

1
00:00:00,000 --> 00:00:02,610
Welcome, everyone to our webinar. A

2
00:00:02,610 --> 00:00:04,980
Moravian, Mennonite and Congregationalists

3
00:00:05,010 --> 00:00:08,100
walk into a library. My name is Todd Aiello I'm

4
00:00:08,220 --> 00:00:10,680
the Product Specialist for Atla. For those of

5
00:00:10,680 --> 00:00:12,300
you who are not familiar with Atla, we are

6
00:00:12,300 --> 00:00:14,010
collectors and connectors of religion and

7
00:00:14,010 --> 00:00:16,140
theology. We're a membership organization

8
00:00:16,140 --> 00:00:17,610
that promotes worldwide scholarly

9
00:00:17,610 --> 00:00:19,920
communication and religion and theology by

10
00:00:19,920 --> 00:00:21,870
advancing the work of libraries and related

11
00:00:21,870 --> 00:00:25,020
information providers. And we also create a

12
00:00:25,050 --> 00:00:27,240
produce tools for scholarly research and

13
00:00:27,240 --> 00:00:29,280
religion and theology, which is subscribed to

14
00:00:29,280 --> 00:00:31,470

by institutions worldwide and made available

15

00:00:31,500 --> 00:00:33,810

for use by Library students, scholars,

16

00:00:33,810 --> 00:00:35,430

faculty, and alumni.

17

00:00:42,240 --> 00:00:44,250

So if you have any questions today, there's a

18

00:00:44,250 --> 00:00:46,740

chat box you should see available where you

19

00:00:46,740 --> 00:00:47,910

can enter your questions.

20

00:00:48,930 --> 00:00:51,510

And, by the way, there's also a q&a function

21

00:00:51,510 --> 00:00:52,740

here where you can enter your questions that

22

00:00:52,740 --> 00:00:54,390

allow for your questions to be anonymous if

23

00:00:54,390 --> 00:00:56,640

you'd like them to be. Our presenters will

24

00:00:56,640 --> 00:00:58,860

answer questions throughout the session. And

25

00:00:58,860 --> 00:01:00,810

also we will allow additional time at the end

26

00:01:00,810 --> 00:01:02,610

of the session for questions as well.

27

00:01:03,810 --> 00:01:06,510

And I will now turn it over to my colleague

28
00:01:06,540 --> 00:01:10,290
Jill Annitto, who is the head of metadata and

29
00:01:10,290 --> 00:01:13,200
editorial operations with Atla and she will

30
00:01:13,200 --> 00:01:15,390
introduce our panelists. So thank you for

31
00:01:15,390 --> 00:01:17,670
joining us today, and a warm welcome to our

32
00:01:17,670 --> 00:01:20,250
panelists and attendees. My name is Jill

33
00:01:20,250 --> 00:01:21,990
Annitto head of metadata and editorial

34
00:01:21,990 --> 00:01:24,900
operations at Atla. This webinar is being

35
00:01:24,900 --> 00:01:27,420
recorded and will be posted in the next few

36
00:01:27,420 --> 00:01:29,430
days on the Atla webinar page

37
00:01:29,640 --> 00:01:32,850
atla.com/webinars. We will also post the

38
00:01:32,850 --> 00:01:35,400
presentation slides. If you have any

39
00:01:35,400 --> 00:01:37,710
feedback, we'd love to hear from you. We'll

40
00:01:37,710 --> 00:01:39,540
be sending out a survey following today's

41
00:01:39,540 --> 00:01:42,360

webinar, or you can write to us at

42

00:01:42,360 --> 00:01:44,340
connect@atla.com. Today we have

43

00:01:44,340 --> 00:01:46,200
representatives from three denominational

44

00:01:46,200 --> 00:01:50,220
research centers. Julia Weicker is archivist

45

00:01:50,220 --> 00:01:52,830
and librarian at Mennonite life. She has a

46

00:01:52,830 --> 00:01:55,080
master's degree in Library Science from UNC

47

00:01:55,080 --> 00:01:57,720
Chapel Hill and is passionate about archival

48

00:01:57,720 --> 00:02:00,210
and library cataloging reference services

49

00:02:00,240 --> 00:02:02,610
rare books in German translation. Her

50

00:02:02,610 --> 00:02:04,380
favorite part of her job is connecting

51

00:02:04,380 --> 00:02:06,660
researchers with their ancestors century old

52

00:02:06,660 --> 00:02:11,640
vitals. The Reverend Dr. Craig D Atwood has

53

00:02:11,640 --> 00:02:14,100
been the **Charles D. Couch** professor of Meridian

54

00:02:14,100 --> 00:02:16,560
theology and the director of the Center for

55
00:02:16,560 --> 00:02:19,290
Moravian study at Moravian University since

56
00:02:19,290 --> 00:02:22,260
2010. He has published over 50 books,

57
00:02:22,290 --> 00:02:24,240
articles and essays in Moravian history and

58
00:02:24,240 --> 00:02:27,510
theology, including community of the cross,

59
00:02:28,080 --> 00:02:31,260
Moravian piety and colonial Bethlehem, and

60
00:02:31,290 --> 00:02:33,780
theology of the Czech brethren from hosta

61
00:02:33,780 --> 00:02:36,510
Comenius. He's the editor of the academic

62
00:02:36,510 --> 00:02:39,900
series piety Moravian and Anabaptist studies

63
00:02:39,900 --> 00:02:42,570
for Penn State University Press, and serves

64
00:02:42,570 --> 00:02:44,790
on the editorial board of journal of Moravian

65
00:02:44,790 --> 00:02:47,220
history. Prior to coming to Moravian

66
00:02:47,220 --> 00:02:50,160
University, Craig taught at Salem college and

67
00:02:50,160 --> 00:02:52,530
Wake Forest University School of Divinity.

68
00:02:53,760 --> 00:02:56,190

Kyle B. Roberts is the executive director of

69

00:02:56,190 --> 00:02:58,050

the congregational Library Archives in

70

00:02:58,050 --> 00:03:01,080

Boston, Massachusetts, a scholar of Atlantic

71

00:03:01,080 --> 00:03:03,750

world religion, prints and library history.

72

00:03:03,960 --> 00:03:06,420

He's the author of evangelical Gotham,

73

00:03:06,660 --> 00:03:09,750

religion and the making of New York City 1783

74

00:03:09,780 --> 00:03:13,620

to 1860, the CO editor with Steven Schlosser

75

00:03:13,650 --> 00:03:16,320

of crossings and dwellings restored Jesuits,

76

00:03:16,350 --> 00:03:20,700

women religious American experience 1814 2014

77

00:03:21,090 --> 00:03:24,930

And, like Mark Posey, have before the public

78

00:03:24,930 --> 00:03:27,450

library, reading community and identity in

79

00:03:27,450 --> 00:03:31,710

the Atlantic world 1650 to 1850. Dr. Roberts

80

00:03:31,710 --> 00:03:33,450

is an accomplished public historian and

81

00:03:33,450 --> 00:03:35,490

digital humanists who is the director of the

82
00:03:35,490 --> 00:03:38,160
Jesuit Library's provenance project, and co

83
00:03:38,160 --> 00:03:40,620
director of the Maryland loyalism project.

84
00:03:41,250 --> 00:03:43,800
So without further ado, let's get started.

85
00:03:43,860 --> 00:03:46,710
I'll turn it over to Julia. Thank you.

86
00:03:48,300 --> 00:03:50,760
So as was stated, My name is Julia Wiker,

87
00:03:51,180 --> 00:03:54,030
and I'm the archivist and librarian at Meadow

88
00:03:54,030 --> 00:03:57,120
nightlife. I have been the archivist and

89
00:03:57,120 --> 00:04:00,510
librarian for about two years. So I'm going

90
00:04:00,510 --> 00:04:03,120
to speak a little about our Library and

91
00:04:03,120 --> 00:04:06,930
Archives and the different things that we

92
00:04:07,110 --> 00:04:10,650
offer and collect. Mennonite life was founded

93
00:04:10,650 --> 00:04:13,590
in 1958 as the Lancaster Mennonite conference

94
00:04:13,590 --> 00:04:14,940
Historical Society.

95
00:04:17,100 --> 00:04:20,340

And today is known as Mennonite life because

96

00:04:20,340 --> 00:04:23,670

it actually encompasses three organizations

97

00:04:23,670 --> 00:04:27,330

that were joined into one. So the building in

98

00:04:27,330 --> 00:04:30,120

the picture is the former Lancaster Mennonite

99

00:04:30,120 --> 00:04:32,760

Historical Society. This is now known as our

100

00:04:32,760 --> 00:04:34,560

collections building and this is where our

101

00:04:34,560 --> 00:04:37,290

archives library and museum collections live.

102

00:04:37,830 --> 00:04:39,930

Next door is the Mennonite life Visitor

103

00:04:39,930 --> 00:04:42,420

Center. This used to be known as the

104

00:04:42,420 --> 00:04:45,240

Information Center Information Center and

105

00:04:45,240 --> 00:04:48,870

it's sort of a tourist outreach to help

106

00:04:48,870 --> 00:04:51,180

tourists learn about the Mennonite and Amish

107

00:04:51,210 --> 00:04:52,290

of Lancaster County.

108

00:04:55,200 --> 00:04:59,100

We also have the 79th team museum as part of

109

00:04:59,100 --> 00:04:59,970
our organization

110

00:05:01,110 --> 00:05:05,880
This encompasses the her house, which was

111

00:05:05,910 --> 00:05:07,530
built in 1719

112

00:05:09,030 --> 00:05:11,580
was the home of Swiss immigrants Swiss

113

00:05:11,580 --> 00:05:14,310
Mennonite immigrants to Lancaster County, and

114

00:05:14,310 --> 00:05:16,890
is the oldest house in Lancaster County as

115

00:05:16,890 --> 00:05:20,070
well as a reproduction, Native American

116

00:05:20,070 --> 00:05:23,160
Longhouse, the Lancaster longhouse, which has

117

00:05:23,400 --> 00:05:26,610
been a part of the 1719 museum since 2013.

118

00:05:28,050 --> 00:05:31,380
So our vision at Mennonite life is diverse

119

00:05:31,380 --> 00:05:33,630
communities connecting across boundaries by

120

00:05:33,630 --> 00:05:35,610
knowing and valuing their own and each

121

00:05:35,610 --> 00:05:38,280
other's stories of life, Faith cultures and

122

00:05:38,280 --> 00:05:41,850

histories. And our mission is to hold honor

123

00:05:41,850 --> 00:05:44,400

and share items and stories featuring the

124

00:05:44,400 --> 00:05:46,680

lived experiences and faith values of

125

00:05:46,680 --> 00:05:48,900

Lancaster man knights and interrelated

126

00:05:48,900 --> 00:05:49,680

communities.

127

00:05:57,720 --> 00:05:59,850

So our archives as you could probably guess

128

00:05:59,850 --> 00:06:01,680

from our former name, we serve as the

129

00:06:01,680 --> 00:06:03,570

repository for the Lancaster Mennonite

130

00:06:03,570 --> 00:06:06,000

Conference, which is today known as LMC.

131

00:06:07,170 --> 00:06:10,350

And this body oversees primarily churches in

132

00:06:10,350 --> 00:06:13,620

the Lancaster area, but it also involves

133

00:06:13,620 --> 00:06:16,050

places where Lancaster Mennonites did church

134

00:06:16,050 --> 00:06:17,280

planting or

135

00:06:18,750 --> 00:06:22,110

move to, such as Florida or New York,

136
00:06:23,190 --> 00:06:26,880
some other Mid Atlantic areas as well. We

137
00:06:26,880 --> 00:06:29,070
also serve as the repository for the Atlantic

138
00:06:29,070 --> 00:06:31,710
Coast Conference, which was originally a

139
00:06:31,710 --> 00:06:33,840
branch off of the Lancaster Mennonite

140
00:06:33,840 --> 00:06:36,870
conference. So our archival collections

141
00:06:36,870 --> 00:06:40,890
include records of LMC and ACC churches, as

142
00:06:40,890 --> 00:06:43,230
well as church related organizations such as

143
00:06:43,230 --> 00:06:46,320
schools, the conference or the conferences

144
00:06:46,320 --> 00:06:50,190
themselves, personal papers of church

145
00:06:50,190 --> 00:06:52,650
personnel and individuals who attended the

146
00:06:52,650 --> 00:06:54,300
church. So

147
00:06:55,560 --> 00:06:58,620
collections of light persons are collected as

148
00:06:58,620 --> 00:07:02,910
well, men and women, couples families, we

149
00:07:02,910 --> 00:07:05,160

also collect a lot of genealogical research

150

00:07:05,160 --> 00:07:08,160

papers. And this is research done by one or

151

00:07:08,160 --> 00:07:12,030

multiple people on various family names. And

152

00:07:12,090 --> 00:07:14,880

in addition to that, we also collect

153

00:07:16,260 --> 00:07:19,320

family reunion records and Family Association

154

00:07:19,320 --> 00:07:22,950

records. We collect all kinds of formats,

155

00:07:22,980 --> 00:07:25,890

paper, audio, visual borne digital materials,

156

00:07:26,190 --> 00:07:29,100

individual documents, such as historic deeds,

157

00:07:29,100 --> 00:07:32,730

broadshires, photographs, so in the picture

158

00:07:32,730 --> 00:07:36,090

here you can see our cross section of our

159

00:07:36,090 --> 00:07:36,990

archives.

160

00:07:38,130 --> 00:07:40,800

It's a climate controlled room, and it has

161

00:07:40,800 --> 00:07:45,090

had SpaceSaver moving shelving since 2018.

162

00:07:45,630 --> 00:07:48,510

And on the right there is a personal papers

163

00:07:48,570 --> 00:07:49,320
collection.

164

00:07:53,190 --> 00:07:55,920
So we also have a library collection as well.

165

00:07:55,920 --> 00:07:57,750
We have a circulating collection that

166

00:07:57,750 --> 00:08:00,240
emphasizes Mennonite culture and history,

167

00:08:00,600 --> 00:08:02,850
especially Lancaster conference, and that

168

00:08:02,850 --> 00:08:07,230
area, Pennsylvania as well has some theology,

169

00:08:07,500 --> 00:08:10,980
local history. We have a lot of personal

170

00:08:10,980 --> 00:08:15,540
memoirs, a lot of genealogy books. It's a

171

00:08:15,540 --> 00:08:18,090
slightly broader collection scope than our

172

00:08:18,090 --> 00:08:19,020
archives.

173

00:08:20,610 --> 00:08:22,770
A rare book collection, which some of it is

174

00:08:22,770 --> 00:08:25,770
pictured here, features more than a dozen

175

00:08:25,770 --> 00:08:29,160
Swiss fro shower Bibles from the 1500s. The

176

00:08:29,160 --> 00:08:32,370

fresh our Bible is the actual actually the

177

00:08:32,370 --> 00:08:35,220

first complete printing of the German Bible.

178

00:08:35,640 --> 00:08:37,920

It was printed before Martin Luther finished

179

00:08:37,920 --> 00:08:40,980

his complete translation, and the translation

180

00:08:40,980 --> 00:08:42,360

was finished by Zwingli.

181

00:08:44,190 --> 00:08:47,850

So this was first published in 1531. And we

182

00:08:47,850 --> 00:08:50,460

do actually own a first printing.

183

00:08:52,710 --> 00:08:55,410

And many of them have family records in them.

184

00:08:55,710 --> 00:08:58,080

Many of them survived all the way from the

185

00:08:58,080 --> 00:09:02,010

1500s to come to Lancaster County, sometimes

186

00:09:02,010 --> 00:09:04,140

passed to families and other states and now

187

00:09:04,140 --> 00:09:07,380

our living had been my life. We also own

188

00:09:07,380 --> 00:09:10,230

quite a few martyrs mirrors. For those who

189

00:09:10,230 --> 00:09:13,320

are unfamiliar, the martyrs mirror is a sort

190
00:09:13,320 --> 00:09:15,480
of an Anabaptist devotional text.

191
00:09:16,560 --> 00:09:18,930
It provides a history of the martyrs

192
00:09:18,930 --> 00:09:21,390
beginning with the first martyr who was Jesus

193
00:09:21,750 --> 00:09:24,060
and ending with the Mennonite martyrs in the

194
00:09:24,060 --> 00:09:25,230
1600s.

195
00:09:27,180 --> 00:09:30,270
The last Mennonite martyrs that is, so we

196
00:09:30,270 --> 00:09:32,790
have those dating back to the first Dutch

197
00:09:32,820 --> 00:09:36,930
edition that was published in 1660. We also

198
00:09:36,930 --> 00:09:40,050
own hymnals other Bibles, Ephrata cloister

199
00:09:40,050 --> 00:09:42,810
books, other rare Anabaptist texts and

200
00:09:42,810 --> 00:09:46,170
general like Mennonite related things. On the

201
00:09:46,170 --> 00:09:48,540
left there you can see our Rare Book cage

202
00:09:48,540 --> 00:09:50,940
This is where we keep all the good stuff so

203
00:09:50,940 --> 00:09:53,430

to speak. So this is where the furnish our

204

00:09:53,430 --> 00:09:55,830

Bibles and martyrs mirrors are. And on the

205

00:09:55,830 --> 00:09:58,860

right is a picture of some spies of some sour

206

00:09:58,860 --> 00:10:00,000

Bibles. These are print

207

00:10:00,000 --> 00:10:02,100

did in the 1730s.

208

00:10:08,700 --> 00:10:11,910

So our library we primarily see people who

209

00:10:11,910 --> 00:10:15,150

are coming to do genealogy. The picture on

210

00:10:15,150 --> 00:10:19,080

the right is looks like a card catalog, which

211

00:10:19,080 --> 00:10:21,780

it is, but it's actually a card file of

212

00:10:22,170 --> 00:10:26,640

various names of individuals. It's organized

213

00:10:26,640 --> 00:10:30,270

by last name. This was primarily assembled by

214

00:10:30,270 --> 00:10:33,840

one of the founders of Mennonite life. He

215

00:10:33,840 --> 00:10:38,310

visited the county courthouse, and the county

216

00:10:38,310 --> 00:10:41,460

archives and just took tons of notes on all

217
00:10:41,460 --> 00:10:44,040
kinds of documents that he found there, as

218
00:10:44,040 --> 00:10:46,770
well as some genealogical collections that we

219
00:10:46,770 --> 00:10:49,290
owned family Bible records, there's all kinds

220
00:10:49,290 --> 00:10:53,640
of sources cited in these cards. So they have

221
00:10:53,640 --> 00:10:56,250
become a real treasure trove of information.

222
00:10:57,150 --> 00:11:00,450
And since 2013, when the cards were uploaded

223
00:11:00,450 --> 00:11:03,990
to ancestry, we have seen a real uptick in

224
00:11:04,290 --> 00:11:06,480
people coming to our library, because they

225
00:11:06,480 --> 00:11:08,760
saw the cards on Ancestry and wanting to know

226
00:11:08,760 --> 00:11:10,890
more about the sources that were cited.

227
00:11:11,190 --> 00:11:13,200
Perhaps it's something that's unique to our

228
00:11:13,200 --> 00:11:17,130
library. And perhaps it's something that is

229
00:11:17,130 --> 00:11:19,050
in a book or in a periodical that's hard to

230
00:11:19,050 --> 00:11:21,840

find or out of print. So that draws a lot of

231

00:11:21,840 --> 00:11:23,400
visitors here to Mennonite life.

232

00:11:25,500 --> 00:11:28,860
We serve a lot of tourists, lots of

233

00:11:28,860 --> 00:11:32,490
genealogists. But we do also serve church

234

00:11:32,490 --> 00:11:37,470
members such as pastors, bishops, late church

235

00:11:37,470 --> 00:11:40,170
members, such as people who are looking to do

236

00:11:40,170 --> 00:11:42,180
church history or people who want to learn

237

00:11:42,180 --> 00:11:43,950
more about the history of the conference,

238

00:11:45,150 --> 00:11:48,510
we see both what you would call more modern

239

00:11:48,510 --> 00:11:52,530
Mennonites. And we also see plain folk. So

240

00:11:52,530 --> 00:11:56,790
these are people who would be dressed in a

241

00:11:56,790 --> 00:11:58,650
way that you would expect from the Amish or

242

00:11:58,650 --> 00:12:00,180
from Old Order Mennonites.

243

00:12:01,830 --> 00:12:04,350
We also do serve scholars and students as

244
00:12:04,350 --> 00:12:07,590
well. And we see between one and six visitors

245
00:12:07,590 --> 00:12:10,260
per day, usually in pairs or groups.

246
00:12:10,290 --> 00:12:12,870
Sometimes people come on their own. We have a

247
00:12:12,870 --> 00:12:15,360
membership system. So we do see a couple

248
00:12:15,360 --> 00:12:18,030
regulars who come in every week. They take

249
00:12:18,030 --> 00:12:19,740
advantage of the fact that if you're a

250
00:12:19,740 --> 00:12:21,900
member, you can get into the library free.

251
00:12:23,790 --> 00:12:25,830
I think our library we have one full time

252
00:12:25,830 --> 00:12:28,290
archivist. That's me. We have a part time

253
00:12:28,290 --> 00:12:30,750
library assistant, part time interns

254
00:12:30,750 --> 00:12:32,820
depending on the season, and approximately

255
00:12:32,820 --> 00:12:35,370
seven volunteers who help staff the reference

256
00:12:35,370 --> 00:12:38,730
desk and do cataloging and other various

257
00:12:38,730 --> 00:12:40,020

tasks as needed.

258

00:12:43,410 --> 00:12:45,600

So some exciting projects that we're in the

259

00:12:45,600 --> 00:12:48,180

middle of right now. We are in the middle of

260

00:12:48,180 --> 00:12:50,700

a transition from past perfect the network

261

00:12:50,700 --> 00:12:53,190

version to past perfect web edition.

262

00:12:54,330 --> 00:12:57,450

This has been going on since October that I

263

00:12:57,450 --> 00:12:59,970

have been preparing to shift our database

264

00:12:59,970 --> 00:13:03,480

from a locally hosted version to a version

265

00:13:03,480 --> 00:13:05,310

that's hosted online and in the cloud.

266

00:13:06,810 --> 00:13:08,850

So this is a pretty big undertaking, since

267

00:13:08,850 --> 00:13:11,670

we've had past perfect since about 2003.

268

00:13:11,940 --> 00:13:14,130

There was a lot of cleaning to be done. And a

269

00:13:14,130 --> 00:13:16,620

lot of very small tasks to

270

00:13:17,820 --> 00:13:21,480

are very close to clean up. The screenshot I

271
00:13:21,480 --> 00:13:23,880
took there says in the corner I was doing a

272
00:13:23,880 --> 00:13:27,510
query for publisher contains text slash so

273
00:13:27,510 --> 00:13:29,880
that was to help standardize the names of

274
00:13:29,880 --> 00:13:32,640
publishers. So it can be very menial work

275
00:13:32,640 --> 00:13:34,320
cleaning up those authority files, but

276
00:13:34,320 --> 00:13:35,250
definitely worth it.

277
00:13:36,630 --> 00:13:39,990
Another exciting opportunity is that we

278
00:13:41,160 --> 00:13:43,950
have participated in the international

279
00:13:43,950 --> 00:13:46,890
volunteer exchange program, which is through

280
00:13:46,890 --> 00:13:49,080
the Mennonite Central Committee for the first

281
00:13:49,080 --> 00:13:52,110
time. So the Mennonite Central Committee is

282
00:13:52,110 --> 00:13:54,180
the Mennonite churches largest sort of

283
00:13:54,180 --> 00:13:57,270
charitable organization. And one of their

284
00:13:57,270 --> 00:14:02,070

programs this IBP or AI that program is that

285

00:14:02,370 --> 00:14:05,490

young people from other countries, primarily

286

00:14:05,490 --> 00:14:09,930

South South America, Africa and Asia can come

287

00:14:09,930 --> 00:14:12,360

to the US for a year and gain some

288

00:14:12,360 --> 00:14:15,060

professional experience. So through that

289

00:14:15,060 --> 00:14:17,190

partnership, we have been hosting Gabby from

290

00:14:17,190 --> 00:14:19,650

Paraguay and she's helping out in the

291

00:14:19,650 --> 00:14:22,560

archives and library and that's a really

292

00:14:22,680 --> 00:14:25,410

exciting partnership. She also splits her

293

00:14:25,410 --> 00:14:28,290

time with the Lancaster Mennonite school

294

00:14:28,320 --> 00:14:30,060

which is right next door so that's really

295

00:14:30,060 --> 00:14:30,630

convenient

296

00:14:35,340 --> 00:14:35,790

okay

297

00:14:38,460 --> 00:14:39,840

there now you can see me

298
00:14:40,980 --> 00:14:42,840
just got a message that we can turn on our

299
00:14:42,840 --> 00:14:43,470
candidates.

300
00:14:47,190 --> 00:14:49,110
So here I'm going to talk about some of our

301
00:14:49,110 --> 00:14:51,900
interesting treasures that we have at Metro

302
00:14:51,900 --> 00:14:55,110
nightlife. So this slide shows off some of

303
00:14:55,110 --> 00:14:57,630
our fresh our Bibles, our 500 year old

304
00:14:57,630 --> 00:14:59,970
Bibles. So on the left there

305
00:15:00,000 --> 00:15:04,410
We have a fresh our Bible from 1536. This is

306
00:15:04,410 --> 00:15:06,150
the Charles family Bible,

307
00:15:07,259 --> 00:15:10,859
you can see that it has some characteristics

308
00:15:10,859 --> 00:15:13,289
here that are really typical of what we call

309
00:15:13,289 --> 00:15:16,079
Anabaptist binding. So this ornate leather

310
00:15:16,079 --> 00:15:20,069
totalling this metal hardware, we call it

311
00:15:20,069 --> 00:15:23,519

furniture, the sort of bumps on the spine,

312

00:15:23,549 --> 00:15:25,559

those are actually like ropes that hold the

313

00:15:25,559 --> 00:15:29,129

book together. These are all typical of books

314

00:15:29,129 --> 00:15:33,149

that Anabaptists would have owned. And this

315

00:15:33,149 --> 00:15:36,719

is a really great example of that. It also

316

00:15:36,719 --> 00:15:39,059

would have had clasps as well. But the

317

00:15:39,059 --> 00:15:41,549

clasps, unfortunately, they've degraded with

318

00:15:41,549 --> 00:15:43,559

time, which is very common with this type of

319

00:15:43,559 --> 00:15:46,799

book. The second image is of the family

320

00:15:46,799 --> 00:15:48,539

record that's in the front of the book, and

321

00:15:48,539 --> 00:15:51,719

this is in German script. On the right there

322

00:15:52,529 --> 00:15:55,229

is the title page of a different Bible. This

323

00:15:55,229 --> 00:15:59,789

is a Meyer family Bible. It was actually hand

324

00:15:59,789 --> 00:16:02,069

colored. So the red ink was there already.

325
00:16:02,309 --> 00:16:04,709
But the rest of it was hand colored by

326
00:16:06,540 --> 00:16:08,850
probably somebody in the 1800s. We don't know

327
00:16:08,850 --> 00:16:11,610
who did the coloring. But you can see these

328
00:16:11,610 --> 00:16:14,520
beautiful woodcut illustrations by Hans

329
00:16:14,520 --> 00:16:18,480
Holbein have all been colored in. And this is

330
00:16:18,480 --> 00:16:21,480
true throughout the entire book. So the bulk

331
00:16:21,480 --> 00:16:24,090
of the illustrations appear in the Old

332
00:16:24,090 --> 00:16:26,310
Testament and the Apocrypha, there's not as

333
00:16:26,310 --> 00:16:28,950
many illustrations in the New Testament. But

334
00:16:28,950 --> 00:16:30,870
still, it was a lot of work to have to go

335
00:16:30,870 --> 00:16:33,720
through and color all of these by hand, it's

336
00:16:33,720 --> 00:16:35,130
really a unique treasure.

337
00:16:38,490 --> 00:16:41,340
So here's a couple more things to mention.

338
00:16:41,610 --> 00:16:45,090

This really awesome deed on the left here is

339

00:16:45,120 --> 00:16:48,240
from the 1700s. And you can see that in this

340

00:16:48,240 --> 00:16:50,850
screenshot, there are 10 original wax seals,

341

00:16:51,060 --> 00:16:54,510
it actually has 11 seals. But I could only

342

00:16:54,510 --> 00:16:57,240
get the 10. Here in the in the photo.

343

00:16:58,830 --> 00:17:00,930
You can see it has German script signatures

344

00:17:00,930 --> 00:17:03,210
as well. This is for the EB family in the

345

00:17:03,210 --> 00:17:06,480
bear family. But very typical Swiss Mennonite

346

00:17:06,480 --> 00:17:07,140
names.

347

00:17:08,490 --> 00:17:11,850
On the right is what we call a frog door.

348

00:17:12,090 --> 00:17:14,880
This is a Pennsylvania Dutch Pennsylvania

349

00:17:14,880 --> 00:17:18,060
German art form. And this might look

350

00:17:18,060 --> 00:17:20,160
different. If you're familiar with frog door

351

00:17:20,160 --> 00:17:21,750
this might look different from what you've

352
00:17:21,750 --> 00:17:26,010
seen before. So we do see the flowers and

353
00:17:27,120 --> 00:17:29,070
sort of the primitive style that we're used

354
00:17:29,070 --> 00:17:31,230
to with frog door but the subject matter is

355
00:17:31,230 --> 00:17:34,380
very different. It actually tells the story

356
00:17:34,380 --> 00:17:36,960
of the parable of the prodigal son. And the

357
00:17:36,960 --> 00:17:39,720
reason that this frog door is special not

358
00:17:39,720 --> 00:17:42,060
just for its unique subject matter or the art

359
00:17:42,060 --> 00:17:46,080
style is because this is part of the Clark

360
00:17:46,080 --> 00:17:47,160
has collection,

361
00:17:48,300 --> 00:17:50,610
which we acquired in 2019.

362
00:17:51,840 --> 00:17:55,680
This was a massive purchase in three

363
00:17:55,680 --> 00:17:59,040
accession batches. Clark Hass was a former

364
00:17:59,040 --> 00:18:02,340
Mennonite life board member, he collected

365
00:18:03,510 --> 00:18:07,590

Mennonite arts and artifacts and all kinds of

366

00:18:07,590 --> 00:18:12,390

folk art, working textile arts. He had

367

00:18:12,390 --> 00:18:15,300

collected antiques since about the age of 12.

368

00:18:15,780 --> 00:18:18,690

And he kept this extremely detailed record of

369

00:18:18,690 --> 00:18:20,940

everything that he collected from the time

370

00:18:20,940 --> 00:18:23,970

that he began. And it ended up being about

371

00:18:23,970 --> 00:18:25,440

6000 entries.

372

00:18:26,880 --> 00:18:28,800

And we actually do have his original

373

00:18:29,040 --> 00:18:32,580

inventory list. And we did acquire thankfully

374

00:18:32,580 --> 00:18:35,280

many of the items that were in his

375

00:18:35,280 --> 00:18:38,010

collection, and he also made large donations

376

00:18:38,010 --> 00:18:40,890

to us throughout the years. So it's a really

377

00:18:40,890 --> 00:18:43,380

amazing collection, primarily textile art,

378

00:18:43,380 --> 00:18:45,420

but there's a lot of frapp tour as well.

379
00:18:45,720 --> 00:18:48,690
There's also some rare books. So one part of

380
00:18:48,690 --> 00:18:51,630
that auction is that we got an extremely rare

381
00:18:51,630 --> 00:18:53,310
Anabaptist concordance

382
00:18:54,450 --> 00:18:57,330
from the 1600s of 17 Andres I can't recall,

383
00:18:57,630 --> 00:19:01,230
but that book that we got at the auction is

384
00:19:01,230 --> 00:19:04,440
the only known copy of that in the world. So

385
00:19:04,440 --> 00:19:07,020
that was a really interesting treasure that

386
00:19:07,020 --> 00:19:08,940
we got from the Clarke Cast collection.

387
00:19:10,890 --> 00:19:14,820
And that's all I have for us today. Thank you

388
00:19:14,820 --> 00:19:18,420
for listening. And happy to answer any

389
00:19:18,420 --> 00:19:20,190
questions now or at the end of the

390
00:19:20,190 --> 00:19:20,910
presentation.

391
00:19:22,890 --> 00:19:24,330
Okay, thank you so much, Julia.

392
00:19:25,920 --> 00:19:27,300

Okay, thank you up next.

393

00:19:34,320 --> 00:19:37,860

Okay, so I'm Craig gap worked with the Center

394

00:19:37,860 --> 00:19:42,000

for Moravian studies and the it's a little

395

00:19:42,000 --> 00:19:45,000

different than the other two presentations.

396

00:19:46,230 --> 00:19:49,200

Since we are in some ways a Virtual Center.

397

00:19:49,920 --> 00:19:51,450

The Center for Moravian studies was

398

00:19:51,450 --> 00:19:54,690

established in the autumn of 1992 through

399

00:19:54,900 --> 00:19:56,880

grants from the Arthur Vining Davis

400

00:19:56,880 --> 00:19:59,550

foundations, the original purpose of the

401

00:19:59,550 --> 00:19:59,970

center

402

00:20:00,000 --> 00:20:02,460

was to promote and administer the scholarly

403

00:20:02,460 --> 00:20:04,650

study of the Moravian Church.

404

00:20:07,950 --> 00:20:11,310

The center is housed in Moravian Theological

405

00:20:11,310 --> 00:20:14,610

Seminary at Moravian university. But the only

406
00:20:14,610 --> 00:20:17,760
office space dedicated to the center is my

407
00:20:17,760 --> 00:20:21,330
office, and I'm also a full time faculty

408
00:20:21,330 --> 00:20:25,470
member. The center collaborates closely with

409
00:20:25,470 --> 00:20:28,080
the archives of the Moravian Church and

410
00:20:28,080 --> 00:20:31,620
Reeves library to promote academic research

411
00:20:31,620 --> 00:20:34,800
and all areas of Moravians global history.

412
00:20:35,340 --> 00:20:37,260
The annual budget for the Senator is only

413
00:20:37,260 --> 00:20:40,710
about \$10,000, which is used entirely for

414
00:20:40,710 --> 00:20:41,520
programming.

415
00:20:43,350 --> 00:20:45,420
Since 2011, the mission statement of the

416
00:20:45,420 --> 00:20:47,670
center has been to promote the study of the

417
00:20:47,670 --> 00:20:50,220
history, theology and mission of the Moravian

418
00:20:50,220 --> 00:20:53,310
Church unit is fraught from by serving as a

419
00:20:53,310 --> 00:20:55,980

nexus for Moravians scholarship that links

420

00:20:55,980 --> 00:20:59,400
scholars research institutions and resources.

421

00:20:59,940 --> 00:21:02,310
attention is given to the entire historical

422

00:21:02,310 --> 00:21:04,890
tradition of the Moravian Church, as well as

423

00:21:04,890 --> 00:21:07,800
to issues relating to contemporary concerns

424

00:21:07,830 --> 00:21:10,320
of the Moravians in North America and

425

00:21:10,320 --> 00:21:11,310
worldwide.

426

00:21:13,770 --> 00:21:15,990
There are Reverend David Schneider developed

427

00:21:15,990 --> 00:21:18,840
the initial plans for the Center for Moravian

428

00:21:18,840 --> 00:21:21,330
studies when he was Professor of church

429

00:21:21,330 --> 00:21:24,330
history and global Christianity at Moravian

430

00:21:24,330 --> 00:21:27,000
Seminary. He found that he frequently

431

00:21:27,000 --> 00:21:29,970
received quest requests for information and

432

00:21:29,970 --> 00:21:32,850
assistance and research. He helped to create

433
00:21:32,850 --> 00:21:35,100
what he called a clearinghouse to provide

434
00:21:35,100 --> 00:21:38,460
basic information on the Moravians. There are

435
00:21:38,460 --> 00:21:41,010
three Vining Davis foundations for provided

436
00:21:41,010 --> 00:21:44,100
two grants that remained the primary

437
00:21:44,100 --> 00:21:47,220
endowment for the center. Funds were also

438
00:21:47,220 --> 00:21:50,700
raised by Reeves library to honor the memory

439
00:21:50,730 --> 00:21:53,340
of Moravian Pastor John Grunfeld.

440
00:21:57,030 --> 00:21:59,790
In 1995, the Grunfeld collection and Moravian

441
00:21:59,790 --> 00:22:02,880
studies was opened and Reeves library, it has

442
00:22:02,880 --> 00:22:05,580
its own endowed funds and currently has about

443
00:22:05,580 --> 00:22:08,820
7000 items in the collection. The Center for

444
00:22:08,820 --> 00:22:11,490
Moravian studies works with the library staff

445
00:22:11,490 --> 00:22:14,040
to collect virtually every book published on

446
00:22:14,040 --> 00:22:16,920

the Moravians each year, along with the

447

00:22:16,920 --> 00:22:20,220
resources of nearby Moravia, the Moravian

448

00:22:20,250 --> 00:22:24,090
archives. We here in Bethlehem we have the

449

00:22:24,090 --> 00:22:26,640
largest collection of primary and secondary

450

00:22:26,640 --> 00:22:29,190
source materials on the Moravians outside of

451

00:22:29,190 --> 00:22:32,250
Germany, covering every aspect of the

452

00:22:32,250 --> 00:22:35,460
church's history from the Hussite period to

453

00:22:35,460 --> 00:22:39,600
modern Tanzania. This includes up for 15,000

454

00:22:39,600 --> 00:22:42,690
published works plus over 100,000

455

00:22:42,690 --> 00:22:43,800
manuscripts.

456

00:22:45,660 --> 00:22:46,680
funds from the

457

00:22:47,910 --> 00:22:50,100
Arthur Vining Davis Foundation grants were

458

00:22:50,100 --> 00:22:52,230
used with established an annual lecture in

459

00:22:52,230 --> 00:22:54,750
Moravian studies named for the first dean of

460
00:22:54,750 --> 00:22:57,690
the seminary, the Reverend Dr. Walter Vivian

461
00:22:57,690 --> 00:23:00,690
Moses. Over the years the Moses lectures have

462
00:23:00,690 --> 00:23:03,180
featured scholars from Tanzania, Antigua,

463
00:23:03,240 --> 00:23:05,790
Jamaica, Ireland, Australia, Denmark,

464
00:23:05,790 --> 00:23:08,490
Germany, Great Britain and the United States.

465
00:23:09,000 --> 00:23:11,130
Since 2010, the lectures have been live

466
00:23:11,130 --> 00:23:14,220
streamed and recordings are available on the

467
00:23:14,220 --> 00:23:15,510
Center's website.

468
00:23:17,100 --> 00:23:18,990
About 10 years ago, we developed a new

469
00:23:19,020 --> 00:23:22,050
website that is embedded in the website for

470
00:23:22,050 --> 00:23:25,290
Moravian Theological Seminary. On the site,

471
00:23:25,320 --> 00:23:27,690
we give information on the Moravian Church

472
00:23:27,690 --> 00:23:30,900
and its history, provide basic bibliographies

473
00:23:30,900 --> 00:23:33,810

of resources, especially in English, and

474

00:23:33,810 --> 00:23:35,970

include links to some of the most important

475

00:23:35,970 --> 00:23:39,120

sites for research, including the various

476

00:23:39,120 --> 00:23:41,670

Moravian archives and historical societies

477

00:23:41,670 --> 00:23:44,550

around the world. The website also includes

478

00:23:44,550 --> 00:23:47,130

online versions of nearly every issue at the

479

00:23:47,130 --> 00:23:49,200

hinge, a journal of Christian thought for the

480

00:23:49,200 --> 00:23:52,080

Moravian Church, which was published until

481

00:23:52,080 --> 00:23:54,330

2020 by the center

482

00:23:55,980 --> 00:23:58,170

perhaps the most important achievement of the

483

00:23:58,170 --> 00:24:00,630

Center for Moravian studies was the creation

484

00:24:00,990 --> 00:24:03,210

of an academic series at Penn State

485

00:24:03,210 --> 00:24:06,360

University Press titled pilot tests, Arabian

486

00:24:06,360 --> 00:24:09,690

and Anabaptist studies. books in the series

487
00:24:09,690 --> 00:24:12,600
use varied academic frameworks to examine the

488
00:24:12,600 --> 00:24:15,540
history and theology of these related groups

489
00:24:15,930 --> 00:24:18,180
and the global reaches of their religious and

490
00:24:18,180 --> 00:24:20,880
cultural influence. The series seeks

491
00:24:20,880 --> 00:24:23,220
innovative, original works of scholarship

492
00:24:23,220 --> 00:24:25,710
that will help bring new perspectives to the

493
00:24:25,710 --> 00:24:28,710
study of piety ism and radical Protestantism.

494
00:24:30,210 --> 00:24:32,370
Penn State University Press has also been

495
00:24:32,370 --> 00:24:35,250
very supportive of research and Moravian

496
00:24:35,250 --> 00:24:37,800
studies and addition to the book series The

497
00:24:37,800 --> 00:24:39,900
Press publishes the Journal of Moravian

498
00:24:39,900 --> 00:24:42,960
history, the only peer reviewed English

499
00:24:42,960 --> 00:24:45,570
language journal dedicated to the Moravians

500
00:24:45,840 --> 00:24:48,240

and the director of the Center is part of the

501

00:24:48,240 --> 00:24:50,340
editorial board of the journal.

502

00:24:52,170 --> 00:24:54,780
In 2015, the center from Arabian studies

503

00:24:54,780 --> 00:24:57,510
began hosting scholars who come to campus to

504

00:24:57,510 --> 00:24:59,820
use the Grunfeld correct collection and the

505

00:24:59,820 --> 00:24:59,970
most

506

00:25:00,000 --> 00:25:03,270
Arabian archives. Some scholars come for a

507

00:25:03,270 --> 00:25:06,240
semester and participate in seminary life

508

00:25:06,270 --> 00:25:09,750
even teaching a class. Others come for three

509

00:25:09,750 --> 00:25:12,390
to four week research study. For

510

00:25:12,390 --> 00:25:15,000
international scholars status as a visiting

511

00:25:15,000 --> 00:25:18,030
scholar makes it easier to get a visa. There

512

00:25:18,030 --> 00:25:20,370
is unfortunately no stipend but visiting

513

00:25:20,370 --> 00:25:23,100
scholars are granted full access to campus

514
00:25:23,100 --> 00:25:26,070
facilities. Some scholars from the global

515
00:25:26,070 --> 00:25:29,610
south are provided room and board, and most

516
00:25:29,610 --> 00:25:32,010
cases visiting scholars offer a lecture on

517
00:25:32,010 --> 00:25:34,950
their research, and participate in courses on

518
00:25:34,950 --> 00:25:37,680
Moravian theology and Moravian history.

519
00:25:41,340 --> 00:25:43,320
Before the pandemic, we held a conference

520
00:25:43,320 --> 00:25:45,750
every two years on Arabian music and history

521
00:25:45,750 --> 00:25:48,450
sponsored by several organizations, including

522
00:25:48,450 --> 00:25:51,150
the center. During the quarantine, we held

523
00:25:51,150 --> 00:25:53,580
our first virtual conference with well over

524
00:25:53,580 --> 00:25:55,860
200 participants for more than a dozen

525
00:25:55,860 --> 00:25:59,040
countries. The pandemic put us off our two

526
00:25:59,040 --> 00:26:02,010
year schedule. The next conference will be in

527
00:26:02,010 --> 00:26:06,090

2026. This is the largest regular regular

528

00:26:06,090 --> 00:26:09,420

gathering of researchers on Moravians studies

529

00:26:09,420 --> 00:26:10,290

and the world.

530

00:26:15,330 --> 00:26:20,490

In Oh, script one and 2022 this senator from

531

00:26:20,490 --> 00:26:22,830

Raven studies collaborated with the history

532

00:26:22,830 --> 00:26:25,020

department and the Office of Diversity,

533

00:26:25,020 --> 00:26:27,570

Equity and Inclusion, to hold a two day

534

00:26:27,570 --> 00:26:30,420

symposium on the issues of race, slavery and

535

00:26:30,420 --> 00:26:32,820

indigenous lands in the context of Moravian

536

00:26:32,820 --> 00:26:35,700

missions. It was the first time these issues

537

00:26:35,700 --> 00:26:38,280

were discussed in the concert. We are

538

00:26:38,280 --> 00:26:41,640

planning to publish 16 of the papers from the

539

00:26:41,640 --> 00:26:44,250

conferences and the patriotism, Arabian and

540

00:26:44,250 --> 00:26:48,420

Anabaptist studies series, and 2014. The

541
00:26:48,420 --> 00:26:50,280
Center for Moravian studies directed a

542
00:26:50,280 --> 00:26:52,560
project to provide academic books summer

543
00:26:52,560 --> 00:26:55,320
Arabian history and theology to Moravian

544
00:26:55,320 --> 00:26:57,810
theological schools in the developing world,

545
00:26:58,290 --> 00:27:02,130
the CMS selected books and over 40 books and

546
00:27:02,130 --> 00:27:04,740
articles shipped to 12 Libraries.

547
00:27:06,570 --> 00:27:09,570
In 2010, the center inaugurated the David

548
00:27:09,570 --> 00:27:12,780
Schneier award to honor individuals who quote

549
00:27:12,780 --> 00:27:15,180
to promote the study of the history, theology

550
00:27:15,180 --> 00:27:17,790
and mission at the Moravian Church. The most

551
00:27:17,790 --> 00:27:20,100
recent recipients of the award were leaders

552
00:27:20,100 --> 00:27:22,320
of the effort to have formed Moravian Church

553
00:27:22,320 --> 00:27:25,500
settlements, and scribed as a transnational

554
00:27:25,500 --> 00:27:27,030

World Heritage Site.

555

00:27:28,290 --> 00:27:30,660

In addition to continuing with ongoing

556

00:27:30,660 --> 00:27:33,510

programs, the Center for Moravian studies is

557

00:27:33,510 --> 00:27:35,550

working on new projects.

558

00:27:37,320 --> 00:27:40,230

One of the most important is a translation of

559

00:27:40,230 --> 00:27:43,770

Sensen dwarfs 34 homilies on the litany of

560

00:27:43,770 --> 00:27:46,080

the wounds which has never been published in

561

00:27:46,080 --> 00:27:49,230

English. We also plan to publish the first

562

00:27:49,230 --> 00:27:51,600

comprehensive Miss history of the Moravian

563

00:27:51,600 --> 00:27:54,690

Church. From its beginnings to the 21st

564

00:27:54,690 --> 00:27:58,800

century. The working title is exiles and

565

00:27:58,800 --> 00:28:01,710

pilgrims the history of the Moravian Church.

566

00:28:02,850 --> 00:28:04,710

The most exciting new project is the

567

00:28:04,710 --> 00:28:07,530

inscription of historical Moravian Bethlehem,

568
00:28:07,770 --> 00:28:10,800
grey sell in Northern Ireland, inherent hooks

569
00:28:10,800 --> 00:28:13,560
in Germany, along with Christian spelled and

570
00:28:13,560 --> 00:28:16,650
Denmark as a World Heritage Site. The

571
00:28:16,650 --> 00:28:19,590
Director of the CMS has been a consultant on

572
00:28:19,590 --> 00:28:22,260
the project, and we expect to be actively

573
00:28:22,260 --> 00:28:24,990
involved in the interpretation of the site.

574
00:28:25,470 --> 00:28:27,270
We're hoping that this subscription will

575
00:28:27,270 --> 00:28:29,310
generate even greater interest in the

576
00:28:29,310 --> 00:28:31,830
academic study of the Moravian Church and its

577
00:28:31,830 --> 00:28:32,430
mission.

578
00:28:34,110 --> 00:28:36,030
Although the Center for Moravian studies has

579
00:28:36,030 --> 00:28:39,270
a small programming budget, and only one very

580
00:28:39,270 --> 00:28:42,420
part time employee, it has built productive

581
00:28:42,420 --> 00:28:44,670

relationships with the staff of Reeves

582

00:28:44,670 --> 00:28:48,840

library, the Moravian archives, Moravian

583

00:28:48,840 --> 00:28:51,840

historical societies and other organization

584

00:28:51,840 --> 00:28:55,110

to assist scholars in many disciplines and

585

00:28:55,110 --> 00:28:58,170

countries. And I thank you for your attention

586

00:28:58,170 --> 00:29:00,360

and look forward to discussion.

587

00:29:02,730 --> 00:29:06,210

Thank you so much. While you're up next.

588

00:29:07,470 --> 00:29:10,260

Great. Thanks so much. Thanks to Jill and

589

00:29:10,260 --> 00:29:13,410

Todd and Atla. And my co presenters, Julian

590

00:29:13,410 --> 00:29:15,480

Craig, for these really fantastic

591

00:29:15,480 --> 00:29:16,860

presentations. I think we're going to have a

592

00:29:17,160 --> 00:29:18,570

really rich conversation about our

593

00:29:18,570 --> 00:29:20,250

similarities and differences.

594

00:29:21,840 --> 00:29:23,760

As Jill said, my name is Kyle Robertson, the

595
00:29:23,790 --> 00:29:25,590
executive director of the congregational

596
00:29:25,590 --> 00:29:28,260
Library and Archives, here in Boston,

597
00:29:28,260 --> 00:29:31,740
Massachusetts, very excited to share what our

598
00:29:31,740 --> 00:29:36,450
170 year old institution is up to these days.

599
00:29:41,670 --> 00:29:43,590
So the mission of the congregational Library

600
00:29:43,590 --> 00:29:45,330
and Archives is to foster a deeper

601
00:29:45,330 --> 00:29:47,910
understanding of the spiritual, intellectual,

602
00:29:48,090 --> 00:29:49,800
cultural and civic dimensions of the

603
00:29:49,800 --> 00:29:51,960
congregational store and its ongoing

604
00:29:51,960 --> 00:29:54,300
relevance to contemporary society by

605
00:29:54,300 --> 00:29:56,940
collecting, preserving and sharing materials

606
00:29:57,210 --> 00:29:58,860
and by actively engaging with faith

607
00:29:58,860 --> 00:30:00,000
communities, students

608
00:30:00,000 --> 00:30:02,910

scholars and the general public. And there's

609

00:30:02,910 --> 00:30:04,410

two things that I really like about our

610

00:30:04,410 --> 00:30:07,800

mission statement, which was amended in 2022.

611

00:30:08,130 --> 00:30:11,100

The first is that emphasis on the ongoing

612

00:30:11,100 --> 00:30:12,780

relevance to contemporary society of

613

00:30:12,780 --> 00:30:15,840

Congregationalism. It's a 400 year tradition

614

00:30:16,080 --> 00:30:18,420

that is still very active and alive and

615

00:30:18,420 --> 00:30:21,480

making its imprint on the world. The other

616

00:30:21,480 --> 00:30:24,450

part I really appreciate is the the naming of

617

00:30:24,450 --> 00:30:27,120

our audiences. And that we put faith

618

00:30:27,120 --> 00:30:29,130

communities, students, scholars, and the

619

00:30:29,130 --> 00:30:31,950

general public, all in the mix, it would be

620

00:30:31,950 --> 00:30:33,810

easy for us as an independent research

621

00:30:33,810 --> 00:30:37,170

library to just focus working with scholars.

622
00:30:38,400 --> 00:30:39,960
But that wouldn't really help us live out our

623
00:30:39,960 --> 00:30:42,930
mission. And so we do actively try to work

624
00:30:42,930 --> 00:30:45,060
with a range of different types of types of

625
00:30:45,060 --> 00:30:47,430
audiences, as you'll see in our programming.

626
00:30:49,770 --> 00:30:51,990
A very brief history of our very old

627
00:30:51,990 --> 00:30:55,680
institution. We were founded in 1853, here in

628
00:30:55,680 --> 00:30:57,930
Boston, the previous year,

629
00:30:57,960 --> 00:31:00,360
Congregationalists, who were sort of the last

630
00:31:00,390 --> 00:31:03,900
of the American Protestant groups to jump on

631
00:31:03,900 --> 00:31:06,690
the denomination building bandwagon, met in

632
00:31:06,690 --> 00:31:10,440
Albany, and determined that it was time to

633
00:31:10,440 --> 00:31:13,140
start thinking about coming together. For

634
00:31:13,140 --> 00:31:14,250
those of you who know anything about

635
00:31:14,250 --> 00:31:15,870

Congregationalism, that was a bit of a

636

00:31:15,870 --> 00:31:18,300

switch. The point of the congregation was

637

00:31:18,300 --> 00:31:21,210

polity is the autonomy of the individual

638

00:31:21,210 --> 00:31:24,960

church. So banding together was never really

639

00:31:24,960 --> 00:31:28,710

a strong suit. But 1853, the American

640

00:31:28,710 --> 00:31:32,640

congregational association is formed. And the

641

00:31:32,670 --> 00:31:34,980

we have the beginning of a denominational

642

00:31:34,980 --> 00:31:38,460

library that's created, we have actually just

643

00:31:38,460 --> 00:31:40,500

this year launched an online exhibit called

644

00:31:40,770 --> 00:31:43,140

founding 56, the congregational Library's

645

00:31:43,170 --> 00:31:45,780

original collection, gives you a chance to

646

00:31:45,780 --> 00:31:48,300

see the original 56 books that were part of

647

00:31:48,300 --> 00:31:50,790

the collection here, and gives a little sense

648

00:31:50,790 --> 00:31:52,650

of the themes that really pulled through our

649
00:31:52,650 --> 00:31:55,500
long history. In the 20th century, it's fair

650
00:31:55,500 --> 00:31:57,270
to say the congregational library was

651
00:31:57,270 --> 00:31:59,310
actively building his collections, and

652
00:31:59,310 --> 00:32:01,890
functioning largely as a library for

653
00:32:01,890 --> 00:32:04,380
ministers both in Boston, and across the

654
00:32:04,380 --> 00:32:07,320
country, there was a very active kind of

655
00:32:07,320 --> 00:32:09,630
circulating library that would send books out

656
00:32:10,230 --> 00:32:12,360
to ministers in areas that didn't have

657
00:32:12,360 --> 00:32:15,810
access. In the 21st century, as digital

658
00:32:15,810 --> 00:32:17,970
resources became more available, we really

659
00:32:17,970 --> 00:32:20,460
pivoted to being a independent research

660
00:32:20,460 --> 00:32:23,400
library, which is the role that we fill

661
00:32:23,400 --> 00:32:24,030
today.

662
00:32:25,980 --> 00:32:27,960

Our collections are broad, we have about

663

00:32:27,960 --> 00:32:32,130
225,000 objects. They are split between

664

00:32:32,130 --> 00:32:35,460
archival collections and printed works, we

665

00:32:35,460 --> 00:32:38,160
still very actively collect, I think we had

666

00:32:38,160 --> 00:32:41,010
180 linear feet of material archival material

667

00:32:41,010 --> 00:32:43,800
that came in last year. Our collections

668

00:32:43,800 --> 00:32:46,320
ranged from largely the 16th century to the

669

00:32:46,320 --> 00:32:48,660
21st century. But you can come here and I

670

00:32:48,660 --> 00:32:52,560
will show you some cuneiform tablets, we do

671

00:32:52,560 --> 00:32:56,430
have some very old things. The We are of

672

00:32:56,430 --> 00:32:58,440
course, the National Library for the

673

00:32:58,440 --> 00:33:02,400
congregational faith. And we document that

674

00:33:02,400 --> 00:33:05,160
experience with you know, we have strengths

675

00:33:05,160 --> 00:33:07,260
in New England and Midwestern materials, but

676
00:33:07,260 --> 00:33:09,840
we do collect broadly, we also aim to

677
00:33:09,840 --> 00:33:12,240
document the missionary fields that were

678
00:33:12,240 --> 00:33:14,190
Congregationalists were active.

679
00:33:16,140 --> 00:33:18,300
We have pretty much every format that you

680
00:33:18,300 --> 00:33:21,090
could think of, we do not collect a lot of

681
00:33:21,090 --> 00:33:24,450
Artefactual material, we really do focus on

682
00:33:24,780 --> 00:33:27,840
print, and manuscript materials.

683
00:33:29,790 --> 00:33:31,710
Highlights of the collection, it's hard to

684
00:33:31,710 --> 00:33:33,810
narrow down these are ones that I think my

685
00:33:33,810 --> 00:33:35,910
staff would rapidly pull out for you to look

686
00:33:35,910 --> 00:33:40,650
at. Everything from the Spider Man and The

687
00:33:40,650 --> 00:33:43,440
Scarlet Witch comic book starring none other

688
00:33:43,440 --> 00:33:46,590
than Cotton Mather. We celebrated our annual

689
00:33:46,590 --> 00:33:49,890

Cotton Mather lecture yesterday, of first

690

00:33:49,890 --> 00:33:52,800

edition of the Elliot Bible, a large

691

00:33:52,800 --> 00:33:55,110

collection of materials dating from the 19th

692

00:33:55,110 --> 00:33:57,300

through the 21st century on pastoral

693

00:33:57,300 --> 00:34:01,290

approaches, including a number of works on

694

00:34:01,290 --> 00:34:03,570

Cloud ministry, which was not something that

695

00:34:03,570 --> 00:34:06,360

I was familiar with before I came here, and

696

00:34:06,360 --> 00:34:08,460

in general, a very large and rich collection

697

00:34:08,460 --> 00:34:12,450

of early American material. And we find that

698

00:34:12,450 --> 00:34:13,890

as we go through materials, we find there's a

699

00:34:13,890 --> 00:34:16,320

lot of great marginalia in the works. Some of

700

00:34:16,320 --> 00:34:20,520

our Tom Paine work here. We don't We contrary

701

00:34:20,550 --> 00:34:22,320

current staff don't call him the devil, but a

702

00:34:22,320 --> 00:34:26,640

past reader did in very much had many other

703
00:34:26,640 --> 00:34:28,530
things to say in the margins of that work.

704
00:34:30,690 --> 00:34:32,670
One project that we've recently wrapped up

705
00:34:32,670 --> 00:34:35,880
here is a status project reviewing our

706
00:34:35,880 --> 00:34:38,460
archival collections. I just want to brag a

707
00:34:38,460 --> 00:34:40,800
little bit about this. Our two archivists

708
00:34:40,800 --> 00:34:45,510
went through all 13 108 of our collections,

709
00:34:45,900 --> 00:34:48,480
looking at just making sure we have all of

710
00:34:48,480 --> 00:34:50,520
them and then doing analysis of how many are

711
00:34:50,520 --> 00:34:52,470
processed, how many are unprocessed, under

712
00:34:52,470 --> 00:34:55,350
processed, and how many remain waiting for

713
00:34:55,350 --> 00:34:59,220
processing. In total, we have about 15 184

714
00:34:59,220 --> 00:34:59,970
cubic feet

715
00:35:00,210 --> 00:35:03,750
have material. And this is part of a larger

716
00:35:03,750 --> 00:35:05,940

effort really to get as the best intellectual

717

00:35:05,940 --> 00:35:09,450

control we can over our collections. So now

718

00:35:09,480 --> 00:35:12,060

we have a much greater understanding of the

719

00:35:12,060 --> 00:35:14,340

material, the archival materials we have

720

00:35:14,340 --> 00:35:16,470

here, and we're turning our attention to

721

00:35:16,470 --> 00:35:17,250

print.

722

00:35:19,470 --> 00:35:21,420

Our church Stewardship Initiative is another

723

00:35:21,420 --> 00:35:24,270

example of our desire to work with faith

724

00:35:24,270 --> 00:35:27,270

communities, and to build up their abilities

725

00:35:27,270 --> 00:35:31,350

to to manage and preserve their own

726

00:35:31,350 --> 00:35:34,590

collections while they can. This began in

727

00:35:34,590 --> 00:35:37,290

September 2022. And our two archivists have

728

00:35:37,470 --> 00:35:40,500

created a series of videos which walk

729

00:35:40,530 --> 00:35:44,220

volunteers and others, through the steps of

730
00:35:44,340 --> 00:35:46,980
working with their church collections, and

731
00:35:47,010 --> 00:35:49,650
making sure that they are in proper

732
00:35:49,650 --> 00:35:51,540
conditions that they are housed properly,

733
00:35:52,320 --> 00:35:55,560
that they are inventoried, and that they are

734
00:35:55,560 --> 00:35:57,990
made accessible. And we've had a wonderful

735
00:35:57,990 --> 00:36:00,300
response to this program. All of these videos

736
00:36:00,300 --> 00:36:02,790
are available for free on YouTube, for anyone

737
00:36:02,790 --> 00:36:04,650
who wants to go and use them.

738
00:36:06,930 --> 00:36:09,660
Our digital archive was launched in March of

739
00:36:09,660 --> 00:36:13,740
2022, we use cortex which is an Adam Matthew

740
00:36:13,740 --> 00:36:18,750
or now am product. This digital archive has

741
00:36:18,750 --> 00:36:22,140
as of now, or close to 110,000 images on it

742
00:36:22,380 --> 00:36:25,680
made up of 40 over 4600 digital objects.

743
00:36:26,730 --> 00:36:29,640

Many of the materials that are in here in the

744

00:36:29,640 --> 00:36:31,800

digital archive come out of our New England's

745

00:36:31,800 --> 00:36:34,500

hidden histories project. This is our

746

00:36:34,500 --> 00:36:37,200

signature digital project. It was begun in

747

00:36:37,200 --> 00:36:41,100

2005. And it aims to gather into one digital

748

00:36:41,100 --> 00:36:46,560

archive as many scans of New England church

749

00:36:46,560 --> 00:36:52,170

records from 1620 to 1850. As we can get, and

750

00:36:52,200 --> 00:36:55,290

we've had been blessed by fantastic funding

751

00:36:55,290 --> 00:36:57,780

for this project. And in that time, as I

752

00:36:57,780 --> 00:37:01,140

said, we have about 110,000 pages of church

753

00:37:01,140 --> 00:37:04,470

records. Even probably even more exciting for

754

00:37:04,470 --> 00:37:05,880

me as a digital humanist is that there are

755

00:37:05,880 --> 00:37:09,330

20,000 pages of literal transcription of

756

00:37:09,330 --> 00:37:11,460

those documents, and we're adding 1000s more

757

00:37:11,460 --> 00:37:12,810
pages each year.

758

00:37:13,920 --> 00:37:17,040
So the real goal of this project is to make

759

00:37:17,040 --> 00:37:19,470
as much of this material as accessible as

760

00:37:19,470 --> 00:37:22,290
possible. Now, many of this much of this

761

00:37:22,290 --> 00:37:24,510
material comes from our own collections, but

762

00:37:24,510 --> 00:37:26,310
also comes from partners that we've been

763

00:37:26,310 --> 00:37:29,130
working with across New England, we will

764

00:37:29,130 --> 00:37:31,980
partner with churches that don't have the

765

00:37:32,010 --> 00:37:34,380
ability to do their own digitization will

766

00:37:34,380 --> 00:37:37,980
partner with other libraries and museums. And

767

00:37:38,010 --> 00:37:39,480
as you can see on the map that you see on the

768

00:37:39,480 --> 00:37:42,660
screen, we have covered Eastern Massachusetts

769

00:37:42,660 --> 00:37:45,180
really well. We have new material coming in

770

00:37:45,180 --> 00:37:47,400

this spring from New Hampshire and

771

00:37:47,400 --> 00:37:49,650
Connecticut. And we have a major grant

772

00:37:49,680 --> 00:37:52,170
request out right now to bring it in Vermont

773

00:37:52,200 --> 00:37:53,400
and Rhode Island.

774

00:37:54,720 --> 00:37:57,630
This is as I said, available through our

775

00:37:57,720 --> 00:38:00,570
website congregational.library.org. And

776

00:38:00,570 --> 00:38:01,920
through our digital archive which is

777

00:38:01,920 --> 00:38:03,270
connected to the website.

778

00:38:04,950 --> 00:38:07,230
We do many virtual programs throughout the

779

00:38:07,230 --> 00:38:11,400
year. We as a national library, we are trying

780

00:38:11,400 --> 00:38:13,740
to reach Congregationalists, both across the

781

00:38:13,770 --> 00:38:15,570
across North America, but also around the

782

00:38:15,570 --> 00:38:19,320
world. So yesterday, we had a fantastic talk

783

00:38:19,320 --> 00:38:21,690
on Cotton Mather and the women he loved

784
00:38:22,710 --> 00:38:25,590
bringing in that sort of domestic side of a

785
00:38:25,590 --> 00:38:28,800
well loved minister. The Mather collection is

786
00:38:28,800 --> 00:38:31,650
a very, very large collection here at the

787
00:38:31,650 --> 00:38:34,980
library and often used founding 56, which I

788
00:38:34,980 --> 00:38:37,200
mentioned is our online exhibit, we do one

789
00:38:37,200 --> 00:38:40,230
online exhibit a year. And then for upcoming

790
00:38:40,230 --> 00:38:42,810
events. As you'll see, we have an adopted

791
00:38:42,810 --> 00:38:44,850
book program, which we've just launched. So

792
00:38:44,850 --> 00:38:46,500
we're having a talk with the book collector

793
00:38:46,710 --> 00:38:48,780
next week. And then coming out of the

794
00:38:48,780 --> 00:38:52,950
founding 56 library exhibit, we have a whole

795
00:38:52,950 --> 00:38:55,440
series of thinking about putting the library

796
00:38:55,440 --> 00:38:58,350
and its founding in context. So a great talk

797
00:38:58,350 --> 00:39:00,570

on congregational philanthropy, and print

798

00:39:00,570 --> 00:39:03,240

culture. We do have a Research Fellowship

799

00:39:03,240 --> 00:39:06,930

Program. So we realized that Boston is an

800

00:39:06,930 --> 00:39:09,300

expensive city, but we want people to come

801

00:39:09,300 --> 00:39:12,660

here and use our materials. The deadlines for

802

00:39:12,660 --> 00:39:15,630

those are February 1 and eighth and April 15.

803

00:39:15,900 --> 00:39:17,730

I encourage you again to go to our website,

804

00:39:17,730 --> 00:39:21,150

and you'll see more information about those.

805

00:39:23,340 --> 00:39:25,740

And my communications manager would be very

806

00:39:25,740 --> 00:39:27,570

angry with me if I didn't give you all the

807

00:39:27,570 --> 00:39:30,810

opportunity to connect with us. So you can

808

00:39:30,810 --> 00:39:33,840

follow us on Twitter, on Facebook, on

809

00:39:33,840 --> 00:39:37,680

Instagram, on YouTube. Every virtual program

810

00:39:37,680 --> 00:39:42,090

we create, we edit and caption and put a

811
00:39:42,090 --> 00:39:44,940
version on YouTube for free for folks to

812
00:39:44,940 --> 00:39:49,230
watch. We also have an active email list. So

813
00:39:49,260 --> 00:39:51,300
if you would like to be on that, again, just

814
00:39:51,300 --> 00:39:54,000
go to congregational library.org. And you'll

815
00:39:54,000 --> 00:39:57,390
find the signup link. So thank you all so

816
00:39:57,390 --> 00:39:58,650
much, and I'm looking forward to your

817
00:39:58,650 --> 00:39:59,190
questions.

818
00:40:00,719 --> 00:40:04,439
Thank you so much, Kyle. So we're going to

819
00:40:04,439 --> 00:40:06,809
open up the floor for questions. Right now

820
00:40:06,809 --> 00:40:10,199
there aren't any, but I do have a number

821
00:40:11,250 --> 00:40:13,650
waiting for you. Kyle, you did talk a bit

822
00:40:13,650 --> 00:40:17,040
about the number of collections that are

823
00:40:17,040 --> 00:40:19,350
available on the congregational Library

824
00:40:19,350 --> 00:40:22,710

website, the Digital Library, Julia or Craig,

825

00:40:23,160 --> 00:40:26,370

how accessible are your institutions

826

00:40:26,370 --> 00:40:28,740

collections through an online catalog or a

827

00:40:28,740 --> 00:40:31,650

digital archive? Julianne, you talked about

828

00:40:31,650 --> 00:40:35,400

moving from past perfect app to the online,

829

00:40:35,430 --> 00:40:38,640

will that allow people to do research online

830

00:40:38,640 --> 00:40:41,250

or they still love to come in? And what

831

00:40:41,250 --> 00:40:43,650

advice would you have for the scholar or

832

00:40:43,650 --> 00:40:46,560

students who wants to use your collection?

833

00:40:49,470 --> 00:40:52,650

Um, yeah, so we have actually been using

834

00:40:53,880 --> 00:40:57,570

past perfect online for about 10 years, I

835

00:40:57,570 --> 00:41:01,680

would say, is my estimate. So in that way,

836

00:41:01,680 --> 00:41:03,750

we've been putting some of our collections

837

00:41:03,750 --> 00:41:04,380

online.

838
00:41:05,490 --> 00:41:08,040
But it does have a record limit. And it also

839
00:41:08,040 --> 00:41:11,550
means that you have to separately upload your

840
00:41:11,550 --> 00:41:13,920
collections rather than just ticking a box

841
00:41:13,920 --> 00:41:16,170
and saying, I want this to display publicly.

842
00:41:16,830 --> 00:41:18,810
So web edition sort of streamlines that

843
00:41:18,810 --> 00:41:20,820
because it combines both of them together.

844
00:41:21,960 --> 00:41:24,720
So the current setup was pretty cumbersome.

845
00:41:24,720 --> 00:41:27,390
And we just decided it was time, you know,

846
00:41:27,390 --> 00:41:30,630
it's better for us just to do to put it all

847
00:41:30,630 --> 00:41:32,730
in one thing and have it

848
00:41:33,750 --> 00:41:35,910
have the web edition so that whatever,

849
00:41:35,940 --> 00:41:38,640
whenever we edit records, we can make them

850
00:41:38,640 --> 00:41:40,620
instantly accessible if we want to.

851
00:41:42,090 --> 00:41:46,920

So we make with that, we would have the

852

00:41:46,920 --> 00:41:49,050
option to make anything that's been

853

00:41:49,050 --> 00:41:52,650
cataloged, available to the public. Now, I

854

00:41:52,650 --> 00:41:54,990
will say that we do have quite the backlog.

855

00:41:56,820 --> 00:41:58,530
But that's due to the fact that

856

00:41:59,700 --> 00:42:02,430
we did not have a professional curator before

857

00:42:02,430 --> 00:42:03,480
a few years ago.

858

00:42:04,620 --> 00:42:07,110
It was somebody who was the director of the

859

00:42:07,110 --> 00:42:09,630
organization for quite some time. And she

860

00:42:09,630 --> 00:42:11,640
had, you know, taken some classes, gotten

861

00:42:11,640 --> 00:42:14,640
some education, but she was not did not have

862

00:42:14,640 --> 00:42:16,260
a museum degree. So

863

00:42:17,280 --> 00:42:19,620
she did her best while she was here. And she

864

00:42:19,620 --> 00:42:23,790
did do a lot for the organization a lot. But

865
00:42:23,790 --> 00:42:26,160
it was important to us to be able to have a

866
00:42:26,160 --> 00:42:29,310
professional curator to start cataloging some

867
00:42:29,310 --> 00:42:31,590
of our museum collection. So I would say

868
00:42:31,590 --> 00:42:34,380
that, in general, one of our challenges in

869
00:42:34,380 --> 00:42:37,350
making things available is that a lot of our

870
00:42:37,350 --> 00:42:40,290
stuff is just not catalogued.

871
00:42:41,430 --> 00:42:43,920
And especially with the museum collection to

872
00:42:44,850 --> 00:42:47,070
I would say that the best catalog of all our

873
00:42:47,070 --> 00:42:50,490
collections is library. And that's because we

874
00:42:50,490 --> 00:42:55,530
had multiple librarians in my position who

875
00:42:55,740 --> 00:42:58,200
had a background in library work. I'm

876
00:42:58,200 --> 00:42:59,790
actually the first person who,

877
00:43:01,350 --> 00:43:02,880
in my position who went to school,

878
00:43:02,880 --> 00:43:04,440

specifically for archives.

879

00:43:06,270 --> 00:43:09,030

So that's another one of the challenges is

880

00:43:09,030 --> 00:43:12,780

that the collections have various levels of

881

00:43:12,930 --> 00:43:14,970

how well they were managed in the past and

882

00:43:14,970 --> 00:43:17,010

how much has been cataloged.

883

00:43:19,710 --> 00:43:21,840

And so what kind of advice would you give for

884

00:43:21,840 --> 00:43:24,270

the researcher that's looking to make a trip

885

00:43:24,270 --> 00:43:26,700

to your, your research center.

886

00:43:28,680 --> 00:43:33,750

Um, so what I tell people is to get in touch

887

00:43:33,750 --> 00:43:36,600

with us ahead of time, because if we know

888

00:43:36,600 --> 00:43:38,910

what you're interested in finding, it'll be

889

00:43:38,910 --> 00:43:40,980

easier for us to find it ahead of time.

890

00:43:42,240 --> 00:43:45,180

We measure our success here, by whether we

891

00:43:45,180 --> 00:43:48,210

can find the thing for you or not. Because to

892

00:43:48,210 --> 00:43:51,030
be honest, that is often sometimes a

893

00:43:51,030 --> 00:43:55,200
struggle. And I've had to learn sort of how

894

00:43:55,200 --> 00:43:57,990
and where to look for things. And like how

895

00:43:57,990 --> 00:44:00,720
the mind of my predecessors worked, like

896

00:44:00,720 --> 00:44:02,310
where they would have put stuff where they

897

00:44:02,310 --> 00:44:05,010
would have thought to put stuff. And

898

00:44:05,070 --> 00:44:07,830
sometimes another problem is

899

00:44:08,940 --> 00:44:11,490
that the person who had worked here for quite

900

00:44:11,490 --> 00:44:14,670
some time is no longer with us. So I cannot

901

00:44:14,760 --> 00:44:16,530
ask her whenever I get a question and

902

00:44:16,530 --> 00:44:19,920
somebody says, hey, you know, she, I talked

903

00:44:19,920 --> 00:44:21,990
to her like 20 years ago, I came in saw this

904

00:44:21,990 --> 00:44:25,380
thing. And this is where it was, and I

905

00:44:25,380 --> 00:44:27,900

remember where it was and what it was, and

906

00:44:27,930 --> 00:44:30,690

then I can't find it. The problem was, you

907

00:44:30,690 --> 00:44:33,300

know, she had this wealth of knowledge but

908

00:44:33,300 --> 00:44:35,640

didn't write all of it down. So it is often a

909

00:44:35,640 --> 00:44:37,560

struggle trying to find things. So having

910

00:44:37,560 --> 00:44:39,720

some advance notice is probably the best

911

00:44:39,720 --> 00:44:40,290

thing that

912

00:44:42,000 --> 00:44:44,010

that we can have from our researcher so we

913

00:44:44,010 --> 00:44:46,950

can help you in the best way that we can once

914

00:44:46,950 --> 00:44:50,460

you come to do work at our library.

915

00:44:53,400 --> 00:44:56,340

Thanks and correct. Yeah, the

916

00:44:57,570 --> 00:45:00,000

the catalog for the Grunfeld Killa

917

00:45:00,000 --> 00:45:04,200

Action is available online. But the it's a

918

00:45:04,200 --> 00:45:07,050

non circulating collection. So you have to

919
00:45:07,230 --> 00:45:09,420
come in and use the books and unfortunately

920
00:45:09,420 --> 00:45:11,550
they don't go out on Interlibrary Loan.

921
00:45:12,809 --> 00:45:16,409
They Moravian Archives has done an amazing

922
00:45:16,409 --> 00:45:19,499
job with digitalization over the last 15

923
00:45:19,499 --> 00:45:23,999
years. And this includes not only re

924
00:45:23,999 --> 00:45:26,879
cataloging the collection and making it

925
00:45:26,879 --> 00:45:27,599
digital.

926
00:45:29,520 --> 00:45:32,910
They found that even in the book collection,

927
00:45:33,450 --> 00:45:35,730
putting everything in WorldCat, for the first

928
00:45:35,730 --> 00:45:39,000
time, I think they had over 500 unique titles

929
00:45:39,000 --> 00:45:40,980
that had never been cataloged before.

930
00:45:42,120 --> 00:45:46,320
So we have the archives we have many books

931
00:45:46,320 --> 00:45:48,060
that that's the only place in the United

932
00:45:48,060 --> 00:45:49,680

States where it's available.

933

00:45:51,000 --> 00:45:53,010

Even more impressive has been the

934

00:45:53,880 --> 00:45:59,070

digitalization of manuscripts, got a major

935

00:45:59,070 --> 00:46:04,050

NIH grant to digitalize The Moravian records

936

00:46:04,050 --> 00:46:07,680

from the West Indies that were transferred

937

00:46:07,680 --> 00:46:10,590

from the West Indies to Bethlehem in the

938

00:46:10,590 --> 00:46:14,070

1960s because they were deteriorating and the

939

00:46:14,130 --> 00:46:16,650

condition. And this is

940

00:46:18,000 --> 00:46:20,700

one of the treasure troves of primary source

941

00:46:20,700 --> 00:46:24,180

documentation on Afro Caribbean culture and

942

00:46:24,180 --> 00:46:27,660

Moravian missions, and is being digitalized.

943

00:46:27,660 --> 00:46:30,510

So it'll be of much more availability.

944

00:46:31,290 --> 00:46:35,550

worldwide. We also have the Spangenberg

945

00:46:35,550 --> 00:46:39,330

papers have been largely digitalized. He was

946

00:46:39,330 --> 00:46:39,750
the

947

00:46:40,770 --> 00:46:43,890
the head of the commune of Bethlehem and

948

00:46:43,890 --> 00:46:46,890
oversaw the Moravian missions. The John

949

00:46:46,890 --> 00:46:49,800
entwine papers, he was the Moravian most

950

00:46:49,800 --> 00:46:52,320
involved with the Continental Congress and

951

00:46:52,320 --> 00:46:52,680
the

952

00:46:54,090 --> 00:46:58,020
Moravians. In the Revolutionary War we have

953

00:46:58,860 --> 00:47:01,980
working on, I should say, they are working on

954

00:47:01,980 --> 00:47:05,550
a project on digitalizing congregational

955

00:47:05,820 --> 00:47:09,450
membership registers, which is a huge help

956

00:47:09,450 --> 00:47:14,280
for genealogist and others. And the

957

00:47:15,570 --> 00:47:18,510
I remember early on when the archives started

958

00:47:18,510 --> 00:47:22,620
putting so much of material online, the fear

959

00:47:22,620 --> 00:47:25,320

among some on the archives board, was that

960

00:47:25,350 --> 00:47:27,120

there would not be any reason to come to the

961

00:47:27,120 --> 00:47:31,110

archives. And instead, the use of the

962

00:47:31,110 --> 00:47:34,410

Archives has just grown exponentially since

963

00:47:34,410 --> 00:47:37,380

people have found out what is available. And

964

00:47:37,410 --> 00:47:38,220

one of the

965

00:47:39,570 --> 00:47:42,090

most important things the Archives does is

966

00:47:42,090 --> 00:47:44,730

teach a course every summer on learning to

967

00:47:44,730 --> 00:47:48,960

read the 18th century German script. So we

968

00:47:48,960 --> 00:47:53,580

usually get about 30 people every summer,

969

00:47:53,910 --> 00:47:56,100

learning this, which makes it possible not

970

00:47:56,100 --> 00:47:58,620

only to use our materials, but materials and

971

00:47:58,620 --> 00:48:01,050

Lancaster and other places. So

972

00:48:03,090 --> 00:48:05,700

it's just it's an overwhelms me what they've

973

00:48:05,700 --> 00:48:06,210
done.

974

00:48:08,790 --> 00:48:11,160
Great, thank you. Kyle, do you have anything

975

00:48:11,280 --> 00:48:12,330
more to add?

976

00:48:13,470 --> 00:48:16,080
Yeah, I mean, I would echo what Julia and

977

00:48:16,080 --> 00:48:18,840
Craig have said, one of the things that we

978

00:48:18,840 --> 00:48:20,820
are finding in our, as we started our print

979

00:48:20,820 --> 00:48:23,580
inventory project is that about one in five

980

00:48:23,580 --> 00:48:26,700
books is not in the online catalog. It's been

981

00:48:26,700 --> 00:48:30,570
on the shelves here since 1898, perhaps. But

982

00:48:31,080 --> 00:48:34,140
much as Julia was describing the memory of

983

00:48:34,140 --> 00:48:36,990
past librarians often functioned as the card

984

00:48:36,990 --> 00:48:40,590
catalog. And in that, unfortunately, the

985

00:48:40,590 --> 00:48:42,690
technology didn't allow us to download their

986

00:48:42,690 --> 00:48:46,470

brains before they left their positions. So

987

00:48:46,500 --> 00:48:49,380
call ahead. You know, we are still by

988

00:48:49,380 --> 00:48:52,050
appointment, much in the same way that it

989

00:48:52,050 --> 00:48:54,900
allows us to pull material, we have a good

990

00:48:54,900 --> 00:48:56,430
handle on where things are. So I'll give us

991

00:48:56,430 --> 00:48:58,950
that. But it's there are lots of surprises.

992

00:48:59,670 --> 00:49:03,420
still to be found here in our stacks. And as

993

00:49:03,420 --> 00:49:05,700
Craig was saying, come in person, right?

994

00:49:05,730 --> 00:49:08,520
Don't just rely on those digital copies.

995

00:49:09,990 --> 00:49:13,380
I have a question here. Oh, four for credit.

996

00:49:14,160 --> 00:49:16,110
What material does the Center for Moravian

997

00:49:16,110 --> 00:49:18,510
archives hold on John and Edith Kilburn,

998

00:49:18,540 --> 00:49:21,840
Moravian missionaries to Alaska, particularly

999

00:49:21,840 --> 00:49:24,300
the Ubik people in the mid 19th century?

1000
00:49:25,380 --> 00:49:28,260
Yeah, there's quite a bit of material in the

1001
00:49:28,260 --> 00:49:31,800
archive. And for those who aren't familiar,

1002
00:49:33,030 --> 00:49:34,890
John Killbuck was a

1003
00:49:36,420 --> 00:49:40,800
Delaware who was a Moravian pastor who,

1004
00:49:41,790 --> 00:49:43,950
originally from Kansas, and when the

1005
00:49:43,950 --> 00:49:46,230
Moravians started their mission to the Yupik

1006
00:49:46,230 --> 00:49:49,470
people decided it would be best to have an

1007
00:49:49,470 --> 00:49:51,840
indigenous person as one of the first

1008
00:49:51,840 --> 00:49:56,100
missionaries so he was the the founder of the

1009
00:49:56,100 --> 00:49:59,460
Moravian mission in Bethel, Alaska.

1010
00:50:00,000 --> 00:50:04,350
He is also the first and indigenous person to

1011
00:50:04,350 --> 00:50:07,770
graduate from Arabian seminary as a theology

1012
00:50:07,770 --> 00:50:10,950
student. And we have quite a bit of material

1013
00:50:10,950 --> 00:50:14,970

on him. Some of it is his personal letters.

1014

00:50:15,960 --> 00:50:19,590

There's also material associated with his

1015

00:50:21,270 --> 00:50:23,790

being removed from the Moravian ministry for

1016

00:50:23,820 --> 00:50:26,610

behavior that was deemed inappropriate. So

1017

00:50:26,670 --> 00:50:29,340

it's, if you're interested, definitely

1018

00:50:29,340 --> 00:50:32,070

contact the archives and come in

1019

00:50:34,500 --> 00:50:37,440

and put this out to the group. What successes

1020

00:50:37,440 --> 00:50:39,570

have you had with connecting with local

1021

00:50:39,570 --> 00:50:41,160

communities of the faithful?

1022

00:50:45,360 --> 00:50:48,930

Yeah, I'll start on that, if you like. The

1023

00:50:51,390 --> 00:50:54,270

The Moravian Church is a is a small, but

1024

00:50:54,270 --> 00:50:57,870

worldwide church. And the archives I've been

1025

00:50:57,900 --> 00:51:00,990

referencing is the church archives for the

1026

00:51:00,990 --> 00:51:05,070

northern province. So it's the repository of

1027
00:51:05,850 --> 00:51:09,000
all sorts of congregational records, and Paul

1028
00:51:09,000 --> 00:51:13,140
Pikeur, you know, travels to, to Labrador,

1029
00:51:13,140 --> 00:51:15,990
and Alberta and places to help people

1030
00:51:15,990 --> 00:51:18,600
organize their their records and what should

1031
00:51:18,600 --> 00:51:20,280
be preserved in Bethlehem.

1032
00:51:22,020 --> 00:51:22,980
And we

1033
00:51:24,330 --> 00:51:27,690
connect with the larger Moravian world. With

1034
00:51:27,690 --> 00:51:31,200
my work at the Center for Moravian studies, I

1035
00:51:31,830 --> 00:51:35,100
am frequently speaking to church groups

1036
00:51:35,250 --> 00:51:38,640
throughout North America, and even in our

1037
00:51:38,640 --> 00:51:41,880
some of our newer places. So I did a series

1038
00:51:41,880 --> 00:51:45,030
of lectures for the emerging Moravian Church

1039
00:51:45,030 --> 00:51:48,870
in Peru and Cuba, have been involved and

1040
00:51:49,560 --> 00:51:52,350

Moray, international Moravian mission

1041

00:51:52,350 --> 00:51:56,850
conferences and so forth. So we we say our

1042

00:51:56,850 --> 00:52:00,360
work is very much contributing to the to the

1043

00:52:00,360 --> 00:52:02,010
Moravian, faith community.

1044

00:52:06,360 --> 00:52:09,240
Kyler, Giulia, I'll jump in. I mean, I think

1045

00:52:09,240 --> 00:52:12,600
the, it's very much the goal to be able to do

1046

00:52:12,600 --> 00:52:14,670
that sort of community centered work.

1047

00:52:14,970 --> 00:52:16,830
Congregationalism is interesting today,

1048

00:52:16,830 --> 00:52:18,270
because there's not one but three

1049

00:52:18,270 --> 00:52:21,420
denominations that are descended from that,

1050

00:52:21,420 --> 00:52:23,490
and we don't have an official relationship

1051

00:52:23,520 --> 00:52:25,950
with any of the three, we're not the official

1052

00:52:25,950 --> 00:52:28,890
repository for the United Church of Christ,

1053

00:52:29,070 --> 00:52:30,750
the National Association of congregational

1054
00:52:30,750 --> 00:52:32,790
Christian churches, or the conservative

1055
00:52:32,790 --> 00:52:35,580
congregational Christian conference. But it's

1056
00:52:35,580 --> 00:52:38,700
very much our goal to work with churches,

1057
00:52:38,730 --> 00:52:39,990
part of that our church Stewardship

1058
00:52:39,990 --> 00:52:42,300
Initiative is one way, you know, the first

1059
00:52:42,300 --> 00:52:45,180
one, the first video we offered in that first

1060
00:52:45,180 --> 00:52:48,150
virtual program, we had, like, 125, people

1061
00:52:48,150 --> 00:52:49,710
sign up for it. I mean, it just kind of blew

1062
00:52:49,710 --> 00:52:52,410
our minds that there was that real hunger for

1063
00:52:52,410 --> 00:52:55,500
the expertise that we hold here. And, you

1064
00:52:55,500 --> 00:52:57,060
know, a lot of our work is figuring out how

1065
00:52:57,060 --> 00:52:58,560
to deliver it, how to make those sort of

1066
00:52:58,560 --> 00:52:59,400
connections.

1067
00:53:00,720 --> 00:53:02,640

I think one thing that's been fascinating for

1068

00:53:02,640 --> 00:53:04,710

me, and I'm not sure if, if Julia and Greg

1069

00:53:04,710 --> 00:53:06,570

have been seeing this thing, Greg, you sort

1070

00:53:06,570 --> 00:53:09,120

of alluded to this, the way in which the

1071

00:53:09,120 --> 00:53:11,910

pandemic has has changed expectations, the

1072

00:53:11,910 --> 00:53:15,180

delivery of the content that we create, you

1073

00:53:15,180 --> 00:53:15,930

know, that

1074

00:53:17,040 --> 00:53:18,720

we'll get, you know, several 100 people

1075

00:53:18,720 --> 00:53:20,550

signing up for virtual programs across the

1076

00:53:20,550 --> 00:53:22,950

country and around the world. Whereas if we

1077

00:53:22,950 --> 00:53:24,660

do a program in Boston, you know, we might

1078

00:53:24,660 --> 00:53:29,010

get 25 or 30, people who register, and then

1079

00:53:29,190 --> 00:53:31,230

those who register only half show up because

1080

00:53:31,230 --> 00:53:32,730

they, they email, it's like, where's the

1081

00:53:32,730 --> 00:53:33,540
link, like?

1082

00:53:35,130 --> 00:53:36,330
So I think there's ways in which that

1083

00:53:36,330 --> 00:53:37,710
connection with local community, which I

1084

00:53:37,710 --> 00:53:39,090
think we often think means, you know, getting

1085

00:53:39,090 --> 00:53:41,460
in the car, and driving to church also

1086

00:53:41,460 --> 00:53:44,520
actually means making space. So our reference

1087

00:53:44,520 --> 00:53:46,440
service, I think, actually is part of that,

1088

00:53:46,440 --> 00:53:47,640
you know, that we spend

1089

00:53:48,660 --> 00:53:51,450
30 minutes per reference inquiry, really

1090

00:53:51,450 --> 00:53:54,030
trying to get in and work with folks on the

1091

00:53:54,030 --> 00:53:57,240
stuff that I mean, so, but, you know, there's

1092

00:53:57,240 --> 00:53:59,700
always more to do, I think, and not nearly

1093

00:53:59,700 --> 00:54:02,280
enough people are time to do all that you

1094

00:54:02,280 --> 00:54:02,790

want to do.

1095

00:54:05,160 --> 00:54:06,900

Gillian, just like that.

1096

00:54:08,010 --> 00:54:10,980

Yeah. So I'd say that it's changed since the

1097

00:54:11,940 --> 00:54:14,820

since Mennonite life was first founded in

1098

00:54:14,820 --> 00:54:18,000

1958. You know, it was largely

1099

00:54:20,040 --> 00:54:23,460

a pursuit to preserve the history of the

1100

00:54:23,460 --> 00:54:24,780

Lancaster conference.

1101

00:54:26,130 --> 00:54:27,990

And they didn't really expect that it was

1102

00:54:27,990 --> 00:54:32,370

going to develop born to a genealogy thing or

1103

00:54:32,370 --> 00:54:34,950

serve people who are not Mennonite but have

1104

00:54:34,950 --> 00:54:36,240

Mennonite ancestors.

1105

00:54:37,350 --> 00:54:39,630

That's why I think it's pretty important that

1106

00:54:39,630 --> 00:54:40,140

in our,

1107

00:54:41,430 --> 00:54:43,470

you know, mission statement that it mentions

1108
00:54:43,470 --> 00:54:46,710
that it's not just Lancaster Mennonites, but

1109
00:54:46,710 --> 00:54:49,710
also interrelated communities. So those who

1110
00:54:49,710 --> 00:54:53,070
might have like, a night parents, people who

1111
00:54:53,070 --> 00:54:56,310
are from church or the brethren or other

1112
00:54:56,310 --> 00:54:58,920
Anabaptist denominations, I mean, we collect

1113
00:54:58,920 --> 00:54:59,970
a lot of them

1114
00:55:00,000 --> 00:55:03,780
Some books on the brethren, or old order

1115
00:55:03,780 --> 00:55:06,120
river brother and related denominations like

1116
00:55:06,120 --> 00:55:06,540
that,

1117
00:55:08,099 --> 00:55:10,199
obviously materials on the Amish,

1118
00:55:11,309 --> 00:55:13,919
I also think it's important to keep in mind

1119
00:55:13,979 --> 00:55:14,489
the

1120
00:55:15,630 --> 00:55:17,520
other institutions where you are, so you're

1121
00:55:17,520 --> 00:55:20,010

not overlapping with them. So like, if we

1122

00:55:20,010 --> 00:55:22,410

think about the Young Center for Anabaptist,

1123

00:55:22,410 --> 00:55:24,930

and piety studies at Elizabeth town college,

1124

00:55:25,890 --> 00:55:28,470

they're going to have more of a focus on

1125

00:55:28,470 --> 00:55:30,720

broad and general things. And they're going

1126

00:55:30,720 --> 00:55:33,150

to have more of a focus on the Amish. Because

1127

00:55:33,180 --> 00:55:36,180

this is where, you know, like Dr. Steve knob,

1128

00:55:36,180 --> 00:55:36,990

for example,

1129

00:55:38,730 --> 00:55:41,490

who is an expert on the Amish works at the

1130

00:55:41,490 --> 00:55:42,150

Young Center.

1131

00:55:43,380 --> 00:55:47,160

So they would be more studying in a baptism

1132

00:55:47,520 --> 00:55:51,840

in general. Or like, another institution

1133

00:55:51,840 --> 00:55:54,810

would be the muddy creek farm library, which

1134

00:55:54,810 --> 00:55:58,200

is in Denver, Pennsylvania. So also Lancaster

1135
00:55:58,200 --> 00:56:00,810
County, but this is more focused on the

1136
00:56:00,840 --> 00:56:02,760
Waveland Conference, which is Old Order

1137
00:56:02,760 --> 00:56:03,660
Mennonites,

1138
00:56:04,770 --> 00:56:06,930
and they have more of a focus on

1139
00:56:08,520 --> 00:56:12,360
like rare books, in particular. So we have to

1140
00:56:12,360 --> 00:56:14,700
be aware of possible potential overlap with

1141
00:56:14,700 --> 00:56:18,810
them. And one of the areas that that applies

1142
00:56:18,810 --> 00:56:21,360
most to is when you're trying to get a rare

1143
00:56:21,360 --> 00:56:23,970
book for your collection. Do you really want

1144
00:56:23,970 --> 00:56:26,280
to go up against the muddy creek farm

1145
00:56:26,280 --> 00:56:28,620
library? Like would this belong better here?

1146
00:56:28,620 --> 00:56:32,100
Would this belong better with them? So that's

1147
00:56:32,100 --> 00:56:34,410
one thing that we have to consider is that we

1148
00:56:34,410 --> 00:56:36,750

don't overlap with other institutions.

1149

00:56:38,310 --> 00:56:40,650

In Pennsylvania, as well, there are other

1150

00:56:41,970 --> 00:56:44,550

other Mennonite historical societies.

1151

00:56:46,140 --> 00:56:48,930

Like there's one in Juniata County and some

1152

00:56:48,930 --> 00:56:52,440

of the Juniata county churches used to or

1153

00:56:52,440 --> 00:56:55,620

still belong to the Lancaster conference. So

1154

00:56:55,620 --> 00:56:57,900

that's another thing to think about is like,

1155

00:56:57,900 --> 00:56:59,730

we don't want to overlap with the Juniata

1156

00:56:59,730 --> 00:57:01,440

Mennonite Historical Society.

1157

00:57:02,520 --> 00:57:05,040

Or like, there's one in Franklin County,

1158

00:57:05,040 --> 00:57:06,750

there's one in Cumberland County. So there's

1159

00:57:06,750 --> 00:57:09,660

different county historical societies that we

1160

00:57:09,660 --> 00:57:11,700

have to think about. And especially in this

1161

00:57:11,700 --> 00:57:13,440

southern Pennsylvania area, where there's a

1162
00:57:13,440 --> 00:57:16,020
lot of this is kind of like Mennonite Central

1163
00:57:16,020 --> 00:57:19,860
basically here, we have to be aware not to

1164
00:57:19,860 --> 00:57:22,080
overlap and kind of understand our role

1165
00:57:22,080 --> 00:57:22,860
within

1166
00:57:24,720 --> 00:57:26,880
the larger community of Lancaster Mennonites

1167
00:57:26,880 --> 00:57:28,200
and those who are interested in learning more

1168
00:57:28,200 --> 00:57:29,670
about their genealogy.

1169
00:57:31,020 --> 00:57:33,060
People who have come from this area and so

1170
00:57:33,060 --> 00:57:33,360
on.

1171
00:57:37,530 --> 00:57:40,110
Thanks. Well, you have two more questions.

1172
00:57:40,290 --> 00:57:43,230
Can the panelists can they can you stay on

1173
00:57:43,230 --> 00:57:44,340
for a little bit longer?

1174
00:57:45,390 --> 00:57:50,820
Yeah. Okay. So is or how is the changing

1175
00:57:50,820 --> 00:57:53,460

landscape of American religion being felt

1176

00:57:53,460 --> 00:57:55,470

within your institutions.

1177

00:57:57,060 --> 00:58:00,840

And anyone can jump in, I can start on that.

1178

00:58:02,790 --> 00:58:04,530

I mean, the pandemic changed everything. You

1179

00:58:04,530 --> 00:58:05,700

know, I think that

1180

00:58:07,380 --> 00:58:09,990

what we're seeing within congregational

1181

00:58:09,990 --> 00:58:14,370

churches is some moves towards consolidation,

1182

00:58:14,670 --> 00:58:17,670

we're seeing lots of communities that have

1183

00:58:18,180 --> 00:58:20,790

very large structures, and much smaller

1184

00:58:20,790 --> 00:58:23,520

congregations now, and that the cost of up

1185

00:58:23,520 --> 00:58:25,500

keeping those buildings is huge.

1186

00:58:27,420 --> 00:58:30,360

There is definitely an increase in the number

1187

00:58:30,360 --> 00:58:31,980

of congregations that are closing.

1188

00:58:33,210 --> 00:58:35,280

And that, you know, for a range of different

1189

00:58:35,490 --> 00:58:36,360
factors.

1190

00:58:37,980 --> 00:58:40,950
When it comes time for those churches

1191

00:58:40,950 --> 00:58:43,800
closing, thinking about their archives is

1192

00:58:43,800 --> 00:58:46,080
sometimes about 15th or 16th, down on the

1193

00:58:46,080 --> 00:58:48,900
list, you know, taking care of the structure,

1194

00:58:49,980 --> 00:58:52,230
transferring members to other congregations

1195

00:58:52,230 --> 00:58:54,630
taking care of the ministries.

1196

00:58:56,190 --> 00:58:59,520
So we you know, we want to be there to work

1197

00:58:59,520 --> 00:59:02,040
with churches in those times.

1198

00:59:03,900 --> 00:59:05,850
And it would be easy to say like, oh, well,

1199

00:59:05,850 --> 00:59:08,880
you know, Protestantism is changing, you

1200

00:59:08,880 --> 00:59:12,090
know, that new denominations are coming up

1201

00:59:12,240 --> 00:59:13,920
for that, you know, we're becoming more and

1202

00:59:13,920 --> 00:59:16,350

more secular, I think the challenge for us is

1203

00:59:16,350 --> 00:59:17,610

to stay positive and think about the

1204

00:59:17,610 --> 00:59:19,950

opportunity. You know, one of the things that

1205

00:59:19,950 --> 00:59:21,360

we'd like to talk about here at the library

1206

00:59:21,360 --> 00:59:25,800

is, if we were founded today, instead of 1853

1207

00:59:25,980 --> 00:59:27,810

How would we look the same or different, you

1208

00:59:27,810 --> 00:59:29,580

know, what will be the ways that we will be

1209

00:59:29,580 --> 00:59:31,710

tapping into sort of the new and exciting

1210

00:59:31,710 --> 00:59:35,040

currents within our faith and also within

1211

00:59:35,040 --> 00:59:36,780

American religion more broadly?

1212

00:59:37,860 --> 00:59:39,870

And that would be you know, investing as all

1213

00:59:39,870 --> 00:59:41,580

of us have been talking about in technology,

1214

00:59:41,670 --> 00:59:43,200

right? It would also

1215

00:59:44,250 --> 00:59:47,340

be leading into highlighting the success

1216
00:59:47,340 --> 00:59:49,470
stories you know, the places where where new

1217
00:59:49,470 --> 00:59:50,670
forms are coming up.

1218
00:59:52,290 --> 00:59:54,840
So it'll be very interesting to see what you

1219
00:59:54,840 --> 00:59:57,960
know, the next the next decade or so holds

1220
00:59:59,130 --> 01:00:00,000
because institution

1221
01:00:00,000 --> 01:00:02,700
If like ours can't take every record that was

1222
01:00:02,700 --> 01:00:05,040
ever created out there, right, no matter how

1223
01:00:05,040 --> 01:00:07,560
much we'd like you, we have to do that work.

1224
01:00:07,560 --> 01:00:09,240
And I very much appreciate what Julia was

1225
01:00:09,240 --> 01:00:11,640
talking about, about thinking about what are

1226
01:00:11,640 --> 01:00:13,050
other repositories?

1227
01:00:14,190 --> 01:00:16,260
How do we keep our collection development

1228
01:00:16,260 --> 01:00:19,920
policies open enough for things to keep them

1229
01:00:19,920 --> 01:00:21,660

for going into the dumpster, but also

1230

01:00:21,660 --> 01:00:23,520
remembering that there are other places where

1231

01:00:23,520 --> 01:00:25,500
things could go, which might not even be

1232

01:00:25,500 --> 01:00:27,720
religious institutions, right, they might be

1233

01:00:28,050 --> 01:00:30,600
state and local historical societies.

1234

01:00:31,950 --> 01:00:33,150
So I think it's, you know, I think it's an

1235

01:00:33,150 --> 01:00:35,250
exciting time, but I think it's one where we

1236

01:00:35,250 --> 01:00:38,250
have to think about our audiences feeling a

1237

01:00:38,250 --> 01:00:40,980
certain amount of anxiety, you know, that.

1238

01:00:41,580 --> 01:00:42,990
And I guess maybe the last thing I would say

1239

01:00:42,990 --> 01:00:44,280
on that is the number of people who are

1240

01:00:44,280 --> 01:00:47,610
cradle Congregationalists. Is, is much less

1241

01:00:47,610 --> 01:00:50,220
than it used to be. But new people are coming

1242

01:00:50,220 --> 01:00:52,530
into our churches, right, who are coming from

1243
01:00:52,530 --> 01:00:55,110
other faiths. So part of the role that our

1244
01:00:55,110 --> 01:00:59,220
library has to play is to provide the usable

1245
01:00:59,220 --> 01:01:01,500
past right to sort of remind somebody who

1246
01:01:01,500 --> 01:01:02,490
might not have been raised a

1247
01:01:02,490 --> 01:01:05,040
Congregationalist, why this faith has existed

1248
01:01:05,040 --> 01:01:07,380
for 400 years, and what its principles are,

1249
01:01:07,680 --> 01:01:10,770
and how the current denominations really lean

1250
01:01:10,770 --> 01:01:12,480
into those values.

1251
01:01:13,830 --> 01:01:15,510
So I like that as a challenge. I think that's

1252
01:01:15,540 --> 01:01:17,670
that's a pretty great thing. So pretty great.

1253
01:01:18,030 --> 01:01:19,860
Um, well, what about our is a ministry that

1254
01:01:19,860 --> 01:01:20,670
we have to offer?

1255
01:01:24,480 --> 01:01:29,520
Um, I'll go next. I would, I would echo what

1256
01:01:29,520 --> 01:01:31,260

you said, Kyle about.

1257

01:01:32,820 --> 01:01:35,580

Like, the general landscape seems to be

1258

01:01:35,580 --> 01:01:37,110

changing in terms of like,

1259

01:01:38,640 --> 01:01:41,310

one thing I just noticed on like a small

1260

01:01:41,310 --> 01:01:44,550

detail oriented level was like, churches send

1261

01:01:44,550 --> 01:01:46,500

us bulletins, and like the way that they do

1262

01:01:46,500 --> 01:01:48,180

it differs from church to church. So

1263

01:01:48,180 --> 01:01:49,830

sometimes they send them off physically,

1264

01:01:49,830 --> 01:01:52,410

sometimes it's an email announcement. And

1265

01:01:52,410 --> 01:01:54,510

sometimes the church just stopped printing

1266

01:01:54,510 --> 01:01:57,720

bulletins, and in 2020, and, you know, that's

1267

01:01:57,750 --> 01:01:59,550

all that we have left, or like they moved to

1268

01:01:59,550 --> 01:02:00,690

newsletters or,

1269

01:02:02,130 --> 01:02:03,870

you know, they don't have directories

1270
01:02:03,870 --> 01:02:07,080
anymore. Another thing, another thing that I

1271
01:02:07,080 --> 01:02:08,280
noticed is that

1272
01:02:10,050 --> 01:02:14,400
I learned when I studied my masters, which

1273
01:02:14,550 --> 01:02:16,950
was that there was kind of like this

1274
01:02:16,950 --> 01:02:20,310
documentary boom, in the mid 20th century.

1275
01:02:20,580 --> 01:02:22,560
And this also went along with, like,

1276
01:02:24,480 --> 01:02:27,480
how to explain it, like, everything had like

1277
01:02:27,480 --> 01:02:29,370
a department or everything had like a

1278
01:02:29,400 --> 01:02:30,030
committee.

1279
01:02:31,500 --> 01:02:33,090
And this was the way that churches used to

1280
01:02:33,090 --> 01:02:35,760
be, sort of internally run was that like,

1281
01:02:35,760 --> 01:02:38,730
there'd be like a such and such committee for

1282
01:02:38,760 --> 01:02:41,490
like a finance committee, a church council,

1283
01:02:42,330 --> 01:02:45,540

women's organization, all these different

1284

01:02:45,540 --> 01:02:49,080

sort of little departments would be part of

1285

01:02:49,290 --> 01:02:52,500

the church, and you would have churches that

1286

01:02:52,500 --> 01:02:54,690

would be like, so super organized, and they

1287

01:02:54,690 --> 01:02:56,130

have all these different,

1288

01:02:57,510 --> 01:02:59,040

you know, committees and everything.

1289

01:03:00,810 --> 01:03:03,180

And I don't know that I see that quite as

1290

01:03:03,180 --> 01:03:05,280

much with modern churches. And they

1291

01:03:05,280 --> 01:03:08,610

definitely have like, a church council or

1292

01:03:08,610 --> 01:03:12,180

something or like, ministers meeting or

1293

01:03:12,180 --> 01:03:14,460

something like that. But it's not quite as

1294

01:03:14,460 --> 01:03:17,250

like hyper compartmentalized as it used to

1295

01:03:17,250 --> 01:03:21,030

be. So that's one thing that I think has sort

1296

01:03:21,030 --> 01:03:24,900

of changed since the peak of documentation in

1297

01:03:24,900 --> 01:03:27,570
the mid 20th century.

1298

01:03:29,910 --> 01:03:32,100
I had something else to say, Oh, yeah.

1299

01:03:33,300 --> 01:03:34,410
In relation to

1300

01:03:36,390 --> 01:03:39,210
what people are thinking or like, how many

1301

01:03:39,210 --> 01:03:41,730
people are growing up with this heritage? I

1302

01:03:41,730 --> 01:03:43,980
hear a lot when people come in. And I hear

1303

01:03:43,980 --> 01:03:45,810
this usually from donors, when they come

1304

01:03:45,810 --> 01:03:49,950
into, give me something they hear they say

1305

01:03:49,950 --> 01:03:52,410
things like, I don't know who's going to care

1306

01:03:52,410 --> 01:03:53,640
about this, or

1307

01:03:54,870 --> 01:03:56,610
the young people just don't care about

1308

01:03:56,610 --> 01:03:58,800
history anymore, or something to that effect.

1309

01:03:59,790 --> 01:04:03,210
It does make me kind of curious how things

1310

01:04:03,210 --> 01:04:06,480

are gonna go because it definitely seems like

1311

01:04:06,480 --> 01:04:08,520

it has waned a little through the

1312

01:04:08,520 --> 01:04:11,550

generations. And I think that part of this

1313

01:04:11,550 --> 01:04:15,060

is, as the Mennonite Church generally becomes

1314

01:04:15,060 --> 01:04:18,330

less became less insular, and

1315

01:04:19,500 --> 01:04:20,730

kind of more

1316

01:04:22,620 --> 01:04:25,050

more of like a missionary denomination and

1317

01:04:25,050 --> 01:04:25,560

more.

1318

01:04:26,790 --> 01:04:28,350

I can't think of the word right now.

1319

01:04:31,230 --> 01:04:33,180

Or liberal, I guess it's the best way to say

1320

01:04:33,180 --> 01:04:33,360

it.

1321

01:04:35,160 --> 01:04:35,700

Like

1322

01:04:37,290 --> 01:04:39,180

that things have definitely shifted and

1323

01:04:39,180 --> 01:04:42,030

changed. And I hear people saying about like,

1324
01:04:43,260 --> 01:04:47,160
yeah, this, this one lady came in the other

1325
01:04:47,160 --> 01:04:49,980
day, she's like, Well, when I was growing up,

1326
01:04:50,250 --> 01:04:52,260
I read martyrs, she was referring to the

1327
01:04:52,260 --> 01:04:55,080
martyrs mirror. And that was just an

1328
01:04:55,080 --> 01:04:56,550
interesting comment, because I thought about

1329
01:04:56,550 --> 01:04:59,550
like, well, you know, our kids, and I would

1330
01:04:59,550 --> 01:05:00,000
have had no

1331
01:05:00,000 --> 01:05:02,100
reference for this because I was not raising

1332
01:05:02,100 --> 01:05:04,260
the Mennonite Church. Our kids are growing up

1333
01:05:04,260 --> 01:05:06,600
Mennonite now are they reading the martyrs

1334
01:05:06,600 --> 01:05:08,100
mirror? Is this something that's being

1335
01:05:08,100 --> 01:05:11,700
reintroduced? I know that it's still pretty

1336
01:05:11,700 --> 01:05:15,510
actively studied in the plain community, for

1337
01:05:15,510 --> 01:05:18,540

example. And I think that part of the reason

1338

01:05:18,570 --> 01:05:22,140

the plant community tanks gone to tradition

1339

01:05:22,140 --> 01:05:25,110

so strongly is as a way of keeping everybody

1340

01:05:25,110 --> 01:05:27,120

together and trying to keep everyone in the

1341

01:05:27,120 --> 01:05:27,570

fold.

1342

01:05:28,950 --> 01:05:32,100

So that's that's another thing that I've

1343

01:05:32,100 --> 01:05:34,380

definitely heard come up is this concern that

1344

01:05:34,650 --> 01:05:36,810

younger generations are not going to stick

1345

01:05:36,810 --> 01:05:39,450

with it. And to that, I think we just have to

1346

01:05:39,660 --> 01:05:43,080

see what happens honestly, I know that

1347

01:05:43,410 --> 01:05:45,570

there's definitely been people saying their

1348

01:05:45,570 --> 01:05:47,970

church memberships going down or like people

1349

01:05:47,970 --> 01:05:49,590

are going to different churches.

1350

01:05:51,480 --> 01:05:53,670

You just, I guess you just have to see what

1351

01:05:53,670 --> 01:05:54,990
happens at this point.

1352

01:05:58,440 --> 01:06:02,730
Yeah, on the Arabian side of things, our our

1353

01:06:03,000 --> 01:06:07,740
demographic is, as the denomination is very

1354

01:06:07,740 --> 01:06:11,310
old, congregations are declining.

1355

01:06:12,570 --> 01:06:19,230
The but what we are finding is that a rising

1356

01:06:19,230 --> 01:06:22,380
generation has gotten very interested and

1357

01:06:22,380 --> 01:06:24,810
aspects of Moravian history that the

1358

01:06:24,810 --> 01:06:29,370
Moravians had repressed, and a lot of my work

1359

01:06:29,400 --> 01:06:31,980
and then work of a lot of scholars, many of

1360

01:06:31,980 --> 01:06:33,780
whom are non Moravians. Most people who

1361

01:06:33,780 --> 01:06:36,540
research the Moravians are not Moravian, they

1362

01:06:36,540 --> 01:06:38,370
discovered the Moravians through studying

1363

01:06:38,370 --> 01:06:41,190
Native Americans or African Caribbeans, or

1364

01:06:41,970 --> 01:06:46,320

some other form, but really have been

1365

01:06:46,890 --> 01:06:50,250
uncovering the radical Moravian tradition,

1366

01:06:50,280 --> 01:06:54,720
both in the Czech Hussite era, and especially

1367

01:06:54,720 --> 01:06:58,080
in the Zinzendorf era. So there's been a lot

1368

01:06:58,080 --> 01:07:01,560
of, you know, real interest and since

1369

01:07:01,560 --> 01:07:03,390
endorsed understanding of the motherhood of

1370

01:07:03,390 --> 01:07:04,770
the Holy Spirit,

1371

01:07:06,240 --> 01:07:10,470
gender sexuality, including some aspects, so

1372

01:07:10,470 --> 01:07:12,420
I've got a former student who's just

1373

01:07:12,420 --> 01:07:15,360
publishing an article on queer theory and

1374

01:07:15,360 --> 01:07:17,100
Moravian theology.

1375

01:07:18,300 --> 01:07:21,030
We're working on a I'm working on a book with

1376

01:07:21,840 --> 01:07:23,790
some of our pastors on

1377

01:07:25,020 --> 01:07:26,400
new types of

1378

01:07:27,630 --> 01:07:29,400
ministries, we're calling it at the

1379

01:07:29,400 --> 01:07:31,590
allegiance church, you know, what does it

1380

01:07:31,590 --> 01:07:34,860
mean to follow Jesus and I post Christian

1381

01:07:34,860 --> 01:07:38,880
America, and non congregational ministries.

1382

01:07:39,240 --> 01:07:42,330
And what we're, what we're finding is that

1383

01:07:43,410 --> 01:07:47,610
the history of a outsider church persecuted

1384

01:07:47,610 --> 01:07:49,740
church that has been destroyed at least once

1385

01:07:49,740 --> 01:07:52,800
in its history, and has learned to live as an

1386

01:07:52,800 --> 01:07:56,310
exile community is resonating very well with

1387

01:07:56,310 --> 01:07:57,750
21st century

1388

01:07:59,430 --> 01:08:02,250
at least in the northern hemisphere, of post

1389

01:08:02,250 --> 01:08:04,230
Constantini. And Christianity.

1390

01:08:05,850 --> 01:08:07,680
You know, as was said earlier, the,

1391

01:08:08,850 --> 01:08:11,100

the pandemic did affect things, but we were

1392

01:08:11,100 --> 01:08:13,530
already moving in a digital direction before

1393

01:08:13,530 --> 01:08:18,450
that. And so and I'm going to have to blog

1394

01:08:18,450 --> 01:08:20,670
off after this comment, because I'm actually

1395

01:08:20,670 --> 01:08:25,290
doing a lecture in the UK in 15 minutes on

1396

01:08:26,520 --> 01:08:29,220
innovation and renewal and Moravian history

1397

01:08:29,220 --> 01:08:32,250
right along these lines. But the

1398

01:08:33,300 --> 01:08:36,120
the fact that so many of our programs are

1399

01:08:36,120 --> 01:08:39,150
becoming global, as is really exciting for

1400

01:08:39,150 --> 01:08:39,630
me.

1401

01:08:40,650 --> 01:08:42,930
And with that, I'm going to say goodbye. And

1402

01:08:42,930 --> 01:08:46,470
thank you. Thank you so much. We did have

1403

01:08:46,470 --> 01:08:48,960
just one more question quickly for Kyle and

1404

01:08:48,960 --> 01:08:51,630
Julia. What are some challenges your

1405
01:08:51,630 --> 01:08:54,030
institutions are currently facing? We've

1406
01:08:54,030 --> 01:08:56,130
talked a bit about the opportunities that

1407
01:08:56,700 --> 01:08:58,770
that you've got going. So what are some

1408
01:08:58,770 --> 01:08:59,460
challenges?

1409
01:09:04,680 --> 01:09:05,820
I can go first.

1410
01:09:06,840 --> 01:09:09,840
So as I mentioned, we have a monstrous

1411
01:09:09,840 --> 01:09:13,650
backlog. When I first arrived here, there was

1412
01:09:13,650 --> 01:09:16,590
a room that we dubbed the chaos room, because

1413
01:09:16,590 --> 01:09:18,900
it was just full of unprocessed material

1414
01:09:18,900 --> 01:09:21,900
everywhere. It was covering a table it was on

1415
01:09:21,900 --> 01:09:22,680
the floor.

1416
01:09:23,940 --> 01:09:26,490
And you know, I just spent

1417
01:09:28,860 --> 01:09:31,290
about a year going through it. And eventually

1418
01:09:31,290 --> 01:09:32,970

it got to the point where it was like I want

1419

01:09:32,970 --> 01:09:35,010

to have this space open so I can actually do

1420

01:09:35,010 --> 01:09:38,280

some processing projects. So it had gotten to

1421

01:09:38,280 --> 01:09:39,960

a point where it was manageable, and we could

1422

01:09:39,990 --> 01:09:41,940

transport it back to the archives.

1423

01:09:43,470 --> 01:09:45,480

And we had quite a bit of space open back

1424

01:09:45,480 --> 01:09:46,560

there. So that was good.

1425

01:09:47,970 --> 01:09:51,360

So in addition to that, which the thing about

1426

01:09:51,600 --> 01:09:54,120

that chaos room is that pretty much all the

1427

01:09:54,120 --> 01:09:57,810

material in there had not been accessioned So

1428

01:09:57,810 --> 01:09:59,940

there's a lot of material that I'm finding in

1429

01:09:59,940 --> 01:10:00,000

our

1430

01:10:00,000 --> 01:10:03,150

backlog that just was never accessioned.

1431

01:10:03,810 --> 01:10:06,990

There's no paperwork. We're lucky if there's

1432

01:10:06,990 --> 01:10:08,220
donor information.

1433

01:10:09,780 --> 01:10:11,940
It's there's often a date, sometimes there's

1434

01:10:11,940 --> 01:10:15,090
no donor. And sometimes there's just neither.

1435

01:10:15,120 --> 01:10:17,250
It's just something that we would mark is

1436

01:10:17,250 --> 01:10:18,270
found in collection.

1437

01:10:20,430 --> 01:10:23,490
One of the things that really helped, while

1438

01:10:23,490 --> 01:10:25,110
dealing with a lot of founding collection

1439

01:10:25,110 --> 01:10:28,350
material was, well, learning what founding

1440

01:10:28,350 --> 01:10:31,020
collection meant and learning how accessions

1441

01:10:31,050 --> 01:10:32,790
and accession numbers worked.

1442

01:10:34,410 --> 01:10:37,350
The previous curator who worked here, when I

1443

01:10:37,350 --> 01:10:40,890
arrived here, was a very experienced museum

1444

01:10:40,890 --> 01:10:43,380
professional, and basically helped me

1445

01:10:43,410 --> 01:10:46,770

understand all of that. And I'm really

1446

01:10:46,770 --> 01:10:48,900
thankful for all that she taught me. But at

1447

01:10:48,900 --> 01:10:51,510
the same time, it makes me realize how

1448

01:10:51,510 --> 01:10:53,010
haphazardly managed

1449

01:10:54,060 --> 01:10:56,970
things could be times in regards to the

1450

01:10:56,970 --> 01:11:00,540
collections and how everything was kept track

1451

01:11:00,540 --> 01:11:03,720
of in the database. So I'd say that that's

1452

01:11:03,720 --> 01:11:05,730
definitely one of my biggest challenges is

1453

01:11:05,730 --> 01:11:07,890
trying to get everything under control and

1454

01:11:07,890 --> 01:11:09,240
organized properly.

1455

01:11:10,380 --> 01:11:12,450
I mean, even sometimes, where there was

1456

01:11:12,450 --> 01:11:14,130
attempts to impose order.

1457

01:11:16,260 --> 01:11:19,020
It really was well intentioned, but it should

1458

01:11:19,020 --> 01:11:21,690
have been done a different way. Like one of

1459

01:11:21,690 --> 01:11:23,460
the things that my

1460

01:11:25,470 --> 01:11:27,390
that that person who worked here, as the

1461

01:11:27,390 --> 01:11:30,570
curator told me was that we had like a

1462

01:11:31,770 --> 01:11:34,080
number system of assigning numbers to

1463

01:11:34,080 --> 01:11:36,600
archival collections, which is common

1464

01:11:36,600 --> 01:11:38,730
practice in the archival field. I do see that

1465

01:11:38,730 --> 01:11:41,700
often. And then she told me, but wouldn't it

1466

01:11:41,700 --> 01:11:44,340
be easier since all of these have a unique

1467

01:11:44,340 --> 01:11:47,130
accession number, if you just organize it by

1468

01:11:47,130 --> 01:11:48,720
accession number, so you wouldn't have to

1469

01:11:48,720 --> 01:11:51,030
keep shifting it around and adding these

1470

01:11:51,030 --> 01:11:53,970
numbers and everything is like, Okay, that

1471

01:11:53,970 --> 01:11:56,130
would have made things so much easier. But

1472

01:11:56,130 --> 01:11:58,710

like, now, I have to go back and renumber

1473

01:11:58,710 --> 01:12:01,470
everything, and it's a whole thing. So

1474

01:12:01,650 --> 01:12:03,900
there's a lot of things to consider when you

1475

01:12:04,200 --> 01:12:06,090
have to manage a collection that's this

1476

01:12:06,090 --> 01:12:07,080
large, and

1477

01:12:08,310 --> 01:12:11,280
that there's kind of not always consistency

1478

01:12:11,280 --> 01:12:14,550
and how things were organized and managed. I

1479

01:12:14,550 --> 01:12:17,010
think that doing this project with preparing

1480

01:12:17,040 --> 01:12:20,010
past perfect to be migrated to the web

1481

01:12:20,010 --> 01:12:23,070
edition has really taught me a lot about

1482

01:12:23,070 --> 01:12:26,820
organization and consistency. And this was,

1483

01:12:27,060 --> 01:12:30,030
honestly, this job is not something that I

1484

01:12:30,030 --> 01:12:31,380
would, as my

1485

01:12:32,910 --> 01:12:35,250
previous supervisor said, not something that

1486
01:12:35,250 --> 01:12:37,470
you would recommend somebody for their first

1487
01:12:37,560 --> 01:12:40,620
professional archival job, but it actually

1488
01:12:40,620 --> 01:12:41,370
was mine.

1489
01:12:43,770 --> 01:12:45,930
By but, but honestly, I've learned so much

1490
01:12:45,930 --> 01:12:46,590
working with

1491
01:12:47,670 --> 01:12:50,010
an archives like this one.

1492
01:12:51,660 --> 01:12:54,060
And I really appreciate getting to use my

1493
01:12:54,630 --> 01:12:56,820
knowledge of German. And I've appreciated

1494
01:12:56,820 --> 01:12:59,670
getting to learn more about Mennonite history

1495
01:12:59,670 --> 01:13:01,440
and the history of the Lancaster conference.

1496
01:13:01,440 --> 01:13:03,150
It's all been really great.

1497
01:13:04,410 --> 01:13:06,660
So yeah, despite the challenges, I would say

1498
01:13:06,660 --> 01:13:09,540
that I really enjoy taking them on. I'll say

1499
01:13:09,540 --> 01:13:09,930

that.

1500

01:13:11,520 --> 01:13:14,910

So a challenge is also an opportunity. Yeah.

1501

01:13:16,920 --> 01:13:20,250

I feel like what you're saying Julia echoes

1502

01:13:20,280 --> 01:13:22,890

in the, in the reading room in the archival

1503

01:13:22,890 --> 01:13:25,500

processing spaces in our stacks here.

1504

01:13:26,790 --> 01:13:28,740

And when we do have those conversations, I've

1505

01:13:28,740 --> 01:13:30,660

always tried to be very quick to

1506

01:13:31,710 --> 01:13:34,920

remind us all that in 25 years, other people

1507

01:13:34,920 --> 01:13:36,390

are going to be having those conversations

1508

01:13:36,390 --> 01:13:38,580

about what we did now, you know, because in

1509

01:13:38,580 --> 01:13:40,800

some ways, right? It's the challenge of the

1510

01:13:40,800 --> 01:13:42,630

field change. It's right, the standards

1511

01:13:42,630 --> 01:13:44,520

change the practices change.

1512

01:13:45,600 --> 01:13:48,210

And, you know, things. So it'll be exciting

1513
01:13:48,210 --> 01:13:50,700
to see, you know, what the future holds. I

1514
01:13:50,700 --> 01:13:51,750
think for us, you know,

1515
01:13:52,890 --> 01:13:54,900
probably a central challenge. And this is

1516
01:13:54,900 --> 01:13:56,310
echoed with things that have already been

1517
01:13:56,310 --> 01:13:59,640
said, is really surfacing the stories that

1518
01:13:59,640 --> 01:14:02,700
have not been surfaced before, right? That

1519
01:14:02,760 --> 01:14:07,110
the biases that are built into just the

1520
01:14:07,110 --> 01:14:09,030
people who are involved in the collection,

1521
01:14:09,090 --> 01:14:11,340
you know, in the creation of the collection,

1522
01:14:13,350 --> 01:14:17,700
limits and create a vision that doesn't

1523
01:14:17,700 --> 01:14:20,430
include everyone who's been touched by, you

1524
01:14:20,430 --> 01:14:23,280
know, this faith, which in fact, is global.

1525
01:14:23,730 --> 01:14:27,360
And we've been trying to do what we can and

1526
01:14:27,360 --> 01:14:30,870

we've been trying to make that commitment. So

1527

01:14:30,870 --> 01:14:32,430

we have a black and indigenous research

1528

01:14:32,430 --> 01:14:35,070

guide, which has scores of manuscript

1529

01:14:35,070 --> 01:14:39,180

material that come from digitized church

1530

01:14:39,180 --> 01:14:39,810

records.

1531

01:14:41,760 --> 01:14:44,460

The practice and Julia you might have seen

1532

01:14:44,460 --> 01:14:46,680

this in in metadata practice, you know,

1533

01:14:46,680 --> 01:14:48,780

practice within New England town history

1534

01:14:48,780 --> 01:14:51,870

writing in the 19th century was to remove

1535

01:14:51,870 --> 01:14:54,360

signifiers, so individuals who would have

1536

01:14:54,360 --> 01:14:56,940

been identified as enslaved or having a

1537

01:14:56,940 --> 01:14:59,160

certain racial designation were removed,

1538

01:14:59,460 --> 01:14:59,970

erased.

1539

01:15:00,000 --> 01:15:01,650

From the record when they were published in

1540
01:15:01,650 --> 01:15:05,220
the 19th century, and so you imagine being a

1541
01:15:05,220 --> 01:15:08,760
genealogist trying to, you know, trying to

1542
01:15:08,760 --> 01:15:10,950
look for anything that helps you make these

1543
01:15:10,950 --> 01:15:13,290
connections. So our work is to go back to the

1544
01:15:13,290 --> 01:15:15,150
original sources and try to bring those

1545
01:15:15,150 --> 01:15:15,810
forward.

1546
01:15:16,830 --> 01:15:18,870
This is an institution that has a long, you

1547
01:15:18,870 --> 01:15:21,570
know, for a faith that has a long history of

1548
01:15:21,600 --> 01:15:24,540
interactions with indigenous people. We don't

1549
01:15:24,540 --> 01:15:26,430
have an adventurer indigenous advisory board

1550
01:15:26,430 --> 01:15:29,130
right now. We've never had, we should have

1551
01:15:29,130 --> 01:15:29,430
one.

1552
01:15:30,450 --> 01:15:32,430
But how do you as a small institution, you

1553
01:15:32,430 --> 01:15:34,110

know, we are a staff of seven and a board of

1554

01:15:34,110 --> 01:15:34,830

17.

1555

01:15:35,970 --> 01:15:38,520

Find the time to do all of the reparative

1556

01:15:38,520 --> 01:15:41,250

work that needs to be done. And I think the

1557

01:15:41,250 --> 01:15:44,220

reality is, we could become overwhelmed very

1558

01:15:44,220 --> 01:15:48,420

quickly by it. But we could also look to

1559

01:15:48,420 --> 01:15:51,480

other partners who inspire us look to hvla,

1560

01:15:51,480 --> 01:15:53,940

for the way it thinks about its metadata, and

1561

01:15:53,940 --> 01:15:56,040

the way it thinks about bringing forward

1562

01:15:56,790 --> 01:16:00,360

stories that sometimes we might miss, right?

1563

01:16:00,360 --> 01:16:02,250

Or we you know, and I think that's, and I

1564

01:16:02,250 --> 01:16:04,140

would just, I guess I'm gonna gush a little

1565

01:16:04,140 --> 01:16:06,450

about our relationship with with Atla, that,

1566

01:16:06,720 --> 01:16:08,700

you know, that you're setting a standard that

1567
01:16:08,700 --> 01:16:10,680
we can look to, because you are working

1568
01:16:10,680 --> 01:16:13,080
directly with scholars trying to find this

1569
01:16:13,080 --> 01:16:16,110
information. I was once asked

1570
01:16:18,300 --> 01:16:21,930
by a well meaning scholar who said, you know,

1571
01:16:21,930 --> 01:16:23,220
it would be great if you just go through and

1572
01:16:23,220 --> 01:16:25,170
update all your metadata so that you're using

1573
01:16:25,170 --> 01:16:28,140
the terms that I'm using. And I'm like, Well,

1574
01:16:28,140 --> 01:16:30,780
I'd love to do that for 100,000 catalog

1575
01:16:30,780 --> 01:16:31,560
records,

1576
01:16:32,820 --> 01:16:36,390
and 110,000 pages digitized material. If you

1577
01:16:36,390 --> 01:16:38,850
can guarantee that five years from now, we're

1578
01:16:38,850 --> 01:16:40,290
not going to be using a completely different

1579
01:16:40,290 --> 01:16:42,480
set of scribble scholarly terminology for

1580
01:16:42,480 --> 01:16:45,000

what's going on. So I think there's that that

1581

01:16:45,000 --> 01:16:47,460

challenge of being able to have partners in

1582

01:16:47,460 --> 01:16:48,630

the field that we can look to and have

1583

01:16:48,630 --> 01:16:50,400

confidence that we're doing the right thing.

1584

01:16:51,660 --> 01:16:53,850

But that always going back to that humility,

1585

01:16:53,850 --> 01:16:56,610

that somebody's not going to be happy, or

1586

01:16:56,610 --> 01:16:57,930

somebody's going to see a better way that we

1587

01:16:57,930 --> 01:17:00,390

can do things. And they're probably right.

1588

01:17:01,050 --> 01:17:02,610

But that we do the best that we can.

1589

01:17:06,210 --> 01:17:09,360

Yes, we we've had similar conversations Atla

1590

01:17:09,390 --> 01:17:11,640

with with users, and

1591

01:17:13,110 --> 01:17:15,450

you know, when we when we update our metadata

1592

01:17:15,450 --> 01:17:20,190

or vocabulary, we try very hard to use the

1593

01:17:20,190 --> 01:17:23,280

terms that the broadest possible group will

1594
01:17:23,280 --> 01:17:26,640
use, but sometimes the terms that are

1595
01:17:26,640 --> 01:17:29,460
authorized terms by places like like with

1596
01:17:29,460 --> 01:17:31,890
Congress, you know, they're they're not

1597
01:17:31,890 --> 01:17:34,770
really terms that we want to use for for a

1598
01:17:34,770 --> 01:17:35,820
number of reasons. And

1599
01:17:36,990 --> 01:17:39,750
if you go onto the Atla site, there are

1600
01:17:40,470 --> 01:17:43,140
there's a webinar and a number of articles

1601
01:17:43,140 --> 01:17:45,150
that Todd has actually written in the blog

1602
01:17:45,510 --> 01:17:48,330
about how we've made decisions to sort of go

1603
01:17:48,330 --> 01:17:50,640
against the grain with some of those terms.

1604
01:17:52,230 --> 01:17:54,810
But that being said, it is we've gone 21

1605
01:17:54,810 --> 01:17:57,960
minutes over, but that's okay. I want to

1606
01:17:57,960 --> 01:18:00,540
thank you so much for joining us, Craig,

1607
01:18:00,720 --> 01:18:02,400

Craig, Kyle, and Julia.

1608

01:18:03,780 --> 01:18:06,030

You know, I think this would make a great

1609

01:18:06,060 --> 01:18:08,100

series going into the future, having

1610

01:18:08,130 --> 01:18:10,950

denominational research centers, seems like

1611

01:18:10,980 --> 01:18:14,160

the possibilities would be endless. It's not

1612

01:18:14,160 --> 01:18:15,180

unless but it would feel.

1613

01:18:17,670 --> 01:18:19,920

But I think it'd be fun to do this once or

1614

01:18:19,920 --> 01:18:22,560

twice a year. And I hope you've had a good

1615

01:18:22,560 --> 01:18:26,160

time, and I hope our attendees learn a lot.

1616

01:18:27,180 --> 01:18:30,090

Thanks again, the recording will be posted

1617

01:18:30,090 --> 01:18:32,280

within the next week along with the slides.

1618

01:18:32,760 --> 01:18:34,440

Please feel free to reach out to us at

1619

01:18:34,440 --> 01:18:36,810

connected atla.com If you have any questions,

1620

01:18:37,020 --> 01:18:40,230

and there will be a follow up survey in the

1621

01:18:40,230 --> 01:18:43,830

next day or two. So thanks so much and have a

1622

01:18:43,830 --> 01:18:46,530

great day. Take care. Thank you