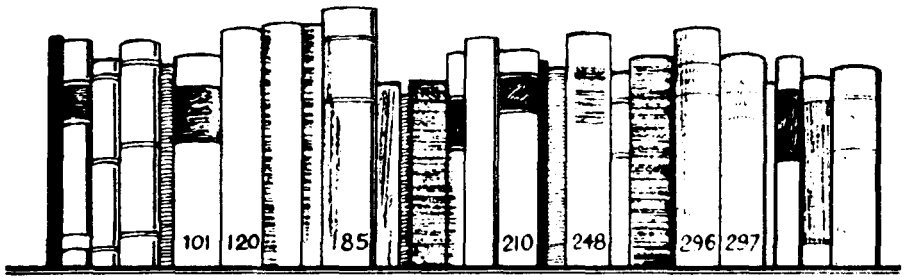


ISSN 0305 – 781X



BULLETIN

of the

*Association of British Theological
and Philosophical Libraries*

no. 32

MARCH 1985

BULLETIN 1985

Subscriptions: Libraries and personal members £4.00 (\$10.00 U.S.) per annum. Retired personal members £1.00 per annum to the Honorary Treasurer (see below)

Back numbers (if available) £1.00 each (postage and
Index to numbers 1 - 20 £1.00 each (bank charges
(additional

Orders for subscriptions and back numbers should be sent to the Treasurer with the appropriate remittance.

The *Bulletin* has been published in this form since 1974, three times a year (March, June and November). Circulation is about 180, of which a third are sent to addresses in Europe, the Commonwealth and U.S.A.

Advertising Inquiries about advertising rates should be directed to the Editor. Copy is required by the middle of the preceding month.

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**BULLETIN OF THE ASSOCIATION OF BRITISH
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

(in liaison with The Library Association)

No. 32, Edinburgh, March 1985

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GORDON SAYER

1916 – 1985

Gordon Sayer was Librarian of the Evangelical Library, London, from 1974 till his death on 10th February. He was host to the ABTAPL meeting on 26th October 1984, and contributed notes on his Library to our November 1984 *Bulletin*.

His professional career was in public libraries, beginning before the war at Balham, and extending till his retirement from Surrey County Libraries in 1971. He found his Christian vocation however in his service to the Evangelical Library from 1945, editing every issue of the *Evangelical Library Bulletin* for forty years, working as a full time assistant from 1971, and succeeding the founder, Geoffrey Williams, as Librarian in December 1974. He was also a local preacher and secretary in Surbiton Baptist Church, and Vice-President of the Librarians' Christian Fellowship.

The Acting Librarian of the Evangelical Library, Dr Terence Crosby, will be grateful for any gifts to the Library in memory of Gordon Sayer.

THEOLOGICAL LIBRARY CONSULTATION – Australia & New Zealand

The 1984 Library Consultation of the Australian and New Zealand Association of Theological Schools was held at the Baptist Theological College, Eastwood, N.S.W. on 26th August, with 25 people in attendance.

The main topic of discussion was union catalogues, with Margaret Baggott of the National Library putting the case for theological libraries to become involved in the Australian Bibliographic Network. Local libraries shared their experiences of the CLANN network.

The matter of standards for theological libraries was advanced to the stage of a preliminary draft and the A.N.Z.A.T.S. gave its formal endorsement to the formulation of a set of standards. A.N.Z.A.T.S. also undertook, on the recommendation of the consultation, to investigate the formation of an Australian and New Zealand theological library association.

The next consultation will be held at Luther Seminary, North Adelaide, 26th-27th August, 1985. The length of the conference will be expanded to two days to include a full day of workshop sessions.

Trevor Zweck



FROM THE SECRETARY'S POSTBAG

*Greek Orthodox Archdiocese of Australia,
242 Cleveland St.,
Redfern, Sydney, N.S.W. 2016.*

14 iii '85

Dear Miss Elliott –

I would like to acknowledge receipt of your kind letter dated 8 March, 1985. Thank you very much indeed for replying so promptly. In reply to your questions, our College will be covering a full Theological course. Though it will be naturally Orthodox in outlook, what we actually do want from you are books of Western theological interest to balance our Library content. Actually, we abound in Orthodox books and periodicals, and we already possess the ones you generously offer.

Please send information about membership in the ABTAPL. When you reply with any offers concerning duplicates, in general, of books you can give us (and periodicals, too), please inform me of the cost for us since you must appreciate that this is a key difficulty for us. Hoping, then, to hear from you about what you have of "Western outlook", as you say, I remain

Yours with thanks in advance and love in Christ,

Fr. John.

LIBRARIES – 31

Chichester Theological College Library

Chichester,
West Sussex,
PO19 3ES

Tel: Chichester 783369

Librarian: Mrs. W. Goacher, A.L.A.

History

Founded in 1839 the College is the oldest theological college in the Church of England. It was founded in the heyday of the Oxford Movement and this is reflected in the collection of 19th. Century titles in the Reserve collection. The library has had various homes within the College over the years but in 1965 moved into a purpose built library within the 'New' College building.

Aim:

To provide a working theological library for the College staff and students.

Stock:

Approx. 16,000 volumes and 45 current periodicals covering the main subjects of the Christian theological curriculum.

Classification:

Dewey Decimal – with slight modifications.

Catalogues:

- a) Author – on cards.
- b) Subject, classified – on cards
- c) Subject index.

Staff:

One part-time professional librarian with some student help.

Access:

The library is open during College library hours to non-College members for reference facilities on application to the College.



OUR CONTRIBUTORS

John L. Bate has recently retired from the post of Principal Tutor-Librarian, Napier College of Commerce & Technology, Edinburgh;

Michael J. Walsh is Librarian of Heythrop College, University of London;

The Rev. Anthony Ward, S.M. is Librarian and Archivist of the Marist Fathers, Rome.



LIBRARIES – 32

Libraries attached to the General Archives of the Society of Mary
Via Alessandro Poerio 63,
00152 ROMA,
Italy

(Tel: Rome 58.99.041)

The library collections housed as an annexe to the General Archives of the Society of Mary (Marist Fathers) are various in their origins and worth but in a number of areas present a certain interest.

Chief among them is the Bibliotheca Pagesiana or Pages Library, gathered in the 1810's, 20's and 30's by Etienne Pages, a priest and for long years Professor of Evangelical Moral and Dean of theology in the state faculty of theology at Lyons. The library represents under one aspect a sampling of library resources in the Lyons area at the Revolution, as revealed by many extant ex-libris. Pages' professional interest, and a fanatical one, revolved largely around the question of usury, on which he wrote a number of polemical works of varying bulk. This interest is reflected in an interesting section on the subject. Pages had been briefly Professor of Mathematics and Physics at the seminary of Le Puy, and had collected on these subjects, and on medicine. He was also a founder-member of the Linnaean Society at Lyons and so not surprisingly collected on natural history as well. Unfortunately, the greater part of these areas have been lost to the library in the peregrinations that led it to its present location in the mid-1920's. Its present holdings amount to some 12,000 volumes mainly on branches of theology, but including secular history of France, geography and travel. They do extend into the 19th century, but the majority are from the 18th century, with a small number of rare volumes and unica from the 15th and 16th centuries. The catalogues of the library's extent in 1841 is available.

Another interesting collection centres on those territories of the Pacific (New Zealand, Fiji, Samoa, Tonga, former North and South Solomons, Vanuatu (New Hebrides), New Caledonia, Wallis and Futuna) where the Marist Fathers had principal charge of the Catholic mission from 1837. It includes contemporary works, more recent historical studies, a good number of works touching on the human sciences, and an excellent collection of works produced in many languages by the Catholic mission presses. This collection continues to be developed for active use in conjunction with important missionary archives concerning the same territories, and holdings are enhanced by bibliographical works, by the acquisition of microfilms of kindred archives in the Pacific, by the appointment of experienced staff and the proximity of the archives of the Roman Congregation of Propaganda Fide.

In a similar but less systematic way works dealing with the Lyons region and French 19th century ecclesiastical history, including the development of religious orders, have been gathered in significant numbers and serve to facilitate use of other sections of the General Archives of the Marists, a congregation whose origins are traced back to the Lyons and Belley areas in the second and third decade of the last century.

Finally, there is attached a sizable if commonplace Catholic theological library of the latter 19th century.

For the last two years a radical programme of reorganisation of these collections is in course, including rehousing on the same site and the computerization of the catalogues. Rehousing will be complete by the end of 1985 but other work will doubtless last for some time to come. While visitors are not normally given access to theological or historical works generally available elsewhere, specialist enquiries are warmly welcome. Admission is by appointment only, though extensive hours of consultation can be arranged. However it is strongly advisable to give ample postal warning (bearing in mind possible inordinate delays in mail) before making travel arrangements for Rome. Full photocopying facilities are available for suitable material. The present General Archivist is an Englishman.

Anthony Ward



ALAN STEPHENSON MEMORIAL LIBRARY, RIPON

The Rev. Dr. Alan M.G. Stephenson (1928-1984) died last July, a few months before the publication of his 1979-80 Hulsean Lectures at Cambridge, *The rise and decline of English Modernism* (London, SPCK, 1984). His family have arranged that his library of 4,500 books should be housed in Ripon Cathedral, North Yorkshire, with help from the Alan Stephenson Memorial Fund, to which donations are still welcomed.

The collection has special sections on New Testament, church history, and biography of church leaders. It will be in the care of the Canon Librarian, the Rev. Canon David G. Ford, and will be available for use by students of the Ripon Cathedral Study Centre and any serious student of theology. The Dean and Chapter intend to add to the special sections to keep them up to date, and to co-operate with the Holden Library at the University of Leeds so that the libraries are complementary, giving the people of the Diocese a wider service. The Canon Librarian hopes to have the Memorial Library open in the autumn of 1985, with the books properly catalogued as soon as possible.

There is also a historical library at the Cathedral, that of Dean Higgin of 1624.

Ripon is an appropriate location for Dr Stephenson's books, as he had been ordained deacon there and served as curate in Knaresborough in the Diocese. He was later Vice-Principal of Ripon Hall, Cuddesdon, Oxfordshire, which was originally founded at Ripon. He also spent many years researching into the life of Archbishop Charles T. Longley, first Bishop of Ripon (1836-1856).

Dr Stephenson's archives on Henry D.A. Major (1871-1961), on Modernism, and on Ripon Hall, will be housed at Ripon College, Cuddesdon.

BIBLIOGRAPHIES & REFERENCE BOOKS – 48

Contemporary approaches to the study of religion (in 2 vols). Vol. 1: *The humanities*, ix, 492p., 1983; vol. 2: *The social sciences*, ix, 302p., 1985. Ed. by Frank Whaling. Berlin, New York, Amsterdam; Mouton. DM 118 + DM 78 (£36 + £26). (Religion & reason, 27, 28). ISBN 3-11-009834-2, 3-11-009836-9.

These considerable volumes will be mined by students, scholars and librarians (and combinations of all three categories of reader) with much gratitude. Frank Whaling in the March 1984 issue of this *Bulletin* outlined the scope of 'religious studies' and theory has been nobly applied. Whaling quotes Burnouf writing in 1872 of 'a science which the preceding centuries did not have, which is not yet defined, and which, perhaps for the first time, will be named science of religion', but adds that we still do not have a unified science of religion.

Librarians know well that a unified science requires a unified scheme of bibliographical control. Religion is served by *Bulletin Signalétique's* series 527 'Histoire et sciences des religions', a quarterly collection of abstracts. *Sociological Abstracts* has a section 'Sociology of religion'; *Psychological Abstracts* has a section 'Culture, ethnology and religion' and the *MLA Bibliography* includes books and articles studying the treatment of religious themes in literature. What is lacking is something on the lines of the 'Annual Reviews of . . .', 'Advances in . . .' volumes familiar to the scientist and social scientist. Whaling's volumes are intended as a sequel to Jacques Waardenburg's 'Classical approaches to the study of religion', which reached as far as the end of the Second World War. The study of religion is on-going like any other academic enterprise, so Whaling's volumes will themselves need to be up-dated, and this could best be done, in the view of a librarian, on a regular, even annual basis.

At the end of each chapter the plan has been to list the works referred to, in alphabetical order by author. In most cases only the first edition of a work is listed. Translations are not dealt with consistently, sometimes they are dated from the first edition in the original language, followed by the date of the first translation into English, and sometimes the translation appears first with just a mention of the title in the original language with no date of first publication.

The indexes are not consistent either, volume I having three, namely 'Names of Scholars', 'Other Names and Foreign Terms' and 'Topics', while Vol II has 'Names of Scholars' and 'General Index' which seems to be the better idea as there is some confusion in the placing of entries in the indexes in Vol I. A serious handicap to the reader is to find an index with more than a dozen undifferentiated references to an entry, e.g. Weber in Vol II has over 20 references — if you are looking for something specific that means searching one by one. The extra effort to give each reference some subject tag will save many readers a great deal of time and encourage them to make proper use of the index. There is also very little purpose in including broad subject fields like 'Psychology of religion' in an index, specific topics like 'sex' and 'sin' should be preferred.

Although some scholars will read the chapters from beginning to end to inform themselves of the development of a subject from the end of the Second World War until the present, many more will find the book useful in the search for some bibliographical information, and here the index will be the point of entry to the treasures the volumes contain.

However, these are the carpings of a librarian; Frank Whaling can be congratulated on putting on to our shelves a substantial work of reference for which the many users it will surely win must remember to be deeply grateful.

John Bate



BIBLIOGRAPHIES & REFERENCE BOOKS – 49

Theological libraries at Oxford.

By Thomas P. Slavens. New York, Munich, London, Paris; K.G. Saur, 1984. viii, 197pp. £19.50.

(Distributed in the U.K. by Library Association Publishing.)

ISBN 3-598-10563-0

One of the 39 ill-reproduced photographs in this book portrays the interior of the Codrington Library at All Souls. It is dimly possible to make out the row of elegant desks and chairs whereat two decades ago as a student of history I sat in, often, solitary splendour, while in a cramped back room the much more numerous students of the law were huddled together over their texts. With its courteous and personal service and its ample space for pacing up and down, the Codrington was by far my favourite reading place. No doubt the Bodleian was better supplied with the latest monograph or periodical literature, and was in some ways easier to manage but, as in those days a smoker and daunted by the oath I swore, quoted by Mr Slavens, 'not to bring into the Library or kindle therein any fire or flame', I went as rarely as I could. Or may be it was the smell in the Radcliffe Camera that put me off. Or the too comfortable chairs in the New Bodley, over-conducive to sleep.

All of which goes to demonstrate that Mr Slavens has awakened memories. He has also aroused my ire. Rarely have I been so disappointed by a book. Were I not aware of the labour the author has put into other publications, most notably the *Research Guide to Philosophy*, I would have been tempted to be much more scathing. Mr Slavens has perused a handful of books and talked to a few librarians. He has occasionally observed procedures and sometimes noted rules. It would seem that he has browsed through the odd collection, but rarely to any great fruit. There are potted histories of the various college and the faculty libraries (the latter, in my experience of twenty years ago, somewhat over-praised), and a lengthier but distinctly

jejune history of the Bodleian. But Mr Slavens does not tell his readers about the precise nature of each collection, and does not mention material of religious interest in, say, the Taylorian or Ashmolean. He says little or nothing about opening hours or admissions policy, about the individual libraries' attitudes to lending, or ability to provide photocopies. There is nothing about computers, or about any standards of cataloguing and only occasionally about catalogues themselves. There are one or two sentences, uninspired, about the Lynn-Peterson classification system, nothing about classification, or the lack of it, elsewhere.

In the absence of all this information, Mr Slavens pads his book out with unnecessary detail. On p.8, for example, the reader is provided with a snippet of medieval philosophical (not even theological) disputation, and on the following page we are told that

The theological bent of the new university is seen in some of the precepts of the first chancellor, whose name was spelled variously as "Grosseteste, Grostest; Grosthead; Grouthead; Grostede; Greatheade; Grostheved; Grosehede; Grokede; Groschede, "Form is the essence of a thing or that which makes it to be what it is. All bodies originate from light. The functions of the angels are *knowing and willing.*"

What all that has to do with anything, I am at a loss to explain, as I am at a loss to explain the punctuation, or the sentence on p. 77:

The chair of the Board of the Faculty of Theology is a rotating one, usually but not necessarily occupied by a don of theology.

Presumably he/she gets off when dizzy. Oh, and there is no index.

I would not recommend purchase of this compilation to readers of the *Bulletin*. Not even at a tenth of the price.

Michael J. Walsh



NORTH AMERICAN FUTURES

Public affairs in Britain are punctuated by the publication or (sometimes non-publication) of reports on subjects of current importance like test-tube babies, the Falklands war or phone-tapping. A person of eminence, selected from the Civil Service list of "the good and the great" is appointed to chair the Royal Commission or Committee of Enquiry which then seeks and hears evidence for a year or two, reports, and waits for Government's approval or disapproval. For the former, a knighthood or baronetcy, and another name for historians to explain in their footnotes; Hadow, Beveridge, Robbins, Dainton, Scarman, Warnock. For the latter, another commission to chair, perhaps.

Churches do the same, with some reports by Archbishops' commissions, and some by individuals like Leslie Paul and John Tiller (C. or E.) or Robin Barbour and J.N. Wolfe (C. of S.). So do library associations – some readers will remember the Vollans Report.

In 1981 the Association of Theological Schools in the U.S. and Canada, and the American Theological Library Association appointed Stephen Peterson, Librarian of Yale University Divinity School to study the present state and future prospects of American theological libraries, a study called *Project 2000*. His report *Theological libraries for the twenty-first century* was published late in 1984 as a separate supplement to *Theological Education* vol. 20, no. 3.

Background of Project 2000

The librarians of American and Canadian theological schools or seminaries – they would be called colleges in the U.K. – were aware that the pattern of theological education was changing. Their economic resources and technological methods were also changing. *Project 2000*, supported by the Lilly Endowment, set out:–

1. "To analyse the roles of theological libraries for the remaining decades of this century";
2. (to identify the resources of materials and staff they need);
3. (to propose ways of using their resources collectively); and
4. "to propose guidelines for library development and evaluation"
(These guidelines for accreditation were submitted to the ATS in June 1983, and are not included in the Report discussed here).

From the nineteen-forties, much greater emphasis was placed on the use of libraries in American theological education for the ordained christian ministry. The lecture and the text-book continued, but in a context of wider reading and access to source-books, leading to higher academic standards. The schools themselves were a great variety of denominationally supported institutions together with ecclesiastically independent ones forming a part of general universities. This was also a period of great economic growth, when many libraries outgrew their buildings and many new ones were founded.

By the nineteen-eighties there were questions to be asked about the levelling off of vocations to the ministry (at least in the main-line churches) in spite of increased student enrolments. There were questions about the financial support devoted to the libraries – not asked nearly so loudly as in

the U.K., but asked none the less. There were questions also about the use of new technology, and the possibilities it offered for internal economies and external co-operation.

Statistical basis

The data needed for this Report were supplied partly by the excellent series of library statistics published with the *Summary of proceedings . . .* (of the *annual conference(s) of the ATLA*, and partly by a specific 70 point questionnaire. This achieved a 75.4% response (141 out of 187) with some late replies bringing the percentage up to a remarkable 79.1. The survey is analyzed in the final chapter of the Report, but its findings are of course used throughout.

A sampling of the figures from these two sources should underline the scale of theological librarianship in North America. Membership of the ATLA in 1983 was 643 (162 institutions and 481 personal members). 58 libraries had book stocks over 100,000, and 18 of these 58 were in the range 200,000 – 400,000. The average annual rate of stock increase was 2.7%. Annual expenditure (staff and materials) was typically about \$200,000, with the 18 larger ones spending from \$400,000 to \$800,000 or more. The typical salaries and wages bill was double the sum spent on materials, and in some cases four times as much. The average annual rate of increase in expenditure (1982/83) was 9.5%. (A recent innovation in the ATLA tables is the inclusion of tables showing percentage changes annually, and over three years, in stock, salaries, circulation, ratios of salaries to stock expenditure, ratios of expenditure per student, etc.)

Roles

Dr. Peterson's examination of the roles of theological libraries in theological education owes much to previous reports by Niebuhr (1957)⁽¹⁾ Lindbeck (1976)⁽²⁾, and I suspect, Fielding (1966)⁽³⁾. Farley's *Theologia* (1983)⁽⁴⁾ is also very relevant. He lists 5 overlapping roles, which in his view will not change appreciably. They are:—

1. These Libraries give access to the recorded religious experience and activities of earlier generations, both in texts and interpretation;
2. preserve a broader context of the religious life than any one denominational tradition;
3. support the curriculum (as a deep foundation, not as mere scaffolding);
4. form a basis for new knowledge (research);
5. give students skills for lifelong continuous education.

Where change is likely, is in the collective role of theological libraries, by which he means the conscious planning of co-operative projects so that it is "not the pooling of weakness but the sharing of complementary strength".

Resources

Chapters 4, 5, and 6, of the Report centre on resources — material, personnel, and physical (i.e. books, bodies and buildings). Here Peterson found in the response to question 70 (what is important to your library in terms of long range goals?) that "Integrating library services with the teaching/research 10 needs of the institution" came highest, with "Strengthen collection holdings"

given almost as many points. Third came "Increasing financial support", followed by "Continuing professional/managerial education for staff members" ahead of "Provide higher level of reader services".

Collection building

Although 64.5% in the survey said that their budgets had kept pace with inflation, this is interpreted as a decline, in view of the increases in periodicals subscriptions (13%) above inflation rate in U.S.A. in the same period (7%). Peterson also claims that "there are few truly outstanding libraries capable of supporting specialized theological study" and "only nine schools are spending 20% or more of their acquisitions budget on cultivating specialized research collections".

It may be that a librarian from one of the smaller denominational seminaries will object that Peterson, coming from one of the nine university-related divinity schools with large research library collections, has an exalted view which his school and his budget cannot share. But "Sharing strengths" and not "pooling weakness" is, of course, one of the possible answers.

Collection building is in any case one of his major preoccupations^{(5) (6)} and here he emphasises the need for librarians to collect material on North American religion in all its variety while the 19th and 20th century documents are still available. It was essential that this should be a co-operative enterprise. In the same way there should also be a shared acquisition programme for materials on Latin-American, African and Asian Christianity. Present collections were too narrow and too homogenous. The diversity of cultures and traditions involved, the variety of languages and the ephemeral nature of the publications, made a joint initiative indispensable.

Collection profiles

Theological libraries must have "an accurate and sophisticated profile of their collections and their collecting" as an essential foundation for resource planning. They should be regularly updated and would be valuable internally and in the wider library community.

Classification

74% of the libraries now use Library of Congress classification, and 56 of the 61 which have changed have changed to L C. 19% use Dewey Decimal classification (misquoted on p. 77 as 33%) and 5% Union Theological Seminary (Petree) classification. Peterson comments that a majority has either not chosen, or changed from, U.T.S., which is a scheme specifically designed for theological collections. Instead they are using a general scheme (L C) "whose chief merit seems to be its widespread usage and its suitability for very large research collections." He also comments that both the L C and Dewey users are using large bibliographic networks which may be unsympathetic to their specialized subject needs unless the users speak up boldly.

Cataloguing

66% of theological libraries were using a computer based bibliographic network, a percentage which would grow to 70% in 5 years and 84% in 10 years. Most belonged to OCLC (On-line Computer Library Center). The University of Toronto Library Automated Service would have 8 members, and the 11

Research Library Information Network (RLIN) 3 or 4. It was very desirable that OCLC members should form a theological library users group to achieve modifications in the service and represent their interests.

One disadvantage of memberships of these networks, especially for the university-related divinity libraries, was the fact that there was no access from one network to another. A library that belonged to RLIN could exchange information with another RLIN member, but not with an OCLC member. The university divinity schools were thus related more closely to their own university library systems than with other research oriented theological libraries.

A disadvantage of reliance on LC cataloguing for libraries acquiring specialized, non-trade, publications, especially from the Third World, was that LC appeared to be acquiring less research material of interest in theology. "This means, in direct ways, theological research libraries will need to spend more time and money to catalogue the unique research materials they are buying."

Retroconversion

Only 35% of the libraries reported retrospective conversion of records on a comprehensive basis. Peterson says "Rather, any monies and effort available for retrospective conversion of bibliographic records should be devoted first and foremost to records describing special collections, and collections likely to contain scarce or unique materials."

Preservation

Only 34% reported active preservation programmes. But heat and light and acidic paper were already causing deterioration, especially in books and periodicals of about 1860-1930. Samples of monographs of this period had been studied and over 200,000 titles were in urgent need of preservation. The missionary expansion of Christianity in that period was perhaps comparable to the 16th century in importance and possibly to be compared even with the first Christian century. Theological libraries as a whole would be neglecting their duty to preserve the religious documentation of the period if they failed to act, locally and co-operatively.

Staff

"In most libraries, librarians hold from one third to half of the staff positions, with the remaining positions filled by clerical persons representing a wide variety of skills. Librarians are considered professionals and normally have graduate education in librarianship, i.e. the M.L.S. degree, and/or in the bibliographic aspects of another discipline. In many schools they hold faculty appointment."

The areas for which professionals were needed were book selection, cataloguing and bibliographical description, reference and collection interpretation, and administration and planning. In bigger libraries, archives, special collections, audio-visual departments and computer services might need separate professional staff. In the survey 36% of the libraries reported having only one professional librarian. The mean for all libraries responding was 2.38 professionals. The recommendations to most theological schools was that they would need to increase staff to provide adequate services.

The survey showed that 50% of the 348 librarians in the reporting libraries had librarianship degrees only. 36% had both M.L.S. and M. Div. degrees. 7% had M. Div. degrees only. It was recommended that many more should be trained in both librarianship and theology, and that the research doctorate should be normal for library directors and some other senior posts. Continuing education was also desirable for staff. ATLA had recently increased its provision for this.

Library buildings

44% of the libraries responding had book stacks adequate for only 1-5 years at their present rate of growth and another 17% for the next 6-10 years. Peterson comments on the "chronic need" for new buildings, for many of these libraries had only enlarged their stack space in the last few years. There was inadequate planning for the long term. Frequent construction created major disruption in library service. Another table showed preferences for alternative solutions such as weeding, compact storage, use of microtext, co-operative storage. "Construct new building" seemed the least likely to most, whereas "Co-operative storage" seemed the least desirable. Given local pride in self-sufficiency, this seemed only human nature. But it was suggested that the two co-operative processes should be placed much higher for the common good. Microfilming especially, though expensive for an individual library, could in a co-operative project, bring a wider range of material, especially serials, more widely available, as well as a relief to the storage of bulky back files.

Co-ordinating structures

Regional co-operative schemes are viewed more favourably by the respondents than national schemes. But "already the widespread use of large national data bases has created a consciousness much wider than regional affiliations and we expect that this will increase". And "unlike almost all other resources of a school, library resources are shared with scholars of other institutions."

Therefore setting up a library resource development commission is recommended to the ATS (in consultation with ATLA) to:

1. assess the Project 2000 recommendations;
2. monitor libraries' emerging needs;
3. sponsor research;
4. define programmes;
5. seek funding.

Principal recommendations

Each section of the Report concludes with recommendations for short-term and local action. But the principal recommendations are for:

- A. Long- term planning and national co-operation under the auspices of the Association of Theological Schools;
- B. The preservation of irreplaceable resources;
- C. Collection development of materials documenting the North American religious tradition and Third World Christianity;
- D. Staff – increased numbers and higher qualifications.

In his final paragraphs, Dr. Peterson repeats his warning about the damaging lack of long-term planning, and comments on the surprising uncertainty in some places about the purpose, scope and quality of libraries. He is impressed by the extent of library cooperation, but notices that much of it is short-sightedly limited to the sharing of existing resources. He commends the many libraries cooperating with state, regional and municipal libraries as gaining from a closer association with the mainstream of academic librarianship. But he thinks that librarians in theological libraries are not building "truly specialized library services for theological education and ministerial practice." "Theological librarianship has not emerged as a highly articulated professional specialization and probably will not do so in the anticipated future."

For most of the theological librarians of the U.K. *Project 2000* lifts a curtain to life on a scale totally unfamiliar. But some of the problems — budgeting, staff, buildings, acquisitions, cooperation and above all, computerization, have a familiar ring. Perhaps it is not such a different world after all. And Stephen Peterson has already had his reward: he has been made Assistant to the Dean (of Yale Divinity School) for Long Range Planning!

John V. Howard

1. *The advancement of theological education*. Ed. by H.R. Niebuhr, D.D. Williams, and J.M. Gusfaafson, New York, Harper, 1957.
2. *University divinity schools: a report on ecclesiastically independent theological education*. By G. Lindbeck, K. Deutsch and N. Glazer, New York, Rockefeller Foundation, 1976.
3. *Education for ministry*. By C.F. Feilding & others (*Theological Education*, Vol 3, no. 1) Dayton, Ohio, AATS, 1966.
4. *Theologia: fragmentation and unity of theological education*. By E. Farley. Philadelphia. Fortress Press, 1983.
5. *Collection development in theological libraries: a new model — a new hope*. By S.L. Peterson (*Essays on theological librarianship presented to C.H. Schmitt*, ed. P. de Klerk, E. Hilgert, Philadelphia, ATLA, 1980, pages 143-162).
6. *Documenting Christianity: towards a cooperative library collection development plan*. By S.L. Peterson (*Summary of proceedings, 32nd annual conference, 1978*, Philadelphia, ATLA, 1980, pages 83-103).

BAPTIST UNION LIBRARY AND ARCHIVES

Under an arrangement which has been worked out between the Baptist Union, the Baptist Historical Society and Regent's Park College, Oxford, the whole of the Baptist Union Library is to go to Oxford, to be integrated with the Angus Collection in Regent's Park College Library. This will strengthen the Oxford Baptist collection considerably. Part of the stock has already been moved; and more is to follow within the next twelve months. Miss Frances Williams, formerly of Serampore, India, and more recently Librarian of the Selly Oak Colleges, has kindly offered her services to

arranged for substantial financial help towards the cost of this. But it will still be necessary for Regent's Park College to find considerable sums of money to house the Library and make it available for researchers. The idea for the move originated in the necessity to find a new home for it in the event of the Baptist Church House redevelopment.

(Reprinted from the *Baptist Quarterly*, vol. 31, 1, January 1985.)

Presumably the sale of 433 books and pamphlets in Autumn 1981 was in some sense a preliminary to this interesting amalgamation. Access by scholars will inevitably be restricted until the removal is completed and cataloguing done. It sounds like a case for an application for help from the Manpower Services Commission.

J.V.H.

BAPTIST HISTORICAL BOOKS SOUGHT

The Rev. Oscar Burdick, Associate Librarian for Collection Development, Graduate Theological Union Library, 2400 Ridge Road, Berkeley, California 94709, is searching for locations of the following titles. Many libraries have already been checked without finding copies. Any reader who can give him information leading to a capture will be gratefully rewarded.

Account of a dispute between Mr. Charles Leslie and Mr. Joseph Stennett concerning the baptising of infants, and observing the first day of the week . . . [early 1700's] (need p. 81-end).

B., C. The picture of a first-rate Jack. [1705?]

Brabourne, Theophilus. An answer to Mr. *Cawdry's* two books of the Sabbath. London, 1654. (Wing B4088; renumbered in Wing rev. to B4087)

(Seek a copy besides the Dr. Williams's Library copy.)

Brabourne, Theophilus. Change of church-discipline. 1653. (Wing Ghost B 4088B)

Brabourne, Theophilus. Of the Sabbath Day. 1660. (Wing B 4094A)
(Seek a copy besides the incomplete one at Dr. Williams's Library.)

Brabourne, Theophilus. The Second vindication of my First Book of the Change of discipline. 1654. (Wing Ghost B 4096A) (Need pp. 26-end)

Chamberlen, Peter. The compassions of Peter Chamberlen. [about 1650]

Chamberlen, Peter. A Question to Dr. Gouge . . . infants . . . [about 1649]

The Churches friend, fit to be considered by all church-members.
[about 1660; "tract, not exceeding two sheets."]

Elliott, Edward. The Sabbatarians opinion. 1709.

G., W. Scripture light the surest light. [about 1660; "a single sheet."]

- Jessey, Henry. The Glory and salvation of Jehudah and Israel. [1650?]
(Wing Ghost J 692A)
- Jessey, Henry (or J., H. *or* under title) [Almanacs]
Scripture Kalendar. need 1656, 1657, 1658, and 1659 editions only.
- Laws, John. Useful companion. [about 1710]
- More, John. The great mystery of the two little horns unfolded. [1657?]
(Wing Ghost M 2681A)
- Pooley, [Christopher] and Edmund Skipp. Propositions and queries. 1664.
- A Rams horn sounding. [about 1670] (“partly collected from Dr. Heylin”;
“Dr. Prideaux testimony in the Rams horn sounding”; “a single sheet.”)
- Russel (or Russell), William, 1634-1701. No seventh day Sabbath. 1664?
- S., J. [Spittlehouse, John]
The Unchangeable morality of the 7th day Sabbath. [1656 or just
before] (Also called, The Vindication of the Unchangeable . . .) (Please
also check under title.)
- Saller (or Salter, or Seller, or Sellers), William.
Seventh-day Sabbath no ceremony. 1667.
- S., T. [Slater, Thomas]
A sermon on the indisputable stati of a Christian church. 1718.
- Spittlehouse, John. Error blasted. [1658?]
- Spittlehouse, John, and John More.
A Vindication of the continued succession . . . 1652. (Wing S 5015)
(Need pp. 17–20)
- Stennet, Edward. The insnared taken. (Need 1679 edition; British Library
copy appears to be 1677 edition with new title page.)
- Tillam, Thomas. Present from prison. [1660?]
- Tillam, Thomas. Sat. Vas. Subd. [about 1660]
- Tillam, Thomas. The Seventh Day Sabbath . . . 1683. (Already have 1657 ed.)



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