

A History of the Canadian Society of Biblical Studies

John Macpherson

A brief introduction (2017)

Peter Richardson

It is appropriate during the 2017 celebration of Canada's Sesquicentennial to make available the history of the Canadian Society of Biblical Studies published fifty years ago during Canada's Centennial.¹ John Macpherson² emphasized the organizational developments at that stage of CSBS's progress; his approach was amplified fifteen years later during CSBS's fiftieth anniversary in a much fuller publication: John S. Moir,³ *A History of Biblical Studies in Canada: A Sense of Proportion* (Chico CA: Scholars Press, 1982). Moir adopted a longer time frame, paid more attention to the Canadian context, and considered wider intellectual currents.

Of four seminal figures in CSBS's evolution, two were lionized in Macpherson's history and two not. In 1933 the two persons giving CSBS life and shape were Sir Robert Falconer,⁴ then recently retired as President of the University of Toronto, and the younger R. B. Y. Scott,⁵ who ensured its ongoing stability. Forty years later, Norman E. Wagner⁶ and Robert C. Culley⁷ re-vitalized and re-focused the Society. It is no exaggeration that CSBS owes its original shape to Falconer and Scott, and its inherited energy to

¹ As the Presidential address to CSBS in 1962 this history appeared in print in a revised form with other contributions in a mimeographed volume to celebrate Canada's centennial: Norman E. Wagner, editor, *Canadian Biblical Studies* (1967). I have retyped it with minor alterations in punctuation (July 2017) and added the footnotes.

² John Macpherson (1913–1969) graduated from McGill and United Theological College, with a period at the University of Chicago in Classics and Orientals; he was appointed to Victoria College's Department of Oriental Languages in 1947, then Head of the Department in 1960. His main interests were Josephus and Syriac literature.

³ John S. Moir (1926–2016), Professor of History in Scarborough College, University of Toronto, specializing in Canada's religious history, was commissioned by CSBS to write a history for its fiftieth meeting (1982).

⁴ Sir Robert Falconer (1867–1943) was a graduate of Edinburgh University (Classics and Philosophy), with graduate work at Leipzig, Berlin, and Marburg Universities. Ordained a Presbyterian minister, though never holding a pastoral charge, he first taught at Pine Hill Divinity School in Halifax (1895), becoming Principal in 1904. He was appointed President of the University of Toronto (1907–32) after a Royal Commission looked into the University's affairs in 1906, re-organizing it after a period of infighting among its colleges. In retirement he returned to biblical studies, continuing an earlier interest in the Pastoral Epistles. Firmly rooted in Presbyterianism, he was nonetheless an advocate of church union, and late in his life lectured at Emmanuel College in Toronto. See James G. Greenlee, *Sir Robert Falconer: A Biography* (Toronto: University of Toronto Press, 1988), especially chapter 12. CSBS was founded the year after he retired as President. His paper on *eusebeia*, published in Wagner, *Canadian Biblical Studies*, was closely related to his later big book: *The Pastoral Epistles* (Oxford: Oxford University Press, 1937).

⁵ R. B. Y. Scott (1899–1987) was a graduate of Knox College and, for his undergraduate and graduate degrees, of the University of Toronto (Ph. D. in 1928). After teaching briefly in Vancouver, he moved to McGill University (1931–1955), and then was appointed to Princeton University. RBY, along with Fred Winnett and Stewart McCullough (all fifty-year veterans), were present at CSBS's celebration of its 50th annual meeting in McMaster University.

⁶ Norman E. Wagner (1935–2004) was educated at the University of Saskatchewan (B.A., M.Div.) and the University of Toronto (M.A., Ph.D.). While teaching Archaeology and Near Eastern Studies at Wilfrid Laurier University, then serving as Dean of Graduate Studies and Research (1974–78), he was responsible for creating both the Wilfrid Laurier University Press and its School of Religion and Culture. He was President of the University of Calgary, 1978–88.

⁷ Robert C. Culley (1932–2013), whose degrees were all from the University of Toronto (University College, Knox College, and the School of Graduate Studies), spent his professional life at Presbyterian College in Montreal and McGill University.

Wagner and Culley, the latter three products of Canadian universities. These three served as secretaries of CSBS; along with Stewart McCullough⁸ (the second secretary) and Peter Craigie⁹ (the fifth secretary), all five ensured the Society ran efficiently and served strategically the needs of a broadening membership during its first fifty-plus years. Wagner, Culley, and Craigie prodded CSBS to develop into a society oriented broadly to the study of religion from what was a slightly stodgy theologically-oriented perspective. This development occurred about the same time as similar developments in SBL moved that organization away from “theology” narrowly understood. Still, CSBS, like SBL, has maintained an informal balance between religion and theology: some members serve in theological colleges, others in religion departments springing from the university expansion of the 1960s.

I have added footnotes to identify the various persons noted in Macpherson’s “History,” several, not altogether accidentally, emphasizing the place of “the godless college”—as University College used to be popularly known—in the education and/or the professional activities of many early members.¹⁰ Its godlessness stemmed from the Baldwin-Lafontaine Reform government’s decision to secularize the Anglican King’s College (1849), the twin results of which were the University of Toronto (1850) and University College (1853). Without the University of Toronto’s emphasis on secular education—even for those intending to pursue a theological career—the history of CSBS would have been quite different.

It would be a mistake, however, to exaggerate the significance of one university in CSBS’s history, for the Society’s leadership and administrative chores have regularly rotated around the country. After R. B. Y. Scott administered the Society from his position in Montreal, McCullough took over at Toronto, then Wagner at Waterloo, and Culley back in Montreal. Peter Craigie was located in Hamilton and then Calgary; he was followed by Peter Richardson in Toronto, then by Stephen Wilson in Ottawa, then others. At the same time the secretaries’ educational backgrounds reflected the divergent currents in the ever-widening field of religious studies and theology: Craigie and Wilson both from Britain’s Durham University, McCready and Hawkin from McMaster’s program in Religious Studies, Desjardins and Murray and Harland from the fledgling Centre for the Study of Religion at the University of Toronto, and Bodner from Regent College and the Universities of Aberdeen and Manchester. Here is a list:

Secretary/Treasurer

- R. B. Y. Scott (1933–1941; United Theological College, McGill University)
- W. Stewart McCullough (1941–1963; University College, University of Toronto)
- Norman E. Wagner (1963–1969; Waterloo Lutheran College, Waterloo)
- Robert C. Culley (1969–1976; Presbyterian College, McGill University)¹¹

Secretary or Executive Secretary

- Peter C. Craigie (1976–1978; McMaster University/University of Calgary)
- G. Peter Richardson (1978–1982; University College, University of Toronto)

⁸ W. Stewart McCullough (1902–82) was a graduate of University College, appointed in the Department of Near Eastern and Islamic Studies at the University of Toronto, where he worked side by side with Fred Winnett, his close friend and colleague.

⁹ Peter C. Craigie (1938–1985) was from northern England but brought up in Edinburgh; his education was at Prairie Bible Institute AB, New College Edinburgh, Durham University, and McMaster University. He died in a car accident during the year he was serving as President of CSBS.

¹⁰ “Godless” was, of course, a mid-19th century slur, coined by Egerton Ryerson’s Methodists in that period’s educational debates. The word raised the stakes; what was meant was simply non-denominational. In fact, University College became the college of choice for students preparing for the ministry among both evangelical Anglicans and Free Church Presbyterians. Without those two groups of students, it is said, University College, and with it the University of Toronto, might have foundered in the 1860s. High-church Anglicans had Trinity College, Methodists had Victoria University, Church of Scotland Presbyterians had Queen’s University, and Baptists would eventually have McMaster University.

¹¹ Culley was the last person to be both secretary and treasurer. In about 1973 Bob Culley invited me (GPR) to become assistant treasurer of CSBS, paving the way for a formal splitting of the roles of secretary and treasurer in 1978. Culley was at Presbyterian College in Montreal, I was along the street at Loyola College (now part of Concordia University), after which I moved to the University of Toronto’s Scarborough College and then became principal of the godless college. My background included architecture, Knox College, and Cambridge University (Ph.D. 1965).

Stephen G. Wilson (1982–1987; Carleton University)
Wayne McCready (1987–1992; University of Calgary)
David J. Hawkin (1992–1997; Memorial University, St. John's NF)
Michel Desjardins (1997–2003; Wilfrid Laurier University, Waterloo)
Michelle Murray (2003–2009; Bishop's University, Lennoxville QC)
Philip Harland (2009–2012; York University, Toronto)
Keith Bodner (2012– ; Crandall College, Moncton NB)

GPR

PREFACE

Norman E. Wagner

On April 15, 1933, Professor R. B. Y. Scott mailed notices to interested persons suggesting the formation of a society of scholars concerned with Biblical Studies in Canada. Two weeks later an organizational meeting was held in Toronto, with symposia on “The Problem of the Exile” and “The Lukan Documents.” The Canadian Society of Biblical Studies was born.¹²

It is not to be forgotten that much research had been carried out by individuals in Canada prior to the formation of a learned society. For example, the formal teaching of Hebrew in Canada in at least three Universities can be traced to the early 1840s.¹³ Because of the emphasis on Biblical Studies in theological training in Canada, the influence on a large segment of the population should not be underestimated.

In 1966 the Canadian Society of Biblical Studies instructed the Secretary to prepare a modest booklet to mark Canada’s Centennial, paying tribute to our legacy in Biblical Studies. It seemed appropriate to select several key papers delivered to the Society and printed in its Bulletin. In this way we would not only pay respect to the scholars of the past, but also permit the younger scholars among us to become acquainted with our predecessors through this limited sampling, since the Bulletins from the past are no longer available.¹⁴

Our choice was limited almost entirely to Presidential Addresses, since it is only in the past few years that even brief abstracts of all papers have been printed. To restrict our choice even more, it may be recalled that during several periods no Bulletin appeared and it required some effort to determine even the name of the President for a given year and the title of his paper! Some addresses were subsequently published in journals or incorporated in books. Since these papers are readily available, it seemed less necessary to reprint them. These factors have resulted in the present volume, which we hope is reasonably balanced.¹⁵

Professor John Macpherson’s 1962 Presidential Address was a natural choice since it provides an historical survey, which will be read with keen interest. This is the only paper that was modified for publication. In its updated form this contribution is even more valuable.

¹² In the 1970s CSBS developed discussion groups and seminars on discrete topics of wide interest, usually for a year; the earliest multi-year seminar to reach fruition was “Anti-Judaism in Early Christianity,” 1978–82.

¹³ The first was Jacob Maier Hirschfelder (arrived Canada, 1837) in Montreal and Toronto (Moir, *History*, 3).

¹⁴ See Moir, *History*, 66–71.

¹⁵ The 88-page volume included the following, as well as Macpherson’s paper: R. A. Falconer, “*Eusebeia*, Piety, Godliness”; W. R. Taylor, “The Spirit of Hebrew Literature”; N. H. Parker, “Teaching the Old Testament to Theological Students”; W. E. Staples, “Some Aspects of Sin in the Old Testament”; K. C. Evans, “Some Aspects of Eschatology”; “Presidential Addresses, 1933–1966.”

The first President was Sir Robert Falconer and the debt the Society owes him is indeed great. His Presidential Address did not survive since the Bulletin first appeared the following year. The first Bulletin (1935), however, contains the full text of a paper he read that year. Many students and scholars knew and respected Professor W. R. Taylor.¹⁶ His insight into human nature as well as scholarly ability is readily seen in the Presidential Address of 1937.

Professor N. H. Parker¹⁷ was intimately concerned with the practical aspects of education and his Presidential Address of 1943 comes to grips with the relevance of Biblical Studies in the theological curriculum. In these days much is made of “renewal” in theological education. This challenging paper is still fresh. One of the Society’s most regular contributors was Professor W. E. Staples.¹⁸ He stirred more debate than most and no survey would be complete without a contribution of his. His Presidential Address of 1946 is as stimulating and controversial today as it must have been twenty years ago when he read it. The Very Rev. K. C. Evans¹⁹ delivered his Presidential Address in 1949 and his views on Eschatology provide a forward-looking dimension to our volume.

It is only fitting that R. B. Y. Scott pen a word of greeting. We are grateful for this greeting. It speaks for itself.

A list of Presidents and the titles of their addresses is also provided.²⁰ Hopefully it will be of interest to the reader. To those who have heard most of these addresses, this list will likely provide a touch of nostalgia. Many more papers could have been included. Our apologies are extended to members who are offended at not being included and to those who would have made different choices. The task of reading all the Bulletins prior to making a selection proved to be an enjoyable and enlightening experience.

My wife, Catherine, is responsible for considerable research and organization of this project. The technical production was in the hands of Mr. and Mrs. D. M. Armbruster to whom we are indebted.²¹ The cover design is the work of Margaret Bimm. We extend a word of thanks to them all.

Waterloo Lutheran University, March, 1967

NORMAN E. WAGNER

¹⁶ William Robert Taylor (1882–1951) graduated from University College and Knox College, with graduate work at the University of Toronto and a year in Berlin. He became—not without controversy over rival possible appointments—Professor of Near Eastern Studies and later Principal, University College, University of Toronto.

¹⁷ Nathaniel Herrington Parker (1898–1982), a graduate of Southern Baptist Seminary, was the first Principal of MacMaster Divinity College and Professor of Hebrew and Old Testament.

¹⁸ William Ewart Staples (1891–1964) was a Victoria College student who served in the First World War; during his graduate work he was active in the excavations at Megiddo, subsequently being appointed to a position in Victoria College as Professor of Ancient Near Eastern Studies (1932–1962).

¹⁹ Kenneth Charles Evans (1903–1970), born in China, was lecturer, then Dean of Divinity, at Trinity College, Toronto until 1944, when he became Dean of Montreal, and in 1952 Bishop of Ontario.

²⁰ See the list below, reproduced from pages 86–88.

²¹ Doreen Armbruster continued for many years at Wilfrid Laurier University Press; she oversaw the production of *Studies in Religion/Sciences religieuses* and the monograph series, “Studies in Christianity and Judaism/Études sur le christianisme et le judaïsme,” among her other responsibilities.

GREETING

It is an honour to be invited, as the sole surviving member of the original executive committee of the Society, to contribute a few words of greeting to this Centennial booklet.

When the society was organized in 1933,²² the then senior Biblical scholars in Canada readily responded to the suggestion that a society be formed to encourage Canadian Biblical scholarship, and they generously supported the younger group whose idea this was.²³ We felt that too few were able to enjoy the stimulus of the meetings in the United States of the long-established Society of Biblical Literature and Exegesis, and that Canadian scholarship would be encouraged if there were in existence also an organization of our own.²⁴

The long-term results have certainly justified this hope. Although in the early days it was often like pulling their teeth to get papers out of potential contributors, the meetings were always worth the trouble. The new vigour displayed by the Society under its recent and present leadership shows that there is indeed a place for a Canadian Society, associated with its American counterpart but making its distinctive contribution. May it continue to foster Biblical scholarship in Canada on a broad and ecumenical scale as our country enters her second century of Confederation.

Jerusalem, Jordan²⁵
October, 1966

R. B. Y. SCOTT

²² CSBS is the oldest learned society in the humanities in Canada, with the exception only of the more broadly-based Royal Society of Canada.

²³ Frank Beare, though not present at the first meeting, was the first of "the younger group" to be elected president.

²⁴ CSBS functioned also as the Canadian Section of SBL for a period, an arrangement that was severed in 1976. This awkward arrangement appears occasionally: for example, in 1956 there were two presidents, one (tacitly) president of CSBS, the other explicitly president of the "Canadian Section S.B.L."; the explanation I was given was that Professor Wevers wished to serve only in connection with the S.B.L. section. Again, Moir says that in 1946 Rabbi H. A. Fischel was elected president of the S.B.L. "branch," "but Kenneth Evans became president of the CSBS" (Moir, *History*, p. 84). Macpherson's list of presidents has Staples as president in 1946 and no entry for Fischel, who had moved to the USA. There is more to the story than is recorded; I am going partly on my memory of conversations with Bob Culley.

²⁵ Scott was writing from the American Schools of Oriental Research in East Jerusalem, at that time a part of Jordan; following the 1967 War, East Jerusalem was annexed by Israel.

A HISTORY OF THE CANADIAN SOCIETY OF BIBLICAL STUDIES

In the autumn of 1932, subscribers to the *Canadian Journal of Religious Thought* read the following statement at the conclusion of the final editorial of the last issue they were to receive: “Meantime, during the depression, various alternatives are being considered ... to provide for at least partial continuance of the work of the Journal” (Vol. IX, p. 247). The death notice of that quarterly magazine was the moment of conception for our society, which, like the fabled phoenix, began its flights with energy derived from the ashes of its progenitor. For an earlier editorial in the final year of that Journal had suggested the creation of a Canadian Theological Society (*Canadian Journal of Religious Thought*, Vol. IX, p. 168); and prominent among the group who met in early March the following year “to consider the suggested organization of a Canadian Society of Biblical Studies” (Canadian Society of Biblical Studies, Minutes, p. 1) were several who had contributed articles and reviews to the defunct Journal. The names of our founding fathers, who met in Emmanuel College, Toronto, on the third of March, 1933, are the following: “Principal Davidson, Professors Pilcher, Lowe, Dow, Michael, Meek, and Scott, and Messrs. McCullough and Winnett.” Of these enterprising nine, only the last three survive in Canada’s centennial year. Professor R. B. Y. Scott is now the chairman of the Department of Religion in Princeton University, Professor W. S. McCullough is Professor of Near Eastern Studies, University College, University of Toronto, and Professor F. V. Winnett is Head of the Graduate Department of Near Eastern and Islamic Studies of the University of Toronto.²⁶

These pioneers appointed four of their number, Professors Michael, Meek, Lowe and Scott, to plan the first meeting for May, and to draft a constitution. Following a second meeting of the planning committee, the inaugural meeting of the Society was held in Burwash Hall, Victoria University, on May 2 and 3, under the chairmanship of Sir Robert Falconer, who had the previous year retired from a twenty-five year presidency of the University of Toronto. The amended constitution which was adopted by the twenty-one original members on the evening of Tuesday, May 2 (in the first line of the first page of the Minutes of the first general meeting, the date is erroneously given as May 3), has remained unaltered, save that the original fee of one dollar has now been doubled; but

²⁶ Richard Davidson (1876–1944) was a graduate of both University College and Knox College, with two years study at the University of Berlin and brief stints teaching at Trinity College, University College, and Presbyterian College Montreal, before returning to Toronto’s Emmanuel College, the new United Church institution, becoming its principal.

[Charles] Venn Pilcher (1879–1961) was a graduate of Oxford and a professor at Wycliffe College, originally in NT and then in OT. He left in odd circumstances (see Moir, *History*, 45) and became lecturer in Church History at Moore Theological College, Sydney, at the same time Bishop Coadjutor of Sydney.

John Lowe (1899–1960), from Alberta, graduated from Trinity College, University of Toronto, as Rhodes Scholar. After Oxford he returned to Trinity, where he was Dean of Divinity for six of his twelve years. He returned to Oxford as Dean of Christ Church for twenty years, becoming Vice-Chancellor of the University (1948–1951).

John Dow (1885–1964) was a graduate of St. Andrew’s University and of New College, Edinburgh; after appointment to Knox College he transferred to Emmanuel College (1928), where he was Professor of New Testament.

John Hugh Michael (1877–1959), a Welsh Wesleyan Methodist, taught New Testament studies at Emmanuel College, Toronto, 1913–43.

Frederick Victor Winnett (1903–1989) was a graduate, and then a faculty member, of University College, who specialized in the Thamudic inscriptions of northern Arabia. He also led the early excavations at Dhiban (Jordan).

since the purchasing power of the Canadian dollar has been greatly reduced in three decades, membership in the Society is now less expensive than it has ever been. The chairman of that evening was elected the first president, and the secretary of the planning committee, Rev. Professor R. B. Y. Scott, became the first secretary-treasurer. Of those first twenty-one (the secretary neglected to count himself!) fourteen were active, and three retired, professors; the other four were clergymen having no collegiate responsibilities. As a result of correspondence, twenty-four were added to the membership by July 10, of whom the majority resided outside Toronto: the extremes of geographical distribution were represented by three from Vancouver, one from Halifax, and one each from New York and Chicago. These two residents of the United States had shortly before been teaching in Canada: Prof. E. F. Scott²⁷ at Queen's University and Prof. W. A. Irwin²⁸ in University College, Toronto. Four of these charter members were Jewish scholars in the Rabbinate: three from Montreal, and one of Toronto. Miss Gertrude Rutherford²⁹ was the only woman among the membership. The great majority were Protestant Christian clergy.

The first annual programme was arranged with impressive symmetry: the morning given to the presentation of four papers on the "Exile," and the afternoon devoted to four papers on "the Lukan documents." Two of these eight papers were presented by authors who were not in attendance, a precedent too rarely followed in subsequent years.

As the editor of the *Canadian Journal of Religious Thought* had remarked, in mooted the idea of a national theological society, "It is not a propitious time for the formation of a new organization" (*Canadian Journal of Religious Thought*, Vol. IX, p. 91). Yet in the face of mass bankruptcy in business, and in spite of all the other discouragements of the Depression, these enthusiasts confidently organized the Canadian Society of Biblical Studies. Why were these scholars so presumptuous? One stimulus was doubtless economic in origin. There were at that time very few agencies with funds to assist members of the academic community to attend meetings of learned societies; and limited salaries prevented at least the younger scholars from travelling to professional associations abroad. Only eleven of the charter members belonged to the Society of Biblical Literature and Exegesis of New York. A partial explanation was to be found in the youthful enthusiasm of some of the pioneers; for although most of the older members of 1933 had been trained abroad, several of their younger colleagues were representatives of the first generation of Canadian-trained Biblical scholars. Another stimulus doubtless derived from the pioneer nature of the project itself. This was the first Canadian, inter-confessional, scholarly society concerned with the religious sciences, deliberately aiming from the outset to be national in scope. Though it was a theological society which had

²⁷ Ernest Findlay Scott (1868–1954) was appointed to Queen's University, initially as a Professor of Church History, later becoming Professor of New Testament and author of *The Fourth Gospel* in 1908.

²⁸ William Andrew Irwin (1884–1967), a graduate of Victoria University, provided the title of one of John Moir's chapters. Irwin said "The University is obsessed with a ruinous caution and ... is mildewed with discretion" (Moir, *History*, 47). Moir refers to Irwin as the *enfant terrible* of Orientals at University College (p. 63). He created trouble that reached President Falconer's desk and the Board of Governors' deliberations (Moir, *History*, 63–66). In 1930 he left the University of Toronto to become Professor of Old Testament Languages and Literature at the University of Chicago and then at Southern Methodist University.

²⁹ Gertrude L. Rutherford (1893–1962) was the Principal of the United Church Training School (1934–1946) in Toronto; I have been unsuccessful in finding solid information about her career.

been earlier envisaged, it was (perhaps providentially) a Biblical society that emerged first. Barth's *Kirkliche Dogmatik* had not then appeared in English (the first volume of the English translation was published in 1936), nor had the "Divino Afflante Spiritu" yet been promulgated (this encyclical was published on September 30, 1943); and the new Canadian society helped to direct attention to the Biblical basis of theology several years before these two powerful stimuli began to exert their extensive influence.

The young society displayed exemplary energy. Under the date of June 23, only six weeks after the inaugural meeting, a mimeographed letter began: "In planning for the Second Annual Meeting ... in May, 1934." This solicitation of papers concluded: "The title may be sent in later, preferably by September 30th." The response to this early enquiry resulted in a list of fifteen promised papers, with titles, which was mailed on April 18, 1934 as the programme for the second meeting. When the Society met on the first of May, twenty-one members were present and seventeen papers were read; but the geographical distribution represented by the authors of the papers was more extensive than that represented in the attendance. Professor G. P. King³⁰ came from Winnipeg, Prof. H. L. MacNeill³¹ and Chancellor H. P. Whidden³² came from Hamilton, and the Secretary represented Montreal, but the rest were Toronto residents. Yet with papers submitted from Edmonton, Saskatoon, Chicago and Dalhousie, N. B., as well as from those in attendance, the new Society was securely established.

At the third annual meeting, held again in Toronto, on April 30 and May 1, 1935, an important new venture was undertaken, the publication of an annual bulletin. This was not the first publication of our Society, however; for in the minutes of that meeting there is a reference to a book list, which had been circulated in January not only to all members but also "to the libraries of fifty universities and colleges in Canada." Regrettably no copy survives in the files of the Society. The policy then adopted, and since followed with few exceptions, was to publish in the bulletin the presidential address and "one to three other papers for the benefit of members who were unable to attend the meetings." The significance of this programme of publication must be measured by the contemporary scarcity of comparable publications. At that time those interested in following the development of Biblical scholarship in Canada had nothing to read except denominational and college announcements. Only a very few Canadian scholars had published in the available American professional journals. The *Journal of Biblical Literature* had already carried several of Dr. Meek's³³ many contributions, and the *American Journal of Semitic Languages* had printed two substantial articles of Dr. Staples. Moreover, these two were about the only technical journals on this continent

³⁰ George B. King was Professor of Theology at the University of Winnipeg (originally Wesley College), 1929–46, serving as Dean of Theology from 1938.

³¹ Harris Lachlan MacNeill (1871–1973), graduate of McMaster and Chicago, was an instructor at Brandon College, then Professor of New Testament at McMaster Divinity School.

³² Howard P. Whidden (1871–1952), a graduate of Acadia University, McMaster, and the University of Chicago, was a professor, then President, of Brandon College in Manitoba. He sat in the House of Commons for a term as part of Borden's Union government. In 1923 he was appointed Chancellor of McMaster University, serving until 1941.

³³ Theophile James Meek (1881–1966), a graduate of University College, took theology at McCormick Seminary in Chicago and studied for two years in Germany, before earning his Ph.D. at Toronto in 1915. After several years in the USA, he returned to University College (1923–1952), where he tangled with Sir Robert Falconer over his (presumed) participation in a protest march (Greenlee, *Falconer*, 288–89).

open to Biblical scholars; for our C.S.B.S. *Bulletin* appeared before *Catholic Biblical Quarterly* (1938), the *Journal of Bible and Religion* (1937) and *Interpretation* (1946).

To what extent did the young Society reflect contemporary scholarly issues? As one index, we may recall that the fourth presidential address was entitled “Form-criticism and Faith”; at the same meeting Professor W. R. Taylor spoke on “Aramaic Gospels and Form-criticism.” The former issue was precipitated by the stimulating work of Martin Dibelius, made available in English two years previously; and C. C. Torrey’s publication of *The Four Gospels* in 1933 was the source of the second. Both of these problems were to engage New Testament scholars for a decade. At the same time, new textual materials were being brought to the notice of the Society by the second presidential address, delivered by Canon G. Abbott-Smith,³⁴ and by a series of papers offered by Professor F. Beare,³⁵ at the third, fourth, sixth, eighth and ninth meetings, dealing with the Chester Beatty manuscripts. Alertness to contemporary issues was especially exemplified in 1940, when the Society sent a memorial to the Palestine Exploration Fund, protesting the presence in Toronto of a “quack” Biblical scholar and archaeologist.

Certain adjustments in organization and procedure were made during the first decade. For example, a limitation on the time allowed for each paper was fixed at the close of the fourth meeting, because three papers had to be presented by title only, due to the expiry of the available time. Five papers had been read from 10:00 to 12:30 P.M. (there was, of course, no coffee break in those stern times), and four more were presented from 2:00 to 4:45 P.M., in addition to the business which was transacted during that afternoon. The same problem of rationing time was also considered at the fifth and sixth meetings. The large proportion of Torontonians among the active membership led to the adoption at the fourth meeting of a measure first proposed two years earlier, that the expenses of members who came from a distance should be reduced through the operation of a travel-pool. A dollar contribution from each member in attendance created this fund. Nevertheless, several significant resignations from membership seem to have been due to remoteness from Toronto; others, however, were occasioned by a divergence of professional interests. Yet by regular additions of new members annually the list published in 1939 indicated a total of 92; but since the average attendance during the first decade of the Society’s existence was 22, this total appears rather unrealistic. Three years later the total was reduced to 73; but even then the number of members who paid the annual fee regularly was less than fifty.

Other changes affected the form of the Bulletin and the office of Secretary. After five issues the printed form had to yield to the less impressive mimeographed and stapled sheets, because the cost of commercial printing proved to be beyond the resources of the Society. Professor R. B. Y. Scott, whose interest and energy had contributed so

³⁴ Canon George Abbott-Smith (1864–1946), Professor of New Testament at Diocesan College, Montreal (born in Bristol QC), was elected Vice-President of CSBS at its first meeting; he is best known for his *Manual Greek Lexicon of the New Testament*, which appeared in many editions.

³⁵ Francis Wright Beare (1902–86) was a graduate of University College and Knox College, with stints teaching at Queen’s and McMaster and studies in Paris and Cairo. He taught at Presbyterian College, Montreal, while completing his Ph.D. at Chicago, then was Professor of New Testament at Trinity College (Peter Richardson and John C. Hurd, eds., *From Jesus to Paul: Studies in Honour of Francis W. Beare* (Waterloo: Wilfrid Laurier University Press, 1984).

significantly to the birth and growth of the Society, was succeeded as Secretary-Treasurer in 1941 by Professor W. S. McCullough.

Perhaps the most important of such structural developments came in 1939, when a Canadian branch of the Society of Biblical Literature was established at the seventh annual meeting. In consequence of enquiries raised the previous year, “thirty-three members of the Society had expressed their willingness to join in the formation of a Canadian Section of the Society of Biblical Literature and Exegesis” (CSBS Minutes for 1939, p. 1). Since the same Secretary kept the minutes for both, and since the two societies met jointly, no significant changes appeared. This Canadian branch was the second to be recognized by the New York society: there are now seven branches.³⁶

Only one lost opportunity can be detected among all the adventurous achievements of the first decade. An extract from the minutes of the ninth meeting reads: “The executive being of the opinion that the present membership fee of one dollar a year was excessive, the secretary moved that the fee be reduced to fifty cents per year. After some discussion, the motion was lost”!

The beginning of the second decade found the Society in the middle of the War years. Changes in the world around were reflected in the operations of the C.S.B.S. “Owing to present conditions, it had been impossible to arrange a luncheon on the campus.” So read the minutes for May 10, 1943. Yet eight papers, in addition to the presidential address, were read to this eleventh meeting. The twelfth and thirteenth meetings were both held at Toronto in the last week of December; but, with the close of hostilities, the Society reverted to May as the month for meeting. Military titles appeared in the list of those members who wrote of their inability to attend the thirteenth meeting. Government restrictions on travel probably explain the fact that only five members from outside of Toronto were present at these two mid-winter meetings, the radius of representation thus being reduced to two hundred miles.

Although no military casualties were experienced, the Society suffered some serious losses by death during the War years. The first president died in November, 1943, having remained an active member of the group he had helped to organize as recently as May of that year, when he had contributed a paper which he read to the eleventh meeting. Principal Davidson, the fifth president, died in 1944, having been present at the spring meeting a year before his death. Several other links with the birth of the C.S.B.S. were broken during this decade. The second president, Canon Abbott-Smith, died in 1947; and four years later the fourth president, Principal W. R. Taylor, died suddenly. Memorial resolutions for each of these, with one exception, may be read in the Society’s Minutes: regrettably, no memorial tribute to Canon Abbott-Smith can be found, although such a resolution was adopted by the fifteenth meeting. He probably became known to more

³⁶ Ernest W. Saunders, *Searching the Scriptures: A History of the Society of Biblical Literature, 1880–1980* (Chico CA: Scholars Press, 1982), 76; “The second oldest constituent group, the Canadian, formed in 1939, was given permission to dissolve in 1977, because many of its members had ties with other SBL regions and the virtual identity of membership with the older Canadian Society of Biblical Studies seemed unnecessarily duplicative.” CSBS and SBL had an ambiguous relationship for almost forty years, a connection that served SBL’s purposes better than Canadian needs. Latterly SBL’s leadership waffled over whether SBL was a national or an international society.

students of the New Testament than any other member of the Society, through his widely-distributed *Manual Greek Lexicon*. One charter member severed his connection by resignation in 1948, presumably finding after fifteen years that the activities of his Biblical colleagues contributed little to his work as a Church historian.

Perhaps more significant than individual losses are certain trends observable with respect to the membership. As has been noted (p. 4), four of the charter members were Jewish scholars: and several of these Rabbis had played an active part in the earlier years through the presentation of papers. The president of the eighth annual session was Rabbi Maurice Eisendrath,³⁷ and the elected president of the Canadian Section of the Society of Biblical Literature and Exegesis for 1948 was Rabbi H. A. Fischel,³⁸ who had read papers at the twelfth, thirteenth and sixteenth meetings. He did not exercise his office, however, owing to a change of residence, which occurred during the year. Only one other member of the Jewish faith became a member, having been elected in 1946; but he did not retain his membership for long. On the other hand, remarkably tenacious loyalty was displayed by two charter members of this group of four, both of whom, though never present at any meeting, continued to forward the annual fee for over fifteen years.³⁹

Indeed, the financial support of some absentee charter members forms a most impressive record. Professor W. A. Irwin, though never present at any meeting, has sustained his membership for over three decades; and Prof. R. B. Y. Scott, though resident in Princeton University for the past decade, has continued his financial contribution, but has also attended more than one annual meeting.

In general, however, inability to be present at the annual meetings was the cause of most lapsed memberships. A policy had been adopted at the sixth meeting, that failure to pay the fee for three consecutive years would result in suspension from membership, and this was amended by the twentieth meeting to apply after two years of non-payment. From time to time a few members would write to indicate their intention to resign because of transfer of residence; but most of those who moved any considerable distance from Toronto simply allowed their membership to lapse. So in spite of the accession of new members each year, the membership list did not grow, but varied between the broad limits of fifty and seventy-five. The average annual attendance, however, excluding visitors, remained less than twenty-five. Was the Society still justified in claiming to be national in scope?

At the eighteenth meeting, held in 1950, a motion was passed “that the Society sponsor local meetings of a public nature,” but there has never been evidence of the implementation of this policy, beyond the event that provoked that motion. On the afternoon of January 13, a Friday, in 1950, a public lecture, attended by several hundred

³⁷ Maurice Nathan Eisendrath (1902–1972) was a Reform rabbi at Toronto’s Holy Blossom Temple (from 1929); his degrees were from the University of Cincinnati and Hebrew Union College. He was elected the first president of the Union of Hebrew Congregations in 1946.

³⁸ H. A. Fischel was rabbi of a synagogue in St. Catherines ON (1944–1947); Moir (*History*, 84) reports he was elected president of the SBL section in 1946, with Kenneth Evans President of CSBS [something seems amiss in this account].

³⁹ By the late-1970s efforts were made to welcome Jewish scholars, then being appointed to teach religion in new universities.

persons, had been delivered by Principal W. R. Taylor in Trinity College, Toronto, on the very timely subject: "The Dead Sea Scrolls." This was the only occasion when the Society purchased newspaper advertising, the cost being \$36.28: apart from this single instance, the Society never sought to relate itself to the general public.

Indeed, its failure to communicate with any but academic specialists is reflected in some discussions recorded in the minutes. In December, 1944, "Professor John Dow raised the question of broadening the basis of the Society so that theological interests, other than those exclusively Biblical, might be represented in both its membership and (in) the annual presentation of papers." At the next meeting, in May, 1946, the executive reported in a twenty-four line statement, in which they referred to the constitution as already providing the basis desired, and further suggested "that one session of the annual meeting ... be reserved for the less technical papers ... of special interest and value to parish ministers." In 1950 Professor Hettlinger⁴⁰ asked that attention be given to communicating knowledge of "the meetings and aims of the Society" to students of theological colleges.

In some ways, to be sure, the area of the Society's contact had become more limited. During the formative years, several members who lived beyond Toronto sent papers to be read by proxy: two did so at the inaugural meeting, seven at the second, four at the third, six at the fourth, two and the fifth and four at the sixth. Professor Irwin made a notable contribution in this way, having sent four papers from Chicago to be presented at the C. S. B. S. After this early period, however, this pattern of communication unfortunately ceased. Thenceforth those who were unable to be present sent their dollar to the Treasurer, in return for which they received the Bulletin.

In other respects, however, the outreach of the organization was extending. Having negotiated the right to be recognized as a section of the Society of Biblical Literature and Exegesis, those of our members who belonged to both societies requested that the *Journal of Biblical Literature* be made available to students at half price. This request of the sixteenth meeting was refused at the time: but the S. B. L. E. does now regularly offer this reduction. Did the Canadians pioneer in urging this policy of the American society? A more ambitious overture was in the form of an invitation sent by President Sidney Smith⁴¹ of the University of Toronto, at the request of the Canadian Section, that the S. B. L. E. hold its annual meeting in 1953 at Toronto; but in this we were outbid by an institution then celebrating its centenary. Some suggestions were also advanced seeking to relate the Society officially to other groups. At the seventeenth meeting, in May, 1949, Professor S. M. Gilmour⁴² was requested to "represent the National Association of Biblical Instructors informally" at the Society's meetings. This

⁴⁰ Richard Frederick Hettlinger (1920–1995) arrived in Canada in 1945: he was a Professor at Wycliffe College during the late-1940s, Fellow of St. Augustine's College, Canterbury (1953–1959), chaplain and professor at Kenyon College, Gambier OH, 1960–1985. He co-authored with Eugene Fairweather *Episcopacy and Reunion* (1952).

⁴¹ Sidney Earle Smith (1897–1959) was educated at the University of King's College, Halifax, where he also became Dean of the law school at Dalhousie University. He was appointed President of the University of Toronto in 1945, resigning in 1957 to become Secretary of State for External Affairs; he died suddenly in that office in 1959.

⁴² Samuel MacLean Gilmour (1905–1970), from Manitoba, had a Ph.D. from Chicago, with a portion of his education in Germany; he was appointed to Queen's University in 1931, later moving to Andover Newton Theological School.

same meeting asked the executive to explore the possibility of “affiliation with the Humanities Association.” Whether the executive ever gave this matter the requested “sympathetic consideration” has not been recorded in any subsequent minute.

If the Society’s corporate effectiveness was not as great as some desired, some of its members certainly compensated for the group’s deficiencies. It would be invidious to cite specific examples, for the limits of this survey would certainly invite distortion; moreover, the criteria of effectiveness must always be conditioned by the legitimate variety of scholarly objectives. A few examples must, however, be adduced to indicate the international status of some of the members. Professor Winnett, the eighteenth president, was congratulated by the members “on his appointment as the Director of the American Schools of Oriental Research at Jerusalem.” Five years earlier, in 1945, Professor T. J. Meek enjoyed the great distinction of being the president of the Society of Biblical Literature and Exegesis, an internationally respected organization then having a membership of over six hundred in its eightieth year of usefulness. Three other members of the Canadian society were subsequently to enjoy the same honour: but two of them, W. A. Irwin (1958) and R. B. Y. Scott (1960), had for some years been on the faculties of two great universities of the United States.

In spite of its limitations, a generally accepted criterion of scholarly achievement is volume of publication. In the decade under consideration, fourteen articles written by ten different members of the C.S.B.S. were printed in the *Journal of Biblical Literature*: and during the same period only one other article contributed by a Canadian was published by this quarterly. The same number of articles from four of our members appeared in the *Journal of Near Eastern Studies* during these same years; but eight of them came from scholars not resident in Canada at the time. No other Canadian scholar published in this journal during the decade. In the previous decade of the Society’s existence, seventeen articles written by members of the C.S.B.S. appeared in the *American Journal of Semitic Languages*, the antecedent of the *Journal of Near Eastern Studies*. Of this number, however, nine came from one non-resident member, Professor W. A. Irwin. The most prolific of the other four Canadian contributors was Professor W. E. Staples, who was the author of five articles.

The annual Bulletin continued to carry the scholarly contributions of these and other writers; but its form caused some concern, reflected in the motion passed at the fourteenth meeting, in May, 1946: “to explore the possibility of a printed rather than a mimeographed Bulletin.” The relative penury of the Society, which had forced the adoption of this form seven years before, was to continue for the following twenty years, at least insofar as it determined the form of its published proceedings. Some lapses in membership may, perhaps, have been occasioned by the modification in this significant status symbol; yet at least one University Library valued the periodical sufficiently, despite its degraded form, to write concerning its failure to receive copies over a three-year period, dating from 1949 (letter from Queen’s University Library, Kingston, Ontario, May 23, 1952).

Whatever the significance of its form, few would despise its content. Several of the articles referred to above, as written by Canadians and published in journals in the United States, presented to a wider audience by print materials which had first been communicated to this Society. Among such was the fourteenth presidential address, which appeared in mimeographed form in the eleventh Bulletin six months before it donned the more dignified dress of the printer (*Journal of Near Eastern Studies*, Vol. VI [April, 1947], pp. 65–79). Other papers read to the Society conveyed the products of research which subsequently appeared, in more developed form, in a published volume.

The plea for more theological emphasis in the Society's transactions, which was expressed at the thirteenth annual meeting, was answered (to judge from the time lag) only after careful scholarly deliberation; for seven years later a professor of systematic theology was elected to the presidency in 1951. Another innovation of this meeting, which has served as a precedent for some later executives, was the visit of Professor T. W. Manson,⁴³ the distinguished British New Testament scholar. As a result of postcard invitations mailed to more than three hundred Toronto clergy, about seventy-five members and visitors were present at a fourth (evening) session, to hear Dr. Manson speak on "Realized Eschatology."

The third decade in the history of our society introduced several changes, as might be expected of any institution which has survived to become potentially data-processed and automated. The most conspicuous change related to the place of meeting. It took twenty years for the Society to move from the stagnation of Toronto: once made mobile, however, it was stimulated by the refreshing environment of two other ancient centres of Canadian learning. Queen's University became the first host to the Society outside Toronto, for the sessions of the twenty-first annual meeting were being held in Kingston in May, 1953. Three years later the twenty-fourth annual meeting was held at McGill, in Divinity Hall, which again welcomed the Society for its twenty-ninth sessions.

Paralleling this territorial extension there developed a new breadth in representation. A list of members, which was compiled in April, 1953, showed that, of the eighty-seven names, all but five were Protestant Christian clergymen;⁴⁴ and of those five three were university professors, one was a woman, and the fifth was the loyal charter member from Montreal, Rabbi H. J. Stern.⁴⁵ The major denominations were all represented: Anglican, Baptist, Lutheran, Presbyterian and United Church. Professors outnumbered parish clergy two to one, there being fifty-four of the former and twenty-eight of the latter. This restricted representation, characteristic of the second decade, was significantly extended by the election in 1954 of a new member who was doubly representative, Rev. Adrien Brunet, O.P.⁴⁶ In his person he brought to the Society the first

⁴³ T. W. Manson (1893–1958), graduate of Glasgow and Cambridge, was Yates Professor of New Testament at Oxford, then Rylands Professor of Biblical Criticism and Exegesis at Manchester.

⁴⁴ This changed dramatically in the 1960s and 1970s with the flowering of departments of religion in new universities.

⁴⁵ Rabbi Harry Joshua Stern (1897–1984) was the rabbi of Temple Emmanu-El from 1927, a Reform synagogue in Montreal, where he was deeply involved in inter-faith activities. He graduated from the University of Cincinnati, Hebrew Union College, and the University of Chicago.

⁴⁶ Adrien-M. Brunet, O.P. (1906–1990) held the doctorate from the École biblique de Jérusalem; he was Professor of Théologie at l'Université de Montréal, and a member of l'Institut d'études médiévales.

representative of Roman Catholic Biblical scholarship and of the French-speaking part of Canada. At the next annual meeting, the twenty-third, the list of newcomers included the names of two professors of the Society of Jesus; and with the election of two French Roman Catholic clergy from Montreal at the following meeting, the Society might at last claim to have fulfilled the essential significance of the first word of its name. At least the Secretary, Rev. C. deCatanzaro,⁴⁷ felt that the time had come to employ “les deux langues” in the notice of the meeting: those for the twenty-fourth, twenty-fifth and twenty-sixth were accordingly bilingual. Three women members were present at the twenty-fifth meeting, and two scholars from the United States, not émigré Canadians, were elected to membership. The outreach of the C.S.B.S. was indeed expanding.

The most visibly comprehensive meeting up to this time was that held in Toronto in the spring of 1960, at which papers were personally presented by members from Saskatoon, Montreal and Drummondville, Quebec. Such extended representation led to a slight increase in the average attendance: thirty being normal for meetings held in Toronto, but at meetings held elsewhere the attendance was less than twenty.

The Society was prompt to recognize this more inclusive representation. A second professor of theology, Rev. E. R. Fairweather⁴⁸ (presently editor of the *Canadian Journal of Theology*), became president in 1955; his successor was a professor of public worship; and the twenty-seventh president was a Roman Catholic professor of New Testament, Rev. D. M. Stanley, S.J.⁴⁹ Yet this wholesome diversity was accompanied by a probably accidental disproportion of Old Testament presidents during the third decade: six of the ten being specialists in the Hebrew half of Biblical studies.

Against a background of increasingly widespread use of nuclear fission in physics, our Society also experienced a form of fission. At its twenty-third meeting, in the spring of 1955, reference was made to the formation of the “Canadian Theological Society.” Since two of the recent presidents of the C.S.B.S. were theologians, and some of the older members were primarily interested in this discipline, the emergence of the new society implied the prospect of some losses in our membership. There might be some compensation, of course, in the possibility of more precise definition of the interests and activities proper to the older society. For those who professed competence and concern for both areas, Bible and theology, a dilemma was avoided by scheduling the annual meetings consecutively, so that both groups, meeting in the same week and at the same host institution, might even gain in attendance, and thus mutually be strengthened.

Experience has made it apparent, however, that the consequences of fission can be violently destructive, as well as creative. The destructive potential of another

⁴⁷ Carmino Joseph de Catanzaro (1916–1983) was a graduate of Trinity College, Toronto, following education in Copenhagen and Yarmouth NS. He taught at Trinity 1945–1959 while earning a Ph.D. from U of T. He resigned to work with the Anglican Catholic Church of Canada, being made Bishop in 1980.

⁴⁸ Eugene Rathbone Fairweather (1920–2002) was Professor of Dogmatics and Ethics—later Professor of Divinity—at Trinity College, educated at McGill, U of T, and Union Theological Seminary (under Paul Tillich and Reinhold Niebuhr).

⁴⁹ David Michael Stanley S.J. (1914–1996) was Professor of New Testament (and Dean) at Regis College, Toronto; he taught at University of Iowa, University of San Francisco, and Rome’s Gregorian University.

announcement made at this same twenty-third meeting seriously affected our Bulletin. The relevant minute deals with the first issue of “the newly established *Canadian Journal of Theology*.”⁵⁰ When our founding fathers “raised the question of enlarging the bulletin,” the reply “pointed out that in the future, papers of the Society contributed to the *Canadian Journal of Theology* might be available in offprints.” This was, in fact, the form in which the twenty-third and twenty-sixth presidential addresses were distributed to the subscribing members of the Society, offprints having accompanied the mimeographed minutes of the twenty-sixth meeting. In addition, the twenty-first presidential paper was later reprinted in the Journal (adequately identified in *C.J.T.*, Vol. II, pp. 14–25), having earlier been distributed in mimeographed form following its delivery to the Kingston meeting. Moreover, some other papers read to the Society were later printed in the *Canadian Journal of Theology* (e.g., *C.J.T.*, Vol. III, pp. 211–218). A reader of this journal would have difficulty in identifying the twenty-sixth presidential address, however; thirty-seven pages before the opening of Professor Caird’s article a sentence embedded in a prefatory note evidently intends to link the article with the Society, whose name was mutilated by the theological editor (*C.J.T.*, Vol. V, pp. 44–51; and, for the faulty name, see the bottom of p. 6: “Canadian Society of Biblical Literature and Exegesis” [sic!]). To be sure, such slight confusion probably presented no problem in the early years of the Journal’s existence, because of the close liaison between our Society and the editors.

For here, too, the Canadian Society of Biblical Studies might rightfully claim a share in supplying some of the initial stimulus that eventuated in this Canadian quarterly publication. In the first year of its issue, the secretary of its board, as well as the chairman and secretary of the editorial committee were members, as were also five of the eighteen authors who contributed to the first volume. A higher proportion is seen in volume two, in which eleven of the twenty-three contributors were our colleagues, and in volume three, with nine out of twenty-one. Such statistics surely give us some satisfaction: where, then, were the noxious products of fission?

The regular publication of the Bulletin, which neither the Depression nor the War had interrupted, now ceased. For a few years, the Society’s communications were limited to the circulation of abbreviated minutes of the annual meetings; and we thereby forfeited one of the best claims on the interest of those members who were unable to meet annually in May. The disappearance of the Bulletin dissolved one of the tangible bonds that tied together some serious and sympathetic students of the Scriptures, who necessarily must study in isolation in this vast country. It may be unjust thus to imply that the publication of the *Canadian Journal of Theology* was responsible for the interruption of the Society’s own publication. Other factors must be considered. Among the most relevant was the appearance of a number of new journals, of which the *Canadian Journal of Theology* was only one. During the twenty years following 1938, at least seven journals related to the field which is the concern of our Society began regular and sustained publication (*Catholic Biblical Quarterly*, first published in 1938; *Interpretation*, first published in 1946; *Vetus Testamentum*, first published in 1951; *New Testament Studies*, first published

⁵⁰ The *Canadian Journal of Theology*, published 1955 to 1970, was replaced by *Studies in Religion/Sciences religieuses*, which reflected the change in emphasis from Christian theology to world religions.

in 1954; *Journal of Semitic Studies*, first published in 1956; *Novum Testamentum*, first published in 1957; *Revue de Qumran*, first published in 1958). As we observed, at the time our first Bulletin appeared in 1935, there were very few publications open to Canadian Biblical scholars; but now, in this greatly changed situation, it is readily understandable that when a scholar feels he has something significant to say he should seek to communicate it to the most sensitive audience available, no matter how far it may be diffused in the total community. Hence, though we may be the first to whom some new insight is conveyed by a colleague, our Bulletin may not be the most effective medium for maximizing its distribution.

A survey of these periodicals shows that our Society comprises a very high proportion of the creative Biblical scholars who now work in Canada. During the first quarter century of the *Catholic Biblical Quarterly*'s life, it published twenty-one contributions from Canadians, and all but two of these came from our fellow members. The only two Canadian scholars with articles in its special twenty-fifth anniversary issue were members of the Society (*C.B.Q.*, Vol. XXV, pp. 60–70, Fr. R. A. F. Mackenzie⁵¹ being one of eleven invited contributors to the Old Testament fascicle; and Fr. D. M. Stanley similarly being one of eleven with articles in the New Testament fascicle, pp. 387–400). All of the Canadian contributors to *Vetus Testamentum* during the first decade of its history were members, although some of those eleven scholars were quite recently domiciled. Apparently only three Canadian contributions were published in *Revue Biblique* during the third decade of our Society's existence, and two of these were from one of its members (Fr. A.-M. Brunet, in Vol. 60, pp. 481–508, and in Vol. 61, pp. 349–386). The only Canadian contributor to the *Revue de Qumran* so far is also a fellow-member (Prof. E. J. Revell,⁵² in Vol. 3, pp. 559–569, and in Vol. 5, pp. 3–22).

Not only as contributors are members of the Society active in relation to these journals; several also carry editorial responsibilities. We may remark, incidentally, that all three members of the present editorial board of the *Canadian Journal of Theology* are members of the C.S.B.S., two of them being former presidents. Professor Winnett is the only Canadian member of the fifteen-member editorial committee of the *Journal of Biblical Literature*, as was the late Dr. Meek five years ago: in 1963, however, three of the fifteen were members of our Society (Dr. T. J. Meek, Prof. F. Beare and Prof. S. McL. Gilmour). Similarly, the only Canadian among nine associate editors of the *Catholic Biblical Quarterly* is a former president, Father D. M. Stanley, as was Father R. A. F. Mackenzie five years ago, before he moved to Rome to become rector of the Pontifical Biblical Institute.

Apart from the distinguished roles of individual members, however, the Society has recently experienced a period of renewed vitality, which is manifested in a number of developments. This constructive release of energy has been ably channelled by the secretary who was elected in 1963, Professor N. E. Wagner. His organizational skill was

⁵¹ Roderick Andrew Francis Mackenzie S.J. (1911–1994) was a graduate—later Rector (1963)—of the Pontifical Biblical Institute in Rome. He taught at Regis College in Toronto, to which he retired in 1975 when he stepped down as Rector; he was also a consultant (*peritus*) at the Second Vatican Council.

⁵² Ernest John Revell (1934–2017) was a specialist in Hebrew language in the Department of Near and Middle Eastern Civilizations at U of T as well as being a distinguished water-colour artist of flowers.

so convincingly demonstrated in the happy arrangements made for the visitors to Waterloo, that this has continued to be the pattern followed for subsequent meetings. A committee, which had been constituted to consider the mutual relationship of the three societies (Canadian Society of Biblical Studies, Canadian Theological Society, and Canadian Church History Society), recommended inter alia “that the practice of meeting at the same time and place each year be continued,” and “that part of the programme would be shared in common by all three societies; but there would be separate meetings for business purposes as well as (for) special concerns of each society.”⁵³ By this interlocking of programmes, the attendance, which previous experience has shown declined as a consequence of meeting away from Toronto, has been well sustained. So for each of the five years culminating in Canada’s centennial, the birthplace of our Society has been bypassed; and we have in turn enjoyed the hospitality of Waterloo Lutheran University, Queen’s Theological College, Huron College, McMaster Divinity College, and anticipate meeting this year at McGill University. This diversification of meeting-place has enabled more of the membership to become involved in at least some of the annual meetings, and has helped to reduce the danger of allowing a national society to be dominated by a regional group—a development that is especially welcome on this significant anniversary of Canadian Confederation.

After a five-year gap, the C.S.B.S. Bulletin has been revived. The need for such a channel of communication became evident from the circumstance that only half of the presidential addresses delivered during the last fifteen years have ever been made available to all members. As observed earlier, the *Canadian Journal of Theology* published two of the addresses, offprints of which accompanied the minutes of the meeting distributed in 1958. Two other presidential papers were printed, but not distributed: Professor G. Johnston’s⁵⁴ appeared in *New Testament Studies*, Vol X, pp. 352–362, accompanied by a footnote which identifies it with our Society (the identifying note erroneously refers to the Canadian Society for [*sic!*] Biblical Studies), but regrettably Professor C. Blackman’s,⁵⁵ which was printed in the *Canadian Journal of Theology*, Vol. XI, pp. 124–134, has not a hint of its first presentation to the Society of which he was the president. The revived Bulletin, which has now appeared regularly for the past three years, follows the primitive pattern, including the full text of the presidential address and the minutes of the annual meeting: it improves on precedent, however, by also publishing abstracts of all papers read at the meeting.

The close relationship of the Canadian Society of Biblical Studies with the Society of Biblical Literature, recognizable from the very beginning, and now formally affirmed for over a quarter of a century, is still clearly attested. In 1964 Professor F. V. Winnett became the second resident Canadian to be elected to the presidency of the larger

⁵³ The annual meeting, under the aegis of the Canadian Corporation for Studies in Religion, includes interlocking programmes of the following societies in addition to CSBS: Canadian Society for the Study of Religion, Canadian Society of Patristic Studies, Canadian Theological Society, Société canadienne de théologie, and Société québécoise pour l’étude de la religion.

⁵⁴ George Johnston (1913–1997) Dean of McGill’s Faculty of Divinity/Religious Studies 1970–1975, was best known for his study, *The Spirit-Paraclete in the Gospel of John*.

⁵⁵ Edwin Cyril Blackman (1908–1989) was a Professor in Victoria College, 1970–1989, known widely for his study, *Marcion and his Influence*.

society, thereby being the fourth member of our Society to be so honoured. In 1962 Professor F. Beare was the only Canadian among the nine associates in Council of the S.B.L., and Professor W. S. McCullough now has the same distinction. Rev. Frank North, another charter member of the C. S. B. S., is the only one of our number at present listed among the Life Members of the S.B.L. Within the last five years, eight of our membership have published in that society's *Journal of Biblical Literature*.

Of course, only a few of those courageous charter members are able to share in this revived vigour of the thirty-fifth year: the names of these five have been encountered in previous pages: Irwin, McCullough, North, Scott and Winnett. Rev. Professor H. L. MacNeill, whose name is second on the original roll, was a participant in the proceedings when the Society was the guest of his college in 1966. Two others, whose support of the Society was active and sustained, have died in recent years. Dr. Meek, who was honoured by being elected Honorary President of the Society in 1963, survived only two years; and Dr. Staples survived only a few months after sharing in the thirty-second annual meeting.

The basis laid by these respected pioneers thirty-five years ago has proven to be a sound foundation for a still vigorous and growing society. Biblical interests have moved from Ugarit to Qumran, through Formgeschichte and Entmythologisierung, documentary analysis and theological synthesis. The papers presented to the Canadian Society of Biblical Studies through more than three decades have reflected these developments, giving evidence of the alert adjustment to changing interests, which must characterize any living society. New energy is being infused into its life by the active participation of several enthusiastic younger scholars, many of whom became members while still pursuing programmes of study under the direction of some of our pioneers. While the formidable distances of our country still greatly limit the proper regional representation, it is encouraging to see even these barriers overcome in recent meetings: Biblical scholars from Atlantic and Pacific provinces met in Hamilton last year. Even more encouraging is the increasing diversity of creedal communities represented. May such symptoms of growth and vigour increase in this era of jubilant Canadianism and expanding ecumenism.

JOHN MACPHERSON

Appendix: “Presidential Addresses, 1933–1966”⁵⁶

1933	Organizational Meeting (May 2, 1933)	
1934	Sir Robert A. Falconer, University of Toronto	The Pastoral Epistles
1935	Canon G. Abbott-Smith, Diocesan Theol. College, Montreal	Two Uncharted Leaves of Gospel Parchment Miniscule MSS.
1936	Prof. H. L. MacNeill, McMaster University, Hamilton	Form-Criticism and Faith
1937	Prof. W. R. Taylor University College, Toronto	The Spirit of Hebrew Literature
1938	Principal Richard Davidson, Emmanuel College, Toronto	The Prayers of the Bible, Their Form and Content
1939	Rev. F. H. Cosgrave, Provost of Trinity College, Toronto	Recent Studies on the Psalms
1940	Rabbi M. Eisendrath, Holy Blossom Synagogue, Toronto	The Biblical Basis of Democracy’s Present Struggle
1941	Prof. J. H. Michael, Emmanuel College, Toronto	Some Memories of Two Great Biblical Scholars (Profs. J. H. Moulton and G. G. Findlay)
1942	Prof. F. W. Beare, Presbyterian College, Montreal	Dura-Europos on the Euphrates
1943 (May)	Prof. N. H. Parker, McMaster University, Hamilton	No address due to ill health
1943 (Dec.)		Teaching the Old Testament to Theological Students
1944	Prof. S. M. Gilmour, Queen’s Theol. College, Kingston	St. Paul and the Primitive Church
1946	Prof. W. E. Staples, Victoria College, Toronto	Some Aspects of Sin in the Old Testament
1947	Prof. John Dow, Emmanuel College, Toronto	Some Trends of Biblical Theology from E. Renan Onwards
1948	Prof. W. S. McCullough, University College, Toronto	Roman Policy towards the Jews from 63 B.C. to 135 A.D.
1949	Very Rev. K. C. Evans, Trinity College, Toronto	Some Aspects of Eschatology
1950	Prof. F. V. Winnett, University College, Toronto	Abraham, the Friend of God
1951	Prof. D. K. Andrews, Knox College, Toronto	Jahweh: God of the Heavens
1952	Prof. David Hay, Knox College, Toronto	Miracle: A Theological Discussion
1953	Prof. R. J. Williams, University College, Toronto	Theodicy in the Ancient Near East
1954	Principal R. Lennox,	The Theological Character of the

⁵⁶ See Norman E. Wagner, *Canadian Biblical Studies* (1967), pages 86–88.

1955	Presbyterian College, Montreal Prof. E. R. Fairweather, Trinity College, Toronto	Septuagint of Ezekiel The Use of the Bible in Christian Theology
1956	Prof. W. Morrison Kelly, Emmanuel College, Toronto	The Preacher and the Kerygma
	(Canadian Section S. B. L.) Prof. J. W. Wevers, University College, Toronto	The Qumran Scrolls and New Testament Studies
1957	Prof. M. T. Newby, Trinity College, Toronto	Hebrew Thought and Styles: Reversals and Antitheses
1958	Principal G. B. Caird, United Theol. College, Montreal	The Exegetical Method of the Epistle to the Hebrews
1959	Rev. David M. Stanley, S. J., Jesuit Seminary, Toronto	A Problem of Integration in the Primitive Church
1960	Prof. R. Dobbie, Emmanuel College, Toronto	The Idea of Atonement: Priests and Prophets
1961	Dean S. B. Frost, Faculty of Divinity, McGill University, Montreal	The English Bible Translations
1962	Prof. J. Macpherson, Victoria College, Toronto	Thirty Years of the C. S. B. S.
1963	Principal G. Johnston, United Theol. College, Montreal	<i>Oikoumenē</i> and <i>Kosmos</i> in the New Testament
1964	Prof. E. Cyril Blackman, Emmanuel College, Toronto	Divine Sovereignty and Missionary Strategy
1965	Père Adrien Brunet, O. P., Couvent des Dominicains, Montréal	The Theology of the Chronicler
1966 ⁵⁷	Prof. G. H. Parke-Taylor, Huron College, London	Some Reflections on the Interpretation of Genesis 22: 1–19

⁵⁷ Most of the early presidents were based in either Toronto or Montreal, with only occasional representatives from Hamilton, Kingston, and London ON. By the 1970s and 1980s the Society's breadth—geographical, institutional, educational, and gender—was being somewhat better reflected in its presidents. For example, the first woman to be president was Donna Runnalls (1983), followed by Eileen Schuller (1994) and Adele Reinhartz (1997); the first from the West were Joe Cahill (1976), John Sandys-Wunsch (1977) and Chuck Anderson (1978); the first from the USA was R. B. Y. Scott (1971), though then retired, while the first from a full-time position in the USA was Alan Segal (1991); it is instructive that H. A. Fischel (1946), perhaps a progenitor of this opening to the USA, did not serve as president of the SBL "branch" when he moved across the border. Such markers are now well in the past.