLOGICAL WORD BOOK OF THE BIBLE, ed. by Alan Richardson, which seeks to elucidate the distinctive meanings of the key words of the Bible. Historical, geographical, archaeological, and philological details are not elaborated except as they are necessary for theological meaning. Thirty competent scholars contributed to this basic tool, using the resources of modern historical and literary criticism, but moving beyond this technical work to show the real import of the biblical words.

The principle governing the choice of words to be treated is that of theological interest. Such words as have acquired specific biblical-theological meaning have been included. The striking unanimity of the contributors upon essential matters affords notable proof that the renewed emphasis upon biblical theology is laying a sound foundation for Christian unity. Their common viewpoint, while accepting in spirit the methods of scientific criticism, is that the key to the biblical revelation is Christ, who is the proper subject both of the Old and of the New Testaments. As Richardson observes in his preface, "It is because of the continuity of the Old Israel with the New, and because of the fulfillment of the Old Covenant in the New Covenant of our Lord and Saviour Jesus Christ, that it was understood from the outset by those who planned this volume that it must be a word book of the whole Bible, and not merely of the New Testament....This book...owes its conception to the conviction that the words of the Bible are not merely interesting objects of academic research, but are indeed the words of eternal life."

Indicative of the unity found in international Bible study groups is BIBLICAL AUTHORITY FOR TODAY: A WORLD COUNCIL OF CHURCHES SYMPOSIUM ON 'THE BIBLICAL AUTHORITY FOR THE CHURCHES' SOCIAL AND POLITICAL MESSAGE TODAY' (Alan Richardson and Wolfgang Schweitzer, eds.) Seven denominational viewpoints are expressed concerning the authority of the Bible, and five representative biblical scholars offer statements on the principles of interpretation. The concluding section brings together specific applications of biblical study to ethical problems. Of particular value to biblical theologians is Wolfgang Schweitzer's article, "Biblical Theology and Ethics Today: A Survey of the World Position" (p. 129-154), which gives a discerning analysis of the interpretative rules and processes of the major schools of biblical interpretation.

In an effort "to further the study of Biblical Theology within the Church," a series of monographs entitled STUDIES IN BIBLICAL THEOLOGY is being published by SCM Press in London and by Henry Regnery in America. General advisory editors are T. W. Manson, H. H. Rowley, F. V. Filson, and G. E. Wright. The series is based on extensive historical and literary research, but its primary aim is a clear presentation of the nature of the biblical faith "as a living phenomenon of vital significance for the contemporary Christian." Ten monographs have appeared thus far, each dealing with an important phase of biblical theology. A typical study is THE NEW TESTAMENT AGAINST ITS ENVIRONMENT, by F. V. Filson. The common

and vital content of the New Testament is "the gospel of Christ the Risen Lord", which appears throughout as a consistent unity although no systematic theology was worked out. New Testament thought converges on Jesus as God's agent, the Christ of Israel crucified but risen. This concept is basic in New Testament worship and doctrine. The common conviction of the New Testament is that God is the God and Father of our Lord Jesus Christ. This theology is not the product of the environment (the Old Testament and Judaism, although showing affinity with both), nor an adaptation to the Hellenistic pattern (though efforts were made to win the Gentiles). The resurrection faith was the impetus giving rise to the apostolic church and its high Christology. New Testament history is selective, interprets in a given dimension, relates groups according to assumptions, and sees God as the chief actor. The focal point of New Testament history is Jesus Christ, the interpreting center. Worship and life are Christ-centered, led and empowered by the Holy Spirit. In comparison with Judaism and Hellenism there are elements both of kinship and of significant difference.

Oscar Cullmann's CHRIST AND TIME; THE PRIMITIVE CHRISTIAN CONCEPTION OF TIME AND HISTORY sets forth a Christian theology of history, which finds its midpoint in the once-for-all, decisive "Christ-event"--the death and resurrection of Jesus Christ. Biblical history is "revelatory history" or "redemptive history." Revelation and salvation take place along a continuous time line. All that precedes the Christ-event leads up to it and prepares for it; all that follows this Event is derived from it. The midpoint is the starting point of the primitive Christian understanding of the divine plan of salvation. Thus in the biblical view time is a series of events controlled by God. The basic presuppositions of all New Testament theology are drawn from this conception of time and history. "The entire New Testament presupposes a unified conception of the redemptive process." (p. 112)

The works of many other biblical theologians deserve attention, but these five have been selected as representative.

B. Journals.

1. Primary. The periodical generally considered preeminent in this field is Interpretation: A Journal of Bible and Theology, published quarterly by Union Theological Seminary in Richmond. Now in its 7th year, Interpretation has consistently published major articles which both establish and reflect the trends of current biblical theology. With few exceptions the outstanding biblical theologians of the world have appeared in this journal. Of special value are the narrative bibliographies of biblical study, citing both books and periodical articles. For a seminary library a complete file of Interpretation should be regarded as indispensable. Regrettably the first four volumes are already out of print.

The Expository Times, published monthly in Edinburgh, publishes many studies by British (and some other) biblical theologians. Frequent comprehensive but condensed survey articles review the literature of certain aspects of biblical study, as, for example, "The Unity of the Bible" or "The Person of Christ" or "The Doctrine of Man". Consistently The Expository Times has presented analyses which are the basic materials for biblical theology, and syntheses which may be molded into biblical theology.

A new British quarterly, THE SCOTTISH JOURNAL OF THEOLOGY, now in its 6th year, reflects a great interest in biblical theology. In addition to extensive studies of basic biblical words (such as "hope," "law," "pleroma," "charity") and lucid

treatments of major biblical passages, the SCOTTISH JOURNAL takes account of trends in biblical study through survey articles. Thus biblical theology is set forth not only as an independent discipline, but also in its wider setting as it relates to systematic theology and Christian thought.

Not available for appraisal is BIBLICAL THEOLOGY, published in Belfast three times yearly. (Subscription price: 5s postfree) Professor J. L. M. Haire and the Reverend A. A. Fulton edit this journal, which began publication in 1950. The Scottish Journal of Theology describes it as "uncommonly vigorous, lively, and useful," and commends "this admirable production to its own readers". (Scottish Journal of Theology, 4:336, Sept. 1951.)

2. Secondary. This category does not reflect on the quality of the journals named, but indicates that biblical theology, while appearing occasionally in these periodicals, is not a primary interest of these publications.

THEOLOGY, a British monthly, has published some articles which mark significant stages in the revival of biblical theology. In its pages have appeared such outstanding biblical theologians as Alan Richardson, Noel Davey, and A. G. Hebert. The articles are brief and suggestive, and are worthy of consideration.

THEOLOGY TODAY, published quarterly by Princeton Theological Seminary, frequently has articles on biblical interpretation. The viewpoint of the systematic theology, notably neo-orthodoxy, seems often to dominate this journal.

THE JOURNAL OF BIBLE AND RELIGION, published quarterly by the NABI, has included some constructive criticism of biblical theology. Several relevant symposia have treated principles of biblical interpretation.

CONCLUSION

In conclusion, biblical theologians are firmly convinced that their work offers the most hopeful approach to the achievement of genuine unity in the Christian church. The meetings of the biblical scholars of the world are marked by striking unanimity of opinion regarding essential matters. It may be that a common appeal to the Scriptures, in which men of diverse theological viewpoints encounter the living God, will be the means through which the ecumenical church will be realized. (See editorial, "The Bible and Ecumenical Theology," Interpretation, 4:48-50, Jan. 1950)

Yet much work remains for the biblical theologian. As a case in point, although hundreds of articles and books have appeared on various aspects, there is available no full-scale biblical theology which takes into account the viewpoints and emphases of the modern revival. With interest and with hope we await the literature of biblical theology in the years to come.

BIBLIOGRAPHY

Books

- Albright, William Foxwell, From the Stone Age to Christianity; Monotheism and the Historical Process. Baltimore: Johns Hopkins Press, 1940. 363p.
- Cullmann, Oscar, Christ and Time; the Primitive Christian Conception of Time and History. Philadelphia: Westminster Press, 1950. 253p.
- Dentan, Robert C., Preface to Old Testament Theology. New Haven: Yale University Press, 1950. 74p.
- Dodd, Charles Harold, The Apostolic Preaching and its Developments. London: Hodder and Stoughton, 1936, new edition, 1944. 96p.
- _____, History and the Gospel. New York: Scribner, 1938. 189p.
- _____, The Present Task of New Testament Studies. Cambridge, Eng.: Cambridge University Press, 1936. 41p.
- Eichrodt, Walther, Theologie des alten Testaments. Leipzig: Hinrich, 1933-39. 2v.
- Filson, Floyd V., "The Study of the New Testament," in Arnold S. Nash, ed., Protestant Thought in the Twentieth Century. New York: Macmillan, 1951. Pp. 47-69.
- _____, The New Testament Against its Environment. London: SCM Press, 1950. 104p.
- Hanson, R. P. C., and Harvey, B., The Loom of God. Dublin: Association for Promoting Christian Knowledge, 1945. 137p.
- Hebert, A. G., The Throne of David; a Study of the Fulfilment of the Old Testament in Jesus Christ and his Church. London: Faber and Faber, 1948. 280p.
- Hoskyns, Edwyn C., and Davey, F. N., The Riddle of the New Testament. New York: Harcourt, Brace, 1931. 322p.
- Hunter, Archibald M., The Message of the New Testament. Philadelphia: Westminster Press, 1944. 122p. (English title, The Unity of the New Testament. London: SCM Press, 1943. 111p.
- Kittel, Gerhard, Bible Key Words... translated and ed. by J. R. Coates. New York: Harper, 1951. 4v. in 1.
- _____, ed., Theologisches Wörterbuch zum neuen Testaments. Stuttgart: W. Kohlhammer, 1933- (in progress)
- Knudson, Albert C., The Religious Teaching of the Old Testament. New York: Abingdon Press, 1918. 416p.
- Manson, T. W., The Teaching of Jesus; Studies of its Form and Content. Cambridge Eng.: Cambridge University Press, 1931. 347p.

- Minear, Paul S., Eyes of Faith; a Study in the Biblical Point of View. Philadelphia: Westminster Press, 1946. 307p.
- Muilenburg, James, "The Return to Old Testament Theology," in R. C. Miller and H. H. Shires, editors, Christianity and the Contemporary Scene. New York: Morehouse-Gorham, 1943. Pp. 30-44.
- North, C. R., The Old Testament Interpretation of History. London: Epworth Press, 1946. 210p.
- Phythian-Adams, W. J., The Fulness of Israel; a Study of the Meaning of Sacred History. London: Oxford University Press, 1938. 226p.
- Richardson, Alan, and Schweitzer, Wolfgang, eds., Biblical Authority for Today; a World Council of Churches Symposium on "The Biblical Authority for the Churches' Social and Political Message Today." New York: Harper, 1951. 347p.
- _____, Preface to Bible-study. Philadelphia: Westminster, 1944. 128p.
- _____, ed., A Theological Word Book of the Bible. New York: Macmillan, 1951. 290p.
- Robinson, Henry Wheeler, Inspiration and Revelation in the Old Testament. Oxford: Clarendon Press, 1946. 298p.
- _____, The Religious Ideas of the Old Testament. London: Duckworth, 1913. 245p.
- Rowley, H. H., ed., The Old Testament and Modern Study; a Generation of Discovery and Research. Essays by members of the Society for Old Testament Study. Oxford: Clarendon Press, 1951. 405p.
- Rust, E. C., The Christian Understanding of History. London: Lutterworth, 1947. 306p.
- Smith, James M. Powis, "The Study of the Old Testament and the Religion of Israel," in Gerald Birney Smith, ed., A Guide to the Study of the Christian Religion. Chicago: University of Chicago Press, 1916. Pp. 83-161.
- Vischer, Wilhelm, The Witness of the Old Testament to Christ. Volume one, The Pentateuch. London: Lutterworth, 1949. 264p.
- Willoughby, Harold R., ed., The Study of the Bible Today and Tomorrow. Chicago: University of Chicago Press, 1947. 436p.
- Wood, H. G., Christianity and the Nature of History. Cambridge Eng.: Cambridge University Press, 1934. 224p.

Periodical Articles

- "The Bible and Ecumenical Theology," editorial in Interpretation, 4:48-50, January, 1950.
- Bright, John, "The Prophets Were Protestants," Interpretation, 1:153-182, April, 1947.

- Craig, Clarence T., "Biblical Theology and the Rise of Historicism," Journal of Biblical Literature, 62:281-294, December, 1943.
- "Criticism, and Beyond," editorial in Interpretation, 1:219-225, April, 1947.
- Davey, F. N., "Biblical Theology," Theology, 38:166-176, March, 1939.
- Filson, Floyd V., "Theological Exegesis," Journal of Bible and Religion, 16:212-215, October, 1948.
- Lewis, Edwin, "The Emancipation of the Word of God," Religion in Life, 18:542-555, Autumn Number, 1949.
- Porteous, Norman W., "Semantics and Old Testament Theology," Oudtestamentische Studien, 8:1-14, 1950.
- Rowley, H. H., "The Unity of the Old Testament," Bulletin of the John Rylands Library, 29:326-358, February, 1946.
- Smart, J. D., "The Death and Rebirth of Old Testament Theology," Journal of Religion, 23:1-11, January, 1943; 125-136, April, 1943.
- Vicary, D. R., "Liberalism, Biblical Criticism and Biblical Theology," Anglican Theological Review, 32:114-121, April, 1950.

Friday, June 12 cont.

REPORT - COMMITTEE ON MICROFILM AND MICROCARDS

by

Decherd Turner, Jr.

The Committee on Microphotography has tried to gain unanimity on sufficient orders to sustain the beginning of an active program of publication. So far, this has not resulted due to the lack of a unified and vocal expression on the part of ATLA.

Possibilities in this medium should not be limited to that material already existing in periodical format. We should seriously consider an active program of publication in the fields of the unpublished thesis, monograph, or collected miscellany germane to our field. Because of limited and specialized interest, publication through the usual channels for this type of material is frequently impossible.

The Committee suggests a program for the coming year which will explore the following areas of interest:

1. a renewed investigation to determine willingness to participate in a cooperative program of microphotography for certain desired periodical titles.
2. an examination of manuscripts, theses, etc., which would make a contribution to our area by being made available through the medium of microphotography. The methodology of this undertaking might be thus:

- a) submission of manuscript for consideration
- b) examination of manuscript for its interest to our group as a whole, and pending favorable reaction on the part of the Committee,
- c) circulation among our member libraries a statement of the manuscript's content and purpose
- d) if sufficient interest is gained, and orders assured
- e) the publication on microfilm or microcard presupposing proper arrangements have been made with author, owner, etc.

3. pursue the possibility of more active cooperation with other organizations having interests in this area with a view to instituting joint microphotographic projects.

Edward Sheppard
Dechard Turner
L. R. Elliott, Chairman.

BUSINESS SESSIONAPPENDIX AEVANSTON CONFERENCESUMMARY OF GENERAL BUSINESS SESSION

Thursday, June 11, 11:15 A.M.

1. Report of the Treasurer, C. H. Schmitt:

TREASURER'S REPORT

June 10, 1952 to June 10, 1953

Income:

Balance June 9, 1952		\$ 1,083.23
Institutional Membership Dues	\$ 475.00	
Active Membership Dues	184.00	
Associate Membership Dues	7.00	
Royalty M.Th. Theses' List Sales	<u>38.03</u>	<u>704.03</u>
		\$ 1,787.26

Less: Disbursements:

Secretary's Office, supplies, clerical, newsletters, postage	\$ 38.09	
<u>Proceedings</u>	172.73	
Secretary's Honorarium	100.00	
Treasurer's Office	15.00	
1952 Conference Expense	29.05	
1953 Conference Program	14.07	
A.L.A. Dues, 1951	6.70	
Check Returned	2.00	
Microfilm Committee	<u>5.10</u>	<u>\$ 382.74</u>

Balance June 10, 1953 \$ 1,404.52

2. The following report of the Auditing Committee was accepted:

"The auditing committee has examined the accounts of the Treasurer and found them in order."

Elizabeth Royer
Elinor C. Johnson

3. Voted to accept Treasurer's report.

4. The following committees were appointed:

- a. Nominating Committee - Mrs. Evah Kincheloe, chairman, Miss Grace Teague, Miss Susan Schultz, Roscoe Pierson, Mr. Theodore Trost.
- b. Resolutions Committee - Mr. L. Crismon, Chairman, Miss Ruth Whitford and Mr. Frank Grisham.
- c. Committee for enlarging the promotional work of association through the Newsletter - Decherd Turner, Jr., Donn Farris, Grace Teague, Adele R. Herrick, Jannette E. Newhall, and Henry M. Brimm.

Friday Evening, June 12

Summary of Final Business Session

1. Report of Proposition of Mr. Jay Kieffer by Robert Beach.

Proposition of Mr. Jay Kieffer

As the 1952 Louisville Conference, Mr. Jay Kieffer raised in tentative form a proposal whereby the Association might ~~augmanh~~ ^{augment} its income by engaging in the following arrangement:

- A. Any member of ATLA (or any librarian whose school is an institutional member) may select up to three good religious books per year for disposition.
- B. Such books will be mailed, pre-paid to: Mr. Jay Kieffer, P.O. Box 2311D, Pasadena, Cal.) (Note New Address)
- C. Mr. Kieffer would keep separate record of such books received, would process and catalog them in usual fashion, would sell them via his customary channels, and would keep separate totals from sales. Such money would be sent to the treasurer of ATLA at semi-annual intervals.
- D. This service and these receipts would constitute an outright contribution on the part of Mr. Kieffer, who is an Associate member of this Association. There would be no profit involved.
- E. This proposal is offered for a year's experimental period, upon the assumption that there shall be no obligation on either side to continue beyond the year of trial.

To Executive Committee with power to act.....

Voted to act upon this for one year and the Executive Committee to make further stipulations.

2. Report of the Committee appointed by President Morris to investigate possibilities, ways, and methods of answering the increasing demand for earlier issues of the Proceedings of ATLA.

"The Committee recommends that the total approach to the publication of the Proceedings of ATLA take advantage of the medium of microphotography. This does not suggest that the present method of stencil reproduction would be abandoned. Rather this recommendation is to suggest that the earlier Proceedings, now exhausted in their original form, be made available to answer the increasing request from institutions who were not members or aware of ATLA in its beginning years. Reproduction by stencil is out of the question. Therefore, this Committee recommends that the Committee on Microphotography give consideration to immediate reproduction of the first four years of the Proceedings of ATLA, and remain cognizant of the possibility of microphotographic publication for later years."

Esther George
Evah Kincheloe
Robert Beach
Decherd Turner, Chairman.

Voted - that committee on microphotography take over the duplicating of Proceedings and to adopt the recommendations.

3. Report of committee to consider a proposed news-letter makes the following recommendations:

- a. That Mr. Donn Michael Farris be appointed to serve as editor for one year;
- b. That an advisory committee be appointed by the Executive Committee at the 1954 annual meeting;
- c. That a news-letter be published three times per year, in Nov., Feb., and May; mimeographed, and containing 4-6 pages as necessary and desirable;
- d. That the cost be paid from the ATLA treasury, the editor being authorized to expend up to \$75 per year;
- e. That the news-letter be distributed without cost to all individual members of ATLA, and to those institutional memberships where no individual member resides;
- f. That the general features of the news-letter include:
 1. Matters of personal interest, such as changes of personnel.
 2. Matters of general interest, such as scholarships and exchange plans.
 3. News of meetings of theological librarians of certain areas or denominations.
 4. Limited inclusion of bibliographical material.
- g. That publication begin in Nov., 1953; and that each ATLA member assume personal responsibility to share with the editor any news of interest.

Respectfully submitted,
Adele R. Herrick
Donn Michael Farris
Grace Teague
Decherd Turner
Jannette E. Newhall
Henry M. Brinn

Voted to accept the recommendations and to accept Mr. Donn Michael Farris as editor for one year.

4. Periodical Exchange Committee to be revived with Roscoe Pierson as chairman. He is to choose his committee members.
5. Calvin Schmitt presented the following budget for year 1953-54 which was approved:

A.T.L.A. Proposed Budget 1953-54

Approved at Evanston, June 12, 1953.

President's Office	\$	50.00
Vice-president's Office		50.00
Secretary's Office (Other than Proceedings)		35.00
Secretary's Honorarium		100.00
Treasurer's Expense		25.00

Committees:

Building	\$	10.00
Microfilm		10.00
Personnel		10.00
Cataloguing and Classification		10.00
Periodical Exchange	<u>10.00</u>	50.00
Publication of Periodical Index		1,200.00
Newsletter		75.00
A.L.A. Dues		15.00
Proceedings		<u>125.00</u>
	\$	1,725.00

6. The report of the Nominating Committee was accepted, with the incoming officers voted as listed below:

President -	Mr. Henry M. Brinn, Union Theological Seminary, Richmond, Virginia
Vice-President -	Mr. Robert Beach, Union Theological Seminary, New York 27, New York
Secretary -	Esther D. George, Bonebrake Theological Seminary Dayton 6, Ohio
Treasurer -	Mr. Calvin Schmitt, McCormick Theological Seminary, Chicago, Illinois

Members at-large of Executive Committee: - Donn Michael Farris, and Elinor Johnson

Respectfully submitted,

Chairman - Evah Kincheloe
Grace Teague
Susan Schultz
Theodore Trost
Roscoe Pierson

7. The following report of the Resolutions Committee was accepted:

1. Resolved: That the American Theological Library Association express its appreciation to the Administration and Staffs of the following institutions: to Garrett Biblical Institute which provided a meeting place and dormitory accommodations for the men; to Seabury-Western Theological Seminary which provided dormitory accommodations for the women; and to Northwestern University for the use of their dining hall.
2. Resolved: That the Association express its thanks to Mr. Swann and the Library Staff of Garrett Biblical Institute for their able planning of the local arrangements for our Seventh Annual Conference: especially do we appreciate the added feature of the tour to Swift and Company; and the wives of Garrett Faculty Library Committee are due our sincere thanks for the social hour provided Thursday evening.
3. Resolved: That appreciation be expressed to Mr. Henry M. Brimm and Mr. Swann on arranging the tour of the Mid-West Inter-Library Center and that the secretary be requested to express in writing to Mr. Ralph Esterquest, Director of the Center, our thanks for this courtesy.
4. Resolved: That the Association express its appreciation to the several committees for the work which they have done this year, to those who read papers and led discussions and to all whose efforts have made this meeting successful.
5. Resolved: That the Association expresses its thanks to the officers of the past year for their skillful guidance of our affairs.

Ruth Whitford
Frank P. Grisham
Leo T. Crismon, Chairman

Respectfully submitted,

Miss Esther D. George, Secretary

(Meeting and Conference Adjourned)