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An Enlightened Ministry: Andover-Harvard Theological Library 1950-1980

Alan Seaburg

THE PERIOD from 1950 through 1980 was one of extraordinary growth for the Andover-Harvard Library. A new wing, virtually a new building, was erected to house the Library's collections and to provide space for staff and scholars. The size of the staff sextupled from three in 1950 to eighteen in 1980. The Library's budget increased from less than \$12,000 a year to over \$400,000 a year. The number of volumes and pamphlets in the collection rose from slightly over 200,000 to more than 350,000, while the number of periodicals and serials received each year grew from 301 to 2,077. Circulation of materials increased from about 10,000 a year to a peak of over 50,000 in the late 1960s.

These dramatic statistics document the story of a library rapidly increasing its contributions to the world of scholarship and ministry.

I

The roots of the Andover-Harvard Theological Library are buried deep in the Harvard College Library.¹ During the seventeenth century those training for the ministry attended the College; their interests were reflected in the curriculum and in the books in Harvard Hall, the first home of the College Library. Two-thirds of the books recorded in the first published library catalogue (1732) were related to theology; and a hundred years later nearly thirty per cent of the College Library's holdings were still theologically oriented.

In 1812, duplicate theological titles were removed from the general collection and segregated in a special reading room in Harvard Hall for

¹ See Henry J. Cadbury, "Religious Books at Harvard," *Harvard Library Bulletin*, V (1951), 159-180, for a more detailed discussion of the history of Andover-Harvard before 1950.

the use of those training for the ministry. By 1826, Divinity Hall was built as dormitory, chapel, and commons for theology students, and the duplicate books were moved there. A few years later, however, the Harvard Corporation moved the books back to Harvard Hall. In 1832, John G. Palfrey, then Dean of the Theological Faculty, asked that these books be returned to Divinity Hall. They were, but with several restrictions. The collection grew slowly and by 1852 consisted of 3,495 volumes occupying six rooms, which were described as "crowded, ill ventilated, and ill lighted." Perhaps because of the fire of 1764 which destroyed the College Library, the possibility of fire was frequently discussed.

The first separate library for the Divinity School, housing 20,000 volumes, was built in 1887. (This building is the present Farlow Herbarium.) In 1889, Robert Swain Morison was appointed Librarian. He served until 1908 when the Library was merged with that of Andover Theological Seminary as a result of an "affiliation" between Harvard and the Seminary. Andover Hall was built on Harvard grounds in 1910 with library space for 200,000 volumes, and Owen H. Gates, who was Librarian at Andover, subsequently became Librarian of Andover-Harvard. Each School retained ownership of its books and periodicals. Although the affiliation was dissolved a few years later by the courts (Andover finally joined the Newton Theological Institution to form the Andover Newton Theological School), the joint Library continued to operate at Harvard. The Andover trustees and the Harvard Corporation entered into an arrangement which "recognized the value of maintaining the joint library as a research and reference center in Cambridge in conjunction with the Harvard University Library." The Library in 1910 had a collection of 100,000 volumes, 62 per cent belonging to Andover, 38 per cent to Harvard.

During the next forty years, the Library grew slowly. Although its finances were limited, current books were added regularly, and special collections were received from three faculty members: William R. Arnold, James H. Ropes, and Francis G. Peabody. Andover-Harvard cooperated with the University Library to ensure that important religious works were acquired, while unnecessary duplication was avoided.

II

Just as the slow growth described above reflected the general state of the Divinity School, so has the more recent rapid development of

the Library resulted from the rejuvenation of the Divinity School itself in the years after World War II. The first serious steps to revitalize the School began in 1945, when the Visiting Committee of the Board of Overseers asked that a Commission be appointed to study religious learning at Harvard and to make specific recommendations for a strengthened Divinity School. This Commission, appointed in 1946 with John Lord O'Brien as Chairman, made its report in the summer of 1947. Its chief recommendations were to increase the faculty, to raise additional endowment, and to increase instruction in such fields as systematic theology, the philosophy of religion, and practical theology. It also stressed that the Dean should give full time to the office.

Several years passed before the vision of the Commission bore fruit. In June of 1952, the Harvard Divinity School Endowment Fund was launched under the direction of John Lord O'Brien. Its work over the next five years increased the School's endowment to seven million, the amount deemed adequate for a school with a student body of three hundred. Since 1954, eight professorships, as well as one lectureship, have been endowed. Under the leadership of Dean Douglas Horton (1955-1959) and Dean Samuel Howard Miller (1959-1968), the School made rapid progress in implementing the goals of the 1947 Commission. Although Harvard President James Conant was critical of the program, he was succeeded in 1953 by Nathan Marsh Pusey, who supported the rebirth of religious learning at Harvard. Pusey's first public speech was his Convocation Address to the Divinity School. He called for "a revitalized school of religious learning" whose influence would "increasingly [be] felt throughout the whole University."

The task of assembling a new faculty began. By 1969, the School had twenty full professors, three assistant professors, six lectureships, and seventeen teaching fellows. Such men as Paul Tillich, Amos Wilder, James Luther Adams, Heiko A. Oberman, and Krister Stendahl were appointed. In 1956-57, Andover Hall and Divinity Hall were renovated; Jewett House was rehabilitated as the residence for the Dean; and the Center for the Study of World Religions was built. Rockefeller Hall, which opened in 1971, provided dormitory rooms, a dining place, and classroom space. The course offerings of the School were enriched. A Professorship in Roman Catholic Theological Studies and a Department of the Church were created. The student body was also increased, and by the spring of 1979, 361 students were enrolled in various programs of the School, a figure well beyond that projected in 1947. By the early 1970s, the School had four times the faculty and students that it had

in 1953. The credit for this renewal belongs to many persons, but John Lord O'Brian's initial leadership provided the momentum which led to strengthening the School. In 1966, the faculty recognized O'Brian's contributions and passed a citation stating that "his vision, persuasion, and energy opened new horizons for religious learning at Harvard."

III

In the Library, the decade of the 1950s opened with the resignation of Jannette E. Newhall, who had served faithfully as Librarian for ten years. Dr. Newhall left Harvard to become Librarian of the Boston University School of Theology. She was succeeded by Helen Luitwieler, while Henry Joel Cadbury of the faculty continued as Director of the Library.

At that time the Library had stack space on five floors in a wing of Andover Hall; the present Sperry room was its reading room; the current Pfeiffer room housed the catalog; and the library staff worked out of two corner offices in Andover Hall. Three full-time persons were on the staff: a Librarian, a Cataloger, and an Assistant Librarian in charge of circulation and interlibrary loans. They were assisted by part-time student help. According to the annual report for 1949-50, 1,964 books and pamphlets were cataloged and 9,908 volumes borrowed by patrons. The budget for the Library was nearly \$12,000, approximately \$10,000 of which went for salaries and \$1,200 for books.

During the early 1950s, the Library worked to prepare a stronger foundation for the implementation of the O'Brian report. New resources were slowly added to the collection as both the budget and circulation increased. Some experiments were tried. In 1951, the reading room was opened evenings Monday through Friday, an innovation welcomed by patrons. Weeding of the collection began. More attention was paid to purchasing books and pamphlets. The annual report for 1955-56 reported, for example, the addition of a large collection of Mennonite material, Jansenist material, and a group of eighteenth-century religious pamphlets. The stack area was washed and painted to make it more attractive.

In 1954, both Dr. Cadbury and Miss Luitwieler retired, and Dr. George H. Williams was Acting Director of the Library for the academic year 1954-55. Ruby McGee served briefly as Librarian and was followed by Robert W. Flint, who resigned as Acting Librarian on 31 December

1956. Circulation of library materials more than doubled from 10,000 to over 23,000 in these years. About 6,000 volumes had been added to the Library's holdings; and when the reorganization of the School took place, the Library was ready to "grow in usefulness."

IV

The choice of a new Librarian was crucial. The appointment of James Tanis in 1957 was a risk, but Dean Douglas Horton was a lucky gambler; and this gamble paid a handsome dividend. At the time of his appointment, Tanis was serving a Presbyterian church in New Jersey.² He had received his B.D. degree from Union Theological Seminary, New York, and had done rare book and manuscript cataloging in its library. His interest in special collections was later reflected in his career at Harvard. He had no library school degree, but his selection was supported by Robert Beach, the Librarian at Union Theological Seminary. Tanis's years as Librarian were critical, and he provided the necessary leadership for developing the collection and for physically expanding the Library.

In one of his annual reports Tanis referred to the Library as a "bookery"—a "house of books." When he was appointed, the bookery had 207,411 books and pamphlets; when he left, there were 252,165 volumes and pamphlets. This growth of about 45,000 volumes in eight years came in spite of the fact that he weeded many secular and non-essential items from the older materials. For example, during his first year he withdrew about 5,000 volumes from the collection. The increase in the Library's holdings resulted from the purchase of new titles and the selected and careful buying of older and often rare volumes. The budget for books and serials increased during his tenure from approximately \$10,000 to about \$40,000—and faculty members and friends of the Library presented many fine gifts.

Perhaps Tanis's most important purchase was the library of the late Dutch church historian, J. P. deBie. Dr. deBie was well-known as joint author of a multi-volume biographical dictionary of Dutch Protestant clergy, and his library of about 3,000 volumes, with imprints from the sixteenth to the twentieth century, reflected his scholarly work. About a fourth of the volumes were sets of periodicals, many of which were

² Many of the details for this section came from an interview with James Tanis, 22 February 1980.

either incomplete at Harvard or not in the collection at all. One set completed by the deBie purchase was the indispensable *Nederlandsch Archief voor Kerkgeschiedenis*. Another great strength of the deBie library lay in biographical material and historical studies, which were invaluable additions to the Harvard collection.

One of the most exciting gifts was marked anonymous. From an enormous private library, Tanis was able to select almost 10,000 volumes dealing principally with theological topics. Along with numerous titles of Protestant and Anglo-Catholic theology plus some on non-Christian religions, there were many devoted to mysticism, personal piety, and the occult sciences. The library had some important early books, including a copy of Maraffi's Italian translation of the New Testament printed in Lyon in 1577 and Fontenay's *Les Figures complètes de la Bible* printed in Paris in four volumes in 1809. This library was a remarkable find for Andover-Harvard.

Numerous other gifts and purchases helped increase the Library's resources. These included the late Professor Robert Pfeiffer's excellent collection on the Old Testament; 700 volumes on hymns and hymnology as well as other books and extensive manuscript holdings from Professor Henry Wilder Foote; the purchase of a significant collection of South African material; a gift from Mariner's House in Boston of a collection on Methodist church history and theology; 1,500 volumes largely on nineteenth-century Unitarian theology and church history from the Arlington Street Church in Boston; Mennonite periodicals; and various sixteenth-century Reformation tracts. Developing the collection was a task Tanis enjoyed, and his excitement carried over into other aspects of the life of the Library.

Tanis's second major accomplishment was planning and building the modern wing adjoining the old library. In his first annual report, he discussed the need for a more adequate library. The book and periodical collection had outgrown the available stack space, and the space for both readers and staff was insufficient. As the School enrolled more students and increased the size of its faculty, the pressures on the overcrowded facilities of the Library increased. Not only did Tanis recognize the problem, so did Dean Horton.

Horton wanted to build a new chapel for the School and suggested to Tanis that the Library take over the old chapel. Tanis pondered this proposal for a few days and then sent the Dean a memo saying that the only appropriate solution was a new library building. Within an hour the Dean agreed.

The next step was planning the new wing. As it happened, the wing turned out to be a new library building in itself, and the old stacks in Andover Hall became the wing. Of course, money had to be raised. The initial gift to finance construction came from the James Foundation. In addition to a loan from the Harvard Corporation, \$50,000 was raised by the Alumni Association to furnish and equip the circulation and reference room in memory of Dean William Wallace Fenn. Ground for the building was broken in the spring of 1960. It was not an expensive structure. The cost was about \$16 per square foot, and the total was approximately \$500,000.

The building, designed by James Clapp of Shepley, Bulfinch, Richardson and Abbott, is contemporary in style but complements the Gothic of Andover Hall. On the third floor, where one enters, is the catalog, the circulation desk, the reference collection, and the workroom, with its enlarged quarters for staff named for Robert Swain Morison. The first or bottom floor has book stacks, carrels, and some small offices for teaching fellows. On the middle floor, the second, a reading room houses a basic Master of Divinity collection, with stacks, current periodicals, carrels, study tables, and a lounge area. On the same floor are the air-conditioned Rare Book and Microfilm Rooms and the Librarian's Office. These areas are named for Dean Horton.

On 7 April 1961, staff, students, and faculty began to help shift books from the old library into the new one. The Fenn Room was officially opened on Visitation Day, 3 May 1961. It had been fifty-one years since Andover Hall was built.

The new library addition, the increased purchases of books and periodicals, the many gifts, and the growth in use required basic changes in the day-to-day operation of the Library. From 1957 to 1965 the library staff more than tripled. Circulation of materials rose from around 26,000 to over 40,000 volumes; the budget increased from nearly \$38,000 to nearly \$96,000.

Early in 1965, after seven years of maintaining a lively "bookery," Tanis resigned to become University Librarian at Yale University. He had been, wrote Dean Horton, "the mainspring behind the increasing scope and workability" of the Library.

V

Dean Miller's choice of Dr. Maria Grossmann as successor to James Tanis was a fortunate one. A specialist in sixteenth-century European

history (a welcome background in a library with a strong European collection), Dr. Grossmann had joined the acquisitions staff in 1956 and had been appointed Assistant Librarian in 1960.

During her first term as Librarian, a position she again holds, about 80,000 volumes were added to the Library's holdings. She enormously strengthened the outstanding Unitarian collection at Andover-Harvard. In the late 1960s, she accepted many of the books, periodicals, and pamphlets of the former Historical Library of the Unitarian Universalist Association. She built up the Library's manuscript collection on this religious movement and appointed the first Curator of Manuscripts. The addition in 1970 of the archives of the American Unitarian Association from the nineteenth century and much of the twentieth further enriched the Unitarian holdings at Harvard. Such growth in holdings of books, periodicals, pamphlets, and manuscripts has maintained the Library's greatness. The Library has, of course, bought new books and periodicals, but as Grossmann has noted: "It is in the field of retrospective buying, filling in the collection, and opening new areas closely related to those already covered that a great library must concentrate its efforts."

The growth was accomplished in spite of inflation and several years of lean book budgets. Assistance for buying books has come from a five-year matching gift from the American Theological Library Association (ATLA) Sealantic Fund and through the establishment of several special funds, notably the Helen O. Storrow Fund, the Amos N. Wilder Fund, the Charles Warren Fund, the Dean Horton Fund for the purchase of books in sixteenth- and seventeenth-century theology (Dean Horton's specialization), and the Frederick Robertson Griffin Fund, established in honor of this alumnus of the School and well-known Unitarian minister. The reference collection has been developed to the extent that it has outgrown the area assigned to it when the new wing was built.

The Library continued to receive outstanding gifts. Besides those given by the Universalist Historical Society and the Unitarian Universalist Association, other Universalist and Unitarian works on theology and church history came from the St. Lawrence Theological School in New York and from the Ministerial Library of the Unitarian Church in Wilton, New Hampshire. From time to time, Cardinal Cushing made contributions to the Richard Cardinal Cushing Collection of Books for Catholic Studies. Three hundred works on Catholic history and theology were willed to the Library by Augustinus Cardinal Bea

of Rome. Professor George La Piana of the Divinity School donated his library, which was particularly strong in early and medieval church history and theological thought. After the death of Dean Miller, Mrs. Miller presented his library, with its many valuable titles in pastoral psychology, religion and the arts, and religion and literature. The libraries of Dr. Theodore P. Ferris of Trinity Church in Boston and of Dr. Emilie T. Sander were received. One of the most significant gifts during the 1970s came from the United Church Board for World Ministries of the United Church of Christ, formerly the American Board of Commissioners for Foreign Missions. When this organization disposed of its library, the books and pamphlets came to Andover-Harvard, and its manuscripts went to the Houghton Library. The Friends of the Andover-Harvard Library also raised funds for the purchase of books.

Many important early books have been purchased since Grossmann became Librarian. Additional tracts were added to the seventeenth-century Dutch collection, for example, a scarce edition of Festus Hommius' *Ordeel van het Synodus Nationael* (Dort, 1619). To the rich Calvin collection came an early edition of his *Institutes* annotated by Huldreich Zwingli, son of the reformer. Among other choice titles purchased were three works by the Swabian theologian, Aegidius Hunnius; an anti-Pietist tract by Johann Benedikt Carpzov the Younger; and numerous eighteenth-century polemical pamphlets. In 1969, three hundred books on Puritanism and Congregational polity came from the library of the late Dean Horton. This gift included many first editions of such divines as Cotton and Increase Mather, as well as important tracts of Luther and Zwingli.

The continued rapid growth of the collection under Grossmann created space problems once again. In the early 1970s, additional space in the basement of Andover Hall adjoining the library stacks was secured. This first housed a part of the periodical collection, but now houses the manuscript collection and the pre-1800 books. In 1972, and again in 1980, the books in the old stacks were compacted. The additional space provided by the new library building, however, is nearly exhausted. In 1979, Krister Stendahl, in his last report as Dean of the School, called the Library "our precious tool of tools." If the Library is to continue as such, if it is to continue to support teaching and research, a solution to the space problem must be found soon.

A major problem facing all libraries is the preservation of their collections. Andover-Harvard has as a member of its professional staff a part-time Book Conservator who works out of an in-house hand bindery.

The roots of this position go back to the spring of 1966 when Grossmann established a part-time position for book repair, binding, and book restoration. This position and its work have steadily increased in scope and activity. Under the Book Conservator's direction, several special projects have been accomplished, including the shifting, cleaning, and sorting out of the Rare Book Room. The general care and maintenance of the collection have been greatly upgraded since 1965.

On 7 October 1970, a new agreement was signed between Harvard University and Andover Newton Theological School concerning the Andover materials in the Andover-Harvard Theological Library. The Andover collection at Harvard is a significant part of the research material of the Library. Strong in continental theology and church history, it has several unique collections: 8,000 pamphlets gathered by the Reverend William B. Sprague, author of the *Annals of the American Pulpit*; the theological library (about 1,250 volumes) of John Codman of Dorchester, an 1802 graduate of Harvard and a prominent Calvinist minister; and the large library of the German church historian, Christian Wilhelm Niedner.

The new agreement, which supersedes that of 1910, was designed to last for thirty years and then, in 2000 A.D. to be revised, modified, renewed, or terminated. Under the new agreement, students and faculty of both schools may use the two libraries freely, and the Andover Newton community enjoys, in addition, library privileges throughout the Harvard Library system. The Andover collection remains the property of Andover Newton, but it stays at Harvard and Harvard continues to administer it. Subject to certain restrictions, interchange of credits at the Master of Divinity level and at other graduate levels of the two schools is permitted. Also, again with specified restrictions, Andover Newton students are able to cross register in the several graduate schools at Harvard.

The conclusion of this agreement eliminated many uncertainties about the future of the Andover materials in the Harvard Divinity School's Library. It insured that the research collection, built up over many years as an integral part of the Harvard University Library system, would remain intact for the foreseeable future.

The changes which took place in the work of the Technical Services Department of the Library under Maria Grossmann's leadership in the late 1960s and early 1970s—notably the adoption of computer-assisted cataloging—was facilitated by the creation in January 1968 of the institutional consortium known as the Boston Theological Institute. The

BTI was incorporated with seven charter members; today there are nine.³

One of the first committees of the BTI was the Library Development Program,⁴ whose task was to promote cooperation among the member libraries. The committee began its work by asking Edwin E. Williams of the Harvard University Library to survey the seven libraries and to recommend ways in which they might cooperate. His report, submitted in February 1969, was accepted; the first BTI Librarian was appointed that summer, and an office was established at Andover-Harvard.

In 1971, Andover-Harvard adopted the Library of Congress classification system,⁵ which replaced the old modified Cutter classification then in use. The next step was to investigate automation in cataloging. The ultimate choice was on-line cataloging. Terminals were purchased by BTI and introduced to the member libraries in 1974. In 1975, in order to keep pace with the rapid change associated with periodicals, Andover-Harvard in connection with the BTI joined the Conversion of Serials (CONSER) Project, a national cooperative undertaking to create a bibliographic data base for serial publications. At Andover-Harvard, all original cataloging for serials is now generated through the CONSER Project.

Maria Grossmann's concern that Harvard be represented in and contribute to the work of the larger community of theological libraries has been shown in ways other than membership in BTI. She has served on various committees of the American Theological Library Association (ATLA) and in June of 1968 was elected to a one-year term as president. Since 1976, she has headed its Board of Microtext, which takes responsibility for preserving on microfilm deteriorating theological publications. Grossman also participated in a number of team accreditation and consultation reviews of individual theological libraries.

Andover-Harvard has continued its modest publication program, which had been initiated in 1960 by James Tanis with "A Bio-Bibliography of John Thomas McNeill" (a work subsidized by a number of the schools in which McNeill taught). In 1965, Grossmann published

³ These are: Andover Newton Theological School; Boston College Department of Theology; Boston University School of Theology; Episcopal Divinity School; Gordon-Conwell Theological Seminary; Harvard Divinity School; Holy Cross Greek Orthodox School of Theology; St. John's Seminary; Weston School of Theology.

⁴ For a history of the Library Development Program, see Andrew D. Scrimgeour, "The Library Development Program, Boston Theological Institute," a paper prepared April 1979 for the National Consultation on Theological Cooperation, Chicago, Illinois, 15-17 May 1979.

⁵ It was one of the first large libraries at Harvard to do so.

former Dean Douglas Horton's translation of three items in Dutch, Latin, and German by Matthew Nethenus, Hugo Visscher, and Karl Reuter about William Ames (1576-1633). The same year, three volumes of the *Theological Treatises* of Anselm of Canterbury, edited by Jasper Hopkins and Herbert Richardson, were published. In 1968 *Theological Currents* was issued, a small publication which came out monthly until the summer of 1978. This was a list of title pages from current serials and *Festschriften*; its purpose was to call to the attention of faculty and friends the contents of periodicals in all fields of theology and philosophy.

Exhibits have been a part of the Library's program. A recurring theme has been the history of the Divinity School, and many exhibits have been prepared on distinguished faculty members. A special exhibit was presented on book preservation, and there have been many on Biblical topics. Several exhibits, such as one on William Ellery Channing, have drawn from the Library's unique collection of Unitarian and Universalist books and manuscripts. From time to time artists have been invited to share their drawings, paintings, and photographs.

VI

In 1973, Maria Grossmann left the Andover-Harvard Library to become Librarian for Collection Development in the Harvard University Library. Peter Lee Oliver succeeded her and served as Librarian between 1974 and 1978. When he resigned, Philip E. Leinbach became Acting Librarian for several months until Dr. Grossmann was appointed Librarian once again.

Oliver had been the Assistant Librarian since 1965. His technical expertise and the ease with which he integrated the new computer technology into the daily activities of the Technical Services Department enabled him to make a significant contribution to the on-going work of the Library.

A cooperative group, in which Andover-Harvard took a leading role, came into being during Oliver's years as Librarian. Known as the PHUY Group and made up of the head librarians of the theological libraries of Princeton, Harvard, Union (New York), and Yale, it was organized in 1974 to promote the sharing of resources. The main product of this cooperative venture has been CORECAT, a union catalog of the holdings of the four schools and the ATLA Board of Microtext; the catalog is issued every six months on microfiche.

The most important collection added to the Library's holdings during Oliver's tenure was the library of the Universalist Historical Society (UHS), presented in January of 1976. The UHS library, founded in 1834, was the most comprehensive collection on Universalism in the world. It consisted of books, periodicals, pamphlets, manuscripts, and the archives of the Universalist Church of America and of the Unitarian Universalist Service Committee. Oliver secured a grant from the North Shore Unitarian Veatch Program of Plandome, New York, to begin the work of cataloging and organizing the collection. Maria Grossmann obtained a second grant from the Veatch Program in 1979 to finish the work.⁶

VII

It was James Tanis who first made an active manuscript program one of the important responsibilities of the Library. Building upon this foundation, Dr. Grossmann, during her first term as Librarian, assembled the bulk of the collection as it exists at Andover-Harvard today.

The papers of Paul Tillich are the most significant single manuscript collection in the Library. When Tillich retired from his teaching position at Union Theological Seminary in New York in 1955, he was appointed a University Professor at Harvard. In 1962, he gave some of his personal papers and manuscripts to the Andover-Harvard Library, and he arranged for the remainder to be presented upon his death. In 1965, a permanent archive was established so that his life's work would be available to the scholarly world. In the archive are manuscripts, scholarly and personal papers, published and unpublished sermons, lecture notes, correspondence, photographs, diaries, tapes, and memorabilia. The Andover-Harvard Librarian serves as director of the archive and works in close association with Hannah Tillich, widow of the theologian, and with Robert Kimball, literary executor of the Tillich estate.

The Library has also received the papers of many other faculty members. The sermons of William Wallace Fenn, who served for fifteen years as Dean, were donated in 1962 by his son, Dan Huntington Fenn. Some sermons and a long series of letters written by Dean Willard Learoyd Sperry to his sister were given by her in 1963. The papers of Dean Samuel Howard Miller are also part of the collection. Dean Miller,

⁶ Alan Seaburg, "The Universalist Collection at Andover-Harvard," *Harvard Library Bulletin*, XXVIII (1980), 443-455.

who helped to shape the renewal of the Divinity School, was noted both for his concern for a vital parish ministry and for his contributions relating Christianity to the problems of the world.

The papers of faculty members George La Piana and Robert Henry Pfeiffer have also been presented to the School. Dr. Pfeiffer was a distinguished Old Testament scholar and served for many years as Curator of the Semitic Museum. Professor La Piana, who was involved in the Modernist controversy, served for many years as the John H. Morison Professor of Church History.

James Tanis, besides committing the Library to collect the papers of faculty members, realized that Harvard was the ideal location for Unitariana. In 1959, he accepted the books and papers of the Henry Wilder Foote family. Foote had been a professor at the School at one time. This large collection consists of his own manuscripts as well as those of his forebears back as far as the eighteenth century. The family had long been important in Unitarian affairs. Other collections followed this gift. They have been described in earlier issues of the *Harvard Library Bulletin*.⁷

VIII

In 1815, those responsible for theological education at Harvard spoke of "an enlightened ministry," a ministry of "free enquiry." They realized that a strong library was essential to this vision, and the holdings of the College Library provided that strength. In fact, its very richness served to make less pressing the Divinity School's desire to develop its own library. As the nineteenth century went on, the existence of the School and the secularization of the College curriculum resulted in a shift of responsibility from the College to the Divinity School. Of course, the holdings of the College Library have continued to grow, and they constitute a significant resource. Well over 70,000 titles are in Widener's church history classification, and thousands of rare theological works are in Houghton, but except in certain areas, the challenge of building a research collection has been with the Divinity School. In the last thirty years, it has taken up the challenge, thanks to a series of able deans, scholarly and imaginative librarians, and generous friends. The Divinity School's Library is now in the Harvard tradition of graduate faculties with outstanding libraries for teaching and research.

⁷ See Alan Seaburg, "Some Unitarian Manuscripts at Andover-Harvard," *Harvard Library Bulletin*, XXVI (1978), 112-120; see also note 6 above.

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