



Denominational Collections in Theological Seminary and Church Historical Society Libraries

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IN SPITE OF THE CONTINUED INSISTENCE of a number of religious groups in this country that they are not denominations, one of the chief characteristics of the American Church is that it is denominational. Because there is no religious organization directly supported by the government all religious groups are equal at least theoretically before the law, and there are no laws which prevent their continued proliferation. At this time there are at least 260 religious bodies listed in the 1960 edition of the *Yearbook of the American Churches*, and no one claims that this is complete. In fact there are a half dozen or so denominations active in Kentucky which are not listed in this standard source of religious information. Any religious group which has a name is a denomination in the opinion of this writer. Although this probably is oversimplified it is our working definition.

Since these religious groups do exist and are a part of the social scene in this country librarians interested in church history or in cultural and social history must include them in the area of their concern. This means that those of us who are responsible for the preservation and ordering of research materials in the areas of religion must also be interested in the bibliographical control of the materials which these groups publish to promote their causes, to record their histories, to honor their saints and leaders, to order their worship, to administer their organizations, to define their doctrines, to strengthen the spiritual lives of their communicants, and which are concerned with the myriad other aspects of their existence in our complex society.

In some fashion or another each of these groups seeks to perpetuate itself, and to do this means that it must provide for its continuing

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leadership. In most instances this implies that provisions must be made for training a body of people who will give a large part of their time and talents to the work of the group; in the majority of religious denominations this means that agencies must be maintained to train priests, ministers, pastors, elders, readers, and others which collectively we will call clergy. The institutions which educate the clergy most commonly are designated theological seminaries, though their official titles may well be something else.

It will be the primary task of this paper to describe the manner in which these institutions exert bibliographical control over the various sorts of materials relating to their sponsoring bodies. The majority of the theological seminaries accredited by the American Association of Theological Schools are supported directly by some specific religious denomination, a few are sponsored by several groups which have some particular point of view in common, and a small number are truly interdenominational. All of these institutions educating for a denominational ministry are forced to collect varying amounts of denominational literature to train men and women adequately for these religious groups. The amount of material collected depends to a large extent upon the nature of the denomination, the theological seminary, and the ultimate type of ministry which the student expects to pursue.

In addition to accredited theological seminaries there are other institutions which are active in collecting the books, periodicals, pamphlets, documents, and manuscripts of a specifically denominational nature. Not to be discussed in this paper are the institutions which train clergymen on a level below the first earned academic degree; this eliminates the so-called Bible schools even though some, Moody Bible Institute in Chicago, for example, have significant collections of importance to the church or social historian. A growing number of religious bodies are now seeking to preserve their historical records in archives and historical societies, and some detailed attention will be paid to these groups.

Because of the interrelatedness of the church and society in our nation practically all research libraries have developed collections of denominational material in at least a few areas. A number of these secular libraries have extensive holdings of denominational materials which are collateral to their areas of specialization. Most geographically oriented historical societies and universities will have wide holdings on the churches active within their area of interest. Thus the University of Utah has an important collection of materials pertaining

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to the Church of Jesus Christ of Latter-Day Saints; the Western Reserve Historical Society has one of the better collections relating to the Shakers; and the North Carolina Collection within the University of North Carolina Library has extensive holdings of primary importance for the study of church history within that state, especially for the Protestant Episcopal and Baptist churches.

Because it is highly probable that the libraries of the theological seminaries accredited by the American Association of Theological Schools constitute the largest number of professionally staffed libraries actively collecting and utilizing denominational materials, a recent survey was made by a committee of the American Theological Library Association to determine what these libraries are doing to collect, catalog, and preserve the various types of materials that are of importance for the study of the various denominations. The response to this survey was not impressive, and more information must be received before a definitive report, which is projected, can be made. In general, however, it bears out what most of the persons interested in this area of librarianship and research have known: that the strong theological seminaries of the stronger denominations are doing an excellent job of collecting the materials which are of interest to the groups they serve; that a growing number of communions are beginning to develop an interest in their past and are improving their archives and historical societies steadily; and that the collection of manuscripts is lagging behind the building up of book and periodical collections by most religious libraries, but that secular libraries with an interest in denominational history are now actively collecting manuscripts and unpublished materials generally.

Every theological seminary will be required to collect the effluence of the denominational presses to some extent. Those seminaries which are supported by well organized groups such as the Episcopal, Presbyterian, and Lutheran churches usually automatically receive the administrative publications of their denomination and generally have exemplary files of the materials issued by the national agencies. They also have good collections of the diocesan, convention, synod, and presbytery publications that are in the areas from which they draw their direct support.

The liturgical churches, the Lutherans and the Episcopalians for example, all tend to have broad holdings in liturgics and ecclesiastical law; the non-liturgical churches, such as the Baptist and the Disciples of Christ, seldom have anything more than a working collection of

such materials since it is of little importance within their denominational heritage. They perhaps will have, however, a greater emphasis on some doctrinal tenet—sanctification, baptism, holiness, conversion, foot-washing—and have more extensive collections on that subject than other schools which are much larger and stronger. A little insight into the background of a group will reveal the innate logic of this situation.

Churches which historically are related to some particular ethnic group reveal this fact by the foreign language books and periodicals, often published in this country, which can be found in their seminary libraries. It is to the libraries of the Augustana Lutheran Church that we should logically turn for Swedish-American materials; to the Presbyterian for the products of the Scotch-Irish; and to the Mennonites, Moravians, and Quakers for those subjects which are so historically intertwined with their faiths.

Even after we reason through this, those unfamiliar with the present-day status of the denominations may have difficulty deciding which libraries to approach for the basic works relating to a specific denomination. At the present time no really adequate guide to the locations of denominational collections exists. In 1939 the late W. W. Sweet prepared an article for *Church History* entitled "Church Archives in the United States"¹ which in an abbreviated and revised form is published in the 1960 edition of the *Yearbook of the American Churches*.² These articles are the best currently available guides to the actual depositories of denominational collections. A more intensive approach to three groups, the Presbyterians, the Mormons, and the Roman Catholics, appeared in April 1946 as *Church Archives and History*, a number of the *Bulletins of the American Association for State and Local History*.³ Other reports on the Methodists, Baptists, Episcopalians, Lutherans, Plymouth Brethren, and Disciples of Christ have been presented to the American Theological Library Association in the past few years and can be found in their *Proceedings*, or, in a few instances, in the journal *Religion in Life*. In each of these articles there is information concerning the depositories of materials of the body discussed.

Unfortunately the majority of the theological seminaries in this country have been unable, or unasked, to report their holdings to the *Union List of Serials*, the *Guide to Archives and Manuscripts in the United States*, the National Union Catalog at the Library of Congress, or to any of the other clearinghouses for information about

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special books or collections. Although the larger seminary libraries are well represented in these standard locating tools the finest collections developed about the majority of the denominations of our country cannot be located by means of the available guides. The remedy for this problem has been projected by the A.T.L.A. committee which plans to publish a guide to the archival, historical, and periodical literature of American religious bodies.

There are numerous reasons why theological library holdings are not as well represented in important interlibrary cooperative ventures. First of all, the majority of the libraries are small and the current librarians arrived at their present positions only to find that they, as the first professionally trained librarians in their institution's history, had to struggle against almost insurmountable odds to assist their institutions achieve, or maintain, academic accreditation. Second, the curriculum of theological education is more standardized than many think and the librarian has had many more things to do for students than work with denominational collections; for a large number, if not most, of the seminaries have striven mightily to escape from the too narrow confines of sectarianism and have achieved this in most academic areas. Further, most seminaries have given an almost insignificant place in their curriculums to the particularized history and doctrine of their own communion; therefore since the demand for denominational materials was relatively slight it was given only minor consideration by the library staff, unless the collecting of such materials coincided with the librarian's special interests. The overworked library staff of the typical theological seminary library had scant time for the luxury of reporting to the various committees which were gathering information and sending out questionnaires, and in other cases even less for the soliciting of denominational source materials.

In the past few years, as these new librarians have cleared the first hurdles of their professional reorganization, there has been a steadily growing awareness that they must face their responsibility for collecting and preserving the rapidly disappearing source materials for the study of the denominations which they serve. The ecumenical movement has not only opened many eyes to the possibility of new associations, it has caused many scholars and churchmen to re-examine their ecclesiastical heritage with a view toward making a denominational contribution to Christian unity. Even those groups which officially stand outside the official agencies of the movement have

not been untouched. In fact a number of the libraries representing groups studiously declining to work within ecumenical channels are among the most active participants in the cooperative interdenominational ventures in professional areas, for example the American Theological Library Association, the American Association of Theological Schools, the American Society of Church History, the Society of Biblical Literature and Exegesis, and similar academic and professional organizations.

With this interdenominational cooperation an actuality many institutions which once were apologetic for sectarian reflections in their book collections now have begun to pride themselves openly on the preservation of unique materials for the study of the total American church, for their holdings that throw new insights on the Reformation, or upon once relatively obscure facets of European or American ecclesiastical history.

The American Theological Library Association has provided a channel for much inter- and intradenominational cooperation. Through the avenues of its periodical exchange program provision has been made for the distribution of denominational materials, and this has assisted a number of libraries to increase their holdings of such periodicals. The Board of Microtext of the same Association has built up microfilm negatives of a number of major denominational journals and has strengthened the holdings of both denominational and interdenominational libraries. This body plans to serve as a clearing organization to microfilm any significant periodical run that will be wanted by from three to five or more libraries. It has been instrumental in assembling files of difficult to obtain periodicals for several denominations, has filmed them and made them available at the lowest possible cost to any institution, ecclesiastical or secular, which has wanted to purchase them.

As a result of the annual meeting of the American Theological Library Association at which many theological seminary librarians have gathered there has been a movement toward librarians within one denomination or tradition meeting together after the main meeting and discussing the problems of collecting, cataloging, microfilming, and exchanging the materials of primary interest to them. Until these post-A.T.L.A. Conference meetings began a few years ago there was not much intradenominational cooperation in the majority of religious groups, but now this strengthening of the ties between librarians within a denomination has evoked renewed interest in developing

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their collections. Another result of these meetings has been a more definite trend toward specialization in the building of denominational collections. Now many theological seminaries serving an area are concentrating intensively on the materials relating to that area with secure knowledge that their colleagues in other areas are doing likewise. Thus, through interlibrary loan and microfilm, any seminary can quickly have seldom needed materials of another area without having the expense of collecting and shelving little used runs or items. There is, therefore, a growing sense of teamwork within the ranks of denominational libraries.

The amount of cooperation between the libraries of a given denomination, from its colleges, theological seminaries, mission boards, administrative agencies, and historical societies, has been treated by this writer in a paper read to the A.T.L.A. in 1959.⁴ The conclusion of that paper was that there is a tendency for theological seminaries to cooperate more with other theological seminaries than they cooperate with any other libraries within their denomination with the exception of their historical societies, where such exist. The amount of cooperation that exists between theological seminaries and liberal arts colleges within the framework of the same denomination, where they are not both on the same campus, is unimpressive. Undergraduate liberal arts colleges are more disinclined to collect denominational materials than ever before, especially within the larger denominations. Such materials have a very little place in the undergraduate library for the student seldom is required to make use of more than a general collection of books and denominational periodicals even if he is majoring in pre-theological seminary courses. The seminaries all tend to collect denominational materials and very often cooperate closely with the denominational historical society where the society is strong, aggressive, and competently administered. Where the historical society is a sinecure for some person not trained in archival or library procedures there is apt to be little interlibrary cooperation.

The cooperation which takes place among the libraries of the Presbyterian Church in the United States, the Disciples of Christ, and the Southern Baptist Convention is leading to important cooperative ventures in the acquisition, microfilming, and exchange of denominational materials and is especially worthy of mention. These groups have been so successful that in a few years intensive cooperation in bibliographical control will be the rule, rather than the exception, among most Protestant church bodies which support a number of

institutions having libraries. This can only mean stronger collections of material better organized for wider use.

It is safe to say that in the future the strongest collections of books, periodicals, and manuscripts relating to a given denomination will in most instances be under the control of the denominational historical societies. Though many churches have had an official historian or archivist for many years the main development of efficient archives and historical societies has taken place within the past twenty or so years. Most of the larger denominations support several theological seminaries, usually distributed across the nation in conformity to the group's membership. The impossibility of each of these seminaries maintaining complete files of its church's periodicals (there are nearly 2,000 serial titles above the parish level known among the Disciples of Christ) is obvious; it is also apparent that most seminaries do not really need these materials to successfully perform their primary function of educating a working ministry for the sponsoring denomination. There will be a continuing need for basic denominational literature in all theological seminary libraries to support the teaching program of the institution; but the demand will be greatest for materials on the national level and next for the geographical or administrative area most directly related to the school.

In the future seminaries will not collect less denominational material, they will acquire more; there will be a growing insistence, however, that the development be less general and more particular. The collections will be better but they will cover a more restricted area with reliance upon the historical society to take the responsibility for the widest coverage. In the immediate future this will be true only for those denominations with efficient historical societies and which have a number of theological seminaries and colleges distributed widely across the nation. Smaller groups with only one or two colleges or seminaries will probably recapitulate the development of the currently strong denominations. It is unfortunate that the newer and smaller groups having fewer and less well organized libraries are doing a poor job of preserving the materials of their formative years. It is likely that the scholar would encounter more difficulty in locating basic materials on present day pentecostalism than he would in securing those of eighteenth century Lutheranism.

The only solution which this writer sees to the problem of preserving the literature of the smaller charismatic denominations is for stronger seminary libraries to attempt to collect the publications of

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the small sects in their area. This is made difficult by the fact that the smaller groups are often antagonistic to the established seminaries and look upon them as "seedbeds of infidelity."

There are problems closer to the seminary librarian than this unfortunately. In most instances he is faced with the problem of securing the new publications of his own group. Mission boards, administrative agencies, commissions, in fact nearly all of the administrative agencies of the average denomination are geared to work with all of the arms of the church except the library of the theological seminary. The librarian constantly is faced with requests for material which has been widely announced throughout the church but of which he is unaware. When he tries to order the fugitive item he has in hand an impossible bibliographical description and his letter passes from desk to desk through either the church's headquarters or the publishing house and two weeks or more pass before the item can be identified—usually there are three or four problems connected with the title, the form of entry, and the issuing body—then he is told: "We didn't think that the library would be interested in this."

Much, then, needs to be done among many denominations in getting administrative officers to realize that libraries want not only the products of the presses of a hundred years ago, but of today too. However, the seminary librarian cannot afford to be inundated with the output of all of the agencies of the large denomination. The problem is related to the problem of government documents in the medium-sized public or college library, for some of the items are indispensable and some are useless. Only a strong denominational historical society can give the theological seminary librarian the confidence that there will be copies of all items preserved and relieve him of the worry and feeling of guilt that accompanies this dilemma. Few, if any, denominations publish any sort of check list of their annual publications to guide the seminary librarian, and the provision of such lists must someday be the cooperative goal of denominational librarians.

Another problem that faces theological librarians is that of obtaining the non-book literature of the past. Almost every library of a deceased minister which the theological seminary receives duplicates that of the originator's contemporaries: there are the book club selections, the writings of the theological thought-moulders of his generation, the sermons of the stylist most revered during his period of maturity, and a few of the handbooks of the church which he found useful or necessary during his pastorate. Seldom, or almost never, are

there collections of periodicals for minor movements in the church, few pamphlets of a controversial nature, unless they reflect the personal prejudices of the collector, or any of those things which constantly elude our search. The books we get are the books which we have; the elusive tracts, pamphlets, and periodicals which we want seldom have been saved and almost never find their way into the second-hand market. The establishment of exchange centers and procedures, as among the librarians of the Southern Presbyterian Church or among the libraries of the A.T.L.A., is the most obvious solution to this problem.

More must be done by today's theological librarians in collecting current manuscripts from private archives. There must be more Drapers rise up among us who will search attics for treasures of the past and who will encourage the heroes of tomorrow to place their papers in our hands for preservation. The recent survey of theological librarians revealed that almost none of the libraries was actively pressing the search for nonbook literary materials. Only a few even reported that they would accept the manuscripts which fortuitously fell into their hands; many stated that they did not handle them in their libraries. Perhaps this is the task of the denominational historical society to a large extent, nevertheless the seminary should collect enough manuscript materials of relevance to his school to stimulate research among better students and to preserve them for posterity. Theological librarians are not doing all that they should do in this important area and there are as yet not enough aggressive historical societies in existence to assume the responsibilities. Unquestionably this is the weakest point of the net which we have spread. Education will help us overcome the handicap of the habit of scarcely collecting anything but bound books. This writer has gnashed his teeth many times, as have his colleagues, when he inquired of a donor "Were there no pamphlets, old periodicals, or papers, in the collection?" and received the answer "Yes, but we thought that you would not want them so we burned them when we cleaned out the attic." The pity is that in the past they were too often not wanted, and that they are wanted in only a few of our libraries today.

For them to be useful, denominational manuscript collections must be recorded in guides to manuscript collections, and as a rule those collections which do exist are not so listed. There is an insistent demand for a guide to denominational repositories in the tradition of W. H. Allison's *Inventory of Unpublished Materials for American*

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*Religious History in Protestant Church Archives and Other Repositories.*⁵ Fifty years have passed since this excellent survey was prepared and the time is ripe for its successor. If it is too much of a task for the United States and Canada as a whole, it is not too much to hope that the denominations will work toward the preparation of similar guides to their own storehouses.

Currently fewer than thirty Protestant theological seminary libraries are reporting to the National Union Catalog. It is tragically evident, therefore, that denominational theological libraries are not maintaining adequate bibliographical control over the literature which is of prime importance to them. If individual institutions are in control of their literature they do not appear to be sharing their information with their colleagues. It is this writer's contention that, since strong denominational collections can only be built on a foundation of bibliographical knowledge, we hinder both our acquisitions and our research programs by not cooperating with the *National Union Catalog*, *New Serial Titles*, and the *Union List of Serials*. We also should use our influence to see that our publishing houses report their new books to the *Cumulative Book Index*, *Publishers' Weekly*, *Publishers' Trade List Annual*, and that they prepare catalogs of available denominational materials which can serve as check lists.

To this point we have been much concerned with factors and forces which influence the creation of a denominational collection of books, serials, and manuscripts. Though these are important, the theological librarian of experience often is asked for systematic practical advice as to how a collection of these materials can be created upon the opening of a new seminary, or upon the arising of a new awareness of the importance of such a collection. Some of these practical approaches will be treated in this final part of the paper.

The theological librarian who would build a collection of denominational materials must first master the broad outline of the denomination's history and be informed of its relations with other religious groups. He may be a birthright member of the church, or he may be an outsider; nevertheless the knowledge of the contents of the best general denominational history must be mastered thoroughly. Of course he will continue to learn as he works within the field, but he must know as much before he starts as he can. It will be to his advantage to be especially well informed on the personalities of the denomination both past and present.

Second, he must become bibliographically oriented to the denomina-

tion: he must know what published bibliographies are available, the history of publishing within the group, the printers of the official, the educational, the doctrinal, the serial, and the controversial materials in the past and at the present time. If there are rival or splinter groups he must have some knowledge of their bibliography, especially in areas of active controversy or shared history. He should also be aware of books of importance to his group published by trade publishers.

After mastering the bibliography he must begin to purchase the needed books which are in print and readily available on the market. In addition to a knowledge of the general book market he will need the general trade bibliographies, as well as the catalogs of the denominational publishing houses and booklists of administrative agencies. A grasp of the out-of-print market as it relates to the particular denomination must be accomplished as quickly as possible. There are the large, well-known second-hand dealers who frequently will obtain important denominational items, and there are many lesser known dealers who specialize, often only part-time, in the literature of some particular religious body. It may be difficult to learn about these specialized dealers from the obvious directories such as the yearbook published by *Antiquarian Bookman*, but they undoubtedly will exist and the librarian should ferret them out and cultivate them. Often these dealers are former ministers or teachers, sometimes they are editors or full-time teachers and preachers; in all instances, however, they will have a personal knowledge of sources of out-of-print material which are beyond the ken of the librarian. These men may in some cases be difficult to work with, but the attempt will be rewarding.

The librarian who would collect denominational materials will need to know, personally if possible, others who also are aggressively building up similar collections. The most important fellow-collectors will be the director of the denomination's historical society—if such exists—and other theological seminary librarians. If at all possible he should also become acquainted with the librarians of the church's colleges, universities, and chief administrative offices. The mutual interests which are shared generally will cement ties between institutions and open doors for gifts and exchanges. In many groups the librarians are arranging meetings in conjunction with denominational and theological library conventions. These meetings have been highly successful. The importance of a personal acquaintanceship with one's

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colleagues cannot be over emphasized. Friendships with librarians in undergraduate colleges and seminaries outside of one's own denomination also can be extremely rewarding. Institutions among this latter group often fall heir to materials which have little value to them, and which they will be happy to transfer to an interested depository, especially one where the librarian and his interests are known. The writer has secured a vast amount of denominational material in this way.

If it can be arranged so that the denominational librarian can meet the chief administrators of his communion he will facilitate the problem of acquiring the official publications of the church. He will also simplify the problem of building up back runs of administrative serials and similar works. A courteous, interested word to the director of a mailing department or records management center can pay rich dividends not obtainable elsewhere.

Exchange programs, whether created and maintained within denomination—as for example among the institutions of the Presbyterian Church in the United States—or by the A.T.L.A., should be entered into with enthusiasm. Files of denominational periodical literature probably can be secured better by exchange than by any other method, except possibly by purchase of microfilm.

If the collector has come this far he will be aware of any programs for microfilming which are being pursued by his denomination. If he is a neophyte developing a collection from the beginning he will probably be happy to purchase microfilm copies of papers, periodicals, and administrative records. If there are no programs within his denomination, the collection developer may wish to initiate such a program with the help of the editors and administrators of his group. Publishing houses and historical societies traditionally have shown a vital interest in microfilming.

Advertising in denominational and institutional periodicals has been a profitable way of developing denominational collections. Ads placed in alumni publications usually are fruitful for the seminary librarian of the institution; oft repeated announcements that the library is collecting the books, pamphlets, and periodical articles of alumni is one way that some of the most important collections have been nourished. Similar notices or news stories placed in the denominational weeklies or scholarly journals will be of value in the long run. It has been the experience of many librarians that such announcements pay off in the long run better than they do immediately; they serve pri-

marily to let serious collectors within the denomination know that the collector's institution is seriously interested in the material. The result often is acquisition through wills and bequests from families. Among the by-products of such advertising is duplicate material which can be exchanged either with other institutions or with dealers.

Not to be overlooked is the personal work of the librarian. If he can promote his cause by speaking to church groups or to scholars he can do much to advance his acquisition program. Among theological librarians there are a number of ordained ministers who speak or preach more or less regularly to churches in the geographical areas served by their schools. These librarians are in touch with many people who have attics and ancestors, and more than a few books and manuscripts of real value have come to their libraries through this route.

Building a denominational collection, then, is not so different from building any special collection of library materials. The librarian must know his subject, the bibliography of the subject, the sources of supply from whence he can reasonably expect to obtain both known and unknown works, he must cooperate with the bibliographers who seek to give him control of the material in which he is interested, and he must cooperate with his colleagues. If he can do these things, and can do them well, he not only will build up a valuable denominational collection, he will contribute to librarianship, scholarship, and churchmanship.

Appended to this paper is a list of the more active religious historical societies in the United States, together with their exact addresses, the titles of their periodical publications, and a few annotations.

*Some of the Religious Historical Societies
in the United States*

Baptists

American Baptist Historical Society. 1100 South Goodman St., Rochester 20, N.Y.

Located on the campus of Colgate-Rochester Theological Seminary this society has an excellent library, is publishing the definitive *Baptist Bibliography*, and publishes *Foundations: a Baptist Journal of History and Theology*.

Historical Commission of the Southern Baptist Convention. 127 Ninth Ave., North, Nashville 3, Tenn.

The Commission is very aggressively building a magnificent collection of microfilms, and publishes *The Historical Commission Newsletter*.

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Church of God, Anderson, Ind.

Though this denomination as yet does not have an official historical society the Warner Collection in Anderson College Library, Anderson, Ind., is probably the strongest collection of materials on the group; it may well become the nucleus for an historical society.

Church of Jesus Christ of Latter-Day Saints

There are two divisions of this church's archives: The Church Historian's Office and Library, and The Genealogical Society, both are located in Salt Lake City, Utah.

Together these depositories are probably the largest, best operated and supported center for the study of any single American religious body.

Congregationalists

American Congregational Association. 14 Beacon St., Boston 8, Mass.

This Association operates the Congregational Library at the same address, and publishes an interesting *Bulletin*.

Disciples of Christ

Disciples of Christ Historical Society. 1101 19th Ave., South, Nashville 12, Tenn.

Library and museum. Official archives for the International Convention of Christian Churches (Disciples of Christ), maintains a growing library and museum; publishes *Discipliana*, a bi-monthly periodical.

Evangelical and Reformed Church

Historical Society of the Evangelical and Reformed Church. Lancaster, Pa.

Located in the midst of the two main educational institutions of the German Reformed Church, Franklin and Marshall College and Lancaster Theological Seminary, this society has the archives of that group.

Evangelical Covenant Church of America

Covenant Historical Library. Foster and Kedzie Ave., Chicago 25, Ill.

Located on the campus of the college and seminary for this denomination the historical library is the official depository for all documents published on all levels by this group. Its library is strong in Swedish materials as well as Americana.

Evangelical United Brethren

The Historical Society of the Evangelical United Brethren Church. 1810 Harvard Blvd., Dayton 6, Ohio.

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The Society occupies the fourth floor of the library of the United Theological Seminary. It is the official depository for the denomination, and publishes a mimeographed *Bulletin*.

Friends

The Friends Historical Association. Friends Historical Library, Swarthmore College, Swarthmore, Pa.

A library of more than 25,000 volumes of books and manuscripts "illuminating the history of the Society of Friends and of the Peace Movement." The *Bulletin* of the Friends Historical Association is a noteworthy example of denominational publishing.

More than 15,000 volumes are in the Quaker Collection at Haverford College, Pa.

Jews

American Jewish Archives, Cincinnati 20, Ohio.

Located on the campus of the Hebrew Union College-Jewish Institute of Religion this group is building a strong library on American Judaism. Its publication is *American Jewish Archives*.

American Jewish Historical Society. 3080 Broadway, New York 27, N.Y.

This society shares the campus of the Jewish Theological Seminary of America.

Lutherans

Augustana Evangelical Lutheran Church.

Augustana Historical Society. Rock Island, Ill.

The main collection of materials of this Swedish Lutheran group are in the library of Augustana College, Rock Island, Ill. The Society publishes a series of historical monographs entitled *Augustana Historical Society Publications*.

Lutheran Church—Missouri Synod.

Concordia Historical Institute. 801 De Mun Ave., Saint Louis 5, Mo.

Located on the campus of Concordia Theological Seminary this Institute is the official archives of its denomination. It publishes *Concordia Historical Institute Quarterly*.

United Lutheran Church.

Lutheran Historical Society. Theological Seminary, Gettysburg, Pa.

Since 1952 this society has been "dormant" yet its collection, administered by the Theological Seminary Library is one of the major sources for historical information on American Lutheranism.

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Mennonites

Mennonite Historical Society. Goshen College, Goshen, Indiana.

The Mennonite Historical Library at Goshen College is perhaps the largest collection of American Mennonite literature. Other significant collections are listed in H. S. Bender's *Two Centuries of American Mennonite Literature, a Bibliography of Mennonitica Americana, 1727-1928* (Goshen, Ind. Mennonite Historical Society, 1929). *The Mennonite Quarterly Review* might well serve as the model for any denominational historical journal.

Methodist Church

The Methodists have a plurality of historical societies, most of them affiliated with the Association of Methodist Historical Societies (U.S.A.), Lake Junaluska, N.C. Together with the World Methodist Council the Association publishes the informative periodical *World Parish*, in most issues of which there is a "Directory of Historical Societies."

In addition to strong collections in most of the church's seminaries there are important holdings of historical materials at the Methodist Publishing House Library, Nashville, Tenn.

Moravians

The Moravian Historical Society, Inc., Nazareth, Pa.

The library contains the basic literature of the group as well as a manuscript collection and museum. The *Transactions* of the Society contain valuable historical articles and are published annually.

Presbyterians

Presbyterian Church in the United States.

Historical Foundation of the Presbyterian and Reformed Churches, Montreat, N.C.
Excellent library and manuscript collection. Publishes *Historical Foundation News*.

United Presbyterian Church in the U.S.A.

Presbyterian Historical Society. 520 Witherspoon Bldg., Philadelphia 7, Pa.
The Department of History of the General Assembly of the United Presbyterian Church in the U.S.A.

Maintains a fine library and manuscript collection. Publishes *Journal of the Presbyterian Historical Society*.

Protestant Episcopal Church

Church Historical Society. 606 Rathervue Place, Austin 5, Texas.

The Church Historical Society is housed in the Episcopal Theological Seminary of the Southwest. It publishes two periodicals: *The Historical Magazine of the Protestant Episcopal Church*, and *The Historiographer*.

ROSCOE M. PIERSON

Reformed Church in America

There is no official historical society, however the official archives of the Church are preserved in the Gardner A. Sage Library, New Brunswick, N.J. This library has the most complete collection of Dutch Reformed materials.

Roman Catholic Church

American Catholic Historical Association. Catholic University of America, Washington 17, D.C.

This is an association of Roman Catholic historians and not an historical society in the sense of those of Protestant churches. The association publishes *The Catholic Historical Review*, a most excellent journal. Many of the religious orders of this group sponsor special historical societies.

Schwenkfelder Church

The Schwenkfelder Library. Pennsburg, Pa.

The periodical *Schwenkfeldiana*, published by the Schwenkfelder Church, Norristown, Pa., has been suspended temporarily since 1955. The library is a depository for the history, culture, and genealogy of the peoples related to the German immigrants who constitute the group.

Unitarians

The Unitarian Library of the Americana Unitarian Association. 25 Beacon Street, Boston 8, Mass., is the official depository for the Unitarians. Important collections are at Harvard University, Cambridge, Mass., and Meadville Theological Seminary, Chicago, Ill.

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3. American Association for State and Local History. Church Archives and History. *Bulletin of the American Association for State and Local History*. 1:257-304, April 1946.
4. Pierson, R. M.: A Preliminary Survey of Some of the Existing Patterns of Intra-denominational Library Cooperation. In: American Theological Library Association. *Summary of Proceedings*, Thirteenth Annual Conference, June 16-19, 1959, pp. 139-146.
5. Allison, W. H.: *Inventory of Unpublished Materials for American Religious History in Protestant Church Archives and Other Repositories*. Washington, Carnegie Institution of Washington, 1910.