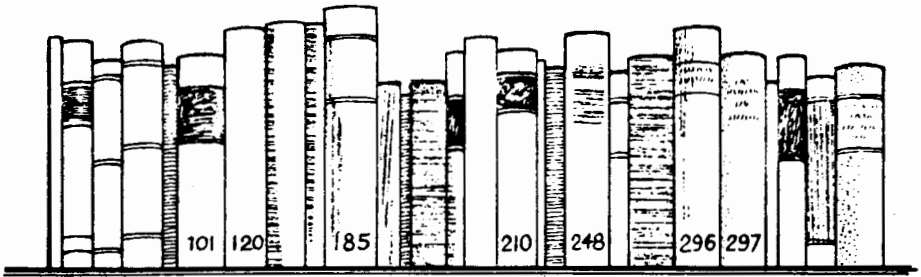


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Something like 800 new titles in theology were published in the UK between April 1988 and April 1989, excluding popular religious and devotional books. To keep up with this rate of publishing, a library would need an annual book-buying budget of £14-16,000. If an average economic minimum print run is 2,000 copies, and you need to sell 800 copies to recover costs, you need to be pretty sure that you have a ready market for your books. But who is buying all of these books? There are only about 400 theological libraries listed in the ABTAPL *Handbook*, and most of these have very small (if any) budgets; only 46 institutions in the UK offer theology or religious studies to degree level, and, one supposes, there is only that number of outlets for any significant buying in academic theology.

Theological publishing *looks* like it's booming: both in terms of titles published, and in the feverish takeover activity we have witnessed over the past year. But it may well be a false bloom, the first flush of a fever rather than the ruddy cheeks of good health. The booktrade in general has been following similar patterns, and now people are saying that there are too many titles being published for the market to bear - and yet, to stay on top, you *have* to keep publishing, to keep your returns coming in and your profile high. The war of the big highstreet booksellers, with new flagship shops opening up wherever you turn around, has contributed to the euphoria; but stocking new bookshops gives publishers a false impression of sales. Those hundreds of thousands of books are not sold, and now booksellers are feeling the pinch in their ready capital, and are cutting back.

The middling theological publishers (there are some left) are seeing their scheduled publication dates receding into the future, because they don't have the ready capital to publish when they said they could. Theological publishing is already entering a defensive phase, one charted in our leading article in this issue, by John Bowden of SCM Press. Dr. Bowden believes that part of an answer lies in access to a large market, which gives the kind of financial stability that will support the kind of quality and independence in theological publishing that is increasingly being constrained by commercial strangleholds. He, therefore, looks to the United States for the market, and sees the advent of desktop publishing as a threat to quality publishing (at least to the extent that it is too often regarded as a quick and cheap alternative to conventional publishing).

Others, myself included, might ask if this reaction is a little conservative; we might ask if the most vibrant of new theology is really best defined as that which is patronised by the markets of the West, or whether it is being written for the communities of Latin America, Africa and Asia that are discovering for the first time that theology is a common and exciting adventure; we might ask if the cheapness of desktop publishing is really such a threat, if it enables new theology to come quickly and easily to the fore in the economic chaos of the third world; we might ask if editorial quality and independence need not be incompatible with such avenues of production.

I suppose it is bad form for an editor to ask such questions of an author in the editorial that precedes the article. But if we agree on the existence and roots of the malaise, there is still a great deal to be decided on the way ahead, and the wider the discussion the better. As a solid (and probably the most stable) section of the theological book-buying market, we librarians may have as much of a contribution to make as anybody else.
PJJL

SERIOUS THEOLOGICAL PUBLISHING: PROBLEMS AND PROSPECTS by John Bowden.

At present, the future of serious theological publishing looks increasingly dark, in a twilight which is already well advanced. Serious English language theology has always been done in an international partnership involving co-publication between US and British publishers. This enables costs to be shared as well as ensuring worldwide distribution for an author's work. Such partnership is especially important where the heavy costs of translation are involved.

Although for most of this century British publishers have achieved more in introducing new theological developments in the English language (Latin American liberation theology is the main exception), it is the Americans who have been particularly important because of the greater size of their market and the number of their theological institutions. Here in particular the denominational publishers, Westminster Press and Fortress Press, have each in their time produced extremely distinguished lists in which co-publications with British partners have been combined with American works, many of which have in turn appeared in Britain.

DENOMINATIONAL BACKGROUND

Troubles for denominational publishers in the US began with the departure of considerable numbers of church members from the mainstream churches, thus causing an acute financial crisis. This led to mergers and relocations of churches: the southern Presbyterian church merged with the northern Presbyterian church with headquarters in Louisville; the Lutheran Church of America merged with the American Lutheran Church with headquarters in Chicago. As a result the Presbyterian Westminster Press merged with John Knox Press in Louisville, and the Lutheran Fortress Press with Augsburg Publishing House in Minneapolis.

These mergers have several depressing aspects:

- (1) Publishing has moved to the mid-West, where church-members are, but away from the coasts where intellectual centres and other publishers are mainly concentrated;
- (2) Structurally the publishing houses have been much more fully

integrated into their churches so that they have lost autonomy;
(3) The mergers have favoured conservatism (one side-effect of the Presbyterian merger was the 'excommunication' of John Hick for his views on religious pluralism). Moreover, in a tight financial situation, focus is inevitably on church publishing houses publishing church books for church people.

Abingdon Press, the Methodist house, which has also produced a distinguished series of reference books, is in some sort of crisis of its own; certainly at present it seems to have lost direction - and also a number of key staff to other houses.

Orbis Books, which pioneered the introduction of liberation theology, has also somewhat lost direction following a crisis after the death of its founder. Differing from other publishers in resisting co-publication ventures, it seems not to be making the best of its most famous authors because it cannot distribute them effectively all round the world - and there is no doubt that a publisher which, like Orbis, publishes only one kind of theology, finds its problems greater rather than lesser as time goes on.

COMMERCIAL PRESSURES

Meanwhile, the situation has been equally turbulent in the commercial field as a result of mergers and takeovers. In the US Doubleday (of Anchor Bible fame) is now owned by the German firm Bertelsmann; Herder and Herder from Freiburg im Breisgau have a major stake in Crossroad. Harper and Row, of course, is now part of the great Rupert Murdoch empire, which now includes Zondervan.

It is now no longer possible to look at American trade publishing without also looking at British trade publishing, because Rupert Murdoch also owns Collins, the religious division of which is being merged with Marshall Pickering. Murdoch also owns, through Bartholomew, the Scottish T&T Clark. Another merger in Britain has brought Mowbray to join Geoffrey Chapman under the Cassell wing. There are really no church publishers in the UK now - the free church ones all died out in the 1960s and the survivors, Church of Scotland and Epworth, are mere shadows.

So fluid is the situation, it is hard to tell what it portends for the future. One thing, however, is certain: the change in publishing and in society generally means that in this period we are seeing the end of a tradition, a tradition in which a number of publishing houses felt that *some* serious theological publishing was worth doing in its own right. For example, both Collins and Harper & Row started in the nineteenth century as significant publishers of Bibles and other religious books. Under the old regime, that concern was maintained: witness, for example, the Collins Religious Book Prize. Somehow the 'Rupert Murdoch Religious Book Prize' doesn't have quite the same ring, despite Murdoch's considerably greater business interests in religious publishing!

But in a consumer society, when financial success is important to any division, the likelihood is that what the market seems to want is what the market is going to get - and that means an increasing number of books with an evangelical slant which is not the old learned evangelicalism as

represented by Eerdmans in the USA and Paternoster Press here, both of whom feel under pressure from the new evangelicals. Hodder has already moved in this direction, Collins is very likely to do the same, and Darton, Longman and Todd have drastically cut down their serious theology and have developed their new evangelical line under the 'Daybreak' imprint. One suspects that this may well prove a case of overloading the bandwagon after it has already started moving on; if that is the case, though, the result may well be not a change in theological direction, but a cut in religious publishing overall.

A NEW INITIATIVE

Against this background, those publishers which are not either church publishers or commercial publishers feel singularly isolated, because the new developments have also shaken up the loose networks of friendship and collaboration which used to exist. It is well known that SPCK publishing has long been sustaining losses which would have been the end of any less well-endowed house. SCM Press continues to be profitable, but as well as having to make a profit to survive, it has also to pay for its recently purchased independence from the Student Christian Movement, which would make it vulnerable if dark days really came. For some time, SCM has been aware that the best possible development for the future lay in some kind of presence in the USA, but it was not at all sure how that could come about.

That eventually this link did materialise has been little short of miraculous, given the problems of achieving anything new while retaining one's own character and independence. The recently announced formation of Trinity Press International, in which SCM Press joins a completely new American House, Trinity Press, which will publish in future under a joint SCM/TPI imprint as one company, has come about above all through long-standing friendship. I have known Fred Borsch, Bishop of Los Angeles and Chairman of TPI, since we read theology together at Oxford under David Jenkins; Harold Rast, the new Director of TPI, has been a close friend of Fred Borsch and myself over the past ten years.

A grant from Trinity Church, New York, which when matched will be well over \$2,000,000, provides the capital for the new operation. TPI's US premises are in Philadelphia, with a distribution system out of Long Island. Books will be represented to the US trade by the Westminster/John Knox sales force. That the first lists already include names like Helmut Koester, E.P. Sanders, John Macquarrie, Martin Hengel, Jürgen Moltmann and Adrian Hastings, shows that not only will TPI give SCM Press titles even more prominence in the United States, but will be the vehicle by which more new authors will appear under the SCM Press imprint. For the first time, SCM/TPI can offer an author integrated production and marketing of his or her book all over the world - a particularly important factor with the advent of Europe 1992, and the fragmentation of traditional world markets.

THE WAY AHEAD

At the least, the new development is one step in the right direction. But generally speaking, the stormclouds still remain. The declining fortunes of theological bookselling are another worrying factor which I cannot discuss here.

But in addition to the technical problems of publishing and bookselling there is one factor which contributes more than it should to the present gloom. There is no doubt that much contemporary religious and theological writing is at a very low level of scholarship and readability. Again the situation is too complex to analyze briefly, though factors contributing to it are pressures on scholars to get into print quickly, as a result of the crisis in universities and colleges in Britain, and the existence of too much semi-publishing (as from Sheffield and Scholars Press) which encourages premature production of works that should have gestated longer, and the senseless multiplication of over-specialist monographs with no agreed synthesis into which to put them.

To some degree the crisis in publishing is also a crisis in theology and the churches, and whether or not that is surmounted depends not so much on what publishers do with books as on what their authors and readers do about the religious situation in which they live.

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A LIBRARY FOR THE STUDY OF MIND: THE QUESTION, 'WHAT IS CONSCIOUSNESS?' AS AN ORGANISING PRINCIPLE by Paul Caro.

The question, "What is consciousness?" is more than an interdisciplinary puzzle for librarians: it lies at the intersection of many convergent and divergent subjects: neurophysiology, biochemistry, psychology, philosophy, aesthetics, artificial intelligence; each with its own characteristic forms of literature and development. Only within the last decade or so have there been studies which attempt to bring together elements of these subjects to face the common question to which they relate: the nature of consciousness.

The person who does this interrelating, however, is still the rarity, the metadisciplinary adventurer willing to brave the variety of literatures, jargons, databases, electronic journals and bulletin boards, scientific and philosophical librarians, and obscure departmental cupboard libraries. The subjects themselves pursue their own central questions, and do not talk directly to each other, although they find themselves crossing each other's paths more and more frequently. Serendipity and imagination rather than

an organised subject approach are still the norm: librarians have not yet got in on the act.

These subjects *need* to communicate and come together if the central question of the mind is to be answered. Finding the appropriate issues which address this question from within each of these subjects (in disciplinary libraries and departments) can prove difficult. This is because the question itself and its multi-disciplinary character is only now gaining recognition as more than a purely philosophical topic. It would be fascinating and invaluable if some libraries could be organised around this central *question* of consciousness, rather than around the 'answers' of each separate discipline that satellites the question.

In order to justify this proposal, it is necessary first to be sure that there is a central question to which each of these subject areas can 'talk', and which in turn illuminates some of the concerns of these separate subject areas themselves. Of necessity (since metadisciplinary polymaths are few and far between), my own approach will not touch on all of the relevant subject areas. The aim of this paper, however, is to argue the case that the basis of consciousness is indeed a real, discrete problem with a concrete, although as yet unfound, solution. On the way, the role of different subject areas will be touched upon. One of the keys to finding the solution, I shall argue, could well be the role of the librarian as organiser of subject information. Subject organisation can also function as subject formation.

THE QUESTION

The question, "What is the basis of consciousness?" lies unsolved. The asking of it poses an awareness of a central void in our understanding of ourselves and the world. Why should some brain activities give rise to consciousness whereas others don't (for example, some reflexes and types of sleep)? Why should one that does, be associated with its own particular mental state, and not another (for example, why should brain process X always equate with seeing red)? The explanation, one believes, is finite and tangible.

What it *feels like* to smell the smell of a rose cannot be captured in terms of "physical forces", "electrons" and the like.¹ How are we then to understand the Mind and its relationship to the brain? How are we to do this in a "scientific/mathematical" way? The Mind, if explicable, must presumably involve its own level of explanation that is distinct from that of the physical sciences.

What might this level of explanation look like? The relationship between Mind and Body/Brain might be understood by asking how one level of scientific explanation relates to another. Since scientific explanations are couched in terms of Mathematics, the relationship between *different levels* of scientific explanation must be couched in terms of discourse, not *within* Mathematics, but *about* it. This discourse is the subject matter of Meta-Mathematics - the foundation and philosophy of Mathematics. Meta-Mathematics and its theorems may be a key to understanding the Mind.²

A SIMPLE, NOT A COMPOSITE PHENOMENON

Consciousness is an undeniable fact. It is a single, distinct phenomenon with its own type of discrete explanatory discourse. To believe otherwise seems to lead to the idea that consciousness can be explained away by the physical sciences, in a reductivist fashion, as an illusion.

Consciousness is a single phenomenon, requiring a single type of explanation, even though it contains diverse thoughts and feelings. It seems cumbersome to suppose that every mental state involves a totally unrelated explanation to every other. They must surely share certain general principles in common that make them conscious. Since different mental states can be compared under the umbrella of a single mind (red, for example, is similar to pink and different from green) there should be a common level of discourse that explains these comparisons. An explanation should show how these can occur within the unity of a single Mind. At the level of neurophysiology these issues involve how the conscious brain is integrated or internally wired.

Consciousness has an all-or-nothing nature. Things either have a Mind or they don't. The Mind's all-or-nothing nature is what stops it merging, by degree, into the other sciences, such as physics and chemistry. It is this that gives it its own discrete level of explanation. A neural network which has a certain special all-or-nothing pattern must presumably be realised in order to generate consciousness.

Against this, it has to be admitted that some thoughts and feelings seem "more" conscious than others, and this may appear to suggest that consciousness can exist by degree. Loud sounds and bright colours could be one clear example.³ However, the all-or-nothing feature is not thereby disproved: these examples could simply be realising an all-or-nothing process more often or with more component parts. By analogy: there may be certain all-or-nothing criteria that make for the letter "o" which, for example, the letter "u" does not satisfy. On the other hand, the letter can be larger ("O") or there may be more of them ("ooooo"). Striking colours presumably have more necessary component parts that go towards making their counterpart feelings "more" conscious. That they do so could be an empirical test for any theory that proposes what the counterpart components of raw feelings could be.

Consciousness, if explicable, is explicable in a finite way. This is because explanations (to be explanations) come to an end. They are self-contained, and are complete unto themselves. The all-or-nothing nature of explanation mirrors the all-or-nothing nature of the Mind that the explanation maps. Some neural mechanisms must unfold to completion in order to give rise to the smell of a rose in one's Mind. So too, the explanation that maps this process must come to an end together with it.

SYNÆSTHESIA: SENSATIONS AND FEELINGS

One of the great stumbling blocks to understanding the Mind is the category of raw feelings. How can one objectively characterise what it feels like to smell the smell of a rose or to see the colour red? How can one build an explanatory map of a feeling?

Feelings and sensations are relational. They are analogous to spatial concepts. Red might be thought of as close to pink and far from green. A spatial concept cannot be defined in isolation. It only has meaning in virtue of its relationship with other spatial concepts. In the same way, sensations might only have meaning in virtue of their relationships with each other. If, on the other hand, raw feelings were defined intrinsically, or against the fixed axes of an "absolute space", then this would beg the question as to why these axes underlay consciousness. The reason would remain unexplained, or an appeal to a lower absolute level of explanation would have to be made, but this would only lead on to an infinite regress.

Mapping interrelationships between sensations is, I believe, the only objective way to characterise and explain raw feelings. Red is a hot colour (i.e. relates to the raw feeling of heat). Blue is a cool colour (relates to the raw feeling of cold). These quality interrelationships where one type of feeling maps onto another type, are known collectively as synaesthesia. This is a field relevant to both psychology and aesthetics. For example, these interrelationships can be shown to underlie the expression of colourful paintings. The mapping out of synaesthetic interrelationships will, I believe, give an explanatory map of a subjective sensation.

According to this hypothesis, synaesthesia is necessary for what makes conscious sensations different from unconscious "mechanical" stimuli. Synaesthetic interrelationships are the essential, absolute components that make up raw feelings. Subjective sensations cannot be defined intrinsically, instead they are defined in virtue of their relationships with each other, so that they are defined by their mutual relationships. My own work has concentrated primarily on how colours and shapes in paintings map onto other emotions and feelings, so as to convey a particular expression.

This idea may be important for understanding the Mind, because it may give us a way of characterising and explaining subjective sensations. Indeed without it (or a theory very like it), raw feeling and therefore the Mind seem inevitably inexplicable. We can never understand why a particular feeling is associated with a certain neural mechanism in the brain unless we have an objective way of characterising that feeling. This hypothesis may give us such a characterisation. The network of quality/synaesthetic interrelationships should, according to this idea, mirror the neural wiring pattern in the brain that gives rise to the feeling.

Furthermore, this idea may allow us to explain a feeling. Explanations are like maps. They are purely relational. Presumably, to build an explanation of a feeling, we have to build a purely relational map of it. Mapping synaesthetic interrelationships between sensations might be the way to build such an explanation. Indeed using interrelationships between sensations seems the only way to do this. Any other method seems to lead to the wrong move of incorporating things into the explanation that cannot themselves be defined relationally within it. The explanation, as we argued above, has to be self-contained and complete unto itself. It cannot involve things, such as special "vitalistic" chemicals, that themselves remain unexplained. Synaesthetic interrelationships do not fall into this trap. They may thus be the essential components that make up a purely relational explanatory map of a feeling.

What is interesting about this idea is that it is testable within neurophysiology and psychology. A number of predictions arising from it seem to be borne out within the scientific literature. In the realm of colour alone, this can be in fields as diverse as the evolution of animal and plant colouration (Zoology) and the use of different colour terms in different societies (Anthropology). In my development of this theme, I am currently working on a detailed study of the way that colour is used in works of art, and I am using this to test predictions about how colour should operate based on the arguments given above.

If the idea is correct, the major question that then arises is how to establish the topology or pattern of these interrelationships that underlie consciousness. Meta-Mathematics may supply the answer.

CONCLUSION

To conclude: we need philosophical theories for the basis of consciousness that are concretely testable within neurophysiology and psychology. Furthermore, we need the faith that consciousness is explicable, otherwise we will have little chance of understanding it. Indeed, an understanding of what an explanation of consciousness might look like may itself narrow the many present alternatives down to one, as I have suggested in this paper.

The task for the librarian is a challenging one. It involves a movement from a series of independent subject areas into one interdisciplinary area. As I suggested at the beginning of this paper, the answer may lie in organising this 'Library for the study of Mind' around the central question, "What is consciousness?". Unless such a library exists, even notionally (as in a bibliography), the approach to this central question will never be rendered easy.⁴

NOTES

1. T. Nagel, *Mortal Questions* (1978) esp. ch.12.
2. D.R. Hofstadter, *Gödel, Escher, Bach* (1979).
3. C. Blakemore and S. Greenfield eds., *Mindwaves* (1987) esp. the Weiskrantz chapter.
4. Other important works for the study of this area are: Colin McGinn, *The Character of Mind* (1982); Richard Gregory ed., *The Oxford Companion to the Mind* (1987); William G. Lycan ed., *Mind and Cognition: a reader* (1989).

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This article has been prompted by the publication of a similar article exploring some problems encountered in the use of the Dewey Decimal Classification (DDC 18) in a monastic library (*Bulletin of ABTAPL* Vol.2 No.4, March 1989).

BACKGROUND

Partnership House Library is a modern mission library formed in 1988 by the amalgamation of the post-1945 stock of the libraries of two Anglican missionary societies - the Church Missionary Society and the United Society for the Propagation of the Gospel. (The older stock of both libraries has been kept separately by each society, and has not been re-classified).

Although both libraries had previously used DDC (CMS had used DDC 14; USPG, DDC 15), the modifications and interpretations of each library were so different that it was necessary to re-classify the entire stock of the new library. For example, USPG had taken a primarily area approach, so that apart from a small 200 section for general theology and ecumenism, the bulk of its collection was classified in the 900s, with 200 subdivisions where necessary. CMS, on the other hand, had taken the 200s as primary, so that, for example, church history of each geographical area was classified in the 270s rather than directly under country as in USPG.

Initially, schedules were re-written for classes 200, 400 (for language books), 800 (for regional literatures) and 900, but as re-classification progressed, these were not found to be detailed enough, and, when used in conjunction with DDC 15, to cause as many problems as they solved. The final decision was therefore to re-classify by DDC 19. However, certain sections of the re-written 200 schedules were used in divisions 260, 270, 280 and 290 to suit the particular needs of the collection. The nature of the library means that class 200 has been most adapted and modified, but a few adaptations have been made to class 900.

ADAPTATIONS EMPLOYED

Our adaptations of class 200 have been pragmatic rather than ideological, though advice from theologians helped when classifying contextual theologies. Initially liberation and political theology were classed at 261, whilst the theologies of Africa and Asia were classed at 230 and given a geographic subdivision. As books about contextual theologies proliferated, we found it difficult to decide which were "political" and which "cultural". Finally we decided to use the subdivision 261.1 for all contextual theologies. This number was free, having been allocated by Dewey for the "Role of the Christian Church in Society", but never used by us, as we preferred the umbrella division for church and world at 261.

This illustrates the unsatisfactory provision at 261, where some subdivisions exist for subjects which are difficult to isolate, or are provided

for elsewhere (for example, we class Christianity and other religions in 290 rather than 261.2), whilst other subdivisions are further heavily divided. These weaknesses are found in 261.8, which now includes 'social problems', (classed at 261.83, but difficult for the lay person to distinguish from 'socio-economic problems' at 261.8). Using 261.8 for most books in this area leaves 261.83 free for urban/industrial problems. (In Dewey's index the only reference under 'industrial' or 'industry' to the church is to the social theology of industrial sabotage, and under 'urban' to parish churches!).

We have used 261.86 (not allocated by Dewey) for the social theology of third world and development issues. This is an area in which the library has a growing collection of books, which seemed to fall naturally between 261.85 (the economic order) and 261.87 (international affairs). For section 266 (missions) we have used our own subdivisions in place of the inadequate provision by Dewey.

Section 271, rather than 255, is used for religious orders and communities and has been adapted to provide adequately for ecumenical and Anglican religious orders and communities. The number 272 is not used, persecutions being classed with the appropriate period or place in church history. Heresies are also classed in church history, and section 273 is used for general treatment of the church in the third world.

Division 280 has been subdivided to include the ecumenical movement (280.1), ecumenical organisations (280.2), and united churches [e.g. the Church of South India] (280.3). Section 281, (primitive and Eastern churches) sits unhappily between the ecumenical movement and the denominational churches, and is a section still needing amendment. Section 288 has been expanded to include religious groups put by Dewey into 289 (other denominations and sects), this latter number being reserved for sects and cults which are based upon Christianity.

Section 290 now includes comparative religion, 291 being reserved for mythology. The subdivisions given under 291 are also used in 290 and 294 through 297. Section 298 is used for religions of East and South East Asia, and 299 has been subdivided in a different way.

In class 900, section 930 (history of the ancient world) is used for the Third World. We have found this provision to be most useful. Otherwise, despite its very illogical arrangement, only a few amendments have been made in 900. Guyana, Surinam, French Guiana and Belize (988) are now classed with Central America and the Caribbean at subdivisions of 972.98. The Arabian Peninsula and adjacent areas (953) is classed at 957. Siberia (957) is classed at 947.1. Wherever possible biographies are classed with their subject, with the subdivision 092. Otherwise, 920 is used for general biography.

SERVING OUR CONSTITUENCY

The staffs of the two missionary societies, whose needs the library primarily serves, have strong geographic area interests, and past experience at USPG of an area classification of books has been incorporated into the classification at Partnership House Library. All books about an area, apart from those classed in 200 (church history, religions, etc.), are classed with the area. The historical subdivisions provided by Dewey under area

numbers are not used. Instead the area books are divided by subjects like politics, education, art. The number used for the subdivision is taken from the main schedules and preceded by a zero. Hence, politics in India is 954 (India) + 032 (from 320 politics) = 954.032. We find this a very satisfactory arrangement for area books and helpful to users.

Our adaptations and amendments of DDC 19 have been partly by trial and error as the re-classification has proceeded, and we may need to "tinker" a little more. But we find the present schedules an improvement, with fewer anomalies than the schedules previously in use in the former libraries.

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AUTOMATION IN THE SPECIAL LIBRARY: A PERSONAL VIEW by Ann Davies

Automation of cataloguing and housekeeping tasks in the special library has become increasingly viable. With the rise of the microcomputer, smaller libraries are no longer restricted to computer cooperatives, and can "go it alone" with a PC, at prices which are more affordable than ever before. Yet this recent accessibility of the PC has not necessarily brought with it increased understanding of how it can be used in the library, what software is available, or how it should be implemented.

Such incomprehension was my own position when I came to introduce a computer into the library of the World Association for Christian Communication (WACC). At the time my knowledge of computers was vague, and even now that a computer is operating in the library, I cannot claim any expertise. However, advanced computer expertise is useful but not essential - provided you know how your library works, what the priorities and problems are, and what operations you wish the computer to run. I hope to show in this paper my own experiences and reflections as I looked for and obtained a computer system. Obviously, I cannot claim that the steps I took are the only options or the best in every circumstance. I hope, however, to give encouragement that automation is feasible, and that the difficulties accompanying automation are not insurmountable.

BACKGROUND

WACC is an ecumenical organisation devoted to the promotion of Christian communication and media, particularly in developing countries. "Christian" in the WACC context means not only communication primarily about

Christianity (in the sense of preaching and teaching), but also communication which fosters Christian principles such as justice, equality, peace and cooperation. To this end, the WACC library provides a service to staff and to interested outsiders from a collection of periodicals, books, documents and some videos. Prior to my arrival at WACC in 1987, there were no full-time staff at the library. Stock was obtained haphazardly and loosely categorized, and there was no catalogue.

My priorities on arrival were to reorganise the stock, formulate a more systematic method of stock provision, and provide a catalogue. The last priority was the most urgent, for of course it was difficult to provide a good service to users while not knowing what was available. Since there was no catalogue at all, the problem of automating a retrospective catalogue did not arise, and automation would be the quickest way of cataloguing the stock. I also needed to store abstracts, and automation again seemed the best answer.

In looking for an appropriate package I had clear priorities arising from the library's particular needs. Since I urgently needed a catalogue, the software had to be quick. While the speed of a package might mean only a difference of a few seconds to a minute per entry, these seconds could add up to hours and even days of lost or gained cataloguing time. I also had to build up from scratch a subject authority list, and needed a software package that could simultaneously compile such a list. Further requirements were the ability to store and search abstracts, to search on a variety of fields, and to be able to handle different languages and material formats. Other desirable features would be the provision of current awareness and selective dissemination of information (SDI), a system that would be easily accessible to users, and, naturally, a reasonable price. I also had to consider what hardware would be necessary to run the programmes. Finally, I required a software package that required good maintenance and support from the software company.

FIRST STEPS

The immediate step was to find out what was available. When I began work at WACC I had few contacts in special libraries and could not consult them, and so I did not discover some of the sources of information that I now know of - in particular the Library Technology Centre at Holborn. If I had had such contacts I would have used them.

As matters stood, I searched for the names and addresses of suitable software houses from directories and sourcebooks from the Library Association Library (now renamed BLISS). I wrote to these companies: those that replied sent brochures about their relevant packages. From scanning the brochures, I selected those software packages that appeared likely candidates, and contacted the corresponding companies to arrange demonstrations of the software.

The initial demonstrations usually took place in company offices and in the presence of other librarians. This was useful firstly because it gave some indication of how prosperous a company was from their premises and the functioning of their operations (though appearances can of course

be deceptive). A software company must be a going concern: some software companies fold and disappear, leaving the librarians with software they cannot maintain themselves. I also looked for a company that had several users, and some of these large and powerful. The package I eventually chose has among its users large commercial and industrial enterprises who would have a great interest in maintaining the software should the software company fold, and the power to do so that a library serving a small concern does not have. This is extra insurance - not foolproof, but nonetheless useful.

It was also useful to have a chance of hearing about the experiences of other librarians, who would often ask questions at the demonstrations about problems I had not foreseen. However, I observed a danger of professional "peer pressure" at the demonstrations. There is often a computer "whizz kid" at these sessions, and others who assume that any librarian worthy of the name should understand the complexities of the computer. Clearly, however, if you do not understand about how a part of the software programme works, it is important to ask: the more you understand of a package, the less risk there is of losing money on inappropriate software.

I found from the demonstrations that although I did not know or understand the technical details, I could easily see whether the software would meet the particular needs of the WACC library. Software companies are used to dealing with complete computer novices, and should be able to explain how the software works without resorting to jargon.

I found it helpful when companies employed librarians, who could understand my particular requirements, and could interact with programmers and salesmen to provide appropriate information. Since installing the computer in the library, I have continued to find it useful to have contacts in the software company who are librarians, who can immediately understand problems of library procedure as they arise. Moreover, software companies continually develop and improve their packages; and a librarian on the staff is a useful point of interaction between company and clients in deciding what developments are necessary.

MAKING THE DECISION

Having attended various demonstrations, I decided that the most appropriate software for the WACC library would be the Micro Library package available from Soutron Ltd. in Nottingham. Since my aim here is not to sell the package, I shall not describe it in detail. Micro Library satisfied my requirements in being a quick and powerful programme with inbuilt shortcuts in the cataloguing module that save keying-in of basic data (such as authors and subject headings). It searches on many fields, including conference, year, shelfmark, ISBN and accession number as well as the abstract. It handles different formats: it can also handle different languages as far as the hardware allows it (which is not very far - some hardware can have a distaste for problematic characters such as accents, umlauts and tildes, and depending on your keyboard, even pound signs!). It compiles an authority list, facilitates cross references, and also provides current awareness bulletins.

The principal drawback was the cost, a central factor in choosing software. Micro Library is expensive. Whether or not it is value for money, such a programme takes a considerable part of library funds. I was fortunate not to have an imposed price limit; but my choice had to be approved by committee, and obviously, the cheaper a package is, the more acceptable it will be to management.

Another drawback was that users needed some time to get used to the search structure of the inquiry programme. Here I anticipated that I would normally be the one conducting the search, and I would also be on hand to guide others through a search. Since the system was installed, some staff members have conducted searches in my absence to their own satisfaction - though I have no way of checking their success!

I then visited libraries that had already installed the Micro Library system. The software company provided addresses of libraries that I could contact to arrange a visit (it would have been suspicious if they had not done so). The librarians I visited all had favourable views of the programme. They were naturally franker than the software company about any problems, and highlighted principally the problem of user accessibility.

Having made my decision, I had to present it at management level. I arranged for another demonstration, this time at WACC offices and with members of the management committee present. This gave the committee a chance to see the programme for themselves and to ask questions from their own points of view on contracts, costing and hardware. They were satisfied with the demonstration, and approved the software.

HARDWARE

The software selected, it was now necessary to find the hardware on which to run it. This proved the most troublesome aspect of automation. Micro Library runs on IBM and compatible hardware, of which there is a bewildering range on the market. Some real bargains can be found, but I knew too little about hardware to indulge in bargain hunting, and opted to use the well known name of IBM. The IBM option was attractive since the software company advised us on the appropriate model and the size of disk required for our library, and also put us in touch with a dealer.

We were also advised to take up the option of backing up our data on tape instead of on the customary floppy disks. A backup copy of the data which is on the computer's hard disk is of course necessary in case of an accident to the computer, to avoid irretrievable loss of data as well as of the time originally keying it in. From conversation with other librarians, I learned that a backup on floppy disks can be laborious, requiring as many as twenty or thirty disks, which must be fed in manually - a time consuming task for whoever has to do it. A tape backup takes about five minutes, and requires only one tape: after entering the appropriate commands, the librarian is free for other tasks while the backup is running. Our computer has five tapes, one for each day of the week, so we can obtain a backup of the system whenever necessary, without losing more than a day's input. I am advised that the tapes need replacing about once a year, otherwise I do not know how tapes compare with disks in terms of cost.

I find relations with the hardware dealer unsatisfactory: they are slow in providing service. Most librarians I have spoken to have had the same experience, and all complained of their dealers.

I have also had problems in obtaining a suitable printer. We tried to use an idle printer already in the office, but without success. Forced to buy a new printer, I am looking at dot-matrix printers which can print both continuous listings and single cut sheets. As yet I have not bought a printer, and we are still unable to print out from the computer.

SYSTEMS SUPPORT

Support links for the programme when things go wrong is of course vital. Some people (usually not those who operate the programme, but those who pay the costs) question the need for support, since it can be expensive. The gales of October 1987, which resulted in many crashed computers, proved that emergencies take people by surprise. Accidents to the computer can happen very easily: a cup of coffee knocked over the keyboard is sufficient. Power cuts may also occur: this happened to me a month after the computer was installed. A thirty-second power cut resulted in an afternoon of phone calls to the software support as we tried to piece together the corrupt data. Without such support available, I would not have been able to rectify the situation. I learned incidentally of the general chaos such an emergency caused, and it would seem that even if there are in-house computer experts available for help, they are more likely to be sorting out the accounting or administration programmes in a general crisis. The library will be low on the list of priorities in an emergency.

It is therefore important to ensure that the software house provide help (usually over the phone) as quickly as possible. It is of course impossible to discover for yourself the reliability of support until the system is already running, but you can find this out from other librarians who already use the programme. I find I need support not just in emergencies, but also when I am not clear about how to operate a particular part of the programme and need instant advice.

Not only support but training is necessary in the early days of operating a system, which the software company should provide. Clear training on or off site must be available: not only for the current librarian, but also for any successors new to the system.

Both support and training costs are usually quoted in addition to the basic price of a system, and it is important to bear these costs in mind when assessing the prices of different systems.

CONCLUSION

The above account describes my experience and observations in the course of installing our software at WACC. Again, this is not a comprehensive account of the difficulties some libraries might contend with, and I was particularly fortunate to have few of the constraints in costs that face others.

It was a happy day in the library last year when the computer finally arrived. Although the scope is still limited, our catalogue is beginning to emerge, and a modified service is available to users. While my experience cannot be representative of other librarians, I hope this paper shows that automation is not impossible.

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REPRINTS - 2 : PROFESSIONALISM IN THEOLOGICAL LIBRARIANSHIP by Lawrence D. McIntosh.¹

Sociologists, in defining professionalism, have usually included elements such as formal training validated by an association, the development of specialised skills based on theoretical knowledge and a sphere of service in which such training and skills can be applied responsibly. During the last few decades, however, we have begun to witness the 'deprofessionalisation' of traditional authorities and, at the same time, the 'professionalisation' of practically everybody else. Definitions are in a state of flux. The Library Association of Australia is just one organisation which is currently examining its policies on professional membership and determining, in a changing information environment, the meaning of professional understanding and competence.

THEOLOGICAL LIBRARIANS

Among those who direct theological libraries in Australia and New Zealand, few have received formal training in librarianship. Some are clergy professionals. Others, having worked beside clergy for time, have become subject specialists by some sort of osmosis. Still others are well regarded for their education, abilities and performances. We acknowledge numerous modes of professional development and also that theological librarians are indeed a mixed breed. So what claim can we make as members of this heterogeneous group which has now formed itself into a Theological Library Association?

Most of us administer or work in special academic libraries, usually in theological settings. However, given the size of our staffs and collections, this hardly constitutes a claim for status. At a practical level, in the course of the day, most of us are likely to function as caretakers, technicians, babysitters, confessors; you name it. A Ph.D. at my establishment is seen to stand for 'director of photocopying'. So much for elitist claims.

We do claim, however, something of the meaning of the ancient word *professio*, a declaration, an intention to serve, a vow to put our knowledge and associated skills at the disposal of the information needs of a community. This is what we are about, and following that *professio*, it means commitment, integrity and responsibility. Quite delightfully, it also means collegiality, the sharing of these understandings. It means dependence upon our association with one another, through our consultations and their continuing friendships, as a major source for ideas and judgements on our work.

We can consider professionalism, albeit loosely defined but seriously intended, in relation to several areas of responsibility. Firstly with regard to the library profession itself and then to our institutions, faculties and students; to our collections and their development; and to modes of rationalisation and resource sharing.

PROFESSIONAL STAFFING

In appointing future supervisory staff to their theological libraries institutions will have several options. They may appoint persons who have received no training in librarianship or theology. Alternatively, they may appoint persons with some form of library training or theological education. They may also appoint someone who is trained both in librarianship and in theological disciplines. The Peterson *Report on theological libraries for the twenty-first century* indicates that our American colleagues are convinced that a degree in librarianship rather than a degree in theology is of first importance for theological librarianship.² In view of the history of mismanagement of many libraries in Australia, I, for one, find their verdict persuasive.

Much harm has been done to libraries and to the cause of librarianship by goodwilled people who were once appointed as solutions to the institution's bookkeeping problems of one sort or another. The list of penalties paid, and being paid, is a long one. It includes inadequate reference and bibliographic services, poor cataloguing and sometimes the absence of subject cataloguing, inaccurate or incomplete orders placed with suppliers who warn us that such incompetence helps keep prices up. And, most seriously, the penalties of isolation from centres of advice and cooperation.

The normal route to professional status in librarianship is through courses, undergraduate or graduate, library technician or librarian, offered by library schools around the country and monitored by the Library Association. Although there is always some irrelevance and wastage in such programmes, my advice to those who have time, in terms of hours and years, is to take such a course and seek membership in the Library Association. One would hope that administrators will encourage and facilitate this because the long term goal of theological institutions should be to require their librarians to be professionally trained or, at least, to see that their libraries are directed by an appropriately equipped professional librarian. In certain situations, where there is a cluster of libraries, it could make sense jointly to appoint such a person as mobile supervisor of the

several libraries and of their non-professional staffs. This salary cost-saving would bring the benefits of professional leadership, the rationalisation of work loads and of the collections themselves, and would develop cooperative services within the cluster of libraries thus serviced.

On the matter of our relationship with the rest of the library profession, a word is in order about institutional membership. Without equivocation, I would insist that all theological libraries become institutional members of the Library Association. The point is that affiliation with such organisations will help keep us aware of developments in library services, of cooperative structures such as inter-library loan issues, and of such matters as the most recent copyright legislation. Most importantly these memberships will provide access to a critical network of advice, review and continuing education. Professionalism means sharing, participating in these forms of association.

PROFESSIONALISM AND THE INSTITUTION

Few of us will have inherited a ponderous organisational structure, but there can be other problems and worse fates. Some librarians live constantly in the shadows of managerial philistinism while others are expected to function in the absence of guidelines. Some are responsible to people who have neither the time nor the specialised knowledge to provide leadership or direction in library matters. Whatever the situation, the librarian had better be an accomplished mediator.

The library committee, however called, needs to be made aware that the conception of a theological library as merely a collection of materials, and of the librarian as a passive organiser and dispenser is altogether outdated. Of course we shall continue to collect, store and retrieve items as we always have but, increasingly, librarians are required to take the initiative in collection building, in bibliographic work and in user education. In other words, librarians must be seen to have responsibility for determining the shape and future of the library.

Professionalism in this context means the formalising of relationships between the institution, its library committee and its library staff. It means, for example, the formulation of staff role statements which clarify reporting responsibilities and functions. It means the choice and acceptance of an appropriate and an identifiable salary structure with related conditions of service. The Library Association regularly publishes the salary scales adopted by various types of libraries; those of universities or colleges are, I suggest, appropriate to most of our situations.

Professionalism also means the preparation of an annual budget for the library in plenty of time for the coming year. This should be prepared by the librarian, possibly using worksheets for discussion purposes and including, as applicable, salaries and salary costs, administration expenses, building costs, binding costs and acquisition amounts, with the latter being divided, at least notionally, between monographs, serials, standing orders, audiovisual items and whatever else is collected. There should be neither procrastination nor guesswork in this budget formulation. The librarian and the library committee together should be developing budgetary and fiscal

experience. They should understand overseas and local price differences, inflation factors and the fortunes of the dollar. To repeat, the librarian should be the central advisory person in this financial planning. The librarian is seeking funding for the sole purpose of increasing the quality of education in a particular institution. For the sake of that high purpose, it is wise to be tolerant but it is foolish to be innocent.

One addendum. Professionalism also means the prompt payment of accounts. As some libraries are administratively part of a larger whole, so their invoices may be passed down the line to the institution's accounts department, there to remain until some judgement day. This can mean delays in payment and, unless the librarian resorts to a duplication of clerical effort, she or he may lose touch with the status of accounts and realise that problems exist only when there are less than patient requests for payment. It is essential that goodwill prevail between the librarian and the library suppliers, even if this means that the librarian does the library accounts and prepares cheques for payment. Attention to such matters of administration is critical; the patterns of administration adopted by our institutions in the next few years will be of major consequence in determining the status and future of theological librarianship in this country.

PROFESSIONALISM AND THE USER

If librarians have any pretensions to making a name for themselves it will probably not be in areas of administration but in the public sector, in their day to day responses to requests for information. Here they are called upon to demonstrate their role in the teaching-learning process. Professionalism, in relation to user services, has to do with the way a librarian relates to a particular academic community.

How do faculty members view the library in the scheme of things? Faculty perception of the librarian may be simply that of a warm custodial body or suffering servant who could make little impact upon their work. After all, these teachers have ordered their own books, subscribed to serials, organised them on shelves in some sort of fashion and subjected them to serendipity for many years. What is special about the role of a librarian? Then there is the faculty member who is still bogged down in traditional views about the autonomy of academics and their self-justifying research and who will tolerate no intrusion, no advice. Sadly, you may find that an instructor of this persuasion has been entrusted with the selection of library materials. That, in cases I have known, amounts to putting Dracula in charge of the blood bank.

Members of faculty may also regard the librarian as an academic partner. For the truth is that instructional staff are not necessarily proficient in the knowledge and management of information resources. Given the changing character and formats of these tools they will usually need to be briefed and tutored by an experienced librarian. Indeed some will feel threatened by new indexing systems, whether manual or automated: resources which call into question the adequacy of their serendipity. It is not unusual to find that their students know more about exploiting the

new databanks than they do. This, of course, is not to judge, but simply to describe. It does call, however, for sensitivity on the part of the librarian and for a sensible collaboration between the instructional and library staffs.

With respect to courses being offered, cooperation should begin at the point of course preparation. That is, the librarians should be involved when the faculty are planning new courses and they should be raising the right questions. Are there appropriate and adequate resources to support a new course? Is there additional funding for new thrusts in the library's collection? What are the faculty expectations about the nature of help librarians should offer students taking particular courses? Assistance may well vary from one course to another.

Such collaboration between the teaching faculty and the librarian is important to the institution. It usually follows that the greater the teacher's understanding and critical use of library resources the more informed will be the use of the library by students. The librarian may spend little time in actual teaching but her or his proper role is integrally related to that of instruction. The point is that proficient use of the library, bibliographic competence and the ordered use of information resources are all valid educational objectives for which theological librarians must accept responsibility. In the past, and in some places today, a student's perception of library use is that of a patchwork of assignments with little connective bibliographic tissue. The old text book/reading list syndrome has always discouraged anything like an adequate and systematic use of library materials. Such spoon feeding seldom impels students to explore and to exploit strategies for independent learning. Our response, as librarians, is to establish an effective learning environment, to orientate students to the library's systems, resources and services, and so to help them develop a methodology for research.

The benefits of training students in information retrieval are immediate with respect to their course work, but they are also long range in that such skills develop a capacity for independent study and personal and professional growth. Where the resources of a particular library are not extensive then the student should be introduced to larger library systems and have the experience of working with reference collections. Our professional role here means that we will take initiatives to ensure that students know the purpose and use of information resources. Any hopes we have for their life-long learning depend upon it.

PROFESSIONALISM AND THE LIBRARY'S COLLECTION

The important matters of collection development and the formulation of appropriate policies have been dealt with in several ANZTLA conference workshops. Rather than repeat the issues discussed there, let me underline the close planning relationship between collection development and resource sharing.

It should be the responsibility of the librarian to match collections to academic and/or professional and ministerial requirements, both actual and potential. Financially, as we well know, all is not possible. It is critically important, therefore, that the library's administration, including of

course the librarian, be clear about the nature and purpose of the library it is creating.

It may be helpful to distinguish between four types of theological libraries:

1. **A Core Collection** library holds materials which relate directly to and depart little from the undergraduate curriculum being taught. This collection will meet the immediate needs of the students of the institution; it will not meet faculty requirements. It is, essentially, a current working collection.
2. **A Special Collection** library holds and collects in discrete subject areas: for example, denominational material or that related to the history of a religious order or mission. Certain university colleges have this responsibility - for example, Queen's College in the University of Melbourne is the recognised depository for Methodist historical materials.
3. **A combined Core and Special Collection** library has the attendant difficulties of holding and servicing curriculum-related materials on the one hand and specialised material, possibly of research dimensions, on the other.
4. **A Research Collection** library intends to supply materials, in certain well-defined subject areas, through to post-graduate levels. These collections are designed to meet faculty needs, the requirements of students taking advanced degrees, and others involved in research projects. In such a library the staff must stay in touch with recent research in given areas, anticipate future trends and translate these into selection policies and reference capabilities.

There are certainly overlaps here, and we should want to refine our typology by assigning more precise collection levels. The point being stressed, however, is the importance of defining the nature and extent of a particular library system. That is the prior question before any discussion of library standards and the adequacy of our collections.

The formulation of standards for collection building in the past acted as a spur both to sub-standard libraries and to burgeoning ones aiming at self-sufficiency. Today, however, the economy is not as flush as in the halcyon days of standard making and we have had to learn other lessons. Positively we have had some experience with union listing and networking. There is a much improved inter-library loan system. We are more aware, one would hope, of the distinction between qualitative and quantitative standards. In sum, therefore, we should think of sets of standards, not whimsically as noble aspirations, but, once again, as adhering to a rational master plan for a particular library.

While recognising that some theological libraries exist in consortia, my own view is that there are too many in this country which are bent, some very bent indeed, on developing parallel collections. They acquire materials without any reference to what neighbouring libraries are holding or collecting systematically. Church related libraries and archives are duplicating each other's intentions and are continuing to confuse library and archival deposits and functions. Why, in spite of complaints about lack of funding, are we still witnessing an immediate and long range waste of

resources? In the Peterson Report mentioned earlier, Stephen Peterson reflects on library cooperation in the United States. He makes the point that cooperation is hindered by "a strong institutional sense of autonomy and self-sufficiency which obtains in almost every school". Then he goes on, "Almost paradoxically, these same institutional proclivities have not produced a high degree of local self-confidence about library development".³ That comes at the end of a particularly important report. Surely there is a message there for us all.

Can we begin to move more nearly towards a coordinated system in which libraries work within well-defined and published parameters with respect to their core collections and their special collections? And towards a system which assumes a minimal number of research level libraries, with the thought that these libraries would also need to rationalise their collection policies? Can we engender enough interest and support in our newly formed Association for this level of cooperation and interdependence? In this context, then, professionalism has to do with sensible rationalisation, the avoidance of unnecessary duplication of services and resources, human and material. As with everything else we do, collection development should be informed not only by the intentions of our institutions but, of necessity, by the collegiality and experience of the library profession at large.

NOTES

1. This is a revised and abbreviated form of the keynote address given at the 1985 ANZATS Library Consultation in Adelaide, and published in the *Australian and New Zealand Theological Library Association Newsletter* No.2, August 1987, p.3-7. It is reprinted here by kind permission of the editor of the *Newsletter* and of the author.
2. Stephen L. Peterson, 'Theological libraries for the twenty-first century: Project 2000 final report' *Theological education* Vol.20 no.3 Supplement (1984), p.60.
3. *Ibid.*, p.93.

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THE CRANSTON LIBRARY, REIGATE by David Williams

The Reigate parochial library was founded in 1701 by the Reverend Andrew Cranston (Vicar from 1697 to 1708) as a public library for the clergy of the Archdeaconry of Ewell and for the parishioners of Reigate and the neighbouring villages. Under the direction of Cranston, the bookstock was increased by gifts of books and money from the local clergy, gentry and townspeople. Donors included John Flamsteed (the first Astronomer Royal, who was also Rector of Burstow), Nehemiah Grew the botanist, local quakers, and fourteen local booksellers and printers.

Cranston was careful to regulate the administration of the library. He first compiled a set of rules in 1701 and in 1708 drew up a deed of foundation which vested control in forty-four trustees, who were empowered to appoint the librarian, approve the purchase of books and appoint visitors to examine the library bookstock and accounts. The library was open for two mornings each week for the loan of books, and borrowers were required to deposit the value of the books borrowed. A loans record and register of donations were maintained throughout the century.

The library is still administered by trustees, under a Charities Commission scheme of 1950. In recent years, the trustees have sought to make the library more widely known, not only to the people of Reigate and the surrounding area, but also to scholars further afield. With the assistance of a British Library grant, the library has been recatalogued. A conservation programme has benefited from grants allocated by Surrey County Library and the Council for the Care of Churches. In 1987, the Trustees organised two all-day seminars entitled 'Andrew Cranston: his Library and his Times 1650-1711'. Earlier this year, an annual Cranston Lecture was initiated, and Nigel Yates (Kent County Archivist) gave a paper on 'Revivals in Context': Change and Continuity in the Church of England 1700-1850', and this was attended by about a hundred people from Reigate and further afield. Future lectures will focus on the ecclesiastical, socio-economic, bibliographical and local historical context of the library.

The Cranston library is one of the largest and most important surviving parochial libraries, founded at the peak of the parochial library movement. It is still housed above the church vestry, the upper floor of which was adapted for its reception, and the original shelving survives. Although the library is rich in theology and church history, it is notable for the breadth of its general subject coverage.

Further information about the Cranston Library and Lectures may be obtained from Mrs. Audrey Taylor, Eastons, Fairford Close, Reigate, Surrey RH2 0EY, with whom arrangements may be made to view the collection.

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THOMAS PLUME'S LIBRARY, MALDON by G. Shacklock

Thomas Plume's Library was founded in 1704 under the will of Thomas Plume, D.D. (1630-1704), Vicar of Greenwich and Archdeacon of Rochester. He bequeathed a collection of some 7,000 books and pamphlets to the people of Maldon, which is still housed in its original setting.

The Library contains works of mathematics, history, law, medicine, and science, but theological works comprise the greater part, covering a wide range of religious arguments and controversies of the 16th and 17th centuries with liturgies, sermons, Bibles, commentaries and books of ecclesiastical history. Some of the writers represented include Baxter and Prynne, Gilbert Primrose, John Rainolds, William Allen, Edward Stillingleet, Thomas Fuller, Robert Parsons and William Ames. Foreign theological writers are also represented.

A catalogue of the Plume Library (1959) is available, price £5.00, as well as copies of Dr. W. Petchey's pamphlet on the bibliographical composition of the collection, *The intentions of Thomas Plume*, based on the 1981 Plume Lecture (price £1.25).

Although the original collection has suffered remarkably few losses for a Library of its kind, losses have inevitably occurred. In 1987 a local bookseller noticed that a work by Sir John Davies entitled *The discoverie of the true causes why Ireland was never entirely subdued...* (1612) was being offered for sale by a London saleroom and had formerly belonged to Thomas Plume's Library. He alerted Thomas Plume's Trustees and the book was repurchased for the library with the help of generous local donations. It was as a result of this that the Friends of Thomas Plume's Library were formed, with the aim of repurchasing other works which have strayed from the Library since 1761, the date of the first manuscript catalogue.

In 1989 the Friends launched an appeal on two fronts: first to encourage interested people to join the Friends at a subscription of £5.00 or US\$10.00; second, to appeal for funds for the Thomas Plume's Library Preservation Fund. The Library is open three afternoons a week (Tuesday to Thursday 2-4pm) and Saturday mornings (10am-noon), and at other times by arrangement with the Librarian.

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ANZTLA CONFERENCE, CANBERRA, AUGUST 1988 by Trevor Zweck

In terms of decisions made and long-range consequences, the 1988 Conference of the Australian and New Zealand Theological Library Association was probably the most important one held to date. The venue was Burgmann College, a residential college of the Australian National University in the beautiful city of Canberra.

Responding to the lack of adequate local reference materials in the fields of theology and religion, the 23 members present committed themselves to the production of what will be the *Australasian Religion Index* after a year's pilot study. The indexing of the forty or fifty journals selected will be done voluntarily by a panel of competent cataloguers from various parts of Australia and New Zealand. The Editorial Board will be centred in Melbourne, with support from each of the ANZTLA chapters, and the production will be in the hands of the Centre for Information Studies, Wagga Wagga, NSW.¹

In other far-reaching decisions, the conference also finalised the *ANZTLA Standards for Theological Libraries*, after a year of chapter consultations. This is a document which it is hoped will do much to improve standards in all aspects of theological librarianship. The standards cover: objectives, governance and administration, staffing, finance and budgeting, delivery of service, collections, facilities, instruction, associations, and cooperation. Dr. Lawrence McIntosh of Joint Theological Library Melbourne was the main contributor.²

The meeting also heard a progress report on the updating of the *Australasian Union List of Serials in Theological Colleges*, originally compiled and now being updated by Mr. Hans Arns of St. Patrick's College, Manly, NSW. All libraries have since contributed revision data, and production is in progress.

In other decisions, the meeting resolved to retain subscriptions at A\$20 for full membership (including *Newsletter*) and A\$15 for *Newsletter* subscription only (plus A\$5 surcharge for overseas subscribers).³ The Rev. Trevor Zweck and Mr. Hans Arns were re-elected President and Secretary/Treasurer respectively; Mrs. Lynn Pryor and Mr. Philip Harvey were re-elected Editor and Assistant Editor of the *Newsletter*. The newly-elected Statistician is the Rev. Coralie Jenkin (Swinburne Ltd.), and the extra member of the Executive is Mrs. Judith Bright (St. John's, Auckland).

It was decided that the 1989 Conference be held in Auckland, 2nd-4th July, and that future conferences be held in Brisbane (1990) and Sydney (1991).

One of the workshop sessions was taken up with hands-on experience of searching the DIALOG database courtesy of St. Mark's Library. In other sessions, papers were presented on the handling and care of rare books (Margaret Dent, National Library of Australia) and on the secondhand book market in Australia (Brian Howes, Riverina-Murray Institute of Higher Education). There was also a joint session with the conference of the Australian and New Zealand Association of Theological Schools, at which Trevor Zweck presented a paper on "The Future of Theological Libraries in Australia and New Zealand". It pointed up the glaring deficiencies of these libraries and emphasised the need for major increases in personnel and finance, as also cooperation in collection development.

NOTES

1. Dr. Lawrence McIntosh was subsequently appointed Chairman of the Editorial Board, and Mr. Philip Harvey Chairman of the Technical Sub-Committee. Subscriptions have been fixed

- at A\$50 per annum (A\$30 for ANZTLA members). Contact: James Henri, Centre for Information Studies, PO Box 588, Wagga Wagga, NSW 2650 Australia.
2. ABTAPL readers who would like to see a copy of these guidelines as well as ABTAPL's own draft *Guidelines for Theological College Libraries*, should contact Patrick Lambe, New College, Oxford, OX1 3BN.
 3. For subscription to ANZTLA, contact: Mr. Hans Arns, Catholic Institute of Sydney, 151 Darley Road, Manly, NSW 2095, Australia.

The Rev. Trevor Zweek, Luther Seminary, 104 Jeffcott Street, North Adelaide, South Australia 5006.

REVIEWS

REFERENCE RESOURCES

Buying books for libraries. Liz Chapman. (London: Clive Bingley, 1989). xi, 132p., illus., bibliog., index. ISBN 0-85157-428-9. £12.50.

Here is a book on librarianship which does not drown the reader in jargon or convoluted prose; clear, straightforward and full of advice and information, it will be a useful working tool for any librarian from trainee stages up. It is practically oriented, so will be of greatest use in the working arena rather than library school; a lot of the advice is geared to large-ish institutions with a fair volume of book ordering in progress, access to expensive bibliographical reference works, and more than three quarters of a librarian and a dog to do the ordering. However, the advice is sound, and the examples worth noting. The book is also invaluable as a source of information on reference sources on how to obtain books - especially out-of-the-way books, such as foreign imprints or out of print material.

Patrick Lambe.

A guide to library research methods. Thomas Mann. (New York and Oxford: OUP, 1987). xv, 199p., index. ISBN 0-19-504943-8. US\$16.95, £15.00.

Probably of most direct relevance in this country to library school students (I can't see "jobhunters, students, professionals and researchers" reading a 200 page book on how to do research), this is a fairly readable guide to the range of reference and bibliographical sources available for research, written by a former private detective and current Reference Librarian at the Library of Congress. It is conventional (except for a good chapter on "Talking to people") and most of the examples are heavily US-biased. The lack of reference to how subject orientation can affect the types of literature/sources required is a drawback, and there is no real appreciation of how researchers *actually* approach their subjects. (Who starts with

encyclopaedias, and ploughs through indexes, citations, review articles, bibliographies and databases, except as a second, checking mechanism on work already well advanced?). To repeat: most relevant to librarians and library school students on the structure of reference literature useful in research.
Patrick Lambe

Theology and religious studies. CRAC Degree course guide 1988/89. Robert P. Gordon. (Cambridge: Hobson's Publishing, 1988). 37p. ISBN 1-85324-064-8.
Philosophy. CRAC Degree course guide 1988/89. Nicholas Everitt. (Cambridge: Hobson's Publishing, 1988). 43p. ISBN 1-85324-061-3.

These are basic annual decision-making guides to the subjects and how and where they are taught at degree level in the UK. The primary market is school-leavers, but there is no unnecessary over-simplification. There is a lot of factual information, and the booklets could be of use to librarians in listing where theology, religious studies and philosophy are taught, to what level and in what form. Useful pamphlets to know about.

Patrick Lambe.

RECENT PERIODICAL REFERENCE SOURCES - 2

A Scholar's guide to academic journals in religion. Compiled by James Dawsey. (ATLA Bibliography Series; 23). (Metuchen, NJ and London: The Scarecrow Press, 1988). xxiii, 290p. ISBN 0-8108-2135-4. US\$24.40.

It is of the essence of librarians to compose lists. When they do they like them to be complete. Graham Cornish's *Religious Periodicals Directory* contains full details of 1,800 current titles and some which since 1980 have ceased publication, though even that enormous number includes only slightly more than half those listed in Bowker's *Religious Books and Serials in Print* (see John Howard's review of Cornish's compilation in the *Bulletin* of ABTAPL for June 1987).

Professor Dawsey is not a librarian, and his *Guide*, with only a modest 530 entries, clearly does not aim to be complete. It is only a third of the price of Graham Cornish's fiendishly expensive offering, but contains less than a third of the information. There is too much left out. There is nothing in the book beginning with "Archivum", for example, no *Archivum Historiae Pontificae*, no *Archivum Historicum Societatis Iesu*, to mention but two of several. While the *Bulletin* of ABTAPL (which apparently does not accept dot-matrix printing, but publishes c.75% of unsolicited submissions) is there, *Speculum* is not, nor is *Traditio*. You will not find the *Bulletin* of *Medieval Canon Law*, nor even *The Jurist*. There is no *Studia Missionalia* or *Studia Moralia*. On the other hand, he does not tell his readers which categories he has left out, and why. There are periodicals included in

French, German, Italian, Spanish, Portuguese, Dutch, Swedish and Hungarian, so language in itself has not been an instrument of selection.

The purpose of the bibliography appears to be to provide guidance for those who wish to publish articles. Three brief articles on writing for publication preface the body of the book, and information provided for each journal, apart from the obvious, includes what proportion of unsolicited material gets published, what language they have to be in, how long it takes to get a reply from the editor, and whether the editor can read dot-matrix printing. ISSNs do not get a mention.

Not every journal included is one which would advance a scholar's career were he or she to publish an article in it. Entries are not restricted to "academic" publications, despite the book's title. That is not an adjective one would apply to the *Tablet*, for instance, despite its worthiness. And what is one to make of *Utopian Classroom* which is "especially seeking articles from people living in Religious Utopian Intentional Communities. Style of journal -- hip, intellectual, humorous, informal."? Its editor, incidentally, is Mr. (or Ms) Even Eve.

There are some things to be said in favour of this book. It provides editorial addresses, which is helpful. It tells the reader where indexes can be found for journals covered. It is well-organised, with useful cross-indexes at the end of the 23 sections into which it is divided. And ATLA must have thought it worth publishing. On balance, I am not sure I can see why.

Michael Walsh, *The Library, Heythrop College, 11-13 Cavendish Square, London W1M 0AN.*

REFERENCE SOURCES ON MEDIEVAL LIBRARIES

Medieval libraries of Great Britain: a list of surviving books. 2nd ed. Ed. N.R. Ker. (London: Royal Historical Society, 1964). 456p. ISBN 0-901050-13-X. £8.00, US\$19.50. *Medieval libraries of Great Britain: supplement to the second edition.* Ed. Andrew Watson. (London: Royal Historical Society, 1987). (RHS Guides and Handbooks; 15). xviii, 149p. £15.00, US\$25.00.

Neil Ker, who died in 1982, was a scholar whose humility belied the depth of his erudition. The accuracy and organisation of his work put the study of medieval books and libraries on a new level of rare distinction. Legion is the number of modern scholars who have cause to be grateful for his selfless help and inspiration. *Medieval libraries of Great Britain, A catalogue of manuscripts containing Anglo-Saxon, and Medieval manuscripts in British libraries* are his monuments. Publication of the latter was in progress at his death, and Andrew Watson is seeing through the final volumes.

Medieval libraries of Great Britain was first published in 1941 and so is Neil Ker's best-known work. In it he compiled, with the help of C.R. Cheney, R.W. Hunt, J.R. Liddell and R.A.B. Mynors, a list of manuscripts and printed books belonging to religious houses, cathedral and collegiate

churches, universities, colleges and other corporate bodies in England, Scotland and Wales, up to c.1540, the time of the dissolution of the monasteries. Archives were not included, but service books, though strictly of the church rather than the institution, were.

So, in 1941, within those limitations, 4,200 library and service books were recorded, with 500 from Durham, 300 from Christ Church Canterbury, and 250 each from Bury St. Edmunds and St. Augustine's Canterbury. 500 medieval libraries were represented by one book or more, and over 400 of those were represented by only between 1 and 10 identifiable books, including all the nunneries. Neil Ker commented that "survival has been usually a matter of chance". In the library of Henry VIII over a half of the 400 books were from 55 medieval libraries.

In the 1941 edition there was a dependence on the printed catalogues of the medieval libraries, edited sources of varying value. The purpose of the project was to provide a more complete comparative study of scripts and scriptoria than ever before, with lists of provenances, donors, scribes, location and name indexes, and an historical and editorial preface, all of which were models in conciseness and detail. A mighty work was begun.

The second edition of 1964, having abandoned Scotland, gave extended lists of books from Durham, Hereford, Lincoln, Salisbury, Worcester, Eton and Winchester, the result of Neil Ker's personal examination of the actual volumes, providing an additional 930 books to those recorded in the first edition. In this his collaborators were Graham Pollard, E.H.W. Meyerstein (see John Wain's account in *Sprightly running* [1962]), H.E. Allen, Bernard Payne of Ushaw College, and Aelred Watkin.

Andrew Watson's *Supplement* is a most valuable addition to the staple 1964 edition. The two must be used together. The *Supplement*, based substantially on Neil Ker's own work, adds 451 manuscripts and 82 printed books, most significantly 34 manuscripts owned by the Cambridge friars. Andrew Watson has been assisted by Alan Piper who has carried out a revision of the Durham lists with a greatly extended account of Durham scribes and donors. Their work is of an accuracy and detail that inspires confidence.

The tradition of research into the history of medieval libraries began before the ending of the age, with, according to Fuller, a certain John Boston, monk of Bury St. Edmunds, who in the first half of the 15th century compiled a catalogue of ecclesiastical writers. This was continued by Leland, who based his *Commentarii de scriptoribus* of 1546 (a New Year's gift to Henry VIII) on the work of John Bale and John Pits. Henry Wharton, William Cave, Beriah Botfield, and others, followed. The 1697 Oxford *Catalogi librorum manuscriptorum Angliae et Hiberniae in unum collecti cum indice alphabetico* is perhaps the only one strictly comparable to Neil Ker's work. It lists 21,000 manuscripts (including 11,000 from Oxford) and includes the libraries of Deans and Chapters, giving an alphabetical order by author or title within each collection.

David Douglas in his *English scholars 1660-1730* remarks of Thomas Tanner (*Notitia monastica...* [1695]): "Few scholars, themselves distinguished, have ever had a larger anonymous share in the books of other men... Only a man of astonishing industry could have sustained such connections in the

midst of his own laborious undertakings, and it was his own personal character which continued to illuminate his correspondence with a kindly charity". This is a tribute equally applicable to Neil Ker, in whose memory, happily, the British Academy is administering a fund to promote the study of Western medieval manuscripts.

Roger Norris,
The Dean and Chapter Library,
The College,
Durham DH1 3EH.

NODDY GUIDES TO PHILOSOPHERS

Perhaps the heading is wrong, but at least it puts us on the right track; philosophy is one of those subjects where Noddy would easily become lost did he not have some Big Ears to point him on the way; and one of the characteristic (and prolific) methods Big Ears publishers use is to focus on the person and thought of individual thinkers. The paperback *Fontana Modern Masters* series is a landmark series in this respect, with a prodigious and respected list behind it; much of the series is now a little dated, however, with some titles that evoke the response, "Who?". The style is also a little old-fashioned, with a clear struggle in some cases between pithy summary and an attempt to grapple with some of the meatier issues contained in the work of the philosophers treated.

Oxford University Press got in on the act about ten years ago with their *Past Masters* series, also in paperback. In a way they have demonstrated fewer of the tensions of the Fontana series by cutting down the size to about 120 pages; although it is difficult to generalise about a series, their books are, on the whole, less dense, more readable, but inevitably more discursive and less deep. There seems considerable latitude in the individual approaches, but the books are less inconsistent in approach than the Fontana books; although emphases between writers differ, a general substructure seems to be tripartite, dealing first with the life of the subject, then his or her works, and generally a concluding section on the thinker's impact on later thought. They are wonderfully refreshing volumes for the brain-weary undergraduate approaching final examinations, or good introductory assessments, but they are not really the sort of stuff that solid academic study is made of. The selection of subjects also seems a little more apposite than the Fontana series, which, conceived in the sixties, and now of mammoth proportions, appears to have little discernible shape.¹

Both series are in cheap (self-destructive) paperback format, and they are geared at a semi-popular level; Polity Press, a new academic imprint part-owned by Blackwell, have gone for the upwardly mobile student who wants closer analysis of individual thinkers that might help them in their courses. Here the emphasis is absolutely up to date, with a title for the series of *Key Contemporary Thinkers*: the two first titles were on Gadamer and Quine, with later titles on other trendy figures (Habermas, Ricoeur,

Rawls, Mary Daly), some of whom I have to admit I've never heard of (Baudrillard, Parsons). Here we are in classy hardback/large format paperback 200 page books at £8 or £9 per volume. In this series, forget about the biographical background; each book plunges straight into the philosophy, and whether or not it's well organised depends very much on individual authors, who are mostly younger academics rather than big guns. I haven't noticed this series making a big impact, but perhaps it's still early days yet.²

An alternative to the series approach is the reference book; here, the St. James Press has come up with the second edition of *Thinkers of the Twentieth Century*, a really rather wonderful reference work (it has Parsons in it, but not Baudrillard), if rather unimaginatively designed. The articles consist of detailed *Who's Who* - type career/life histories, followed by bibliographies of their works and major critical studies on them, followed by encyclopaedia-style critical articles on their thought and its implications. There are approaching five hundred entries, written at relaxed pace mostly by American academics; coverage is international, though bibliographies are geared to English language, and the selection is of inevitably Western interest. You don't have to be dead to be in it, but it helps. (Where are Mary Daly and Richard Dawkins, can you have Rawls without Nozick, what about Jürgen Moltmann and Gustavo Gutierrez [Barth, Bonhoeffer and Bultmann are there in force]?). The range of thinkers is remarkable, spanning disciplines as diverse as cinematography to economics to quantum physics via developmental psychology, anthropology and theology. Of course, there are always people we would like to have seen in there (Baudrillard?), and not all of the articles take full account of the latest critical evaluations on the authors covered (see the article on Margaret Mead, for example), but I liked this book enormously as a clear, librarian-friendly compendium of immense breadth.³

One of the obvious disadvantages of the philosopher approach is the lack of connection with wider philosophical trends (historically speaking) or other philosophical issues (from the point of view of the discipline). The wider contexts are missing. Frederick Coplestone and Bertrand Russell both attempted something of a synthesis (in very different ways), which would bring one via the philosophers to the issues themselves, in the form of *Histories of Philosophy*. Oxford University Press has now taken the *Past Masters* approach to this in their cheap paperback series, *A History of Western Philosophy*, launched in 1988. Different authors take different periods and schools, and try to draw out the main trends and key issues in the period being studied. Again, the audience is educated beginner or conspectus-seeking finalist. Even here, it seems that the philosophers themselves cannot be ignored; the organisation of the broader-sweeping volumes (*Continental philosophy since 1750* - in true Oxford style - crams Rousseau to Derrida into 200 pages) cannot avoid chapters which are mini-*Past Masters* volumes, with the only advantage being that broader themes are consciously upheld.⁴

Finally, we have to end with television, and the Brian Magee-approach in his book of the TV discussion series, *The Great Philosophers*, where he discusses eminent major Western philosophers from Plato to (of course) Wittgenstein with equally eminent modern philosophers and

academics. Initially I was sceptical of the Magee approach: on television he seems to spend most of his time re-saying what his interlocutor has already said fairly clearly; and the dialogic style of the book is a little disconcerting (shades of *The Symposium*). But in fact, the book is actually very good and works extremely well, especially if it is read aloud in a group. The relative informality of this approach does actually allow wider issues to be addressed than merely the text-book shopping lists of themes, arguments and counter-arguments.⁵

Whistle-stop tours are never very satisfactory, but perhaps I have at least succeeded in conveying a comforting fact; the publishers have not forgotten poor little Noddy.

NOTES: BOOKS EXAMINED

1. *Past Masters series*: Patrick Gardiner, *Kierkegaard*, (Oxford: OUP, 1988). viii, 120p., bibliog., index. ISBN 0-19-287642-2 pbk. £3.95; Mark Philp, *Paine*, (Oxford: OUP, 1989). xii, 130p., bibliog., index. ISBN 0-19-287666-x pbk. £3.95; Richard Tuck, *Hobbes*, (Oxford: OUP, 1989). ix, 127p., bibliog., index. ISBN 0-19-287668-6 pbk. £3.95; John Dinwiddy, *Bentham*, (Oxford: OUP, 1989). viii, 132p., bibliog., index. ISBN 0-19-287622-8 pbk. £3.95.
2. *Key Contemporary Thinkers series*: Georgia Warnke, *Gadamer: hermeneutics, tradition and reason*, (Oxford: Polity Press, 1987). xi, 206p., index. ISBN 0-7456-0511-7 pbk. £7.95; Christopher Hookway, *Quine*, (Oxford: Polity Press, 1988). xii, 227p., bibliog., index. ISBN 0-7456-0239-8 pbk. £7.95.
3. *Thinkers of the twentieth century*. 2nd ed. Editor Roland Turner. (Chicago and London: St. James Press, 1987). vii, 977p., bibliogs., indexes. ISBN 0-912289-83-X. £45.00.
4. R.S. Woolhouse, *The empiricists*, (Oxford: OUP, 1988). (A History of Western Philosophy; 5). [viii], 183p., bibliog., index. ISBN 0-19-289188-X. £4.95. Robert C. Solomon, *Continental philosophy since 1750: the rise and fall of the self*, (Oxford: OUP, 1988). (A History of Western Philosophy; 7). viii, 214p., bibliog., index. ISBN 0-19-289202-9. £4.95.
5. Bryan Magee, *The great philosophers. An introduction to western philosophy*, (London: BBC Books, 1987). 352p., illus., index. ISBN 0-563-20583-0. £14.95.

Patrick Lambe

NEW JOURNALS

Theological Book Review Vol.1 no.1, October 1988. Guildford: Feed the Minds, 3 issues per year. ISSN 0954-2191. £8.00/ US\$15.00 annual subscription. [£10.00/ US\$20 for 1989-90].

The first number of this journal contained an editorial which described its policy, the second paragraph of which I quote *in extenso*:

For theological librarians, rarely professionally trained, confronted by the bewildering diversity and quantity of theological publishing, struggling against the hard-sell techniques of the major western publishers, without access to a range of academic and bibliographical journals, and seeking to meet the responsibility conferred upon them with scant resources to hand, what is most needed is a simple, accessible guide to current publishing: academically respectable,

attuned to their professional needs, containing sufficient information to assist them in their purchasing decisions and to help them physically to acquire the books.

This editorial is signed by the Management Committee, a distinguished collective which includes Richard Coggins and Charles Elliott, as well as the editor of the *Bulletin* of ABTAPL.

I was a little unhappy about the first part of this statement of intent. It was, I felt, patronising towards theological librarians, whose theological education is probably of more value to them and their libraries in the process of book selection than any professional training they are likely to have encountered. Nor do I see why they, any more than I, should be ill-equipped to cope with the diversity, bewildering or not, of theological publishing and the hard-sell of publishers. (I suspect that one of the problems of religious publishing is that there is too little hard-sell rather than too much). On the other hand, one can certainly agree that third world librarians generally have scant resources. Would it be worth their spending some of those upon the *Theological Book Review*?

The first answer is that some will receive it free, courtesy of a generous grant from FEED THE MINDS. A more realistic response must be that it has not yet settled down to a fixed pattern, so it is difficult to determine its value-for-money quotient. Omens look good. The first issue contained about 100 entries, the second nearly 300. They vary in length, though rarely go much above 150 words. The longer ones are signed, though some of the unsigned short notices were longer than the signed ones. The reviewers have impeccable pedigrees, though again there was a distinct difference in contributors between issues 1 and 2.

Full bibliographical information is supplied, together with full-length Dewey 19 numbers. Not being a user of Dewey myself, I was in no position to check the accuracy of the classification, but to judge by LC classmarks provided in CIP information on title-page versos, I hope the Management Committee has done the classifying itself. Subject headings are provided over the main divisions of the reviews, but I was unclear whether the similarity to LC Subject Headings was intentional or accidental. It would have been nice to know.

In other respects the *TBR* lives up to the standards it sets itself. Reviews appear with commendable speed - within six months of publication for UK publications. The Management Committee is willing to consider older books from elsewhere, provided the title is still in print. I found reviews, however, rather too uniformly fulsome. Criticisms were made from time to time, but were muted. I appreciate the *TBR* does not wish to duplicate the work of scholarly journals, but even so I thought, for example, that any librarian doubtful about spending £50.00 on *The world's religions* by Stuart Sutherland *et al.*, would like to know that the contributions are of uneven quality, and couched at fairly general level. But to say such things the reviewer has to be prepared to enter into debate with the book under review, and I suspect the *TBR's* rules prevent that. On the other hand the rules apparently indicate that the reviewer has to inform readers of *TBR* about the level at which the book is aimed, and this, for the most part faithfully adhered to, is a distinct advantage.

Lists of authors are provided, which is essential. On the other hand, the bare name plus the class number says too little, and may become confusing when, as is promised, cumulative indexes appear: I would urge that another method of indexing is adopted as soon as possible. A very useful feature is the list of addresses for publishers whose books have been noticed. On the other hand, booksellers might have been more to the point.

Subscriptions from: Feed the Minds, Robertson House, Leas Road, Guildford, Surrey GU1 4QW, U.K.

Michael Walsh

NEWS AND NOTES

ABTAPL Easter Conference 1989

A very successful and educational conference on conservation and disaster planning was held at Cambridge at the beginning of April. The proceedings of this conference will be published in a special issue of this *Bulletin* in November 1989, together with the proceedings of the Cathedral Libraries Conference, to be held at the end of June 1989 [see below]. The General Meeting circulated the draft 'Guidelines for Theological College Libraries', asking for comments by mid-June. It was agreed to send two delegates to the meeting of the Conseil International in Paris at the beginning of September. It was also agreed to offer advice to Routledge, who are planning a new Encyclopaedia of Philosophy and Theology.

ANZTLA News

ANZTLA President Trevor Zweck will be on an exchange/research programme at Trinity Lutheran Seminary, Columbus, Ohio, August 1990 to January 1991. The theme of the 1989 ANZTLA Conference, to be held 2-4 July in Auckland, New Zealand, will be 'In search of reference tools and services'.

Bible on CD-ROM

The German Lutheran Bible is now available on CD-ROM; for a review, see Ken Nein, 'Die Bibel nach der Übersetzung Martin Luthers' in *Electronic and Optical Publishing Review* Vol.8 no.1, March 1988.

Bibliographical Projects

The American Council of Learned Societies is sponsoring the publication of the complete correspondence of William James (1842-1910). Manuscript holdings should be notified to I.K. Skrupskelis, Dept. of Philosophy, University of South Carolina, Columbia, SC 29208, U.S.A.

Bibliography on Third World Feminist Theology

By Cecily P. Broderick y Guerra, containing about a hundred annotated entries, mostly since 1981, will be found in *Inheriting our mothers' gardens: feminist theology in third world perspective* edited by Letty M. Russell et al., (Philadelphia: Westminster Press, 1988) pp.165-181.

Birmingham Public Libraries

A compromise has been reached on the future of the Philosophy and Religion Department at Birmingham Public Libraries. From the 1st July 1989 it will be merged with the Arts Department, with the overall loss of the equivalent of three staff (one and a half lost already, one and a half to go).

Book Fair

The London Book Week with antiquarian and secondhand books will take place at the Hotel Russell, Russell Square, London WC1, 12-17 June 1989. Admission Free.

Conferences - 1

The Library Association and the Public Library Authorities will hold a joint conference in Brighton 4-7 September 1989, entitled "Libraries Europe". Contact Rob Palmer, The Library Association, 7 Ridgmount Street, London WC1E 7AE.

Conferences - 2

A Library Association conference entitled 'The crisis of document provision in the third world' will take place in Birmingham 31st August - 2nd September 1989. Contact: The Library Association, ICLG, 25 Bromford Gardens, Westfield Road, Birmingham B15 3XD.

Conferences - 3

The Forum for Interlending will hold a 2 day Seminar and Annual General Meeting 7-8 July 1989, at the University of Lancaster, to consider the implications and future effects of costs and charging in libraries for interlending. Contact: Christine Hardwick, The Library, University of Southampton, University Road, Highfield, Southampton SO9 5NH.

Conferences - 4

The 14th International Wittgenstein Symposium will be held August 13-20 1989 in Kirchberg/Wechsel, Austria. Contact: Dr. H. Hubner, Ludwig Wittenstein Society, A-2880, Kirchberg/Wechsel, Markt 2, Austria.

Conferences - 5

The Bibliographical Society, the Cathedrals Advisory Commission, the Library History and Rare Books Groups of the LA, and the Cathedral Librarian's Conference are joining forces for three days 28-30th June 1989, to consider bibliographical, archival, manuscript and conservation issues associated with Cathedral Libraries. Details from: Jonathan Goodchild, The Council for the Care of Churches, 83 London Wall, London EC2M 5NA.

Exhibitions

An exhibition entitled 'Living Buddhism' will open at the British Museum to coincide with publication of A. Powell & G. Harrison's book of the same title, on Thurs. 25th May, until late summer.

Journal Articles

- Noortje Evertsen, 'Profiel van een collectie' in *Open* 21, 1989, pp.176-9, gives an account of a survey of the theological collections of the Dutch Royal Library, with the aim of establishing a collection development policy, and using the automated catalogue as a tool.
- Kofi Akosah-Sarpong, 'Lost for words' in *West Africa* 27 March-2 April 1989, p.513, describes the current book shortage in Sierra Leone.
- György Szabo, 'Az egyházi könyvtárak a köznevelődésben' in *Könyvtári Figyelo* vol.34 1988 no.4, pp.255-262, gives an account of the role of ecclesiastical libraries (concentrating on Calvinist church) in education in Hungary, being fully integrated with national library and bibliographic services.
- Mark Hankins, 'Training Philippine Librarians to manage information' in *VITA News*, July/October 1988, pp.11-13, describes a course run by Volunteers in Technical Assistance (VITA), based in Arlington Va.
- 'Information: "a scarcity in abundance"' in *Action: WACC Newsletter* no.130, December 1988, p.6, gives an account of a WACC workshop in New Delhi in October 1988, intended to give basic training in information management for workers in health and education work with marginalised communities.
- Paul Morgan, 'Manchester College and its books' in Barbara Smith, ed., *Truth, liberty, religion: essays celebrating two hundred years of Manchester College*. (Oxford: Manchester College, 1986), pp.111-126.
- Mary C. Erler, 'Syon Abbey's care for books: its sacristan's account rolls 1506/7-1535/6' in *Scriptorium* 39, 1985, pp.293-307.
- James P. Carley, 'John Leland and the contents of English pre-dissolution libraries: the Cambridge friars' in *Transactions of the Cambridge Bibliographical Society* 9, 1986, pp.90-100.
- Ron Jordahl, 'The Christian librarian in America' in *Librarians' Christian Fellowship Newsletter* no.39, Summer 1988, pp.21-23, gives a brief history and survey of theological librarianship in the U.S.
- Ruth Gibson, 'So you want to work in a theological library?' in *Librarians' Christian Fellowship Newsletter* no.39, Summer 1988, pp.24-29 - an extremely good account of job opportunities, required qualities, and what you are likely to be landed with, in theological librarianship. Everyone should read it before interview!
- Mary Hiam, 'Up and running: the Evangelical Library in Melbourne' in *Librarians' Christian Fellowship Newsletter* no.40, Winter 1988, pp.23-24.

Kenyan Methodist Library

The Nairobi Synod of the Methodist Church in Kenya is starting a Christian library for local preachers and pastors and would welcome books and donations. Contact: The Rev. Jonathan Gichaara, Kariokor Methodist Church, P.O. Box 47633, Nairobi, Kenya.

Librarian Wanted - 1

Tyndale Theological Seminary in Badhoevedorp, Netherlands, a ministry of the Greater Europe Mission based in Wheaton, Illinois, is looking for a graduate theological librarian from mid-June.

Librarian Wanted - 2

Murree Christian School, Pakistan, still requires a librarian to take up office in August 1989. The library needs updating; children are from UK and US missionary families. Contact: Stewart W. Georgia, Principal, Murree Christian School, Jhika Gali, Murree Hills, Pakistan.

Librarians' Christian Fellowship

Annual Public Lecture will be held on Saturday 7 October 1989 in Bedford. Peter Meadows, Communications Secretary of the Evangelical Alliance will speak on: 'Books - for us or others?'. All are welcome.

Library Services Trust

Makes grants to students for attending courses, awards for overseas research of relevance to librarianship in the UK, administers the International Librarian of the Year Award, as well as a number of other grants and awards. Contact: Eric Winter, Library Services Trust, The Library Association, 7 Ridgmount Street, London WC1E 7AE.

Members

Ruth Gibson is leaving St. John's College Nottingham to take up a post as Cataloguer at Birmingham Public Libraries.

Mennonite Book Service

The London Mennonite Centre runs a Christian book service called Metanoia, concentrating on books reflecting a concern for justice, peacemaking and spiritual renewal. Many titles are from US Mennonite publishers, with a selection of other US and UK titles. Contact: Pauline Summerton, 14 Shepherds Hill, Highgate, London N6 5AQ.

Muslim-Christian Library

Of the Henry Martyn Institute of Hyderabad is mentioned in an article on the Institute in *Now* magazine, May 1989 p.21-2. For a copy, refer to Partnership House Library, 157 Waterloo Road, London SE1 8XA.

Philosophy Electronic Bulletin Board

PHILOSOP is an electronic mailing list that distributes mail to groups of people interested in academic philosophy, transmitted over academic networks. Subscription free. Contact Dr. Nollaig MacKenzie, Dept. of Philosophy, Glendon College, York University, Toronto, Ontario Canada M4N.

Publications to Note

The African Book World and Press: A Directory. 4th ed. Edited by Hans Zell. (Bowker-Saur, March 1989). ISBN 0905450507. £75.00.

Armenian illustrated gospel-books. By V. Nersessian. (British Library, 1987). ISBN 0712301356. £14.95.

ERRATUM - BULLETIN JUNE 1989

p39 MEMBERS Ruth Gibson joined
Birmingham University Library

- The Catholic hierarchy of Scotland: a biographical list, 1653-1985.* By James Darragh. (Glasgow: John S. Burns, 1986).
- Collection development for libraries.* (Topics in Library and Information Science). By G.E. Gorman and B.R. Howes. (Bowker-Saur, May 1989). ISBN 0408301007. £25.00.
- The concise encyclopedia of western philosophy and philosophers.* New ed., rev. Edited by J.O. Urmson and Jonathan Rée. (Unwin Hyman, May 1989). ISBN 0044453795. £25.00.
- Directory of specialist bookdealers in the United Kingdom.* (Peter Marcan Publications, October 1988). 31 Rowcliff Road, High Wycombe, Bucks. HP12 3LD. £15.00.
- Index of Conference Proceedings 1964-1988.* 26 vols. (Saur, April 1989). ISBN 0862918987. £3,380.
- International Book Trade Directory.* 2nd rev. ed. Edited by M. Sachs. (K.G. Saur, May 1989). ISBN 3598107552. £197.00.
- Managing the one-person library.* By Guy St. Clair and Joan Williamson. (Bowker-Saur, 1986). Reprinted 1989. ISBN 040801511X. £21.00.
- Religious Books in Print 1989.* (Whitaker, March 1989). ISBN 0850211913. £26.00.
- The Software Encyclopedia 1989.* (R.R. Bowker, April 1989). ISBN 0835226492. £130.00.
- World bibliography of translations of the meanings of the Holy Qur'an. Printed translations 1515-1980.* Prepared by Ismet Binark and Halit Eren. Edited by Ekmelledin Ihsanoglu. (Routledge, August 1988). ISBN 0710302290. £65.00.
- World guide to libraries.* 9th ed. (Bowker-Saur, April 1989). ISBN 3598205392. £197.00.

Thorsons Takeover

Thorsons Publishers, who publish and distribute theology and religious studies under their Crucible imprint, have been purchased by Collins. Title output is to be cut by a third, and there have been a number of redundancies.

Trinidadian Christian Libraries

Winston Kuru is establishing Christian libraries in rural areas of Trinidad. For information, contact: Winston Kuru, Christian Literature Ministries, 391B Bonne Aventure Road, Bonne Aventure, Trinidad, W.I.

University of London Library

The Working Party on the Future of the University Library published its Report in January 1989. Among its recommendations were: that purchasing in Librarianship should be cut to a minimum; a reduction of expenditure in General Reference, Bibliography and Theology, among other subjects. Subject specialisation was approved in principle, with appropriate qualifications being required, and the recommendation that all subject librarians should be in attendance at the relevant Boards of Study meetings. Further details from the Clerk of Convocation, University of London, Room 101A, Senate House, London WC1E 7HU.

Our Contributors

- John Bowden is Managing Director of SCM Press Ltd.
- Paul Caro is an artist and teacher working in London.
- Jean Woods was CMS Librarian, and is now Co-Librarian, Partnership House Library, London.
- Ann Davies is Librarian of the World Association for Christian Communication, London.
- Lawrence D. McIntosh is Librarian of the Joint Theological Library, University of Melbourne.
- David Williams is former Librarian of the Council for the Care of Churches, London, and Trustee of the Cranston Library, Reigate.
- G.B. Shacklock is Librarian of the Thomas Plume Library, Malden.
- Trevor Zweck is Librarian of Luther Seminary, Adelaide, and President of ANZTLA.
- Michael Walsh is Librarian of Heythrop College, London, and Hon. Treasurer of ABTAPL.
- Roger Norris is Deputy Chapter Librarian, Dean and Chapter Library, Durham.

Thanks also to Graham Cornish, Margaret Ecclestone and Graham Hedges for contributions to the News and Notes section.

BULLETIN OF ABTAPL

Special Issue, November 1989

Conservation and Disaster Planning

This expanded issue will incorporate papers delivered at the ABTAPL Easter Conference 1989 and the Cathedral Libraries Conference, June 1989, with additional bibliographical and practical information.

Free to ABTAPL members; additional copies available at £3.00. Advance orders may be made to the Hon. Secretary.

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