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The Parish Library

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THE PARISH LIBRARY

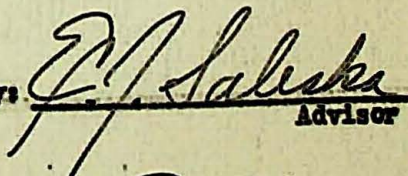
A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

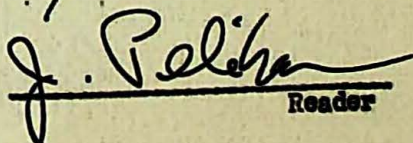
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Approved by:



Advisor



Reader

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INTRODUCTION

A library in the church should be an integral part of the church's educational program for a well selected and well used library can be an "assistant pastor" in the educational aspects of the ministry. It is the ministry of the printed page. Every educational institution from the elementary school to the university recognizes the importance of the library as an indispensable part of its work. Even some of the large business firms and industrial corporations are establishing technical and research libraries within their plants to further the success of their employees. Surely the church, whose task is largely educational, cannot neglect so valuable and effective a means of bringing her message and her teaching to her members and her community.

In this thesis I shall attempt to show the need for a parish library, and the use to which a good parish library can be put. My interest in this topic has developed through working with books as a student library assistant, for three years at Luther College Library in Decorah, Iowa, and for two years at Luther Theological Seminary Library in St. Paul, Minnesota. This interest has been supplemented by successful use of a parish library program in a student mission at Bluffton, Iowa during the last two years of college, and at First Lutheran Church, Eau Claire, Wisconsin during vicarage.

The need for and the use of a parish library permeates the discussion. The organization of the material leads from the

theoretical to the practical, seeking to lay a foundation and then building thereon. The reader might well ask how, in this day and age with all its magnificent public libraries, school libraries, county libraries, and private libraries, there could possibly be a need for another one in the church. As recent as 1939 Danton presented this observation:

Actually, and in spite of the rapid growth of the library idea, about 45,000,000 people in the United States do not have access to free books and book service, and several million more are only a little better off.¹

But even where there is good library service in the community, the particular needs of the Church are usually not adequately met.

Arthur Flake writes:

Public libraries do not contain the books the young people need for their preparation for Christian service. Neither do the homes provide for the religious training of the young people as they should. The religious training of the children and young people has been transferred from the homes to the churches. Therefore, it behooves the churches to provide all the books needed by the children and young people for the deepening of their spiritual lives and to equip them for Christian service.²

It is not only the need for in-service training of its workers, however, that makes a library an asset to the parish, but there is an opportunity and a challenge for the church in the reading

¹Emily Miller Danton, The Library of Tomorrow: A Symposium, edited by Emily Miller Danton (Chicago, Ill.: American Library Association, 1939), p. viii.

²Arthur Flake, Sunday School Officers and Their Work, (Nashville, Tennessee: Sunday School Board of the Southern Baptist Convention, c. 1923), p. 139.

potentiality of the congregation. It is the opportunity to encourage good reading and to reach people in a way in which they are quite likely to be receptive, for they pick up a book to read when they have the will to read it. Miller suggests:

The chief reason for lack of reading is the failure of encouragement and opportunity. Not only teachers but all lay people will read good, non technical religious books, of which there are many on the market. The important thing is to see that they are made readily available. A small Church School library, placed in the vestibule of the church or the entrance to the parish house, inspires the congregation to borrow and read.

Through a parish library the church can reach into the homes, and help with the training of the next generation, by providing materials for the parents to read to their children, and helping them to see the value of the Holy Scriptures in their training of their children. Here the parish library can make a most needed contribution, pointing out the use of the Bible with children and giving parents the aids that will improve their own handling of the Word of God. Lillian Smith relates an incident which parish librarians might well pass on to parents; she writes:

There is plenty of interest today in children's reading. We have books and articles, surveys and lists pointing out what children read, but mainly from the adult point of view. We are in danger, I think, of overlooking the importance of the child's

³Randolph Crump Miller, A Guide for Church School Teachers, (Revised edition; Louisville: The Cloister Press, c. 1943), pp. 94-95.

opinion of the books he reads, and perhaps too of forgetting the lovely taste of an unspoiled child. A children's librarian once told of seeking favor in the eyes of a four-year-old by offering to tell him a story as he lay in his crib at bedtime. "George," she said, "do you know the story of the Little Red Hen?" "Yes-s-s," he said, politely but without enthusiasm, then added with an eager change, "do you know 'Unto the hills---mine eyes?' Daddy says that to me, 'the Lord my shepherd---not want.' Say that." "I was ashamed," said the children's librarian, "no, with my Little Red Hen!" Already, though he was only four, the sonorous rhythm of the intoned psalms had beaten its way into consciousness. What a comment on the generally accepted idea of an appropriate bedtime story!

This topic, then, is relevant today, both to the particular needs of the church itself, and in the avenues it affords for expanding the church's program.

There has always been interest in church or Sunday school libraries, and some of them have played an important role in the history of education and of public library service. Today there is much interest in church libraries, especially among the Baptists and Methodists, though other groups are active in this field, too. To call attention to these things and conclude our introduction, a selection from Lloyd Snyder's article: "Churches Have Libraries Too" is quite appropriate:

⁴Lillian Smith, "The Library's Responsibility to the Child," The Library of Tomorrow: A Symposium, edited by Emily Miller Danton (Chicago: American Library Association, 1939), pp. 126-7.

Among the earliest libraries in this country were those in church parishes. Sometime before Benjamin Franklin founded the library Company of Philadelphia, the Society for Promoting Christian Knowledge was organized to establish parochial libraries in the American colonies. Even the traveling libraries and bookmobiles of today had a distant ancestor in the saddlebags of the early circuit riders. The movement to establish libraries as a part of every church has never died out. From time to time during the nineteenth century denominational publishing houses issued suggested lists of books for church and church school libraries. Libraries were long thought of as an integral part of many Sunday schools. Today the movement toward establishing church libraries is receiving fresh impetus.

Spearheading this development are the various denominational publishing houses. Their interest lies both in the desire to increase book sales and in providing churches with printed materials for the promotion of church work and the propagation of the Christian gospel.

A complete and accurate count of the number of church libraries in existence today is impossible. However, the Church Library Service lists over 4,000 church libraries of the Southern Baptist Church and over 1,000 of the Methodist Church. These vary in size from small collections of only a dozen or so books to libraries with several thousand volumes. When, for example, the First Baptist Church at Dallas, Texas, celebrated its tenth anniversary in 1946, it had over 6,600 volumes.⁶

⁶ Lloyd H. Snyder, "Churches Have Libraries Too," Wilson Library Bulletin, XXIV (February 1950), 432.

CHAPTER I

Reading is a powerful factor in molding and shaping human lives. The value of reading to the individual and the importance of reading in life and society today must be considered whenever the building of a library is suggested. This is especially true when a library is proposed for the Church, since the Church is interested in everything that contributes to the molding and shaping of human lives. Is there sufficient value and importance in the reading of books to justify the cost of building and maintaining a library? Wherein does the value of books lie? H. W. Liebert, in an article addressed to professional librarians, makes a statement which may suggest the answer, or at least help us to arrive at a satisfactory evaluation of books and reading. He writes:

Books can be swords, and the libraries in which they are kept can be arsenals of Democracy, and we in the library business can wield them if we will. If we do not have a sense of excitement, as we deal daily with these physical repositories of man's ideas, it is time for us to re-examine ourselves in relation to the role a librarian or a trustee can play in the most stirring and most important battle of our time.¹

Is not the role which books play in the transmitting and creating or stimulating of ideas a major factor of their value? Some books record the thoughts and ideas of ages past, thus transmitting from generation to generation the insights and accomplishments

¹Herman W. Liebert, "Books--Swords or Dreams?" Library Journal, LXXV (November 1, 1950), 1871.

gained by those who have gone on before. A study of the past often reveals their mistakes and errors as well as their successes, the knowledge of which can be put to practical use in meeting the problems and difficulties of the present. The curiosity, interest, and thinking stimulated by the recorded ideas of great men, and of many not so great men, have often led to research and experimentation which produced inventions and mechanical advances, new methods of doing things and physical advances, and new thoughts patterns and philosophical and sociological advances. Not only recorded history and philosophy has led to the creation of new ideas, but also biographies and literature have often given the needed impulse. The whole course of many a young life has been wholesomely influenced and some even radically changed because of the study of the life of a hero they admire and seek to emulate. How often have not refreshing insights, renewed determination, and healthy ambitions come to the minds of men while pleasantly thrilling to the adventures of a good novel. And have not great ideas been born while the minds that brought them forth have been pouring over seemingly boring and dry statistics, from which relationships and needs have come to light which were never dreamed of before? Truly, books are great "repositories of men's ideas," but they are much more, they are causative agents which set men to thinking. Thus through the stimulating and channeling of men's thinking, reading exerts a powerful influence on the lives and activities of men.

FRITZLAFF MEMORIAL LIBRARY
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In seeking to evaluate what books can do for a person, many ways of dividing and classifying them could be set up. Many types of books could be discussed individually or in various groupings. Dudley Zuver² makes a pertinent observation on the effect of books.

He says:

Books fall readily into these two categories: some give information, others entertainment. These terms sound a bit crass and crude. You can change them, however, into knowledge and spiritual uplift without effecting by meaning. I might express it otherwise: Books are either tools one uses in one's work, or else they are devices to remove the reader from work altogether. They either tell us how to make the best of the actual world, or they fit us with wings to escape from its toil and turmoil into another world of fancy and inner experience.²

From the standpoint of the Church, we would want to distinguish between spiritual uplift and entertainment. It is true that entertainment may lift ones spirits, but that is quite a different thing from spiritual uplift in the religious sense. There are books which focus a man's thought on his relation to God, and which turn his mind to the things of the Spirit. Keeping this divergence from Mr. Auver's statements in mind, we might well agree with his idea of a two-fold division of reading materials which might read something like this: Either they prepare us better to live in the actual world (including here those which effect a spiritual uplift),

²Dudley Zuver, "Chips from the Workshop of a Manuscript Reader," Fulpit Digest, Annual Book Supplement (July 1948), p. 22.

or they fit us with wings to escape from it...

In examining such generalizations it is readily evident that these areas and divisions overlap to some extent. While we may say that books provide knowledge and information, or recreation and entertainment, or yet again spiritual and inspirational stimuli, it is quite possible that certain books will answer to each of these purposes for different people. For example, the current biography of Martin Luther by Roland Bainton,³ could very well be studied by a professor or research worker for facts and information, another person might very profitably read it devotionally for the spiritual impact of the life of the great reformer, while still another might read it purely for fun, deriving relaxation and pleasure from the hours spent on it. These categories may overlap in still another way, too, for while the one book may, for different people, serve in each of them, it is also possible for one person to receive all three types of benefit from the same book. Practically everyone reading the book mentioned above would gain some new information and data concerning Luther and the Reformation, it is so written that is pleasant and entertaining reading, and its subject matter is bound to effect a spiritual response in every heart wherein Christ dwells.

Besides these general values and areas in which books render personal benefits to the reader, we have already mentioned one specific area, that of stimulating and transmitting ideas. A closely

³Roland H. Bainton, Here I Stand: A Life of Martin Luther (Nashville, Tennessee: Abingdon-Cokesbury Press, 1950).

related area in which books play an important role is in the formulation and development of attitudes, goals, and a philosophy of life. All books contribute to this area in a more or less influential degree, depending upon the material covered and the manner of presentation. One of the most potent types of books in this area, perhaps because of its emotional impact, is fiction. The influence of fiction is brought about by the reader's identification of himself with certain of the characters. An excellent analysis of the effect of fiction on its readers is given by Mr. Elbert Lenrow in his book, Reader's Guide to Prose Fiction,⁴ from which the following excerpt is taken:

Students explain that they like to read about human predicaments and how characters "solve problems" in specific situations, "just in case..." Often this is about as close as most adolescents ever come to admitting what adults know occurs within themselves-- that a reader identifies himself with the experience of a variety of characters encountered in books. Just how such identifications will take place is unpredictable. It may be with characters who have qualities or are involved in situations unlike those of the reader; or it may be with characters who make full use of capacities similar to the reader's, or arrive at successful outcomes in situations like those in which he finds himself. However this may be, the reader manipulates his identifications in such a way as to derive unconscious satisfactions, either of deprivations and inhibitions, or of goals, aspirations, ideals, and the like.

It is on the basis of such identifications that the adolescent can carry on those attendant and consequent processes--exploration of self and formulation of attitudes and goals and our look on life.

⁴Elbert Lenrow, Reader's Guide to Prose Fiction: An Introductory Essay with Bibliographies of 1,500 Novels Selected, Topically Classified, and Annotated for Use in Meeting the Needs of Individuals in General Education (New York: D. Appleton Century Co., Inc., 1940), p. 18.

Both ideas, then, and attitudes are influenced by a person's reading. So great is this influence on one's life that one writer says concerning a person's private library:

The house will be full of books that never change because they can be in the rereading more satisfying than new volumes. Books reflect the owners of the home, who through the years have created gradually libraries that are more like their owners than most portraits. For they show growth and change in taste, the influences which mold character. Often the books themselves in such a collection have had a share in making the men and women who own them.⁵

Since books have such a profound and deep influence on human lives, it is no wonder that the Church is interested in the reading of her members. Guided reading means guided lives. There is more truth than fiction in the proverbial saying: "You are what you read." Today in America, with the multitude of Book Clubs pressing on every side for members, the pressure for being "well read" is practically being brought to bear on every man, woman, and child in the country. Thus the need for reading guidance is a greater challenge to the Church today than ever before. A Walther League publication pointed to it a few years ago:

Today more than ever before books and reading are playing an important role in the lives of the American people. Book Club memberships are reaching unheard levels, and new book clubs are being organized constantly. The members of our congregations are included in this crop of individuals intensely interested in becoming well-read and well-informed. It goes without saying that the Church

⁵ Jennie M. Flexner, Making Books Work: A Guide to the Use of Libraries (New York: Simon and Schuster, 1948), p. 240

should prove its deep interest here also.⁶

They are going to read--our Church people are going to read, and the books they read are going to influence their lives, for better or for worse. It is of utmost importance, then, that the Church be concerned about the books which her people are reading. As we propose a library for the Church, we take into account this tremendous influence which books have in molding and shaping human lives, and seek to guide the choice of reading materials by providing in a well selected collection of books. The words of J. D. Snider concerning books in the beginning of his interesting volume, I Love Books, makes a fitting summary with which to close this chapter:

They are no longer a luxury; They are a necessity. We value them not so much for what we see in them as for what we see through them--not because we get so much out of them, but because through them we get so much more out of life.

⁶ E. J. Salaska, "A Church Library," Leader's Guide, VI (July 1946), 52.

⁷ J. D. Snider, I Love Books (Revised edition; Washington, D. C.: Review and Herald, 1944), p. 15.

CHAPTER II

Aiding the educational program of the Church is one of the primary functions of the Parish Library. It is as an aid to the existing teaching agencies of the Church that most parish libraries are or will be started. Whenever something new or additional is suggested for the Church, especially in the line of educational agencies, objection is often raised on the grounds that the present agencies can do the job if they are but improved and used to the fullest extent of their possibilities. The present agencies used in the parishes include one or several primary teaching agencies such as the Sunday School, the Vacation Bible School, the Released Time School, and the Christian Day School; and usually several secondary agencies such as Ladies' Aids, Men's Clubs, and Young People's Societies. In view of the objection mentioned above which may be raised at the suggestion of a library for the Church, we must first relate the Parish Library to these teaching agencies. The work of every one of these agencies can and will be improved by the aids and resources of an adequate parish library. At the same time, none of them can be used to their fullest extent without good library service. Every one of them needs printed materials in one form or another, both for teachers and pupils, and they must be available at the right time--when they are needed--to be of any value. A library serves a twofold function in this respect, it collects and systematizes the materials which the parish possesses to make them readily available, and, having gathered together what

the parish now has, it readily brings to attention materials that are lacking, gaps that should be filled. Thus the Parish Library becomes a provider of study materials. As such, it could almost be considered a necessity. So Snyder, in his article, "Churches Have Libraries Too," writes:

Many churches now look upon libraries as an indispensable part of their programs. Like schools, they recognize the fact that an adequate educational program is impossible without printed resources. Part of the work naturally involves the technical processes of operating a library, which may include not only books, but also pamphlets, magazine articles, still pictures, slides, and filmstrips.

The Parish Library, then, gathers and organizes for ready distribution the resource materials needed in the educational program of the Church. There are three major areas in which this service is important for the effective Church program today: First, in the training of the lay forces of the parish--lay leadership training. Secondly, in providing supplementary materials for the pupils in the Church's schools. Thirdly, in gathering and supplying program materials for the auxiliary organizations, the secondary educational agencies.

Lay Leadership training is a primary concern in the churches today. Lay activity has always been a characteristic of the American Churches. Leadership of the auxiliary organizations and much of the layman. Today, with the emphasis on lay evangelism, some of the parish visitation program is also being made the responsibility

⁷Lloyd H. Snyder, Jr. "Churches Have Libraries Too," Wilson Library Bulletin, XXIV (February 1950), 432.

of laymen. More and more the laymen are being recruited for service in the Church, greater responsibilities are being placed upon them, and some parishes even go so far as to assign a task for each member. The more the laymen take over the responsibility for the success of the parish, the more training they will need for their work. Those who teach in the Sunday School, Vacation Bible School, and Released-time School need instruction in subject matter and training in methods, those who act as advisors for the Young People's Societies need training in youth-work, and those who serve in other capacities must be prepared to do the best job possible in the area in which they serve. Thus, leadership training programs are essential to the success of a parish program that depends on an active laity.

The Parish Library is an exceedingly important source of leadership training. It should stimulate study and research in all the areas where the laymen are working, and in related fields which will supplement their work, by providing attractive and well written materials and making them available to the people who need them. As some college libraries set aside special materials and certain shelves as a faculty workshop, the churches could well provide such a workshop for their teachers and leaders. Heim mentions it in his recent book on the Sunday School:

One form of leadership education which is available for every congregation is guided reading. A Church school workers' library, however small to begin, can be established. Lists of recommended books can be secured from denominational houses which keep revising their lists to include new publications.²

²Ralph D. Heim, Leading a Sunday Church School, (Philadelphia: The Muhlenberg Press, 1950), p. 140.

The importance of such a collection of books for the training of lay leaders cannot be overestimated. Regular in-service training comes primarily from reading. The scope of this reading program is pointed out by Chamberlin in: The Church and Its Young Adults, where he writes:

To become such a lay leader a man needs to study continually, to read informative books, and to keep abreast to contemporary religious literature. It is impossible for every church member to take theological training, yet the local church that gives its members most of the essentials of a semi-ary course is the church that will have prepared its laymen for competent leadership, both in the church and in the community. Zeal must be balanced with knowledge.

The pastor will, no doubt, want to conduct regular classes of instruction in some of the subjects most needed by his lay leaders. Circuit teacher-training courses and summer camps will also help to meet the need for many. As good as these sources can be, they must be supplemented with further reading by the laymen. A. C. Mueller speaks of it in connection with Sunday School teacher training, but his remarks could apply also to other lay leadership activities as well. He writes:

But teachers need in addition the help and inspiration that comes from private study. The reading of good books may become an education in itself. An up-to-date library will be the teachers' auxiliary. A reading course is at the same time a course in teacher-training. At least a few good books should be read each year by the Sunday-school teacher. A worthwhile book furnishes the results of the author's patient research and thoughtful reflexion. So much

³J. G. Chamberlin, The Church and Its Young Adults, (Nashville, Tennessee: Abingdon-Cokesbury Press, 1943), p. 97.

valuable material has been gathered together in such a book, material that no one can transmit to us in lectures, that a teacher cannot afford to neglect private reading. Let a teacher develop the habit of reading and research, and he will be much more likely than he would otherwise to be stimulate his pupils to study, for he will then resemble the scribe so highly commended by our Lord, who, like a good householder, "bringeth forth out of his treasure things new and old."⁴

A study of lay leadership in the protestant churches was made by Leo Vaughn Baker, in which some attention was given to the use of printed resources by those leaders who were involed in the study. Information was collected from 1001 laymen who were actively engaged in leadership position in their churches. Some of the findings of this study are given in tables one and two, and in the selections quoted below, which give some indication as to the value of reading for effective leadership.

To what extent do those who are participating actively in some part of the churches work consider that their leadership activities in this connection have involved definite study of or use of reading on specifically Christian resource areas? ... The following proportions were found among those 1001 laymen.

622, or 62%, indicated some definite use of the Bible, or material dealing with characters and teachings from the Bible, including: the life of jesus, teachings from Jssus, for today, other characters and teachings from the New Testament; Characters and teachings from the old Testament. Only a very few indicated the last two items who did not also indicate one of the first three.

333, or 33.5%, indicated study or use of reading on history of Christianity, the Church, missions.

331, or 33%, indicated Christian ethics applied to social problems.⁴

⁴A. G. Mueller, "The Church Library," Sunday Schcol Teacher's Quarterly, XXVII (January 1941), 8.

⁴Leo Vaughn Barker, Lay Leadership in Protestant Churches, New York: Associated Press, 1934), p. 137.

TABLE I

Differences in the proportions of lay leaders who reported leadership activities involving study or attempted use of various specifically Christian resource areas--in accordance with certain differences in training and experience.

1001 Lay Leaders	History of Christianity	Christian social ethics	Either or both	Bible materials	Bible only	None of these
Younger (453)	35.5	39.5	51.9	70.2	21.2	26.9
Older (548)	31.3	27.7	40.0	55.3	16.8	43.2
College (487)	40.5	42.9	55.8	72.3	16.1	28.1
Non-college (514)	26.5	23.9	35.5	54.3	21.4	43.1
323 Leaders of Adolescents:						
Younger (182)	39.0	45.1	57.1	81.6	28.0	14.7
Older (141)	46.1	39.9	59.6	78.2	26.0	14.2
College (170)	46.5	48.2	65.3	82.6	24.1	10.6
Non-college (153)	37.2	36.6	50.3	77.4	30.6	18.9

TABLE II

Differences in the proportions of lay leaders who reported leadership activities involving study or attempted use of various resource areas not specifically Christian--in accordance with certain differences in training and experience.

1001 Lay Leaders	General History	Psychology	Great Literature	Sociology	Philosophy	Theology	None of 20 Resource Areas.
Younger	30.1	30.0	24.9	23.9	21.2	11.7	14.3
Older	32.4	30.0	15.0	15.1	21.9	6.5	31.9
College	40.5	41.1	27.5	28.3	23.8	12.3	16.2
Non-college	21.8	19.4	11.8	10.0	8.7	5.5	31.3

Other reading materials besides those of the religion section of a library were also considered helpful to these leaders in the carrying out of their duties. These areas should also be considered for the Parish Library.

Although the layman's use of the resources of recorded experience and thinking which are specifically Christian may be considered of primary importance with regard to the quality of his leadership in the church, other resource areas, less specifically or exclusively Christian or religious, are also of very great importance. Certain of these areas of general knowledge and recorded human experience, if used at all effectively in connection with responsibilities in the church's work, would probably have a most significant influence on the nature and quality of the leadership of any individual. To what extent did these laymen consider they had needed or had attempted to make use of these resource areas? The replies of the 1001 laymen showed the following:

308, or 31%, said that in connection with certain leadership activities which they had indicated they had made some study of or used previous reading on 'characters and events of general history.'

300, or 30%, said the same with reference to 'psychology in its bearing on understanding individuals.'

195, or 19.5%, said the same with reference to 'great literature.'

191, or 19%, said the same with reference to 'sociology or social science.'

161, or 16%, said the same with reference to 'philosophy.'

89, or 9%, said the same with reference to 'theology.'

240, or 24%, did not report use in connection with their church activities of any of the resource areas as listed, either specifically Christian or otherwise. By far the largest number reported attempted use of reading on 'characters and events of general history' and on 'psychology with reference to understanding individuals'---nearly as many as reported 'Christian history' or 'Christian ethics applied to social problems.'⁵

⁵Ibid. pp. 142-3.

This study has pointed out the importance and the influence of books and reading as applied to the use leaders in the church make of such resources when they are available. This should interest every alert church leader in seeing to it that an adequate parish library is provided for the use of the leaders in his parish. Through supplying the needs of the lay leaders, bringing books and pamphlets, pictures and periodicals to those who serve in position of responsibility in the parish, the Parish Library side the educational agencies of the church. It improves the educational agencies by improving their teachers and leaders. The effectiveness of these agencies will grow as their leaders grow through continual reading and studying. In this respect the Parish Library has a direct influence on the present parish program and thus is an indispensable aid in an aggressive parish.

Supplementary reading materials for the pupils are being recognized as important in modern educational techniques. The pupils in the Church's educational program also need such supplements to their lessons in Christianity and to their studies of the Bible. In this area, too, the Parish Library acts as an aid to the present parish program.

There are two major types of supplementary reading material that the Parish Library should provide. First, that which is intended for research and factual information; secondly, that which is intended for general background and general overview, both introductory and summary. There is much material available for children of the

second type, the general materials. There are some research materials available for children, too, but in this area they will probably have to be taught to use the same materials as their elders.

The field of research materials includes such things as Bible dictionaries, geographies of the Holy Land and adjacent areas, maps and atlases, a picture collection, and possibly Bible Story Books. The children in the upper grades could well be taught to use a Bible Concordance and simple commentaries. The Bible lesson could be greatly enriched by the use of a few well chosen pictures. Tracing the journeys of Jesus and Paul, of Abraham and the Children of Israel on colorful maps and locating cities and countries, mountains and rivers which are mentioned in the lessons will help to make the stories come to life. There are often references to Jewish, Greek, Babylonian, the Roman customs which some of the children would enjoy looking up in the Bible Dictionary. In the hands of a skillful teacher (and all Sunday School teachers should be able to develop the skill) these tools can enrich the courses of instruction, deepen the understanding, and expand the Biblical horizons of all who use them.

The general reading materials cover a much wider scope. It could be limited to fiction and story books, but for the purposes of Religious Education, every type of reading material not included in specifically reference materials may be included here. Primary among these for the Church Library are Biography, Missions History, Christian fiction, and story books. Other comparatively unrelated fields can be applied in Christian training also, for example,

nature study books and elementary school astronomy might supplement the creation story showing the wonders of God's universe, "The heavens declare the glory of God and firmament showeth His handiwork." Psalms 19, 1. Much in the field of music is direct religious and diversified types of literature may provide excellent supplements in the parish educational program.

The two main uses of such general materials, as has already been suggested, is the introducing of new material and the summarizing of lessons already covered. Good, well written fiction which is exciting or otherwise holds the child's interest, can be used to familiarize him with many of the new things he will meet in his lessons. How much easier it would be for the child to understand the lesson and Bible Story if he become familiar with the geography of the Holy Land, place names, and above all the customs and manner of life in the ancient world through the thrilling adventures of novels and story books dealing with these people and places. Many of the religious concepts also, which tend to become abstract, and therefore unintelligible to the child, can best be introduced and can best be introduced and clearly illustrated in the story book. After the subject matter has been thoroughly studied a more difficult book on the subject may be read with profit and pleasure.

From what has been said thus far concerning supplementary reading, it is evident that the Parish Library should contain a large section of books for children. There is another reason not connected directly with the Churches' schools, for having a large collection of good books for Children. Positively stated, it would

be the need for guiding the children's reading in general, especially his recreational reading. Stating it negatively, the child must be kept from the poor, the harmful, and the mediocre, by giving him that which is best.

One of the largest sections of the Church Library should be that for children between the ages of ten and fifteen. This is a period in a child's life in which the Church must be especially interested in providing wholesome literature and good reading for its children and young people, for this is the age at which the child does most of his reading. Terman and Lima report:

The twelfth or the thirteenth year usually marks the beginning of what is commonly called the "reading craze." Never again in his life does the average individual read as many books in one year as he reads at 12 or 13. Boys generally reach this maximum amount at 13, but girls, who mature more rapidly than boys, usually read their greatest number of books at 12. This is a difficult time for parents, when the child is devouring every book in sight and demanding more. Fortunate indeed are the parents who have succeeded by this time in developing in their child a taste for good literature.

This quotation also points out the importance of providing good literature before this critical age is reached, that the tastes of the child might be directed to the better types of books.

One of the main problems in guiding children's reading is merely having the good books available, providing what is among the better and the best. A Couple of quotations from Lillian Smith show this very pointedly:

⁶Terman and Lima, Children's Reading: A Guide for Parents and Teachers, (New York: D. Appleton and Company, 1925), p. 27.

The important point to remember is that Children's reading, unlike that of adults, is conditioned by what is at hand. Whether they find books, as did young Stanley Baldwin, in the well-chosen libraries of their fathers, or whether they become "th prey of the most worthless and mentally devastating printed matter" for lack of such a library, one thing is sure, and that is that children will read something. "Take what you will, quoth God, and pay for it." And they do pay for it, these children who through no fault of their own take what is cheap and shoddy because it is at hand and so-become-mained all their lives.⁷

We only perceive that to which we attuned," said, Conrad Aiken, and if some children are attuned to the mediocre it may be it is by reason of the failure of the grownups, on whom they are dependent, to provide bread in place of stones, even though they must be "stepping stones."⁸

Thus the library has a tremendous responsibility toward the children it serves, and the Church has an excellent opportunity to serve its children through the Parish Library, molding their thinking, interests, and ideals. Our discussion on the supplementary character of the Library can best be summarized by a quotation from the Forty-Second Yearbook of the N.S.S.E.:

The concept of the library in formal education, particularly at the levels of the elementary and secondary school, has undergone significant change. This change is evident in many ways and effects the entire educational program. Books are considered as means of extending experience and as aids to thinking rather than solely as sources of information. The library is thought of as a functional unit of the school or of society rather than as a place or as a collection of books. Library materials are

⁷Lillian Smith, "The Library's Responsibility to the Child," The Library of Tomorrow: A Symposium, edited by Emily M. Danton, (Chicago: American Library Association 1939), p. 125.

⁸Ibid., p. 126.

conceived of as materials of instruction and not merely as books or periodicals,.....⁹

Program materials for the auxiliary organizations, such as the ladies aids, the men's clubs, and the young people's societies, should be kept in the Parish Library so that they are readily available when needed. There are at least three kinds of materials that can be provided by the library for the uses of these organizations. First, materials for the regular and special meetings which do not involve group participation. This would include prayer books and leader's guides for worship for the leader of devotions, collections of readings and meditations for all types of occasions, and poetry collections. It might be well also to have sheet music and song collections of appropriate music for use in the Church and for the various types of programs that will be sponsored either by the organizations or the congregation. Secondly, materials for the meetings which involve group participation, especially topic studies. This would include special books on the topic being studied, and generally related materials. Thirdly, the library should provide books that will help in the planning and executing of social meetings and that recreational periods at other meetings. This will include books on games and party suggestions, hints for the toastmaster, and materials for planning and serving banquets and parish dinners. Besides these, the library should keep files of the periodicals of

⁹ The Forty-Second Yearbook of the National Society for the Study of Education: Part II The Library in General Education, edited by Nelson B. Henry, (Chicago: The Department of Education, The University of Chicago, c.1943) p. 6.

all the organizations and indexes of them if possible. A file of pamphlets and tracts could be helpful also. In this area especially, the work of the library is the collecting and systematizing of the materials to make them readily available when needed.

Thus the Parish Library can be an aid to the existing agencies of the Church and in the present parish educational program.

The status of the library, also in the field of general education, has shifted away from that of a mere repository. The purpose of the library is being reinterpreted, and it is being given a more central place in the public school system. The report from various sources states this purpose in the context of general education.

The fundamental purpose of the library in education is to help attain the objectives of the educational program. The library is an integral part of the program. It cannot be set aside as a supplement to other educational functions and activities. Therefore, the objectives of the library are essentially identical with those of the educational program.

In such, the library is an educator. It provides the basic tools for self-education and other goals in many activities and to various variety of additional materials. In library is not a post-graduate school it is the source of knowledge. This is especially true in the

¹Henry, Walter B. (ed), *The International Yearbook of the National Society for the Study of Education*, Vol. 1, 1952, National Society for the Study of Education, Chicago, Ill. The Department of Education, the University of Chicago, 4-1952, p. 11.

²De G. Ross, *A Library for the People* (Boston: Library Service, 1930), p. 11.

CHAPTER III

As an agency of teaching the Parish Library can wield an influence above and beyond that of the Sunday School, Parochial School, and other teaching agencies of the Church. Having considered its possibilities as an aid to the existing agencies for education in the parish, we now set forth the Parish Library as an effective teaching agency itself, in its own right, apart from its functions as a supplement to other sources of parish education.

The status of the library, also in the field of general education, has shifted away from that of a mere supplement. The purpose of the library is being reinterpreted, and it is being given a prominent place in the public school system. One report from modern educators states this purpose in the context of general education:

The fundamental purpose of the library in education is to help attain the objectives of the educational program. The library is an integral part of the program; it cannot be set aside as a supplement to other educational functions and activities. Accordingly, the objectives of the library are actually identical with those of the educational program.

As such, the library is an educator. It provides the basic tools for self-education and makes available many authorities and an endless variety of additional materials. "A library is not a post-graduate school it is the common school"² This is especially true in the

¹Henry, Nelson B. (ed), The Forty-Second Yearbook of the National Society for the Study of Education: Part II The Library in General Education, (Chicago, Ill: The Department of Education, The University of Chicago, c.1943), p. 11.

²J. C. Dana, A Library Primer, (Boston: Library Bureau, c.1920), p.21.

area of religion. Most of the common man's knowledge of Church History, History of Christian Missions, Church Music and Hymnology, Liturgy and Worship, Christian Charities and Welfare work, and numerous other subjects of interest and value to him in his Christian life and service will have to come through his private reading of books and periodicals provided by the Parish Library.

It cannot be too often repeated that books are teachers, ready at a moment's notice to proclaim the truth as they possess it. They are often dull and dry, and inevitably they grow old and sometimes out of date. There are, however, certain advantages in connection with this body of teachers. They never speak except when asked to, they can be returned to silence the moment they become uninteresting, and once acquired they draw no annual stipends except the cost of the roof over their heads and a small increasement of increasing cost in making room for all new comers. To those assets we who teach orally must perforce admit another advantage. This written faculty can be expanded until one can consult authorities on every subject, and, since for its faculty there is no retiring age, it can include the great scholars of the past, of whom today's leaders are proud to call themselves disciples.³

Thus, the library, in general, is the teacher for the great majority of people, a teacher whose teaching can be extensive or intensive depending upon its purpose and its ability to arouse the interest of its patrons and stimulate further use on their part. Through careful selection of the books for her library, the Church can direct the learning of her people and teach them those things which she is interested in having them learn. Through the library

³Harvie Branscomb, Teaching With Books: A Study of College Libraries (Chicago: Association of American Colleges, 1940), p. 147.

the Church can set up a voluntary adult education program, soliciting the interest of her members in studying the various areas of Christian knowledge by providing the books and periodicals needed, by preparing reading lists and study guides to aid them by their selection of materials, and perhaps by providing opportunities to discuss what has been read through study and interest groups, reading clubs, or occasional book or topic discussions at the regular organization meetings. County and civic agencies are making people conscious of their need for further study and are establishing adult education programs all over the country. Thus the Church has only to channel these interests in adult education to the the concerns of the Church. Studies have been made of the role of the library in adult education, and from these studies Rainey concludes:

It is clear also that informal methods of education are going to play an increasingly significant role in the whole movement for adult education. The library, therefore, will become increasingly important as an educational institution. We find in our studies that reading ranks first among youth as a leisure-time activity and increases in popularity as age advances. There is no escape from the fact that the amount of library reading will increase enormously in the future. Our studies further indicate that only a very small percentage of homes can afford to buy the reading materials that are desired for either children or adults; These reading materials will have to be furnished largely by public libraries.⁴

Public libraries, however, seldom have an adequate religion section, either from the standpoint of general Christian literature or

⁴ Louis R. Wilson, (ed.) The Role of the Library in Adults Education: Papers Presented before the Library Institute of the University of Chicago, August 2-13, 1937. (Chicago, Illinois: The University of Chicago Press, 1937), p. 125.

from the standpoint of the needs of any particular Church. If the Church has a definite body of literature she desires her people to read, she will have to provide that literature in her own library.

It is appropriate that the Church have a library and reading-room; something more, too, than the Sunday-school library; appropriate that the church encourage her people to read, and to read that which is "worth while."⁵

Such a library program in the church we might call a book ministry, or as Heim calls it, a ministry of reading. Although Heim is speaking of a Sunday School library, his comments very well summarize what has been said thus far in regard to the Parish Library. He writes:

The librarian of the future, therefore, will not merely keep records of books. He will cooperate with teachers and other workers to build intelligently and promote the use of a body of reading and reference materials serving all the members of the school. Books on the Bible, theology, ethics, the church and its enterprises; materials for worship services and fellowship events, as well as books on the theory of these activities; a file of materials pertaining to social trends in which Christians are interested--the librarian will be building a collection of those things and fostering their use. Essentially he will be a minister of reading for the school.⁶

A ministry of reading is important for the Church in a nation of readers. To illustrate how the Parish Library can be an effective teaching agency in its own right, we shall discuss briefly a few of the areas in which it can be effective. The practical application of such reading to the Christian's life today shall be our

⁵George Whitefield Mead, Modern Methods in Church Work: The Gospel Renaissance, (New York: Dodd, Mead and Company, 1896), p. 184.

⁶Ralph D. Heim, Leading a Sunday Church School, (Philadelphia: The Muhlenberg Press, c.1950), p. 111.

chief concern, such as broadening the individual's understanding, shaping and influencing attitudes, and putting faith into practice. The power of books to do this has already been discussed in the first chapter.

The first area for consideration is that of Bible study helps. The importance of Bible reading and Bible studying for the Christian can never be overemphasized. The Life of the Spirit is engendered, nurtured, and stayed by the Word of God. God's Word is necessary for Life. The Christian must be helped in his use of the Bible, that he might receive spiritual food to sustain his life in God. Sometimes it may be a few facts that will help him to understand what he is reading, and through understanding gain new spiritual insights and inspiration. Such facts might be supplied by a book like Halley's Pocket Bible Handbook, or an atlas or geography of the Holy Land. Sometimes it may be the meaning of a word or an explanation of Hebrew customs that he needs, such as could be found in a good Bible dictionary. Perhaps an overview of the whole book that he is studying and an outline of it, such as he could get from a book like Huggonvik's Your Key to the Bible, which would bring out richer meaning and fuller understanding. Such materials can be used in the study of the Scriptures to help the student interpret the passage he is studying, and will help make the interpretation of difficult passages easier for those who will take the time to use them. The library should also make available a few simple but sound commentaries on the various books of the Bible, for some may be encouraged to study further a certain passage or book because of interest aroused by reading or

hearing someone else's interpretation. Lack of understanding seems to be a major complaint against Bible reading by many laymen. Perhaps such Bible study helps provided by the Parish Library would help more people get into the Bible reading habit.

A Second area in which the Parish Library could help the parishioner in his selection of materials is in that of devotional and inspirational literature. Aids to family worship, prayer books, meditations for everyday, and instructions for practicing the family altar, are needed in many Christian homes today. Many families do not know how to worship together. A few printed aids together with some instructions and help from their pastor would be all that some families need to quicken the church in their home.

Prayer books and aids to private worship should also be made available through the church's library. Books about prayer as well as collections of prayers will be helpful to many. For the edification and inspiration that come from reading such classics of Christian Devotional literature as The Little Flowers of St. Francis, Gerhard's Sacred Meditations, and The Practice of the Presence of God by Brother Lawrence should be included in every parish collection of books. More recent devotional books which would also serve to edify and inspire are such works as O. P. Kretzmann's The Pilgrim H. W. Gockel, What Jesus Means to Me; A. Lee, My Soul More Bent; and several of the books of O. Hallesby. This type of literature can serve to deepen the spiritual insight and enrich one's life through the experience of others, thus-vicarious experience.

The third area has a double function, responsibility, or opportu-

unity, that of calling workers into the field, and that of interesting others in the workers, the fields, and in supporting the work and the workers. This is the area of missionary education and literature. This area includes History of missions, Missions by countries or fields, Mission Biography, Home Missions, and Evangelism. Books on these topics should serve first of all to strengthen the faith of the reader, for one can not but rejoice as one studies the expansion of Christianity and sees the fellowship of believers extend to peoples of every tribe and nation. A knowledge of the mission fields and the work that is being done there and an acquaintance with the lives of the men who have labored there should arouse the interest of every believer in Christ in missionary enterprise. Through such reading God may call young and able men and women to serve him in these far away lands. Through such reading God may alert those who cannot go themselves to their responsibility to the people who have not yet heard the message of Jesus Christ that they might contribute to the support of those who go. Through such reading many may be prepared to carry out an evangelism program in their own community thus extending the Kingdom in this land as their favorite missionary heroes have done in other lands.

Books on missionary and evangelism methods are also important in this section of the library, so that the educated laity might also be trained laity, trained to evangelize their neighborhood through their witness and their work. Social missions might also be included here, embracing welfare work, care of the aged and orphans, hospital work, ministry to the outcasts, the homeless men, the mi-

grant workers the unwed mothers, and those in prison. Both for the promotion of foreign missions and of home missions, then, the Parish Library must supply good reading materials. This emphasis is well brought out by Martha Hixson in her book on Mission Methods, where she writes:

Since the Sunday-school library furnishes one of the most popular features of the school, it offers one of the best and most direct avenues through which the children may be interested in missions. The reading of missionary books of the right kind is one of the best means of giving strength to Christian character. A study of the work of missionaries, showing as it "Apostles," cannot but emphasize and make real by its present-day examples the teachings of the Bible. Since the very home life of our youth is being saturated with knowledge of great commercial enterprises and world-wide achievements, it is vital that a correct view of Christian missions be given at the same time.

While missionary programs and addresses will kindle a momentary interest, missionary reading intensifies interest and creates permanent zeal for the work. It is undoubtedly true that people do a vast amount of the reading of a lifetime between the ages of ten and twenty but few will ever become readers of missionary literature if they do not begin within this age limit. It is therefore important that the library should furnish its readers a liberal education concerning ⁷ countries, peoples, and the progress of Christianity.

The fourth area is very important today because of the ecumenical movements and the interest in Lutheran unity. This area is that of Church History and the History of the Lutheran Church in America. The past cannot be set aside in any approach to unity and ecumenicity.

⁷ Martha B. Hixson, Missions in the Sunday School: A Manual of Methods. (New York: Fleming H. Revell Company, 1906), pp. 66-67.

It is only as we understand the history and development of the various synods in American Lutheranism, the assets and liabilities of each, and resolve the things that separate, that we can hope for Lutheran unity. Some of the causes of the divisions have been resolved by time and changing social conditions such as the language question. These should be recognized. Others are due to historical accidents, these should be rectified. The study of the church's history will serve to give meaning to many of the present day complications in organization and polity in the Church. Many of the values of Mission studies just mentioned also apply to the study of Church History in general.

The final area which we shall discuss in this chapter is that of Christian fiction. All that was said in the previous chapter about the story book as supplementary reading in the school program applies equally to adult fiction in the general education program of the library. Here we simply want to summarize that material as it applies to the library as an educator of adults. Fiction presents facts and information in the context of an interesting story. It wields an influence upon the life of the reader through his identification of himself with one or more of the characters of the story. It imparts its lessons painlessly as the fiction is usually read for pleasure. And finally, it is simpler and easier to read than technical and factual non-fiction. The value of fiction in an educational program is well summed up in the quotations from Lenrow:

It might be assumed casually that the young reader seeking information and enlightenment would be most apt to turn to works of non-fiction--that is, technical or factual works in which the manner of present-

ation is objective. But further thought, as well as experience in actual teaching situations on the secondary level, discloses that non-fictional materials are often too difficult to have interest and meaning for the youthful reader, or are sometimes more satisfactory when reserved for a later rather than an initial stage of inquiry. Even under any circumstances where they can be utilized, they ought not to be depended upon to the exclusion of possibility available works of fiction dealing with a common or related topic.⁸

But due consideration must be given to the fact that the powerful and usually unforgettable emotional impact resulting from fictional readings may constitute the motivating force or incentive necessary for possible systematic research and eventual action.

Many other areas might likewise be discussed, such as doctrinal books, studies in Christian Ethics, and books on Christian Education, Welfare Work and Christian Charities, Church Music and Hymnology, Christian Art, Christian Biography, and so on through endless divisions and subdivisions. We shall let the five we have discussed suffice to illustrate our point, and let the reader make his own applications in these areas. The Parish Library is, as we have seen, definitely a major educational agency in the program of church. This function is well summarized in an article in the *Leader's Guide*.

A Local church library, then, by placing at the disposal of the members of the congregation the tools which make them better-informed, more active, and zealous church workers, can make a distinct contribution to a more rapid inward and outward growth of the Church both at home and abroad. By placing the necessary volumes within reach and

⁸ Elbert Lenrow, Reader's Guide to Prose Fiction: An Introductory Essay with Bibliographies of 1,500 Novels Selected, Topically Classified, and Annotated for Use in Meeting the Needs of Individuals in General Education. (New York: D. Appleton-Century Co., Inc. 1940), p. 18.

⁹ Ibid., p. 14-15.

use of those who will read, we are taking no small part in carrying out the command of our lord to teach all things whatsoever He has commanded.¹⁰

¹⁰E. J. Salesko, "A Church Library," Leader's Guide, VI (July, 1948), 54.

CHAPTER IV

Book selection for the Parish Library is of utmost importance, for through the choice of its books the library carries out one of its educational functions. By omitting one book and selecting another, by controlling the books to which its patrons are exposed, the library is directly influencing the reading of the parish. Good book selection makes for well guided reading for those who may use the Parish Library.

The problem, then, is which books should go into the Parish Library, and which books should not. Flake says:

Certainly any book fits for the young people to read should have a place in the Sunday-school library. This would admit good, wholesome fiction, books of travel, of science, of biography and good story books for children.¹

Bachman writes:

Except in extremely remote locations, there is no need for duplicating secular libraries in the Sunday School library. Most of our public schools and municipalities provide libraries of different degrees of excellency which are available to the members of the Sunday School. But this broad statement does not exclude from the Sunday school library sound books on nature, travel, geography, Christian fiction, and other general works, which are very valuable in explaining the wonders of God's creation and for the promotion of missionary endeavors.²

¹Arthur Flake, Sunday School Officers and their Work, (Nashville, Tennessee: Sunday School Board of the Southern Baptist Convention, c.1928), p 140.

²Robert L. Bachman, "The Sunday School Library: Where it should be and what it should include" The Sunday School Times, LXXXI (November 19, 1949), 1025.

From these two sources we see that the Parish Library need not be limited to religious books, although they will, no doubt, be the primary concern of a church library.

Good balance between the various sections is a major factor in book selection. Good balance does not mean that there ought to be the same number of books in each section. On the contrary, some sections should have many more volumes than others, according to the purposes and specialization of the library. If the Dewey-decimal system of classification is followed, as will be recommended in the next chapter, the greatest share of the Parish Library's books will fall into the 200 classification. Good balance in this case would mean balance primarily within this range, between 220 Bible; 230 Theology; 240 Devotional; 260 The Church; 270 Church History; and 280 Denominations. Of these again, 220 should perhaps be the strongest section, 280 the weakest. The Parish Library would also want some materials in each of the following sections: 160 Psychology; 170 Ethics; 370 Education; 780 Music; and a range in the 900's History, and fewer perhaps, in the other areas. For the Parish Library to have good balance, a considerably large proportion of the books ought to be books for children, as has been pointed out in a previous chapter. Books must be had in a variety of sections for two reasons; First, that more people's interests might be reached; secondly, that people might be interested in more sections of Christian literature and fields of learning.

The Books must be selected with reference to the purposes of the library and the needs of the Church and its educational program. A

great number of books on the shelves mean nothing if they are unrelated to the work of the Church or its purposes, or if they are mediocre, worthless, or out-of-date. The books for the library must be good quality, well written, interesting, attractive, and worthwhile. Those of a theological nature must be theologically sound, and those for children must be well illustrated. Within limits, the interests of the church members must be considered, at the same time their interest must be aroused in the subjects and topics which the educational program of the church is seeking to give them. The way in which the book is written in a more important consideration than that of a subject the people will be interested in. Waples writes:

There is little to choose between a dull book on an interesting subject and an interesting book on a dull subject. The difficulty of the book, its price, the number of other books on the same subject, and many other factors will also need to be carefully considered.³

Another guide to the selection of books is the consideration of the author, is he reputable and qualified to write on the subject? Knowing the publisher may help in the case of religious publications because of denominational affiliations. The format of the book is a very important factor in judging its value for the library: Is the type clear and large enough to be easily read without eye strain? Is the paper good quality? Is it well bound so that it will last? If a reference book, does it have a good table of contents and adequate indexes, good maps and charts, and plenty of illustrations? If a book

³Douglas Waples, "What Subjects Appeal to the General Reader" The Library Quarterly, I (April 1931), 199.

for children, does it have color, does it have many illustrations and pictures, and is it of a size easily handled by the children for whom it is intended? The cost must be considered, also. Often it is better to pay a little more for a better binding or better illustrations although fancy collectors editions are not usually a better buy. The cost also may be determinative as to whether one high priced book or several cheaper books should be purchased with the amount of funds available. Here, too, balance is important. The library must not have only the cheapest books available. A few higher priced books should perhaps be purchased as often as an adequate allotment is made.

Lady Eastlake has made a significant observation in regard to the selection of books for children, which is quoted by Terman and Lima:

As was aptly stated by Lady Eastlake, an English woman who wrote on this subject over eighty years ago, "The real secret of a child's book consists not in its being less dry and less difficult, but in its being more rich in interest, more true to nature, more exquisite in art, more abundant in every quality that replies to childhood's keener and fresher perceptions. Such being the case, the best juvenile reading will be found in libraries belonging to their elders, while the best juvenile writing will not fail to delight those who are no longer children." In fact, one test of real children's literature is whether it will also appeal to the adult.⁴

In selecting books for the Parish Library there are some things to avoid, of which we shall mention only a few. The books of a moralistic "preachy" nature should be avoided. Good character and sound moral principles can better be developed without pietistic and

⁴Terman and Lima, Children's Readings: A Guide for Parents and Teachers, (New York: D. Appleton and Company, c.1925), p. 10.

puritanical reading. Although the "social gospel" is leaving the theological scene, popular religious publications still have much of the evils of this emphasis, which should be kept out of the library. The mediocre must be avoided, and religion is one field in which there is so much material of a mediocre nature being published. Finally, avoid material that is not true, factually or doctrinally.

A good source of help will be found in periodical books reviews and some in the advertisements of the publishers. Advertisements may be misleading though, for they are designed to sell the book. With the deluge of books on the market today, we must select for the Parish Library, not just good books, but the best.

CHAPTER V

The organization and handling of the parish collection of books should follow simple but good library procedure.¹ No matter how small the library is to begin with, if it is to give maximum service and give full value for the investment, it will have to be well organized, including classification, cataloging by author, title, and subject, labeling and shelving in the best possible way. This chapter cannot be exhaustive, for volumes have been written on library technique and procedures, but from these we shall try to apply some of the most important ones to the Parish Library, more for the purpose of showing why traditional and well established library methods should be adopted by the church, than for giving information about the techniques themselves.

The first point to consider is that of unification or diversification. Some churches have a Ladies Aid library in one corner, a young people's society library in another, and perhaps in another room a few books for the Sunday School teachers. With separate organizational libraries, there is always the problem of overlapping, unnecessary and expensive duplication of books, the expense of maintaining separate equipment and supplies, and the difficulty of finding

¹The material of this chapter is a synthesis of all the practical materials listed in the bibliography plus the practical experience in working with libraries mentioned in the introduction. It is mostly general principles common to all good sources of library procedure, therefore not be separately documented.

adequate leadership to keep them all functioning. Separate organizational libraries also tend to make a situation of having some books in the church which are not available to some people, either because they do not know that the book they desire is in the other library, or because they feel that they should not borrow from the library of an organization to which they do not belong. This is an undesirable situation in any parish. When an investment is made in books, they should be made available to any in the church, who might wish to use them.

There are universities and colleges that find separate science libraries or other technical or specialty libraries advisable. For library service in the church, however, unification is most desirable. The various organizations could well contribute books and special materials which they need in their programs to one central library. This would give the various groups in the church a chance to share with others the books that they have been interested in. Then, too, there are people in every church who will not belong to any organization, who would not have access to any of the literature of the church through organizational libraries, who might well gain some of the values pointed out in the previous chapters by having access to a central church library, of which they would feel that it was theirs by virtue of belonging to the congregation. This arrangement should also serve to channel interest and loyalty congregation or churchward rather than toward the organizations. As the members of the various age and interest groups meet together at the library of the church, a greater sense of the unity in the Body of Christ

should develop in their midst. The library must be a "parish" concern, available to all, used by all. A unified program of library service is advisable in church work, for it is organizationally, financially, and practically the best arrangement for a truly "Parish" library.

A Library committee is important to the success of a parish library. This committee serves to select an adequate staff for the library, to secure funds for the purchase of new books and equipment, to keep the library before the congregation, and to insure its permanent functioning. Such a committee is especially valuable for receiving donations of old books from well-meaning friends of the parish library. If it is necessary to turn down some of the volumes offered to the library, it is better for a committee to reject them than for an individual. If the librarian alone makes such a decision there are apt to be hard feelings and mis-understandings among those whose gifts are not considered an asset to the parish collection of books. A committee's evaluation will be accepted more graciously.

The question always arises: who shall select the new books to be purchased with the library's funds? Who shall be proportioned among the sections? And which books are to be added to the library and which not? In public library practice it is recommended that the librarian have this responsibility. He is trained in the art of book selection, and is occupied with the people whom the library serves, so he is in a position to ascertain their needs and desires. In the Parish Library, however, we usually have untrained, part-time volunteer workers. As such, they are not ideal for book selection, as are the

librarians of the public library. For the Parish Library it is probably most advisable to have final authority rest with the library committee, with the librarians and the Pastor having an advisory relationship to the committee in this respect. Suggested list might be drawn up by the librarians and the Pastor, and presented to the committee for their consideration and approval. A committee method of book selection is often used in college and school libraries, so this method, too, has precedent in good library practice.

Perhaps the most important single factor to the success of the Parish Library is a good librarian. The person who organizes the library for service and then serves to bring the library's services to the members of the parish, is the key person in making this project functional. The librarian must be willing to spend the time it takes to keep the library organized well, and then to keep it before the people. First, he must know his books, he must know what is available in his library, and he must know how to bring what is available to the people who will use it. In this respect he is both a reading counsellor and promotion manager. To keep the library well organized he must know or take the time to learn the technical processes and routines of library procedure, and have the executive ability to delegate responsibility, to train assistants and supervise their work. Finally, the librarian must be willing to spend some time getting acquainted with books which the library should eventually get, and keep abreast of current books that are coming out so that he will be able to do a selective job of recommending to the library committee.

One of the points that we have stressed in the earlier chapters

of the thesis is the making of materials available when they are needed. To facilitate finding the desired material, the books and other materials of the library must be classified and cataloged. Many systems of classification have been suggested for small libraries and for church libraries. The best system for the parish library to adopt, however, is the Dewey-decimal system, which is used in most school and public libraries. This system is best because of its simplicity and adaptability. It is adaptable to the smallest library, be there only five or ten books to start with, and it can be expanded to practically unlimited proportions. For research libraries, the Library of Congress classification system is the best, but is too difficult for untrained librarians to handle. The Dewey-decimal system is easy to learn and is taught to the pupils of most elementary schools. Therefore it has those two special advantages for the Parish Library. Most of the people in the parish have had some acquaintance with the Dewey-decimal system either in school libraries or in public libraries or in both, and so are able to find their way around more readily in it, which makes for better service to the parishoners. Secondly, this system makes it easier for training new librarians and for keeping the continuity in the classification even though there is frequent change of volunteer help. There are also more printed aids for the librarian describing the use of the Dewey-decimal system and many books lists are available giving the Dewey classification number of the books. Finally, the books must be grouped by subject matter to encourage browsing, and as this is done in the Dewey system in a manner most familiar to the people who will do the browsing, it is the

best system by which to encourage the church members to come in and browse.

Because a parish library is usually a small library, it is exceedingly important that the materials be well catalogued. Author and title cards are valuable for the person who knows what he wants, to find out in a hurry if the library has it. These are musts in the Parish Library card catalog. Even more important, perhaps, are the subject cards. Since the library is small, it is important that every little bit of material available on each subject be recorded. This will involve in many cases, making out subject cards not only for the book as whole, but also for each chapter or section. For example, Ionski's Pen Pictures of Prophets contains sermonettes on five Old Testament prophets. Separate subject cards should be made out for each prophet that is included. Then, when a Sunday School teacher or leaguer wants material on the prophet Isaiah, for instance, he will find in the card catalog not only the books which the library has about Isaiah (which may be very few), but also chapters in various types of books, which makes available all of the resources of the library. It is not the size of the library which is so important, as the availability of what the library contains that will make the investment worthwhile for the church.

Standardized circulation techniques are important even in a church library from two different points of view. First, for keeping track of the books which the library owns. Good circulation technique will reduce losses to a minimum. If the people have to sign a card in the back of the book and leave it at the desk before they can take

it home, they are more likely to assume the responsibility of bringing it back when it is due, than if they are permitted to take it without checking it out. Then, too, a record is left for the librarian to check up on dues and notify the borrower that the book or material should be returned. By holding the people responsible for the books which they borrow, the church will not have to sustain very heavy losses on lost materials. Secondly a card file of books that are out will make it possible for the librarian to locate the materials requested. If someone else has the desired book, the one who is seeking the material can find out who has it, and thus be able to have access to it by going to the one who has it or, knowing when it is due, wait until it is returned. For those reasons it is desirable for a parish library to set up rules for borrowing its books, requiring a card to be signed when taking the book and limiting the time during which the book may be kept. The library rules should be kept to a minimum, but those which are adopted should be enforced.

The library will be of no value and the investment wasted if the books of the parish become dust collectors. The Parish Library must be kept before the congregation and a lively interest developed and maintained. This will necessitate employing all the promotion and publicity techniques that are available, and it will challenge the ingenuity of the librarian and his assistants to put forth the best that is in them. One of the best and simplest ways of keeping the library before the people is setting up attractive book displays for the various meetings at the church, and having a librarian present to assist whenever there is something going on at the church.

Displaying the colorful book jackets on a bulletin board and putting up other pertinent notices concerning the library will be helpful. Occasional notices in the Parish Paper or Sunday Bulletin regarding new books or special materials which are available in the parish library should attract some attention. Sending out an annual list of new books purchased during the year and occasionally mimeographing a complete catalog of the library's books so the people can have it handy in their homes, may stimulate some interest. Preparing special books lists for various occasions or groups is a good procedure. Perhaps a list of books especially helpful for Sunday School teachers and a list of books for parents to read to their children might well be standard publicity stock, as well as a list of devotional and worship materials. Waiting lists for new books and reading records might encourage some to read more. Book reviews given at organizational meetings occasionally, either by one of its members or by the librarian, or pastor, or teacher can be used effectively in promoting certain books, as well as reviews printed in the Parish Paper. It might also be well to have a group dramatize a book occasionally. Finally, selling the parish library to some people may involve personal work. The librarian can offer certain books to some people, suggesting that they ought to read them. The librarian, of course, will have to have read the book himself or at least the review, before he can effectively recommend it to others. In this respect, he should encourage satisfied readers to talk about the books they have read and to encourage others to read them too.

The two main sources for procuring books and expanding the library

are budget and donation. Since the Parish library is to be a concern on the whole parish, the library should be placed on the regular budget of the church, receiving a specific allotment each year from the congregation's treasury. Organizations also may want to give a regular allotment to the funds of the library. These may be general, to be used at the committee's discretion, or they may be designated for a specific purpose. For example, the Sunday School might give a certain sum designated for the purchase of children's books or for teacher helps. The second method is to solicit gifts. Especially at the time of organization of the Parish Library it might be well to ask the members of the church who have books they would like to donate to the Parish Library, to bring them to the church. It must be understood that only good books are desired and that the committee reserves the right to select what books will be added to the library and which will not. If such a solicitation were made before spending any money on new books, some books might be received which would have been purchased, thus avoiding unnecessary duplication and making more of the funds available for other books. An annual library party might prove a valuable source of new books. A few weeks before the party a list of desired books with their prices might be posted with the suggestion that each member of the parish select a book on the list that he wishes to donate, crossing it off the list. Then he can either purchase the book and bring it to the party, or bring the amount of money the book costs to the party. The donors' names can be written inside the front cover. Another source might to encourage people to give a book to the library to their birthday, similar to the Birthday-bank idea

CHAPTER VI

Areas of the topic not covered in this thesis are many and varied. There are many related areas in which the Parish Library could be of service to the church and her members, most of which could well be integrated into the parish library program. In concluding this paper, I shall try to point out a few areas in which further study would prove valuable to the church and her program.

First, a Parish collection of books for the use of the Pastor, which would probably center around sets of books which are too expensive for the Pastor to purchase for his personal library. It might include a set or two of commentaries of the whole Bible, Gerhard Kittel, Theologisches Wörterbuch Zum Neuen Testament, the Schaff-Hertsog Enclopedia of Religious Knowledge, a set of Luther's works, a set of the Church Fathers, and Schaff's Church History. Smaller items which are not frequently used might also be provided in parish collection, such as Calvin's Institutes, St. Thomas Aquinas' Summa Theologicae, and other reference volumes.

The visual aids library of the church might well be handled through the Parish Library, which has the machinery set up for adequate service. Having filmstrips and slides cataloged in the regular Parish Library catalog might be a distinct advantage for promoting the use of the visual aids.

Picture and art collections ought to be considered in connection with the Parish Library, also. This would include the great masterpieces of religious art for the purpose of teaching in the education

program of the church. Another possibility, being tried by some of the public libraries in the larger cities, is the rental of framed pictures for the home. This might disseminate the use of Christian art into the homes and offer an occasional change. This would make more people acquainted with more of the treasures of Christian art.

Likewise a phonograph record collection may serve to make more people acquainted with the masterpieces of church music. The great oratorio's, cantatas, and passion's as well as the great works of organ music could be made available to our people through the church's library.

Periodicals both of a general nature and also of specialized areas of church life and practice are being published in wide profusion. Many of these could perhaps be used to great advantage in the parish through its library. In Lutheran Parishes such periodicals as The American Lutheran, The Lutheran, The Crosset, This Day, Sursum Corda (music journal), Focus (race relations bulletin), and the synodical papers might well be considered. Also the missionary magazines and the educational journals.

Finally, a study of the relation of the Parish library to the Public Library and the Community is in order. If the Parish Library has a good collection of materials that are not available in the Public Library, an arrangement might be made through duplicate catalog cards or otherwise, to make the materials of the church's library available to the community through the Public Library, making for good public relations and publicity. Hospital library service, and service to other institutions could be investigated. In rural

communities a Lutheran Traveling Library could extend the ministry of the printed page to the unchurched.

There is much to be done in the field of church library service and many challenging opportunities for the church in providing this service. May the congregations of the Lutheran Church meet this challenge, and provide a book ministry in their parish. These verses of Robert Southey make a fitting close to this dissertation:

Go, little book!

I cast thee on the waters,---go thy ways;
And if, as I believe, thy vein be good,
The world will find thee after many days.
Be it with thee according to thy worth:
Go, little book! in faith I send thee forth.

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