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**BULLETIN OF THE ASSOCIATION OF BRITISH
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NOVEMBER MEETING AND A.G.M.

The next meeting will be held on Friday 4th November, 1977, at Dr Williams's Library, Gordon Square, London, when Mr. John Creasey, the Librarian, will speak on the collections, especially those acquired recently from New College, London.

The Annual General Meeting will be held on the same afternoon. The most important business will be the committee's proposal that ABTAPL should seek to form a Group of the Library Association, while continuing to invite non-members of L.A. to subscribe to the *Bulletin* at a reduced rate and to attend meetings. There will also be the usual opportunity to dismiss the officers and committee by proposing alternative names. Nominations please!

ABTAPL AT CANTERBURY, 5th May 1977

It was a day of contrasts for our fourteen members from London and several points much further north, from the time they left the station in procession by footbridges, over motorways, through shopping precincts to the Cathedral, even to the incongruity of a mediaeval archway blocked by a fire engine called Angus. In the Cathedral Archives and Library, rebuilt in 1954 in respectable traditional style, we were introduced to a giant revolving octagon of perspex, lit by internal fluorescent tubes, for tracing and repairing outsize maps, while researchers consulted piles of local MS records. We saw a variety of mediaeval MSS and a remarkable collection of older books. (Any librarian having difficulty with his new solid oak (!) bookcases should compare notes with Canterbury.)

The Franciscan Study Centre, opened in 1973 on the new university campus, provided another contrast. Its library, with modern and historical collections gathered from various Franciscan houses and substantially augmented, serves the priests and other religious in training, acts as a central library for the Roman Catholic Franciscans in Britain, and is available to readers from the University of Kent. (See *Bulletin of ABTAPL* no. 5 for details.)

The third visit was to a modern library with modern book stock and non-book materials too. Christ Church College, a college of education founded in 1962, was the first Church of England college built in this century. The library of over 50,000 volumes has recently acquired more floor space, allowing considerable expansion of the Religious Education Resources Centre. This Centre is run by the College, the Diocese and the County, for teachers of R.E. in the County of Kent, and clergy, ministers and lay people involved in Christian Education programmes in local churches of all denominations. It has a wide range of books, games, journals, catalogues of equipment, audio-visual material, posters and so on, informally displayed. This is supported by a good stock of books and periodicals on religious studies in the library itself.

During the afternoon while the committee deliberated, some members even managed a brief visit to the University Library. For all it was a crowded day, made very rewarding by the hosts, Miss A.M. Oakley (Cathedral Archives), Mr Tom Edwards (Librarian, Christ Church), Mrs G.R. Ayles (Director, Religious Education Centre) and especially Fr Boniface Kruger, O.F.M., who made the local arrangements and saw that we were excellently fed and transported efficiently, as well as showing us his own library.

SOCIETIES – 7

The Hymn Society of Great Britain and Ireland

- Secretary** The Revd Alan Luff M.A., The Vicarage, Penmaenmawr Gwynedd, LL34 6BN. Penmaenmawr 3300
- Aims** Founded in 1936 with the following objects –
1. To bring together for study, research and fellowship those who are interested in Hymns, whether in their words or in their music.
 2. To publish material that may be useful to members, either in advancing the study of hymnology or in developing congregational singing.
 3. To continue, as far as practicable, the work begun by Dr Julian and his collaborators in the *Dictionary of Hymnology*.
 4. To raise the standard of hymn-singing and to promote a discerning use of hymns in Christian worship.
- Publications** *The Bulletin* of the Society appears three times a year. Besides recording the activities of the Society it publishes important papers on hymnological research and reviews of current developments. From 1948 to 1974 it was edited by Dr Erik Routley: the present editor is Dr Bernard Massey. All back numbers of the bulletin are kept in print and are on sale both to the general public and, at a special price, to members.
- British Hymn Writers and Composers: a Check List* giving their Dates and Places of Birth and Death, by Andrew J. Hayden and Robert F. Newton was published in 1977.
- Other Activities** A conference is held each year at various centres, for the discussion of the Society's business and to hear lectures and discussions. During the Conference there is a public 'Act of Praise' at which hymns old and new are sung. This is an important contact with the public. The booklet prepared for this is circulated with the bulletin to all members. Thus, although we do not, like our counterpart The Hymn Society of America, have competitions for the writing of new hymns we do by this means draw our members' attention to neglected old material and to the best new material, published and unpublished.
- It is fair to say that the emphasis of the Society is, in this generation, despite the presence of great hymn scholars in our midst, on the writing of new hymns and the composition of new tunes, and their gathering into publications that will serve the churches to which our

members belong. Thus the Hymn Society provides today a welcome meeting point for those engaged in this work, and a place where they can meet a good cross-section of those — ministers, organists and ordinary worshippers — who week by week try to use hymns in a responsible and imaginative way.

That is not to say that the scholarly work does not continue, as our latest publication shows. It is simply a matter of emphasis. But the Society has had to recognize that we are economically in times unsuited for the leisurely production of another *Julian*. We can hope however to see that such work as is being done is available for a future generation to gather into a new synthesis.

Membership is open to all who are interested in furthering the Society's aims on payment of a subscription. Many who know about the Society are under the misapprehension that it is a closed body only for experts. This is far from the truth. Present membership stands at about 325.

Subscription for 1977 is £2.50. This entitles members to receive the Bulletins for that year together with the Act of Praise booklet. Under a mutual arrangement with The Hymn Society of America, a further subscription of an equal amount to that current for the British Society confers membership of that Society also, entitling the subscriber to receive its quarterly magazine *The Hymn*.

OUR CONTRIBUTORS

Miss Mary Elliott is a sub-librarian of King's College Library,
University of London, and honorary secretary of ABTAPL

Miss Morag Fowler is an assistant librarian of the University Library,
St Andrews

The Rev. Gary Gorman is an assistant librarian of the Institute of
Development Studies, University of Sussex, and a previous contributor
to the *Bulletin of ABTAPL*

THE RAINBOW COLLECTION OF HYMNBOOKS AT KING'S COLLEGE, LONDON

Mary Elliott

In 1973 Dr Bernarr Rainbow, author of *The choral revival in the Anglican Church (1839-1872)*, 1970, decided to present his collection of hymnbooks to the library of King's College London. Perhaps I should describe the gift as 'Hymnbooks etc.', since the collection includes Roman Catholic and Anglican liturgical works, carol books, books of poetry, sheet music both sacred and secular, and even one or two popular songs, no doubt acquired in job lots. The hymnbooks are those of all the major Christian denominations, including some Continental churches, and of some little-known sects, including the 'Peculiar People', who still survive in the Essex marshlands. The opening line of the first hymn in their book reads 'Peculiar are the saints', which is often, unfortunately, true. There are also hymnbooks of the Christian Scientists, Freemasons and Spiritualists, and one or two Jewish collections. Some of the pre-1800 books are of particular interest. The 'fallen women' at the Magdalen Hospital in the 1790's had to sing phrases alluding circumspcctly to their wretched condition from which God, through their benefactors, had been pleased to rescue them. Similar gratitude had to be expressed by the boys and girls of the Foundling Hospital in some of their hymns. It is all rather a long way away from the rollicking assurance of many of Sankey's *Sacred Songs and Solos*, of which there are several different editions in this fascinating collection.

It was not until the summer of 1976 that a start could be made on cataloguing and classifying the Rainbow Collection. We found at once that there were a great many difficulties in cataloguing by AACR and classifying by Library of Congress. I therefore felt that it might be of interest and help to others to outline some of those difficulties.

Cataloguing Where the hymnbooks were concerned, if AACR 4-5 were followed mechanically, entry would vary so much as to be irritatingly inconsistent.

e.g. *Hymns Ancient and Modern* (no editor named on title page) would be entered under title.

The Methodist Hymn Book (editor named) would be entered under editor.

We therefore established

1. Entry under *author* where the collection of hymns was entirely the work of one author (e.g. Mrs Alexander's *Hymns for little children*).
2. Entry under *title* if it was well-known (e.g. *English hymnal*) or succinct (e.g. *School hymns, Salmi e cantici*).

3. Entry under *editor, compiler or arranger* only if the collection was popularly described by his name (e.g. Sankey's *Sacred songs and solos*) or the title was vague or diffuse.
4. Entry under *issuing body* if no editor was named, but the name of the corporate body responsible for the existence of the work was given, e.g. *A collection of hymns designed for use in the Magdalen Chapel. Cantiques à l'usage de l'Eglise Missionnaire Belge*

We did put carol collections under editor, compiler, or arranger, as these were usually distinguished musicians. Liturgical works were not always those of the official liturgy. Plainsong manuals, books of chants etc., were entered under composer or compiler unless they formed an integral part of a missal, breviary, *Book of Common Prayer* etc., in which case they were entered under the name of the appropriate church with the sub-heading *Liturgy and ritual*.

We have been very generous with added entries in order to be able to meet any kind of reader approach to the items in the collection.

Classification This caused us even more problems than cataloguing. Perhaps no general classification scheme is able to cope with a special collection. We found that the partial duplication of BV 301-525 and M2115-2146 was possibly worse than no duplication at all. In spite of following the rubric given at BV 301 that hymnbooks with words only should be classed there while hymnbooks with words *and* music should be classed at M there were still headaches. What do you do with school hymnbooks (words and music)? No place for them in M, which only knows about juvenile oratorios, masses, cantatas, anthems, etc., or Sunday School song books. The result is that all school hymn books have had to be classed at BV 525, thus breaking the 'words only' rule. *Hymns Ancient and Modern* really needed a set of separate numbers to itself, as Dr Rainbow had amassed copies of apparently every edition and printing. The normal class mark for a words and music copy of 'A & M' would be M 2125. H99. This we expanded by using the appropriate letter and figures to indicate the date, e.g. an 1861 edition = M 2125. H99 E61. We then discovered that there might be two or three copies of the same date, so all that could be done was to add a serial number, e.g. M 2125. H99 F06 (2).

Many of the hymnbooks did not contain sufficient information to fall neatly into the divisions for hymn-psalm-choral books at M 2115-2146. LC gives a general number M 2116 for all denominations of pre-1820 hymnbooks (and *why* 1820?), but as a large number were undated the allocation of books to this class seemed somewhat arbitrary. Similarly, confusion was caused as to whether a work was for general Protestant use and therefore in M 2121, or specifically Church of England In M 2125, for example '*Harmonia sacra: a collection of tunes adapted to psalms and hymns of various measures*'. Establishing the exact denominational allegiance of a long-defunct London chapel often necessitated 'phone calls

to Westminster Library and patient hunting through topographical works.

There was no number provided for collections of carols, so we used the general number M 2117 (general hymns after 1820).

Even worse was wrestling with M 1999-2114.8. I defy anyone to class an anthem or liturgical work in its accurate position straight off. LC, with its usual maddening concentration on peripherals, is far more concerned about the *medium* of performance than the texts being performed. Are they 'with or without instrumental accompaniment, not originally intended for orchestra, as in M 2023'? Or are they 'full and vocal scores with pianoforte or organ accompaniment mixed'? What is badly needed is a table of all possible permutations and combinations of instrumental accompaniments, so that where a liturgical text or anthem is not to be sung 'a capella' the rubric could read 'Divide like . . . following Table X'. Naturally, we had to make decisions. We chose a selection of class numbers to cover the types of work involved and ignored the medium of performance. As catalogue cards are still being typed it is not possible to say yet whether there are glaring anomalies.

I am extremely grateful to Helen Hughes, the junior assistant who in fact did most of the work of cataloguing and classifying the Rainbow Collection, for looking over this article and making helpful suggestions, additions and emendations.

SECOND ISSUES

Bibliography of bioethics, vol. 2. Ed. LeRoy Walters. Detroit, Michigan, Gale Research Co., May, 1976. \$24.00 (distributed through European Bookservice, P.O. Box 124, Weesp, Netherlands).

This volume contains entries for 1973 and 1974. Automated programmes have aided production but apparently delayed it too — it was not received in the U.K. till June, 1977. It repeats the excellent layout and organisation of vol. 1, which was reviewed in *Bulletin of ABTAPL* no. 8 (March 1977).

Religion and theology, 2: a select book guide. London, S.C.M. Press, 1977, 84 pages (75p).

A complete revision of the 1976 edition, substituting newly published titles for those now o.p. The clear and attractive format is retained. Criticisms of occasional superfluous annotation and lack of grading made in the *Bulletin of ABTAPL* no. 5 (March 1976) still apply. Only 4 more pages for the extra 50 pence, but good value for the individual book buyer or borrower, though theological conservatives might not agree.

LIBRARIES – 9

St. Deiniol's Library,

Hawarden, Deeside, Clwyd CH5 3DF 0244 532350

Chief The Revd Peter J. Jagger, M.A., M.Phil.

Librarian

History St. Deiniol's Library was the cherished project of William E. Gladstone and after his death it became part of the nation's memorial to him. Up to his death in 1898, the Founder personally administered the Library, transferring to it 30,000 books from his own collection. Gladstone saw the main purpose of the Library as the promotion of Divine learning; to achieve which, he believed, it was essential to study all branches of human knowledge, especially history, theology, philosophy and literature. The Library thus reflects the mind of one of the greatest Victorians, a great politician and a life long student of theology. The Library is indispensable to those who wish to study Gladstone in depth, for it shows not only what he read, but his handwritten annotations in hundreds of the books tell us what he thought about what he read. The Library also provides a unique insight into many facets of Victorian social and ecclesiastical life.

On October 14th, 1902, the striking edifice of St. Deiniol's Library was formally opened and in 1904 the Residence was built, as a memorial to their father by the sons and daughters of Mr Gladstone. The great public occasions surrounding the opening of the Library reached their culmination in the visit of King Edward VII in 1908.

Since its foundation the Trustees and Wardens/Chief Librarians have continued to build up the collection along the lines of the Founder's own special interests, and it is now an outstanding collection for students of nineteenth century thought. Along these special lines it continues to develop and its fame has reached international level. One of its unique facets is the residential facilities available to all genuine students.

Purpose To provide comfortable accommodation, supported by a unique and extensive Library, where men and women can pursue their own reading, writing and research under really congenial conditions. Guests are welcome for any length of stay, from a few days to a sabbatical year. The attractive sandstone buildings include the stately library, common-rooms, dining room and chapel and thirty study-bedrooms with hot and cold water and electric fires. Endowments enable

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Coverage	Theology, Patristics, Philosophy, History, Church History, Classics, English and European Literature, Bibliographical and Reference works.
Stock	Approximately 100,000 volumes, pamphlets, nineteenth century periodicals and journals, 50 current journals.
Special Collections	Over 200 volumes and pamphlets dealing with the life of W.E. Gladstone and his family. The Glynn-Gladstone MSS- this collection has in the region of 200,000 items, including family papers, letters, business and estate papers. Other MSS include the Newcastle Trust Papers; 107 volumes of Sir Stephen Glynn's Church Notes; the John Gladstone Papers; Archbishop Green MSS; and the St. Deiniol's MSS.
Classification	A unique classification system introduced by W.E. Gladstone, implementing his own ideas on library classification and incorporating both numbers and letters.
Catalogues	The following card catalogues are available: Author; Subject; Periodicals; Pamphlets, Gladstone subject; Title index of W.E. Gladstone's publications.
Access	The majority of books are on open access, with certain sections and pre-nineteenth century publications under closed access. Residents have access to all stock. There is also an External Readers system with tickets at £3.24p per annum (including VAT). The County Archivist acts as Honorary Archivist, and the vast amount of manuscript material stored in the Library is made available at the Record Office a few hundred yards away. Apart from a short break at Christmas the Library is open throughout the year. Residents have access to books from 9.30 a.m. to 10.00 p.m., and External Readers from 10.00 a.m. to 7.30 p.m.

Applications for residence should be made to the Warden and Chief Librarian.

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ABSTRACTS

"Ecclesiastical libraries in Belgium" by J.F.H. Ooms, *IFLA Journal* vol. 3, 1977, pages 28-30; 6 references.

The French Revolution resulted in the dispersion of the stocks of the monastic libraries of Belgium. The present ecclesiastical libraries fall into the following groups: (1) diocesan; (2) monastic (19th century foundations, but important); (3) university (Theological Faculty at Louvain — see *Bulletin of ABTAPL* no. 6, p.4) — and the Protestant Theological Faculty at Brussels); (4) specialised (e.g. the Bollandists — hagiography; the Ruusbroec Library — mysticism; the Ecumenical Library of the Benedictines at Chevetogne).

There is a lack of academically and professionally qualified librarians which the Association of Religious Science Librarians, founded in 1965, is attempting to remedy.

The author is president of the International Council of Theological Library Associations (c/o World Library Service, Faber Str. 7, Nijmegen, Netherlands).

"Education of users of libraries and information services" by Malcolm Stevenson (University of Sussex), *Journal of Documentation*, vol. 33, 1977, pages 53-78; 167 references.

Surveys U.K. and U.S. courses and training programmes mainly in academic libraries for (a) orientation (b) bibliographical instruction or self-help.

References to introductions in special subjects include physics, biology, medicine, business studies, French and politics.

Quotation on library guiding "If all the library staff were propped up dead at their posts . . . it should still be possible for a student on his first visit to find his way to the books he needs"

Conclusions (1) Library instruction is effective only at the time of need; (2) Learning to use a library is a continuing process.

BIBLIOGRAPHIES & REFERENCE BOOKS – 13

Kennedy, James R. *Library research guide to religion and theology; illustrated search strategy and sources*. Ann Arbor; Pierian Press, 1974. x, 53p (Library research guides, no. 1). \$7.50 (paper \$3.50)

This is a clearly-written account of how to look for material on a subject in religion or theology, starting from the point of defining the topic. It leads the reader to look at articles in encyclopaedias, then on through bibliographies, concordances, indexes and abstracts. There is some useful advice on evaluating books. Although he refers to more detailed works, the author considers this to be a fairly basic and selective guide to reference sources in religion.

The level of the book is one of its two main weaknesses. It is aimed basically at undergraduates specialising in religion, who need to write "term papers". It is unlikely that any undergraduate below honours dissertation level would take the time to read a book of this size, although they would in fact find some of it very helpful. It is perhaps best suited to students doing an honours course, to whom most of the material would be relevant, and who should be aware of how to search systematically for information. The wealth of detail in some parts of the text, and especially in the bibliography might, however, be confusing to them.

Although bibliographical tools are obviously useful, important currents in the flow of information in religion and theology, (at least in this country) are citations, which are stressed by Kennedy, and personal contacts, which are not. Contrary to the picture which he gives, lecturers, when asked about a subject, tend to cite key works, and it is from there that the search usually starts.

The other major weakness is the American bias. Much of the terminology used at the beginning of the book is American, and would be incomprehensible to the average undergraduate in this country. Some of the major examples given to illustrate points, and also some of the bibliography, are too tied to the American scene. Although not a problem to more advanced readers, this limits the usefulness of the book for undergraduates in the U.K.

Two good points about the book are the summaries at the end of the chapters, and the third appendix – *Guidelines for proceeding*. An honours student might find it most helpful to start at that appendix, in order to see the overall pattern, and to see which chapters are relevant to his or her needs. The easy style and the ample exemplification would then carry the reader along.

Some misprints should be noticed: p.7 – Metzger's index goes up to 1961, not 1957, and in fig. 3 the last arrow points to the wrong entry; pp.8 & 45 A.J. Mattill and *Mary Bedford* Mattill; p.23 *Who was who* has six volumes covering 1897–1970 (correct in the bibliography).

Morag M. Fowler

TEACHING THEOLOGICAL BIBLIOGRAPHY IN THE LIBRARY

G.E. Gorman

For several years a number of American theological colleges have been providing their users with formal instruction in the techniques and methodology of theological bibliography. In Britain, on the other hand, this aspect of library service has received little attention, and at present there appears to be no theological faculty or college in Britain with any focus on bibliographical training in its curriculum. Some may feel that there is no demand for this sort of instruction here, since generations of students have managed quite well without it, and there has never been a persistent groundswell of opinion calling for training in theological bibliography. Yet how many of us have met individuals similar to the Glasgow Ph.D. who, in the course of his Pauline studies, never learned of *New Testament Abstracts* or the Oxford undergraduate who repeatedly enquired about guides to serial articles and was never told about the *Index to Religious Periodical Literature*? All of us can cite examples of this type, and American librarians have in the past come across similar cases; however, in America it is also said that such clear *lacunae* have decreased dramatically since the introduction of bibliographical training as an integral part of American theological education.

Principles and practice

The rationale behind interest in bibliographical instruction in American seminaries seems to be that the whole field of theological scholarship is quite complex and that bibliographical knowledge can go some way towards reducing this complexity to more manageable proportions. To achieve this end the established training programmes attempt in the first instance to acquaint users with basic sources of information useful in theological studies. In addition each syllabus provides the student with simple criteria for evaluating the scope, content and bias of reference works and also suggests ways of classifying problems in order to make the most effective use of these reference sources. Throughout each syllabus the primary goal is to develop an understanding of bibliographic principles and practices, and secondary aims include guidance in the use of library systems, training in research methodology and advice as to ways of creating one's personal theological library.

In terms of actual content each syllabus varies not only in depth of coverage but also in the degree to which these secondary aims are treated. Some completely bypass discussion of a particular library's arrangement and classification, others see no need to instruct users in the principles of research or its presentation in written form. All agree, however, that training in the use of research tools is central to user requirements and so devote most of their effort to this aspect of theological bibliography. The simplest syllabus consists of some five or six lectures on a given library and its bibliographical holdings, while the most ambitious programme combines lectures with set assignments and examination papers covering all aspects of library use, bibliographical enquiry and research methodology.

Examples from American colleges

Although a certain amount of this activity is not suited to the needs of British theological libraries, there is no question but that the basic intention of bibliographical training is sufficiently important to commend its adaptation to requirements in this country. The American example warrants our consideration either as a stimulus to the development of indigenous training schemes or for possible revision to suit curricula in British institutions. To encourage thinking along these lines the following discussion analyses and compares a representative selection of American syllabi and on the basis of this presentation draws some tentative conclusions about ways of building on the American experience in attempting to devise similar programmes suited to local needs. The courses discussed in no way do justice to the full extent of bibliographical instruction in North American theological colleges, but they do at least represent the various approaches which have been used with some success. The discussion of each syllabus includes an address to contact for further details, although in most cases the writer has personal copies of the material available for consultation.

Southwestern Baptist Theological Seminary

A member of the library staff teaches a 'non-credit', voluntary course for new students each autumn. It is offered on a voluntary basis because the Seminary's large enrolment would require additional library staff were the course a mandatory element in the curriculum. In fact most libraries seem to follow this procedure, and it is one which would be most acceptable in this country for much the same reason. The disadvantage of this free choice is, of course, the failure to reach all incoming students, including not a few who would profit from bibliographical instruction. On the other hand, this is balanced by the clear motivation of those who do seek instruction on a voluntary basis.

The syllabus is based on a six session guide to the Fleming Library and to theological bibliography in general, each session consisting primarily of a formal lecture or demonstration. In brief each meeting covers the following ground: (1) introduction to the physical layout of the library and tour of its facilities, (2) discussion of the classification scheme (modified Union Theological Seminary system) and the card catalogue, (3) introduction to basic reference materials used in biographical and bibliographical research, (4) discussion of periodical and book review indices and the use of microform readers, (5) demonstration of audio-visual materials and their use, (6) question and answer session and brief comments on developing a personal library. In addition there are special sessions for doctoral candidates held in the context of a research seminar; these are organised at the discretion of the lecturer conducting the seminar and cover the specific research tools required in advanced theological study. At the end of 1976 the library staff had not yet developed a printed syllabus for either series of lectures.

Positive features of this programme include the emphasis on library arrangement and its classification scheme, as well as the decision to divorce research methods from the library's primary frame of reference. Certainly most British libraries should at least explain their layout to new users, particularly when

collections tend to be rather confusingly arranged according to the space available in frequently unsuitable buildings. Less commendable is this library's allowance of only two lectures for theological bibliography per se; the field is so vast that at least four sessions would more adequately cover the subject with perhaps less attention to audio-visual materials and personal collection building.

Address: Fleming Library, Southwestern Baptist Theological Seminary, P.O. Box 22000, Fort Worth, Texas 76122.

Union Theological Seminary (Virginia)

Until 1972 the librarian offered a formal course in research methods, and this was treated as an integral part of the Seminary's degree programme. Since then, however, he has concentrated on short-term workshops covering various aspects of library use and on individual tuition tailored to the needs of particular post-graduate researchers. The librarian feels at present that the most suitable approach at Union is one which integrates library 'science' with bibliographical form, the intention being to show users the format for research papers along with the means of locating material suited to their research requirements.

When last offered, the formal seminar on research methods consisted of twelve lectures combined with brief research assignments and selected readings in K. Turabian's *A Manual for Writers of Term Papers* and E. Aldrich and T. Camp's *Using Theological Books and Libraries*. The syllabus for 1972 covered the following areas: (1) seminar introduction and outline of research methodology, (2) subject definition and the use of encyclopaedic and other general reference materials, (3) gathering bibliographical data and bibliographic form, (4) classification and use of the card catalogue, (5) bibliographies for theological studies, (6) indices of various types, (7) biographical sources and use of library services, (8) book reviews and notices, (9) dictionaries and hand-books, (10) note taking and note form, (11) form and style in research writing, (12) questions of bibliographic form.

Clearly this library differs considerably in its approach when compared with the previous institution; here there is a strong emphasis on the actual doing and writing of research, which is combined with a moderately thorough analysis of the various types of bibliographical tools. In some ways this type of programme is less suitable than that used at the Fleming Library, particularly in terms of the attention devoted to research methodology. In a British context this type of training is probably best left to individual tutors or supervisors, since in theory these academics are better informed of research requirements in their own disciplines. At the same time Union's syllabus does provide substantial time for discussing various bibliographical tools by form, which is a system worth evaluating for adaptation in this country, although the particular arrangement and sequence of lectures at Union may not be the most logical approach.

Address: The Library, Union Theological Seminary, 3401 Brook Road, Richmond, Virginia 23227.

Harding Graduate School of Religion

The Harding system, like that at Union, involves both lectures and laboratory

(i.e., seminar) readings and research assignments but incorporates an interesting innovation in being arranged around two poles, type of research material and subject matter. At the outset students are guided through the various types of bibliographical tools according to the function they serve; thus one finds lectures and assignments on general reference books, dictionaries and encyclopaedias, periodical indices, book reviews, biographical tools and the card catalogue. This sequence is followed by a series of bibliographical discussions and questions on various subjects, including philosophy, Judaica, *koine* Greek, English Bible, Biblical studies and commentaries, Christian doctrine, Church history, missions, preaching and counselling. In each case the students answer specific bibliographical questions on the basis of materials discussed in relation to a given field of theological enquiry, and the possible answers are then discussed in seminar sessions. Both unit outlines and questions are available in printed form.

This syllabus provides a useful subject approach to the various areas of theological study in combination with the more usual form approach. In this way both emphases are treated, but particular attention is given to the subjects relevant to the institution's own curriculum. While the course of studies will not necessarily reflect theological curricula in this country, there is no reason why the subject approach could not be tailored to local needs, particularly if one were to concentrate more broadly on Biblical studies, Christian doctrine and history and pastoralia. This could be done without reference to the form approach, although practical considerations suggest that some discussion of general categories of materials might usefully precede the needs of particular subject areas.

Address: The Library, Harding Graduate School of Religion, 1000 Cherry Road, Memphis, Tennessee 38117.

The Graduate Seminary, Phillips University

The programme of instruction developed in this library is surely the most ambitious and innovative system yet devised. Based on the Personalised System of Instruction (PSI) developed by F. Keller, it is essentially a programme of self-paced instruction consisting of eleven lectures interspersed with study units, examinations and a brief evaluation paper. First used by the Seminary in 1970, it is now an established part of the curriculum. The printed study units may be purchased from the library, while two complementary publications, *Tools for Theological Research* and *Recommended Reference Books and Commentaries* are available from the Seminary Press.

The lectures cover eleven specific elements: (1) introduction to PSI and course pre-test, (2) art of research and review of grammar, (3) dictionaries and encyclopaedias, (4) book reviews, (5) commentaries and journal articles, (6) use of the card catalogue, (7) classification, (8) steps in research, (9) organisation of data, (10) exegetical papers and footnotes, (11) format of research papers and essays. The twelve study units accompanying these lectures are: (1) bibliographies and dictionaries, (2) encyclopaedias, (3) indices and abstracts, (4) Biblical studies (dictionaries, wordbooks and lexicons), (5) Biblical studies (concordances and atlases), (6) theological handbooks and biography, (7) miscellaneous tools, (8) grammar, (9) catalogues and classification, (10) outlining

and illustrating essays, (11) footnotes and bibliography, (12) footnotes and typing of essays. After the seventh and final lectures there are substantial examinations, and each unit also incorporates a brief self-examination ('readiness test'). To supplement the lectures, each unit contains a brief introduction and bibliography relevant to the type of material under discussion.

The study units are meant to be used by each student in conjunction with the lectures, and the user works through this material at his own pace, thereby learning at a speed best suited to his personal requirements. Clearly a great deal of effort has gone into the preparation of this system, and its avowed success suggests that it may well be worth adapting to British needs. As it now stands, much of the unit work is understandably American in orientation, but a degree of revision would make it suitably catholic in emphasis. Particularly useful are the two published guides, which are general enough in content to appeal to all but the fringe elements in theology. Leaving aside the grammar and research methodology sections of this syllabus, it may well be of manageable proportions for use in this country, especially since all but the lectures are available in published form.

Address: The Graduate Seminary Library, Phillips University, P.O. Box 2218, University Station, Enid, Oklahoma 73701.

Lutheran Theological Seminary, Gettysburg

In 1970 this library compiled an *Introduction to Theological Reference Materials*, which subsequently was re-issued in an expanded version geared to the library's own adaptation of the PSI system used at Phillips University. Instead of combining lectures with study units, this Lutheran variation relies on a series of brief, printed discussions of the major types of reference materials, and these are used in conjunction with the library's guide to selected bibliographical tools. In this syllabus there are three major units: (1) general reference materials, (2) theological reference sources, (3) tools for supporting disciplines (e.g., psychology and education). The first unit is further divided by form into dictionaries and wordbooks, encyclopaedias and factbooks; the second unit is divided into three sections: (1) theological bibliographies and indices, theological dictionaries and handbooks; (2) religious (including non-Christian) encyclopaedias; (3) history, liturgy and hymnology. The final unit contains no subdivisions and covers all ancillary disciplines as a single body. Each part contains a series of review questions, and the entire exercise concludes with a final examination.

This syllabus shows how readily the PSI system lends itself to adaptation, the main advantage again being the freedom for each student to set his own pace but with a series of exercises permitting some evaluation of his progress. Because all the materials in the Lutheran syllabus are printed for distribution, there is no need for one to spend valuable time in the lecture hall, and users also have the information available for future reference. Particularly noteworthy is the attendant guide to reference materials, which covers more than 120 useful publications with extensive annotations on the contents, arrangement and usefulness of each item. While this syllabus wisely ignores research methods and grammar, it less helpfully excludes library arrangement, catalogues and classification, all of which are essential parts of library-oriented bibliographical instruction.

Address: A.R. Wentz Library, Lutheran Theological Seminary,
Gettysburg, Pennsylvania 17325.

Adaptation to British theological libraries

After several years spent in teaching theological bibliography in a variety of ways suited to different situations, the experience of American librarians can provide substantial guidance about the possibilities for similar activity in Britain. Considering the nature of theological education in this country, one element popular in many American syllabi, namely the emphasis on research methodology and writing techniques, is probably best ignored or left to others more concerned with such matters. In addition the extensive use of lectures is something which would not commend itself to already hard pressed British librarians. Because of the limited time available during term in this country, a system based on the PSI programme used in the last two institutions would seem the most suitable option, particularly if it were possible to copy the Lutheran example of including brief lecture notes with the study units. In terms of actual content and arrangement a U.K. syllabus for any institution should begin with a tour of the library facilities and a brief discussion of the catalogues and classification scheme. Beyond this the users would be provided with a series of printed guides first to basic types of reference materials (encyclopaedias, dictionaries, handbooks, periodical indices, book reviews) and then to reference materials for the various subject areas (i.e., Biblical studies; history, doctrine and liturgy; pastoralia). Thus four substantial units could cover quite adequately and in some depth the scope of bibliographical resources available in the study of theology. Whether these units should be supplemented by examination questions would be up to individual librarians, but one feels that something of this sort geared to the needs of particular theological traditions might be a useful means of evaluating student progress.

A British guide to theological reference material

Much of the detailed arrangement of such a syllabus would of necessity require individual development to suit the requirements of a particular institution, but most of the background work could be done on a wider basis. To be more specific, there is a need in this country for a guide to the various types of reference materials available in most libraries. This could be a joint effort covering all resources and published in a single volume, but such an undertaking would require coordination by a central body, probably ABTAPL. More sensibly such work might take the form of a series of journal articles on selected types of bibliographical guides or resources for particular subjects in theology. In either case the contents should follow the Lutheran example in providing thorough notes on the scope, arrangement and usefulness of each publication listed. On at least one occasion the present editor of the *Bulletin* has hinted at the need for articles of this sort, and there is no reason why a series of bibliographical articles should not appear in these pages.

A tentative outline for such a series might be as follows: (1) general survey of coverage to be provided and initial analysis of general bibliographical resources (encyclopedias, dictionaries and handbooks); (2) periodical indices, abstracts and book reviews; (3) Judaica; (4) Old Testament; (5) New Testament; (6) history, doctrine and liturgy; (7) pastoralia; (8) ancillary disciplines (philosophy, ethics, psychology, education, music). In each article an attempt should be made to afford the widest possible coverage of relevant materials, thereby catering to the full range of theological traditions represented in Britain. In this way both librarians engaged in teaching theological bibliography and library users would have at hand a convenient series of guides to various types of resource materials. It is up to members of ABTAPL to see whether they can make this suggestion a viable option in any scheme to increase the bibliographical knowledge of those whom we serve.

Tools for theological research, 4th rev. ed., comp. and ed. by John L. Sayre and Roberta Hamburger. Enid, Oklahoma, Seminary Press, 1976. \$3.00 (paper). v, 85 pages.

Lists the 98 bibliographies, dictionaries, indexes, biblical wordbooks, atlases, etc. emphasised in the Phillips University course referred to above (p.16-17), with another 102 titles for further reference. Arranged usefully by form or subject, almost all entries are annotated sufficiently to indicate scope and bias, with a few value judgments to distinguish apparent alternatives, e.g. Cruden/Strong/Young, or Kittel/Colin Brown (dictionaries of N.T. theological words). Written for American students, but only the more general works, e.g. biography, dictionaries, yearbooks, need be substituted in a British context. Entirely limited to the English language. A good buy for British libraries and for all serious students of theology and religion. *

J.V.H.

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These periodical parts are available free to any library willing to refund postal charges. Write to New College Library, Mound Place, Edinburgh, EH1 2LU.

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