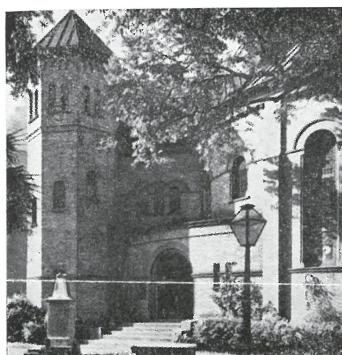


HISTORIC CIRCULAR CHURCH



*Circular Congregational Church of
the United Church of Christ*

The Circular Congregational Church, first known as the White Meeting House, is one of the most historic churches of America. It is the oldest non-Conformist church south of Virginia and the oldest Congregational church outside of New England. It was organized in 1861 by Scotch Presbyterians, French Huguenots, and Congregationalists as "The Independent Church of Charles Town," and a "Meeting House" was built here, so the name "Meeting Street." Many leaders in Colonial life, including three governors of the Colony, were members here. It was a center of freedom-loving men. Its first pastor, William Tennent, worked ardently throughout the state for

support of the American Revolution. He was responsible for the separation of Church and State being written into the State Constitution in 1778. In that year this church loaned the infant state \$18,857.00 to put the state on its feet financially, of which the state returned \$3,515.65 in 1783. In 1780 when the British seized the city, 38 families from this church were exiled from Charleston.

The organizations of this church have a long distinguished history. "The Clergy Society," always composed of men only, was organized in 1789 to provide for the aged ministry and their families. "The Ladies' Missionary Society" dates back to 1816, the early purpose being to help young ministerial students. The Church School, the oldest in the state, was organized in 1817. It is now housed in Lance Hall, rebuilt in 1867.

In 1806 a circular building was erected and the church came to be known as "Circular Church." This building was burned in 1861. The present building also circular and the fourth building on this site was erected in 1891.

The churchyard, the oldest burial ground in the city, is interesting to visitors. Several of the altar-like monuments cover family vaults of considerable size and an-

tiquity. The portrait busts found on many stones are interesting examples of the artistic work of the 18th century.

Dr. William R. Barnhart, present minister of the church, makes this interesting comment: "Last spring a professor of architecture at Columbia University, New York, brought a class to Charleston and said Circular Church is a perfect example of Richardson Romanesque architecture. Richardson designed Trinity Church in Boston. To my surprise he said, 'Colonial architecture is cheap in comparison.' He said that Lance Hall is Roman Tuscan and 'a perfect gem.' He thought we had the finest architecture in this area and stated that we should be sure that the exterior proportions of our building should never be changed."

Today this church is proving its vitality through a weekly radio broadcast, a preaching mission to service men at the Charleston Air Force Base, participation in Religious Emphasis Week at the Universities of North and South Carolina, and many other community services. It demonstrates the great opportunity our denomination has to make an outstanding contribution to the South. Visitors to Charleston should make a special effort to see Circular Church and worship with a congregation that has a notable past and challenging future.

NEWMAN CONGREGATIONAL CHURCH

**Historical Sketch by
Rev. Robert H. Simonton**

Newman Congregational Church which is 325 years old in 1968 began as the First Church of Christ in Rehoboth. In fact it went through an evolution of names which included the First Church of Christ in the First Precinct of Rehoboth, The Congregational Church in the first precinct of Rehoboth, The Congregational Church in Seekonk, The Congregational Church in East Providence, and in 1886 it was voted by the church "that this church be known in the future by the name of the Newman Congregational Church of Seekonk and East Providence."

Thus for only 82 years has it borne the name of its founder, Samuel Newman. The Rev. Mr. Newman was born in England in 1602, was graduated from Trinity

College, Oxford in the same year the Pilgrims sailed for America. After studying theology, Newman became pastor of Midhope Chapel in West Riding, Yorkshire, England, where he served for about five years. Leaving because of the persecution of the Puritans, he and his family came to America where he settled for a time in Dorchester, Mass. During this period he worked on his monumental Concordance which was published in London in 1643.

In 1639 he was called to Weymouth to help straighten out a situation in which three ministers claimed the pulpit. Newman was supposed to take over as the minister, but even though his biographers state that the Rev. Mr. Newman liked controversy, he found more there than even he could handle.

Thus he soon looked around for greener pastures, and he and some friends located a tract of land between the Seekonk and Palmers Rivers which

was called by the Indians "Seacunck," and was said to mean "black duck." Negotiations for this tract of land which was about ten miles square were carried on with Massasoit, Chief of the Wampanoags. The land was finally purchased for ten fathoms of wampum and a coat, and Newman and about 58 followers came in October 1643 to found a religious community.

Mr. Newman was not fond of Indian names, so he renamed the area Rehoboth from a passage in Genesis which means "The Lord has made room for us."

The land was divided by drawing lots, and houses were built in what was called a "Ring of the Green" or "Ring of the Town", with all fences joining to form a common or grazing area for the cattle. The area was shaped like a lop-sided quadrilateral, and was formed by what are now Greenwood Ave., Elm Ave., Bourne Ave., Hoyt Ave., Bishop Ave., and Pleasant St. The meeting house was begun in 1646 and was located in the center of the green on a spot marked by a tablet across from the front of the present church edifice.

The first church building was a tiny structure. The second church completed in 1680 was forty feet long and twenty-six feet wide. The first Continental Congress in America met in that meeting house on October 14, 1707.

The third meeting house begun in 1716 and completed in 1718 was fifty feet long and forty feet wide and is said to have had three balconies and have been one of the most "pretentious buildings in Southern New England."

The present church was built in 1810 at a cost of only \$4,488.94. It was a much

less pretentious structure than its predecessor. It sat on granite slabs and had no basement or porch or vestibule. Three doors led into the sanctuary, one for each aisle. In 1890, the church was elevated six feet, and a Vestry built underneath, as well as the porch and vestibule. The cost of this addition was over \$7,000, which indicates that inflation is nothing new. From 1947 to 1954 the church school wing, with chapel, class rooms, Memorial Hall, kitchen, and office space was added to the side and rear, at a cost of \$150,000.

During its three and a quarter centuries the church has been served by only eighteen duly called pastors, although several interim pastorates were of considerable length.

The grave of Samuel Newman and his son Noah is located in the Old Newman Cemetery directly across from the front of the church. It is marked by a large monument with an urnlike top, and also carries the names and dates of several of the early ministers.

A fact of interest to all is that the meeting houses of this fellowship have been on the same corner, within a few hundred feet of each other, yet have been in three towns (Rehoboth, Seekonk, and East Providence); two states (Massachusetts, and Rhode Island); and two countries (Great Britain and the United States).

In 1650, the ancient records indicate that there were 23 members of the church. In 1792, 71 people were listed as incorporators of the Society (although they didn't have to be church members). By 1910, 160 covenant members were on the rolls; in 1936, 300 members; the present membership is 950.

Excerpts from Address by Dr. George Huntston Williams, Hollis Professor of Divinity, Harvard University

THE CASE OF MRS. JOAN DRAKE, A FORMATIVE EPISODE IN THE PASTORAL CAREER OF THOMAS HOOKER IN ENGLAND

In a brilliant presentation Dr. George Huntston Williams, Hollis Professor of Divinity at Harvard, summarized a study he had made of the Case of Mrs. Joan Drake and the influence of her life upon the pastoral career of the Rev. Thomas Hooker in England. Quoting Dr. Williams, "In the complex history of the effort in New England to relate faith and works without ascribing to works any saving significance Thomas Hooker occupies a central place. In his intricately refined description of the Anatomy of Preparation for, and Redemptive Union with, Christ through the Holy Spirit, he went so far that one of his fellow Puritan divines said to him chidingly, 'Mr. Hooker, you make as good Christians, before men are in Christ, as ever they are after. . . . Would I were as good a Christian now as you make men while they are preparing for Christ.'" "The bulk of Hooker's writings constitutes a body of experimental divinity, in which, with anatomic skill, he deals with the moral phenomena antecedent to, or attendant upon, conversion. Before Jonathan Edwards, no New England divine had so carefully examined and described the phenomena of religious experience. . . . Although Hooker's psychological and theological presuppositions were necessarily different from our own today. . . . We shall nevertheless probably find ourselves closer to Hooker than to some other Puritans, precisely in this common

preoccupation with the mystery of the soul and its motions, or as we might put it today, with the self and its masks and vagaries."

In a carefully documented and detailed study of the influence of Joan (Tothill) Drake, 1583-1625, and "her protracted spiritual turmoil and delayed but altogether extraordinary conversion, shaped for the young Thomas Hooker (while still in England) some of his conceptions of the devout life of pastoral counsel and of the legitimacy of "means" of "preparation" for grace."

Susannah, wife of Thomas Hooker, had once been the "woman in waiting" of this Mrs. Joan Tothill Drake of Esher in Surrey a few miles southwest of London. "When young Thomas Hooker was rector of St. George's in Esher and lived in the Drake home, he and Susannah were betrothed and named their first daughter after Mrs. Drake." (Joan Hooker)

In reporting the psychological cure and spiritual ecstasy of Joan Tothill Drake (the oldest of thirty-three children and "coheiress" of the Tothill Estate) who had suffered "under the power of severe discipline of Satan for ten years and was redeemed from his tyranny in a wonderful manner a little before her death, by the mercy of God; and by the extraordinary paines, prayers and fastings of four Reverend Divines . . . B. Usher, D. Preston, M. Hooker, and M. Dod," . . . Dr. Williams brought to light one of the little known episodes in the life of Thomas Hooker and its influence upon early New England thought. To his listeners the name of Joan Tothill Drake will henceforth always be associated with the early New England divine. Because of her superior intellect and her great

travail of spirit, the struggle of Mrs. Joan Drake is especially appropos to the turmoil of this era of history and twentieth century man's struggle for identity and salvation.

Quoting Perry in an article "Preparation for Salvation in Seventeenth Century New England" he declared, "We should not be surprised that Thomas Hooker, the virtual dictator of Connecticut and one of the most socially minded among the early ministers, should be also the greatest analyst of souls, the most exquisite diagnostician of the phases of regeneration and above all the the most explicit exponent of the doctrine of preparation." Evidently Joan Drake greatly influenced the life of Thomas Hooker and led him to be far more concerned with the various struggles in the religious life of each troubled personality, from preparation through vocation, justification, regeneration, adoption, sanctification and glorification.

Excerpts from Address by Dr. Lowell H. Zuck of Eden Seminary on CONTRIBUTIONS OF NINETEENTH CENTURY CONGREGATIONAL MISSION SOCIETIES TO THE FORMATION OF THE EVANGELICAL CHURCH OF THE WEST

In a highly significant and illuminating study Dr. Zuck traced the help given nineteenth century German immigrants by friendly Yankees concerned with western missions. He put the whole of his study in the wider context of "Nineteenth Century so-called Evangelical United Front." He portrayed in a thrilling way the exciting cooperative religious movements which developed between the Congregational Missionary Society

and the formation of the Evangelical Church of the West. "Although United Front was not then used for describing the program of the evangelicals, United Front explains to us most adequately the method of the nineteenth century evangelicals."

American voluntary religious societies were inspired by their British predecessors. William Carey, an English Baptist shoemaker, began the modern Protestant foreign mission enterprise through his ENQUIRY of 1792. By 1794 this resulted in the founding of the interdenominational London Missionary Society, led by Congregationalists. Dr. Zuck traced the entrance into the London Missionary Society of German leaders, particularly that of Dr. Karl Friedrich A. Steinkopf, pastor of a German church in London, and the formation of the Basel Missionary Society, Basel, Switzerland, founded in 1815, which was to provide a great number of evangelical pastors for immigrant churches in the nineteenth century mid-west. "More than any other center, Basel became the spiritual father of Eden Seminary and the Evangelical Synod."

"In the older centers of American settlement, a whole host of benevolent enterprises had come into existence in imitation of English models." Not all were denominational. In 1796 the New York Missionary Society enabled Presbyterians, Reformed, and Baptists to work together on a voluntary basis. Connecticut Congregationalists had been working together closely with Presbyterians ever since the coming of Presbyterianism with the 1708 Saybrook Platform. The famous Plan of Union of 1801 was the natural result. "The pioneering American Board of Commissioners organized in 1810

with the remarkable Samuel J. Mills and Adoniram Judson as the organizers of this largely Congregational movement, begun by fervent students at Williams College and the new Andover Theological Seminary of that day."

Tracing the number of Benevolent Societies organized in the next decade, including the American Bible Society (1816), the American Sunday School Union (1824), the American Tract Society (1825), the American Home Missionary Society (1826), Dr. Zuck points up the great passion for merger and consolidation that swept the Evangelical United Front and Societies. It greatly influenced the meetings of these societies held during the period. The leadership of the various organizations worked together, transferred funds to each other and became an indigenous part of the Evangelical Front.

The story of immigration and the account of the western movement of the Yankee who had abandoned his New England home for a new life in the mid-west, were part of the heritage of the period. Immigration more than kept pace with the western movement of Yankee stock. Those entering the United States increased from 8,000 in 1820 to 427,000 in 1854. During the years 1848 to 1857, more than three million came to the United States, mostly peasant farmers from southwestern Germany and from Ireland."

"The Evangelical Church of the West (the E & R) was the transplanting into American soil of dominant liberal, unionist, tradition of the German Evangelical Church of that day." Showing how the United Front worked in the

Mississippi Valley, Dr. Zuck pointed up how the then existing fear of the Roman Catholic church and also the necessity to help each other against the odds of pioneer living contributed greatly to the Yankee help for the Evangelical German and other immigrant groups.

Much has changed since the nineteenth century German immigrants found aid from friendly Yankees concerned with western missions, but a fair portion of that same spirit remains today in new, radical, secularized form. "Surely the ecumenical movement, radical social concern, the turn toward worldly theology, and the new theology of hope are but new ways of expressing an old commitment that nineteenth century Christians would understand when put in terms of what we have called the Evangelical United Front. In new forms our old heritage is with us still."

ANNUAL MEETING OF THE EVANGELICAL AND REFORMED HISTORICAL SOCIETY as reported by the Executive Secretary, Dr. Herbert B. Anstaett

The activities of the Evangelical and Reformed Historical Society for the past year were reported to the Annual Meeting held in conjunction with the Congregational Christian Historical Society, in historic Newman Memorial Church, Rumford, Rhode Island. Since the meeting was held in New England, few members except those of the Executive Committee were in attendance. The reports of the officers and of the Lancaster and Eden Archives were received and the future work of the Society discussed.

The report of the Executive Secretary, Dr. Herbert B. Anstaett, noted that there is an increased usage of the microfilm of the church records, mailed from his office. Requests have come from nine states and the District of Columbia.

With the membership appeal sponsored by the Historical Commission, certain changes have taken place in the Society's membership. The number of members has decreased but the total amount of money collected is considerably more. Dr. Anstaett reported an individual voting membership of 384 for the year 1967. The figure includes 154 life members.

A proposed budget for the calendar year, 1969, listed expenditures for the Lancaster Central Archives as \$5,000, for Eden Archives as \$5,000 and for the office of Executive Secretary and for general Society operation as \$4,850, making a total of \$14,850. Since anticipated income is only \$9,575, reserve funds of the Society in the amount of \$5,275 may have to be used.

The maintenance of the two archival collections, at Lancaster and at Eden, is the major work of the Society. It is noteworthy that both collections will soon be housed in new quarters. Lancaster moved into the new Philip Schaff Library at Lancaster Theological Seminary last summer and Eden will move into the new library building at Eden Theological Seminary this coming summer.

The Lancaster collection is used practically everyday by graduate students, Seminary students, genealogists and other visitors seeking historical informa-

tion. Mr. Bricker, the librarian, reported that four doctoral candidates, one from Princeton Theological Seminary, one from Pennsylvania State University, and two Roman Catholic priests from Catholic University, have spent considerable time during this past year using the collection for research.

The new constitution of the Society established an Advisory Council to assist the officers and the Executive Committee in directing the work of the Society. The following were elected to serve for the coming year: Miss A. Lucile Brackbill, Dr. Scott Brenner, Dr. David Dunn, Rev. Dobbs F. Ehlman, Dr. John B. Frantz, Jr., Rev. Gerald W. Gillette, Dr. Louis W. Goebel, Mrs. Henry L. Haines, Dr. Philip B. Harner, Rev. Charles S. Hartman, Rev. Theophilus F. H. Hilgeman, Dr. Elmer H. Hoefer, Miss Gertrude B. Hoy, Miss Elizabeth C. Kieffer, Prof. Frederic S. Klein, Rev. Braynard E. Kurkowski, Dr. Paul M. Limbert, Dr. John B. Noss, Rev. Paul A. Rasche, Rev. Nevin E. Schellenberger, Dr. Theodore C. Seybold, Dr. Louis F. Suedmeyer, Dr. Theodore L. Trost, Dr. James E. Wagner, Dr. Fred D. Wentzel.

The following officers were elected: President, Charles D. Spotts; First Vice-President, Theophil W. Menzel; Second Vice-President, Lowell H. Zuck; Secretary, Rudolf G. Schade; Treasurer, George H. Bricker; Executive Secretary, Herbert B. Anstaett.

The next annual meeting of the Society will be held at Elon College, North Carolina, April 15, 1969.

SUMMARY OF THE ANNUAL MEETING OF THE CONGREGATIONAL CHRISTIAN HISTORICAL SOCIETY, HELD AT THE NEWMAN CONGREGATIONAL CHURCH IN RUMFORD, RHODE ISLAND, APRIL 30, 1968 as taken from the Report of the Clerk, Harold F. Worthley

The meeting was called to order at 10:15, by President Mervin M. Deems, the Rev. Dr. Arvel M. Steece led the meeting in prayer. After the reading of the minutes of the 1967 Annual Meeting, Pres. Deems spoke briefly thanking Messrs. Goodsell and Penner for arranging the program for the day, and the officers of the Society for their work during the past eventful year. Excellent relations with the Historical Commission of the United Church of Christ were reported, together with such specific achievements as the high quality of the Society's Newsletter, and of the Cadman monograph.

Mr. S. Carlisle Crosby, the Treasurer, next gave his report, showing balances (as of April 10, 1968) of \$2,512.84 in the checking account and \$1,136.42 in the savings account. Dr. Albert J. Penner then presented the proposal of the Budget Committee for the coming fiscal year in the amount of \$12,355.00.

Awards were announced for churches submitting materials concerning their anniversaries. The award for churches with fewer than 500 members was granted to the First Congregational Church of Santa Barbara, California, and the award for churches over 500 members to the Union Church of Hinsdale, Illinois. Honorable mention to smaller churches were awarded to the First Congregational Church in Woburn, Massachusetts, and to the Community Church

At The Circle, Mount Vernon, New York, and honorable mention was given to the larger churches submitting materials. These churches being the First Congregational Church of Crystal, Illinois, and the First Congregational Church of Springfield, Illinois.

The retiring Executive Secretary of the Congregational Christian Historical Society, Dr. Arthur S. Wheelock, then made his report. Dr. Wheelock had served for nine months in the 1967-68 season before Dr. Dwight L. Cart, formerly pastor of the First Congregational Church in Winchester, Massachusetts, became Executive Secretary of the Society. In his report Dr. Wheelock spoke of an active year, some of the financial problems of the Society and the means taken to increase financial support from individuals, churches, Associations and Conferences. Notice was taken of the decision of the United Church of Christ Historical Commission to increase the CCHS proportion in the overall grant made to the Congregational Christian Historical Society and the Evangelical and Reformed Historical Society and of the fact that the United Church of Christ is to increase its overall support of the two Societies so that in the next fiscal year the CCHS will receive an additional \$416.67. Further alleviation of the Society's financial problems came when it was decided that part of the cost of the News Letter might be borne by the Historical Commission, a decision initiated by President Herbster.

Dr. Wheelock also mentioned the publication of a monograph on Dr. S. Parkes Cadman, written by Dr. Henry Smith Leiper, and printed with the aid of a \$2,500 grant from the General Council of the Congregational Christian

Churches. In prospect is a biography of Dr. Rockwell Harmon Potter (by Dr. James English) and another of Dr. Raymond Calkins (by Dr. John Leamon). In speaking of his retirement, Dr. Wheelock described the transition of duties to his successor, Dr. Cart, and the necessity of moving the Society's offices to another floor at 14 Beacon Street because of the fact that the General Theological Library, formerly located at 53 Mt. Vernon Street, Boston, is moving into the building at 14 Beacon Street and taking over the area formerly occupied by office of the Executive Secretary, as well as additional space on the second floor. Dr. Wheelock concluded with thanks to his predecessor, Dr. Vaughan Dabney, his two successive office secretaries, Miss Carrie Powell and Miss Eleanor Kruse, and the two Society presidents under whom he has served (Dr. English and Dr. Deems); also the Society Treasurer, Mr. S. Carlisle Crosby. A Resolution of Appreciation to Dr. Wheelock was presented by Dr. English and Dr. Deems. This Resolution was voted by a unanimous rising vote of thanks.

The following officers were elected for the new year: For President, Dr. Mervin M. Deems; For Vice-Presidents, Harold C. Burdon, James F. English, Fred F. Goodsell; For Executive Secretary, Dwight L. Cart; For Treasurer, S. Carlisle Crosby; For Clerk, Harold F. Worthley; For Executive Committee Members for one year, Virginia Knox, Russell McGown, Matthew Mitchell, Paul Myers, Albert Penner, Clifford Simpson, Arvel M. Steece. Honorary Members of the Executive Committee were also voted and a number of "Members at Large." Consideration is to be given to streamlining the structure of the

Society, necessitated because of the creation of the United Church of Christ Historical Commission; the matter was placed in the hands of the Executive Committee. It was voted that the thanks of the CCHS be expressed to Dr. Henry Smith Leiper for his excellent monograph on Dr. S. Parkes Cadman. It was voted that the thanks of the Society be expressed to the minister and people of the Newman Congregational Church for their hospitality.

The next Annual Meeting of the Historical Commission and the Congregational Christian Historical Society and the Evangelical and Reformed Historical Society is to be held at Elon College, North Carolina, April 15, 1969.

EDEN SEMINARY'S JAMES I. GOOD COLLECTION

The library of Eden Theological Seminary in St. Louis possesses a unique scholarly resource of German and Swiss Reformed materials in its 6,000 volume James I. Good collection, which complements an extensive Reformation microfilm library at the Foundation for Reformation Research in St. Louis, a Vatican Library microfilm collection at St. Louis University, and Concordia Seminary's Luther materials.

At present miserably housed and defectively catalogued, the Good collection will be recatalogued and integrated into the Eden Seminary Library after its move to the new library building during the summer of 1968. Prof. Warren R. Mehl is the Eden Seminary Librarian.

Gathered by the notable author and professor, James I. Good (1850-1924),

the Good collection is especially rich in 16th and 17th century German and Swiss Reformed imprints. Some twenty 16th century volumes by H. Bullinger are included, along with many comparable volumes by Zwingli, Calvin, Beza, Viret, Leo Jud, Oecolampadius, Olevianus, Ursinus, Peter Martyr, Amyraut, Pareus, William Ames, etc.

Commentaries and discussions of the Heidelberg Catechism are numerous. An unusual collection in Reformed liturgics, both histories and original texts, some rare, was gathered by Dr. Good. He included an impressive number of histories and pamphlets on the cities and provinces of the German Reformed Church: Berne, Zürich, Geneva, Basel, Hesse, Anhalt, Bremen, Lippe, the Palatinate, Frankfurt, Cologne, Strassburg, etc. There is also some comparable material on French, Dutch, Hungarian, and Scottish Reformed history.

The Good collection also includes significant materials regarding the German and Dutch Reformed churches in America, including periodicals, pamphlets, and theological and historical works dealing with the Mercersburg controversy. The collection preserves Dr. Good's transcriptions of what he called "the great discovery of my life": the early records and correspondence of the Penna. Reformed Church which he found in the archives of the Reformed Church of Holland at The Hague, and have since been translated and published as J. P. Boehm's letters and the German Reformed Coetal minutes.

Among other valuable manuscripts in the Good collection are those preserved by the pioneer German Reformed historian and hymn-writer, Henry Harbaugh (1817-1867). In 727 pages the

Harbaugh manuscripts gather remains of the Coetus archives, early Synodical archives, archives of the Lancaster Reformed church, and other original letters and documents dating back to 1732.

James R. Tanis, Librarian of Yale University, has recently made path-breaking use of these Good materials in his scholarly study of T. J. Frelinghuysen's life and theology, *Dutch Calvinism in the Middle Colonies* (The Hague, 1967).

This little used but rich collection will take on new significance when it is recatalogued and attractively housed and can make an additional contribution to a newly-awakened interest in historical matters among scholars and churchmen of the United Church of Christ.

EDEN ARCHIVES NEWLY LOCATED

In the summer of 1968 the Eden Archives of the former Evangelical Synod will move into a 1,500-foot lower-level location in the new \$1,200,000 Eden Theological Seminary Library.

The Eden Archives were established in 1925 by the Evangelical Synod, through Prof. Carl E. Schneider, for the purpose of preserving the sources for the history of that denomination, begun at Gravois Settlement, Mo., in 1840, and since united with the former E & R Church in 1934 and with the U. C. C. in 1957.

The Eden Archives contain official records of Evangelical congregations, districts, general synods, educational institutions, religious education movements, home and foreign missions, men's, women's and young people's work, and be-

nevolent enterprises, as well as personal papers. The foreign missions collection is extensive. The bulk of these materials until World War I are in the German language.

A large body of related Germanica and German-Americana has also been collected. Also preserved are some 200 letters of German ministers and churches supported by the American Home Missionary Society, prophetic in the nineteenth century of the United Church of Christ.

Mr. Carl S. Sipple has been cataloging

materials in the Eden Archives under the direction of Prof. Lowell H. Zuck and a local Eden Archives committee, since the retirement of Dr. Carl E. Schneider in 1965. When the Archives move into spacious new quarters, their contents will become better known and will be more easily available for use.

We are now located in Room 502 and 502A on the fifth floor of the Congregational House at 14 Beacon Street, Boston.

Have you sent in your gift toward the work of the Historical Societies?

HISTORICAL COMMISSION OF THE
UNITED CHURCH OF CHRIST

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