A LIBRARY WORTHY OF THE SCHOOL

A History of the Yale Divinity School Library Collections

by

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The Library of the Yale Divinity School was formed in 1932 by the merger of the Trowbridge Reference Library, the Day Missions Library, and the Sneath Memorial Library of Christian Education. As such, it is a relatively new library. In the intervening sixty years it has become one of the preeminent theological libraries in this country, if not the world. How this came to be is the topic of this history of the Yale Divinity School Library collections.

I. Pre-History

From its founding in 1701, Yale University has had a commitment to theological education. The founding fathers of Yale espoused "the grand errand" of propagating "in this wilderness the blessed Reformed, Protestant religion," and considered the education of suitable youths a chief means for accomplishing this end.\(^1\) This intention was incorporated in the original charter of the school: "For the Educating and Instructing of Youth in good Literature, Arts, and Sciences; That so by the blessing of Almighty God they may be the better fitted for publick Employment both in the Church and in the Civil State."\(^2\)

According to a history of Yale written by its president, Thomas Clap, the school began with the establishment of its library. He recounts that in 1700 a group of Congregational ministers met at the home of Rev. Samuel Russel in Branford. Each man presented a number of volumes from his own library with the words: "I give these Books for the founding [of] a College in this Colony."\(^3\)

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\(^1\)"Proceedings of the Trustees, November 11, 1701." Reproduced in Documentary history of Yale University (Franklin Bowditch Dexter, ed.; New Haven: Yale University Press, 1916), p. 27.

\(^2\)Documentary history of Yale University, p. 17. Yale President Thomas Clap went so far as to assert: "The original end, and design of colleges was to instruct, educate, and train up persons for the work of the ministry" (The religious constitution of colleges, especially of Yale-College in New-Haven in the Colony of Connecticut [New London: T. Green, 1754], p. 1).

\(^3\)Thomas Clap, The annals or history of Yale-College in New-Haven in the Colony of Connecticut (New Haven: Printed for John Hotchkiss and B. Mecom, 1766), p. 3.
Although more recent historians treat it as apocryphal, this anecdote does illustrate an early appreciation for the library’s central role in what was to become Yale University. Significantly, the library’s first books were donated by clergymen for the training of clergy.

In the school’s early years the study of theology was incorporated into the general curriculum. Not until 1822 was a separate Divinity School established. In 1835 Divinity Hall was constructed and was replaced in 1869 by the Divinity Quadrangle at the corner of Elm and College (the present site of Calhoun College). Throughout this period the Divinity School relied upon the central university library for services. Even so, a reference library was established within the Divinity School by Henry Trowbridge as a memorial to Henry Stuart Trowbridge. In 1881 a building named for Leonard Bacon was constructed to house this collection, made possible, as was the chapel, by the munificence of Frederick Marquand of Southport, Connecticut. This collection was non-circulating and relatively small: at the time of the merger of the libraries in 1932 it numbered 8,518 volumes; it was also chronically underfunded.

The second collection associated with the School was the Day Missions Library. George Edward Day was a professor of Hebrew language and

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6 In a letter to the Provost probably composed in 1924 Roland Bainton, Faculty Librarian, and Alpha W. Barlow, Librarian, point out that the Trowbridge Library served seven departments within the Divinity School while the Day and Sneath Libraries each served one. The income for Day in 1923/1924 was $938.09, for Sneath it was $1,140.67 (normally $500) and for Trowbridge $365.58, of which $250 was spent on books. The letter asks that the funding for the Trowbridge Library be increased to $600 per year. Letter on file in the Archives of the Yale Divinity School Library, Record Group 92, Special Collections, Yale Divinity School Library (hereafter cited as Record Group 92).

7 This Library was originally called “The Foreign Mission Library of the Yale Divinity School,” and later “The Historical Library of Foreign Missions,” according to Harlan P. Beach in a brochure describing the Library. A copy of this brochure is included in Record Group 92.
literature who had an avid interest in foreign missions. Beginning in 1886 he devoted himself to building a collection on foreign missions, which he donated to the School in 1891.\(^9\) Roland Bainton recounts that the students called him "Old Yom," from the Hebrew equivalent of his surname. "Venerable as the ancient of days and as indefatigable, he scoured the secondhand bookstores of Europe.\(^10\) When he began his work, the greatest collection in the world on missions was in Denmark and numbered 5,200 volumes. By 1902 Day's collection had reached 7,159. At the time of the merger it was reported to contain 21,484 volumes, or nearly two thirds of the total collections constituting the new Divinity School Library.

In a letter to "Friends of Christian Missions" dated March 19, 1891, Day presented his proposal for a "Library of Modern Missions." This library, it was hoped, would "become the most full and complete collection of works on Foreign Missions, in the United States and perhaps in the world." The nucleus of the collection was formed by a donation by William E. Dodge (solicited by Leonard Bacon) of "copies of all translations of the Bible into foreign languages issued by the American Bible Society, including those made by missionaries." Day proposed that the new library focus on six types of material: the history of missions in various countries, missionary biography, history and annual reports of missionary societies, missionary periodicals, works prepared and issued by missionaries for the use of natives, and missions to Jews. The purpose of such a library would be three-fold: to have somewhere a complete collection of books relating to the missions of all Christian denominations and peoples, both for present use and as a historical record; to house such a collection in a theological

\(^9\) George Edward Day (1815-1905) came to Yale in 1866 from the Lane Theological Seminary in Cincinnati, where he taught both Old and New Testament. He began partial retirement from his teaching duties at the age of seventy in 1886, served as Dean of the Divinity School from 1888 until 1895, when he offered his resignation and became a professor emeritus.

\(^8\) Biographical information on Day is included in a memorial volume, In loving memory of George Edward Day, 1815-1905 (New Haven: Tuttle, Morehouse & Taylor Press, 1905).

\(^10\) Bainton, Yale and the ministry, p. 195.
school; and, to stimulate candidates for the ministry to consider a vocation of missionary work.\textsuperscript{11} Bequests by Day and his wife, Olivia Hotchkiss Day, enabled the construction of a building to house this library in 1911, together with an endowed fund for the care of the collection and for the purchase of new materials.\textsuperscript{12}

\textsuperscript{11} "Divinity School of Yale University, March 19, 1891, Library of Modern Missions." Original in Record Group 92.

Day's successor as librarian of the collection, Harlan P. Beach,\textsuperscript{13} widened the scope of the collection to correspond with the enlarged view of missions that had developed. In particular he included literature from related fields that supported the study of missions, so that the Library could be a "laboratory of Missions." Even so, it remained more restricted in scope than the only comparable collection, the Missionary Research Library of New York, which did not then have the advantage of access to a major university library.\textsuperscript{14}

The third, and newest, collection is that of the Sneath Memorial Library of Religious Education, established in 1919. This collection was endowed by E. Hershey Sneath (1857-1935), professor of ethics and Christian education, and his wife, Anna Camp Sneath, as a memorial for their son, Richard Sheldon Sneath. At the time of the merger this library numbered 4,428 volumes.

II. The Founding of the Yale Divinity School Library

The merger of these three libraries in 1932 had been under discussion for more than a decade. In response to a preliminary report of the University Council's Committee on the Co-ordination of the Libraries of the University, John Clark Archer, Secretary of the Faculty of the School of Religion, conveyed the Faculty's resolution to Andrew Keogh, University Librarian, that he:

- take charge of the Trowbridge Reference Library, the Library of Social Service, the Reference Library of Religious Education, and any other special libraries or collections that are or may hereafter be under the jurisdiction of the School of Religion.

Keogh replied to this request the next day, pointing out that the report was preliminary in nature, and so it was premature to act upon it. In addition, no

\textsuperscript{13}Harlan Page Beach (1854-1933) served as D. Willis James Professor of the Theory and Practice of Missions from 1906 to 1921 (he was the first to be appointed to Yale's missions' chair); he served as Librarian of the Day Missions Library from 1911 to 1925.

\textsuperscript{14}Harlan P. Beach in a brochure describing the Day Library, composed ca. 1921. Located in Record Group 92.
money had been made available to the University Library to implement such a request. He concluded: "Unless the School can itself secure the money necessary for the efficient running of its libraries, I cannot at present do more than express good will towards your efforts and give such advisory assistance as I can."  

In May 1924 the Yale Corporation voted to approve the recommendations of the University Council with reference to the co-ordination of all the libraries of the University as follows:

1. That the University Library be defined as consisting of all the books owned by the University, whether housed in the central library or in other University buildings.  
2. That the Librarian have general supervision of all the libraries of the University, and that he co-operate with the Deans ... in regard to the various school, departmental, and institutional libraries, and their maintenance and care.

Thus the stage was set for the establishment of the Divinity School Library.

The architect of the merged Library was Luther A. Weigle, Dean of the Divinity School from 1928 through 1949, who envisioned a general library to support the work of the School at its new location at the Sterling Divinity Quadrangle on Prospect Street. One way to accomplish this was to build on the

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15 Letters dated Jan. 14 and 15, 1920. Copies of both letters can be found in the Records of the University Librarian, Yale Record Group 32-C, Series I, Box 166, Folder 2170, Manuscripts and Archives, Yale University Library. Notably, no mention was made of the Day Missions Library, which was adequately endowed. The Library of Social Service was donated to the Divinity School by the Prudential Life Insurance Co. in 1914 through the good offices of Frederick L. Hoffmann, its Vice President and Statistician. This collection was apparently never incorporated into the general Divinity Library collection, as in 1936 Morris reported that, with the assistance of National Youth Administration employees, the collection of 8,000 volumes was "arranged by series, and made available for consultation." Since the Divinity School no longer was offering the courses this material supported, the collection was transferred to Sterling Memorial Library in 1940. Documentation on this Library is included in Record Group 92; see also Yale Divinity School Library Annual Report, 1935/36, p. 8.

16 Letter from R. Hutchins, Secretary of the University, to Andrew Keogh dated May 17, 1924. Copy in Record Group 92.
existing resources. On Nov. 26, 1930 the Faculty of the Divinity School voted to approve the "unified administration of the three Libraries of the Divinity School--the Trowbridge Library, the Day Missions Library, and the Sneath Library of Religious Education."\(^{17}\) In response to this request, the Yale Corporation on Dec. 13, 1930, appointed a committee "to devise a plan for the development and unified administration of the libraries of the Divinity School." This committee was comprised of Andrew Keogh, Chairman, George P. Day, Treasurer of the University, Charles Seymour, Provost of the University, and Dean Weigle.\(^{18}\)

This Committee solicited the opinions of those involved with the School's libraries and of the Divinity School faculty in formulating its recommendations. In a letter to Keogh dated Feb. 2, 1931, Weigle provided a summary of the condition of the Divinity School's libraries and presented the case for expanded support. The Day Missions Library was regarded as a research collection, while the Trowbridge Library "has been regarded as no more than a collection of reference shelves for the use of faculty and students of the Divinity School in their current work." The Sneath Library's function "has never been clearly defined, but in practice it has developed along lines similar to the Trowbridge

\(^{17}\)Cited in a letter from Weigle to Archer dated Nov. 28, 1930. Archer opposed the use of the language "the three libraries of the Divinity School," for in his estimation the Day Library was not the property of the School, but had a separate existence. The Archives of the Yale Divinity School include a series of letters between Archer and others, including Weigle, Harlan P. Beach, and Carl A. Lohmann, Secretary of the University. Archer revealed the gist of the matter in a confidential letter to Beach dated Dec. 6, 1930: "The fundamental problem is one of Weigle's attitude. It is intolerable to him to have anything in any way out of his immediate control." Archer wished to maintain the independence of the Day Library even if it was included with the other two libraries administratively and worked to secure a separate building for it. The plans for the Divinity Quadrangle at Hillhouse and Sachem (never executed) included provisions for a separate building; the construction of the Sterling Divinity Quadrangle on Prospect Street included a separate reading room for the Day collection. Copies of these documents are included in Record Group 92.

\(^{18}\)"Report of the Committee appointed by the Corporation to devise a plan for the development and unified administration of the libraries of the Divinity School," Feb. 8., 1932. Original in Records of the University Librarian, Yale Record Group 32-C, Series I, Box 166, Folder 2172.
Library rather than to the Day Library." Dean Weigle urged "in view of the increased distance of the new Sterling Divinity Quadrangle from the University Library" that the Trowbridge Reference Library, especially, be considerably enlarged to provide more adequate resources for the educational work of the School.  

A point of controversy in these discussions was the proper role of the Day Missions Library. In its early years this Library was focused almost exclusively on the literature of Protestant missions in the English language. Harlan P. Beach considered himself to be building a teaching collection. He was succeeded as Day Librarian in 1925 by John Clark Archer, who also collected materials on comparative religion to place missions work in its context and to serve as resource material for the training of personnel going into foreign mission work. Not entirely by coincidence, Archer's primary area of interest was in world religions, not Christian missions. Collecting was limited almost exclusively to Western languages. Kenneth Scott Latourette thought the Day Library collected too heavily materials relating to the history and culture of the countries where

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19 Letter included in the Records of the Librarian, Yale Record Group 32-C, Series I, Box 166, Folder 2172. At that time Roland H. Bainton was serving as Librarian of the Trowbridge Library, John C. Archer, Day Missions Library, and Robert Seneca Smith, Sneath Library. All served without salary. The day-to-day operations of the Trowbridge Library were managed by Miss Alpha W. Barlow, appointed August 1924 and paid an annual salary of $1,400; the Day Library by Miss Florence G. Sellers, appointed August 1930 at a salary of $1,500; and the Sneath Library by Miss Lillian G. Williams, appointed July 1929, who was paid $2,000 in her position as Assistant in the Department of Religious Education. The 1930/1931 budget for the Trowbridge Library was $2,275, of which $875 was for books and binding; for Day, $3,893, with $1,350 for books and binding; and for Sneath, $500, all of which was expended on books and binding; for a total library budget of $6,668.


21 Kenneth Scott Latourette (1884-1968) joined the Divinity School Faculty in 1921 as the second D. Willis James Professor of Missions, a post he held until 1949, when he was appointed Sterling Professor of Missions and Oriental History. He retired in 1953.
missions were carried out and non-Christian religions. He maintained that the Day Library should concentrate on (1) books, pamphlets, periodicals, reports and other printed literature dealing specifically with foreign missions, whether Protestant or Catholic; (2) unpublished materials, such as missionary circular letters; and (3) literature in other languages than those of Europe used in the propagation of Christianity. By so doing its collections would adhere more closely to Day's original intent and would, ultimately, make it a far more useful collection for the study of missions.\textsuperscript{22} Latourette contended that the School was not doing work that could be considered graduate level, and could not without adequate resources. By focusing the Day collection on Christian missions, he asserted, the School could develop a genuine research collection.\textsuperscript{23}

Archer was of the opinion that the endowment was sufficient to collect "all works of value on Protestant missions," with money left over, but vehemently opposed the inclusion of Roman Catholic missions: "It is not conceivable that Yale should provide an exhaustive collection of this sort (that is, a Protestant seminary with a Roman Catholic library) to which the serious student of Catholic missions should resort." He allowed that collecting unpublished material might be of some limited value, although in his opinion most of the important primary resources were eventually published. At any rate, collecting this material would not strain the funds. Archer questioned the wisdom of collecting literature in languages other than European on the basis of cost, selection and use. Much of that literature he considered to be translations. Although "a new, original type is now being produced," he concluded that "no Divinity School library can well afford to take account of this." Scholars wishing

\begin{footnotes}
\textsuperscript{22}Letter from Latourette to Weigle dated Jan. 23, 1931. Original in the Kenneth Scott Latourette Papers, Manuscript Group 3, Box 119, Special Collections, Yale Divinity School Library.

\textsuperscript{23}"Rough notes of a conference on the proposed new library facilities and service for the Divinity School," compiled by Charles E. Rush, [April 18, 1931]. Original in Records of the University Librarian, Yale Record Group 32-C, Series I, Box 166, Folder 2172. Latourette had come to Yale in 1921 in part to do research in the Day collection, as he indicated in his autobiography, Beyond the ranges (Grand Rapids, Mich.: William B. Eerdmans, 1967), p. 61.
\end{footnotes}
to use such literature would be better served by visiting the countries where the literature was produced. Archer preferred to have the collection focus on "the history of missions and the religions of mission lands." To carry forward this mission he suggested that two curators be appointed, one to focus on missions and the other on comparative religion.24

After hearing all such opinions, the Committee prepared a draft report to the Corporation dated Feb. 8, 1932.25 The report noted that the Faculty:

felt that the broadening of the research interests of the School, the consequent closer connection with other parts of the University, the existence of the Sterling Memorial Library with its seminaries, studies, and stalls, and the greater distance between the new Divinity School Quadrangle and the general library, had created new conditions amounting almost to a crisis.

The Faculty recognized that the three libraries serving the School did not represent "an ideal library," but that the "consolidation of the three would result in an approximation to a good library."

The Committee concluded that the "books in the School are inadequate for present needs, and still more inadequate for the demands of the enlarged curriculum and the new emphasis on research." The size of the collection did not

24Letter from Archer to Weigle dated March 3, 1931, in Record Group 92. In private notes appended to this letter Archer reveals some pique at what he considered Latourette's presumptuousness. Relations between Archer and Latourette had never been cordial. Indeed, they were so strained that Weigle asked Latourette for an account of their relations. A draft of his response with editorial markings, dated June 3, 1930, is included in the Kenneth Scott Latourette Papers, Manuscript Group 3, Box 125.

After 1932 the collecting in comparative religion was more restricted. Large portions of this literature were transferred to the University Library. A good working collection of materials remained, but not one intended to support research in depth. For a discussion of the collecting of comparative religion at the Divinity Library, see the memorandum of Raymond P. Morris dated May 11, 1965, located in Record Group 92.

25"Report of the Committee appointed by the Corporation to devise a plan for the development and unified administration of the libraries of the Divinity School." A copy of this report is included in Record Group 92.
compare favorably with other seminaries of the first rank, and the money allocated for acquisitions was restricted to specific fields. "The library of the Divinity School must be wider in scope than the Day and Sneath foundations, welcome as these are." The construction of the Divinity Quadrangle presented an unusual opportunity "to build up a model library worthy of the traditions of the School."

The library of the School should be "a working collection of the best books on subjects taught and studied in the School," together with "the small but necessary number of general reference books that must be at hand wherever scholarly work is carried on." These books as a rule should be professional in character, "leaving to the general University Library and to the libraries of other schools and departments the provision of books needed in continuous research or not in every day use." The new library was to avoid all unnecessary duplication, although the report allowed for exceptions to this rule when special gifts of books or funds were provided.

The Committee concluded that this unified library required "a first class librarian" who was "skilled in library technique." He must have "an understanding of scholarship, and should preferably be an expert in the bibliography of religion," and be competent to give advice on "the best methods of study and research." The Librarian "should have the rank, salary, tenure of office, and right to retiring allowance of a professor in the School, and should be a member of its faculty." He should work closely with the staff of the general library "that the collections in religion may complement each other to the advantage of both."

Because of the financial situation, the appointment of a librarian would have to be temporarily postponed; in the interim the Dean should be asked to serve as Librarian. At least two assistants would be required. Until a full-time librarian could be named, curators should be appointed to oversee the chief divisions of the Library. A Library Committee should be appointed, comprised of the Dean, the Librarian, and not more than five faculty members. An

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In his letter of Feb. 2, 1931, Weigle reported to Keogh that Drew held 144,000 volumes, Garrett held 129,756, Hartford held 123,608 and Princeton held 122,126.
endowment of $500,000 should be raised and, until that sum was raised, the budget should include $5,000 per year for books in addition to the endowed funds.

On the basis of these conclusions the Committee made eight recommendations to the Corporation:

a. That the three libraries of the Divinity School be consolidated, and that the new entity be called the Library of the Divinity School.
b. That the provenance of each volume in the collection be identified, thus preserving the identity of the three formerly separate libraries.
c. That a librarian of the Divinity School be appointed as soon as possible, with the rank of a full professor and a seat in the Faculty, responsible to the Dean of the School and the Librarian of the University for the conduct of the Library.
d. That the Dean of the School be requested to serve as Librarian pro tem.
e. That an assistant to the librarian be appointed at a salary of not less than $2,500 and two other assistants be engaged with a salary allowance of $3,000 for the two positions.
g. That a Library Committee be created to assist the librarian in the making of rules and the choice of budgets.
h. That the Library seek an endowment of $400,000 in addition to the present endowments, and that the Corporation make a special

\[27\text{Thus the dispute between Archer and Latourette regarding the focus of the Day Library was settled by compromise. Archer was to receive $500 of the Day endowment income for comparative religion, money previously expended on custodial services.}\]
appropriation of not less than $5,000 for books.\textsuperscript{28} On April 9, 1932, the Provost presented this report to the Yale Corporation, and its eight recommendations were approved.\textsuperscript{29}

III. Defining the Mission: The First Two Decades

Thus, when the Library of the Divinity School opened for business in 1932, Dean Weigle served as its Librarian, and four faculty members functioned as curators for particular portions of the collection. Raymond P. Morris was appointed Assistant Librarian.\textsuperscript{30}

The task that faced the Library was formidable. As Morris reported: "Physically there is no library of the Divinity School, but three libraries which have been hastily and arbitrarily housed in facilities planned for one." While putting in place policies and procedures for building the collection and providing

\textsuperscript{28}There is no explanation of how the earlier recommendation that the budget include $5,000 per year got reduced to a request for a special one-time appropriation of $5,000. However that may be, the book budget was far from $5,000 (according to the annual report for that year, a total of $3,784.89 was expended on books, periodicals and binding in 1933/1934, and that figure included endowed funds). For years thereafter Raymond Morris used his annual reports to remind the Dean that the Library had never received this $5,000 special appropriation (see, for example, 1933/1934, p. 14; 1935/1936, p. 11).

\textsuperscript{29}Letter from Carl H. Lohmann, Secretary of the University, to Dean Weigle, dated April 12, 1932. Records of the Librarian, Yale Record Group 32-C, Series I, Box 166, Folder 2171.

\textsuperscript{30}Raymond Philip Morris (1904-1990) graduated from Garrett Biblical Institute (B.D., 1929) and Columbia University (M.L.S., 1931). In 1931 Morris accepted a position at the Garrett Library. Because of budget reductions that year, Garrett offered to keep him on the staff, but at half salary. He was then offered the position of Assistant Librarian at Yale Divinity School Library. Morris was formally appointed Librarian of the Divinity School with the rank of Assistant Professor beginning July 1, 1935. Simultaneous with his appointment, Weigle and the four curators resigned their library positions. Letter from Dean Weigle to Provost Charles Seymour dated Dec. 7, 1934. Records of the Librarian, Yale Record Group 32-C, Series I, Box 166, Folder 2172.
basic services, Morris simultaneously had to consolidate the existing collections and their catalogs. Each of the three collections had its own classification scheme. Even though the Day Library was to stay separate (materials were added to the Day classification until 1950), that still meant that all of the material in the Sneath collection and some of the material in Trowbridge had to be recataloged and reclassified. Moreover, nearly two thirds of the collection was devoted to missions; more than forty percent of the acquisitions budget continued to be dedicated to missions. To deal with all of this Morris had a staff of two catalogers, Florence Sellers Baker and Ruth E. Bleckwell. He asked for a typist to prepare cards, mark and label books, check in periodicals, mend books, and the like.

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31 The Corporation had authorized three positions, but apparently did not provide the funding.

32 Letter from Morris to Weigle dated Dec. 5, 1933, included in Record Group 92. The 1934/1935 Divinity School Library Annual Report lists a typist among the employees of the Library, along with the Librarian and two catalogers. In this report he requested the addition of a reference librarian to the staff and noted that "normal" staffing would include another cataloger, a secretary and student assistants. When he retired in 1972 Morris left a staff of seventeen, including six professional positions and eleven clerical and technical, plus student assistants.
Very early the process of building a library at the Divinity School revealed contradictions in the original mandate. It soon became evident that a library established in part because of the expanded research interests of the faculty could not restrict itself to providing only books that supported the curriculum. This was particularly true since that library was served by an enterprising young librarian who was adept at securing gifts of books and funds, thus taking full advantage of the loophole contained in the Committee's report that established the library.

Morris took great pains to rationalize his undertaking. In his first annual report he asserted:

The Trowbridge and Sneath collections should remain small, carefully selected collections, intended to meet instructional needs largely for the Bachelor of Divinity course. For advanced work our students should rely on the Sterling Library. For the Day Mission collection, however, we are endeavoring to accumulate a research collection in the "history of Protestant missions."\(^{33}\)

In the same report, however, he asserted that the Library was assuming a place in the School it had not done heretofore, and he suggested two reasons why this change had come about: "(1) The location of the Divinity School makes it necessary for our students to rely upon our library rather than the University collection and (2) it is the intention of the General Administration to make this library commensurate to our needs."\(^{34}\) After this first report Morris would never again make reference to keeping the Trowbridge and Sneath collections small; rather, he would increasingly focus on what it meant to "make this library commensurate to our needs."

In the following years those needs were to become more fully evident, and, as he became more aware of them, Morris began to change his estimation of the necessary scope of the Divinity Library. In his second annual report Morris noted that two facts were becoming increasingly apparent:

(1) It is going to be more expensive to operate this library than perhaps


\(^{34}\)Yale Divinity School Library Annual Report, 1932/33, p. 2.
was planned, but (2) there has been a marked increase in the use of the library facilities on the part of our students. ... Because of the latter, it seems as if we can dispel any doubt as to the wisdom of the initial step of departmentalization. 

Morris went on to note that given Divinity's location, "there can be no clear cut division of labor and effort" between Sterling and Divinity. "There are large borderline groups of materials which can be justified in either location," he noted, a point "that was carefully studied both on our part and on the part of the University Library." While noting that the primary mission of the Divinity Library was to support work for the Bachelor of Divinity degree, he asserted that "it would be unwise to think of the Divinity Library in too narrow of terms." To support this argument he cited instructional patterns (research requirements for students), the remote location of the School, the absence of adequate transportation facilities and demands on Divinity students' weekend hours. Use of Sterling by Divinity students had declined since the Divinity School was moved; yet, "under the present situation it is not untrue to state that in some departments we cannot do strictly first-class work because of library limitations." 

Morris continually raised the issue of inadequate library resources. In 1935 he pointed to the inadequacy of the University's religion collections and concluded:

To strengthen intellectual resources, meet current instructional needs, raise teaching and library standards, attract and hold good students and a distinguished faculty, offer as good or better facilities than competing institutions, and build up the educational tone of the School and the reputation of the University is a consummation greatly desired. But it is more than a wish, it is the plan and policy of the school. 

In the coming years he would often justify the collection built at the Divinity Library on the basis of the neglect of the University's religion collections over 

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the decades preceding the establishment of a separate Divinity Library.

Beginning in 1936 Morris asked those graduating with advanced degrees: "Upon which of the two University collections did you rely primarily in the preparation of your dissertation—Sterling Memorial Library or the Divinity School Library?" The documentation he gathered showed increasing reliance on the Divinity Library. He concluded:

In spite of the theoretical division of responsibility between the University and Divinity libraries, we are assuming an increasing share of the burden of research activities in the field of religion. This is so, not because we have invited it, but because we have been unable to evade it. The full impact of the Divinity School's move on library services clearly had not been anticipated.

Again in 1937 he reported that in spite of all efforts to the contrary there

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38In the period between 1936/1937 and 1942/1943 eighteen Ph.D. candidates replied that they had relied most heavily on Sterling, while 67 reported using the Divinity Library. These figures are reproduced in the Library's Annual Reports and are cumulated in an undated memorandum showing figures for 1936/37 through 1942/43 with the title "Relative library load for research activity for advanced degrees in the field of religion and religious studies at Yale University." A copy of this memorandum is included in Record Group 92. In his annual reports Morris often cited these studies to show that the Divinity Library was assuming more of the research load. In the Yale Divinity Library Annual Report for 1938/39 he asserted that "there is no reason to believe that this trend will or can be reversed" (p. 3).

39Yale Divinity School Library Annual Report, 1935/36, p. 2. Again in the 1942/43 Annual Report he stated: "We shall gain a mistaken notion of the work of the Divinity Library if we visualize it as simply caring for the library needs of our students preparing for the ministry. For years there has been a steady and uninterrupted trend in the relative proportion of the library load we carry in respect to other libraries at Yale. There has been an increasing use of our facilities by faculty and students from other departments of the University, until, at the present time this forms a not inconsiderable proportion of our library service. This trend has been most marked in respect to graduate students working in the fields of religion and religious education where the overwhelming burden of library service now falls upon the Divinity Library. These facts are important and should be noted in terms of general University library policies, support and development. It is unlikely, in our judgment, that this trend will be reversed or greatly modified" (p. 7).
was a steady drift in sentiment and practice on the part of student and faculty members to rely primarily upon the Divinity Library collection. This tendency was unfortunate, he said; indeed, "it is diametrically opposite to the original conception of our function," and, if continued "will result in a restudy and a possible recasting of our respective library programs." Morris called for "a more definite policy" regarding the areas of responsibility between the two libraries in the interest of preventing "unnecessary duplication of effort."

Another criticism Morris repeated was that the collection of religion at Sterling Library was not well organized. In the 1930s the religion collection was basically unclassified. Once undertaken in 1939, the work of classification proceeded slowly. The difficulties were so entrenched that in

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42 See, for example, the Yale Divinity School Library Annual Reports for 1935/36, p. 3, and 1936/37, p. 7.

43 Bernhard Knollenberg, University Librarian, suggested to Morris in a letter dated Aug. 17, 1938, that the University hire Julia Pettee to oversee the classification of religion at Yale. Morris responded on Sept. 6 that the University Library might consider hiring someone with less expertise if it were possible to simplify the classification schedule. Knollenberg arranged a conference with Messrs. Morris and Bainton, and Misses Monrad, Pratt (Reference Librarian) and Withington (Executive Secretary) held Sept. 22, 1938 to work out a program for the classification of books. They decided to employ a senior person (Miss Pettee from Union Seminary or Miss Markley from the University of Chicago) to oversee the project. They expected the project to begin by July 1939 and to take two or three years to complete. These documents are included in Record Group 92. Upon her retirement from Union Seminary, Julia Pettee was engaged at Yale from 1939 through 1947 to develop the Yale classification schedule for religion (see her obituary in the ATLA newsletter, 15 (1967), p. 7).

The work progressed slowly, in part because the schedules being developed were extremely complex. In a letter to Babb dated Sept. 21, 1948, Livingston noted that Pettee's colleague, Eleanor Upton, was carrying on her work, and the project was getting "more and more involved, requiring more and more study and debate, so that when she retires there will be nobody capable of interpreting the decisions made and carrying on the job. ... We must have a classification simple enough to be applied by ordinary educated catalogers (not specialists of the first magnitude)." A copy of this memorandum is
1952 Morris recommended to James T. Babb, University Librarian, that the project be abandoned and a simplified version of the LC classification for religion be used. A series of conferences were held in 1953 with Morris and Helen Uhrich from the Divinity Library serving as consultants to Dorothy Livingston, head cataloger at Sterling, together with her staff members Hitchcock and Davis, in which the LC classification schedules were adapted for use in the Yale M class.

The inadequate access to the religion materials at Sterling prompted Morris to recommend four steps to improve accessibility: that the religion collections receive adequate cataloging and classification; that a union card catalog for religion be maintained at the Divinity Library; that a daily delivery service be established between the two libraries; and, that a plan be developed that would reflect the needs and interests of those working in religion at Yale University. However, "regardless of what may be done in the Sterling Library it is obvious that we must strengthen the Divinity Library if we are to escape

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Footnotes:
44 Letter from Morris to Babb dated Sept. 16, 1952, shortly after the new reporting structure was in place. Morris suggested that "in view of the probable emphasis on Religion in the future throughout the University which will center most extended and serious work in the Divinity Library," it was not as important that fine distinctions be made in the classification system adopted for Sterling Library. A copy of this letter is included in Record Group 92.

45 Religion classification conferences. Included in Record Group 92. These are a series of fourteen documents from the first five months of 1953. They include a class-by-class discussion of the LC schedules and to what extent they could be modified. Some materials had already been done (e.g., church history) and were left as is. This discussion culminated in a memorandum from Hitchcock to Livingston dated Aug. 27, 1953, which summarized the new M class, showing its relationship to LC. Morris supported her conclusions, noting that her report showed that "the adoption of an abridged L.C. Schedule [was] both feasible and desirable." Both documents are in Record Group 92.

46 This service had been assumed by the Committee established by the Corporation that laid the groundwork for the Divinity Library, but implementation was considerably delayed. In 1952 Morris reported that the service was due to begin the following fall. Yale Divinity School Library Annual Report, 1951/52, p. 9.
serious educational restrictions. 

By 1942 the Divinity Library had begun to take shape as a research collection. Morris celebrated the tenth anniversary of the Library by observing: "During these ten years we have increased our book resources by three-fold, we have brought together an efficient staff of workers, and we now assume, by a large margin, the responsibility for Library services in the field of religion at Yale." "Ten more years of uninterrupted development," he concluded, "should bring together at the Divinity School a notable collection of theology which will rank as one of the best on this continent." He echoed this sentiment the next year: "It would not be incorrect to say that the Divinity Library has become not only one of the largest in size, but in certain respects, one of the most valuable among existing separate collections of theology in the country." The die was cast, and from this point forward Morris conceived his mission to be the building of a collection equal in importance to what he perceived the mission of Yale Divinity School to be.

Morris built the Divinity Library collections with two considerations in mind. First, he built most of the research collections through the judicious acceptance of gifts. Indeed, a significant portion of the growth of the Divinity Library was due to gifts, particularly by retired faculty members. Already in 1933 Morris reported that the number of volumes added to the collection as gifts surpassed the number purchased. The libraries donated by Professors Benjamin W. Bacon (New Testament) and Williston Walker (church history) were arguably stronger than the corresponding parts of the existing collections. Again in 1934 he observed: "We are acquiring an increasingly large number of books and periodicals from our alumni and friends which has greatly accelerated the growth

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51Letter from Morris to Weigle dated Dec. 5, 1933, included in Record Group 92. Bacon’s library consisted of some 1,500 items.
of our collection."

A notable example was the gift of the library of Douglas Clyde Macintosh, Dwight Professor of Theology and Professor of Theology and Philosophy of Religion. This collection numbered in excess of 5,000 volumes and was unusually complete for nineteenth and twentieth century philosophy of religion, philosophical theology and philosophy. Morris reported that with the addition of this library "the resources in the Divinity Library will be second to none in an area most central to our work."

The second consideration was duplication between Divinity and the other libraries at Yale. Morris was always sensitive to the charge that the Divinity Library was needlessly duplicating material. Following a lengthy discussion of developments in the collections for 1940/1941, he stated:

It may be noted in passing that the areas securing the most extensive development within the Divinity Library do not duplicate or compete with areas being developed elsewhere in the University library system, i.e., our cooperation here is not only theoretical but actual.

The next year he elaborated upon this:

Gifts to the library account for the rapid growth of our resources. It should be pointed out, in passing, that the lines of our development do not duplicate or compete with existing library resources at Yale University. Further, it is likely that Yale could not have attracted these gifts had there not been a separate Divinity Library.

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52 Yale Divinity School Library Annual Report, 1933/34, p. 4.
53 Letter to Carl Lohmann, Secretary of the University, dated February 6, 1951, included in Record Group 92. Gifts from faculty members continued to be a significant source of retrospective materials for the Library. In his 1968/69 annual report Morris listed the libraries of Dean Charles R. Brown, Professors Williston Walker, Benjamin W. Bacon, Frank C. Porter, Charles R. Dinsmore, Douglas Clyde Macintosh, Henry Hallam Tweedy, Kenneth Scott Latourette, Carl H. Kraeling, C.C. Torrey, George Dahl, Millar Burrows, Roland H. Bainton, and files on Religion in Higher Education collected by Clarence P. Shedd. Other notable gifts included the Edward Sylvester Smith collection of Methodistica and the John R. Mott Library (pp. 2-3).
Even so, he remained aware of the problem, so much so that he initiated discussions with the University Library to develop policies that would address this issue.

The earliest record I have found of such a discussion is the minutes of a conference held April 2, 1947, which was called by James T. Babb at Morris' request. This conference focused on duplication of reports, periodicals, and serial publications, specifically excluding monographs. This conference was followed in June by a proposal from Morris regarding the general problem of duplication. Morris' approach was to stress that, if the Divinity Library were delegated responsibility for collections in religion, resources would be freed for the University Library to collect other materials:

In making this draft it has seemed to me that basic to all discussions of responsibility within the Yale library system must be the assumption that the library system at Yale is one library. Therefore insofar as it is practical and feasible we must seek to eliminate unwise or unnecessary expenditure of effort or money. Division of responsibility should mean, on the one hand, that the University Library will be freed from present obligations with their concurring expenditures of money and efforts and thereby be released to divert its efforts to points other than those assumed by the Divinity Library. This should mean greater economy. On the other hand, division of responsibility should mean that while it is recognized that the primary responsibility of the Divinity Library is to the Divinity School, in another sense the Divinity Library will serve the entire University community. Ultimately, it will mean an extension in the scope of service and the collections in the Divinity Library.  

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56These minutes are included in the Records of the Librarian, Yale Record Group 32-C, Series II, Box 33, Folder 482. Present at this meeting were Uhrich, Morris, Babb, Fuller, Livingston, Pratt, Clift, Kenefick, Wing and Withington. This document refers to earlier discussions; in particular to a memorandum dated March 26, 1947, of a previous conference.

57Letter from Morris to Babb dated June 4, 1947, accompanied by "Memorandum for Division of Areas of Responsibility in the University Library and the Divinity Library. Draft June 4, 1947." A copy of this document is contained in the Records of the
Morris' proposal served as the basis for an agreement entitled: "Memorandum for Division of Areas of Responsibility in the University Library and the Divinity Library, July 1, 1947." This agreement was promulgated by Morris and Babb and was intended to form the basis for future policies and practices.\(^5^8\)

Agreement was reached on eighteen separate points. (1) The Divinity Library was to have full responsibility for foreign missions; (2) home missions would be divided by denomination, along the lines of the division for American church history. Materials related to (3) the World's Student Christian Federation, (4) the Student Volunteer Movement for Foreign Missions, (5) the YMCA, YWCA were all the responsibility of Divinity; the University Library agreed to transfer all uncataloged materials. (6) Religion in higher education was Divinity's responsibility.

(7) General church history presented special problems. The University Library would have primary responsibility for Reformation-era documents, for rare books, and for such other movements where the superiority of its collections were demonstrable, including the Society of Friends, the Oxford Movement, etc. It would also secure current publications that were representative of the field or which were in demand in the University Library. Divinity would have primary responsibility for Africa, Asia, North and South America, and Australia. For American church history Divinity was assigned primary responsibility for materials related to Presbyterian, Methodist, Baptist, Lutheran and United Brethren Churches, and for Congregationalism after 1870. The University Library would assume primary responsibility for the Episcopal Church, Roman Catholic Church, Unitarian Church, Christian Science Church, Society of Friends, Mormonism and Judaism. No division was determined for the newer sectarian movements. The University Library would duplicate some monographs when there was sufficient demand.

(8) The Divinity Library was given primary responsibility for ecumenism.

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Librarian, Yale Record Group 32-C, Section I, Box 136, Folder 1726.

\(^5^8\) A copy of this document with a cover memorandum from Clift to Wing, dated July 7, 1947, is located in the Records of the Librarian, Yale Record Group 32-C, Series II, Box 33, Folder 482.
(9) No division of doctrinal theology was deemed possible, but it was noted that the history of doctrine and doctrinal theology were central to the curriculum of the Divinity School and that library resources at Yale would probably achieve their widest development there. (10) Biblical literature and criticism were likewise central to teaching at the Divinity School, (11) as was practical theology; sermons could be retained by either library. (12) Religious education was assigned to Divinity. (13) Divinity was given primary responsibility for hymnology; hymnals without music would be transferred to Divinity from Music and the Music Library could buy hymnals with music as needed. (14) Duplication between the two libraries was considered inevitable for Judaism for the period covering the origin and development of Judaism to the Christian era; later materials were assigned to the University Library. (15) Canon law was assigned to the Law Library.

(16) The Divinity Library "by its purpose and nature" would be responsible for "current religious books." The University Library should avoid duplication, but could buy those central in importance or needed by departments other than Divinity. (17) Current religious periodicals should be closely scrutinized. (18) The Divinity Library would buy only those rare books which were "justified for its purposes in terms of utility or function." In addition, the Divinity Library would periodically review its collection to remove those materials purchased for class use that were not strictly religious. This agreement was to be reviewed annually.

Arguably, the gist of this document was that the Divinity Library was assigned primary responsibility for the collecting of religion (actually, Christianity) at Yale, with some exceptions noted. In many fields the University Library was given the option of purchasing the major publications and other material as patterns of use required. Only in some narrowly defined fields was all duplication prohibited. This agreement was both remarkable and historic: remarkable, because in a mere fifteen years Morris had put together collections in certain areas of religious studies that were tacitly conceded to be more complete than those the University Library had compiled in two and a half centuries; historic, because this document formed the blueprint for future agreement on the collecting of religion at Yale.
This formal agreement was followed by a series of supplemental agreements. At the Jan. 17, 1948, conference it was decided that "the University Library may retain any item which is of special interest or importance for its collection" (a statement that on the face of it would seem to negate any other agreements that might be made about avoiding duplication). The conference determined that Eastern Church history belonged at the University Library. The Divinity Library was assigned responsibility for Protestant worship and liturgy, Christian sociology, and Christian life and devotional literature (except Roman Catholic). The conference also refined some of the earlier decisions. Works on doctrinal theology published after 1800 should be submitted to the Divinity Library. The University Library was given responsibility for Bible texts and for Latin America (except Protestant missions). The Law Library collected only medieval canon law, since it is related to Roman law. Sterling Library accepted responsibility for modern canon law, ecclesiastical law and church and state for foreign countries, including Great Britain. American law relating to various denominations was to be divided between Sterling and Divinity according to the division of denominations.

A series of conferences were held between January 1951 and March 1953 regarding Biblical materials at Yale. Each library contained approximately 6,000 volumes related to the Bible; neither library could claim particular distinction. The final document presented a proposal to minimize duplication by assigning primary and secondary collecting responsibility. This proposal first

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59 "Division of areas of responsibility in the University Library and the Divinity Library, Report of decisions of conference, January 17, 1948." Present at this conference were Babb, Morris, Clift, Livingston, Upton and Skinner. A copy of this document is included in Record Group 92.


61 Memoranda entitled "Library resources relating to the field of Biblical studies at Yale University," with drafts dated Jan. 23, 1951, April 25, 1951, February 21, 1952, and March 30, 1953, are located in Record Group 92. Appendix to the final draft is a list of periodicals relating to Biblical studies showing the holdings of Sterling and Divinity.
divided the literature into four areas: (1) Semitic and Hellenistic cultural and religious backgrounds; (2) archaeology, monumental Christianity; (3) text criticism; and, (4) literary and historical criticism, interpretation, etc. Sterling was assigned primary responsibility for (1) and (2); Divinity for (3) and (4).

Such cooperative agreements provided a framework in which the Divinity School Library could flourish. The development of the collections and Morris' development as a theological librarian can be seen in two phenomena: the growth of the Day Missions Library from a teaching collection to a research collection, and Morris' emerging vision of a library that would provide documentation for the entire field of American church history.

In 1932 the Day Missions Library was still considered to be primarily a teaching library for the training of missionaries, but was beginning also to function as the primary research collection of the Divinity Library. Kenneth Scott Latourette, as curator, recommended to Dean Weigle that the collecting of background materials (books on geography, ethnology, history, etc.) be reduced and Roman Catholic missions be given added attention. Ideally, he contended, the School should seek funds to endow a Roman Catholic collection that would parallel the Day collection. In his estimation the Roman Catholic materials were
already stronger than those of any other institution, even though they constituted not more than ten to twenty percent of the collection. At this point he considered collecting manuscript materials and non-European language materials an open question. If the Library were to collect such material, he suggested that it would be wise to specialize in a particular country or continent. Morris saw potential difficulties with increasing the amount of Roman Catholic material, primarily because of inadequate funds, but also because administering the Day Library was already taking about two thirds of his time, and the shelving allotted to that collection had already been exceeded. Morris supported Latourette's idea of seeking additional endowed funds. This endowment never materialized (unless we consider Latourette's own bequest to have fulfilled this function).

By 1955 the scope of the Day Missions Library had changed. Many of the more general books had been transferred to the University Library, thereby making the Day Library a more narrowly focused missions collection. The emphasis of the collection was on China and India, less so on Africa. Collection development focused on missionary biography, the theory and history of missions, the younger churches, the ecumenical movement, and Roman Catholic material, with limited linguistics, juvenile literature and general background

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62 Letter from Latourette to Weigle dated Jan. 4, 1933, included in Record Group 92. In a letter to Weigle dated Nov. 20, 1934, Latourette contended that there was not then in existence a collection on Roman Catholic missions comparable to the Day Library. He had used the Library of the Congregation for the Propagation of the Faith, and considered it incomplete at best. He contended that only a few years would be required to surpass any existing collection. A carbon copy of this letter is located in the Kenneth Scott Latourette Papers, Manuscript Group 3, Box 125.

63 Letter from Morris to Weigle dated Jan. 10, 1933. Morris repeated his concerns in a letter to Weigle dated Dec. 4, 1934. These letters are included in Record Group 92.

64 Letter from Morris to Weigle dated Dec. 6, 1934. Included in Record Group 92.

65 In a memorandum to the Library Committee dated April 24, 1961, Morris solicited the Committee's permission to transfer juvenilia and materials used as study texts for church groups (material added by Archer) to the Missionary Research Library in New York. Document included in Record Group 92.
material. In other words, Morris had accepted Latourette's vision of the scope and purpose of the Day collection.

Building on his success in developing the Day collection, Morris envisioned making the Divinity Library nothing less than a repository for American Protestant church history. Much of the groundwork for such a collection had already been laid. In 1934 Edward Sylvester Smith donated a collection of ca. 2,400 items pertaining to John and Charles Wesley and the early Wesleyan movement in England and America. The Presbyterian Church in the U.S.A. designated the Divinity Library as their New England repository. Thomas Carroll Davis volunteered to gather primary documentation for the Reformed Episcopal Church. The American Baptist Historical Society agreed to send their duplicate copies of materials relating to Baptist history and polity; the Historical Foundation of the Presbyterian Church in the United States sent large quantities of duplicate materials relating to the Presbyterian and Reformed Churches for the cost of shipping. A "sizeable collection" of materials relating to the United Brethren Church was donated by their historical library. When such materials were combined with the historic collections at Sterling Library in Congregationalism, the Episcopal Church and the Quakers, Morris was confident that Yale had the beginnings of a solid collection of American church history. He proposed to build on this foundation.

Morris presented a grand vision of what such a collection would entail.

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67Letter from Morris to Weigle dated July 18, 1934. This letter is included as a supplement to the 1933/34 Yale Divinity School Library Annual Report.


70Yale Divinity School Library Annual Report, 1944/45, p. 3. The Baptist Historical Society supplied "at least five to six thousand items" for the cost of transportation. Morris was confident that he could make similar arrangements with other Baptist groups. Yale Divinity School Library Annual Report, 1945/46, p. 2.

Based on his experience, and on conversations with denominational leaders, he was confident that he could obtain at very little cost primary source materials to document nineteenth and twentieth century American Christianity. The collection would include personal papers of church leaders and theologians, as well as the published and unpublished documents of national and regional church bodies. He envisioned a selective gathering of materials that would provide comprehensive coverage. Proceeding with this program would require a commitment on the part of the University to provide the resources to process and store the materials gathered. Since the Divinity Library was filled to capacity, this program was linked to a need to expand its facilities. This proposal was never fully implemented, presumably because of the space problems.

The contrast between Morris' discussions with Latourette in 1933 and his later approach to theological librarianship is striking. As a novice librarian he was very much concerned with the bottom line and did not want to over commit himself or the resources at his disposal. Two decades later he not only had reversed himself and incorporated Roman Catholic missions into the Day Missions collection, but he was also proposing a grand scheme for the development of the Divinity Library collections. His initial caution gave way to a vision of what the Library could become.

Two documents show what the Library had become at the end of Morris' first two decades of leadership. The first is a memorandum entitled "The Place..."
of the Divinity Library in the University," dated April 8, 1949. This document was prepared at the conclusion of Weigle's tenure as Dean of the Divinity School, and so provides a summary of their work together. The document begins by tying the mission of the Library to that of the School. It specifies a five-fold mission for the Library (a mission statement that was frequently to be reiterated and was to form the basis for the statement formally adopted by the Divinity School Faculty in November 1991):

The function of the Divinity Library should be directed to the provision of books, materials and services which will (1) support the instructional program of the School on the professional level (B.D., S.T.M.); (2) provide, within limited areas, facilities for advanced and graduate instruction in theology; (3) provide resources for the creative work of the Divinity and other faculties whose interest may be directed toward these areas of study; and (4) provide resources and services in defined areas of religious literature complementing the needs of the University, both graduate and undergraduate. To these functions may be added (5) the social responsibility of service to the Church-at-large.

While the Divinity Library was a part of the Divinity School, it was also a part of the University library system. As such its responsibilities "cut across" departmental and school lines, since it served both the Divinity School and the wider University community.

Morris reported that two fundamental principles guided the acquisitions policy of the Divinity Library. First, the library of the University was to be considered one library, of which the books housed in the central library formed

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74 This document is reproduced in the Yale Divinity School Library Annual Report for 1948/49. It served as the basis for at least two other planning documents. The first is a memorandum entitled "Preliminary Report on the Library to the Committee on Survey and Plans," apparently prepared by Morris. The second is entitled "Report on the Library by the Committee on Development." This report incorporates much of Morris' document and concludes with recommendations to expand funding and facilities for the Library. Both documents appear to have been prepared between 1949 and the approval of the 1955 expansion of the Library. These documents are included in Record Group 92.
the most important unit. The central library was complemented by subsidiary collections of the various departmental and school libraries, each supplying a definite functional purpose, but restricted in scope. Secondly, the Yale library, as a large and old organization, could not be reorganized every generation. Accordingly, even as collections grew and responsibility for collections changed, no transfer of substantial bodies of subject matter would take place.\footnote{The experiment of transferring materials from one location to another begun with the agreement of 1947 was thus concluded.} The central collection should be strengthened at those points where it was preeminent, and the Divinity Library should be responsible for those things which were essential to its purpose and which it could do better than the central library. The overall acquisitions policy presupposed a close cooperation which took into account the needs of the Divinity School and of the University at large, geared toward the elimination of unintentional duplication of effort and the establishment of respective fields of responsibility.

These factors meant that the Divinity Library was not a "well-rounded" and balanced collection of Christian literature. Its scope was restricted to (1) honoring endowments accruing to it; (2) supporting the immediate instructional needs of the School; and (3) developing areas of subject matter which belonged in the Divinity Library or which could be collected better by it than elsewhere. Specifically, the Divinity Library should have responsibility for practical theology, Protestant missions, religious education, student religious movements, contemporary and historical doctrine, and restricted areas of church history. Morris added:

As the collection now stands, we are strong in Protestant missions and student Christian movements, adequate in education and practical theology; we have a good working collection of biblical theology and literature; we are fair in nineteenth and twentieth century British and American theology; we tend to be weak in historical doctrine and history. At no point can we claim distinction save in the areas covered by the Day Missions Library.

The collection's greatest limitation was in basic reference sets. It was also weak
in foreign language resources, especially those reflecting German and French scholarship. Morris went on to indicate that the collection had been built with the average student in mind. For research purposes the collection lacked depth. Moreover, the Divinity School could not rely on Sterling Library to supply this need, as, save for the Reformation period, that collection was not well chosen for the needs of the Divinity School or the Department of Religious Studies. The chief value of Sterling Library to the Divinity School lay in the resources it provided in fields other than religion.  

The second document, "The Library of the Yale University Divinity School," dated Jan. 11, 1955, analyzed in more detail the contents of the Divinity collections. This document began by placing the Divinity Library in the context of the University libraries. At that time the University Library system contained approximately 4,245,500 volumes. Sterling Memorial Library housed approximately 94,000 volumes on religion; the Library of the American Oriental Society had 16,500; the Oriental and Linguistic Seminar, 2,400 volumes; and the Semitic Reference Library, 549 volumes. Morris also mentioned various special collections, such as American church history material in the Western Americana collection, as well as early printed material in the Rare Book Room.

The Divinity Library housed 185,000 catalogued items. Morris stressed the relative newness of the collection and the role gifts had played in its development. The strongest portion of the collection related to Protestant missions, including the history of religion and comparative religion. The collection was well-equipped for the study of nineteenth and twentieth century doctrinal theology. It contained the basic primary sources as well as commentaries and secondary criticism for the great classical traditions of Christian doctrine. It would sustain research in Biblical criticism, interpretation and theology, and in restricted areas of church history. The contrast of this assessment of the relative strength of the collection with that made only six years earlier can only be attributed to the intended audiences for the two documents: the 1949 document was addressed to officials who controlled the Library's

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77 A copy of this document is included in Record Group 92.
budget; the 1955 document was aimed at a more general audience. Morris broke down the collections as follows:

General theological reference and bibliography 3,750 vol.
Missions 70,000
Student Christian movements 12,000
History and study of religion 4,800
Ecclesiastical history 24,250
Christian doctrine 6,500
Bible 7,750
Education 6,000

The remaining 50,000 volumes were scattered over various subdisciplines of practical theology (e.g., 700 volumes related to homiletics; 4,000 volumes of tracts and sermons; 1,600 volumes of Bible translations, etc.) and general literature supporting the study of theology (e.g., 1,500 volumes of psychology; 3,600 volumes of social sciences, etc.).

As these figures show, in the first twenty years of its existence, the Divinity Library collections increased more than five-fold. It evolved from a non-circulating reference collection to a collection with research strength in several areas. The missions collection, in particular, continued to grow, constituting approximately one-third of the total. All of this Morris accomplished with very limited budgetary and staff resources.

IV. Building a Theological Research Collection: the Second Two Decades

When administrative responsibility for the Divinity Library was transferred from the Divinity School to the University Library in 1953, Raymond Morris had reached his stride. After functioning as one of the founding fathers of the American Theological Library Association, he served two terms as its president. Beginning in 1947 he had been instrumental in developing a
cooperative collection development policy agreement between the Divinity Library and the University Library. The University Library administration gave him their unqualified support. The Divinity Library had become the University's premier collection for the study of Christianity; prospects were for this trend to continue. In 1955 an adjacent building, which housed the Divinity School's handball and squash courts, was renovated to provide additional stack space for the Library. The Library was well positioned for its next two decades of growth.

The transfer of administrative control of the Divinity Library came about as a result of a directive from the Yale Corporation dated Jan. 10, 1953, to the effect that all the libraries of the University should be under the administrative control of the University Librarian. This transfer had been under discussion in the Divinity School for several months; it was approved by the Divinity Faculty on May 26, 1953, and was implemented July 1, 1953.

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78 James T. Babb referred in his 1952/53 annual report to the impending transfer of sections of the religion collections from Sterling to the Divinity Library where they would receive greater use. This, he said, was in accordance with "our collecting plans for the two libraries in the field of religion" (Report of the University Librarian, 1952/53, p. 9). Ten years later, when Morris reported that the acquisition statement on religion needed revision, Babb responded: "I hope you can get to work on that soon." This comment is included in a letter from Babb to Morris dated March 15, 1961. Original in the Records of the Librarian, Yale Record Group 32-C, Series III, Box 136, Folder 1728.

79 The renovated library is described in Raymond P. Morris, "The new Divinity School Library," Yale University Library gazette, 30 (1955), pp. 31-33. Morris' draft for this article is included in the Records of the Librarian, Yale Record Group 32-C, Series III, Box 136, Folder 1727. Extensive supporting material, including photographs, is included in Record Group 92. Babb reported that the transfer of 25,000 volumes from Sterling to the Divinity Library would follow this renovation (Report of the Librarian, 1953/54, p. 7).

80 Report of the University Librarian, 1953/54, p. 5.

81 Letter from Liston Pope, Dean, to James Babb, University Librarian, dated June 3, 1953. Original in the Records of the Librarian, Yale Record Group 32-C, Series III, Box 136, Folder 1726. Previous correspondence is included in Record Group 92.
Morris looked upon the administrative change with enthusiasm. He anticipated a new era of cooperation, one which would maximize the assets of the University. He envisioned a library system that was both more and less centralized. "We in the Divinity School need the benefits which accrue for the University Library through unity of design and planning." Because of the vast amounts of literature supporting the disciplines related to theology, he said, no divinity school was capable of providing the sort of library it needed to do its work. One of the benefits Morris anticipated was fuller exploitation of the resources available at the University through the unification of policies. At the same time, he expected the inclusion of the Divinity Library and the other school and departmental libraries in the planning process necessarily to produce a broader understanding of the proper role these libraries could play.

This transfer of administrative responsibility, Morris said, did not excuse the Divinity School from responsibility for its library: "The Divinity School will have no better library than it deserves, and that what it deserves will in a large part be determined by the interest it shows in its library." Nor did the change promise significant economies: "We are confident that our program has been too sound in conception and in execution to expect economies in the costs of maintaining the Divinity Library." If anything, Morris expected the budget to increase. In the final analysis the efficacy of the administrative change would be gauged by how effective the library continued to be in serving the teaching and research needs of the Divinity School.

Morris considered the Library to be poised on the brink of greatness: it was his mission to build a theological library excelled by none. He continued to seek a wider role for the Divinity Library, often by demonstrating that collections

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82A copy of the draft agreement, signed by H. Richard Niebuhr, Chairman of the Divinity School Library Committee, is included in the Records of the Librarian; Yale Record Group 32-C, Series III, Box 136, Folder 1727. The plan was published as a model for other libraries at Yale in the Report of the University Librarian, 1953/54, pp. 5-6.


were not receiving adequate attention at Sterling Library. A case in point was the Reformation collection. While Yale had valuable holdings in Reformation material, the collection was not being developed and exploited as Morris thought it should be. He particularly felt that contemporary materials were not being adequately collected. He adduced two reasons for this. First, the University's collections were strengthened in their resources on religion only when members of the Divinity Faculty took the initiative to make recommendations; the University Library lacked a policy that would consistently build the collections in such areas. Secondly, the line of demarcation between the Divinity collection and the central University Library's collection at such points was so vague that it inhibited action. Indeed, he regarded the theology collections at Sterling to be very uneven and "spotty." While Sterling had some 90,000 volumes classified as religion, much of it he considered to come under the heading of "low-grade ore."

He continued to stress the need for cooperation so that the collections would complement each other, rather than develop in a competitive manner. He expected that sorting out such issues would take at least another five to ten years.

Adequate funding for the Divinity Library was an important priority for Morris. In particular the Library lacked some important basic reference tools. Morris addressed this issue in part through his leadership role in the American

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86 Yale Divinity School Library Annual Report, 1959/60, pp. 5-6. In a presentation to the Divinity School community Morris contended that, while it remained important to define more clearly the lines of demarcation between the Divinity Library and the other University libraries, the issue was not that of duplication: "The problem of unintentional duplication of materials between our collections has been solved. Rather, the problem is to be certain that subject areas are not neglected because of our schizophrenic library situation." The areas in which he expected Sterling to provide better support included philosophy, archaeology, psychology, psychiatry, the social sciences, Reformation source material, antiquary and manuscripts, etc. Morris' notes for this presentation are appended to a letter to Babb dated March 9, 1961; these documents are included in the Records of the Librarian, Yale Record Group 32-C, Series III, Box 136, Folder 1728.
Theological Library Association. In 1961 he announced that The Sealantic Fund, Inc., had agreed to provide $875,000 for a nation-wide book purchasing program in theology, a program that he was chosen to administer. In its first year the Divinity Library increased its acquisitions budget by a third, with $7,550.11 in new monies expended for books and binding. This program enabled Morris to systematically study the Library's collections and to fill in lacunae. The gains of this program, Morris contended, needed to be stabilized by permanent additions to the Library's budget. The success of this program can be shown by the fact that in its first year (1961/62) the average expenditure for acquisitions by the top twelve participating libraries was $16,857; by 1964/65 the average was $39,710. Yale moved from eighth to seventh place in expenditures. The program raised a total of $5,600,000 for books and periodicals for ninety libraries over a five-year period, in conjunction with the program the Divinity Library received gifts in excess of $100,000. Morris used

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88 In addition to serving as the Association's President for two terms, Morris was a key figure in developing the Association's indexing program and served for several years as the Chairman of the Board of Microtext. He was instrumental in securing grants from The Sealantic Fund, Inc., to carry on such work (Yale Divinity School Library Annual Report, 1956/57, p. 4).


94Yale Divinity School Library Annual Report, 1967/68, p. 10. The archives of this project are contained in the ATLA Library Development Project, Record Group 81, Special Collections, Yale Divinity School Library.
this program as an opportunity to analyze Yale's holdings in religion, and also was instrumental in producing a basic bibliography for theological libraries.

In his 1967/68 annual report Morris presented an analysis of how the Divinity Library's acquisitions budget was expended. For that year the Library's appropriation for books, periodicals and microforms was $29,892, supplemented by endowed funds and gift income of $5,013, for a total of $34,905. Of this approximately $12,000 was expended on currently published monographs. Morris estimated that it would cost approximately $60,000 to purchase all the books in scope for the Divinity Library; hence, the Library added approximately twenty to twenty-five percent of the books published. Areas not collected in depth or systematically included the literature of monasticism and the religious orders; the Catholic tradition of asceticism; hagiography; liturgy (which Morris considered to be a serious omission); the interrelationships of church and state; canon law; ecclesiastical law; polity; the conciliar movement; Eastern Orthodoxy; oriental Christianity; the "left-wing" reformers and sectaries; pietism; as well as the church history of the Netherlands, Scandinavia, Southern and Central Europe, the Soviet Union, and the literature of the younger (post-mission) churches, including material in the vernacular. Approximately $4,500 was budgeted for current periodicals, with $5,000 expended for periodical backfiles. $3,500 was spent on reference works and $2,000 to replace worn-out volumes or to add a second copy of heavily used titles.

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95 In his 1968/69 annual report Morris stated: "In planning for future development of the collection, we have undertaken an extensive study in depth of scholarly periodicals and monograph series in the field of Theology. This will enable us to coordinate better development of resources in Religion within the University, to establish priorities and to make the most intelligent use of resources available" (p. 15).

96 He was co-editor with Donn Michael Farris of Aids to a theological library: selected basic reference books and periodicals (Rev. ed.; [S.l.]: Prepared by the American Theological Library Association, Library Development Program, for the American Association of Theological Schools, 1969).

97 Yale Divinity School Library Annual Report, 1967/68, pp. 9-10. Morris does not account for the remaining $7,905 of the book budget; presumably some of this was expended on microforms and on binding. Retrospective purchasing was done primarily with gift funds.
The following year the Divinity School underwent a five-year review by the American Association of Theological Schools, the accrediting agency for theological education. This review entailed a self-study of the Library, portions of which Morris included in his annual report as a way of introducing the Library to the new University Librarian, Rutherford Rogers, and the new Dean of the Divinity School, Colin Williams. As of May 1969, the Library contained 266,688 catalogued volumes and was adding an average of 7,000 volumes per year. 885 periodicals were received currently, of which 580 were by subscription. Sterling Library housed approximately 106,000 volumes classified in religion. In addition, Judaica held 50,000 volumes; the Library of the American Oriental Society, 19,560 volumes; there were 19,500 volumes of philosophy; and the Lowell Mason Collection of Hymnody housed in the Music Library held approximately 10,000 volumes. Morris also mentioned the area studies (Latin America, East Asia, Southeast Asia, Africa, and Slavic studies) and other collections that contained material supporting the study of religion (Christian art in Art, canon law in Law, as well as archaeology, ancient Near East, classics, Western Americana, and rare books). Morris considered the primary strengths of the Divinity collection to be:

The History of Missions, Protestant, Catholic, and Orthodox; Doctrine, historical and constructive; Biblical Literature; and Church History. The Mission collection is one of two major collections to be found anywhere, and the section on Doctrine is probably unsurpassed on this Continent. Notable among special collections would be the Archives of the World Student Christian Federation; the Archives of the Student Volunteer Movement; the Archives of the Student Division of the Y.M.C.A.; Jansenism; American Slavery and the Church; the classical theologians, especially Augustine, Aquinas, Schleiermacher, Harnack, Barth and Rahner.98

Morris also noted the weaknesses of Yale’s religion collections. The Divinity Library was a new collection brought together in a short period of time. Since the study of theology involves dialogue with the past, the collection’s

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newness was a weakness. The Divinity Library was also too generally Protestant¬reflecting Yale's history. It was also weak in "left-wing" reformation movements, the literature of Pietism, and Catholicism, especially since Trent. The documentation of monasticism and Catholic asceticism was spotty. Eastern Orthodoxy was weak and should be better represented. While the classical theologians were well represented, the secondary theologians and derivative theology "which records the nature and substance of Christian faith as it was taught, preached in sermons and presented to the common people in the Church" were by and large lacking. The ecclesiastical history of America, Britain, Germany and France were fairly well represented, but the collection weakened progressively for the Netherlands, Scandinavia, Southern Europe (Italy, Spain, Portugal), the Central European countries, the Baltic region, and especially Eastern Europe and the Soviet Union. In addition, he said, no library was collecting systematically the indigenous literature of the younger Churches. The collection of Byzantine history he considered fair, but it should be strengthened. The collections in canon law were not impressive. Noticeable weaknesses were liturgy, ecclesiastical law, and church polity. The non-Christian religions needed much development, particularly in non-Western languages. The collection of primitive religion he considered less than adequate. 99

Morris continued to develop the relative importance of the Divinity Library's collections within the University. Over the years he issued a series of documents on the place of the Divinity Library in the University. A comparison of the document issued in 1949 with that of 1965 reveals some subtle differences. For example, in 1949 he stated:

The Divinity Library should assume primary responsibility within the University for the development of contemporary theology (i.e., from Hume forward). In addition we should look forward to the bringing together of the basic tools of the classical Christian doctrinal traditions. 100

In 1965 this statement was revised to read: "The Divinity Library assumes primary responsibility within the University for the development of contemporary theology.

theology and for the basic sources of classical Christian doctrinal traditions. Over the intervening fifteen years "should assume" became "assume"; that which was looked forward to in 1949 in terms of basic sources had become a fact. This movement signaled a shift in how the Divinity collection was viewed within the University. No longer was the division between Sterling and Divinity viewed as "instructional vs. research"; now the distinction was along the lines of subject matter.

Morris adapted the same statement of purpose for the Library's self-study associated with the School's 1969 accreditation review. Here this statement read: 

The Divinity Library assumes primary responsibility within the University for the development of contemporary Christian Theology, Philosophy of Religion and Moral Theology or Christian ethics. In addition ... it contains the basic sources and primary commentary of classical Christian doctrinal traditions.

Here Morris expanded upon the concept of theology to include supporting materials, particularly the philosophy of religion. He also explicitly mentioned ethics in this context and he included not only source material, but also commentaries on that material within the scope of Divinity's collecting

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102 This change, Morris noted, anticipated and paralleled the recommendations of the Broude report (Yale Divinity School Library Annual Report, 1964/65, p. 7). Henry W. Broude issued an unpublished report entitled "Capital funds for Yale University's Libraries: a survey of need for and proposed use of capital funds" dated August 1, 1964. He recommended that the University decentralize its library collections by disciplines or divisions. In addition to the school libraries (Art and Architecture, Divinity, Drama, Forestry, Law and Medicine), he envisioned science and a social sciences libraries. The development of subject collections would alleviate crowding at the central library and would provide expanded library resources at a substantially lower cost than the expansion of the central library would entail.

103 An edited version of the self-study is included in the Yale Divinity School Library Annual Report for 1968/69. This citation appears on p. 9.
responsibility. 104

One of Morris' enduring legacies was the promulgation in 1972 under the signature of F. Bernice Fields, Associate University Librarian for Technical Services, of acquisitions guidelines for the University's religion collections. 105 This document was based upon the earlier, 1947, agreement discussed above, but gave the Divinity Library even more responsibility. This document assigned to the Divinity Library primary collecting responsibility for apologetics (Christian evidences); Biblical literature and criticism; Christian theology (contemporary); conciliar theology; doctrinal theology (historical); ecumenical movements; homiletics; hymnology (Music Library collects hymns with music as needed); Jansenism; missions, foreign and home, including Protestant, Catholic and Orthodox, and church history of the "third world"; moral theology (Christian ethics); philosophy of religion; practical theology; religion in higher education, including student Christian movements; religious education (below college and university level); Student Volunteer Movement for Foreign Missions; World Student Christian Federation; YMCA and YWCA.

Church history continued to be problematic. No specific lines of demarcation could be made about general church history, but the document specified that duplication should be kept to a minimum. The Divinity Library was given primary responsibility for early church history. Judaism and Christianity in the first two centuries A.D. were concentrated in the Divinity Library because they were requisite for the study of the New Testament. The Judaica collection might duplicate some of this material as required. Patristics were also assigned to Divinity, with the note that Sterling could duplicate material of interest to philosophers. Primary responsibility for Catholic Church history was transferred from Sterling to Divinity in the late 1950s because of the increasing numbers of Roman Catholic faculty and students. This material was not to be duplicated. However, Sterling would order material related to the

104 While thus expanding Divinity's responsibility in this area, Morris also noted that Divinity had transferred out of its collection some 35,000 volumes deemed more appropriately to belong elsewhere.

105 A copy of this document is included Record Group 92.
history of Western Christian civilization, especially those materials of interest to the Medieval Studies program. The Divinity Library was assigned primary responsibility for American church history with some exceptions. Divinity was assigned specific responsibility for Baptist, Congregational, United Church of Christ, Lutheran, Methodist, Presbyterian, Episcopal, and United Brethren church history. Sterling Library was assigned primary responsibility for American church history in the colonial period, including rare Americana tracts; Christian Science Church (not heavily collected at Yale); Mormonism; and the Unitarian Church (not heavily collected at Yale). Sterling was also assigned responsibility for Judaism (see exception above) and other non-Christian religions. Sterling was assigned responsibility for early documents on the Reformation (time-line undefined, but presumably before 1800) and Divinity for current works. Sterling was assigned responsibility for the Oxford Movement, Society of Friends and Swedenborgianism. Divinity was to have primary responsibility for collecting current religious books and periodicals. Sterling was given responsibility for the acquisition of rare materials.

The major thrust of this policy statement is that, with certain limited exceptions, the Divinity Library was assigned primary responsibility for Christian church history, thought and practice; the areas of acceptable duplication by other libraries at Yale (including Sterling) were sharply curtailed.

Another legacy Morris left to the Divinity School Library was an archival program that grew out of the China Records Project. This project was initiated by the National Council of Churches as an attempt to gather primary documentation for the history of Christian missions in China while participants in this endeavor were still alive. The Council designated the Divinity Library as the "official repository" for these materials. Grants totally $20,000 were eventually secured from the National Endowment for the Humanities to underwrite the project. Yale's participation in the project originally called for Helen Huntington Smith to serve as director; she, unfortunately, died within two months of assuming her duties. Morris then assumed responsibility for contacting former missionaries and their families to solicit the material. In 1971 he reported that he had travelled to Nashville, Dayton, St. Paul and Minneapolis, Los Angeles, Pasadena, Claremont, San Francisco, Oakland, Boston, New York, Hartford, and
other localities in New England. As of May 1971 the Library had received and organized 1,035 folders of materials (letters, reports, etc.) and 67 diaries, journals, scrapbooks, etc. In addition to the material turned over to Yale, other missionaries were motivated to donate their papers to denominational archives.\textsuperscript{106} By 1973 the Project had amassed 13,600 file folders of material and had established communication with 1,600 former missionaries or their families.\textsuperscript{107} By 1975 the collections of the Project were organized and finding guides prepared.\textsuperscript{108}

While this project primarily documented the history of Christian missions, its importance went far beyond such a limited scope. As Morris summarized:

In addition to the work and mission programs of the churches, the documentation deals with eye-witness accounts of the Boxer Uprising; the incidents of 1925 and 1927 involving the Chinese and Japanese in Shanghai, and the Japanese invasion of China in the late 1930's; the take-over of Hankow by the Nationalists in 1927; the response of the missionaries to the activities of the "Christian General," Feng Yu Hsiang, in the area around Peking and Tientsin in the 1920's; the multiple trials, troubles and experiences associated with life in unstable Chinese society; the efforts of denominational and other groups in China to prepare native Christians for positions of leadership; the difficulties associated with meeting the demands made by non-Christian Chinese for total Chinese control while attempting to maintain the operation of the agencies; medical mission effort and the problems associated with the introduction of Western medical science into China; the introduction of Western educational philosophy and procedures--universal education, the education of women, the insistence that those educated not be alienated from the "masses"; the "take-over" by the Communists in 1949 and the subsequent expulsion of the missionaries; and documentation bearing on the native Christian community and the present Chinese government. Also included


\textsuperscript{107}Report of the University Librarian, 1972/73, p. 13.

\textsuperscript{108}Report of the University Librarian, 1974/75, p. 12.
are reflections on the mission effort, its contributions, shortcomings and failures. Not the least in importance is what the China experience did to the missionaries.\textsuperscript{109}

When added to other archival materials, the China Records Project made the Divinity Library a major repository for missions archives. More important, as will be discussed below; it provided the impetus for regularizing the Library’s treatment of such materials.

V. A Full-Service Divinity Collection

Raymond Morris’ successor as Divinity Librarian, Stephen L. Peterson,\textsuperscript{110} came to Yale from Vanderbilt in 1972. He inherited a library with forty years of tradition, including a newly adopted collection development policy and a leadership role in theological librarianship. Within his first ten years at Yale, Peterson was to guide the Divinity Library in its transition from the Union classification system to that of the Library of Congress, as well as its transition from a manual to an automated bibliographic system; he was to carry out a renovation of the Library that was to provide facilities for twenty years of growth; he continued the Library’s commitment to the documentation of Christian missions and non-Western Christianity; and he expanded the Library’s services to include archival and manuscript sources.

In 1974 Peterson introduced a change in staffing patterns that was to have significant impact on the growth of the collections: he created an archives and manuscripts department.\textsuperscript{111} Originally John Bollier, then Reference Librarian,


assumed responsibility for this unit. In 1975 Martha Smalley was hired as archives assistant. This position in part grew out of the China Records Project and was a continuation of it. Previously, archival collections had received little attention at the Divinity Library. From this point onward, however, the development of the Divinity Library's archival collections, particularly in the field of missions, was to assume an increasingly important role in the Library's own mission, as well as in its international reputation. As Peterson noted, with the addition of this department, the Divinity Library had "all the service departments important for a research library." 

Peterson's first general comment about the Library's collections came in

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113 Stephen L. Peterson, A decade in retrospect, prospects for the future, p. 3.
his 1974/75 annual report, where he noted:

In good measure the book funds of the Divinity Library have been predicated on the assumption that we were building here a current collection essentially in Protestant theology, making no efforts to duplicate the older Protestant collection in Sterling Memorial Library or the collections of other Christian traditions housed there. Our reluctance to duplicate the older research materials in other Yale libraries continues, but we have long since entered the era when a theology collection cannot be divided denominationally. It is common practice for the Bibliography Department of SML as well as our own staff to think of the Divinity Library as Yale's collection of Christian theology and our day to day acquisition decisions are based on this concept. The net effect of this practice has been to enlarge the scope of our purchasing program as well as to enlarge the scope of the University's reliance on the Divinity Library collection, but a corresponding enlargement of the book funds does not reflect realistically this change.\(^{114}\)

Peterson went on to note that the Divinity School had added programs in liturgics, religion and the arts, and sociology of religion. All of these were areas where Yale's primary collections were housed elsewhere, but for which the Divinity Library would have to provide some curricular support.\(^{115}\)

Two years later (1977) Peterson prepared a codicil to the 1972 policy statement on Yale's religion collections.\(^{116}\) The major problem area he identified was that of church history. American church history was sufficiently clear, with the exception of early American intellectual history. "In much of this material, theology is closely intertwined with politics and law, making any practical distinction impossible." However, the widespread teaching and research carried


\(^{116}\)"Collection development in religion for the Divinity Library and Sterling Memorial Library," April 1977, Copy in Record Group 92. There is no evidence that this document ever received official approval, but it has functioned as a working guideline for the Divinity School Library.
out at Yale in this area "more than justifies the amount of duplicate purchasing."

Other aspects of church history were not so clear. The 1972 document assigned responsibility for Judaism and Christianity in the first two centuries of the Common Era to Divinity. However, in practice Divinity only collected Judaism as it related to special topics of Biblical and theological interpretation. Only in rare cases did the Divinity Library collect Judaic materials outside the Tannaitic period. Early church history was another matter. Because of the teaching and research of the Divinity faculty, it had become increasingly necessary to collect early church history into the fourth century.

Peterson was of the opinion that it was inappropriate to have assigned Roman Catholic church history to Divinity in the 1950s. He considered it more appropriate to restrict Divinity's collecting in this area to Catholic theology, including moral theology and both conciliarism and Jansenism. Divinity should add material on Catholic church history on a selective basis that related specifically to teaching interests in the Divinity School.

European Protestant church history presented another conundrum. Peterson suggested two possible approaches for differentiating this material. The first would be to distinguish between church history as a discipline dealing with the interior life of the churches on the one hand and, on the other, the history of churches as part of historical studies generally, or the history of civilization. On the basis of such a distinction the Divinity Library could collect materials dealing with the interior organization, thought, life and practice of the churches, whereas Sterling would collect books and sources dealing with the church's role in broader questions of social and political affairs. Such a distinction might be helpful in day-to-day selection, Peterson stated, but would result in collections that were badly divided between the two libraries. An alternative would be to resolve the issue on formal grounds. On this basis Sterling might collect records, texts, biographies, and other items generally considered to be source documents. Both Divinity and Sterling would collect secondary scholarly monographs.

Peterson stated that better distinctions pertaining to church history were difficult to establish, and that the guidelines he suggested were not wholly satisfactory. He concluded: "Given Yale's long-standing commitment to historical study and research of the highest quality, perhaps here it is safer to err on the side of more
duplication rather than on the side of a spotty, inadequate, or unworkable collection."

The philosophy of religion was also a problem area, since it was actively taught both at Divinity and in Yale College. Peterson thought that consultation between the Divinity Librarian and the appropriate bibliographers should minimize unnecessary duplication.

Peterson also noted that the Divinity Library generally would not purchase material in non-Christian religions, but would collect exhaustively literature comparing Christianity to other religions because of the relation of this literature to missions. Divinity would also collect monographic literature on syncretistic religions growing out of the missionary enterprise.

The 1972 document had neglected two significant fields of religious literature: literature dealing with the history and phenomenology of religion, and literature dealing with the social scientific study of religion. Both areas were more appropriate for Sterling than for Divinity.

Peterson concluded with two general observations. First, only under unusual circumstances should one Yale library add materials retrospectively which were already in the library system. While much of the older material was at Sterling, he suggested that filling in lacunae be the responsibility of Divinity. Secondly, Peterson emphasized the necessity for Yale to increase its documentation of third world or non-Western Christianity. The Divinity Library should increase its acquisition of these materials in consultation with the area curators. Cooperative ventures with Union Seminary, Andover-Harvard and Princeton should be established that would further improve this documentation.

In his ten-year report to the Divinity School Peterson again reflected on the role of the Divinity Library within the University:

All collection development in Yale adheres to written policies and historical precedents. While there are many areas of potential conflict and duplication with other Yale libraries, particularly Sterling Memorial Library, the policy guidelines expect the Divinity Library to carry the primary responsibility for Christian theology with the other libraries duplicating only those items which are essential for their needs. Of course, the Divinity Library also acquires books actively in several fields
ancillary to the study of theology.\textsuperscript{117}

Under Peterson the Library reduced the acquisition of titles of a nontechnical nature. Much of this literature, while important for the clergy and the laity, was of secondary importance for theological scholarship. "Our first obligation," Peterson said, "is to acquire the texts of critical scholarship." Only in the area of missions was there adequate financial resources to buy documentary texts of a non-scholarly nature.\textsuperscript{118}

Efforts continued to be made to coordinate the Divinity Library's collections with other libraries at Yale. Peterson reported that he had coordinated approval plans with Sterling.\textsuperscript{119} He established an approval plan with Harrassowitz for German language titles beginning with 1973 imprints.\textsuperscript{120} Two years later he negotiated an arrangement with Blackwell's to cover publications from a range of European countries.\textsuperscript{121} He also withdrew large amounts of ephemeral unprocessed materials\textsuperscript{122} and transferred other titles to Sterling or other RLG libraries.\textsuperscript{123} He regularly noted cooperation with Sterling on periodical subscriptions.\textsuperscript{124}

This cooperative spirit is likewise reflected in the 1980 library self study prepared for the Divinity School's accreditation review.\textsuperscript{125} Within the boundaries


\textsuperscript{118}Peterson, \textit{A decade in retrospect, prospects for the future}, p. 5.


\textsuperscript{120}Yale Divinity School Library Annual Report, 1972/73, p. 5.

\textsuperscript{121}Yale Divinity School Library Annual Report, 1974/75, p. 6. This arrangement has since ceased; the Divinity School Library now relies on vendors in specific countries, rather than on one vendor for all of Europe.


\textsuperscript{123}Yale Divinity School Library Annual Report, 1977/78, p. 2.

\textsuperscript{124}See, for example, Yale Divinity School Library Annual Report, 1977/78, pp. 2-3; 1982/83, p. 3.

\textsuperscript{125}A copy of the Library portion of the self study (pp. 41-65) is included in Record Group 92.
of the University Library's collection development policy, "the Divinity Library acquires, describes, and services Yale's fundamental-collections in Christian theology." In the standard theological disciplines "we aim at building-comprehensive collections which will sustain-long-term-curricular requirements." The Divinity Library collections are built on existing strengths. Among other things, this means that the collections "have a decidedly Protestant attitude." Also, "the collection is specifically theological, perhaps more so than any other Divinity School library in North America." Given the cooperative collection development environment at Yale, the addition of programs to the Divinity School's curriculum had not resulted in the expansion of the Divinity Library's areas of responsibility. Despite the addition of programs in religion and the arts, and in the sociology of religion, the collections supporting those programs resided elsewhere. The introduction of a program in liturgics resulted in a teaching field for which Yale's collections were inadequate. Yale's collections in liturgics "will simply never achieve the strength normally associated with programs in which Yale teaches and supports research."

Peterson considered the continued accumulation of missions-related material to be central to the mission of the Library. He began a regular program of acquiring archival collections in microform, reflecting a "convinced effort to build at Yale the most prominent research collection for the study of missionary activity in North America."126 The bequest of Kenneth Scott Latourette, which became available to the Divinity Library in 1981, meant that "we must, move to establish a proper acquisitions and third world documentation program," Peterson noted.

While our holdings in this field are already significant, much more work must be done and done more thoroughly than has been possible in the past. Our goal is to become nothing less than the premier collection on this continent in the literature of third world Christianity.127 Again the next year Peterson stated: "By all measures, the most important task facing the library is to establish a more broadly based acquisitions program in the

literature of Third World Christianity." At this point, Peterson contended, the Library had the financial resources to do so, but lacked the human resources because of staffing reductions in 1979/80.128

In his ten-year report Peterson again stressed the importance of the missions collection to the mission of the Divinity Library. He noted that the funding for the missions collections constituted approximately 20 to 25% of the Library’s annual expenditures. For the missions scholar the Divinity Library "presents itself as a highly specialized collection in missions with a good supporting collection of general theology." Because of the strength of its mission collections "there is every reason to believe that the Divinity Library will grow in distinction as a center for the study of the history and theology of Christianity in the third world. This is what the founders of the Library intended and what its major benefactors have assured."129

In his fifteen year report issued in 1987 Peterson gave an accounting of the Divinity Library collections, which, he noted, "are the most durable and significant aspect of the library program, yet in some ways they also are a fragile ingredient in the educational matrix of the Divinity School and, indeed, the university."130 Peterson identified four factors that have shaped the character of the Library's collections. First, the Divinity Library is a "new" library, both in terms of Yale's history and in comparison with other noteworthy theological libraries in this hemisphere:

The belated founding of the Yale Divinity School Library and the particular conditions surrounding that founding have had two significant effects on the Library. First the library officers in 1932 insisted that the Divinity School Library develop in virtual isolation from the collections then recently moved to Sterling Memorial Library. Scarce Divinity School resources were used to build the bibliographic foundation of a new library rather than to add to existing strengths. Second, the Divinity

129Peterson, A decade in retrospect, prospects for the future, p. 7.
School itself did not have adequate resources for independent library development. These two factors combined to produce lacunae in Yale's resources for the late nineteenth and early twentieth centuries which are still evident in the religion collections.  

Among other things, this has meant that the Divinity Library lacks the complete publication record for many works; first editions, in particular, are often lacking. Secondly, the collections of the Divinity Library have been shaped by their ancestry. The Trowbridge legacy is represented by a commitment for the provision of reference and bibliographic resources. While the primary and secondary collections of the Library are limited to a particular configuration of religious studies, the reference and bibliography collections embrace virtually the whole arena of religion. The legacy of the Sneath collection is a clear concern for the practice of ministry. For its part, the Day collection, constituting approximately one third of the entire collection, has had a pervasive influence on the Library. The addition of the John R. Mott Library (including the archives of the World Student Christian Federation) and the Student Volunteer Movement for Foreign Missions cast the die for the long haul:

The Divinity Library would be a comprehensive collection including both printed and manuscript materials. It would be a library of primary and secondary sources; its focus always would point toward research and not only teaching. Its strength would be Christianity in the third world. Thirdly, it is the Divinity School Library. It is not the religion, or even the theology, library of Yale University Library: It is the library of a professional school, it serves a constituency and that constituency is defined both in terms of academic fields and professional engagement. Chiefly, this means that the Library has been developed in accordance with the interests, broadly construed, of the School's faculty. Those interests, particularly in the early years, also dictated that the collection be

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131 Peterson, Of old and new wine, pp. [2]-[3].
132 Peterson, Of old and new wine, p. [4].
133 Peterson, Of old and new wine, p. [5].
primarily a Protestant collection. While the faculty's interest in the history of doctrine has given the collection Catholic strength from the beginning, it has only been since the 1950s that Catholic thought since Trent has been systematically added; Episcopal theology has been added since the merger with Berkeley Divinity School.¹³⁴

Finally, Peterson paid tribute to Raymond P. Morris' vision, identifying three "indelible marks" he left on the Divinity School Library. (1) He concentrated on texts first and commentaries secondly. He envisioned the task of the new library to be the gathering of Christian "texts" from every century (with emphasis on the first through the fourth, the fifteenth and sixteenth, and the nineteenth centuries). (2) He focused on authors rather than subjects:

In acquiring books for the library we do not look for books on certain topics, but rather seek to identify authors who have been or are likely to become important contributors to Christian thought. Once an author is so identified, our goal is to acquire the complete corpus of that person's published work. This is not the conventional way in which libraries organize their acquisitions programs--I am not aware of another major theological library which pursues this policy as rigorously as we do--but this approach has achieved major strengths in the Yale Divinity School Library. Furthermore, this is not a procedural matter, it is a fundamental assumption about how theology is studied or at least how the literature of theology should be assembled in a library.¹³⁵ (3) The library has a teaching role quite apart from, but not unrelated to, the teaching curriculum. That is to say, the library is not and cannot be curriculum

¹³⁴Berkeley Divinity School was founded in Middletown, Conn., in 1854. In 1928 it was moved to New Haven. Maintaining its own organization and its distinctive character, it entered into relations of cooperation with Yale Divinity School whereby the courses of each school were available as electives to the students of the other. When Berkeley was merged with Yale Divinity School in July 1971, its library was sold to Bryn Mawr College and the money was added to the Berkeley endowment. Subsequently Yale Divinity School Library purchased from Bryn Mawr the portions of the collection dealing with liturgy and Eastern Orthodoxy.

¹³⁵Peterson, Of old and new wine, p. [6].
driven: "Rather, the library collection itself is driven by the same broad intellectual and professional concerns which motivate the curriculum. The teaching curriculum is susceptible to frequent and even rapid change." The library, on the other hand, while equally susceptible to current idiosyncrasies, presents a view of the whole that approaches being comprehensive.136

With the reorganization of the University libraries in 1953 and the adoption of collection development guidelines in 1972 the shape of the collections reached their present shape. The only major area of unresolved collection responsibility remains European church history, a problem: Peterson characterized as "virtually intractable." Nevertheless the 1972 guidelines, with their 1977 codicils, "continue to inform the collection development program of the Divinity Library and its relationship to other Yale libraries."137 These guidelines "were specific enough to settle the constitutional question created by the administrative reality established in 1953, but were general enough to encourage genuine quality in our collections."138 As a collection aimed at embracing the research rather than only the teaching needs of the school, it has had the strength to meet curricular innovations with adequate resources.

As he viewed the state of Divinity School Library in 1987, Peterson concluded:

Theoretically, within theology proper, our collecting scope is comprehensive. The Divinity Library will acquire any piece of critical Christian theology regardless of language or provenance. There are, of course, practical limits to this bold claim. We do not collect vigorously in Eastern Europe owing primarily to the particular strengths in this field at Harvard. We are less vigorous about collecting exotic Far Eastern languages as well. Nevertheless, our primary commitment is to guarantee that Yale scholars find in the Divinity Library the essential critical scholarly works which advance the several fields of theology both as they

136 Peterson, Of old and new wine, p. [7].
137 Peterson, Of old and new wine, p. [8].
138 Peterson, Of old and new wine, p. [9].
are studied generally and as they are pursued particularly at Yale.\textsuperscript{139} That which makes the Divinity Library collections unique in the world of theological libraries, however, is not its print collections, but its collections of primary source materials: "Manuscripts, the archives of religious organizations, historical sermons both printed and manuscript, and the ephemeral publications of church bodies and mission agencies now constitute a major emphasis of the Divinity Library."\textsuperscript{140} These collections of primary sources have to do primarily with missions, American religious history, religion in higher education, and third world religious organizations.

Peterson closes this document with a look at what he anticipated happening in the next five to ten years. First, within the Yale University context, he expected no major realignment of collecting responsibility. He anticipated that the Judaica program would become stronger, with Divinity's contribution in this area becoming relatively less. He also expected continuing adjustments in the way Catholic church history was handled. While Divinity's acquisitions budget had grown steadily over the years, it, like that of other Yale libraries, was not keeping pace with inflation. That had the consequence of a gradual decrease in purchasing power. In addition, financial support for the preservation needs of the Library came from the acquisitions budget, further reducing current acquisitions.

Another factor for which the Library was preparing was technological change: "The relationship between computers and library collections will change and expand rapidly in the near future."\textsuperscript{141} Computers will receive increasing use for bibliographic searching through automated index files. On-line text files will revolutionize the way textual studies are carried out. The Divinity Library will become a part of Yale's integrated library system, providing up-to-date information about items on order in any Yale library and a common on-line catalog for all Yale libraries.

\textsuperscript{139}Peterson, \textit{Of old and new wine}, p. [12].

\textsuperscript{140}Peterson, \textit{Of old and new wine}, p. [13]. Peterson includes a listing of the organizations whose archives the Divinity Library holds and another for the organizations for which the Divinity Library has comprehensive order plans.

\textsuperscript{141}Peterson, \textit{Of old and new wine}, p. [16].
Peterson next discussed the Tweedy Research and Resource Center, which, at the time, was expected to provide library resources for the study of parish ministry as a part of an expanded reference program. This Center has since been reconfigured as the Tweedy Reference and Resource Program. It provides access to bibliographic and text files through public access to a local area network.\textsuperscript{142}

A fourth future consideration is the documentation of third world Christianity. Peterson anticipated allocating more funds from the Latourrette bequest for the collection of third world theology. "We must anticipate substantial growth of religious documentation from the third world,"\textsuperscript{143} he stated. The Divinity Library, because of the Day Collection and the University collections supporting area studies programs, will be expected to play a leadership role in this regard.

Finally, Peterson discussed the role of library cooperation in the future. In addition to resource sharing through conventional inter-library loan arrangements, the library community also needs to develop cooperative programs for preservation, such as the one carried out by the American Theological Library Association. Theological libraries also need to cooperate more intentionally in building collections, particularly for documenting third world Christianity. With developments in electronic media such cooperative collection building "may produce far more tangible and beneficial results than would have been possible previously."\textsuperscript{144}

In his concluding personal remarks Peterson noted:
The Divinity Library stands as a comprehensive theological library with unusual strengths in scholarly secondary literature and internationally prominent holdings of primary source material. Its reputation among theological libraries rests on the balance it has achieved on these two fronts. Probably no other theological library has given as much attention


\textsuperscript{143}Peterson, Of old and new wine, p. [18].

\textsuperscript{144}Peterson, Of old and new wine, p. [20].
to primary sources as has the Divinity Library. The result is a working library which ably, and we hope efficiently, facilitates the day-to-day work of its faculty and students. Yet, it also is a special library providing both collections and services aimed at the specialist and the research scholar. In pursuing this dual mission the Divinity Library is reflecting both its founding and the very nature of theological scholarship which has distinguished the School it serves.\footnote{Peterson, Of old and new wine, p. [20].}

Conclusions

From its beginnings sixty years ago the Yale Divinity School Library has grown more than ten-fold in size, and has assumed its place as one of the preeminent theological libraries in the world. True to its heritage, it has developed an impressive collection of resources for the history of Christian missions and the study of Christianity in the third world. True to the School it serves, it has developed outstanding collections in Biblical theology and criticism, the history of doctrine and constructive theology. All this has come about because of the vision of two men, its first two librarians: Raymond P. Morris, who served for forty years, and Stephen L. Peterson, who served for twenty. The Divinity Library's collections stand as a tribute to their dedication, perseverance and creativity. Surely they succeeded in building a Library, in Morris' words, "worthy of the traditions of School."

Without the vision and dedication of its first two Librarians, the Divinity School Library could have developed along entirely different lines. The document that gave birth to the Divinity School Library contained sufficient ambiguities to make the development of the Library very much a matter of interpretation. On the one hand, the Library was to meet the demands of the School's enlarged curriculum and the new emphasis on research. On the other hand, it was to leave to the general library the provision of books needed in continuous research. In his inaugural annual report Morris interpreted this charge

\footnote{Peterson, Of old and new wine, p. [20].}
to mean that the collection of general theology was to remain relatively small. He abandoned all such language with his second report, emphasizing instead the first part of the charge: building collections to support the teaching and research of the School.

Morris' budget for building the collections was severely limited. For the first thirty years of the Library's existence, most retrospective collection development was done on the basis of gifts. Not until the advent of the ATLA Library Development Program in 1961 were there sufficient funds to actively purchase older materials. Even so, within his first fifteen years Morris was able to develop collections that surpassed portions of those held elsewhere at Yale. The agreement on collection responsibilities issued in 1947 was a recognition of how far he had come in building the Divinity School Library's collections. The integration of the Divinity School Library into the administrative structure of the University Library in 1953 gave Morris the assurance that the Divinity School Library would no longer be built in competition with the religion collections at Sterling Library. This understanding was underscored with the adoption of the 1972 collection development guidelines.

The past twenty years have witnessed some fraying of the historic understandings between the Divinity School Library and the University Library regarding the religion collections at Yale. In part this seems to reflect the development of the instructional programs of the College, the Graduate School, and the Divinity School. For example, American church history is now taught on the graduate level in both the Graduate School and the Divinity School, as well as at Yale College at the undergraduate level. The same is true for the Hebrew Bible, Patristics, and many other fields. At the same time, the development of Yale's religion collections no longer receives the level of neglect Morris once lamented. The result has been an aggressive policy of collection development for the general collections that often overlaps with the responsibilities historically assigned to the Divinity School Library. For its part, the Divinity School Library has tended to generalize its responsibilities for the collections relating to Christian practice, thought and history; as early as 1975 Peterson spoke of the Divinity Library as "Yale's collection of Christian theology." All of this points to the fact that the divisions of responsibility between the Divinity School Library and the
University Library are not self-evident, but require constant attention by all those responsible for building Yale's collections relating to religion in general, and Christianity in particular.
Supplement I

Divinity Library Funds\(^{146}\)

Ruth Woodruff and Roland H. Bainton Fund

Established January 15, 1968, by gift from Roland H. Bainton, B.D. 1917, Ph.D. 1921, in memory of his wife, Ruth Woodruff Bainton. Income used for the purchase of books or other purposes of the Divinity Library.

Robert L. Calhoun (B.D. 1918, M.A. 1919, Ph.D. 1923) Fund

Established July 19, 1963, by transfer from the Calhoun Lecture Project. Income to be used to purchase primary source materials and scholarly journals in historical theology for the Divinity Library.

William Newton Clarke Fund

Established November 3, 1925, by receipt of a gift from Mrs. Clarke in memory of her husband, the Reverend William N. Clarke, D.D. 1900. Income used for the purchase of books for the Divinity Library.

George Edward Day Missions Library Fund

Established January 18, 1906, by gift from George E. Day, B.A. 1833, and added to by his wife, Olivia Hotchkiss Day. Income used to maintain the Day Historical Library of Foreign Missions. The Days gave more than $118,000 for the Day Missions Library building, the endowment and the Day Fellowship.\(^{147}\)

John Elliot Fund

Established in 1824 from the sale of land bequeathed by the Reverend John Elliot, B.A. 1786. The farm sold for $360 cash, which was allowed to accumulate until it reached $1,000 in 1849. Income used to purchase books for the Divinity Library.

Gideon S. & Elizabeth Wales Holmes Memorial Fund


\(^{146}\) Brief descriptions of funds established before 1966 are included in the Report of the University Librarian, 1965/66, pp. 70-71.

\(^{147}\) Eighth general catalogue of the Yale Divinity School: centennial issue, 1822-1922 (New Haven: Yale University, 1922), p. 46.
James Beach Hyde Fund
Established Sept. 5, 1945 by James Hazen Hyde in memory of his uncle (class of 1853), who died while an undergraduate at Yale, preparing to be a missionary in the East. Income from the fund designated to purchase books for the Department of Religion. Fund transferred to the Divinity Library in 1988.

Kenneth Scott Latourette Fund
This fund was established by Professor Latourette for the purchase of materials relating to missions and third-world Christianity. The fund was established in 1968\(^{148}\) and became available in 1981.\(^{149}\)

James Sterling McClelland Fund
Established March 16, 1926, by gift from John J. McClelland, B.D. 1910, in honor of his brother, James Sterling McClelland. Income used for the purchase of books for the Divinity Library.

Raymond Philip Morris Fund
Established in 1991 as a memorial to the first Divinity Librarian, who served 1932-1972, by his wife, Jean Morris, and colleagues.

John R. Mott Fund
Established May 20, 1942, by gift from John R. Mott, M.A. Hon. 1899, who also gave to the University the official archives of the World Student Christian Federation through 1928. Income used to maintain this collection in the Divinity Library.

Liston Pope Fund
In 1973 Liston Pope, Gilbert L. Stark Professor Emeritus of Social Ethics and former Dean of the Divinity School, gave his entire personal library in social ethics to the Divinity Library. This gift included monographs, many pamphlets and other ephemera documenting important social movements in the United States since 1920.\(^{150}\) He also left an endowment to care for this collection.

Richard Sheldon Sneath Memorial Fund
Established January 31, 1919, by gift from Professor and Mrs. E. Hershey Sneath in memory of their son, Richard Sheldon Sneath. Income used for the benefit of the Richard Sheldon Sneath Memorial Library.

\(^{148}\)Morris announced the formation of the fund in his 1968/69 annual report, p. 14.


\(^{150}\)This gift is acknowledged in the Report of the University Librarian, 1972/73, p. 13.
Trowbridge Reference Library Fund
Established August 3, 1871, by bequest of $500 from Mrs. Clarissa A. Butterfield, daughter of Jeremiah Atwater, B.A. 1793; added to on April 12, 1884, by bequest of $5,000 from Henry Trowbridge, who had previously given money to establish this library. Income used for the Trowbridge Reference Library.

Helen B. Uhrich Fund
Established as a memorial to Helen Uhrich, Assistant Divinity Librarian, by her colleagues.

Robert E. VanGoor (B.D. 1953) Fund
Established June 28, 1965; by gifts from his wife, Mrs. Robert E. VanGoor, and friends. Income used for the purchase of books for the Divinity Library.
Supplement II

Other Special Libraries

Berkeley Divinity School Library

Berkeley Divinity School was opened in Middletown, Conn., in 1854. In 1928 it was moved to New Haven. Maintaining its own organization and its distinctive character, it entered into relations of cooperation with the Yale University Divinity School whereby the courses of each school were available as electives to the students of the other. Prior to the move there was some discussion about the disposition of their library. In a memorandum to the University Librarian, Andrew Keogh, dated May 11, 1927, Roland Bainton discussed which parts of the Berkeley Divinity Library were worth purchasing for the Yale collections.

When Berkeley was merged with the Yale Divinity School in July 1971 their collections were appraised at $123,646.25 by Richard H. Pachella of Union Theological Seminary in New York City. Channing Jeschke, Berkeley Librarian, recommended that the Library be sold and the proceeds be added to the Berkeley endowment. Morris objected to this plan. He argued that the addition of four faculty members and some thirty-four students should bring with it additional resources for the Library. He proposed that the Divinity Library be able to select titles needed from the Berkeley Library (ca. 5,000 titles, chiefly in liturgics, Anglican history and polity, and Eastern Orthodoxy) and that the proceeds from the sale of the remainder of the Berkeley Library be used to endow an Episcopal book fund. He further cautioned that the sale of the Library could reasonably be

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151 A note on the relationship between the two schools was included in the Divinity School bulletin; see for example Bulletin of Yale University Divinity School, 1963/64, p. 14.

152 Letter to Mr. Keogh from Roland Bainton, dated May 11, 1927. Archives of the Yale Divinity School Library, Manuscript Group 92, Special Collections, Yale Divinity School Library.

153 The appraisal accompanies a letter from Pachella to Channing R. Jeschke, Librarian of the Berkeley Divinity School, dated Feb. 24, 1971. In a subsequent memorandum to Michael Allen, Dean of Berkeley, dated March 9, 1971, Jeschke discusses the disposition of the collection. Areas for decision included what materials would be maintained in the Berkeley Center, which would be needed by the YDS Library to support the new program in Anglican studies, the disposition of second copies, etc. Both documents are preserved in the Archives of the Yale Divinity School Library, Manuscript Group 92, Special Collections, Yale Divinity School Library.
expected to produce only $50-60,000.\footnote{154}

The Library was sold to Bryn Mawr College for ca. $55,000 and the money was added to the Berkeley endowment. Subsequently the Divinity Library purchased from Bryn Mawr portions of the collection dealing with liturgy and Eastern Orthodoxy.\footnote{155}

College of Missions

The College of Missions was established by the Christian Woman's Board of Missions (affiliated with the Disciples of Christ) in 1910. It was originally located in Indianapolis, was later moved to St. Louis, and then to Hartford. Negotiations between Yale and the College of Missions began as early as 1915. By 1930 John Clark Archer reported to Luther Weigle that he could see "no good reasons for continuing the negotiations, nor for closing any deal with the College." Indeed, he raised five objections to doing so. 1. The College of Missions had been dying for several years, and was near its actual end. 2. Not all of the College would come to Yale. The Africa books were to be left at Hartford. 3. The Latin American field of the Disciples is almost without form and void. The Tibetan books include few notable, or exceptional, titles which we might not duplicate here. 3. The proposal seemed to be geared at providing a position of its President, Charles T. Paul. Archer dismissed his publications as "propaganda writings," and felt he would add nothing to the Divinity School. 4. The plan included "jokers" that might commit Yale to more than they bargained for. 5. The College and the Disciples of Christ administration were not even agreed among themselves as to their future direction. In conclusion, Archer said, "Let us not get mixed up in a wholly unprofitable arrangement."\footnote{156}

In contrast to Archer's negative assessment, Kenneth Scott Latourette thought Charles Paul would be a splendid addition to the faculty because he was a "born linguist," an excellent teacher, among the most respected of the leaders in foreign missions of men of his generation, and was "heart and soul committed to the missionary enterprise." He would have great impact on the life of the School and on the men who were preparing for missions. In addition, he would provide a valuable connection with the Disciples of Christ. Latourette thought the request to house the College of Missions Library a reasonable one, but warned that funding for that Library (and for Paul's position)


\footnote{155}{Yale Divinity School Library Annual Report, 1971/72, p. 4.}

\footnote{156}{Letter from J.C. Archer to Luther A. Weigle, dated Oct. 3, 1930. Archives of the Yale Divinity School Library, Manuscript Group 92, Special Collections, Yale Divinity School Library.}
would have to come from outside of Yale. In 1941 Morris reported that the College of Missions Library had been moved from Hartford to New Haven. This collection numbered some 12,000 volumes, including "a notable collection on Tibet," the addition of which "will leave Yale without a peer in the field of the history of Protestant Missions and world Christianity." The gift was made with the understanding that Yale would add only those items that could be used.

Institute of Sacred Music

When the Institute of Sacred Music moved from New York to New Haven, the initial plan was to build new facilities that would accommodate their space needs and some of the needs of the Library. A major gift was promised by the Irwin-Sweeney-Miller Foundation, and the project was included in the Campaign for Yale, a major capital improvement fund drive. While the money was being raised, the Institute was located in the Divinity School’s gymnasium. For some time it had been generally understood that the gymnasium was to be allocated for Library expansion. When it became apparent that not enough additional funds would be raised, the Foundation was approached to provide funding for renovation of the gymnasium for the Institute and for Library renovations. Approximately one million dollars was thus designated for Library construction. The initial plan had called for construction that would meet Library space needs until 2010 (space for approximately 500,000 volumes). The revised plans should meet space needs until ca. the year 2000. All of the participants to these discussions assumed that the library needs of the Institute would be met by the Music Library (then, as now, planning the construction of new facilities), and funding was allocated accordingly. Hence, no continuing support of the Divinity Library was built into the Institute’s budget.

Library of Social Service

In 1914 the Prudential Life Insurance Co. presented to the Divinity School a Library of Social Service. Frederick L. Hoffman, Vice President and Statistician of the company, had given a series of lectures in the Divinity School’s Dept. of Social Service (which had been created to train candidates for work in the various forms of social service). When he became aware of the need for better library resources, he volunteered to gather, bind and present to the School such a library. This collection was apparently never incorporated into the general Divinity Library collection, as in

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157 Letter from Latourette to Weigle dated Oct. 7, 1930. Edited draft included in the Kenneth Scott Latourette Papers, Manuscript Group 3, Box 125, Special Collections, Yale Divinity School Library.


159 Letter of April 20, 1940, from Wm. B. Bailey of the Travelers Insurance Company to Raymond Morris. Archives of the Yale Divinity School Library, Manuscript Group 92, Special Collections, Yale Divinity School Library.
1936 Raymond Morris reported that with the assistance of National Youth Administration employees the collection of 8,000 volumes was "arranged by series, and made available for consultation." Since the Divinity School no longer was offering the courses this material supported, the collection was transferred to Sterling Memorial Library in 1940.

Lowell Mason Library of Music

The Lowell Mason Library of Music was donated to the Theological Department of Yale University in 1873 and was dedicated in 1875. For many years it had its own room within the Divinity Quadrangle, but received little use. As Eva O'Meara notes:

There is nothing to show... that anything was done to make it serve the purpose upon which the donors had placed such emphasis: the instruction of pastors in the best religious use of music; no courses in sacred music were added to the curriculum, and no professor of music was named among the members of the faculty.

After a time the Lowell Mason Room came to be used as a "social room provided with magazines, a piano, and other equipment." In 1907 or 1908 the Library was removed and stored in the basement of Wright Hall. In 1917 the Dean of the School of Music, Horatio Parker, won the consent of the officers of the Divinity School and the University Library Committee to have the collection moved to the newly constructed Sprague Hall, although technically it remained a part of the Divinity School. When the Divinity School moved to the Sterling Divinity Quadrangle in 1932, Dean Weigle and a member of the Divinity School faculty surveyed the collection and determined that it would be used to the School's course of study. After consultation with the University Librarian, an understanding was reached that the Lowell Mason Library should remain with the School of Music, and that any or all volumes in it might be incorporated into the Library of the School, provided that they be distinguished by a special bookplate.

302 hymnals without music were transferred back to


161 Letter of May 8, 1940, from Raymond Morris to James T. Babb, Assistant University Librarian. Archives of the Yale Divinity School Library, Manuscript Group 92, Special Collections, Yale Divinity School Library.

162 Exercises at the opening of the Lowell Mason Library of Music, in the Yale Divinity School, May 11th, 1875. Archives of the Yale Divinity School Library, Manuscript Group 92, Special Collections, Yale Divinity School Library.

163 Eva J. O'Meara, "The Lowell Mason Library of Music," Yale University Library Gazette, 40 (1965), pp. 69-70. The proper location for this collection was again a topic for discussion at a conference of department heads held April 2, 1947, who were apparently unaware of the decision that had been reached in 1933. While no decision was made at this conference, the collection was still regarded to be the property of the Divinity School. The minutes of this conference are contained in the Records of the Librarian, Yale Record Group 32-C, Series II, Box 33, Folder 482.
Student Volunteer Movement for Foreign Missions

The Archives of the Student Volunteer Movement were donated to the Divinity Library in 1944, at least in part because the World Student Christian Federation archives had previously come to the Divinity Library.\(^{166}\)

World Student Christian Federation

John R. Mott donated the World's Student Christian Federation Library and Archives to the Divinity Library in 1940. At this time the archives were complete through the 1920s.\(^{167}\) The next year Mott supplied a modest endowment for processing materials, and the Federation agreed to recognize the Divinity Library as custodian of its archives.\(^{168}\) This collection numbered approximately 10,000 volumes, including material on international Christianity and general theology. Mott subsequently donated his personal papers to the Library as well.


\(^{166}\) Yale Divinity School Library Annual Report, 1943/44, p. 3. Morris originally solicited the material in a letter dated May 15, 1943. Materials were still being received in 1955. See the correspondence in the Archives of the Yale Divinity School Library, Manuscript Group 92, Special Collections, Yale Divinity School Library.


Supplement III

Those that got away

Missionary Research Library

The Missionary Research Library was established in 1914 from resources raised by John R. Mott. Its original funding was supplied by a grant from John R. Rockefeller. It was set up as a department of the Foreign Missions Conference of North America, which in 1950 became the Division of Foreign Missions of the National Council of the Churches of Christ in the United States of America. In the mid-1920s the Rockefeller funding came to an end; in 1929 the Library moved to facilities within Union Theological Seminary.\(^{169}\)

In 1966 the Mission Boards decided to curtail their support of the Missionary Research Library and solicited proposals regarding its disposition. While Union Seminary was interested in retaining the collection, Morris reported that space problems might preclude this. Offers to house and fund the library came from Stanford University, Southern Methodist University, the Center for Applied Research in the Apostolate, and Columbia University.

The Board of Trustees approached Yale about its interest because of the Day Missions Library. Morris argued that, since the two libraries had very different missions, there was little duplication. Consequently, the combination of the two libraries would provide an unsurpassed resource for the study of missions.\(^{170}\) Morris was of the opinion that the major impediment to Yale's candidacy was the problem of space at the Divinity Library. He was confident that funding could be secured from the Sealantic Fund to facilitate the move.\(^{171}\) In 1967 Morris announced that the Missionary Research Library had been turned over to Union Theological Seminary.\(^{172}\)


\(^{170}\)Morris presented this argument in an undated document entitled "Missionary Research Library" included in the Raymond Philip Morris Papers, Manuscript-Group 80, Special Collections, Yale Divinity School Library. This collection also includes correspondence related to this proposal and a copy of Union Seminary's proposal regarding the Missionary Research Library.


Woodstock College

In 1967 Morris reported that press releases had appeared announcing the decision of the Provincials that Woodstock College move to New Haven to relate to the Divinity School. While final approval must come from Rome, he concluded that "it now appears that the extended discussions and planning between Woodstock and Yale will bear fruit." Rome did not approve this move. The library of Woodstock College was moved to Washington, D.C., where it became the theology collection of Georgetown University.

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