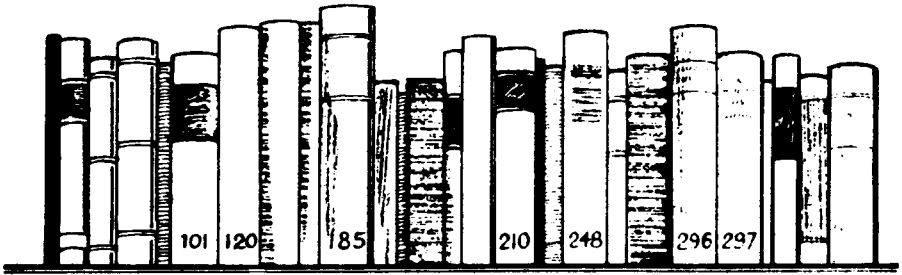


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BULLETIN
of the
Association of British Theological
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Double no. 34/35
March 1986

BULLETIN 1986

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COMMITTEE 1986

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Dr Williams's Library, 14 Gordon Square
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**BULLETIN OF THE ASSOCIATION OF BRITISH
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

(in liaison with The Library Association)

No. 34/35, Edinburgh, March 1986

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DOUBLE NUMBER 34/35

Zealous assistants in library serials departments please note: there was no separate November 1985 issue.

Zealous assistants in serials, and all faithful members of ABTAPL, please note: subscriptions for 1986 are now due. Please complete the enclosed invoice and send with your cheque to the Treasurer immediately.

OUR CONTRIBUTORS

Robert L. Collison is Professor Emeritus of Library & Information Studies at the University of California, Los Angeles. He was Reference Librarian at Westminster City Libraries 1948 – 59 and Reference Librarian to the B.B.C. 1959 – 69.

The Rev. G.E. Gorman is lecturer in librarianship and religious studies at the Riverina–Murray Institute of Higher Education, P.O. Box 588, Wagga–Wagga, New South Wales 2650, Australia.

The Rev. Lawrence H. Hill O.S.B. is Librarian, Saint Vincent College, Latrobe, Pennsylvania 15650, U.S.A.

The Rev. Dr. Derek B. Murray is minister of Dublin Street Baptist Church, Edinburgh.

Philip H. Sewell was Library Adviser to the Department of Education and Science and formerly Head of the School of Librarianship at the North–Western Polytechnic, London.



On Sunday 8th September, the first day of the first week of uninterruptedly fine weather for many months, I arrived at the Convent of the Soeurs du Bon Secours in the 6ème arrondissement, where I was to stay for the duration of the Conseil's meeting. The convent presented an extremely forbidding front to the street; the door swung open by unseen means when I pressed the bell, and in fact I have a lasting impression of tight security, with bolts, chains or buzzers on every door. However, all the inhabitants of the convent, with the exception of the grossly overfed cat, were extremely friendly. The community consisted of a few middle-aged and elderly nuns who would have rattled in the vast building but for all the guests they accommodate. Our deliberations were held in the Maison des Sulpiciens along the road. We were meeting just prior to the biannual conference of ABEF, the French counterpart of ABTAPL, and the new secretary of ABEF was in charge of the arrangements for both events. The previous secretary has resigned for a reason which will not happen in ABTAPL — he has been made a bishop.

After dinner we commenced our first session, in which representatives gave news of their various associations. ABEF now includes 2 Protestant libraries, the German associations (one Catholic, one Protestant) are still immersed in problems of subject cataloguing, the Dutch were trying to keep track of acquisitions made by abbey libraries, while the poor Poles still can't form a proper Association.

Next morning we spent a very long time discussing the candidature of Fr Poswick of the Abbaye de Maredsous (those present at the ABTAPL AGM in 1984 will remember his DEBORA-Documentation project). Eventually it was decided that he should be admitted next year, though there remains much doubt about his programme. Under the heading of International contacts Dr Geuns described his meeting with ATLA here in July. There was some discussion as to why the World Council of Churches wasn't a member of the Conseil, and Fr Morlion was detailed to pursue contacts there.

Next year we hope to meet in Louvain. 1986 also marks the 25th anniversary of the setting up of the Conseil. A brochure is to be produced, according to a useful French phrase, by a 'solution minimal'. Each association is required to forward a list of members + a historical exposition to the Secretary of the Conseil. I have already sent our details, and await the finished result, which will run to 300 copies. The members were interested to see the specimen pages of our Guide, which Alan Jesson sent me to pass round the table, and in many ways showed that they value their 'Anglo-Saxon' dimension which I provide.

Mary Elliott



AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

A meeting of 22 librarians and 11 other representatives of theological colleges and seminaries, at the 1985 Library Consultation of the Australian and New Zealand Association of Theological Schools at Luther Seminary, North Adelaide, S.A. on 26 - 27th August has decided to form an association of theological librarians. It will be known as the Australian and New Zealand Theological Library Association. It will automatically include the 57 libraries of A.N.Z.A.T.S. schools and will provide for the involvement of libraries and/or individuals with similar interests in the field of theology and religious studies.

The new association is sponsored by A.N.Z.A.T.S. and is to be directly related to A.N.Z.A.T.S. in both its structure and its purpose. Where possible conferences will be held in conjunction with the annual conference of A.N.Z.A.T.S. Relationships with the Library Association of Australia and the New Zealand Library Association are yet to be determined.

The decision to form the association follows a succession of A.N.Z.A.T.S. library consultations at which matters of mutual support, closer co-operation and the development of standards have been discussed. The Adelaide consultation considered a further draft of the *Guidelines for A.N.Z.A.T.S. libraries*, which endeavoured to provide some quantitative guidelines for the provision of resources and services. It also gave lengthy consideration to the possible involvement of theological libraries in the Australian Bibliographic Network. Papers on A.B.N. were presented by Mr Bill Thorn, Assistant Director-General, Reference Services, National Library of Australia, and Dr Robert Withycombe, Warden of St Mark's Library, Canberra, the first theological library to become a participant in A.B.N. The papers were backed up by a hands-on demonstration of A.B.N. enquiry mode by Chris Harrison of the Department of T.A.F.E.

For the first time, the consultation was extended to two days, to include a workshop on collection development. The workshop was conducted by Fr Gary Gorman, lecturer in library studies at Ballarat C.A.E. the aim was to provide participants with the background and resources for producing their own collection development policies.

Other features of the consultation were the key-note address on "Professionalism in Theological Librarianship", presented by Dr Lawrence McIntosh of Joint Theological Library, Ormond College, and a report on European Theological Libraries by Mr Hans Arns of St Patrick's, Manly.

Tasks which lie ahead for the interim Executive Committee of A.N.Z.T.L.A. are the drawing up of a constitution for the new association, the inauguration of a regular bulletin, and planning the constituting conference to be held in Canberra in August 1986. The committee charged with this responsibility consists of a President (Rev Trevor Zweck, Luther Seminary, North Adelaide, S.A.), a Secretary/Treasurer (Mr Hans Arns, St Patrick's College, Manly, N.S.W.), and a representative of the state in which the next conference is to be held (Dr Robert Withycombe, St Mark's Library, Canberra, A.C.T.).

Trevor Zweck

THE AMERICAN THEOLOGICAL LIBRARIAN'S EXPERIENCE IN IRELAND AND GREAT BRITAIN

About four years ago some American and British theological librarians began to discuss and plan a joint conference. After a period of time this idea did not seem feasible. However, some of the Americans still expressed an interest in traveling to Ireland and Great Britain to visit the libraries in those countries and meet the librarians. For three years then the Americans and the British commenced with the necessary planning for a library tour with an emphasis on theological collections. Finally the long awaited day arrived for the Americans' departure after the annual ATLA Conference.

The tour group left New York City on Saturday evening, June 29, 1985 and arrived at the Shannon Airport on Sunday morning at 7:00 A.M. They departed the airport by coach for Dublin and the hostel at Trinity College. Along the way Michael Toohey, the coach driver, played his tapes of Irish folk music which was a very pleasant experience as the group traveled through the scenic countryside of the Emerald Isle.

Dublin

The members of the tour group spent most of the following two days traveling to several sites of interest. They visited Trinity College Library and the long hall where the Book of Kells was on exhibit; the libraries at the Catholic Seminary in Maynooth, County Kildare, where an exhibit of rare books was a special treat; the town of Kells in County Meath; and Glendalough, the "valley of the two lakes" in the picturesque Wicklow mountains, where there are impressive remains of the ancient monastery established by St. Kevin in the seventh century.

Coventry, Birmingham and Oxford

Early Wednesday morning the group departed Ireland by sea for Holyhead, Anglesey, to meet John Howard and the coach which transported everyone through the hills of North Wales to the Coventry Diocesan Retreat House at Offchurch near Leamington Spa. On the following day everyone traveled to Birmingham where the ATLA members began their library tours with Selly Oak Colleges Library. Michael Walpole greeted the group and introduced John Ferguson, the President, who spoke about the history of the colleges at Selly Oak. Then Harold Turner and his assistant discussed with the visitors the extensive Primal Religion materials of the Third World at Selly Oak.

After lunch at Westhill College the group visited the Central Reference Library of Birmingham Public Library where several librarians conducted tours of the Religion & Philosophy Dept. and the Shakespeare Collection. Such a large Religion and Philosophy collection in a public library was a pleasant surprise to the group. Late in the afternoon the tour group traveled to Stratford-upon-Avon for a July 4th dinner, and a modern interpretation of Shakespeare's play, the "Merry Wives of Windsor".

For everyone there was a welcome visit to historic Oxford on Friday where Michael Walsh of Heythrop College greeted us. There were tours of the Bodleian Library, Blackwell's Bookshop and Campion Hall, where after sherry and lunch Norman Tanner, librarian of Campion Hall, spoke about this Jesuit school of higher studies and its collection. During the afternoon

individuals visited some of the historic colleges on their own. Then the group gathered together at Merton College which has one of the oldest library buildings in Oxford. The visit to Oxford was especially fascinating for Americans whose cities and university towns are much more recent in planning and development. After the return trip to Offchurch, Laurie Gage presented a talk after dinner on theological bookselling in Great Britain and the development of theological collections.

Laurie Gage led the Americans on Saturday to Hay-on-Wye with stops at Hereford and the Cathedral's chained library and Worcester Cathedral. These cathedrals were the first of many in Great Britain to be visited. The chained library and the rare books at Hereford were a special event for those who had read about them. The group then departed for Hay-on-Wye for lunch and visits to the many bookshops for which Leon Morelli made the arrangements.

The following day was the occasion for the group's departure for London after Sunday morning worship at Offchurch and breakfast with Peter Larkin, the courier. The group stopped for a visit and a walk around the Kenilworth Castle ruins before traveling to Coventry where everyone viewed the old cathedral which was a dramatic and grim reminder of World War II. Individuals particularly enjoyed the visit to the new cathedral as a beautiful modern example of church architecture and, of course, a contrast to the ancient cathedrals they had already seen.

Before arriving at Passfield Hall in London, everyone visited Blenheim Palace and grounds. People were obviously impressed with the magnificence of the palace, the beautifully decorated rooms, the art work, and the library. One of the members of the tour group remarked that it is easy to understand the English cultural taste for beauty and their appreciation for the arts and pageantry when they are so close to so many palaces, country houses, cathedrals, and museums. In a large country such as the United States, many people have to travel for many hours to visit museums, etc.

London, Canterbury and Cambridge

The first day in London was a free day for personal sight-seeing after a coach tour of the highlights of the city.

On Tuesday, July 9th, Margaret Ecclestone accompanied most of the people to Stonehenge, and to Salisbury and Winchester cathedrals and their famous libraries, a trip which combined prehistory and the survivals of religious worship from many centuries.

The following day was one devoted to library tours. The first attraction was the headquarters of The Library Association where members of ATLA heard an informative talk about the history of the Association and British Libraries. Later in the morning the group walked to the British Library (Reference Division) for a talk about the library and its collections by Ronald Browne. The collections of rare books are quite large. It seems that during the Reformation Period when the rulers of the country dissolved the monasteries and religious houses and removed some of the cathedrals' collections that some or perhaps most of the collections eventually became part of the British Museum's collection. Perhaps an American's thought is that at least they are

in on location for the use of scholars. One would wish to have a whole day to view the exhibits of books at the British Library. There was also a short tour behind the scenes of the Department of Printed Books. The American librarians consider the tour a special privilege because the areas seen are closed to the public. In the afternoon some of the librarians were guests of John Creasey at Dr Williams's Library. This library visit provided an opportunity for them to see a specialized collection of religious dissident materials.

On Thursday morning the group departed London for a delightful full day stay in Canterbury with Mary Elliott. One could notice that it was a special pleasure for the group to view the beautiful Canterbury Cathedral with a guide and on their own. After lunch at the University of Kent, everyone returned to Canterbury. Some returned to the cathedral, some to other parts of the city, and a few to St. Augustine's Monastery. The whole group also had the opportunity to see the cathedral library which has not only older volumes but also a developed collection of modern imprints. It is one of the fine cathedral libraries seen by the group. Naomi Linnell spoke of the library and the development of a computerized index of 19th century materials.

The last day in London was an opportunity for the tour group to visit Westminster Abbey Library, King's College and Heythrop College Libraries. Enid Nixon, host at Westminster Abbey Library, informed the group that the library lost most of the old collection during the reign of King Henry VIII. Many of the items in the collection were acquired at a later date. At King's College Mary Elliott stated that the library is a center of resources for Byzantine studies. The collection and the Byzantine chapel are an indication of the connection of the Anglican Church with the Eastern Churches. At Heythrop College Michael Walsh spoke of the history of the Catholic Church and the Jesuits in Great Britain since the Reformation. He led the group through the bookstacks and then displayed several rare books, one of which was originally owned by Edmund Campion. It was evident that over the years Heythrop College has developed a quite respectable and large collection of books for the faculty and students.

It was at Heythrop College that the Association of British Theological and Philosophical Librarians held a reception for the ATLA librarians. The reception was a pleasant event for the conclusion of the tour in London. Librarians from both associations were able to meet and chat informally with each other. This and other events of the tour perhaps unite them more in their common profession of theological librarianship.

The American librarians and John Howard returned to Passfield Hall for dinner and a meeting with Dr. Andre Geuns of Tilburg, Netherlands. Dr Geuns is the Vice-President of the Conseil International des Associations de Bibliothèques de Théologie. The Conseil represents 800 seminary, monastic, and other theological libraries in Europe, including Germany, France, Holland, northern Belgium, Poland and Great Britain. It would hope also to establish a relationship with theological libraries in Canada and the United States. The Conseil International produced a bibliographical work on periodicals from the collections of the member libraries, namely the *Clavis Periodicorum*.

After two weeks of traveling it seemed that the ATLA tour group would not tire out because of their indefatigable spirit. Thus on Saturday morning, July

13th, the group left London by coach for York. The major stop was at Cambridge University where the first visit was to Westminster College which transferred there from London in 1899 as a Presbyterian college. Mr Houston informed the group of some of the large gifts of materials received by the college: fragments of Hebrew manuscripts, palimpsest, and papyri, and the Elias Library of about 2,000 volumes of hymnology and church music, and copies of the Bible in fifty African languages. The exhibit was a display of some of the above collections of materials. The city centre of Cambridge was crowded with tourists but everyone was able to see King's College Chapel and hear the organ being played for a wedding. Then the group gathered together on the "backs" beside the River Cam for a picnic lunch hosted by one of the members of the tour committee, Betty O'Brien. The next stop was at Ely Cathedral, a former Benedictine monastic cathedral, where the original wooden roof of the romanesque period still remains intact, and where the octagonal lantern above the tower is made of oak trees erected in about 1400.

Lincoln Cathedral was also visited briefly in the afternoon. In early evening the group arrived at Hazlewood Castle at Tadcaster but only after being met first by the cows who insisted on their right of way along the entrance road. Fr Conliff Doyle, an Irish Carmelite, graciously greeted everyone.

York, Manchester and Durham

On Sunday a coach transported everyone to York where most of the group attended worship services at York Minster. The guest preacher was the Episcopal Bishop of New Jersey. After being in Ireland and Great Britain for two weeks, the Americans could not understand why the speaker had a strange accent until they learned that he was from the United States. After the worship services most people walked around York Minster, appreciating the beauty and grandeur of this ancient cathedral. From that central part of York, everyone dispersed to walk around the city to view the many sites of interest. From the medieval setting of the Shambles one could hear the beautiful toll of the cathedral bells. Some of the librarians visited Bar Convent outside the city walls and its collection of recusant literature. A special treat was the convent chapel which still has the priest's hole under the chapel floor where the priest was hidden during the Reformation period to protect him when the soldiers arrived to search for any Mass saying priest. On one of the chapel walls is an old portrait of Thomas More. His daughters were members of this convent.

Graham Cornish, acting as courier on Monday, accompanied the group round the British Library Lending Division at Boston Spa. He made arrangements for the group to observe the various day by day operations and view the impressive collection of library materials, especially the extensive collection of theological journals. On the way to the John Rylands University Library at Manchester there was a stop for lunch at a restaurant which had a splendid buffet of various seafood and meats. After the group arrived at the Deansgate Building of the John Rylands Library David Riley greeted everyone and spoke about the history of the library and many rare editions of the Bible which were on display. This exhibit was of particular interest to the American theological librarians who know about the older editions but had not seen copies of most of them. David Riley also spoke of the Methodist Archives

and exhibited some that were of interest to everyone but especially to the Methodist members of the group.

July 16th was the date set for the group's departure with John Howard to Edinburgh. This day of traveling to another central site was especially good for a captive audience. Before noon Roger Norris met us in Durham and guided us through the beautiful romanesque cathedral, so different in style than others; a room with impressive cathedral treasures; and, of course, the Dean and Chapter Library. Roger so graciously showed the group some splendid manuscripts, including an 8th century manuscript of the Gospels, and the library's collection of books. More than 300 volumes of the original monastic library are still in the collection. It was one of the largest of the old monastic libraries. During the same morning monks of the Hill Monastic Library, St John's Abbey, Minnesota, were microfilming the library's manuscripts. After having seen other cathedral libraries, one could not help to be impressed with the extensive collection of modern imprints. After lunch at a nearby restaurant, everyone had time to continue the tour of the cathedral. A particular Benedictin in the group had the special delight to visit the tombs of the Venerable Bede and St Cuthbert, Bishop of Durham.

From Durham the tourists continued to Vindolanda on Hadrian's Wall; the Kielder Forest and Kielder Water (a new reservoir) which are very scenic; and Jedburgh Abbey ruins. By late evening the tour group arrived at the University of Edinburgh for dinner.

Edinburgh, St. Andrews and Dunblane

The following day, after a coach tour of St. Giles Kirk, the Edinburgh Castle and other sites, everyone met John Howard at New College Library which is the principal theological library in Scotland. It has special collections on Scottish church history and the James Thin Hymnology collection, consisting of more than 7,000 volumes. At New College the Americans came into contact with the Scottish theological tradition which in the 19th century influenced the United States. For lunch everyone joined John Howard at his home for a meal prepared and hosted by Alison and Bruce Howard.

In the evening Andrew C. Ross of the Department of Ecclesiastical History at the University of Edinburgh presented an interesting and instructive lecture and discussion on the Scottish tradition in church, theology, law and education.

John Howard and Joyce Barrie led the American tourists on the following day to St Andrews and other sites. The walk through St Andrews was an opportunity for all to visit the University, the cathedral and castle ruins and the Royal and Ancient golf course. The coach transported the group to a restaurant for lunch and then to Dunblane to see the medieval cathedral and the Leighton Library where the University of Stirling is in the process of restoring some of the books in the collection. There was a talk and a demonstration of the methods used for conservation and restoration and an exhibit of items completed and yet to be completed. With the day nearing the end, John Howard led a short worship service of thanksgiving and petition for all present in a small chapel set into the hillside above Scottish Churches House. It was a fitting service of unity.

In the evening the last dinner of the trip took place at Dalhousie Courte. The setting and the music were in the Jacobean style. The banquet was for each person a meal of friendship, the spirit that made the tour successful, pleasant and refreshing.

The ATLA tour of Ireland and Great Britain was an opportunity for everyone to travel hundreds of miles to see not only the countryside, towns, villages, the well-known cities, the cathedrals, etc., but especially the libraries. The theological libraries were the focus point of the tour, but other libraries were also important since the visiting librarians were from two other countries, the United States and Canada. They were able to see a national library, a public library, a convent library, a palace library, cathedral libraries, and denominational libraries and archives.

The theological libraries ranged from the small to the large. It is particularly noteworthy to Americans that in a country with a national church that there is such diversity in theological library collections, more than one would suspect. Many libraries have tended to develop some distinctive collections. Also it seems that once a library obtains a book by purchase or gift, it tends to keep it for all time. Americans sometimes talk of book weeding. It is interesting to note that some cathedral libraries ceased to develop their collections of books many decades ago with the exception of at least two cathedral libraries, Canterbury and Durham. It is almost incomprehensible to an American librarian that a library collection would cease to grow at any period of time. Yet, at the same time, one is of the impression that the rare books are similar to the cathedral's treasures, but exhibited in a different location. One can only appreciate the librarians' care and concern of such rare books and manuscripts. It is a pleasure to see many of the rare treasures of the books and, especially the manuscripts. The cathedral library collections seem also to be distinctive and scholarly as are many of the denominational library collections seen by the ATLA theological librarians.

Contrary to many American theological libraries, many of the Irish and British theological libraries have had the good advantage and fortune of more time for growth and development. In addition some of the libraries have been the beneficiaries of very important gifts, perhaps sometimes specialized, but nevertheless important.

The scholar in Great Britain has an advantage over the scholar in the United States. He has less distance to travel to do research than a scholar in the United States. One has only to consider the fact of how many theological libraries the Americans saw in Ireland and Great Britain within the period of three weeks. It would not be possible to see that many libraries with the variety of collections while traveling by coach across many states in the United States. It is a perspective that an American librarian gains after three weeks.

The ATLA tour group wishes to express its gratitude in friendship to everyone who assisted us in making the tour successful and a valuable learning experience.

The author of the article wishes to express his thanks to Elmer and Betty O'Brien for their assistance and their ideas for the writing of this article.

Lawrence H. Hill, O.S.B.

Your editor can add nothing to Fr Hill's inimitable account of the Grand Tour, except perhaps to quote from Mary Elliott's report on the affairs of ABTAPL to the Conseil International in Paris in September 1985:

"Cet été, pendant trois semaines très occupées, nos collègues américains d'ATLA ont parcouru les Isles Britanniques . . . Le 12 juillet à Londres nous les avons invités à une soirée — nos amis américains étaient très fatigués mais toujours très gentils. D'ailleurs, un miracle! pendant leur séjour il n'a pas plu. Depuis leur départ il pleut presque sans arrêt. Je ne sais pas si voyager constamment et voir une centaine de bibliothèques est tout a fait utile pour le développement professionnel, mais on dit, comme vous savez, que voyager, c'est élargir les sens."



INDEX TO BOOK REVIEWS IN RELIGION

This Index has been included as a section of *Religion Index One: Periodicals* vols 13 — 17, 1977 — 1985, and its predecessor, *Index to Religious Periodical Literature* vols 1 — 12, 1949 — 1976. From January 1986 the Index Board of the American Theological Library Association have decided to issue it as a separate publication, bi-monthly, with annual bound cumulations, at a subscription of \$ 148.00.

Religion Index One will index more journal titles and have in addition a biblical citation index, while omitting the book review index and author abstracts. It will cost \$265.00.

Libraries which have acquired the revised and enlarged one-volume edition of *Religion Index One* vols 1 — 4, 1949 — 1959, should *not* discard the original small volumes of *Index to Religious Periodical Literature*, as they contain the book review index, which has been *omitted* from the otherwise greatly enlarged edition.



LIBRARIES — 34

Spurgeon's College Library
189 South Norwood Hill
London SE25 6DJ
Tel: 01-653-0850

Librarian: Mrs J.C. Powles, B.A., A.L.A.

History

The College was founded in 1856 by the great Victorian preacher Charles Haddon Spurgeon for the purpose of preparing students for the Christian Ministry within the Baptist denomination at home and overseas. Since 1856 over 2000 students have been trained as pastors and preachers. In 1923 the College, which was originally sited at the rear of the Metropolitan Tabernacle in Newington Butts, became residential and removed to the house and estate of Falkland Park, South Norwood. The present library was erected in 1937, with a further extension housing the Reference Library added in 1981.

Number of students and courses offered by the College

Approx. 70 full-time students + 60 part-time students.

There are also approx. 160 students who attend evening classes on various theological subjects organized by the Extra-Mural Department of the University of London.

The students work for the B.A. degree in Theology (validated by the Council for National Academic Awards) or for the Cambridge University Diploma in Religious Studies. They are also able to obtain the College Diploma in Pastoral Studies. There are also facilities for post-graduate research leading to higher degrees of the CNAA.

Aim

The Library seeks to provide learning material, both printed and audio-visual, relevant not only to the College's academic courses but also in the wider area of training for the ministry. It also seeks to provide suitable facilities for academic research and to provide a resource facility for the Baptist community in London and the South East.

Stock

Approx. 25,000 volumes and 70 current periodicals.

The main strength of the bookstock lies in the classical theological disciplines, especially biblical studies and English nonconformist history. With the recent introduction of courses in philosophy, social studies and the study of religions, the library's stock is being widened to give greater provision in these areas. There is also a separate Heritage Room, which houses an extensive archive of material by and about Charles Haddon Spurgeon, including books, letters, volumes of newspaper cuttings, portraits, etc.

Classification

Dewey Decimal with modifications

Catalogue

1 alphabetical sequence on cards, including authors, titles (where appropriate) and subjects (LC headings).

Access

The Library is open during normal College hours. It is open to non-College members for reference facilities on application to the College. (Study space is very limited during term time.)

Staff

One part-time professional librarian, with some student voluntary assistance.

A Baptist bibliography, being a register of the chief materials for Baptist history whether in manuscript or in print, preserved in Great Britain, Ireland, and the Colonies. By W.T. Whitley. Repr. 1984. Hildesheim, Zurich, New York; Georg Olms Verlag. 2 vols in 1. DM 118,00 3-487-07456-7.

Volume one of this pioneering work was published in 1916, and volume two in 1922. W.T. Whitley, doyen of Baptist historians of his generation, gathered enormous amounts of material for his work, and the result is fascinating and well worth reprinting. The first volume covers Baptist and anti-Baptist material from 1526 – 1776, and the second runs from 1777 to 1837, with addenda from 1613. It would have been too much to hope that the notes for the projected third volume, which are, or were, in the Angus Library in Oxford, could be added to the original work. In any case Whitley has in many respects been overtaken by Starr's massive work.⁽¹⁾

Yet he still remains valuable. He has a style of his own, and he is fascinated by the beginnings of Baptist work in towns and villages, by old record books, and by the varieties of Baptist life and literature. He confines himself in the main to works published in Britain, and lists them year by year. He chronicles theology, controversy, hymns, tracts, translations into Welsh and Gaelic, and periodical and other writings by Baptists, and by their opponents. Each year he notes churches claiming that their foundation dates from then, not only in Britain, for here at least he takes into account the American colonies.

The indices are a constant source of knowledge, and his listing of London churches and their complex genealogies is surely the genesis of his big book on the Baptists of London. This volume, while it is overshadowed by Starr in sheer size and comprehensiveness, has a charm of its own, and is a mine of information which should always be consulted, not least for its sometimes idiosyncratic footnotes and indices, and it fully deserves to be reprinted as a memorial to a great scholar and staunch Baptist.

D.B. Murray

(1) *A Baptist bibliography.* Ed. by Edward C. Starr. Rochester, N.Y.; American Baptist Historical Society, 25 vols, 1947 – 1976.

SCOTAPLL and ABTAPL: The Early Years

Looking back over the origins of SCOTAPLL (Standing Conference of Theological and Philosophical Libraries in London) and ABTAPL it is possible to perceive the development of a kind of pattern, though at the same time our steps were somewhat hesitant since the amount of effort and planning we could contribute to the new society was necessarily small and sporadic. The beginnings stemmed from one of those idealistic schemes on which so much of librarianship has had its foundations. Libraries had suffered from so much lack of opportunity due to the war years, and were spurred on by the many ideas of what might be done; the Library Association and its many committees were pressing ahead with plans for the development of co-operative schemes that would make materials of all kinds more accessible and available, even though space for storage and display was the scarcest of our commodities.

One of the ideas that received general welcome was the project for allocating to each library service in the Home Counties a section of knowledge round which the service could build a worthwhile collection. The possibilities were immense and so were the future problems, but the enthusiasm that greeted them was definitely there. Some libraries were more fortunate — for instance, one library might be asked to collect in the field of sports, whereas another library might be less keen on amassing a large collection of works on Management, many of which were inevitably out of date. Westminster City Library found that it had been allocated the fields of Philosophy and Religion, and initially the staff were somewhat disappointed at the problem of collecting material for which there might be very little call in the City's libraries. Nevertheless, the staff decided to tackle the problems of subject coverage by getting in touch with the libraries likely to have any substantial collections in the fields of philosophy and religion.

We visited the libraries most likely to have any kind of interest in any part of the scheme, and it was at this stage in our preliminary enquiries that we began to realise that there were many libraries that we needed to study in great detail sooner or later. "Sooner or later" was however the inhibiting factor, for we soon found that most of the libraries were limited to one or two staff. This is no new situation, and there are still a number of one-man libraries that are limited in effort to what can be achieved under handicaps that would daunt any but the most enthusiastic librarians.

From the first the lead in this preliminary survey of eligible libraries was imperceptibly assumed by the Rev. Roger Thomas. Roger Thomas made available his Library and its committee room as our headquarters, and provided much secretarial help over many years; in fact he provided just that degree of stability and encouragement that was so valuable. As our visits to libraries developed, which were necessarily a slow process, we recruited their librarians to our meetings at Dr Williams's Library, and thus formed an ecumenical group of librarians which has constituted a friendly circle, flexible but long-lasting, that gradually extended itself over the whole country.

The initial period brought together between thirty and forty libraries, and it was felt that we needed our own directory of their resources. This was achieved with the minimum of stationery and clerical help. Amateur though this little guide proved, it was a step towards the record we were providing for our work. It impressed on us that within a diameter of some five miles of Piccadilly Circus there were some three or four million books in these specialised collections. And these libraries were in the control of some thirty or so libraries who between them possessed varying levels of expertise. Thus the kinds of libraries we could reach within an afternoon's walk from Westminster Reference Library in Leicester Square comprised such bodies as Sion College, the Jewish Historical Society, the Catholic Central Library, Mount Street Library, the Oratory (in South Kensington), Lambeth Palace, the British and Foreign Bible Society, the Church Missionary Society, the Society of Friends, the Buddhist Society, etc.

As we added to our members yet other libraries within easy reach of central London, we experienced all the thrills of the book collector. Not all our efforts were well directed. Off Langham Place one day I spotted through the basement railings of a large house a crowded library stack. Noting its address I hastened back to Broadcasting House, only to discover that it was the library of the Brewing Society! In fact our search for other libraries turned up some surprises, notable of which was the Oratory Library in South Kensington. A friend of mine obtained an invitation for me to visit it. The Librarian unlocked the double doors and threw them open. The effect was almost incredible; a single large room shelved with books from floor to ceiling (at least one hundred thousand volumes), with exhibits in innumerable glass cases, and a precious hoard of recusant imprints. The Librarian told me that his total staff was one (i.e., himself!) I had a similar experience when visiting Maynooth where again the staff was limited to a similar priest. Incidentally, at Maynooth there was a special group of some two or three hundred books bound in white calf. These, as yet uncatalogued, turned out to be a hoard of books, mostly eighteenth century, which had served the purpose of ballast on a Spanish ship and was finally rescued on the docks at Cork.

The early days of SCOTAPLL comprised an adventurous pursuit of obscure libraries that promised yet more discoveries as we reported new finds to our fellow librarians.

Comparing notes with Mr Howard, I found that we had each spent a night at Heythrop (in its Oxfordshire days) at Fr Courtney's invitation to see his magnificent collection where I learnt the advantages of the Heythrop rule that duplication of important reference works costs money, but saved research workers valuable time. In fact, as we each visited the libraries of our new members, we soon learnt the basic lesson that every library can show important works we have never seen before, and can – by explaining the virtues of individual works – emphasise their true value.

Over the years we learnt more of the history of Dr Williams's Library and its central position in the scheme of libraries. Even a brief study of its printed catalogues taught us that – like The London Library – a relatively small space, if properly planned could offer not only good general libraries but through smaller collections within such collections that had the advantage

of considerable age.

From the files of ABTAPL's *Bulletin* (original series 1 – 23, 1956 – 1966) it can be seen that many of the original committee members of both SCOTAPLL and ABTAPL have between them preserved at least part of the history and records of the postwar period. Roger Thomas gave much of his limited time to the preservation of the records of SCOTAPLL and ABTAPL, and it is due to him and to his successors that we know so much of what was planned and put into action in those early days in Gordon Square. These were chronicled in some detail in the *Bulletin of ABTAPL*, No. 2, February 1957, pages 2 – 5 inclusive.

Robert L. Collison

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GUIDE TO RELIGIOUS PERIODICAL LITERATURE

The Philosophy and Religion Department of Birmingham Reference Library is looking at the possibility of reviving the 'Guide to Religious Periodical Literature', a bi-monthly abstract of religious periodicals, which it issued from 1974-79. In its new format it would be a compilation of contents pages from British and American religious periodicals with an occasional abstract or short summary, and an author index. It would be published four times a year, and the length would be about 25 pages. It will unfortunately be impossible to avoid charging for this publication, and the suggested price of £1.00 per year plus postage. If any ABTAPL members are interested in receiving the new 'Guide to Religious Periodical Literature', please contact me at the:

Philosophy and Religion Department
Birmingham Reference Library
Chamberlain Square
Birmingham B3 3HQ
(021-235-2751)

A. Smith

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24 September 1985

Dear Editor,

Further to the appeal from Fr John Chryssavgis of the Greek Archdiocese of Australia for Western theological books for their new seminary library ('Secretary's Postbag' *Bulletin of ABTAPL* no. 32) I am writing to say that I will be happy to receive lists of duplicate books and periodicals from ABTAPL libraries, and transmit needs and requirements of the Greek Library.

With thanks,

Yours sincerely,

Patrick Lambe

USPG House
15 Tufton Street
London SW1P 3QQ

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Issues in Librarianship: The Christian Dimension, Edited by Graham Hedges, UCCF, 1985, £0.75 from Librarians' Christian Fellowship, 34 Thurlstone Avenue, Seven Kings, Ilford, Essex IG3 9DU.



Most members of ABTAPL will be aware of the existence of the Librarians Christian Fellowship (LCF). Whereas for ABTAPL members the engagement with theology is professional and not necessarily out of personal conviction, for the LCF member the Christian commitment is pre-eminent, while the area of work within librarianship may be far removed from religion and theology.

Issues in librarianship: the Christian dimension brings together two LCF public lectures and two articles, one of which, *Issues: the Christian dimension*, by John Dempster, first appeared in *New library world*. Curiously, this contribution reads far more like a lecture, or rather an informal chat with a great deal of the first person singular. ABTAPL members may squirm at Dempster informing his readers quite gratuitously that 'while having every sympathy with those whose orientation is homosexual, I cannot countenance homosexual practice', or 'I have no truck with "enlightened" liberal opinion which sees all varieties of religious experience as being equally valid and valuable'.

In contrast, *Staff relations in libraries*, a lecture by John Gladwin, who is not a librarian but Secretary of the Church of England Board for Social Responsibility, reads as a well-constructed, well-balanced article by someone with considerable experience of the problems of management and employees common to any public service. *Christian books in the public library*, by Richard Waller, may not seem particularly relevant to those of us who are inundated with theological books and sometimes wish that religious publishers would just go away for a year or two. Perhaps we should be monitoring our local public library's holdings more than we do. And when did any of us last agonize over censorship? Raymond Johnston, Director of Care Campaigns (formerly the Festival of Light) gave a lecture to the LCF on *Liberty, democracy and censorship: the responsibility of the Christian librarian*, reprinted here. What Johnston says is more positive and less controversial than one might expect from someone who has been the butt of the trendies for some time now.

Issues in librarianship is certainly worth a look by those with a concern that the Christian prophetic voice should be heard in even the most secular library service. But please, evangelical speakers and writers, do be careful how you use 'biblical'. For instance, John Gladwin, in that otherwise excellent article, says 'Christians will see power as a good thing – part of our stewardship – and will want to encourage both decision making and accountability. That is the proper biblical balance'. Does he mean 'this is a theme running through both Old and New Testaments, particularly exemplified in the parable of the talents'? If so, he should say so, otherwise one is left with the suspicion that 'biblical' is merely an adjective attached to propositions in order to make them authoritative and incontrovertible.

Mary Elliott

THE LIBRARY OF THE THEOLOGICAL COLLEGE OF CENTRAL AFRICA (TCCA)

During the Summer of 1985, TCCA was visited by the Accrediting Committee for Theological Education in Africa with a view to securing accreditation for their Degree Course. Among the Committee's requirements was an upgrading of the Library, with a major input of new titles including a substantial input of Africana. In these circumstances the Principal asked my wife and me for help, as we had given some assistance when visiting the Library two years earlier.

The College was originally a Bible School and, although its stock bore some evidence of its more lowly academic beginnings, there was a sound nucleus of books of a good academic level. The classification is by Dewey, using a full version of the 200 Religion Class and an abridged version of the remainder. Book records were: an accessions register, a shelf list and author, title and subject catalogues. On our earlier visit Joan and I had amalgamated many duplicated entries, revised the subject catalogue and produced an authority list of subject headings.

In September the College was visited by Phyllis Engle, a qualified American Librarian, who has suggested broad guidelines for development, including the use of full catalogue entries and of a unit card method of catalogues. One consequence of her visit was that the College asked if I could identify an equivalent in Theology of the general *List of Subject Headings* given by Sears. At the suggestion of Jean Woods (who had already helped me by producing a list of appropriate Africana material), I approached John Howard who kindly arranged to lend me Julia Pettee's *List of Subject Headings for a Theological Library* and also Pettee's *Classification*. I was allowed to take the former to Zambia and the Library is trying to purchase a copy.

Our first task in November was to re-arrange the 5,000 volume stock into an easy-to-follow order. This involved measuring the foot-run per subject grouping and the re-allocation of shelf space so as to leave the bottom shelves empty, ready for stock expansion. This done, the ends of bays and centres of wall shelving were given a guiding chart and a plan showing subject areas was placed by the entrance. Shelf guiding was to follow.

Meanwhile many queries on classifying and on the allocation of subject headings emerged. Parts of the Dewey Classification had been modified according to the practice of the Fuller Theological Seminary, particularly 236 and 237 for the expansion of Eschatology, and 268 Religious Education. Following the principle that the College Library's prime object is to serve the specific needs of its own clientele, we introduced one or two more amendments to the classification. For example, our edition of Dewey made no clear provision for the increasing literature dealing with emotional and nervous problems, taking account of both Christian and psychological insights. We settled on 248.6, using 248.4 for the no-less important area (for Africans) of the Christian Family. Since there was little possibility of acquiring and using successive editions of Dewey, staff were warned against automatic acceptance of the Dewey numbers included in CIP information.

I was allowed to take the Subject Catalogue to my daughter's farmhouse and spent some weeks editing and (with Pettee's *List* to hand) producing a revised List of Subject Headings, including 'see' and 'see also' references, with copies for use by staff and students. The Subject Catalogue had been little used and its role in supplementing the classified arrangement was not appreciated. Indeed, following my experience in dealing with Further Education libraries in UK, I tried to make some contribution to user education at the College. In an informal talk to Faculty members, I stressed the need to integrate library use with teaching, and not only by references and project work, but by, e.g. saying, 'Now this is one point of view, I want you to find from ... what the other points of view are on this matter'.

I was also aware from my contact with the (former) Cambridge Library Management Research Unit that even in UK, many students were under the impression that they knew how to find a book on the shelves and how to use the catalogue, when, in fact, this was not the case. I was not, therefore, particularly impressed by the fact that in response to a questionnaire, many students replied that they had few difficulties. So I gave a talk to the student body and followed it up by producing an eight page students' guide, 'Getting the best from the College Library'. As well as explaining the classification and catalogue layout, this emphasised the use of the subject catalogue as a tool for exploring different aspects of a subject.

It gave the example of the subject heading 'CHRISTIAN LIFE. FAMILY' under which entries could be found of books shelved at: 173, 248.44, 248.82, 248.83, 261.835, 268.65 (a programmed text) and 896 (a novel dealing with Christian family life in Africa). In addition it described the key parts of a book, including the List of Contents and Index. I set out these rather obvious matters because, from my own experience, a full understanding of how to get the best from books and libraries is a good deal rarer than one might imagine and difficulties are all the more likely to occur in developing countries.

Having set out the help received from ABTAPL, I should mention the help from the Librarians Christian Fellowship. Not only did the LCF make known the College's need for a qualified librarian, but the membership information given in the issue of the *LCF Newsletter* which I took with me, led to the discovery of a qualified librarian living locally who was able to serve the College as a part-time librarian.

Philip Sewell

P.S. I think it likely that as Head of the North-Western Polytechnic School of Librarianship, I may have organised the first course in UK on the Literature and Librarianship of Philosophy and Religion in the early 1950's with the help of Rev Roger Thomas of Dr Williams's Library. Lecturers included such figures as Rev Hugh Martin, CH, Rev Charles Davis and Miss E. Edmonston of Sion College.

PRINCIPLES AND PROCEDURES FOR COLLECTION DEVELOPMENT IN THEOLOGICAL LIBRARIES

G.E. Gorman

Collection development is a planning and decision-making process intended to make a library collection responsive to changing conditions. In its ideal form it is the process of assessing the strengths and weaknesses of a collection and then creating a plan both to correct those weaknesses and to build on those strengths. Therefore, if collection development is a process, it is also a planning function; and this implies that it takes the form of a policy describing the goals of a library (both short- and long-term), taking these goals into account and then correlating them with the environment. The environment includes audience demand, needs and expectations; the wider information world; fiscal possibilities and the history of a given collection. Arising from collection development as a process and planning function, we have the written collection development policy. Richard Gardner echoes this when he refers to the collection policy as a written statement which is intended ". . . to clarify objectives and to facilitate coordination and cooperation, both within a library or library system and among cooperating libraries If it is well done, it should serve as a day-to-day working tool that provides the necessary guidelines for carrying out the majority of tasks within the area of collection building."¹

Guidelines for carrying out the *majority of tasks* in collection building — this is a useful statement, because it places collection development with a broad hierarchy. The highest level in this hierarchy is the planning function, *policy formulation*; from this flows *selection*, which is the decision about what to include or exclude. Selection, in other words, is a direct function of collection development in that it applies the principles stated in the policy document. As Feng states, "it is the decision-making process concerned with implementing the goals stated earlier."² While the criteria and methodology for selection are separate from collection development planning, they are certainly not independent of planning as embodied in a policy document. *Acquisitions*, the third level in the hierarchy, is the process that implements selection decisions which have arisen from the collection development plan, the process that actually gets material into the library. If you like, this hierarchy of policy-selection-acquisitions asks three questions in sequence: why? what? how? However, this is too neat and tidy, and all but the most inexperienced among us know that the three areas overlap and interact in the most unexpected ways. As if this merging of boundaries were not frustrating enough, consider also the range of tasks involved just in the top of the hierarchy, policy formulation. It includes all of the planning needed for systematic and rational collection building. It includes assessing user needs, evaluating the present collection, determining the selection policy, coordinating the selection of items, weeding and storing, and planning for resource sharing. Therefore, while the policy statement may not actually choose the trees or plant them, it certainly does chart the forest.

Why have a collection development policy?

Essentially we need a collection development policy to map our route through the forest of documentation. This is more important in theology than in any other discipline because of the intensely complex nature of the literature. Now, all subject specialists like to complain that their particular disciplines are unspeakably complex, diverse and amoeba-like; but theology specialists have the right to complain most loudly of all. If any one of you is a doubting Thomas, just consider briefly the nature of theological literature.³ In terms of its geographical, chronological and linguistic breadth, theology, like the sister disciplines of philosophy and history, spans the widest possible range of countries, periods and languages. But more than other disciplines, theology encompasses all aspects of human experience in an attempt to interpret man's activities in the light of belief. It is truly multi- and inter-disciplinary: humanities, arts, social sciences and even the pure sciences contribute to or fall within its parameters. If that were not enough, the discipline is constantly changing. The traditional quadrivium of exegetical, historical, dogmatic and practical theology long ago became fuzzy around the edges – for example in the blending of exegesis and history in the works of Hans Lietzmann. One can detect a similar blurring in many of the newer theological topics (new religious movements, feminism) which draw on the social sciences and fail to fit neatly into any categorization. In addition to flux we also have the problem of sheer volume, with more than 125,000 titles currently listed in *Religious Books in Print* and over 2500 theological serials in *Ulrich's International Periodicals Directory*. Finally, and perhaps most problematic of all, there is the issue of bias in theological literature. The subjective aspects of faith, the differing viewpoints between and within traditions – how does the librarian begin to cope objectively or at least fairly with these? (Parenthetically, I do not believe that theological collections should be developed along strict denominational or school-of-thought lines, because these collections exist to educate and illuminate, not indoctrinate.)

Given these characteristics of theological literature, how does the theological librarian build an adequate collection? Two ways followed in the past have been the way of the expert or the way of the clerk. Because of the size and complexity of our discipline, being an expert in more than a tiny fragment of it simply is not possible, while performing only the clerical function of ordering what we are told to purchase by others is neither satisfying nor acceptable professionally. The alternative is to begin looking on collection development as a scientific enterprise, to understand the criteria, techniques and methodologies of collection development so that they can be formalized into a policy statement to guide us along the way.

In his 1981 textbook Richard Gardner very ably summarizes twelve reasons which support collection development policies.⁴ This is not the place to analyze his reasons point-by-point, but it may be useful to highlight the more important arguments which are most directly relevant to the present context. In the first place a policy is a planning document. Devising a policy

is a means of engaging in self-examination and reflection, which is essential for rational growth. All work in a library becomes routine, and routine often becomes a substitute for vision, especially in small libraries where one lacks the support of professional colleagues. Users change, needs change, and resource availability changes; a policy can help one be aware of these changes by acting as baseline data for current operations and, ideally, a starting point for future development. Essentially then, a policy is useful because it forces one to think through the library's goals and to place them in some sort of institutional perspective. However, this assumes that there are broader institutional goals to which those of the library can be related, and critics of development policies gleefully point out that precious few institutions have a set of clearly articulated goals to which the library can link its policy. While this may be true for academic institutions in general, I sense that theological colleges are abnormal in that they appear to have a high degree of direction and that, if anything, there is almost an obsession with mission, goals and purpose. Even if this were not the case, moves toward a collection policy for the library might encourage deans and rectors to begin thinking about current and future mission and curriculum needs.

For planning

As part of its planning function, the collection policy seeks to identify and develop an appropriate response to perceived user needs, both present and future. This ensures that we establish priorities for the allocation of funds and that we commit ourselves to serving all parts of the community. It is with respect to this aspect of collection policies that the philistines really have a field day. John Horacek, among others, says that serving all parts of the community is impossible.⁵ Because libraries today are cutting services to *existing* clients by cancelling subscriptions and decreasing monograph orders, how can they afford to think even in passing about the needs of *future* users? Inadequate funding, in other words, makes rational, directed development an unattainable ideal. As funding is unpredictable, so too is collecting of library materials. I would suggest that this is precisely why our libraries must have collection development policies. Such policies are contracts between users and their libraries; like all contracts they indicate parameters within which services can be delivered. Thus a collection policy states on one hand the priorities that must be supported at all costs, and on the other it specifies areas that should receive attention when funding increases. Without a policy which is both flexible and generous the library is engaged merely in spending money on titles for the collection, not in systematic development which makes rational use of limited financial resources. In other words it is professionally irresponsible not to have a document which will help librarians to husband their resources more legitimately.

For communication externally

In addition to its planning function a policy also possesses a communication function. It informs users, administrators and other libraries of the nature of a collection – not unimportant for the future of the theological libraries, given the plethora of consortia which are blossoming in every capital city. Now, Horacek takes exception with this function as well, stating that it is irrelevant in Australia, where there is no national collection development plan. That is, the National Library of Australia is not mounting a national drive to

coordinate collection development, so why should much smaller institutions waste energy in this area? There are two answers. First, if a national library cannot be relied upon to lead the way in other areas, why wait for it in this case? Second, must we start with a giant leap, or is it more feasible to start with a tiny step? Today one theological library, tomorrow a consortium, next week . . . That is, perhaps theological libraries can take the lead by showing that policies can be developed, that they can serve a useful communication function in coordinating development within theological library consortia. Communication among libraries, of course, also goes back to the financial aspect of planning. As the ALA *Guidelines* state, "widespread budgetary constraints and the growth of interlibrary cooperation for shared resources and service networks have given impetus to the pressure to analyze collection activity in universally comprehensible terms."⁶ We need to save money, or at least spend it more carefully, and one way to do this is by communicating with one another about rationalization of resources; that is precisely what a collection development policy is designed to do.

For communication internally

Communicating with sister libraries is only part of the overall dialogue. Within our institutions we also need to communicate with our members — faculty, students, administrators. There needs to be dialogue with and between faculty, between faculty and students and between librarians and both groups, because these are the ones with whom we have a contractual obligation. Preparing a policy requires consultation, and this can be the basis for ongoing dialogue. In turn this can help overcome the "us-them" dichotomy which sadly persists in Australian theological colleges; it can help "them" see that we are professionally responsible and an integral facet in the education system. Administrators also need to be communicated with, at least occasionally. Normally they come to the librarian and ask, "What in the world are you doing with all this money?" With a policy one can be on the offensive for a change; using the policy statement, the librarian can indicate to the exchequer that these types of materials in these subject areas are being purchased as a matter of policy. The collection development policy, then, is an outgrowth of effective professional responsibility.

I am suggesting that critics who attack collection development policies as planning or communication devices can be rather easily disarmed. Less quickly defeated, though, are those who attack on the ground of inflexibility, because they often point to practical experience with policies which have become enshrined as gospel. Cargill is but one example of critics in this category. ". . . If librarians are coping with developing their collections without *written* policies, why then engage in an exercise known to be time-consuming and difficult to prepare? The existence of a written policy does not guarantee that a balanced collection will result. The policy, if written, represents an ideal rather than a realistic situation. How can such policies be accurately interpreted? Academic libraries need the flexibility and freedom to make selection choices without being tied to a written policy."⁴ Policies, then, are seen as inflexible documents. What happens as new disciplines emerge, as faculty interests change, as enrolments fluctuate, as funding decreases? To the degree that statements are static, they do inhibit the librarian's response to such changes; and unfortunately many policies exist which, because of the time and effort involved in their preparation, have become inflexible codes. However understandable this may be, it really

does miss the whole point and purpose of a collection development policy. It is meant to define both stability and *flexibility* in the collection building process. Just as collections grow and develop, so should policies. What we try to do in devising policies is to use the past to nurture the present, to ensure stability rather than rigidity. A policy is no substitute for awareness of changing needs or informed criticism of collection building – it is a framework for ongoing review.

How is a collection development policy devised?

We use the past to nurture the present. This is a helpful way to look at the initial stages of analysis, because it reminds us that we must take account of a range of environmental variables before a policy is formulated. Probably a key variable is the economy; inflation, recession, higher prices and declining growth are current characteristics in this variable. The library is squeezed from both sides; as revenue decreases in real terms, so costs increase. In fact the cost of books and periodicals has increased more than any other goods and services in the tertiary sector, more even than salaries. Added to this is a whole range of non-economic variables: changes in size and in teaching methods, increased sophistication and specialization of online information services, increased volume of theological publishing. Traditionally such variables are grouped under six headings: institution or community, purposes of library, clientele, present collection, available resources, cooperative networks. All of these need to be considered as the policy is being devised, but in the present context we can only touch upon those which are most important for theological libraries.

Quantitative methods – statistics

For us the key variables must be those related to collection evaluation, and they are all based on the assumption that one cannot build effectively for the future without a clear understanding of the collection's past and present nature. The two basic approaches to collection evaluation are collection-centred and client-centred, or quantitative and qualitative. The advantages and disadvantages of each approach are summarized not only in the ALA *Guidelines* but also by Wainwright and Lancaster in their publications.⁸ Basically collection-centred evaluation uses measures based on pre-determined perceptions of adequacy or on lists of recommended materials from outside the library's particular user group. The first two collection-centred techniques are quantitative measures which can be used to argue for the upgrading of resources in relation to a set of independently derived "standards". This is fine if one accepts that more equals more adequate, and that a larger collection serves the user group more effectively than a small collection. One collection-centred technique relies on statistical comparisons of collection size, rates of growth, acquisitions expenditure, etc. over time and in relation to similar libraries. The second involves comparisons of holdings against standard formulae (Clapp-Jordan, etc.) for determining collection adequacy.⁹

Obviously statistics can play a useful role in giving one an idea of the shape of the collection in terms of subject coverage and in indicating whether the library is keeping up with publishing trends, demand for materials, etc. Also, statistics can be fairly easy to generate internally and may provide a clear picture of collection growth and usage of materials. However, statistics

are not always properly kept and can be difficult to interpret in terms of real significance. Furthermore, the various formulae for testing collection adequacy are suitable primarily for larger or more general collections than those found in Australian theological libraries. Much of the literature on standards and formulae implies that they are related closely to library goals and that they are widely accepted as authoritative. This may be true if one is considering *American* academic institutions, but I would argue that the size and nature of theological collections in Australia are different enough to make most formulae inappropriate to indigenous needs.

Qualitative methods – vetting by experts or checklists

The other two collection evaluation methods also pose problems in the theological context. These approaches are, first, direct evaluation of the collection by a person familiar with the literature of theology and, second, checking holdings against standard lists of theological titles. Both methods really depend in the first instance on the existence of at least a draft collection development policy – a chicken and egg situation – which outlines the required collection levels. The first method assumes that there are those, both scholars and librarians, who are expert in particular theological disciplines; consequently, it should be possible to put together a panel of experts who between them might be able to embody the depth of knowledge required to analyze a theological collection. The second method assumes the existence of a list or lists appropriate to the needs of a particular collection, and again in theology this is largely untrue. However, with some effort it is possible to compile a series of lists suitable for the task – guides to reference literature, specialized bibliographies, lists of periodicals, etc. I hope that my own works on theological reference literature may be suitable as part of such a package.¹⁰

Despite the fact that both methods are highly impressionistic and are only as valid as the experts or checklists used, they are often employed in theological libraries for various reasons. First, they are relatively simple to put into practice – anyone can check a shelflist. Second, there *are* experts and lists available. The assumption is that a high correlation between what experts regard as essential or what lists say are important, and the holdings of a given library, means that the collection is a “good” one. This certainly is open to criticism. Nevertheless, these evaluation techniques continue to be employed because of their essential simplicity and because they provide at least some sort of baseline data as to collection adequacy.

Many theological librarians use list-checking as one way of evaluating their collections, so some of the pitfalls in employing this method should be indicated. First, choosing an appropriate list or set of lists is no easy task because of the paucity of genuinely adequate lists of theological titles. Second, even if a list is located which fits a library's particular bias, bear in mind that such a document is always outdated, that it will stress monographs at the expense of serials and that it probably will not distinguish between excellent and merely mediocre titles. Third, what methodology will be employed when checking the list: will the entire document be scanned, or will only a sample be used to save time? If sampling is chosen, what is a reliable sample size? Fourth, how will the data be interpreted? That is,

might one want the collection to look inadequate so that additional funds may be sought, or might one want the results to indicate how successful the library has been in collection building? Finally, remember variations on this theme, in particular the use of classification schedules as a substitute for enumerative lists. For schedules obviously say something objective about the quantity of theological literature, so four shelflist cards out of sixteen pages of schedules *may* say something about the collection's adequacy.

Qualitative methods — assessment by users

The second major approach to evaluation, that which is client-centred, develops a picture of collection adequacy based on the expressed needs of a library's current users. Here the intention is to reduce subjectivity by objectively measuring relations between users and collections. Theological libraries until now have relied very little on client-centred evaluation methods for a variety of reasons. In particular sampling techniques and survey designs are difficult to develop and apply, and sampling is an expensive undertaking in terms of both time and money. Furthermore, no one has developed survey techniques applicable to the unique context of Australian theological libraries. Another point worth remembering is that sampling in the client-centred mode is useful only for determining current demands, which means that it provides merely a partial picture at a relatively high cost. These shortcomings suggest that most theological librarians will prefer to avoid client-centred surveys for very valid reasons, but attempts to quantify the collection/user interface need not be as complex as has been suggested. That is, useful survey data can be gathered fairly informally as part of a normal working routine — casual encounters with academic staff and students, off-the-cuff assessments of discrete areas of the collection by users engaged in detailed research. Indeed I believe that most theological librarians operate in an environment which is particularly amenable to this more informal approach; most of the collections and user groups are small enough to facilitate adequate data-gathering in this way, whereas a formal, highly structured survey technique may be counterproductive.

In applying evaluation techniques which are either collection- or client-centred the intention is to gather a substantial amount of information before the written policy can be prepared. Put simply, one must begin by analyzing the present situation in order to determine what the users need and what the library is already doing to meet these needs in terms of collection building. The librarian must do the groundwork for adequate policy preparation by determining the opportunities and constraints within the institution with regard to collections and users — looking at unwritten procedures, cooperative agreements, limitations imposed by physical facilities and budgets, strengths and weaknesses of the existing collection are all important prerequisites.

Writing the policy statement

When all of this is completed or at least under way, one can then consider two points: what will the policy contain, and who will prepare it? Taking the second element first, it is unlikely that the entire procedure will be the responsibility of one person. Although the librarian will be charged with holding the activity together, with collating statistics and preparing a draft document, it is absolutely essential that others be involved in the process. This is necessary not only to use time and resources most efficiently but also

to ensure that the policy formulation process becomes a learning experience for others as well — staff, lecturers who do selecting, students and administrators. One will also need the assistance of the library committee or specially constituted group to review progress, advise on procedures and analyze results. In addition to involving a cross-section of the community in formulating the policy, remember that it will take time both to coordinate and complete the activity; based on my own experience and general knowledge of the average size of Australian theological collections, I suggest that three months of full-time work should suffice. (Of course, this will realistically be spread over a longer period, say six to twelve months.)

Having decided on who will do what, the librarian then must determine a structure for review to ensure that all areas of the collection and all possible ramifications will be anticipated and considered. Each library must design a framework for inquiry which will best enunciate that institution's collection goals. Therefore, define the parameters of the investigation, and define terms and establish a common language suited to the specific environment. I cannot here and now provide a set of foolproof criteria, because by definition they will vary as much as all ANZATS libraries vary. One point, however, is essential: everyone working on the policy must have a common understanding of the subject terms used, of the qualitative terms employed to express collection levels, of the descriptive terms adopted and of the procedures to be followed.

Once the criteria have been adopted and defined, one can then turn to the actual policy and what it should contain. Most of us agree that a collection policy should consist of two basic divisions: 1) a general policy statement and 2) a detailed collection analysis. In treating these two elements one must distinguish between judgments which can be summarized in an introductory statement of general objectives and those which must be made for each subject class. The general introduction or policy statement is crucial, for it presents the library's philosophy of collection development, which in turn serves as a framework for the more precise definitions to follow. Therefore, the general policy statement says several things. It states the mission of the library in relation to objectives of the parent institution; it identifies the major groups and programmes which the library serves (research, teaching, scholars, students, clergy, laity, etc.); it defines the general priorities regarding selection (inclusions and exclusions, languages, duplications, etc.); and it may say something about reliance on cooperative agreements and networks.

Following this, one comes to the real meat of the policy, a listing of subjects together with annotations indicating the strengths and weaknesses of existing resources and the degree of recommended coverage. This is what all of the preceding discussion about evaluation, analysis, surveys and institutional objectives has been leading toward, because one cannot make a decision about levels at which subjects will be collected in future, without recognizing existing collection levels. Therefore, one formalizes in the policy document all of this information: present state of the collection, present level of collecting, future level of collecting. In other words the policy indicates collection *density* (extent of existing collections), collection *intensity* (current collecting activity, which may well differ from activity which produced the present collections) and collection *policy* (desired level for

future collecting). Any policy worth its salt must include these distinctions in order to avoid confusing what has been, what is and what is hoped for.

Terminology

To indicate the collection levels for each category and to communicate these clearly a standardized coding language is essential. Humpty Dumpty could say, "when I use a word, it means just what I choose it to mean — neither more, nor less . . .", and we all know what happened to him! The issue, then, is to define collecting levels in terms which are concrete enough to carry the same meanings to all interested parties, both individuals and institutions. Therefore, it is necessary to expend considerable effort in devising a standard terminology to express qualitative judgments about collection density, intensity and policy. Fortunately such a terminology already exists which is appropriate for describing collections of theological libraries. The terminology to which I refer is, of course, that developed by the American Library Association: (a) comprehensive level; (b) research level; (c) study level, further divided into advanced and initial study levels; (d) basic level; (e) minimal level.¹¹ These are clearly and thoroughly delineated in the *ALA Guidelines* so need not be discussed further except to say that they provide exactly the range and detail needed for indicating levels in Australian theological collections. No other set of collecting level terms, not even those formulated by the National Library of Australia,¹¹ is as adequate, particularly at levels c, d and e, as the ALA codes. Because there is a suitable terminology already available, it would be foolhardy for a library to devise its own code — foolhardy in being unnecessarily insular and time-consuming. Remember that one purpose of a policy is to facilitate communication both internally and externally, so it makes sense for all libraries, certainly all ANZATS libraries, to use the same language.

Having adopted a uniform set of collecting level codes, the next step is to consider which additional categories one might wish to analyze in the policy; these might be languages, chronological periods, geographical areas or forms of material. For each of these the same codes can be applied. If it is possible to generalize about any of these categories, then such generalizations should appear in the introduction to simplify matters. Only variable elements should be included in the detailed subject analysis. It is quite likely that one will not know what the constants are until each subject has been analyzed, so the data forms will probably need to incorporate all of the possible categories for analysis. Those which then appear as constants when data are tabulated can subsequently be extracted and placed in the introduction.

Analysis by subject

Determining the structure of the analysis to which the codes apply is, at least on the surface, a fairly simple process. Subject structure has been mentioned in passing, because this is the organization most often used in policies. However, subject organization may take at least two forms. Some libraries prefer fairly broad subject rubrics, maintaining that this results in a more readable document. However, such broad categorization (exegesis, church history, etc.) cannot be defined precisely enough for most users or selectors. There is thus the possibility that collecting activity in certain areas may be overlooked or that it results in cross classification (e.g., biblical history, early church history, doctrinal history). Therefore, when the collection is analyzed by broad subject areas the results will be lack of clarity,

overlap and perhaps omission of some categories. The second subject approach provides for greater detail by following one of the standard classification schemes typically that of the library for which the policy is being devised. These schemes have the advantage of being far more specific than general subject categories, and they form a lingua franca spoken by all libraries. If a classified subject structure decreases readability for some, then attach a subject descriptor to each category. Now, if all libraries used Dewey or Library of Congress, there would be no Tower of Babel. Unfortunately, in the real library world there is the cacophony of many classification voices, and in a single metropolitan consortium one may have libraries using Dewey, Library of Congress, Pettee, Lynn-Peterson and even in-house schemes. Clearly this does nothing to enhance communication, and, while no library wants to translate its particular scheme into a commonly agreed language, it would do much to foster cooperation if we could all choose to use Dewey or some other schedule for our collection development policies.

A suggested layout

Having decided on a structure and classification language for analysis of the collection, one then turns to the form which will be used for data collecting. One fairly simple form appears in the Appendix; this includes columns for the subject classification and descriptors, collecting level codes and other variables which the library feels are significant (language in particular). Each of the variables is coded for density, intensity and policy, using the ALA terminology. Note that there is also a column for notes, which may cover special aspects of the subject, specific exclusions or inclusions, exceptions to the collecting levels, etc. No matter how carefully one plans the data sheet, there must always be room for the unforeseen or the exceptions — hence the space for explanatory notes.

Agreed but not eternal

When everyone understands what the data form means and how it is to be used, the coding is then done according to standards and criteria outlined above. The data for density and intensity form the basis for judgments as to future collecting policy, which is the essence of the entire exercise. However, the data do not become formal policy until all concerned have reviewed the results of the exercise and until possible conflicts have been resolved. And once formalized a policy must never be regarded as fixed for eternity. Collections grow and change in response to a host of factors; policies must be flexible enough to change as well. Therefore, while the policy forms a basic framework for projected growth, it must also be reviewed at regular intervals to ensure that it continues to provide an acceptable and viable pattern for effective collection building.

1. Richard K. Gardner, *Library Collections: Their Origin, Selection and Development* (New York: McGraw-Hill Book Company, 1981), p. 221.
2. Y.T. Feng, "The Necessity for a Collection Development Policy Statement," *Library Resources and Technical Services* 23, 1 (1979) : 39.

3. For a fuller discussion of the nature of theological literature see G.E. Gorman, "The Classification of Theological Literature: A Commentary and Annotated Bibliography." *International Library Review* 17, 2 (1985) : 203-231.
4. Gardner, *op. cit.*, pp. 222-224. These twelve reasons include the following:
 1. forces staff to "think through" library goals and commit themselves to these goals, helps to identify both long- and short-range needs of users and to establish priorities for allocating funds;
 2. helps assure that the library will commit itself to serving all parts of the community, both present *and* future;
 3. helps set standards for the selection and weeding of materials;
 4. informs users, administrators and other libraries of collection scope, facilitates coordination of collection development among institutions;
 5. helps minimize personal bias by selectors and to highlight imbalances in selection criteria;
 6. serves as an in-service training tool for new staff;
 7. helps assure continuity, especially in collections of any size, provides pattern and framework to ease transition from one librarian to the next;
 8. provides a means of staff self-evaluation, or for evaluation by outsiders;
 9. helps demonstrate that the library is running a business-like operation;
 10. provides information to assist in budget allocations;
 11. contributes to operational efficiency in terms of routine decisions, which helps junior staff;
 12. serves as a tool for complaint-handling (inclusions or exclusions).
5. John Horacek, "Collection Development Policies," In *Collection Management in Academic Libraries: Papers Delivered at a National Seminar*. Ed. by Cathryn Crowe, Philip Kent and Barbara Paton (Sydney: Library Association of Australia, University and College Libraries Section, 1984), pp. 11-19.
6. American Library Association. Collection Development Committee. *Guidelines for Collection Development*. Ed. by David L. Perkins. (Chicago: American Library Association, 1979), pp. 9-10.
7. Jennifer Cargill, "Collection Development Policies: An Alternative Viewpoint," *Library Acquisitions: Practice and Theory* 8, 1 (1984) : 47.

8. See E.J. Wainwright and J.E. Dean *Measures of Adequacy for Library Collections in Australian Colleges of Advanced Education: Report of a Research Project Conducted on Behalf of the Commission on Advanced Education* (2 vols. Perth: Western Australian Institute of Technology, 1976); E.J. Wainwright, "Collection Adequacy: Meaningless Concept or Measurable Goal," In *Collection Management in Academic Libraries*, *op. cit.*, pp. 1-10; F.W. Lancaster, *The Measurement of Evaluation of Library Services* (Washington, D.C.: Information Resources Press, 1977), pp. 165 - 206.
9. One widely used formula is that devised by Verner W. Clapp and Robert T. Jordan in their article, "Quantitative Criteria for Adequacy of Academic Library Collections," *College and Research Libraries* (September 1965) 371 - 380.
10. G.E. Gorman and L. Gorman, *Theological and Religious Reference Materials: General Resources and Biblical Studies* (Westport, Conn.: Greenwood Press, 1984); *Theological and Religious Reference Materials: Systematic Theology and Church History* (Westport, Conn: Greenwood Press, 1985); *Theological and Religious Reference Materials: Practical Theology* (Westport, Conn.: Greenwood Press, forthcoming).
11. The ALA collecting levels are described fully in *Guidelines for Collection Development*, *op. cit.*, pp. 3 - 5
12. National Library of Australia collecting levels are described briefly in *National Library of Australia Selection Policy* (Canberra: National Library of Australia, 1981), p. 31.
The above paper was delivered at the Library Consultation held during the annual conference of the Australian and New Zealand Association of Theological Schools at Adelaide in August 1985.
Other papers on this subject, published at Chicago in September 1985 by the American Theological Library Association (*Summary of Proceedings, 38th annual conference, Holland, Michigan, 1984*) are:

William C. Miller, "Is collection development for theological libraries a cul-de-sac?" pp 162 - 166;

Caroline Whipple, "Collection development in a theological research library" pp 167 - 177.

These were followed by a meeting at the 39th ATLA Conference at Madison, New Jersey, in 1985, of the Collection Evaluation and Development Committee. Its report appears in the *ATLA Newsletter* vol 33 no 1, August 17, 1985, p 10. Further papers were given at the conference by Duncan Brockway "Collection development by the year 2000" on cooperative collection description, and by Michael Boddy on "A" proposal for a theological library collections inventory". To help members formulate written collection policy statements as required by ATS accreditation standards, those who had statements available were asked to send copies to the convener, Linda Corman (*not* Gorman), Trinity College Library, 6 Hoskin Avenue, Toronto, Ontario M5S 1H8, Canada. Further sessions on these topics were planned for the 1986 ATLA annual conference.

J.V.H.

APPENDIX

DATA FORMS FOR ST. BEDE'S LIBRARY COLLECTION DEVELOPMENT POLICY

Subject unit: _____ Name of evaluator(s): _____

LC Class	Descriptor	Collecting Level Codes			Language Codes			Notes
		1	2	3	1	2	3	

Columns 1, 2 and 3 under Collecting Level, Language and any other desired variables indicate the following: S 1 = strength of existing collection (density), 2 = current level of collecting activity (intensity), 3 = level of collecting appropriate to institutional goals (collection development policy). In each column one enters the appropriate collection level code according to ALA Guidelines.

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