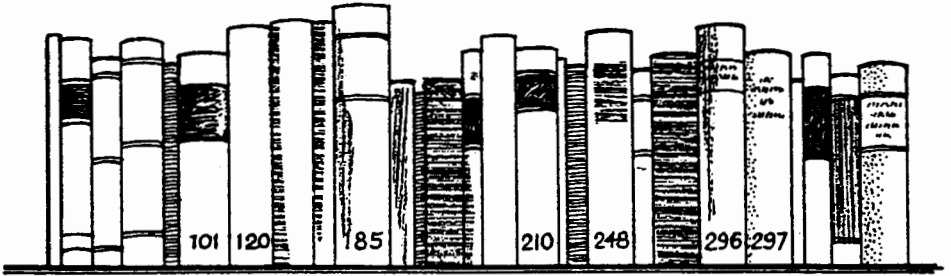


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At the September Annual General Meeting of ABTAPL I announced that I would have to relinquish the editorship of the ABTAPL *Bulletin* in March 1991. It was an announcement that I made with real regret, because (despite the tyranny of deadlines and the guilt of deadlines missed) I have found this job both stimulating and privileged, in the contacts it has opened up and the valuable thinking it has exposed me to. Readers will have noted my attempts to maintain an international awareness in these pages: always the balance has had to be between the local needs of our "home" constituency and the wider concerns that we cannot ignore, unless we are to be as proverbial ostriches.

This is the *Bulletin* of a primarily British Association as well as an international vehicle of thought on issues in theological and philosophical librarianship. I don't think I ever got the balance just right, and it will be up to my successor(s) to wrestle with it further. The suggestion within the Conseil for an international journal or bulletin on theological librarianship, as well as the newly-initiated *Journal of Religious & Theological Information* from Kansas, Missouri, will all be factors to be weighed in the balance as we consider whether the *Bulletin* should remain a parochial, newsy affair, or should attempt to reach a broader, more international audience.

We have also attempted to keep an eye on issues in the wider field of the theological booktrade. One of my editorials drew attention to the great ferment in theological publishing and the acquisitions and mergers that have not yet died down. Then I warned of a surge of output that could not be sustained. The first signs of a tightening of the belt have already started to appear: several publishers have started conscientiously overhauling their review journal lists, and publishers that were renowned for inefficiency in sending out several copies of new books to review journals are now wary of sending any books out over a cost of about £30.

Now, with an imminent change of editor, is your opportunity as subscribers to let the Committee know your views on how you want your *Bulletin* to represent your interests. Please contact the Hon. Secretary, Alan Jesson with any comments you may have.

Meanwhile, this issue, and the March 1991 issue (which will be my last as editor) will concentrate exactly on those broader, international issues for theological librarianship which are so close to my heart: in this issue the focus is largely on matters of principle and philosophy; the March issue will look more closely at practical aspects of this theme.

PJL

I had not long handed in an essay on computer software (and received a fairly disappointing pass mark) when I heard from Mr. Jesson inviting me to speak at this conference. At the time, I suppose I was going through a bit of a personal crisis. Not only was I struggling to comprehend the different types of computer applications, but I was also having to do a lot of rethinking about my position as a future librarian because of the Rushdie business. I was beginning to wonder if it was all worth the trouble. One of my lecturers was telling us that librarians should have "no politics, no morals and no religion" -- so what to do? To be honest, I was getting thoroughly depressed when this request came.

Mr. Jesson had told me he had read an article of mine on the Rushdie affair in the *Open Access* library journal, and suggested I might have something to offer at this conference which, he told me, was to be on the theme of Multi-Faith Librarianship. How could I say no?²

ACCESS TO MEDIA

I was very grateful for the fact that I'd had my article printed at all, because if there is one thing we Muslims have learned from the Rushdie affair, it has to be that the freedom of speech so vehemently extolled by the British literati and the media is extremely selective in terms of who actually has access to it. Of course, some of us already knew this before the *Satanic Verses* came along. Those of us who have tried to assert our right of reply to the many instances of misrepresentation of Islam and Muslims through the media have either faced total disregard or an editor's discriminatory skills with a pair of scissors.

But there were others who were somewhat naïve about this. They actually did think, when they came out against the publication of Rushdie's book, that they would be treated fairly -- in as much as they would at least be allowed to explain their grievances -- and that the non-Muslim community would *naturally* sympathise with their feelings about the offensive nature of the book. They were ill-prepared for the reality. I wonder whether you can possibly

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1. This is an edited version of the paper delivered at the ABTAPL Easter Conference on Multi-Faith Librarianship, held at Westhill College, Selly Oak Birmingham, 6-8 April 1990.
 2. R.N. Aldridge, 'Satanic Verses: a Muslim responds' in *Open Access* Vol.33 n.1 September 1989.

imagine what it has been like to have been a Muslim during the past year? Perhaps you can -- but can you also understand the frustration, the hurt, and yes, the *anger* we have felt?

Of course, there are those who feel we have brought it all on ourselves. After all, what's the fuss about? A book? A book criticising Islam? But aren't books like this brought out all the time? What's so different about *Satanic Verses*? Isn't Islam strong enough to withstand a little criticism? Wouldn't it have been better to have stayed silent and ignored the book -- after all, hasn't our protest just given it more publicity, making it more important than it really is, and thus helped it to sell more copies?

These seem perfectly reasonable, valid questions. No-one would dispute that. However, many Muslims feel that it would be nice to *answer* them now and again. They do *need* answering now and again, because even when we do try to explain, in the little time or space we are allowed, our message seems to fall on deaf ears. We do not seem to be heard -- we *cannot* be heard, because those whom we want to listen seem to be wearing invisible earphones which keep repeating "freedom of speech, freedom of expression" into their wearers' ears. Anyone who has ever tried to get through to someone wearing these things knows it is a waste of time and effort.

FREEDOM OF SPEECH

We must get beyond this. Rushdie's defenders have offered no real arguments *except* the argument of absolute freedom of speech -- an argument which, frankly, has no place in a civilised society. There can be no absolute freedom of anything, except in a society where there is complete absence of law or government, for in the words of Edmund Burke, "Freedom has to be limited in order to be possessed". There have to be limits to freedom in order that freedom may be a viable concept for all, and this includes the most exalted freedom of speech. The freedom to express opinions needs to be restrained in the interests of social harmony, for as Mary Kenny so ably pointed out in the *Sunday Telegraph*: "The fashion for freedom of speech from the 1880s until the 1930s in France and Germany, made possible the crimes of the Third Reich, because within that 'freedom' the anti-semites had a field day."³ The irony of the much-welcomed *glasnost* in the Soviet Union is that it has allowed the anti-semites once more to resurface.

However, there *are* limits to freedom of speech -- even in "liberal democracies", and there ought to be. No society could survive without certain restrictions. Now, according to English law, what is not prohibited is permitted;

3. Mary Kenny, 'You cannot take liberties with freedom of speech' in *Sunday Telegraph*, 29.11.89.

but many things are explicitly prohibited: blasphemy, obscenity, treason, incitement to racial hatred, breaches of national security, contempt of court and of Parliament. We have the Official Secrets Act, with the recent legal battle over *Spycatcher* and the broadcasting difficulties over the TV programme, 'Death on the Rock'. The Press Council and the laws of libel protect individual's reputations from the extravagant claims of writers and journalists.

On the other side, no-one should deny the value of freedom of expression, and one of the problems we must recognise in a plural society is the possibility of being outraged. Muslims have had to accept this as much, if not more than most, and the fact is that we have consistently argued that this particular issue is not about the right to censure Islam, for that right exists and is routinely exercised.

And it is not a question of whether Islam is or is not strong enough to withstand criticism, because history shows that it most certainly is. Having survived for over 1400 years, one book or a thousand books will not alter the fact that Islam will continue, and indeed grow. Dr. Shabbir Akhtar, in his excellent book, *Be careful with Muhammad*, examines the need to defend one's faith. He says:

The *Satanic Verses* does not threaten Islam. The cry of the Muslims springs from passion and wholesome enthusiasm rather than insecurity and dogmatism. To react against wanton ideological attack is a healthy sign indicating that the ideology is alive and well, and that those who espouse it take it seriously... Nor will it do to say that God does not need human defence. It is true of course that God is above human insult in one sense; but there is another equally valid sense in which the believer is morally obliged to vindicate the reputation of God and His spokesmen against the calumnies of evil. Only then can she or he truly confess the faith. For faith is as faith does.⁴

LACK OF SYMPATHY

Respect for people of other faiths is an article of faith in Islam, so it is with a certain amount of disappointment, indeed dismay, that Muslims have noted the lack of sympathy displayed by other religious groups. For example, few influential Christians have come out in support of the Muslims' protest, and although Muslims had been among the first to protest at the showing of *The Last*

4. S. Akhtar, *Be careful with Muhammed: the Salman Rushdie affair* (London: Bellew, 1989).

Temptation of Christ, the established and legally protected Church of England has only mildly condemned Rushdie's attack on Islam, while loudly condemning the Muslim style of protest.

Apart from a few isolated examples of sympathy and sincerity from people such as Bishop Lesslie Newbigin, Bishop Kenneth Cragg and Lord Jacobovitz, who recognised that Muslims did have a right to be severely offended, there have been other examples of condescension, bordering on the arrogant. The Revd David Cooling, for instance, who has been noted for his regular pieces of advice to Muslims through the correspondence pages of the press, advises Muslims that they are on a very slippery slope in their plea for legal protection. He writes: "It should be pointed out that a large number of fundamentalist Christians sincerely believe that Islam, together with all non-Christian religions, is a seduction of Satan and to be opposed at all costs. I do not myself subscribe to this view..." he says, but feels he *has* to mention it all the same!⁵

IS THE QUR'AN BLASPHEMOUS?

He also feels a need to suggest that Christians have a right to consider Islam and the Qur'an blasphemous against Christ (Allah be pleased with him). This has been picked up by a number of people, including librarians. The general feeling seems to be that since the Qur'an is regarded as blasphemous, if Muslims persist in objecting to bookshops and libraries stocking the *Satanic Verses* this could result in a backlash whereby Christians would lobby for the removal of the Qur'an from bookshelves.

I think a few things need to be cleared up regarding this matter. Firstly, there is not one disparaging remark about Jesus (Allah be pleased with him) in the entire Qur'an to which even the most jaundiced among Christians can take exception. The Qur'an refers to Jesus (Allah be pleased with him) five times more than it does to Muhammad (peace and blessings of Allah be upon him). He is spoken of as "the word of God", as "the spirit of God", and as "a sign of God", among numerous other epithets of honour. I have already spoken about the Muslims' outrage over *The Last Temptation*, and we also voiced our objections to the song, *Like a Prayer*, by Madonna. This is because we believe that Jesus (Allah be pleased with him) was one of the mightiest Messengers of God, that he was born to Mary (Allah be pleased with her) by immaculate conception, and that he gave life by God's permission.

Secondly, regarding the "son of God" issue: Muslims believe in Jesus (Allah be pleased with him) as a son of God, in the sense that *all* God's Messengers are metaphorically sons of God, as is borne out by the Old

5. D. Cooling, letter to the *Guardian*, 28.10.89.

Testament. In ancient Hebrew every righteous person who followed God's Plan and Will was referred to as a son of God. But nowhere in the Bible does Jesus (Allah be pleased with him) say "I am the only begotten Son of God", or "I am God", or "worship me". This is the Muslim position. We do recognise our doctrinal differences with other people's faiths, and Muslims and Christians have long engaged in scholarly disputations about these and other issues. Hopefully, these have taken place in the spirit of dialogue, peace and understanding.

But let's be clear, the *Satanic Verses* is not in the same class as the Qur'an or the Bible. It is not a book of scholarly discourse or criticism. It adds nothing to our knowledge -- it sets out to insult and abuse in a way that we are not prepared to be insulted and abused.

Muhammad (peace be upon him) is easily the most maligned religious personality in the whole of history. "Ever since the Crusades," writes Rana Kabbani, feminist writer from Damascus,

when Europeans left these shores to convert or destroy us, Western writers have indulged in an endless rhetoric of abuse which reduced us to caricatures, which falsified our beliefs and denied us our very humanity. In medieval polemic we were portrayed as a monstrous race, as cannibals with dog's heads. For a thousand years Muhammad (PBUH) was described ... as a lustful and profligate false prophet, an anti-Christ, an idolator, a 'mahound'. Thus the description of him in the *Satanic Verses* cannot but perpetuate this unpleasant polemic.⁶

Muslims and Christians have their differences, it is true. But it is also true that whereas Muslims have never shown disrespect, insult or abuse towards Jesus (ABPWH) and his message, Muhammad (PBUH), sadly, is rarely afforded the same consideration.

Yet when all is said and done, can it really be thought that having both the Qur'an and the Bible in the same library prevents Christians and Muslims from co-existing peacefully in society? Neither of these holy books throw insults at their respective adversaries (for want of a better word). We have to take into consideration the fact that we are in a multi-faith society. Therefore it is unwise for us, in this context, to allow our idolatry of art to obscure issues of great social and political concern. Rather than generating hatred and animosity, we should generate respect for opposed yet conscientiously held convictions.

6. R. Kabbani, 'Words for Salman Rushdie: living in ignorance' in *New Statesman and Society*, 31.3.89.

LEGITIMATE AND ILLEGITIMATE CRITICISM

There may of course be disagreements, and writers have a right to identify and condemn evil and injustice wherever they find them, without being afraid of giving offence. There are undeniable injustices in parts of the Muslim world. Were it these that Rushdie chose to centre his book upon, the Muslims' reaction would have been different. But the point is that Rushdie depicted authentic historical figures, and proceeded to invent evils and injustices in the context of *their* lives. The life of the Prophet (PBUH) is virtually rewritten in an abusive, obscene way.

Rushdie has falsified established historical records and portrayed the Prophet (PBUH), the paradigm of Muslim behaviour and identity, and who through Revelation inspired a major world religion, as an insincere imposter. He has written history without the historian's responsibility to be true to the facts. As opposed to a scholarly method of historical and literary critical analysis, Rushdie uses the thin veil of a novel, with its mass appeal, to launch an unscrupulous attack upon Islam. His deed was unfair and unethical -- none of those figures were as he portrayed them. Why does he, and his supporters, have such a problem understanding our position on this? Was it not Rushdie himself who said that character assassination is a sort of murder?

What it comes down to is not merely a difference of opinion between Rushdie's unbelief and what the Muslims believe. Of course, he is entitled to voice his scepticism, and he is free to doubt as much as he likes. In fact Muslims have long known of his repudiation of Islam, but Muslims have not condemned him for it. It is, after all, his personal affair. But let us not pretend that the *Satanic Verses* is just Rushdie's alternative view of the truth -- it is, rather, a distortion of it.

He claims that truth means a different thing in a novel than in journalism. Indeed, but then it is significant that he chose to write about Islam in the form of a novel, in a work of "fiction". There is, after all, no vehicle more powerful. In this case, its fictional slurs and sacrileges are too obscene to be dealt with by its intended victims. Rushdie did not want to write a serious and scholarly work of radical critique of Islam, nor was he capable of it. And had he done so, criticism or disputations about the book would not have been known outside the pages of Islamic or orientalist journals. He would not have, as Michael Foot puts it, entered the pages of history. As I said in my article in *Open Access*, he has bartered the great Prophet for a little profit.

So no, he chose the medium of fiction, the garb of dream and fantasy, but the language of filth and profanity. The device was clever -- and disarming, because none of its potential critics could answer back its filth and profanity.

It is interesting that Rushdie is held up -- indeed, he holds himself up -- as just another of those members of the established literati who have challenged such issues as religious and political hypocrisy through their art -- people like Najib Mahfouz and others. But there is one factor being overlooked here and it

is this: Rushdie's colleagues set out to address issues concerning real events, real hypocrisy, and present their own mostly valid arguments against them. But what Rushdie did was to distort the very *essence* of that which he professed to be challenging. And when this is distorted, then the argument against it is made invalid.

There is all the difference in the world between sound historical criticism that is legitimate and ought to be taken seriously, on the one hand, and scurrilous imaginative writing on the other. Muslims must and do take issue with his choice of idiom and the temper it serves. If he wanted to explore his doubts, his scepticism, why did he not undertake an honest critique, whereby there would have been room for debate? By distorting the target of those doubts, and by using obscenity and abuse, the avenues for debate are in effect closed.

The religion of Islam has been of great interest to many thinkers and historians, and has also been valid territory for imaginative interpretation, even by Muslims -- such as Najib Mahfouz, al-Ghazzali and Muhammad Iqbal. Within the Islamic world there are established traditions of controversialism and critique of traditions conviction. But none of these traditions moves beyond legitimate satire and sustained criticism into the form of parody and caricature present in the *Satanic Verses*. In an interview in the *Sunday Times*, Najib Mahfouz is quoted as saying of the *Satanic Verses*: "It was insolent ... very insolent. Not a book of thought. (Rational criticism is one thing) we accept that and we discuss it. But if you insult..." Here he stops with a snap of his fingers.⁷ This is from a man who has more than once got up the noses of Egyptian Muslims because of his frank criticism of some aspects of the Muslims' behaviour. But the difference between a writer like himself -- a Nobel Prize winner -- and Salman Rushdie, is that yes, Mahfouz enters someone else's sanctuary, but before he does he remembers to take off his shoes. He still respects the believer's right to dignity, though he himself holds doubts in some areas. Rushdie, on the other hand, not only refuses to take off his shoes, but applies excrement to them for maximum effect.

PORNOGRAPHY

The *Satanic Verses* is pornographic in its excessive use of four-letter words and descriptions of sexual acts. Here at least, we apparently have the agreement of the British Library, since it has placed the book alongside other pornographic material. So logically, by the British Library's honourable standards, and even *without* the Muslim protest, the book should not be displayed on open bookshelves (though of course, Muslims get the blame for the fact that it isn't!).

7. N. Mahfouz, 'The maestro of Middaq Alley' in *Sunday Times* (books section) 11.3.90.

There are others, too, who regard it a pornographic. Dr Atam Vetta, a Hindu academic, in a recent review published in *Impact International*, describes it thus and gives examples which in his words stimulate sexual excitement. I am sure you will forgive me if I don't read out these examples. He quotes Rushdie as saying: "The zealots also attack me by false analogy, comparing my book to pornography ... Many Islamic spokesmen have compared my work to anti-semitism. But intellectual dissent is neither pornographic nor racist".⁸ Dr Vetta, who isn't a zealot (in fact he describes himself as an atheist), counters this with the rejoinder that neither is pornography necessarily intellectual dissent. He goes on to pronounce that what Rushdie did was to drag religion through the gutter, and that when you write about the Prophet (PBUH), to treat the truth in a cavalier fashion, to garnish it with pornography-laced falsehood, is a recipe for trouble.

In fact, so shocked were Muslims by Rushdie's use of obscenities about the Prophet (PBUH), that when Dr Shabbir Akhtar, a leading campaigner against the book, was to read out offending passages at a public meeting in Bradford, he was physically prevented from doing so by a number of outraged Muslims, one of whom fainted with emotion. It was because of this and the fact that Muslims were being ignored by the publisher and the media in general, that it was felt that only a dramatic ritual would ease the frustration, and vent the anger of the Muslim community. Accordingly, it was resolved that a copy of the *Satanic Verses* be burned publicly in front of Bradford's City Hall.

IN THE MEDIA AT LAST

Well, that certainly put the cat among the pigeons, didn't it? Having been ignored for four or five months -- during which time letters were sent to both publisher and author, and peaceful demonstrations were held -- suddenly we were headline news! The media was portraying *all* Muslims as ignorant peasants who couldn't understand the nature of fiction, the purpose of literature, and who didn't have a sense of humour -- we were all Nazi-like fanatics. No matter that the Muslims burned only one book, not all of Rushdie's works. No matter that around the same time left-wing groups were burning Poll Tax forms and effigies of Nicholas Ridley. And how the book-burning and demonstrations could be compared to the Nazi's ransacking of libraries and bully-boy intimidation and beatings was never explained.

However, to top it all, everyone's favourite bogeyman, the Ayatollah, issued his famous *fatwa*. That did it -- now we were all *bloodthirsty* fanatics as well! Letters to the press called for us to be sent "home" -- so I sent a letter in reply, itemising my travelling expenses to Skipton. But it wasn't printed: they

8. A. Vetta, 'A contract with the devil' in *Impact International*, 23.2/ 8.3.90.

were too busy printing letters telling us to "do as the Romans do". So, I sent a letter asking for a definition of a true "Roman" -- for example, was it an Arthur Scargill, a Barbara Cartland, a Quentin Crisp, or a Samantha Fox? Was it printed? Well no, by then they were printing letters telling us this is a Christian country which isn't willing to protect "foreign" religions. Again I wrote, this time pointing out that Christianity was once foreign here, and that Jesus wasn't born on the back streets of Bradford. Did they print *that* one? Well no, by then they... but I think you get the message.

All sorts of issues came to the fore. Mind you, it had its humourous side: for instance, an article in one of the Sunday papers mentioned a joke apparently doing the rounds in Bradford. It concerns two Muslims in a Halal shop, and the first tells the other he's decided to take the government's advice to integrate and be like the British. "Oh," replies the friend, "and how will you do that?" "I'm going to take my secretary to Paris for a dirty weekend." But you don't have a secretary," the friend points out. "That doesn't matter, says the first, "I'll take my wife and say she's my secretary".

WHAT NEXT?

The question is, where do we go from here? Well, I certainly don't set myself up as a spokesman for the whole Muslim community, but I can see no other way out of the situation than the following:

1. Publication of the paperback will have to be abandoned, and no more hardbacks should go into print. I know this is often seen as "giving in" to the Iranian clerics. It isn't -- they are quite safe, the book need not even get into their country. But we have to live here, and we want to do so in dignity. Certainly, we don't have to read the book, but there are wider issues involved: already there are British academics who see the publication of the paperback as being necessary *for its use in colleges and universities*. Why? If you want to learn about Islam, the *Satanic Verses* is the *last* place to look. And what if it were used in schools? Do we really want our children to study pornographic material?

2. Rushdie should apologise -- not for the offence Muslims have felt, but for what he wrote. Of course, now he comes "in good faith" and offers to sit down with us and go through the book, word by word. Apparently, we haven't been reading it properly! However, as Mustaqim Bleher of the Islamic Party says: "If you were inadvertently depicted in the nude in one of the tabloid papers, it would provide little comfort to hear of the editor's willingness to study each and every detail with you". Rushdie cannot say in one breath that a paperback edition must come out at all costs, and then offer to sit down with the Muslims in an attempt to resolve their "mutual pain". His pain is, frankly, self-inflicted. As Abraham Lincoln once said of someone, "He reminds me of the man who

murdered both his parents, and then when sentence was about to be pronounced, pleaded for mercy on the grounds that he was an orphan".

3. Parliament should enact laws to protect *all* people against gratuitous provocation. How does not matter -- public and parliamentary debate can work out the details -- as long as the protection is given, for in the words of Martin Luther King: "Law does not change the heart -- but it does restrain the heartless". One thing is certain, Muslims do not seek equality in indignity by repealing the Blasphemy Laws. We covet no freedom to commit sacrilege against other faiths, and it is not our position that if Islamic sanctities are not protected, that the existing protection of the Anglican faith be removed. There is no joy in being told that there is equal freedom for the blasphemers and the blasphemed, the abuser and the abused.

FREEDOM OF SPEECH REVISITED

Throughout the Rushdie affair, the concept of freedom of speech has become the sacred cow of members of the literary world, though there are people, like Roald Dahl, Hugh Trevor-Roper, John LeCarré *et al.*, who recognise that freedom does not mean licence, and that freedom has responsibilities. Even the International PEN organisation would seem to accept that one can abuse the privilege of freedom: "Since freedom implies voluntary restraint, members pledge themselves to oppose such evils of a free press as mendacious publication, deliberate falsehood and distortion of facts for political and personal ends."⁹ Yet this same organisation rejects the idea that Muslims have a valid case, and indeed jumps to the defence of Rushdie! As Professor Michael Dummett says, "The assumption of Western intellectuals [is] that religious believers may properly be affronted, indeed deserve to be affronted...."¹⁰

LIBRARIES

As far as libraries are concerned, and if we are talking about theological libraries in particular, I have to be honest and say that I think the *Satanic Verses* has no place in such libraries. As I said earlier, it adds nothing to our knowledge -- indeed it reveals more about the licentious nature of its author than about Islam.

If we are talking about public libraries, and still being honest, (apart

9. PEN, final paragraph of International PEN Charter of Writers (quoted in Akhtar, *op.cit.*).

10. M. Dummett, 'An open letter' in *Independent on Sunday*, 11.2.90.

from the fact that I feel the book should not be there at all), I certainly believe it should not be kept on the open shelves, for several reasons, some personal and some professional. If it has to be stocked at all, then it should be kept under the counter, and we all know it wouldn't lack for company! If I were a librarian in a public library, I would keep it under the counter and if anyone requested it, I would hand it over, pointing out that it is not an authoritative study on Islam, and if he or she wanted to know why, I would recommend Dr Shabbir Akhtar's book on the subject. He has successfully demonstrated the fact that Muslims are not without intelligence and are capable of intellectual debate.

Hence, I am going to let Shabbir have the last word on the Rushdie affair:

It has been a long summer of persecution. But any hasty militancy by the Muslims would be a great tragedy for Islam. For it would give the liberal establishment a martyr they badly need and don't deserve.

The manner in which the Rushdie affair terminates will be of great political significance. For it will determine whether or not Britain, as a potentially mature democracy, can accord to all citizens a right to equal and just treatment. To enact laws to protect the deepest feelings of Muslims is not to "give in" to that old Iranian cleric. Well before the Iranian edict was promulgated, domestic Muslim populations in Britain had been campaigning for the withdrawal of the *Satanic Verses*.

Subsequent events have, sadly, created a deadlock in which both parties see victory as a matter of honour. Yet justice is what the Muslims seek; victory at all costs is not an Islamic doctrine. At any rate, as long as injustice prevails, we are all losers. It is in the interests of the establishment to pretend that the Rushdie affair will die a natural death. But this is a mistaken diagnosis if only because it will still leave a permanent scar. Words can hurt; and there are wounds time cannot heal.

What remain in our thoughts, for a quiet evening, are myriad variations on an influential slogan about power and powerlessness. The pen is mightier than the sword; the sword is mightier than the pen; the pen is useless without the sword; the pen is mightiest with the sword; it has taken Islam to remind us that faith should be mightier than both. Certainly, the sword is useless without the pen.¹¹

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11. Akhtar, *op.cit.*

There has been a consensus, at least since the proof offered by David Barratt *et al.*¹, that the numerical centre of Christianity has shifted from Europe and North America to Asia, Africa and Latin America. This shift has, along with the decline of the European-centred political, economic and military empires, called into question assumptions about the nature of Christianity that have been accepted in the West since the fall of Rome; particularly that there is a monolithic structure of theology for which Graeco-Roman philosophical structures organise theological discourse.

Theologians in Europe and North America have been struggling to understand the implications of the changes in the configuration of world Christianity. Two of the major problems hampering this re-envisioning of Christianity in its global forms are: (1) lack of a common language, and (2) lack of documentation. This essay will discuss the need to document Christianity outside Europe and North America, the problems inherent in this effort, and the process of documentation. Without these resources, there is no basis for global Christian understanding and interaction. Finally, a proposal for intentionally defined collection development will be proffered.

THE NEED TO DOCUMENT

The rapid growth of Christianity outside Europe and North America is often related only tangentially to the mission structures emanating from the traditional centres. For example, the Kimbanguists in Zaire and central Africa have developed independently, as have the Pentecostals in Brazil.² There has been no

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1. David Barratt, *et al.*, *Encyclopedia of world Christianity* (Oxford: OUP, 1982).
 2. There is ambiguity in the figures because the North American denomination, The Assemblies of God, attempts to take numerical credit for all similarly named organisations throughout the world. In actuality their membership figures are to be trusted only for numbers claimed in the United States of America. For an introduction to the complexities of African Christianity see David Barratt, *Schism and renewal in Africa: an analysis of six thousand contemporary religious movements* (Oxford: OUP, 1968).

overt missionary presence in China since the founding of the People's Republic. Churches in Japan, Korea and India have achieved financial, ecclesial and missional autonomy during the last three decades. Theological autonomy has followed more slowly.

Vast quantities of printed material have been produced on local and national levels in every country and/or language group. In addition to the printed material, there has been a trend to develop indigenous forms of theological discourse using non-print media.

This autonomy and experimentation has resulted in a new generation of "Fathers and Mothers" of Christian faith and theology. The work of these persons is often little known outside the immediate arena of influence. The exceptions are those who have attracted the attention of North American and European publishers and who have produced or adapted materials for that market. These "third world" theologians are usually members of communions with direct ties to North American and/or European churches.

Exemplary of this problem is the composition of the World Council of Churches. When one examines the list of respondents to the *Baptism, Eucharist and Ministry* Document, it is evident that responses were solicited almost exclusively from the multi-national churches. Absent are the indigenous churches, the lower class churches and the churches with ecclesial structures different from the dominant American/European models. It is not surprising, since individuals and organisations normally communicate and cooperate most easily with those possessing similar structures of discourse.

This European/North American monopoly on theological discourse has led to a de-valuing of non-traditional forms of Christian discourse. It is not only true of European and North American responses to literature from Asia, Africa and Latin America. It has also been true of lower class churches in Europe and North America. For example, even today, no library in Europe, not even Pentecostal libraries, attempts to document the life and literature of the Pentecostal Churches in Europe.³ This reflects the consensus of the established churches of Europe and of the upper class churches of North America. There was a proper way to express theology and liturgy. Libraries responded to that consensus by collecting the materials necessary for perpetuating that tradition.⁴

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3. The most significant attempt is at the Church Archives of the University of Utrecht which has assembled some materials, but there is no ongoing staff or budget. A modest effort to report on literature produced in found in *EPTA Bulletin*.
 4. For detailed descriptions and analyses of the values which determined the development of North American theological libraries, see Norman J. Kansfield, *The origins of Protestant theological libraries in the United States* (MA thesis, University of Chicago, 1970) and *idem*, "Study the most

The low value attributed to lower class and/or indigenous theological reflection by the established European/North American churches has generally been accepted by the groups themselves. For example, European Pentecostal theological libraries do not intentionally collect material from their own traditions, but feel obliged to develop libraries of "established" Protestant theological literature. When these institutions have fallen under the control of American Pentecostal churches, the indigenous traditions have not merely been ignored, they have been actively repressed in favour of the American roots of the tradition.

The de-valuation has also influenced the collection development practices of libraries in Africa, Asia and Latin America. During visits to libraries on all three continents, librarians have responded to my enquiries about indigenous religious publications with an alarmingly uniform "that is not *real* theological literature", and proceeded to attempt to validate their librarianship by showing me the most recent boxes of books from Europe and/or North America.

It is exactly at this point that documentation of African, Asian and Latin American Christianity can make a contribution discontinuous with Christianity of the colonial period. If the effort is construed or understood as information control, it will produce products perceived as saleable in the market. If it contributes to the de-imperialising of theological discourse, then it will make significant contributions to the global documentation and understanding.

PROBLEMS INHERENT IN DOCUMENTING WORLD CHRISTIANITY

The first major problem is *complexity*. An examination of the *Encyclopedia of world Christianity* reveals a large number of organisations, voluntary associations and cultural groupings recognisable as Christian churches. Each group has its own media of communication, intellectual heritage, liturgies, theological structures and context. The situation is even more complicated, as specialists can affirm. To take an example in Europe, the *Encyclopedia of world Christianity* lists four Pentecostal denominations for Belgium.⁵ When I studied these churches in the early 1980s, *fifteen* different Pentecostal denominations in Belgium were identified, not counting those related to foreign churches.⁶ If this is suggestive

approved authors": the role of the seminary library in nineteenth-century American Protestant ministerial education (PhD Diss., University of Chicago, 1981). Kansfield demonstrates that the goal of libraries was to celebrate, document and perpetuate the dominant culture.

5. Barratt, *Encyclopedia of world Christianity*, p.172.

6. David Bundy, 'Pentecostalism in Belgium', *Pneuma* 8 (1986), p.41-56.

of the quality of our information about the rest of the world, the size and complexity of the phenomenon is only beginning to be understood. Documenting requires at least some awareness of the phenomenon to be documented.

Another area of uncertainty relates to *genre*. It has often been asserted that libraries are repositories for the "literary remains" of humanity. This definition has been challenged in North America and Europe by film libraries, media centres, and ethnological "data banks". However, there is little coordination between those charged with preserving printed materials and those exploring the other possibilities.

In the U.S.A., the newer departments are not usually in the same administrative framework and generally function primarily as curriculum support systems. In order adequately to document world Christianity, non-print media must be exploited. Only then can the libraries reach beyond academic theology and popular printed matter to incorporate archival material, liturgies, oral history, visions, prophecies, healing services, dance, parades, pilgrimages, seances, glossolalic activity and drama. Librarians and scholars of religion need to work together to redefine the nature of theological discourse.

Before there can be agreement on the issues of scope and genre, another issue must be *addressed*. That is, what is to be considered "Christian". As Barratt's *Encyclopedia* graphically reveals, there are a wide variety of traditions, many of which no longer have, or never had, identity-defining ties to North American or European magisterial churches. To document the thought and experience of the groups identified as "Christian" by Barratt, one will of necessity be more ecumenical than the World Council of Churches, the Pentecostal World Conference, the Roman Catholic Church and the Orthodox Churches combined. It can be argued that the self-definition of the individual groups should be accepted, and that groups who use Christian documents as a basis for their theological reflection, but who for reasons of history or sociology refuse the explicit identity of "Christian", should nevertheless be included in the project of documentation.

IDENTIFYING A CORPUS

Once there is a working agreement on the preceding three issues, an analysis of the *corpus* from which material is to be collected is needed. With the basic organisational structure of Christianity so tentatively defined, bibliographic control is even more tenuous. Bibliographies of individual churches and regions are usually non-existent, even for published materials. Major periodicals have not been preserved, even by those who published them. For example, 65 different Belgian Pentecostal periodicals have been identified. Of these, complete files exist for only five titles. None of these is in an institutional library! Only three have been microfilmed. Outside of Europe and North America the situation is even more complex, as has been demonstrated by the attempts of the Pitts Theology

Library of Emory University, Atlanta, to collect African Christian periodicals.⁷

At the moment, it is impossible to speak of a "core bibliography of world Christianity". It is impossible to affirm that what is claimed to "represent" the Christianity of Africa, Asia and Latin America in North American and European libraries is indeed representative.

It would appear that an important initial *desideratum* is (perhaps beginning on the base provided by the *Encyclopedia of world Christianity*) to develop bibliographies of printed materials. If a cooperative project could be organised with scholars of religion in individual countries, knowing the languages and local collections, and charged with the task of coordinating bibliographic control, significant headway could be made.

An attempt in a similar direction, the International Christian Literature Documentation Project of the American Theological Library Association, is too broad and poorly defined to produce a useable result. The intention is to determine which North American libraries hold materials published in Africa, Asia and Latin America, but good libraries have never distinguished between places of publication in their arrangement or indexing, and they catalogue the materials as they arrive. The books are simply not accessible by place of publication unless the questions are more carefully defined.

The first stage of analysis must be carefully defined bibliographic work. The periodicals are of highest priority. Other printed materials should follow, with the bibliographic net cast as broadly as possible. Efforts to locate other media should be undertaken as part of the project. In all cases, there can be no substitute for visiting the scholars and libraries of the country or region for which bibliographic work is being done. One cannot rely on North American or European databases.

DEFINING THE ROLE OF THE LIBRARIAN

The task outlined above is beyond the possibility of any individual librarian. This problem will be addressed below. Here the focus of reflection is on basic practical and ethical issues. Assuming that a librarian is collecting materials produced by Christians who are not part of the established magisterial traditions of Europe and North America, how should the task be approached?

There are three main possibilities: *passive*, *proactive* and *collegial*.

The *passive* approach is to accept what arrives and what can be obtained from publisher or book trade lists. The advantage of this method is the low cost per

7. Channing R. Jeschke, 'Acquisitions and the African Project at the Pitts Theology Library: a reflection' *Proceedings of the Fortieth Annual Conference of the American Theological Library Association* (St. Meinrad, Indiana: ATLA, 1986), p.75-87. This essay describes the process of acquisition of the materials, including quotations from correspondence.

item, the minimal time investment in procurement, and the probability that cataloguing will be available in established databases. The greatest drawback is the lack of structure in the collection development process.

The *proactive* approach begins from the base of the passive approach, but becomes involved with the church that is being documented, in order to *produce* documents. This can result in more extensive and systematic documentation, but the results can be as artificial as early missionary documentation of "heathen" practices. The data is still controlled by persons outside the system. This would perhaps be less problematic for an ethnographer who assumes the goal is the understanding of a tradition by the examiner and the examiner's culture. It is different if the intent is to provide a basis for mutual understanding and for Christians to be *in communion*.

The third possibility is the development of *collegial* patterns by which one obtains access to the sources of a group. This assumes that the primary ownership of the tradition is by the adherents. Rather than being involved in the production of materials, the librarian is involved in the valuation, preservation and interpretation of documents produced by the group being studied. The question of "ownership" is crucial. Recently, for example, a North American library was offered the entire physical collection of documents, films tapes and printed matter from the pre-independence period of a church after the librarian had expressed an interest in the history of the organisation. Fortunately, the librarian recognised that this corpus of materials constituted the patrimony of the group. Instead of accepting the gift, and after extensive discussions regarding the significance of the collection, it was agreed to microfilm the materials. The originals and a copy of the microfilm will remain in the newly constituted archives, and North American scholars will have access through the microfilm. Microfilms of North American materials relevant to the group's heritage will be traded for later indigenous materials. Only by such practices can an imperialism of information be avoided.

Cataloguing and interpreting these materials is problematic. For example, Harold Turner generously made available to the wider scholarly world some four thousand titles from his personal documentation collection on new religious movements on microfiche.⁸ A number of libraries around the world have obtained the microfiche collection. However, individual cataloguing is not yet available for most titles and the works are rarely cited by scholars or writers of dissertations. Until cataloguing and interpretative services are made available, even extensive collections will make minimal contributions to our cultural

8. The Harold Turner Collection on new religious movements is maintained by the Centre for New Religious Movements (CENERM), Selly Oak Colleges, Birmingham, England, and is owned and housed by the Central Library, Selly Oak Colleges. A computer generated catalogue is in preparation.

development. The problem will be compounded as the range of genre and media increases. Librarians will need to be actively involved in redefining acceptable genre and media and in helping scholars learn from the materials and find uses for them in their processes of rationalisation rather than merely being engaged in describing them.

The range of languages, scripts and dialects will exceed the abilities of the most erudite librarians. The time is past when libraries can believably argue that they can "document world Christianity" while limiting themselves to European-originated languages. Scholars of the phenomenon of world Christianity need to be provided with documents which force the same issue. Only then can "globalisation" be worthy of the claim.

In addition to the problems of definition and role, the librarian endeavouring to document world Christianity is confronted by financial and time limitations. During the past decade, I have personally visited over two hundred theological libraries on four continents. No single one has adequate funds to develop their collections adequately even to address their immediate programmatic needs or, in some cases, to maintain the scope of collecting begun in periods of greater affluence. No single library can be said to be adequately documenting Christianity in its own region, much less for groups somewhat removed from institutionally determined curricular foci. There are few, if any, institutions willing to commit funds for the travel, language learning, and additional staffing necessary to develop internationally significant collections. This reflects the declining valuation of the humanities in western society, the tenuous financial viability of most institutions for theological research, and the hesitation of theological seminaries in North America to encourage research and scholarly publication.⁹ Although most the attention has been devoted to printed materials, the situation is no less serious with regard to archive materials. Only established "mainline" churches of Europe and North America have functioning systematic records management and archival programs.¹⁰

9. The American Association of *Theological Schools* (ATS) commissioned the study of Stephen Peterson, 'Theological libraries for the twenty-first century: Project 2000 final report' *Theological Education* vol.20 no.3 (1984) p.7-114. This report called for libraries to be involved in "documenting third world religion" (pp.39-42). This coincided with ATS calls for 'Globalizing theological education in North America' *Theological Education* vol.22 no.2 (1986), but there have been few, if any, concrete moves to provide substance to this impulse.

10. See the sensitive and provocative analysis of Robert Shuster, "Each did what was right in their own eyes": nondenominational Fundamentalist/Evangelical/Pentecostal archives in the United States' *American Archivist* 52 (1989), p.366-375.

DOCUMENTING WORLD CHRISTIANITY: A PROPOSAL

Given the nature of the problems outlined above, the promise of having anything resembling global documentation for Christianity seems at best remote. Assuming that the two extremes of collecting everything and nothing are undesirable, how can progress be made that builds towards the ideal?¹¹ The small academic library can by no means arrive at a comprehensive collection of theological literature.¹² With the small base collections and limited resources of European and North American, as well as of African, Asian and Latin American theological libraries, all would be better served by an intentional, carefully defined effort to focus the financial and personnel resources of member libraries in such a way as to enhance the resources of the larger group.

If each theological library were to choose to document, in addition to their own tradition, a certain country, region, denomination, movement, group or ideology as a focus for defined collection development, each collection could make a contribution of global significance. Theological collections would move from being relatively homogeneous collections to a diversity representing more adequately the spectrum of theological thought, and not just North American and European thought. On the basis of such collections a representative "core" could be established.

There are a number of considerations which must be taken into account as an individual library decides to undertake a focused programme with implications for the larger context. Firstly, a focus must be chosen which intensely and personally interests the persons who must do the work. Secondly, there must be the possibility of the institution served by the library adopting the

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11. A similar proposal has been made to the American Theological Library Association : David Bundy, 'Retrospective collection development in theological libraries: a presentation of issues', *Proceedings of the Fortieth Annual Conference of the American Theological Library Association*, (St. Meinrad, Indiana: ATLA, 1986) pp.270-281; *idem*, 'A workshop on retrospective collection development: the librarian and the antiquarian bookseller', *Proceedings of the Fortieth Annual Conference of the American Theological Library Association*, (St. Meinrad, Indiana: ATLA, 1986), pp.264-269.
 12. On the problems faced by small research libraries, which include most if not all theological libraries, see Christopher Millson-Martula, 'The effectiveness of book selection agents in small academic libraries', *College and Research Libraries* 46 (1985), pp.504-510; Jasper G. Shad and Norman R. Tanis, *Problems in developing academic library collections* (New York/London: Bowker), pp.112-119.

collection as an important feature of its identity. Without institutional consensus and support, long term continuity may be jeopardised. Thirdly, the focus must be chosen in light of the personnel, travel, processing, funds, space and special equipment required to make the project manageable and meaningful. A collection with severely limited parameters but well conceived and executed is of infinitely more value than an extensive and ideal project which flounders because of lack of resources. Fourthly, there needs to be a process for coordinating collection development efforts among theological libraries around the world. There needs to be a clearing house for ideas, problems and possibilities.

The manner in which such projects may be undertaken are as many and varied as the possible projects. Let us take three examples.

(1). The Methodist libraries at Drew University and the John Rylands University Library of Manchester work to document Methodism throughout the world. Neither can be comprehensive, and so both must rely on cooperative, albeit informal, arrangements with institutions throughout the world. Coordination and sharing of resources could be improved with little additional expense.

(2). The Jesuit Société des Bollandistes in Brussels have established an extensive collection focused on hagiography. Unfortunately, they have not had the funds or the personnel to expand beyond the confines of classical Christian hagiography. The lives of the saints of modern Christian composition are nowhere systematically documented.

(3). At the Pitts Library, Emory University, Channing Jeschke chose, due to personal scholarly interests, a project of identifying and collecting African Christian periodicals. This has become an institutional project and will serve as a base for establishing a checklist of those periodicals and, eventually, a union list with international scope.¹³

Only with specialised collections, limited parameters of collection, and intentionally structured international cooperation, will there be a possibility of adequately documenting "world Christianity". On the basis of these collections, "representative" or "core" material can be selected and made more widely available. In the meantime, to have at least two libraries, one in Africa, Asia or Latin America, and one in Europe and/or North America, maintaining similar collections, will preserve the materials.

How could this work? Let us take an hypothetical example of a potential cooperative agreement between American and Korean libraries. No American library, to my knowledge, documents Korean Christianity at any significant level. Two libraries that might profitably cooperate in such a venture are Asbury

13. Jeschke, *op.cit.*

Theological Seminary and Seoul Theological Seminary. The two institutions have many shared theological, missionary and ethical traditions. They could decide to cooperate, once Asbury decided to accept the responsibility of providing access to Korean Christian materials in the U.S.A. The administrations of both institutions would need to agree as to the importance, funding and continuity of the project. The librarians would meet together to define the purpose and scope of the collective effort. Librarians assigned to this task would of necessity be familiar with the other's language. Bibliographies of retrospective materials, lists of current periodicals and serials as well as publishers and bookdealers/book agents would need to be developed. Efforts would be made to identify publications outside the regular and religious book trades. Procedures for acquisition would be established. Many materials could be obtained through extant agencies.¹⁴ Other material, especially non-print media items, would need to be procured by Seoul Theological seminary on behalf of Asbury Theological Seminary. To avoid difficulties and expense of currency exchange, it could be agreed to exchange materials, with Asbury Theological Seminary providing similar materials and services to Seoul. Seoul would then work, in cooperation with other theological libraries in Korea, to provide comprehensive collections of Korean materials, and Asbury would do the same for U.S. publications.

Such a strategy would be comparatively cost-effective and collegial. It would enhance access to resources in both countries. Three factors would determine the success of the arrangement: (1) the institutional commitments; (2) the abilities of the librarians to work with the materials; (3) the personal relationship between the librarians. Technological assistance of computers, telefax, CD-ROM, and microform may enhance and simplify procedures. However, in my experience, the competence and commitment of the partner librarians (or other agents) are the *sine qua non* of any long distance collection development project.¹⁵ Significant results can be achieved by post alone. However, anything approaching comprehensive documentation must be undertaken *in situ*, and travel must be involved.

There are, certainly, less ambitious projects of immense value, such as those cited above. It would seem prudent, however, to orient present efforts to

14. See Petra F. Netzorg, 'Acquisition of foreign materials for U.S. libraries: the area specialist' *AB Bookman's Weekly* 47 (June 1971) pp.1914-1925; Theodore Samore ed., *Acquisition of foreign materials for U.S. libraries* 2nd ed., (Metuchen, NJ/ London: Scarecrow, 1982). They both discuss the problems related to the acquisition of foreign materials from the perspective of the book dealers.

15. In some instances, one of the partners may be unable to advance funds. This issue must be handled sensitively and respectfully lest it jeopardise cooperative arrangements.

provide a base for the more ambitious plan. For example, the theological library centres at the Universities of Oxford, London and Manchester, Selly Oak Colleges and Elim Bible College, could, in consultation with and in cooperation with other theological libraries in the United Kingdom, evaluate their possible foci in light of their larger institutional commitments and existing collections. Heythrop College of the University of London with its proximity to the School of Oriental and African Studies, might decide to focus on African or Far Eastern Christianity. The John Rylands University Library of Manchester might decide to restrict itself to Methodistica and related phenomena such as Latin American Pentecostalism. Selly Oak Colleges might (for example) have a particular focus on Christianity in India. The possible foci for collection development are enormous, but need to be organised and facilitated cooperatively.

CONCLUSION

This essay does not pretend to have resolved the issues relating to the documentation of world Christianity. Theological institutions, libraries and librarians can no longer be unconcerned with global documentation on Christianity. It will not be accomplished by the large research institutions. Individually, no theological library in the world is capable of providing resources to address the larger problem. Only through cooperative undertakings on a world wide scale, after serious analysis of the issues involved, can structures be established to document the evolution of the Christian traditions. It is hoped that this essay can serve as a stimulus to continued conversations.

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WHY MISSION STUDIES LIBRARIANSHIP IS DIFFERENT: RESPONSIBILITIES AND OPPORTUNITIES by Andrew Walls¹

Different from what? At one time I thought of the *differentiae* of mission studies library work from that of most other libraries in terms of the amount of grey material we have to deal with - the things that don't fit into ordinary cataloguing patterns, the special problems of care and accessibility posed by some of the curiously shaped items we have, and some of the curious material content. For example, within the splendid Baptist Missionary Society archives now safely housed at Regent's Park College here in Oxford, there are the very important Carrington papers -- but a crucial part of John Carrington's material is his talking drums. How do you deal with three talking drums within what otherwise appears a normal archive?

However, I then realised of course we're going to have another paper today on the special problems with non-codex material. And so I thought of other things. I thought of the experience of mission bibliography of the past 20 years and the experience of deciding just what constitutes mission studies, and then that seemed perhaps to be an exercise principally of self indulgence.

And then it seemed to me that perhaps there were just certain responsibilities which we all share now, who hold the record of the Christian mission. And so what follows are simply a few reflections on the responsibilities and the opportunities that lie before us.

ROBERT MORISON AND MISSION STUDIES

In 1807 the London Missionary Society accepted the offer of service of a student at Hoxton Congregational Academy, appointed him to China, and instructed him to translate the Bible into Chinese.

It was an example of the magnificent ebullience of inexperience that marked the early missionary movement. In the first place, not only were there no missionaries in China, none were allowed there. In the second place, not a soul in Britain knew any Chinese. But orders are orders, and Robert Morison got down to the painful labour of transcribing the entire resources which British academic libraries could provide in Chinese: one 17th century Jesuit manuscript of the Pauline Epistles in the British Museum, and the manuscript of a rudimentary Chinese Latin dictionary in the Royal Society.

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1. This paper was delivered at a Day Conference for Mission Studies Librarians, Oxford Centre for Mission Studies, Tuesday 9th October 1990.

Long years passed, and Morison from his toehold in Canton built up his knowledge of Chinese in a setting where no Chinese was allowed to teach the language to foreigners, nor any Chinese book to pass into foreign hands. At last, Morison returned to Britain, the celebrated translator of the Bible into Chinese, and the learned compiler of a six volume Chinese dictionary that was also an encyclopedia of Chinese government, learning, philosophy and religion.

He was determined that the sort of difficulties that had beset him should not impede the missionaries of the future. He proposed a Philological Institute which would make London the capital of Oriental scholarship. Everyone responded enthusiastically, peers and MPs queued to lend their support, a committee was appointed of equal numbers of churchmen and dissenters, missionary lecturers in Sanskrit and Bengali were appointed, and Morison gave his precious library of Chinese books, collected against such immense difficulties, to the Institute. He taught Chinese there himself, and taught it steadily until the time came for him to return to China. Once he was gone, the Institute faded, and in 1828, within 3 years of its formation, it had disappeared altogether. And as to that Chinese library, no man knoweth its sepulchre to this day.

ALEXANDER DUFF AND MISSION STUDIES

Forty years later, the first professor of mission studies anywhere in the world entered upon his duties. It was in the institution where I have the honour to serve, New College Edinburgh. Alexander Duff, first missionary of the Church of Scotland, had after many years of eloquent argument persuaded the Free Church of Scotland that the commission given by the Lord to his church was worthy of a chair in a theological hall. For Duff, the chair was to be only the first stage towards a great Institute of languages and cultures in relation to the Christian faith, which would occupy itself with the context of mission worldwide, including the newly opened frontiers of urban mission in Britain and of mission to the Jewish people.

But Duff was perhaps not the ideal person to fulfil his own vision. He was an old, and not a very fit man, he was out of tune with the students of the day and the issues that excited them, and though he had the insight to see that new courses were needed, he was not able to promote them. Thus his course on the history of missions was notoriously thorough but rarely got beyond the time of Abraham. The chair of missions lasted very little longer than Duff himself, and hardly a whisper was ever heard of that Institute of languages and cultures in relation to the gospel, of which the chair was to be the harbinger.

THE FAILURE OF MISSION STUDIES IN BRITAIN

It is well that we begin then with a recognition that as servants of mission studies we do not have a history of spectacular achievement to point to. The

prophets have not perhaps actually been stoned, but the godly have made a regular habit of tiptoeing away and leaving the prophets alone on the building site surrounded by stones.

The 19th century was a period of magnificent scholarly achievement in theology. Think how the New Testament text was established, think of the study of papyri, the new understanding of the ancient world, the new riches opened up by archaeology, the new footing of literary and historical approaches to the Bible, the development of the great grammars, lexicons, dictionaries and encyclopedias.

And yet for the future of Christianity, it's not too much to say that what Morison and Duff represented was more important than anything that happened in the normal lecture halls of Oxford and Cambridge. Morison and Duff represented the interaction of the Christian faith with the non-Western world and they presaged the time in which we stand, not really so very long after, when the majority of Christians belong to that non-Western world, when Christendom has faded and the West quietly slips from its Christian allegiance, and Oxford and Cambridge theology is left as a booth in a garden of cucumbers.

All honoured them as missionaries, but their significance for theological scholarship was not recognised. All hoped for the triumph of the gospel in the heathen world, few expected that the expansion of the church in the southern continents would be accompanied by the greatest Christian recession since the rise of Islam in the Christian heartlands of the West.

Fewer still foresaw that the types of scholarly concern to which Morison and Duff were pointing would be crucial to the future of the Christian faith. Morison and Duff and people who were better scholars than either were in fact opening new fields of learning in the 19th century. Their work was also raising questions with the potential to reshape the whole theological map, though neither Morison nor Duff was in a position to realise this.

Generally speaking, the scholarly world accepted the new fields of learning which the missionaries had pioneered in linguistics, in literature, in history of religion, in anthropology. Anthropology I think is one we forget. Scientific anthropology was only possible as a result of the missionary movement, it was not something which the early missionaries left behind.

One of Morison's missionary successors, my townsman James Legge, became the first Professor of Chinese in the University of Oxford. The Chair was endowed by Chinese merchants, and they made it a condition of the endowment that this missionary was the first incumbent. He was the only person they would trust with the language.

This is worth recording for two reasons. It marks the separation of the learning that arose from the missionary movement from the practice of mission and the theology of the church -- a baleful part of our present legacy, which has impoverished Western theology and Western missionary endeavour. But it also indicates one part of our inheritance preserved in the universities, much of it in the apparently secular sphere. At our peril we try to do without the resources

which have gone into our universities; and a goodly amount of this came originally, directly or indirectly, from the missionary movement.

But let's stay for a while in the baleful part of our story. One reason why mission studies librarianship is different is surely that the history of mission studies in British theological study is so tenuous. Although academic mission studies actually began in Britain, although Britain played such a leading role for so many years in the missionary movement itself, mission studies has no firm tradition in this country.

Its lack of a tradition means that where it exists, or even now as new posts are created, there is immense uncertainty as to its nature, its scope, its content. There's no established canon of studies, not the sort of core curriculum that occurs in biblical studies or church history or systematic theology.

There's not even the array of solid reference works, the equivalents of the great grammars, lexicons, dictionaries, and encyclopedias of the 19th century scholars, which were pioneered in other disciplines and on which their 20th century successors have built. As one of the few academic practitioners in Britain, I have to confess with shame that in no other theological discipline are librarians likely to get so little help from the specialists; none where the teacher is so likely to lean so heavily on the librarian.

THE IMPORTANCE OF MISSION STUDIES FOR THEOLOGY

But this is only the beginning of the tale of our responsibilities. If I may, I will move back into the language of solidarity, as one whose academic career did begin as a librarian, in what now seems the early bronze age, and as one who now finds that the daily task of mission studies *means* librarianship. The fact is that though our discipline has been treated as marginal, it is in fact central to the most important challenges facing theology today.

Let's remember some of the things that tend to be forgotten about the nature of theology, just because it is one of the subjects which is commonly taught in an established canon. Theology is essentially occasional and essentially dialectical. It arises out of the need actually to do something, to act in a Christian way in a particular life situation; or it arises out of the need to say or express something which must be said, perhaps because someone else has said something which seems wrong or misleading. In other words, speaking historically, theological principles don't dictate Christian conduct, Christian conduct forms theological principles.

The first work of theology written for its own sake is Origen's *de Principiis*, and by the time that appeared, the church had effectively been operating for over 200 years, without a work of the theology. Previous theological writing arose from the need to explain the Christian faith to outsiders or to correct statements of Christian faith believed to be misleading. In other words, theology is an ongoing process, never a completed one. It is historically and

culturally conditioned, shaped by the conditions and perceptions of the time and place of those who apply it. And it is conditioned by dialectics, by the position which is being opposed or rejected or restated. It is never static, but always on the edge of an argument or a frontier of action.

It follows that no final or universal theological textbook, no final or universal statement of theology has ever been written or ever will be written. The Lord in his wisdom gave his people the Bible instead.

Now consider the position in which theology currently finds itself. First of all, the Christian faith has been planted in a whole series of new cultures around the world. In particular it has developed new heartlands in Africa and the Pacific. This means a whole series of new situations are occurring for which there is no real precedent in previous Christian history. The most pressing question for millions of our fellow Christians relate to what to do about the ancestors. And there's next to nothing in the theological experience of the West which is helpful, because the African and the Western understandings of the family are so different. There is no parallel in Western experience for the ancestors. So it is with witchcraft, with healing, with countless other questions.

Western theology has no answers to the most clamorous theological topics of the day, because it has no questions. Christ is entering new realms, and as he does so, theology expands in his path.

Is the academic theology that we know in a position to cope with this? The short answer must be in the negative. It is not simply that in so many places theology is regarded as fixed and closed; it's not simply that Western theology is involved principally in Western concerns. That is right and proper for Western theology, for if theology is occasional it is bound also to be local.

The problem is rather that Western theological education has traditionally been structured in such a way that it is *inhibited* from seeing what has happened to the Christian church in the course of the last century and a half. It is left with a teaching of church history that assumes a Christendom model that no longer exists, and that has no organic way of connecting itself with the history of that majority (something approaching 60%) of Christians who live in Africa, Asia, Latin America or the Pacific.

Western theology has a way of understanding the 19th century in which Darwin and the industrial revolution appear to be the most important events and in which Newman and Maurice appear to be the colossal figures. It has a way of presenting the Bible to students that no one would dream of using with the Dhammapada.

It is in this state of unpreparedness that the theological world now finds itself confronted by a series of serious questions, as the realisation slowly dawns not only of the worldwide nature of the church, but also of the independent theological activity of the non-Western sectors of it. The Latin American liberation theologians were probably the first to be recognised, though those sensitive to ecumenical theology were finding in M.M. Thomas and other Asian theologians an approach to questions of society which while different from the

traditional Western theology, in many respects addressed situations which were at least partly familiar.

It's now fashionable for institutions to want a third world theologian to teach, and to have a course in which third world theologies are featured. Let's be thankful for small mercies. But if it goes no further than this, all that will have happened will be a lick of paint on a building which really needs major reconstruction and extension.

We have plenty of expositions of Latin American theology now in Britain (liberation theology in particular), which reflect no real understanding of the history or the context from which that theology comes, and which take that theology into a sphere of disembodied ideas and hence distort it out of recognition.

A still more pressing realisation has been the theological implications for Britain in particular, and the West in general, of a plural society. In other words the presence of Hindu, Muslim, and Sikh communities in Britain has brought us to a position for which nothing in Western Christian history has really prepared us. Very true, theologians are beginning to take in hand the theological task of responding to pluralism. But they are ill-equipped to do so because many have no understanding of the phenomenology and history of religion; still fewer have much understanding of the Christian encounter with the other religions over the past three centuries, and think to start again in 1990. Still worse, many are inhibited in their approach by feelings of guilt about the missionary movement as the spiritual arm of imperialism, not understanding the historic dialectic between the two nor guessing that Hinduism largely, Buddhism partly, and Islam hugely, were the beneficiaries of colonialism and beneficiaries to a much greater extent than Christianity. We're in danger of developing a theology of interfaith encounter which takes no responsibility for the missionary movement and has no place for the situation of the greater number of our brethren in Christ in the world.

THE CONTRIBUTION OF MISSION STUDIES TO THEOLOGY

In other words, we find ourselves as mission studies specialists and as mission studies librarians with a series of massive responsibilities and mighty opportunities. I believe we stand at the threshold of an explosion of demand for our services as the implications of the situation of the Christian faith in the world begin to dawn. There is going to be a need for a depth of library provision that simply does not exist in this country at present.

The new learning opened by the missionary movement does not, generally speaking, as we have seen, go into the theological treasury, but to a large extent into the secular world of learning. The theological world is now going to need access to it to begin a process of learning that perhaps it should have begun at least a century earlier. The record of the churches of Africa and

Asia and the Pacific and Latin America has not generally been accumulated. It has been marginal to theology and the churches. Suddenly it is at the centre of both topics. The record of the missionary movement itself has not been accumulated either. It was not sufficiently academic.

Even with printed books from major publishers in the comparatively recent past we can find ourselves in difficulties, not being able to track them down. If we go beyond that sort of material, most of us are aware that the forms in which the record exists are a librarian's nightmare. Materials that are hard to get, of unusual sizes, poor quality paper that it is dreadful to try and conserve, non-standard formats, perhaps no title pages, all sorts of number ones of series where you never know whether or not number two actually appeared, and the supply can be as mysterious as the non-supply.

Here then is one of our responsibilities and one of our opportunities to prepare for an explosion of demand in an area where most of our colleagues will be unwilling to bestow the labour which is necessary. I find that at New College we are identifying and receiving more than a hundred periodicals a year from Nigeria alone, Nigerian Christian publications, and occasionally, as happened the other day, we can receive no less than 98 publications from one independent church, the Brotherhood of the Cross and Star which actually has a London branch. Twenty years ago it was a very minor independent church in Nigeria, now it has a massive following across the country. This is an important part of a story which it would be hard to document from even the best academic library, either in Britain or Nigeria. Goodness knows how many publications we are missing even in an area like Nigeria where we are trying to be comprehensive.

In this then I believe we have an opportunity and a responsibility not just to mission studies but to theology as a whole. If we don't mediate to our own theologians what is happening in the life of the church overseas, the re-reading of the Bible that is going on in Africa and Asia, the theological activity which is occurring in new Christian situations without previous precedent, they will live in their ignorance and intellectually speaking, die in their sins. If we do not consistently bear witness to the need to study the whole of Christian history, to study particularly Christianity on the frontier with the non-Christian world, the Gospel in contact with different cultures, church historians will continue with their present whiggish selection to the impoverishment of Christian understanding.

I think for instance we need a renaissance of the study of early Christianity in the West and in Britain in particular. Some of the more exciting work going on in our own Faculty at New College at present has arisen because the Professor of Systematic Theology is an Irishman who has recovered his Celtic roots and the Celtic language of his childhood, and is looking with new eyes at the first encounter of his own people with the Christian faith. Perhaps we would be better prepared for the study of modern African theology if we had not so neglected the study of Bede and of Gregory of Tours and the Norse Sagas.

Next I think we have a responsibility and an opportunity in relation to

the churches of Africa and Asia and Latin America and the Pacific themselves. They have had little opportunity to prepare the scholarly materials for their own role in the world, and for a combination of reasons have had little control over their own resources.

In the early 1960s I was involved in a project which was intended to recover materials for Nigerian Christian history. In one area of south eastern Nigeria, we found hundreds upon hundreds of documents, registers, baptismal registers, discipline books, documents of every sort, kept by people in varying ways according to the standard of their education, documents in which a missionary hardly ever appeared, and in which an African church was worshipping and evangelising and sinning and repenting over a period of fifty, sixty, seventy years. We collected that material in a safe place in reasonably environmentally sound conditions, and we were always going to copy it photographically next year: it was still a cumbersome matter in those days, and relatively expensive, and next year would do. In the Nigerian Civil War, that environmentally sound building took a direct hit and the entire collection was destroyed; and what was meant as a gift to posterity appeared to have been an act of criminal folly. We never made the photographic copy.

About the same time the last expatriate bishop of Sierra Leone was handing over to a national successor and did not trust the future, and so brought the diocesan records with him to Britain and deposited them with the Colonial Bishops Fund. The next year the Thames overflowed into the cellars of the Colonial Bishops Fund. We are not dealing simply with third world eventualities.

The missionary period is already an episode for most African and Asian Christians. But it is a vital one and one which African and Asian scholars need access to, just as we need access to those African and Asian sources where the missionary hardly or never appears. The most potent form of colonialism today is the colonialism of information, and God forbid that I should recommend extending it or perpetuating it in our own sphere. But we are in a situation where we cannot do our job without cooperating with colleagues in the countries of the southern continents, and where we fail if we do not share our resources with them.

We also have a responsibility and an opportunity to our colleagues on the Continent and in North America. In these settings mission studies have flourished better than with us. But it's enough to mention the immense difference between Continental and North American mission studies to show that their developments of the discipline will not compensate for our neglect of it. Whole dimensions of experience are missing from the Continental studies and from the North American, dimensions to which the experience of the British missionary movement can make some contribution. And we will have a special place in the international development of the sources for our own discipline.

Finally, we have an opportunity and a responsibility towards each other. We have some advantages that our colleagues do not have. If we do not have the

assured guidance of a tried tradition, we don't have the accumulated inhibitions of a tradition either. Our discipline has come into its own just at the time when modern information technology opens ways which make manageable and economic, within the terms of reasonable stewardship, things which would not have been possible in an earlier time. We are a fairly small, compact fraternity who know each other or can get to know each other. Few of us have vast vested institutional interests to safeguard. There's enough work for all of us. There's too much work for wasteful activity. None of us can do it alone. Why can't we do it together?

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NON-BOOK MATERIALS IN MISSION LIBRARIES: A FUTURE FOR THEOLOGICAL LIBRARIANSHIP by Patrick Lambe.¹

Titles of papers, as of books, ought to inspire interest as well as capture the essence of the paper's content. I fear the title chosen for this paper serves only the latter function. In some ways too, it's misleading, because it seems to exclude books from the future of mission studies librarianship. What I really want to do in this paper is to be *inclusive*: to include the full range of resources that might be available to mission studies, beyond, but also including books. The question being, what materials besides books are and should be available for mission studies, and what is their importance? Above all, this study is primarily a study of the opportunities available to us as missions librarians over the next five to ten years. Attendant on these opportunities, as you will probably notice, are problems; we will be taking a hard look at those problems too, lest, in the excitement of the chase, we forget the real constraints that limit all of us.

I want first of all to talk about the *subject matter* of mission studies; then to talk about the *kinds of materials* that support and supplement this work -- the

1. This paper was delivered at a Day Conference for Mission Studies Librarians, Oxford Centre for Mission Studies, Tuesday 9th October 1990.

kinds of materials we ought to be interested in, that is to say; then to talk about the *major problems* attending this literature -- that is, bibliographic control, and availability and access.

SUBJECT MATTER

What is the subject matter of mission studies? Look at the bibliography in the back of the *International Review of Mission*, or look at your own bookshelves: it's almost the full gamut of theology, with area studies, anthropology, sociology, history and comparative religion and literature thrown in. Gone are the days when mission could be slotted into Dewey 266 and overseas church history into the 270s. Mission studies is multidisciplinary and interdisciplinary. Mission studies is not a box in a classification scheme, but for the missions librarian a *way of approaching an acquisitions policy*. You collect area studies because you need factual and evaluative background information on the geographic regions you are interested in; you collect art, literature, cultural anthropology or sociological studies because your readers wish to understand the human context of mission; you collect information on other religions and on Christian contact and interaction with those religions because your users wish to perceive the cutting edge, the very boundaries, of what mission is in many countries; you collect social and political theology, including theology of liberation, because this is often so determinative of the outworking of mission in many areas; you collect history, both ecclesiastical and secular, because how else can your constituency perceive direction or purpose or continuity? And perhaps almost as an afterthought, but certainly only as the tip of the iceberg, the articulation of all this other supporting material, you collect missiology, works on mission administration, mission history and missionary institutions and personnel.

In order better to understand the kinds of materials we will need to support mission studies, we should draw out a few elements in this range of subject matter for mission studies.

The key to almost everything is the term, "context": to study mission is largely to study the context in which the disclosure of God's word takes place. Mission is the sharing of God's word across boundaries of cultures and regions and languages and contexts. To understand something about context, whether geographical, linguistic, theological or historical is not to complete the missionary task, but it is the essential first step. And we librarians are there to provide the resources for studying these contexts. What kinds of context are they?

First, *geopolitical context*. We need to know the facts about the place we are interested in. We need to know things as basic as how to get from A to B, and what the immigration laws are and why one shouldn't be too outspoken about the government in public places.

Second, *human context*. We need to know cultural and social norms, mores, expectations and common understandings. We also need to know the

languages of the region in question, both spoken and symbolic.

Third, arising out of the human context, but quite large enough for a treatment of its own, we need to know the *religious context*. Here we have to be sensitive to the interplay between localised religious context and universal religious context; for a predominantly Islamic country, for example, it does not suffice to know about Islam in that country or region alone in a functional way - we need to study the principles and history of Islam throughout the world. Conversely, the religious context also emerges into the human, historical and geopolitical contexts, because we also need to know for example why the government is refusing to issue permits to publish church newsletters, or why Buddhist monks are burning themselves alive, or why Hindu schoolchildren may be relatively uneducated compared to Islamic children, or why church leaders are always squabbling among themselves, or why interracial/interreligious relations are either cordial or strained at any one time or in any one place.

Fourth, underpinning each of the above, we need the *historical context*. Each of the contexts we study, whether geopolitical, cultural or religious, is a moment in time, a slice through history, just one small part of an historical process. This process contains within itself a web of interconnecting relationships, cultural, political and religious, internal to the country being studied, as well as externally with the rest of the world. History can conveniently be classified into ecclesiastical/religious and secular, but when you come to mission, it is all too often found that the edges between the two become blurred, and the purely secular historian and purely ecclesiastical or religious historian find themselves trespassing on each other's territory and sources. The acquisition of missionary archives at the School of Oriental and African Studies in London and the use made of them there is adequate testimony to this phenomenon. And if you are puzzled about the questions of Buddhist monks burning themselves alive or street evangelists being imprisoned or missionaries thrown out, or church unity threatened, look to history, and you may find some clues there. But finally, perhaps most importantly, it is through the historical sense that the continuity and direction of the missionary task is preserved, because without this sense, each new initiative can only amount to a blind, uninformed, and isolated stab in the dark.

Fifthly, perhaps most important but perhaps most neglected, we need to understand *our own context*, as Professor Walls has already hinted. In particular, we need to understand our own situation, motives and history as applied to the missionary task, whether as senders or as receivers of missionaries, or as both. Crucial to this is an understanding of our own mission history, and a critical awareness of our own attitudes and assumptions about mission. How can British missionaries go abroad without understanding something of British colonial history and the political and economic implications still attached to their endeavours today? How can North American agencies export televangelism to Latin America without questioning the materialistic "success" culture from which it springs? How can Asian theologians and institutions claim that they are

articulating an Asian theology without seeking to ensure first that they don't simply mean an anti-Western theology?

MATERIALS FOR MISSION STUDIES

What does all this tell us about the kinds of materials we need in our libraries and resource centres?

Geopolitical and Human Contexts

I may be alone in this, and I'm prepared to accept that my view is conditioned by my limited experience in missions librarianship, but in all that I have been saying so far, I have been assuming that geographic awareness is crucial to mission studies. To my mind, mission is primarily about travel -- whether it is travel between Galilee and Jerusalem, Antioch and Rome, Warsaw and Petersburg, Harare and Birmingham. Consequently I find the geographic and cultural dimension very important in a missions collection.

This has several consequences for the kinds of materials one could usefully keep. Maps, for example, are very important, especially up to date maps, and detailed, informative maps. There is a centre in Pasadena, California, located at the Centre for World Mission, called Global Mapping. Their task as they see it is to provide computer software for graphics and mapping, which combines regional and country maps with statistical information of population, religious composition, percentage of evangelised peoples, relative balances of Christian denominations, church growth rates, and so on and so on.

The question of maps then is not even simply a matter of keeping a couple of atlases and rolled up world maps: in a world that changes as quickly as it does, do we need to be getting into a situation where we should be keeping such mapping software, and regularly subscribing to statistical and data agencies that will enable us to generate our own maps according to our own needs and interests? This question in turn opens up the whole realm of information and data stored in electronically retrieved media: computer tape, diskette, compact disc.

But even if we stick with paper and print media, there are some very specialised forms of literature that we require for a thorough understanding of any particular region or country. Economic data and forecasts, for example, which have all the problems of specialised, ephemeral and short-lived literature with small circulation: expensive to acquire, and difficult to track down. It's just the same for government and nongovernmental organisations publications -- to understand the missionary task in Singapore, for example, it would help to have a copy of the government's 1989 white paper on religion and politics in Singapore. To understand a current political climate it's important to have access to current awareness journals, newspapers and clippings services -- another form of literature notoriously difficult to acquire from far afield, quickly enough for

it to be useful, and consistently relevant enough to justify the expense and effort of keeping it.

Moving slightly from geopolitical to *human and cultural* contexts, we also need to be sure that the forms of the literature are sufficiently representative of the culture under study. In a non-literate society, local newspapers may not give the best insight into the life of the people. Non-print, or oral-aural-visual media may be better. Videotape, audio tape, film, photographs, artefacts, music, oral transcripts from returned missionaries and local people, may not have the simple archival value they are often assumed to have, but also immediate practical relevance.²

We also need to be aware, however, of the treachery of any "evidence" we gather, whether verbal or non-verbal. Videotape distorts if the person films it with the interests and prepositions of a "tourist" who looks for the exotic and not the ordinary; conversely, a video camera may distort if it is perceived by the subjects of the film as a special event that warrants a display worthy of a tourist. In a newspaper culture, hidden local cultural assumptions may deceive the outsider: an Indian missiological institute studying the practice of mission in Britain may feel *The Times* or *Independent* better indexes of the British cultural and political situation, but there are others in Britain who might feel that *The Sun* or the *Daily Mirror* should at least be added to that list if it is to be anywhere near representative.

As with any detective work that relies on evidence to point to an interpretation of facts or events, no one source can be taken to be conclusive or balanced. The safest conclusions are supported by a range of evidence from a range of sources: videos, audios, photographs, testimony from insiders and outsiders, and most important, tangential evidence: evidence that does not have an axe to grind, as a newspaper might, but refers to something in a casual way, as something in the background of a street photograph might.

None of this is new, of course. Missionaries from the beginning of the Western 19th century missionary revival took photographs and collected oral testimony and traditions and brought artefacts home, not merely as souvenirs or curiosities for the home congregations, nor even necessarily as mementoes, though they fulfilled all those functions. But the primary impulse behind this activity was, surely, something deeper: it arose out of the encounter with something that was quite different, and not entirely understood, and that could not simply be conveyed in journal entries or letters home or in books. These were things to be brought home and shared, and puzzled over, and interpreted, and

2. See, for example, Raphael Ndiaye, 'Oral culture and libraries' *IFLA Journal* Vol.14 no.1 1988 p.40-46.

remembered; and out of this process, understanding might come.³

It is currently fashionable to recognise the debt that cultural anthropology owes to missionaries, but the ideological breach between the two still inhibits easy communication between the two; and so, while it is now becoming more common for missionary archives to examine their photographs and artefacts for missionary history, we, as modern missions librarians are ignoring what Rolande Barthes and others have said about the role of the sign and the artefact in culture, and we stick religiously to books, journals and newspapers, and our missionaries collect their souvenirs and pass them on to their descendants or to Oxfam shops, never to come into our grasp.

Not that we would want them if we had them. There is many a missionary library of 19th or early 20th century vintage that has, through necessity or inclination, attempted to clear the dust of decades in getting rid of "useless" artefacts to the dustbin, museum or auction house. Photographs, tape and film have been difficult media to store and index, and the tyranny of the printed word over the librarian's mind and work, has relegated them to unsuitable storage conditions and virtually completely disused existence.

There are exceptions, of course: the Basel Mission has recently embarked on a costly and ambitious project to mount its priceless 19th century photographic collection onto videodisc; the photograph is minutely scanned and digitised, and the resultant video image is stored on a disc to be recalled at any time. Linked to the collection of images is a database containing the information about the photograph: place, date, people, subject matter, items of interest. The result is that you can search on matters like places, date, people, or subject matter, and the computer will find the relevant photographic images for you. The aim of all of this is to provide an unparalleled resource for achieving depth of understanding into missionary history, a depth of understanding that could not be provided by documentary evidence alone.

I spoke above of the tyranny of the printed word. What I am trying to put here is an almost certainly losing argument: that we don't simply need to embark on this flexibility and openness towards the form our information takes for *archival and historical* purposes -- we, as librarians, need to embark on this process for our *current* information provision needs. I say it's a losing argument because I know only too well the constraints and the book-based presuppositions of our constituencies. Each different form that information is carried in, from book to souvenir T-shirt, needs the appropriate supportive technology and housing: books need shelves of modest but fairly consistent size, and moderately human climactic conditions; artefacts, films, photographs, maps, electronic media need both a variety of storage media and conditions, but they also need

3. See also John Pobee, 'Oral theology and Christian oral tradition: challenge to our traditional archival concept' *Mission Studies* vol.VI-1 no.11 1989 p.87-93.

implements and machines to display, show, perform them. And to return to the simple librarian, in the busy cataloguing day, who among us would not rather plump for the simple monograph from SPCK rather than an uncatalogued jumble of slides from Malawi?

And yet, if we don't address these questions, and agitate for them, we are contributing to the creeping irrelevance of the collections in our care. And if the collections in our care become irrelevant, most certainly and inevitably, the studies our collections support will become irrelevant, and the Christian mission itself will suffer.

Religious and Historical Contexts

Thus far, I've kept mostly to the first two categories of context that I said we should cover in our collections, and I have concentrated on the non-book materials that are relevant to our work in promoting geopolitical and social-cultural awareness. Now it's time to turn to the religious and the historical contexts.

It's always controversial to pull religion out of culture, because so many things that can be said about a study of culture can be said about a study of religion. But although much of what I said above can equally be applied to the religious context, there are special demands that the study of religion or history imposes on the missions librarian. Again I'm going to concentrate on the non-book materials that are of importance.

I have already pointed to the importance of the notion of "context" for mission studies. I haven't checked the latest theory of education, but I believe the notion of context is very important for any learning and interpreting activity: both the context of the information being learned, interpreted and applied, and also the context of the person or people learning, interpreting and applying. But context takes on an even greater significance once you move into the theological field, and greater, even jargoniness, once you move into the field of mission studies.

Existentialist theology, so-called, may have been a passing Anglo-German Protestant fad on the 20th century theological scene, but it left something permanent in our theological perceptions: that is, that the difference, the distinction, the distance inherent in the "I" and the "Thou", the "Them" and the "Us", the "Human" and the "Divine", may not merely be a negative thing, but actually a very creative way of approaching a dialogue between the two extremes. Existentialist theology said, "I am here, a sinful, fallen person, and I am conditioned by my situation, I cannot lift myself out of it", and it looked to the divine grace to reach and touch and transform.

The legacy of this approach was that it encouraged theological introspection, and encouraged the thought that our theological reflection itself was most authentic and creative when it reflected accurately our own particular circumstances: not some idealised circumstances imposed on us by churches, or society, or ideologies, or colonial powers. Combine that with the quest for

authentic self-understandings characteristic of the post-colonial nations, and you have the bugbear of the modern theologian and librarian: contextual theology.

Contextual theology must express the authentic identity and situation of the people and culture from which it comes. And more: to be authentic theology at all, it must be contextual -- anything else is a mere artificial construct.

This isn't the place to investigate what makes theology contextual or not contextual -- some of what we say a little later about the librarianship of mission studies will possibly be relevant -- suffice it to say that for mission studies, where the colonial heritage is still such a tender and too-often glossed over sore, the notion of contextual theology is central in almost all camps, used variously as a tool for brilliant and creative theologising or as an ideological weapon to impose guilt-payments on a repentant post- or neo-colonial West.

That theology should be contextual places a number of very stringent requirements on missions librarians in terms of what they should have in their collections, and it is in the problems that arise here that you can see the first cracks in the seemingly universal agreement that contextual theology is a good thing.

Let's look at an example: the most obvious result of the need for contextual theology is that each regional and cultural context will have its own kind of theology, and the missions library must have a good selection of these. How to get them? Take Latin America: the librarian's first response is going to be, Latin American liberation theology, books from Orbis Press. Think again. Orbis Books has enjoyed enormous influence and success in the last twenty years of English language theological publishing; it is the publishing arm of a Roman Catholic North American missionary society, the Maryknollers, and the value of their achievement in conscientising North American and European readers to Asian and Latin American theology should not be underrated.

But. Orbis is a commercial publishing house; whether it wants to or not, whether it makes a profit or not, it operates in a primarily North American and English marketplace. Its output, the shape of its output, its favoured authors, the size of its books, are all heavily influenced by the assumptions, desires and expectations of its market. What we have, in effect, is a very dangerous and shadowy border area between a conscientising and informing role, and a theological tourism and exoticism just as pernicious as the videotape tourism I referred to earlier. Perhaps even more pernicious, because just as the locals might put on a special show for the video camera, the so-called contextual theologians patronised by western publishing houses begin to write according to the expectations, encouragements and priorities they see in their western and northern markets, and as the agenda shifts, the context is lost.

A very good example of this, in my view, is found in some of the writings of Tissa Balasuriya: his *Planetary theology* for example, is clearly written for a western audience and according to priorities set on the western theological agenda: it is all the more ironic that his book is ostensibly a tirade *against* western priorities in theology and church. If Europe and North America are

absorbing the attention of leading third world contextual theologians, where is the contextual theology?

Most of the answer, it seems to me, is not to be found in books, not now, at any rate. And books are the first things we look for. Two and a half years ago, I had a hand in launching a journal called *Theological Book Review* together with the charity, Feed The Minds. The aim was to cover English language theology and provide brief notes and reviews of the previous six months' publishing. One of the specific intentions of the journal was to promote interchange of information about different third world theologies by publicising books from third world countries. In that sense, the journal has so far failed to make any significant impact: third world theological publishing is present in the journal but insignificant, by and large, in both quality and quantity, when compared with the vast and growing output of British and North American publishers. There are some very simple reasons for this.

Book publishing in the form that we consider respectable is an expensive, time-consuming, capital-intensive, and complex exercise, which relies on a sophisticated national and international infrastructure of education, libraries, access to books and colleagues, communications, technology, materials, research time, editorial and design skills, access to markets and marketing skills. It doesn't take much insight to realise that actually this is an expensive and scarce commodity in lots of regions of the world. This is quite apart from cultural questions on the role and importance of the book in the educational process.

So if you want to look for third world theology that springs more directly from its context, you are probably better off going to regionally published journals, to pamphlets, speeches, sermons, bible studies, letters and reports. This doesn't help the British or American Librarian: in fact, it makes the problem worse. What we are saying is that we need the material most difficult to obtain; the seemingly transient, ephemeral materials, printed on bad paper, in ignorance or neglect of international bibliographical standards, and published without access to the mainline marketing and communications networks that we, as librarians, are trained to deal with. If we want these materials, we have to set up our own networks and contacts, to glean what we can: visitors or missionaries going to or coming from the regions in question, regional agents instructed to act as "vacuum cleaners" picking up everything they come across in a certain subject area, direct relationships with theologians, theological groups or publishing centres.

And when we get the materials, in place of a neat shelf of books, we have a miscellaneous pile of fragmentary materials, and we have the whole multiple cataloguing and storage problem shared with other non-book materials librarianship: in short, we've become what we swore we wouldn't, documentalists, and not librarians any more.

Once we move onto this plane of activity, however, the seeming invisibility of third world theology explodes suddenly into a diffuse and ever expanding field of fragmentary literature and perspectives. Attendant on this are

serious problems of control: acquisitions control, for example, in the selection of materials, because in order to get access to any of the literature you must open yourself up to all, and it is difficult then to exercise clear criteria on what is to be retained and made accessible; control of cataloguing and processing, because the numbers of such documents are immense; control of classification and subject access, because the documents are fragmentary insights into theological perspectives, not fully worked out theological systems according to the traditional book model; control of storage and physical access, because the items are not made for library usage or, for that matter, for a particularly long life. And yet, in case it is still necessary to reinforce this point, these are the materials, as Heinz Hunke of IDOC in Rome pointed out at the IAMS Conference in 1988⁴, that are most contextualised: they are so contextualised that they can hardly be prised apart from their context, and they seem to languish without it. Taken from their context, they appear like fragments of a jigsaw puzzle, not entirely self-explanatory, as one would expect a book to be. The result, of course, is to place even more of an onus on the librarian to provide the interpretive context these fragments need to be useful, both in personal expertise, and in the quality of the surrounding collection, and in the quality of the subject access to that collection.

Moving beyond theology to the broader religious context of any area or region, the need to be wary of over-reliance on books increases: because as with the geopolitical context, information that relates to immediate religious context tends to be current and transient, appearing in newspapers, government documents, small circulation magazines and journals, institutional and church reports, and so on.

So far as the *historical context* for mission in any region goes, the criteria for which materials should be collected are much more clearly laid down. Historians have been good at defining what kinds of materials they like to work on, in a way that theologians have not: primary sources such as archives, newspapers and contemporary journals, secondary published and unpublished research literature to a level that will support the research on the primary materials. The problem for librarians is, of course, that these materials have hitherto been considered the province of the archivist rather than the librarian, and the links between the two (for example in a book acquisitions policy that supports the archival materials available) have not always been perceived or developed. To conceive of archives as "distinct" from the development of a missions library is disastrous for the true development of the historical context within the library collection.

Of course, as with everything else we have discussed in this paper, this is only to invite more problems on the librarian's head; because, to the variety of forms of material and their needs listed above, one must add bundles of

4. Heinz Hunke, 'Documentation for a new millennium of mission', *Mission Studies* VI-1 no.11, 1989 p.73-86.

ancient paper in better or worse stages of decay, minute books and letters, and crumbling 19th century newspapers.

The cataloguing problem surfaces here too, particularly where computerisation is contemplated or implemented: archival listing practices and priorities and library cataloguing practices and needs often do not match, and the conflicts that may arise between the two reflect professional differences of opinion, but to the detriment of coordinated access to the full potential range of materials for missions research. After all, the ideal of any straightforward search strategy in mission studies as in any other subject, must be to have the same search come up with all of the required materials relevant to the research, regardless of its physical form.

There is another important area where coordination is important between the documentation or library role and the archival role, and that is where materials make a *transition* from being of current information or documentary value for a particular context, to being of historical or archival value. The immediacy of the kinds of documentation we have been describing to their contexts makes them peculiarly suited to being of archival value very soon after their production. And yet not everything makes this transition. Books often do not, for example.

A consequence of this is that the librarian responsible for such collections has to have very clear perspectives not merely on how the collection serves the varying geopolitical, cultural, religious and historical perspectives necessary, but also very clear perspectives on *which parts* of the collection are serving those needs, and where the transition from documentary to archival roles is taking place.

Our Own Context

In a sense, library provision for an understanding of our own context for mission is both simple and difficult. Simpler than any of the above, because we exist within the information context we are questioning, and books, documents, and other sources are readily available. Difficult, first, because we often lack the necessary objectivity to ask the most fruitful questions, and it then becomes an effort to reach outside and find the questions that are being asked of us from other contexts; second, difficult because the "evidence", the information generated from our context is an immense sea of materials all around us, and our problem becomes not lack of access to materials, but one of choice, a question of *which* materials to select. This latter point, described by Heinz Hunke as "information pollution" leads us into a major theme of our final section, on the control of resources for mission studies; but for the time being, it will suffice to say that a study of our own context does not require significantly different kinds of materials (you will be relieved to hear) from any of the other contexts listed above.

CONTROL OF RESOURCES FOR MISSION STUDIES

This last section does not need extensive treatment, because most of the problems associated with the control of non-book materials in mission studies libraries have emerged in the account above. To summarise, the attempt to make a mission studies collection truly representative of its subject, involves a number of new factors:

1. The number of items rises dramatically;
2. The range of physical forms of material is extended;
3. New storage facilities and environments are required;
4. New equipment for information retrieval (video players, slide projectors, computers, microfilm readers, etc.) is required;
5. Conservation problems proliferate;
6. The fragmentary nature of the collection requires greater subject knowledge on the part of the librarian as well as an extended range of professional skills required to develop and deal with a multi-media collection.

Once you start moving along the scale from a primarily book-based library towards a multi-media documentation and archive collection, it is absolutely essential that you focus very narrowly and clearly your acquisitions policy. As your materials become more diffuse in volume and in physical form, the only way that you will be able to control your collecting policy and maintain a clear subject definition and shape in your collection is to have more specialised interests.

There are two reasons for this: the first is the vastness of the literature and documentation that you are tapping -- to collect everything, even if it were possible, would be to blur the boundaries of any clear subject approach to the information and result in what Hunke calls, "information pollution". The second reason why it is necessary to become more focussed and specialised is that the short-lived, small circulation, and inaccessible nature of the documentation means you cannot possibly be comprehensive in any field, because even if you had lots of money, the materials would not physically be available for all of us to collect.

There are ways of mitigating these problems. For example, you can improve control of the vastly increased number of items in your collection by employing the greater cataloguing power of a computerised system. Similarly, with a good subject retrieval language or a thesaurus, you can improve the subject access to your collection, and mitigate the diffuse feel of the collection as it appears on the shelves. This we might call the database solution, and it concentrates on the problem of bibliographic control.

The second major problem with the literature, as we noted, is *access* to the literature, or the availability of publications and documentation. The resultant increased specialisation within different centres accentuates the requirement that

different centres *cooperate* much more than they have done in the past, both in knowing what their partners have and knowing what their collecting policies are, and in being given physical access to copies of particular documentation when they need it. This kind of cooperation has been seen in practical terms as a largely northern and western effort in the past; the shifts in the kinds of materials that are relevant, however, and the immediacy of these materials to their third world contexts now suggests that primary collecting centres are going to be in the two-thirds world regions themselves, and cooperation will need to be much more diffuse around the world. IDOC in Rome, though now faltering as much through the phenomenon of lack of focus and information pollution as much as anything else, has been a pioneer in the development of a network of primary collecting centres around the world, with mechanisms for sharing information between all partners.

Specifically within mission studies, these two approaches to the problem, increased cataloguing power and sharing of information constitute the main strands of the approach advocated and actively pursued by the Documentation, Archives and Bibliography group of the International Association of Mission Studies (IAMS DAB). Their basic proposal is to develop a simple cataloguing and retrieval software to be used on PCs by a number of cooperating missions documentation centres. These centres will maintain their own local databases but also contribute their records to a central database which will be accessible via a common subject macrothesaurus. This database will be distributed to all participants and will be commercially available. A more distant goal of the group is to use emerging text scanning and optical disc technology to provide full-text of key documentary collections to subscribers, "libraries" on compact disc.

We cannot pretend that there are not going to be problems with this ambitious programme. The resultant compiled database will be initially of between one and two million records; the macrothesaurus that has been compiled is currently at about 350 descriptors, and this will clearly not give a very detailed subject access to the data. The programme will need to develop a more sophisticated approach to subject descriptor access to materials in the database.

There are also questions asked by Andrew Walls among others, about the value of a vast database which is essentially a compilation of disparate databases without any overall subject shape or clear criteria for admission of records to the database. This question relates once more to the problem of "noise" or "information pollution" where too much information insufficiently structured interferes with a clear subject access to the information. The answer to this question probably lies in the formulation of an "editorial policy" for the database to give a clear and comprehensible shape to it, in the same way that an acquisitions policy for a library gives a clear and comprehensible shape to a library collection's content, quite apart from how the items are arranged through the classification scheme.

The DAB proposals also currently fail to address the problem of physical

access to materials on demand, and this is a question that even full text CD ROM may not be able to answer. What is needed therefore, beyond cooperation in sharing information about what we have in our collections, is cooperation in the form of direct lending relationships between missions documentation centres and libraries. David Bundy, collection development librarian at Asbury Theological Seminary in the US has developed a proposal on these lines taking into account North-South relationships⁵, and Stan Nussbaum of the Centre for the Study of New Religious Movements, and a member of the Management Group for IAMS DAB, has proposed a mission journals indexing and interlibrary loan service as part of the DAB project.

One final major question in the IAMS DAB enterprise was asked in Edinburgh recently at a seminar given by DAB member John Roxborough of Seminari Theoloji Malaysia in Kuala Lumpur. The cost estimates for the DAB project over five years were then estimated to be in the region of £250,000 (they have been revised downwards since), and his question was, "Is it really worth the cost, or are there other priorities?" We might extend his question to all of the costs in staff expertise, acquisitions, housing and retrieval implicit in the move we have described above from book-based librarianship to multi-media documentation. Are we not living in a fool's paradise, building empires of information fuelled by the intoxication of new technology, and entirely inappropriate to the needs of an unequal world, divided between information excess and information poverty?

However, before we answer this question, let's just go back a step and remember our comments on the book industry itself: the book-based library has never really been appropriate and has never really succeeded in being a contextualised resource for mission in much of the world. It is itself a product of an economically and technologically dominant area of the world, and it has been used, along with other means of cultural domination, to impose largely alien norms and ideals on less technologically powerful nations⁶. Our responses now to the multiple forms of missions documentation show the beginnings of a recognition that we must allow ourselves to be subject to the constraints of other contexts as much as try to impose our constraints on them.

But this is merely a counter-point; it doesn't really answer the question, "Is it worth the cost?". To get anywhere near answering this question, and I don't think there's any clear answer at this stage, is to bring us back onto the broader stage of the fundamental distinction between the book and the non-book materials we have been describing. And with that we'll finish.

5. See his paper, 'Documenting world Christianity', above.

6. See Shiraz Durrani, 'Question of relevance' *Development Forum* January-February 1986, p.5-6.

THE WORK AND ACCESS TO KNOWLEDGE

All that I have described here reflects the explosion and fragmentation of knowledge in this century. The elegant structures of information gathering, systematisation and classification, and distillation into encyclopaedias and surveys and histories and books really reached its peak in the 19th century, and ever since the First World War, the book-based library has been in decline. The book-based library is based on a pyramid model of information: the sea of information at the base, distilled upwards through scholarship, reflection, discussion and writing, selected out by librarians and placed together with related materials into a coherent whole. What has happened in the 20th century is that the information at the base has got out of control, and the pyramid no longer works. To change the analogy and invert the pyramid, we can use a funnel model: the book-based library is the channel through which information poured in at the top is channelled for the general user. What has happened is that the information flow has become too fast, and our funnels can no longer cope.

What is a book? The book is a means of communicating information, but it is a means that also brings with it an *interpretation of information*: the information is pre-digested for the reader, the context for understanding the book is largely built-in. The book is also *collegial*: it represents, or is in dialogue with, a body of scholarly opinion. Through the book one has access to other books, and a far wider range of information. The book has a *structure*: it has a beginning, a middle and an end, and it takes, or ought to take, a structured and coherent approach to its subject. The book helps you to find your way around the subject. The book shares this with any other created work, like the film, the documentary, or, for that matter, the library collection itself. The book, or *the work*, is an essential part of the mediation of knowledge and information, because it also conveys a set of criteria according to which the knowledge can be interpreted. We cannot do away with the book.

But a solely book-based system no longer works. We are being directed more and more towards information that has not been through the reflective, collegial, interpretive, channelling process -- information that is at a more primary, contextualised level. Information that cannot be interpreted in isolation from an understanding of its originating context. This is in some ways welcome, because it represents the democratisation of information; but it has attendant problems, in the confusion, fragmentation, and conflicting voices it brings. The book in traditional terms is no longer adequate as the main tool to deal with this flow: we have to find other kinds of work to structure our approach to this information and enable others to make this structured approach.

My suggestion is that the library or documentation centre or database is the *work* that can provide this structured approach or strategy. This places the librarian or documentalist or database manager in an increasingly rather than decreasingly skilled role: the librarian takes on responsibilities equivalent to those

of an author or editor of a book in controlling the selection of materials for inclusion, how they are ordered within the collection, and how accessed, and what tools are available to users and researchers. Arbitrariness, as with the book, has to be controlled through the use of collegiality and cooperation and discussion. The main difference between the library as a work and the book as a work is that the library does not lead the user so far down the interpretive path as the book does, but attempts to provide all the means possible for self-interpretation by the user.

We, as missions librarians, are having our traditional structures questioned both by the advance of technology in the wealthy nations, and by the limitations experienced in the poorer nations. If we are to respond to the call to support the crossing of borders with the Gospel of Christ, we have to allow those traditional structures to be questioned. If we do not, the world will pass us by.

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CONSEIL INTERNATIONAL MEETS IN LONDON by John Howard.

For 28 years, officers of the Western European theological library associations (Conseil International des Associations de Bibliothèques de Théologie) have held their annual meetings in centres such as Strasbourg, Cologne, Paris, Nijmegen, Louvain, Lyons and Geneva. On 27th-29th September 1990 they met for the first time in London, as the guests of ABTAPL.

The fourteen librarians, representing the theological library associations of France, Belgium, Holland, West Germany, Britain, and the World Council of Churches in Geneva, met at the Royal Foundation of St Katharine, an oasis of quiet in the bustle of East London's Docklands, with excursions to the libraries of Lambeth Palace and Heythrop College (University of London). They were joined by Dr. Adolf Laminsky from East Berlin (who was looking forward to German reunification and the linking of his Association with the corresponding West German one) and by Mrs Lynn Pryor, editor of the *Newsletter* of the Australian and New Zealand Theological Library Association.

Publications and communication between member associations provided the principal business. A second edition of the *Brochure* or Handbook of the Conseil has been newly published. It is a current directory of each association,

listing member libraries and giving a summary of activities from 1961-1990¹. An informal *Newsletter* was circulated by the President, Dr Andre Geuns (Rome, formerly Tilburg, Holland) and the Conseil was asked to support the quarterly *Debora Doc. Informations* published by one of its members, Fr Raymond Poswick from the Centre: Bible et Informatique, Maredsous, Belgium². Support was offered, but it was agreed that its appeal would be broader if it were to carry some articles in English.

Gradual progress was reported on the project *Clavis Foliorum Periodicorum* by the French (ABEF), Benelux and German Catholic Associations (AKThB). Contributions to this exhaustive repertory of theological periodicals were invited from ABTAPL (for U.K. titles).

Plans for a 1991 meeting in a location attractive to theological libraries from Eastern Europe were set in train. English and German had supplanted the usual French for the conference proceedings at this London meeting. It will be interesting to see what the *lingua franca* will be in Vienna or Cracow!

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ANZTLA 1990 CONFERENCE, BRISBANE by Trevor Zweck.

The fifth annual conference of the Australian and New Zealand Theological Library Association, held at Pius XII Provincial Seminary, Banyo, Queensland, brought together the most geographically diverse gathering of theological librarians ever assembled in this part of the world. To participate in the theme of "Practicalities", participants travelled nearly 3,000 miles from Perth, Western Australia (for the first time) and from the most southerly theological college in the world, Knox College, Dunedin, New Zealand; one person was present from Suva, Fiji (another first), and one from Columbus, Ohio.

As the theme suggests, there was a strong emphasis on the basics of theological librarianship, concentrating on subject cataloguing and classification.

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1. Available at DM20 from the Vice-President, Dr. Etienne D'Hondt, Fakulteit de Godgerleerheid, Leuven, Belgium.
 2. Address: Maredsous, B5537 Denée, Belgium.

Philip Harvey, cataloguer of Joint Theological Library, Parkville, Victoria, shared a wealth of experience and insight in a thoughtful and perceptive paper on cataloguing. Classification was dealt with in concurrent workshop sessions on the Dewey Decimal Classification and the Pettee Classification. The keynote address was presented by the Reverend Coralie Jenkin, Librarian of the Country Fire Authority, Melbourne, and ANZTLA Statistician, on the subject of cooperation and rationalisation: "If Libraries can do it, they can do it together". She suggested a wide variety of ways in which libraries might work together for mutual benefit and improved service to users.

Adding some variety to the program, the Reverend Richard Mintel, of Trinity Lutheran Seminary, Columbus Ohio, gave a talk on "Current developments in the American Theological Library Association". John East, of the University of Queensland Library gave an entertaining after-dinner speech on "The Bible in Malawi".

In other sessions, participants tackled such practical problems and issues as automation, cooperative collection development, journal indexing, the uses of CD-ROM technology (accompanied by demonstrations of GRAMCORD and REX), the work of Christian Research Associates, a directory of theological libraries in Australia and New Zealand, a world directory of theological libraries, and the collection and use of statistics. They also grappled with the question of how best to relate to and assist librarians in kindred institutions in Asia, Melanesia, and the South Pacific.

In a more relaxing vein, Saturday afternoon was spent touring the Blackall Ranges (including the spectacular Glasshouse Mountains) and the pleasant Sunshine Coast, north of Brisbane. On a more cultural and educational level, participants also had a choice of an afternoon visit to St. Stephen's Cathedral, St. Francis Theological College, Trinity Theological College (with its Meta-Marc automated library system), or the Queensland Cultural Centre.

The Annual General Meeting of the Association took the following decisions:

- * to include up to two persons in institutional membership;
- * to note that the *ANZTLA Standards for theological libraries* have now been endorsed by the Australian Library and Information Association;
- * to promote the distribution of the revised *Australasian Union List of Serials in Theological Collections* (AULOTS) which is almost completed;
- * to retain membership fees at A\$20 and *Newsletter* subscriptions at A\$15.

In the elections, Mara Goodall, Churches of Christ (New South Wales) Theological College, was chosen as the Sydney representative on the Executive, and the first Western Australian (Marcia Harrison, Perth Theological Hall) was elected to the *Australasian Religion Index* Editorial Board. All other officers were re-elected, including Trevor Zweck as President and Val Canty as

Secretary/Treasurer. The next conference is to be held at Morling College (adjoining Macquarrie University), Eastwood, NSW, 5-8 July, 1991.

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A VISIT TO LAMBETH PALACE LIBRARY by Lynn Pryor

- * A Papal Indulgence, dated 1516, issued by Pope Leo X for the building of St. Peter's, Rome.
- * *Assertio Septem Sacramentorum Adversus Lutherum*, 1521 - Henry VIII's attack on Luther which gained for him the title of Defender of the Faith from the Pope - Archbishop Cranmer's own copy!
- * Calvin's Sermons on Genesis. A contemporary account of Calvin's sermons on Genesis. (Calvin's sermons were given extempore, but were taken down and transcribed. There are 44 volumes of sermons in the Bibliothèqure Publique in Geneva).
- * Calvin's *Institutes of Religion*, first edition, printed 1536.
- * *Book of Common Prayer*, first edition, 1549, composed by Archbishop Cranmer.

These were just some of the texts and manuscripts arranged on display in the Great Hall of Lambeth Palace, when delegates of the Conseil International visited the Palace Library in late September, during their short sojourn in London for their annual meeting. About a dozen of us seemingly took a step backward into the pages of history as we were ushered by the Assistant Librarian through the grounds of the Palace into the Great Hall, and there treated to a *resumé* of the Library's history before accepting the invitation to inspect the exhibits specially displayed for our visit.

Lambeth Palace Library is the historic library of the Archbishops of Canterbury. It was founded as a public library in 1612 as the direct result of the Archbishop Bancroft's bequest in 1610 of "all the books in my study over the cloisters to my successor and to the Archbishops of Canterbury successively for ever".

The buildings themselves date from the thirteenth century -- chapel and crypt, as well as the Great Hall, though the latter has been subject to many alterations through the centuries, particularly in the Post-Restoration period, after

the Palace had fallen into disrepair during the time of Cromwell. Archbishop Juxon was responsible for the re-building of the Great Hall in which the Library's large and leather bound texts and manuscripts are now accommodated. Other materials are housed in a new reading room and other storage locations.

The contents of the Library include over 3,000 volumes of manuscripts dating from the ninth century to the present day, the registers of the Archbishops of Canterbury from the thirteenth century, and their official correspondence mainly from the eighteenth century; archives of the Province of Canterbury, amongst which are those of the Vicar-General, the Faculty Office, the Court of Arches, and Convocation. A good part of these archival materials date from the 1660s onwards, since many records were lost in the Great Fire of London. The Library also contains the records of the Lambeth Conferences, and extensive collections concerning Colonial America. The primary focus of the collections is ecclesiastical history.

In 1836 the endowments of the see were handed over to the Ecclesiastical Commissioners. At this time financial responsibility for the Library also passed to them, this being underlined by statute in 1866. The Library is staffed by two permanent archivists, two permanent librarians and three part-time assistants, with office staff.

Our thanks for a most memorable visit!

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BOOK REVIEWS

The books of the Bible edited by B.W. Anderson. (New York: Scribner's, 1989). 2 vols., xx, 435, xiv, 412p. ISBN 0-684-18487-7. Distributed in the UK by Maxwell Macmillan.

These two large double-column volumes aim to fill the gap between Bible dictionaries and commentaries; the content, purpose and theological perspective of each biblical book is described by a team of well-known authors, the great majority from the USA, though four (Clines, Clements, Ackroyd, Laws) are from Britain, and one (Westermann) from Germany. The first volume includes several contributions from Jewish scholars. The whole is prefaced by two short essays, 'The Bible as Sacred Literature' by Anderson, and 'Introduction to the Old

Testament' by Harrelson. The assumptions underlying the whole project are those of critical scholarship, though naturally enough the standpoints of individual contributors vary significantly.

The first volume deals with the Hebrew Bible, that is, the Old Testament as commonly understood in a Protestant context, but including from the Apocrypha the additions to Daniel and to Esther. Most biblical books are given a separate article; the exceptions are Samuel and Kings, which properly enough receive two articles rather than four; Haggai, Zechariah and Malachi, where the treatment together is less satisfactory; and Chronicles, Ezra and Nehemiah, where important assumptions as made about common origin in a way which goes against much recent scholarly discussion. (To call these 'the Chronicler's work' and then to cite Japhet in the bibliography seems a curious procedure). The treatment by way of individual books generally works well, though it inevitably means that little attention is paid to those issues which transcend book boundaries (Pentateuchal criticism; the Deuteronomic history). The amount of attention paid to other scholarly work varies markedly: some articles are largely made up of discussions of existing scholarship; others assume that the text of the biblical book should be the main concern and cross-references to other scholars are rare. Each article has a bibliography; sometimes confined to works in English, but usually with reference to the more important material available in French or German. Some of the bibliographies are straightforward lists; some of them are annotated with comments on the distinctive viewpoint of the work cited.

The second volume includes both the Apocrypha and the New Testament, a division of the Bible dictated more by the exigencies of book-making than by either tradition or scholarship. Sometimes books are treated in groups, though the links between them may be of quite different kinds (I-II Maccabees; Luke-Acts). Others that might have been treated together get separate articles (Ephesians and Colossians). Each article contains an account of contents, with varying weight given to introductory material and history of interpretation, and the level of treatment is on the whole uniform, though the density and technicality of the Epistle to the Romans almost prohibits success in the narrow limits required here. By contrast, the article on Ephesians (much the most chatty, though by no means unscholarly) starts with a description of what a tourist might find at the site, perhaps to spice what follows.

There is much diversity in relation to four matters, the last of which especially indicates a loose editorial rein. First, some authors have largely confined themselves to a more or less flat account of what is in their book (Judith, James), while others have tried to bring out significant sides of the book or of modern study (John, notably). The article on Mark actually contains two accounts of the contents, one short, one long!

Secondly, the following of a distinctive approach has led some contributors to present an unbalanced or defective picture of the state of scholarly opinion. Thus I-II Corinthians fails to disclose the common view that II Corinthians 10-13 represents part of what is referred to as "Letter 3", and the

substantial section on Phil.2:6-11 makes no reference to any kind of Adamic interpretation, for which there are strong claims. The article on Mark gives no hint of a case for Matthaean priority among the gospels. (In fact, because of the treatment by books, there is no real discussion anywhere of even the rudiments of the Synoptic Problem). Romans scarcely discusses *issues* at all, except the place of Romans 9-11. Other essays are exemplary, for this sort of reference book, in making it possible to get a picture of the range of opinion while at the same time stating a view clearly (eg. Matthew).

Thirdly, it is arguable that a more uniform framework should have been enjoined on those writing about books of similar genre. As it is, the range of topics covered and their arrangement, as well as the style of approach, differ considerably in, for example, the articles on the gospels. John represents, to a considerable extent, a modern literary approach; Mark majors on historical context, and nowhere alludes to the many literary studies devoted to this gospel in recent years.

But the most glaring discrepancies arise in relation to the bibliographies appended to all the articles except for R.E. Brown's excellent introduction to the New Testament part of the book. Some have usefully annotated booklists (Introduction to the Apocrypha, Matthew, Romans, I Peter, and [half-heartedly] James); others simply give titles. Some are clearly 'for further reading', others mention all works referred to in the text, even when their views have been dismissed (Romans). Others seem to contain titles which the contributor considers to be 'good books' on the New Testament, even when they are not at all specific to the New Testament book under discussion (Luke-Acts, Philipians). Finally, the lists vary greatly in length and adequacy, from the 25 title on Galatians to the 4 for Ephesians and 8 for Mark, a list that is inadequate to the point of being derisory.

Perhaps inevitably then, the end-result is uneven; some authors assume previous knowledge, while others provide very basic outlines. Not all of the variations noted above in the New Testament section are found in the Old Testament volume; perhaps the fact that the general editor is a well-known Old Testament scholar is relevant here, and consideration should have been given to a possible overall New Testament editor. It is also true that some biblical books and the skills of some authors lend themselves better than others to this kind of treatment.

Such a work will be too expensive for most individuals, but it is to be hoped that libraries will obtain copies. Despite the criticisms which have been made, it will be a valuable resource, especially for ministerial students and those just embarking on detailed biblical study.

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Bibliographie internationale de l'humanisme et de la Renaissance. Vol.XVII (1981). (Genève: Droz, 1985). ISBN n/a. pbk. *The letters of Marsilio Ficino. Vol.4 being a translation of Liber V*. (London: Shephard-Walwyn, 1988). ISBN 0-85683-070-4. £13.95 hdbk. *Contemporaries of Erasmus. A biographical register of the Renaissance and Reformation*. Edited by Peter G. Bietenholz and Thomas B. Deutscher. 3 vols. (Toronto: University of Toronto Press, 1985-1987). ISBN 0-8020-2507-2; 0-8020-2571-4; 0-8020-2575-7. Can\$227.50 hdbk. *Correspondance de Théodore de Bèze*. Recueille par Hippolyte Aubert, publiée par Alain Dufour, Béatrice Nicollier et Mario Turchetti. Vol. XII (1571). (Genève: Droz, 1986). ISBN n/a. hdbk. *Jean Le Clerc: Epistolario*. A cura di Mario Sina. Vol. I (1679-1689). (Firenze: Olschki, 1987). ISBN 88-222-3495-2. L,87000 pbk. *Le siècle des lumières: bibliographie chronologique*. Par Pierre M. Conlon. Vol. V (1743-1747). (Genève: Droz, 1987). ISBN n/a. hdbk. *A Spinoza bibliography 1971-1983*. By Theo Van Der Werf and Heine Sebrand, Coen Westerveen. (Leiden: Brill, 1984). ISBN 90-04-07699-9. US\$29.50 pbk.

What follows is a (very) selective look at some of the reference material that has been produced over the last five or six years relating specifically to the early modern history of theology and philosophy in Europe. I hope it will alert ABTAPL readers to the kind of editorial work that is going on mostly outside the UK, work that is a labour of love and costly to produce, reflected, sad to say, in the prices of the works themselves, prices, for example, that the Swiss publisher Droz, in its modesty, declines to publish!

The mammoth *Bibliographie internationale de l'humanisme et de la Renaissance* from Droz is currently running about five years late; the review copy I have is a battered 1981 edition, published in 1985. It's an annual bibliography covering books and journal articles: the "international" in the title effectively means European and North American with significant Eastern European representation. Introductory sections list the c.1,900 journals scanned, and c.320 collections of essays and *Festschriften* covered. The bibliography proper is divided roughly equally into two main sections: persons as subjects, and subject descriptors. This kind of division into two sequences makes the cross referencing important, but it is not particularly well developed here. Under Reginald Pole in the persons section, for example, there is a *voir aussi* to item 3787 in the subject bibliography, which has nothing to do with Reginald Pole, and although the preceding entry *is* about Pole, there is no corresponding *voir aussi* back to the persons bibliography. The subject classification is broad enough to minimise confusion and maximise predictability: major divisions are history, economic history, religion, literature, arts and sciences. Within each broad category, entries are further subdivided by country. Two indexes supplement the work: an "index historicus" which refers to persons mentioned incidentally in a work (Cicero,

Einstein, de Foucault, etc) and an author index. The appearance is not wonderful but it's functional, and the faults are minor for a work that covered 7,500 separate items from a vast array of sources. Clearly the best regular bibliography in its field.

The second major kind of endeavour in the field of documenting the Renaissance and Enlightenment Republic of Letters is to produce editions of the lifeblood of those Republics: the literal letters (pardon the pun) and correspondence of scholars, intellectuals and statesmen. The Language Department of the School of Economic Science in London is currently working on the first English translation of the letters of Marsilio Ficino (1433-99), who was himself an attractive figure for librarians of the Renaissance insofar as his work for the Platonic Academy in Florence provided much of the basic reference literature that fuelled the Italian Renaissance for the early 16th century. There is none of the directness, spontaneity or warmth of Erasmus' letters, but the letters are marvellous examples of the studied and structured classicism that lay behind the formal literature of 15th century Europe. Marsilio is a true librarian where Erasmus is a conversationalist: his letters are minor treatises, and he sums up his own style admirably in a letter to Antonio Vivani of September 1477: "Whenever you ask for complete books, I send you summaries". The style is cold, however, and for true historical and human insight into the period, I would always direct readers to the major research project undertaken by the University of Toronto and its press, in publishing English translations of all the extant works of Desiderius Erasmus, including his voluminous and scintillating correspondence.

One of the by-products of the Toronto research project is what must be the major contribution to the biographical reference literature of the Renaissance for this decade: Bietenholz and Deutscher's scholarly biographical dictionary, *Contemporaries of Erasmus*. Use this together with Erasmus' collected letters (if you can afford any of this), and there are few better sources for getting a view of the Renaissance and Reformation world. Quite apart from the historical information, this three volume work is a rare books cataloguer's dream, with pseudonyms and alternate names referenced to the authorised forms, and brief bibliographical references for each entry. Short summaries are given of what is known of the persons covered, largely from the Erasmus literature itself, and the slant of the entries is understandably upon each person as they related to Erasmus. The typography is beautiful and there are frequent contemporary illustrations. All in all, it would be a reference work to drool over, if saliva damage could be prevented.

A much more serious approach to publishing the correspondence of the period is taken by the price-shy publisher Droz in their *Correspondance de Théodore de Bèze*: in sharp contrast to the bare English translations of the Ficino edition, the definitive Latin texts of Beza's correspondence is reproduced, minutely introduced with full historical and theological context and commentary, and supported by a panoply of scholarly annotations, including the sources of the manuscripts being edited for the present text. The *Jean Le Clerc* correspondence

published in Florence by Leo Olschki is very similar, falling behind the Beza edition only insofar as the historical and theological backgrounds are lamentably non-existent, and such details as are available must be gleaned from the annotations. In my own view, the middle road adopted by the Erasmus project of Toronto is much more attractive, in combining immense scholarly weight with a lively and accessible presentation, but the Ficino, Erasmus and Beza projects combined give a fair representation of the kind of range of endeavour available in this field in current publishing.

The age of Enlightenment receives no less attention from scholarly endeavour, although the extraordinary proliferation of the printed book in the period prevents the same kind of breadth of scope or accessibility of materials and focus. The encyclopaedic scale of *Contemporaries of Erasmus*, for example, cannot be reflected on the same scale or with the same clarity for the age of Voltaire and Bayle.

The bibliography, of course, flourishes, although with the expansion of the printed word, the bibliography of the period itself and not just current scholarship on the period, becomes a much more interesting task. Droz also publishes the equivalent of the Renaissance bibliography in the form of *Le siècle des lumières*, edited by Pierre Conlon. It's only an equivalent in a loose sense, because it attempts to gather into three or four year spans per volume a definitive chronologically arranged bibliographical listing of works published in France, or in the French language, or by French persons. The main divisions are by year of publication, subdivided within that first by author and then by title. Brief bibliographical descriptions include the holding libraries of extant copies. As a reference work primarily for bibliographers and cataloguers of the period, the work is useful in providing information on authors where in the printed work pseudonyms have been used or no name given; but this value is immediately and almost completely denied by the lack of any form of index to the contents. This may be a future project for the entire series, but with a slow crawl in three or four years at a time, the unhappy cataloguer will meantime have to plough through the entire bibliography for the year.

With Van Der Werf's Spinoza bibliography, we return full circle to the bibliography of current scholarship on an historical period. The expansion of the field of endeavour is amply illustrated by the fact that the entire Renaissance can be covered in an annual bibliography, where by the time you get the the Enlightenment, a mere 150 years later, bibliographies of current scholarship tend to concentrate narrowly either on themes -- or more probably, on persons. The Brill Spinoza bibliography covers 12 years of Spinoza scholarship after the major retrospective bibliographies of Wetlesen and Préposiet. Again, the coverage is largely European and North American, with some Latin American representation. Around 370 journals were scanned, as well as monographs and collections of essays, with a total of 2,265 bibliographical entries. The arrangement is less friendly than the Droz Renaissance bibliography: preliminary sections include lists of texts of Spinoza's works published in the period; the central section

contains the bulk of bibliographical entries arranged by author of the item. It is then up to the indexes to help the user find her or his way around the catalogue. I have noticed before now the disparity between the Anglo-American highly-structured and hierarchical approach to subject classifications, and the rather more idiosyncratic or "loose cluster of related ideas" approach of our trans-Channel colleagues. The "systematic" or subject index reflects this disparity very well, and probably influences my reaction to it as being relatively unhelpful. Subject categories are clearly based very much on a knowledge of the forms of Spinoza literature ("Early Reception", "Later Reception" etc.), but to the outsider, a more transparent structure might have been expected. Category headings are accompanied by lists of authors of cited works, and the bibliography reference numbers, so you have to go back into the main section to find the item you want. A final index lists the journals scanned.

PJL

NEWS AND NOTES

ABTAPL Autumn General Meeting

Was held at Heythrop College, London. Delegates from the Conseil International were present, as was Lynn Pryor of the Australian and New Zealand Theological Library Association. A message of greeting was read out from James Dunkly, President of ATLA, who regretted that he was unable to attend. The *Guidelines for Theological College Libraries* were welcomed, and it was decided that after soundings had been taken, they should be put to the Spring 1991 meeting of ABTAPL for formal adoption and wider distribution. Alan Jesson announced that a second edition of the *Guide to British and Irish Theological Libraries* could be expected in 1991. The Easter 1991 meeting would be held in Durham, with a theme of "Corporate Planning"; the Autumn 1991 meeting would be held at the Church of England Records Centre, Bermondsey, London. The meeting was followed by a reception in honour of the Conseil International.

Bliss Classification

A new classification for philosophy and mathematics has been released within the Bliss classification, compiled by Ken Bell of the Polytechnic of North London. Contact: Bliss Classification Association, c/o The Library, Huntingdon Road, Cambridge CB3 0DG.

Correction

Joyce Banks has asked us to point out that she is Assistant Librarian of the Wesley Historical Society Library, and not Librarian as stated in our March issue.

Dewey Classification

The 200 class schedules from the 20th edition of Dewey have been published as a separate volume. Not, unfortunately, available from UK suppliers, but from: OCLC Forest Press, 6565 Frantz Road, Dublin, Ohio 43017-0702, USA, at US\$15.00.

Darton Longman and Todd

In July DLT announced that they had converted to common staff ownership, with company policy and direction democratically decided by all staff. Apart from other factors this is seen as a protection against the current takeover fever, and should preserve the company's independence.

Disaster Planning

Cedric Chivers bookbinders are offering an Archive Emergency Aid service. An emergency team is prepared to help with disasters. Their emergency helpline is 0225-427431.

Journal Articles

Pam Zweck, 'The Pettee and Dewey classifications: a comparative study' *ANZTLA Newsletter* no.9 December 1989, p.5-11.

Lawrence D. McIntosh, 'Reference work: some recent literature on collections and services and on the selection of reference resources' *ANZTLA Newsletter* no.9 December 1989, p.13-18. Bibliographical survey.

Richard H. Mintel, 'Current developments in the American Theological Library Association' *ANZTLA Newsletter* no.11 August 1990, p.9-13.

Coralie Jenkin, 'Library cooperation: or if libraries can do it they can do it together' *ANZTLA Newsletter* no.11 August 1990 p.19-32.

'The form and manner of making deaconetnetwork terminals' *ANZTLA Newsletter* no.11 August 1990, p.32-35. Spoof liturgy for theological librarians.

Richard Waller, 'Wheat and tares: some delayed thoughts on the Salman Rushdie affair' *Librarians' Christian Fellowship Newsletter* no.44 Spring 1990, p.21-24.

Peter Brierley, 'According to the evidence: research and information for the Christian church' *Christian Librarian* no.13 1989, p.30-42.

Lambeth Palace Library Appointment

Dr. Richard Palmer, presently Curator of Western Manuscripts at the Wellcome Institute for the History of Medicine, has been appointed new Librarian of Lambeth Palace Library from April 1991.

Librarians Wanted

The Evangelical Library in London is seeking an additional librarian with an interest in the history and literature of the evangelical movement. Contact Dr. Terence Crosby, Secretary, Evangelical Library, 78a Chiltern Street, London W1M 2HB.

Librarians' Workshops

The European Baptist Federation has published a *Resources Pack* on Christian publishing and bookselling, which includes guidelines for setting up workshops for writers, translators and theological librarians. Available from: European Baptist Federation, Süntelstraße 11a, D-2000 Hamburg 61, Germany.

Members

Robin Noad has been appointed Information Services Manager at the Bible Society in Swindon. He was formerly Senior Information Officer. Patrick Lambe has resigned as Librarian of Central Library, Selly Oak Colleges, from March 1991. He plans to move to Singapore and work with theological libraries in the region. He will be succeeded at Selly Oak by Meline Nielsen, presently Deputy Librarian. Graham Cornish has been appointed Programme Officer for the Universal Availability of Publications programme. He will continue to be based at the British Library's Document Supply Centre at Boston Spa.

New Journal

The Haworth Press, Metuchen, New Jersey has announced a new international journal for theological librarians, entitled *Journal of Religious & Theological Information*, to appear from late Spring 1991. Contact the editor: William C. Miller, Nazarene Theological Seminary, 1700 East Meyer Boulevard, Kansas City, Missouri 64131, USA.

STL Warehouse Fire

Members may be already aware of the STL warehouse fire in mid-August that destroyed the entire stock of Paternoster Press, for whom STL had just a couple of months earlier become sole distributor. The Paternoster list will become severely reduced in size, although they intend to continue operations on a more limited scale. Our sympathy to a hard-pressed staff.

Trinity College Singapore

The computerised recataloguing of the Library of Trinity College has been finished after two and a half years; work is continuing on the Chinese collection, in what will be a bi-lingual bi-script public access catalogue. Library development continues with a new building for the collection, expected to be completed in the Spring of 1991.

Unwin Hyman Sale

The Harper Collins group has continued its acquisitions with the recent purchase of Unwin Hyman. Unwin Hyman's Mandala imprint will be the most directly relevant to theological libraries, and is probably closest to Thorson's Aquarian imprint, also now owned by Harper Collins.

Our Contributors

Ms Ruqayyah Aldridge is a student at Birmingham Polytechnic Library School.

Dr. David Bundy is Collection Development Librarian at Asbury Theological Seminary, Wilmore, Kentucky.

Professor Andrew Walls is Director of the Centre for the Study of Christianity in the Non-Western World, New College, University of Edinburgh.

Mr. Patrick Lambe is Librarian of the Central Library, Selly Oak Colleges, Birmingham, and Editor of the ABTAPL *Bulletin*.

Mr. John Howard is Special Collections Librarian, University of Edinburgh Library.

The Rev. Trevor Zweck is Librarian of Lutheran Theological Seminary, Adelaide, and President of ANZTLA.

Mrs. Lynn Pryor is Librarian of Whitley College, Melbourne, and Editor of the ANZTLA *Newsletter*.

The Revd Dr. R.J. Coggins is Dean of Divinity at King's College London.

The Revd. Professor J.L. Houlden is Professor of New Testament Studies at King's College London.

Additional thanks to Margaret Ecclestone and Graham Hedges for help with the News and Notes section.
