

American Church Archives— An Overview

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National Archives

STORIES about the Pilgrims and their quest for religious freedom, revived each Thanksgiving Day, have caused many to picture the colonists as well-behaved, religious persons. Actually, however, only a small percentage of the total population of the thirteen colonies were members of churches.¹ Most colonials came from the lower stratum of European society and, until the eighteenth-century "awakenings," were little influenced by organized religion. The Revolutionary War period was one of stagnation insofar as religion was concerned. Later, the influences stemming from the war and the French Revolution, with the accompanying political, social, and intellectual upheavals, helped to undermine morals and religion. The orthodox views of religion lost their appeal to many Americans of the rising generation, who were attracted by deism of the Tom Paine type.

The actions of church leaders during the eight years of the Revolution also affected the later importance and influence of the various denominations. The leaders of the Church of England (later—in the United States—the Protestant Episcopal Church) were mainly loyalists and therefore suspect. The Methodists, though an insignificant body at the close of the Revolution, having obtained only a precarious foothold in America ten years before the Declaration of Independence, were helped by the fact that the English preachers, all staunch loyalists, returned to their native land during the conflict. The leaders of the Presbyterian churches, such as John Witherspoon, John Rodgers, and George Duffield, generally were imbued with fervor for independence, and most of them were well educated and forceful. The Baptists, who in the decades preceding the Revolution had been considered radicals, gained stature and began to wield important influence for religious liberty, especially in

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¹ Most of the information for the introductory part of this paper was obtained from William Warren Sweet's four-volume series *Religion on the American Frontier*.

Virginia, where in 1785 they helped in the passage of the law separating church and state. But the largest and most influential church in America, although confined almost exclusively to New England, was the Congregationalist.

An interesting sidelight is the part that the Moravians, in and around Bethlehem, Pa., played in the Revolutionary War. Most Moravians had deep-seated conscientious scruples against bearing arms. Their scruples were generally understood and respected by colonial leaders. Because of its proximity to Philadelphia, however Bethlehem was of strategic importance. Many prominent colonial leaders passed through its streets, and at different times its buildings were commandeered as hospitals. In fact, after the British captured Philadelphia, some thought was given to making Bethlehem the seat of the Continental Congress.²

When the Revolution came to a close, the people found their troubles were not over. The new nation was faced with a general economic depression, in which small farmers as well as big planters were overwhelmed by debt, while their surplus products found no ready market. And, as we all know, the people began in increasing numbers to trek to the West to find a way out of their dilemma. The settlements across the Alleghenies before the Revolution were made up largely of hunters and Indian fighters. Although some of the settlers were affiliated with religious denominations (the Boones, for example, were of Baptist stock; and Squire Boone brother of Daniel, was a Baptist preacher), these earlier settlements were temporary; and since no cultural institutions were established they had little permanent influence. But after the Revolution an entirely new group of immigrants began to swarm westward in ever increasing numbers—immigrants who were to transform backwoods communities into new States.

The American churches were now faced with the challenge of following these western migrations—into western New York and Pennsylvania, Kentucky and Tennessee, and down the Ohio and into the settlements bordering the Mississippi. The challenge was indeed tremendous. If the common people along the eastern seaboard were largely unchurched, it is not surprising that the frontiersmen also were. Furthermore, many who had been connected with churches forgot this membership when they left the older communities. They were engrossed with the material things of life; cultural and spiritual matters had to wait while there were lands to clear and homes and roads to build. And since moral, cultural, and re-

² Kenneth G. Hamilton, "The Resources of the Moravian Church Archives," in *Pennsylvania History*, 27:272 (July 1960).

ligious conditions in the older settlements left much to be desired, it should not be surprising that drinking, fighting, gambling, and Sabbath-breaking prevailed in many frontier communities.

Fortunately this westward migration took place at a time of religious revivalism. Presbyterian preachers were largely responsible for the great revival that swept over the frontier settlements in the late eighteenth and early nineteenth centuries, but the other churches also participated in it. Baptists and Methodists were especially quick to join the movement, and they profited from it more than the other denominations did. Presbyterians, Congregationalists, and Lutherans were handicapped by the fact that each of these sects was concerned with particular groups of settlers rather than with frontier society as a whole. The Presbyterian missionaries sought out frontier communities peopled by Scotch-Irish with a Presbyterian background; the Congregationalists, transplanted New England settlements; and the Lutherans, German settlements. The Baptist and Methodist preachers, however, went out into the wilderness intent on drawing any and all kinds of people into the fold. The pure democracy of Baptist church government and the Methodist missionary system with its network of circuits gave them advantage and thus help to explain the growth of these churches. All the missionaries or frontier preachers, however, played important roles; and the records they made and kept are vital to an understanding of this phase of our history.

The type and range of influence wielded by frontier churches and their preachers—and the records of their activities—were prescribed in large part by the organization of the church government. The Presbyterians, for example, have a form of representative government through a system of four graded courts, in the following ascending order: the session, the presbytery, the synod, and the General Assembly. Inherent in this system of courts is the privilege of appeal from the lower to the higher and the obligation of a lower court to carry out the injunction of a superior one. The church session, consisting of the pastor and elders of a local congregation, is responsible for the spiritual government of that congregation. As for its duties, it could and did inquire into the conduct of the members of the church; it summoned and examined the accused and witnesses; and it admonished, suspended, or excluded from the sacraments offenders deserving such punishment. And, very importantly, it kept a record of its proceedings, as well as records of baptisms, marriages, deaths, new members, and communicants.

A further illustration of variety in church organization and government—and the need for researchers to understand this in order

to know what records to consult—is the Society of Friends, or Quakers. Their organization consists of the following meetings: weekday, monthly, quarterly, and yearly. The weekday or “first day” meetings, however, are purely for worship. It is at the monthly meetings that local congregations take care of their business activities, and the records of these meetings therefore contain information comparable to that of the Presbyterian sessions.

In all the frontier churches much of the business transacted by local congregations, whatever the denomination, pertained to the administration of discipline. But in the social development of frontier communities religious activities were closely linked with agricultural, industrial, commercial, political, and educational interests. Besides disciplining members for drinking, fighting, stealing, gambling, and other improper acts, the churches interceded in family affairs and even ruled on members’ misunderstandings or business disputes.

There can be no question of the value of church records to the church historian—of a local congregation or of the entire church. But these records are also gold mines of information for the social and economic historian. Few other bodies of records give so complete and accurate a picture of the backwoods community. The journals of Methodist circuit riders are frequently illuminating. The stands the churches took on slavery are recorded not only in local records but in those of higher governing bodies. Information relating to Indians is abundant in the records of missionary societies. Church records are also of singular importance to persons needing vital statistics and to genealogists, particularly for the period before 1850. In the Federal decennial censuses from 1790 through 1840 only the names of heads of families were listed. Furthermore, registration of vital statistics by cities and States was not begun uniformly, and in some States it was well beyond the Civil War before these records were maintained. The churches, however, had been accustomed to keeping records of their members long before the colonists came to America, and these early records serve to fill many gaps in public vital statistics.

In describing American church archives, one might divide them into ecclesiastical records and institutional records. The first classification would include the official archives of the individual churches and the higher governing bodies, such as the dioceses and archdioceses of the Catholic Church or the presbyteries and synods of the Presbyterian Church. The second classification would include the archives of monasteries, universities, missions, lay organizations,

charitable foundations, and the like. Such a classification, however, would give the impression that the provenance of these various records has been maintained. Unfortunately, this is not generally true. Although some depositories are limited primarily to ecclesiastical archives—a notable example being the Archives of the Archdiocese of Baltimore—most of them contain collections or fragments of collections from other than ecclesiastical sources. Many depositories are at universities or other educational institutions. The University of Notre Dame, for example, has papers of the Archdioceses of Detroit, New Orleans, and Cincinnati; but it also has records of the university and personal papers of Catholic clergymen and laymen. Some depositories have also collected nonreligious records, such as those relating to the history of American labor in the Department of Archives and Manuscripts of the Catholic University of America and the “Peace Collection,” including papers of Jane Addams and other peace advocates, in the Friends Historical Library at Swarthmore College.

Strictly speaking, most of the record holdings are manuscript collections rather than archives. This, of course, is what should be expected, particularly for the earlier records. The churches were no different from businesses and other institutions—or for that matter from the Government—in that they did not fully realize the value of some of their records. Documents, passed from one person to another, were stored in basements, attics, and other out-of-the-way places, were sometimes forgotten and sometimes destroyed during a spring housecleaning or after the death of the holder. Furthermore, we seem always to have been hero worshippers and hence we have tended to collect personal papers. And thus it is that church depositories, like many other institutions, tend to have primarily manuscript collections. Some of them, of course, also have ecclesiastical and institutional archives. Many are closely connected with museums and libraries, sometimes as divisions of libraries.

Many important depositories were established because some one man or a small group of men became convinced of the importance of preserving the records. Sometimes depositories were established because of failure to find records necessary to write a history or to prepare a speech. In 1877, Samuel Colgate, then president of the American Home Mission Society, was asked to speak about the work of the Baptist Women's Association. His failure to find many of the reports he needed fired his determination to collect Baptist records of all types and resulted in the large and important collection bearing his name. The splendid historical foundation, the official depository for the Presbyterian Church in the United States

(Southern), at Montreat, N. C., owes much to the determination of the Rev. Samuel Mills Tenney to awaken "the Church from her indifference and lack of appreciation of the past."³ The magnificent collection at the University of Notre Dame owes its beginnings to the inspiration and perseverance of Prof. James F. Edwards, who canvassed chancery offices, educational and religious institutions and parishes, begging for inactive records that were in danger of destruction for lack of suitable care or storage. Sometimes the establishment of historical societies provided the necessary stimulus. Outstanding examples are the Presbyterian Historical Society, organized in 1852, which today has a large collection of manuscripts in the Witherspoon Building in Philadelphia relating to the Presbyterian Church in the United States of America (Northern); and the Lutheran Historical Society, organized in 1843, with its depository at the Lutheran Theological Seminary, Gettysburg, Pa.

Many church records and papers of religious leaders have been preserved by State historical societies, libraries, and similar cultural institutions. Among State historical societies that have church records are those of Massachusetts, Pennsylvania, Minnesota, and Wisconsin. The Massachusetts Historical Society, for example, has, for many Protestant clergymen, personal collections—several of which, such as the papers of the Mathers, date from the colonial period—while the Wisconsin Historical Society has a part of the Shane collection (in turn part of the Draper collection), containing much information on Presbyterianism in Kentucky. Some State and other institutions have collected church records for their particular areas. The State Historical Society of Wisconsin, again which already had some records of both Catholic and Protestant churches and church officials in the State, was designated in 1966 as the official depository for the records of Baptist and Methodist churches in Wisconsin. The South Carolina Historical Society has several hundred volumes from South Carolina Congregational and Episcopal churches and church societies, and the Alabama Department of Archives and History has records of Methodist, Baptist, Episcopal, and Presbyterian churches of that State. The Connecticut State Library, interested in centralizing church records of its State, has the records of about 700 churches, 1639-1930. The Virginia State Library has some 250 volumes of records of Protestant churches, chiefly of the period 1650-1800. The Southern Historical

³ Thomas Hugh Spence, Jr., *The Historical Foundation and Its Treasures*, p. 4 (Montreat, N. C.; Historical Foundation Publications, 1960).

⁴ This society, however, suffered a gradual decline in activity in recent decades and in 1952 was described officially as "dormant."

Collection at the University of North Carolina contains many papers of Southern religious leaders. Other collections are at the University of Chicago, Union Theological Seminary in New York, and Duke University. The New York Public Library, besides personal papers of clergymen, has records of some local church organizations; those of the Methodist Church in New York City and vicinity (deposited by the Methodist Historical Society) are probably the most extensive.

Thus it is obvious that a total picture or diorama of the locations of church records is like an elaborate patchwork quilt, but without a systematic design. Large quantities of church records have been preserved, but they are scattered among all sorts of depositories, religious and nonreligious. Several denominations have already established central depositories. Those that have not, should do so. It is time—in fact it is past time—that more denominations should consider systematic archival programs. Among encouraging signs in recent decades are the activities of the Mennonite Church, the Presbyterian Church in the United States (Southern), and the Lutheran Church—Missouri Synod.

The Mennonites established a central archives for their church in 1940 at Goshen College, Goshen, Ind. Under the guidance of H. S. Bender until 1947, and since then of Melvin Gingerich, rapid strides have been made toward systematic accessions of archives and the collection of historical manuscripts and related materials.

The Presbyterian Church in the United States established the Historical Foundation of the Presbyterian and Reformed Churches in 1926 at Texarkana, Tex., to collect and preserve materials of, and to promote knowledge of, churches of the Presbyterian order. In the fall of the following year the institution was moved to Montreat, N. C., where, under the devoted guidance of the Rev. Samuel M. Tenney and, after his death in 1939, of the Rev. Thomas H. Spence, Jr., the foundation has become an outstanding church depository. Having outgrown its old quarters and recognizing the need for a building specifically designed to service and protect its treasures, the church constructed a completely modern building in 1954 to house its archives, library, and museum.

Developments in the Lutheran Church—Missouri Synod have been very similar. In 1927 the synod designated the Concordia Historical Institute in St. Louis as its official records depository. The records were housed in one of the buildings of Concordia Seminary and a curator was appointed. This curator, however, was also librarian and professor of church history at the seminary and therefore could devote only part of his time to the institute. Never-

theless, he made some progress in collecting materials and, with the help of seminarians, accomplished some description and arrangement work. But it was not until after November 1943, when first Karl Kretzmann and then (in 1948) August R. Suelflow were appointed full-time curators, that substantial progress was made. The Concordia Historical Institute, like the Presbyterians' historical foundation, soon found that it needed additional and better housing. And, like the foundation, it constructed a modern building in 1952.

The Missouri Synod, furthermore, has developed an organization for the control of all its archives that has a very significant potential. Not only has a central depository been established for the synod, but provision has been made for each of the districts composing it to have its own archives and archivist. In addition, local congregations have been encouraged to appoint archivists. Although the success of this system is somewhat spotty, it is an important step forward. Furthermore, beginning in 1945, about every three years the synod has held two-day conferences primarily for district archivists. Subjects discussed at these conferences have included the relationship of the curator of the Concordia Historical Institute to the district archivists, the duties of these archivists, congregational archives, and the indexing and cataloging of materials. Such conferences can be very fruitful in the establishment and maintenance of an effective archival program.

Another encouraging sign is the interest of the American Theological Library Association in the care, handling, and acquisition of manuscript holdings. A recent survey conducted by a committee of that association revealed that few of the libraries were pursuing an active acquisition program and that many would not accept manuscript materials if offered.⁵ These librarians were sufficiently interested in record material, however, to include a workshop session on manuscript collections, administration, and cataloging at their annual meeting last June.

Religious seminaries and universities can and should play an important part in developing and maintaining archival establishments. They are natural locations for either central or intermediate depositories; and, since they sprang up all over the country during the nineteenth century, much research material has gravitated toward them. Many of these institutions accepted their responsibility to give these materials adequate care and to make them available to researchers. But some of them, in common with other colleges and universities, still have not faced up to the responsibility of preserv-

⁵ Roscoe M. Pierson, "Denominational Collections in Theological Seminary and Church Historical Society Libraries," in *Library Trends*, 9:222 (Oct. 1960).

ing their own archives, let alone the archives of their denominations. The boxes or packages of musty, dirty records that somehow found their way to these institutions may deteriorate in obscure corners, but they will not disappear. Nor will they magically become properly arranged and indexed. And as more and more students seek higher degrees and more and more educational institutions expand into graduate fields, these centers will find it necessary to acquire original research materials if they want to attract scholars.

DEPOSITORIES

There is now no adequate guide to denominational archives and manuscripts. Allison's 50-year old guide to Protestant materials is still the best and most inclusive.⁶ Sweet's 1938 paper, read before the annual meeting of the Society of American Archivists and published in the following year, contains excellent information relating to denominational collections.⁷ There are also several guides and inventories to church records produced some 20 years ago by the Historical Records Survey of the Works Progress Administration and various articles relating primarily to the records of particular churches. The titles to some of these are listed in a bibliography prepared by the Church Records Committee of the Society of the American Archivists.⁸ The new guide to archives and manuscripts, compiled for the National Historical Publications Commission under the editorship of Philip M. Hamer, contains considerable information about denominational records.⁹ This work covers all types of depositories and is arranged alphabetically by State and thereunder alphabetically by city or town. Although one cannot easily visualize the holdings of a particular denomination, it is possible, by using the extensive index, to reconstruct such information. The genealogist will find Kirkham's recent guide useful, particularly for information on local or congregational records.¹⁰

Although drawing on the above sources and admittedly incomplete, the summary following may give some useful information on

⁶ William H. Allison, *Inventory of Unpublished Material for American Religious History in Protestant Church Archives and Other Repositories* (Washington, D. C.; Carnegie Institution of Washington, 1910).

⁷ William Warren Sweet, "Church Archives in the United States," in *Church History*, 8: 43-53 (Mar. 1939).

⁸ Edmund L. Binsfeld, "Church Archives in the United States and Canada; a Bibliography," in *American Archivist*, 21: 311-332 (July 1958).

⁹ Philip M. Hamer, ed., *A Guide to Archives and Manuscripts in the United States* (New Haven, 1961).

¹⁰ E. Kay Kirkham, *A Survey of American Church Records*, vols. 1 and 2 (Salt Lake City, 1959, 1960).

the various depositories of church records. The amount of information about a particular depository indicates not the size or value of the collections but rather the extent of the writer's knowledge. Detailed listings of the records in the depositories may, at least in most cases, be found in Allison's *Inventory* and Hamer's *Guide*, mentioned above.

*Catholic Church Depositories*¹¹

The archives of the Catholic Church are so extensive that little more can be given here than a listing of some of the depositories and a recommendation that the reader consult Thomas F. O'Connor's excellent article on Catholic archives.¹² His article describes both ecclesiastical and institutional archives and gives pertinent facts on the establishment of dioceses and archdioceses necessary for understanding the vast archives network of the Catholic Church.

The foremost of the ecclesiastical archives is, of course, the Archives of the Archdiocese Baltimore, formerly the Baltimore Cathedral Archives. Papers of the Archdioceses of Cincinnati, Detroit, New Orleans, and Vincennes are in the University of Notre Dame Archives. The important archives of the Archdioceses of Boston, New York, Portland, St. Louis, San Francisco, and Santa Fe are for the most part in the respective chanceries. The archdiocesan archives of St. Louis and Santa Fe are especially valuable to the social and economic historian. There are also, of course, archives of the various dioceses.

The foremost of the Catholic institutional archives is that of the University of Notre Dame. Besides the archdiocesan archives mentioned above, it contains records of dioceses and other organizational records, a large number of personal papers of Catholic clergymen and laymen, and records relating to the university. The St. Louis University Library has original records and great quantities of microfilm copies of manuscripts relating primarily to the religious and educational work of the Jesuit order in the Middle West and Latin America. It is also the depository for microfilm copies of Vatican Library manuscripts. The St. Louis Roman Catholic Theological Seminary Library has collections relating to the Archdiocese of St. Louis and to the Catholic Church in the Mississippi Valley, as well as archives of the seminary. The collections of the American Catholic Historical Society at Saint Charles Seminary in Philadelphia contain personal papers and other documents important for American Catholic history. The Georgetown University Archives and the Department of Archives and Manuscripts of the Catholic University of America, both in Washington, D. C., contain the archives of their universities and Catholic historical manuscript collections. Other archives that should be mentioned are the Oregon Province Archives at Gonzaga University in Spri-

¹¹ For a more detailed description of Catholic archives, see the article by Thomas T. McAvoy, in this issue.—Ed.

¹² Thomas F. O'Connor, "Catholic Archives of the United States," in *Catholic Historical Review*, 31:414-430 (Jan. 1946). This paper, in modified form, also was published as "Historical and Archival Activities of the Roman Catholic Church in the United States," in American Association for State and Local History, *Bulletin*, 1:287-304 (Apr. 1946).

kane, which has a valuable collection of original and microfilmed records of Jesuit missionary activities in the Pacific Northwest; St. Mary's College Archives, St. Marys, Kans., containing materials relating to the activities of Jesuit missionaries among the Kickapoo and Potawatomi Indians and of Catholic ministry to pioneers on the Kansas-Missouri border; and the Woodstock College Archives, Woodstock, Md., which has materials relating to Jesuit activities and some personal papers. Items relating to the Franciscans in California are in the Santa Barbara Mission Archives. Conception Abbey in Conception, Mo., has documents relating to missions in Missouri and the Dakotas, records relating to the abbey, and other manuscripts.

Jewish Depositories

Two Jewish theological seminaries have made significant progress in assembling important library and manuscript materials—the Hebrew Union College in Cincinnati, Ohio, and the Jewish Theological Seminary of America in New York City. The historical manuscripts at the Hebrew Union College consist of those in the college library and the American Jewish Archives. The library holdings, dating from before the tenth century, are highly specialized in the fields of Hebraica, Judaica, and the ancient Near East. Included is an outstanding Jewish music collection. The American Jewish Archives, founded as recently as 1947, has collected about 250,000 items; many of these are microfilm and photostatic copies, although there are extensive collections of originals.¹³ In furthering its objective to collect material on the life and history of American Jewry—including economic, secular, religious, and cultural activities—the Archives has gathered extensive records of Jewish congregations, family documents, papers valuable for genealogy, and other records. The library of the Jewish Theological Seminary of America has a large collection of manuscripts, beginning as early as the ninth century, relating to Jewish history and literature. Also at this seminary are the manuscript holdings of the American Jewish Historical Society, which date from 1590 and relate primarily to the history of Jews in America. The holdings of the Yivo Institute for Jewish Research,¹⁴ also in New York City, relate to Jewish life in the United States and elsewhere.

Protestant Church Depositories

BAPTISTS. The foremost Baptist collection is the extensive one, 1764-1936, of the American Baptist Historical Society at Rochester, N. Y. It consists of the records of the society—which include Baptist State convention reports, minutes of associations, many church record books, photographs, and correspondence—and of other records, those formerly at the Crozer Theological Seminary, Chester, Pa., and (even larger) the Samuel Colgate Baptist historical collection, formerly at Colgate University, Hamilton, N. Y.; the Rev. Edward C. Starr, who for several years was curator of the records at Colgate, is in charge of the combined material. Other collections, at Baptist semi-

¹³ See Jacob R. Marcus, "The American Jewish Archives," in *American Archivist*, 23: 57-61 (Jan. 1960).—ED.

¹⁴ Formerly the Yiddish Scientific Institute—Yivo.

naries and universities, are for the most part restricted to papers of clergymen who were professors at these schools and to records relating to the geographic areas of the institutions. Among these educational institutions are the Southern Baptist Theological Seminary, Louisville, Ky.; the Furman University Library, Greenville, S. C.; Baylor University Library, Waco, Tex.; Franklin College Library, Franklin, Ind.; the University of Richmond; and Bethel Theological Seminary, St. Paul, Minn., which has the records of the Historical Committee of the Baptist General Conference. The papers of Isaac Backus and other collections formerly in the New England Baptist Library at Boston are now in the Andover Newton Theological School Library at Newton Center, Mass.

CHRISTIAN REFORMED CHURCH. Records of the Christian Reformed Church are in the library of Calvin College, Grand Rapids, Mich.

CONGREGATIONALISTS. The most important collections of Congregational material are those at the Congregational Library in Boston, the records of the American Board of Commissioners for Foreign Missions, and the records of the American Home Missionary Society. The papers in the Congregational Library pertain largely to New England Congregationalism and include records of a number of churches, letters and sermons of prominent ministers, and some groups of personal papers. The records of the American Board of Commissioners for Foreign Missions were also at the Congregational Library, but in 1941 most of these archives were transferred to the Harvard College Library. Under an agreement between the college and the board, which retains ownership, Harvard has assumed responsibility for administering the archives. Every ten years a further accumulation of materials is transferred to the library. These extensive records consist of correspondence, reports, diaries, and other papers relating to foreign missionary activities conducted chiefly by Congregational churches. Since Indian missions also were under the auspices of the American Board of Commissioners, there is extensive correspondence relating to that work. The records of the American Home Missionary Society, correspondence of the Congregational Church Building Society, records of the Chicago Congregational Association, church records, and other materials are in the Chicago Theological Seminary Library. The correspondence of the American Home Missionary Society contains letters and reports of missionaries and the letter books of the secretary of the society. Other collections, varying in size and importance, are at various educational institutions. Among these are the Congregational House, Hartford, Conn.; Grinnell College Library, Grinnell, Iowa; Andover-Harvard Theological Seminary Library, Cambridge, Mass.; Dartmouth College Library, Hanover, N. H.; and Oberlin College Library, Oberlin, Ohio.

DISCIPLES OF CHRIST. Although the Disciples of Christ is one of the smaller religious bodies, it has growing and significant historical collections in the College of the Bible Library, Lexington, Ky., and in the Disciples of Christ Historical Society, Nashville, Tenn. The records at the college include church records, numerous diaries and sermons, and a number of personal papers of

ministers. The historical society, housed in a new and modern building, has extensive correspondence and other manuscripts relating to the history of this church.

EVANGELICAL AND REFORMED CHURCH. The Evangelical and Reformed Church was formed in 1934 by the merger of the Reformed Church in the United States and the Evangelical Synod of North America. The principal records of the church are under the control of its historical society, organized by the Reformed Church in the United States in 1863. From time to time, especially in the earlier years, the society's existence was precarious, but in recent years it has been revitalized. In 1938, when the Fackenthal Library was built at Franklin and Marshall College, Lancaster, Pa., rooms were offered the society for a permanent headquarters. At almost the same time the newly formed General Synod appointed a historical commission to investigate the historical organizations of the uniting churches. In accordance with the commission's recommendations, which were adopted by the synod of 1940, three official archives were established for the entire church. The records of the former Reformed Church were to be at Lancaster and those of the former Evangelical Synod at Eden Theological Seminary, Webster Groves, Mo.; and the synods and classes of the northwestern section of the Reformed Church might either deposit their records in the library of the Mission House Seminary at Plymouth, Wis., if they wanted them nearer home, or send them to Lancaster. The collection at Plymouth eventually was transferred to the main depository at Lancaster, leaving the church with two official depositories.

EVANGELICAL MISSION COVENANT CHURCH OF AMERICA. The archives of the Evangelical Mission Covenant Church of America are at the North Park College and Theological Seminary, Chicago, Ill. Most of the documents in the archives are in Swedish.

EVANGELICAL UNITED BRETHREN CHURCH. The Historical Society of the Evangelical United Brethren Church has records of this church and its predecessors. They are in the library of United Theological Seminary, Dayton, Ohio. There is also a collection of materials at Otterbein College Library, Westerville, Ohio.

FRIENDS. The two most important depositories for the Religious Society of Friends (Quakers) are the Friends Historical Library, Swarthmore College, for the Hicksites; and the Department of Records, Society of Friends of Philadelphia, 302 Arch Street, sometimes called the Friends Arch Street Center, for the Orthodox Quakers. But because from the beginning the Friends kept meticulous records, there are record collections in a number of other places—to name a few, the depository of the Society of Friends Records Committee in New York City, the Haverford College Library, Haverford, Pa., and the Guilford College Library, Greensboro, N. C.

LATTER-DAY SAINTS. The Church of Jesus Christ of Latter-day Saints probably has expended far more time and money for collecting and maintaining records than any other religious body. Its archives at Salt Lake City are organized in two general divisions—the Church Historian's Office and the Genealogical Society of the Church of Jesus Christ of Latter-day Saints. The first

constitutes the official archives of the church while the second has about 200,000 rolls of microfilmed genealogical records.

LUTHERANS. The archives of the Lutheran Historical Society in Gettysburg, Pa., together with those in the Lutheran Theological Seminary Library, in Philadelphia, comprise the most important and complete manuscript collections on Lutheranism in America. Together they hold thousands of documents, including records of the earliest Lutheran churches in America. The official depository of the Lutheran Church—Missouri Synod is the Concordia Historical Institute in St. Louis. The official archives of the Augustana Lutheran Church are in Augustana College Library, Rock Island, Ill., but some other records are in the library of Gustavus Adolphus College, St. Peter, Minn. Records relating to Norwegian Lutherans are in the Luther College Library, Decorah, Iowa, and the Luther Theological Seminary, St. Paul, Minn. The records of the American Lutheran Church are at the Wartburg Theological Seminary, Dubuque, Iowa.

MENNONITES. The Archives of the Mennonite Church at Goshen College, Goshen, Ind., is referred to earlier in this paper as having recently made encouraging progress in the establishment of a good archival program. Other collections of this church are in the Bethel College Historical Library, North Newton, Kans., and the Mennonite Historical Library, Bluffton College, Bluffton, Ohio.

METHODISTS. Many of the Methodist Church seminaries have strong collections of manuscript materials, and many historical societies have significant collections. The most important of the collections at educational institutions are those at Drew University, Madison, N. J.; Emory University, Atlanta, Ga.; and the Garrett Biblical Institute, Evanston, Ill. In addition DePauw University, Greencastle, Ind., has archives of the Methodist Church in Indiana and Ohio Wesleyan University, Delaware, Ohio, has papers relating to the church in Ohio. While some records of the historical societies have been transferred to these libraries (Drew University has papers formerly held by the Methodist Historical Society of New York and Ohio Wesleyan has some collected by the Ohio Methodist Historical Society), important ones that have not been transferred are those of the Historical Society of the Philadelphia Annual Conference in Philadelphia, the New England Historical Library in Boston, and the Methodist Historical Society of the Baltimore Conference in that city. These, however, are by no means all the places where Methodist materials can be found.¹⁵

MORAVIANS. The American Moravian Church consists of two Provinces Bethlehem, Pa., and Winston-Salem, N. C. Although together they include only 160 congregations, each Province maintains an archival depository rich in materials not only for the church historian but for the social and economic historian as well. The Bethlehem archives date from 1457 and those at Winston-Salem from 1753. Since the Moravian centers were required to maintain detailed records of their activities, the materials contain important diaries

¹⁵ For a further description of Methodist archives, see the article by William E. Lind, in this issue.—Ed.

kept by local ministers, letters, memoirs, and manuscript music, as well as the usual church registers and related records.¹⁶

PRESBYTERIANS. Of the major Protestant denominations, the Presbyterians probably have the best and most complete archival administration. The extensive holdings of the Presbyterian Historical Society, Witherspoon Building, Philadelphia, pertaining to the Presbyterian Church in the United States of America, serve as the archival center of the recently organized United Presbyterian Church in the U. S. A. Included among its holdings, which begin in 1600, are official records of the annual General Assembly and of synods, presbyteries, and other church organizations, as well as 50,000 letters from domestic missions in America and 250,000 microfilm copies of letters written by missionaries to the Board of Foreign Missions, about 14,000 letters from missionaries among the American Indians, the Sheldon Jackson collection, and part of the John D. Shane collection. An important subsidiary archives is in the San Francisco Theological Seminary Library, San Anselmo, Calif. The manuscripts in this seminary comprise the official records of the church and papers of or relating to missionaries and ministers of this geographical area. Other subsidiary archives are the libraries of the following theological seminaries: Princeton, N. J.; McCormick at Chicago; and Dubuque, Iowa (primarily for materials on the German-speaking section of the church). There are also archives in the Maryville (Tenn.) College Library. Records of the former United Presbyterian Church and of its predecessors, the Associate and Associate-Reformed Presbyterians, are in the Pittsburgh Theological Seminary Library. The large and important central archives of the Presbyterian Church in the United States (Southern) is the Historical Foundation of the Presbyterian and Reformed Churches at Montreat, N. C. Containing records of its higher courts (General Assembly, synods, and presbyteries), collections of personal papers, and related records, it rivals that of the Northern church. In addition to the records collected in the foundation, minutes of organizations of the church and related records are in the libraries of the Union Theological Seminary, Richmond, Va., and the Louisville Presbyterian Theological Seminary, Louisville, Ky.

PROTESTANT EPISCOPAL CHURCH. The Church Historical Society, with quarters in the library of the Theological Seminary of the Southwest in Austin, Tex., is the official custodian of the general archives of the Protestant Episcopal Church.¹⁷ Among the depositories containing Episcopal diocesan archives are the library of Trinity College, Hartford, Conn.; the Maryland Diocesan Library, Baltimore; the Massachusetts Diocesan Library, Boston; and the Virginia Diocesan Library, Richmond. Other significant collections relating to the Episcopal Church are in the General Theological Seminary in New York City and at Yale University.

REFORMED CHURCH IN AMERICA (DUTCH). The archives of the Reformed Church in America are in the New Brunswick Theological Seminary

¹⁶ For further details on Moravian archives, see the articles by the Rt. Rev. Kenneth G. Hamilton and by W. H. Whiteley, in this issue.—ED.

¹⁷ The archives in Austin are discussed in an article by Dorman H. Winfrey, in this issue.—ED.

Library, New Brunswick, N. J. The library of the Holland Society of New York, in that city, also has some records relating to Dutch Reformed churches.

SCHWENKFELDERS. The Schwenkfelders, a small religious sect in southeastern Pennsylvania with only five churches and a total membership of about 2,500, have the kind of library of which many large denominations would be proud. The Schwenkfelder Library at Pennsburg, Pa., boasts some 100,000 items, chiefly 1550-1850, containing a wealth of information relating to the history of the churches and their members in Europe and America.

UNITARIANS. The Library of the Meadville Theological School in Chicago is one of the principal depositories of the Unitarian Church in America.

UNIVERSALISTS. The Universalist Historical Society has a collection of archives and manuscripts in its library at the Crane Theological School, Tufts University, Medford, Mass.

SPECIALIZED MATERIALS. In discussing the records of various denominations, some information has been given relating to certain mission collections such as the records of the American Board of Commissioners for Foreign Missions and the American Home Missionary Society. There are, however, a few other specialized collections that should be considered. One is the Missionary Research Library in New York City. This research center originally was sponsored by the Foreign Missions Conference of North America. By the late 1920's it had a sizable collection of Protestant missionary literature, but its existence was threatened by the depression. The Union Theological Seminary thereupon cosponsored the library, and in 1929 it was moved to the seminary. It now operates under a committee of twelve, which represents the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A. (the former Foreign Missions Conference of North America) and the Union Theological Seminary. Among the archives in its custody are those of various missionary conferences and movements, as well as papers of eminent missionaries and some records relating to early mission work among North American Indians. Other specialized collections are the Moodyana Exhibit at the Moody Bible Institute in Chicago and the records of the American Bible Society in New York City.

This survey is, of course, neither inclusive nor conclusive. Much remains to be done to publicize the whereabouts and holdings of church archival repositories. The American Theological Library Association now plans to publish a guide to the archival, historical and periodical literature of American religious bodies;¹⁸ and August R. Suelflow, as chairman of the Church Records Committee of the Society of American Archivists, plans to issue a list of depositories of religious archives of the United States. These projected works will, when completed, be very useful.

¹⁸ Pierson, in *Library Trends*, 9:217.