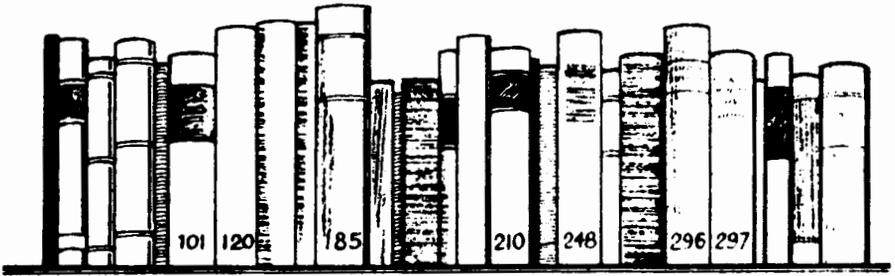


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**BULLETIN OF THE ASSOCIATION OF BRITISH
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

(in liaison with The Library Association)

No. 33, Edinburgh, June 1985

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Miss Jean M. Woods is Librarian of the Church Missionary Society, London.

SPURGEON'S COLLEGE VISIT AND A.G.M.

ABTAPL have been invited to visit Spurgeon's College, 189 South Norwood Hill, London SE25 on Friday afternoon 25th October.

Full details will be circulated to U.K. personal members by the secretary.

ABTAPL VISIT TO CHICHESTER THEOLOGICAL COLLEGE, 12 – 14th APRIL 1985

After a brief introductory tour of the Library and buildings of Chichester College 31 members of ABTAPL settled down to listen to the first paper of the weekend which was given by Professor Kenneth Rowe, a visiting academic from Drew University and member of ATLA, who is spending part of his sabbatical working on the Methodist Union Catalogue at the John Rylands Library, Manchester. The overall theme of the weekend was the 'The Education of Theological Librarians, and in the first paper we were given a picture of theological librarianship in the States – past, present and future. With frequent references to Project 2000 he cited some of the efforts which have already been made to coordinate and automate acquisitions and cataloguing.

On Saturday we got off to a prompt start with the AGM at 9.30 where reports were given on the progress made on the Directory of Theological Libraries; the Guide to Religious Studies; the need to find writers for the Mansell's Bibliographical Guides on Religious Studies; the July visit of the American Librarians and the final arrangements and dates of future meetings of ABTAPL.

After a well deserved break for coffee we got ourselves ready for the tour of the Sussex County Archive Office. As it was Saturday the building was specially opened for us we received the undivided attention of the Assistant Archivist who in the twenty minutes available gave us a brief account of the origins and contents of the collection and displayed items which he thought would be of particular interest to our party such as a manuscript letter of William Wilberforce and a grand variety of parish records from the 16th and 17th centuries.

The time table for the rest of the day allowed us to have a short break which gave some of us a chance to stroll round the town and investigate the bookshops whilst others of a more adventurous nature took themselves off to the Roman palace at Fishbourne.

Having spent Friday evening hearing about the ambitious projects being undertaken by our counterparts across the Atlantic we spent the latter part of Saturday afternoon listening to a paper by John Howard on the management of Theological collections in a large British University. Using his own Library, New College, Edinburgh as his main point of reference he explained the difficulties he and his colleagues faced when attempting to toe the line with regard to policies laid down by the University Library and to formulate and maintain internal policies which best serve the peculiar needs of divinity students.

Before the evening meal and the final two talks on educating theological librarians we listened to Jean Woods from the CMS Library give a brief history of their collection and the plans to merge with USPG in the future. She also gave us some examples of typical demands made upon the Library and gave some of the younger members of ABTAPL a clearer picture of the work done by members operating outside the main stream theological colleges.

Later on in the evening I was given an opportunity to tell the assembled company which included Lionel Madden, the co-ordinator of the Post-Graduate diploma course at Aberystwyth which I attended 1980-1981, how my Library School training had equipped me to do my job at St. John's College, Nottingham. Having nothing to lose I gave a brief account of my other Library experience before taking up the post, and subsequently an out-

2

line of the course. I think I gave a fair assessment of the course by saying that I found the seminars on the management of academic libraries and the help given in the compilation of a bibliography on the Dead Sea Scrolls particularly relevant but was very disappointed by the lack of time spent on practical cataloguing. Much to my surprise my paper did not overlap with Lionel's own paper in which he stated the pros and cons of designing options at Library Schools specifically for students wishing to work in Theological Libraries. Not only would the demand each year be very limited but Library School teachers wouldn't want to be found guilty of training students for jobs which don't exist.

On Sunday morning we all went our own separate ways according to our own ecclesiastical affiliations and a number of us were warmly welcomed at the 11am Sung Eucharist at the Cathedral. Indeed, Laurie Gage was asked to help by taking round the collection plate!

For me the highlight of the weekend was our final visit which was to the Cathedral Library where we were given an illustrated talk by the Librarian, Dr Mary Hobbs. Alongside a very interesting account of the ups and downs of the present collection through the last two hundred years she displayed some of the Library's most notable treasures which include a 14th Century Missal, a Prayer Book for Edward VIII's Coronation and a collection of John Fisher's Works printed by Wynkyne de Worde.

This was the first time that an ABTAPL weekend conference had continued into Sunday afternoon but I think that even those of us who had quite a long journey to face later that day felt it was worth extending the programme to include an extra visit. As a result of the discussion following the papers on Saturday evening and the desire expressed by younger members for practical training/help in such areas as book buying, classification and cataloguing it was decided that next year we should extend the conference by an extra day and include additional seminars on such topics.

The general consensus of opinion amongst those of who travelled down to London in the latter part of Sunday afternoon was that the Conference had been a very successful event and many felt that the papers had enhanced a feeling of professionalism amongst its members. Our thanks must go to Mary Elliott who made all the bookings and other arrangements, and to the Librarian and other members of Chichester Theological College for their generous hospitality.

Ruth Gibson

LIBRARIES — 33

The Library, Moorlands Bible College
Sopley, Christchurch, Dorset, BH23 7AT
(Tel: 0425-72369/72171)



I joined the staff at Moorlands Bible College, near Christchurch, soon after it had relocated under a new administration, and I inherited the proverbial pile of books deposited higgledy-piggledy on the floor of the room somewhat euphemistically labelled 'Library'. I had faced a similar situation (though by no means quite as critical) in a college in Nigeria, which with my wife I organised, so I already had the experience of starting from scratch.

The library now contains some 15,000 books, as well as pamphlets, journals, and cassette tapes.

At the outset, we faced the question of which classification to use. I opted for Dewey, partly because I was familiar with it, and partly because I believe it is the easiest of the major schemes for ordinary readers to understand and use. Weak though it is in some areas (notoriously so in some parts of the 200s), I remain convinced that an all-figure, or all-letter system scores over a mixed figure/letter scheme, for the *average* user.

I have classified and catalogued the library almost completely in the past fourteen years. This has been done by trying to keep up with new accessions, and then catching up with the backlog in vacations. I ought to add that I have a full-time position as Lecturer, and I also run the college bookshop, as well as having pastoral responsibilities as a tutor, so that I reckon my library work as about a third of a job (which is four-thirds all told!)

I am responsible for book selection and ordering, accessioning and binding, as well as overseeing the total operation. We have student help with shelving, typing and checking of loans.

Our issue system involves signing an issue slip which is then filed. I think that the labour of pasting in date slips, book pockets and making issue cards is not worth the effort in a library for a college of just over a hundred students. There are no locks on the library doors, so that it is open for about eighteen hours a day.

During the last year we have moved into a new education building which has provided a library of about 160 sq. metres of floor space on two floors, with an attractive well and spiral staircase. One of the most pressing needs is for adequate user guiding — a job that will have to wait for the summer vacation to be done.

The holdings of the library are obviously strongest in the area of biblical studies, but we have built up the theology, pastoral and missions sections. We also possess a substantial biography section (mainly due to a gift from a minister's library which provided a core of real worth).

Additions during the last few years have averaged about 450 volumes per year. Since the budget in that period averaged £1000 it will be seen that a careful and judicious use of second-hand lists and some donations have helped at a time when new book prices have escalated alarmingly.

Future plans really amount to 'more of the same' – a steady building of a good working library suited to the needs of the staff and students of a college which trains ministers, missionaries and others for Christian vocations, but is not involved in a degree programme. A major need is for some specifically library staffing to provide face-to-face reader assistance, and the relief of the librarian's bread-and-butter jobs. As a library, I believe it is one of the best Bible College libraries in the UK.

Brian H. Butler

BIBLIOGRAPHIES & REFERENCE BOOKS – 50

John Wesley London Publisher 1733–1791.

A Lecture to the Friends of Wesley's Chapel, given on Thursday, May 24th, 1984 at Wesley's Chapel. (The Friends of Wesley's Chapel Annual Lecture No. 3). By the Rev. Dr. Frank Baker B.A., B.D., Ph.D. (Barnard Castle, Co. Durham. n.d. ISBN 0 947859 02 0). Price £1.

In a letter of reproof to one of his preachers John Wesley wrote, 'You can never be a deep preacher without it (reading) any more than a thorough Christian.' Providing literature for preachers and people was an important part of Wesley's ministry for the greater part of his life. According to Dr Baker, up to the time of John Wesley's death in 1791, he and his brother Charles had issued some 450 literary works, which passed through about 2,000 editions. In addition to these, Wesley was responsible for issuing a vast number of miscellaneous items, such as class tickets, preaching plans, circular letters, and the like, amounting to 'a grand total of at least ten million printed items'.

In this lecture Dr Baker is not primarily concerned with the publications themselves (though the titles to which he refers indicate vividly the variety of Wesley's interests and activities as author, editor, and translator) but rather with the complex story of Wesley's relations with printers, publishers, and booksellers, leading up to the establishment of a Methodist printing press, first at the Foundery, then, from 1788, at the New Chapel in City Road from which the publications were sold. This last step completed the development towards a self-sufficient Methodist Publishing House and the appointment in 1789 of the first Book Steward, George Whitfield.

Dr Baker's erudition is both wide and exact. In the twelve (unnumbered) pages of this study he has compressed a wealth of informative detail, well documented, and illuminated by flashes of human interest. Wesley's relations with his editorial assistants, some of whom were far from reliable, were at times difficult. He was, normally, a calm man; but Dr Baker records that he 'broke out in fury, on August 15, 1789: "I cannot, dare not, will not suffer Thomas Olivers to murder the *Arminian Magazine* any longer."' He himself, as Dr Baker points out, was somewhat cavalier in his literary habits. Nevertheless, considering his many activities and responsibilities, what he achieved as author and publisher is a truly formidable achievement.

Like some of the works of the late Sir Denis Brogan, this lecture has a wealth of footnotes which are as readable and enlightening as the text. I have noticed only one slip of any consequence: Job 3:17, the text of Wesley's first published sermon, is given as, 'There the wicked cease from *suffering* . . .' instead of '*troubling*'.

G.W. Anderson

English Methodism: A Bibliographical View. By Laurie E. Gage (Westcliff-on-Sea, 1985). Available from Gage Postal Books, P.O. Box 105, Westcliff-on-Sea, Essex, SS0 8EQ, at £1.50/\$2.00, post free.

The literature of Methodism, even of English Methodism, is vast. The stream of John and Charles Wesley's own publications in their lifetime has given rise in the succeeding two centuries to a veritable flood, daunting in both its volume and its ramifications: editions of the Wesleys' works, biographies of them and of the Methodist preachers, unedifying controversial literature, historical studies and local histories, theological, devotional, and liturgical works — a veritable olla podrida. To have a guide even to the literature of one geographical area is a boon.

This short study (pp. 14 = bibliography + 4 facsimiles) is understandably less than comprehensive; but it has the merit of clear arrangement. Beginning, appropriately, with Wesley himself, it shows how the attempts at listing and classifying the Wesley material illustrate the development of bibliography. The appended facsimiles provide examples of this. The survey then continues with brief descriptive accounts of the various categories of Methodist literature, noting not only what is available but also the gaps in official records (notably of the Primitive Methodists) and the absence of information about the service of men who left the ministry.

On biblical, theological, and liturgical literature the survey consists mainly of selective references to books and authors. This is perhaps unavoidable, since bibliographical guides are almost non-existent; but the selection is sometimes difficult to justify. Under New Testament studies, B. Mastin is mentioned, but not Barrett, Flew, Howard, Meecham, the Moultons, or Taylor. Nor is there any reference to the Old Testament work of North and Snaith, to that of Ryder Smith in biblical theology, of Rupp and Workman in Church History, or to the contributions of Lofthouse to several fields of study.

There is a useful bibliography of works referred to. Sometimes the details recorded there do not tally with those in the text: e.g. F.W. Macdonald's book on the Latin hymns in the Wesleyan Methodist Hymn Book of 1876 is referred to in the text as '*Latin Hymns of the Methodist Hymn Book*' and in the bibliography as '*Latin Hymns in the Wesleyan Hymn Book*'. The book itself has '*of*' on the cover, '*in*' on the title page, and '*Wesleyan Methodist*' in both places. The title of G.W. Dolby's book on Methodist architecture is correctly given in the bibliography but incorrectly in the text. Reference is made to the Fernley Lectures and the Hartley Lectures, but not to the fact that since 1933 these have been combined as the Fernley-Hartley Lectures. It is stated that there is no convenient list of the Fernley Lectures; but *Garlick's Methodist Registry 1983* contains such a list. No mention is made of the A.S. Peake Memorial Lectures.

In spite of these and other blemishes, this is an informative and readable treatment of the subject.

G.W. Anderson

BIBLIOGRAPHIES & REFERENCE BOOKS – 51

Religious periodicals: a recommended collection. By Elisabeth Burns.
(*Serials Review* vol. 7 pp. 9-32, January – March 1981)

Serials Review reviews serials. It adopts a clear and standardized format in dealing with each title. Full bibliographical information (as in Ulrich) is followed by a 300-400 word account of the history, contents and aims of the serial. The level of the articles (scholarly or popular) is indicated, and the editorial viewpoint, contributors' affiliations and expected readership are also given. The presence or absence of book reviews (and their currency), of indexes and of advertizing, are all noted. Finally, there are comparisons with other titles in the field, and positive recommendations for libraries, specifying which type they are thought suitable for.

This article by Elisabeth Burns reviews 77 serial titles, all in English and mostly published in U.S.A. There are separate sections by other contributors on Catholic periodicals (12 titles); Judaic theological journals (6); and Mormon periodicals (18). The first author deals with Charismatic Christianity (2 titles) and Bibliographic Aids (3) and provides the major section on 36 of the best known titles selected from many religious traditions, academic disciplines and ecclesiastical slants. For example, it begins with *America* (a Jesuit publication), *Anglican Theological Review*, *Bibliotheca Sacra*, *Calvin Theological Journal* and *Catholic Biblical Quarterly*, and ends with *Soundings* (formerly *Christian Scholar*), *Theological Studies*, *Theology Today*, *U.S. Catholic* and *Zygon*.

The five smaller sections have introductions which give useful contexts to the reviews that follow, and help to compare titles. That on the Judaic journals is a longer essay followed by a simple title listing.

What is more difficult to understand is why Roger Durbin's 12 Catholic titles include 5 that are also in Burns's list. Reading two reviews of the same title is in some cases interesting, but some coordination might have shortened the total article. This leads one on to speculate what the overall basis of selection was. If Catholics, Jews and Mormons were given such treatment, why not sections on Baptists, Methodists, Presbyterians, Muslims, Buddhists or even Biblical Studies? The choice seems completely unbalanced.

The main section of 36 reviews does however include the big names. Any librarians wishing to extend their selection of U.S. theological or religious titles would be helped by consulting these recommendations. It is true that the only constant fact about serials is that they keep changing, and that nearly five years have passed since the writing of these reviews. But nearly all will still be good guides, and any exploration would naturally be followed by obtaining sample copies and current subscription rates.

Finally, it is worth emphasizing the nature of the criticism which these reviews, and perhaps American reviewing generally, display. It is entirely positive, and, lacking negative or barbed statements, tends to be rather bland. One has to read it like school reports or testimonials from employers – by looking for what is omitted and may very well be significant. Indeed, in the comments on two of the British titles reviewed, it is flattering to read that "The British . . . seem to have the gift of producing articles that are well researched and authoritative, yet written with a touch of gentle humor or satire that is very appealing" and that "British reviewers display no tender feelings and pull no punches"!

THEOLOGICAL LIBRARIES TODAY AND TOMORROW – THE MISSIONARY COLLECTION

The Church Missionary Society and the United Society for the Propagation of the Gospel are both Anglican missionary societies which have large libraries and full time librarians. This paper discusses the Church Missionary Society library only.

Past

The library was founded in 1799, the year when the Society was founded, and some years before it had any missionaries. Thirteen volumes were ordered "to assist the committee in acquiring missionary information", and the library became operational in 1800.

In 1966 the Society moved to new HQ and after some discussion it was decided to include the archives and library in the new HQ building. The archives were being consulted increasingly by academics and part of the library's function was seen as supporting this "service to scholarship" as it was called by the then General Secretary. Pressure of space led in 1978 to the decision to deposit the CMS archives, by gradual transfer over a number of years, in Birmingham University library. The role of the CMS library was then reconsidered and servicing CMS personnel became its prime task.

Present policy

The policy of servicing CMS personnel has been promoted in the following ways. (n.b. CMS personnel include HQ staff, area secretaries, overseas bursars and interchange visitors, candidates, missionaries, short term volunteers and committee members).

- 1) Visits to Information Services Dept. by all candidates in training and short term volunteers. The librarian has 10-15 minutes with each of these people. This has not happened in the past and seeing people individually forges a link and means that often interests and needs are expressed, for which a book or article can be found, in a way that would never have happened otherwise. It is time-consuming too!
- 2) JIST (Journals in Short) – abstracts of articles, taken from journals subscribed to by the library, which are of relevance to CMS personnel.
- 3) Reading lists for countries with which CMS has links – particularly designed for short-term volunteers who will have limited time for preparation and reading. All the books listed are usually available from the CMS library.

The new emphasis in library policy does not mean that the library is closed to outsiders. A third of the books on loan at the moment are out to people who are not CMS personnel of any sort.

Stock

The stock of the library reflects the general ethos of the Society (liberal evangelical). The aims of the Society are currently expressed as:—

- sharing the gospel
- sharing in the renewal of the church
- sharing in creating a society based on gospel principles

in the context of inter-change between churches, and within five regions –

Britain, with two for Asia, and two for Africa.

This gives wide scope for subject selection!

In practice we are particularly keen to get books reflecting these matters from the areas where we are linked with the church overseas, but we cannot get as many as we would like. But, of particular interest to ABTAPL, theology is an area where there is stimulating material coming from Asia, Africa and Latin America, and that, with the related subject of inter-faith studies, is an important and growing area of our collection. An excellent new tool is *Third World Book Review*. Novels by nationals can be excellent background reading (e.g. we always recommend the novels of Ngugi wa Thiong'o to those going to Kenya). As with books, so with journals. We now have a larger proportion from overseas than we had twenty years ago, and more articles written by nationals.

The future

In a hoped for new development, to which both Societies have agreed in principle, USPG will be moving into the same building as CMS, together with Partnership for World Mission, a small office which is the liaison between Anglican missionary societies and General Synod (through its Board for Mission and Unity). The building will become, hopefully, a centre related to the Anglican Communion.

It is proposed that in this new centre there will be certain common services, including a joint library – which means in effect that the USPG and CMS libraries will be amalgamated.

This makes excellent sense as we have duplicate copies of many books, and also the strengths of the libraries in coverage of geographical areas and subjects complement each other. There are also problems to be grappled with. For example the CMS library has retained all its historical material relating to mission and the church overseas, whereas the USPG library may deposit its historical material elsewhere.

Jean M. Woods

This paper was given at the ABTAPL Chichester Seminar on 13 April 1985. Margaret Ecclestone, Librarian of USPG, also spoke about probable plans for the USPG Library and Archives and other contributed to the discussion.

CLASSIFICATION OF NON-CHRISTIAN RELIGIONS

Phoenix 290? Zen and the art of schedule maintenance. By Robert Bluck. (*Catalogue & Index*, no. 75, pp 7 – 8, Winter 1984)

British libraries need to be taking a broader view of the provision of materials in religion, now that many more Muslims, Hindus, Sikhs and Buddhists live amongst us. Based as he is in Birmingham Polytechnic, Robert Bluck calls attention to the great increase in British publications, in non-Christian religions and to the inadequate provision in Dewey's class 290 for them. He wants a new sequence of its main division "to form a more logical arrangement in line with contemporary literary warrant and the structure of the subject itself".

He has particularly examined the schedules for Buddhism (294.3), classifying 250 titles to test their effectiveness. Using the 19th edition, he claims that only one-third could be adequately specified. The detail for Buddhist scriptures is lacking and so is the provision for comparison of Buddhism with other religions or other topics. Each religion is given a standard profile, based on Christianity, whereas each should have an independent schedule to reflect its own unique character.

His suggestions include the expansion of Hinduism to fill all 293 and of Buddhism to fill all 294; with 295 assigned to other oriental religions, including Jainism, Sikhism, and Chinese and Japanese religions. 298 is given to extinct religions (including Germanic, hitherto at 293) and 299 to other religions (including Zoroastrianism, hitherto at 295).

These provisions would not satisfy the academic students of Religious Studies. See, for instance, Frank Whaling's article *What is Religious Studies?* in this *Bulletin* (no. 29, pp 7 – 16, March 1984). Dewey's whole 200 class would have to be drastically revised to deal even-handedly with all world religions. One would have to go to Bliss for an adequate treatment from this point of view. (Class P – Religion – is reviewed by R.J. Duckett in *Bulletin of ABTAPL* n.s. no. 12, pp 11 – 16, June 1978.)

For Buddhism particularly a useful reference is the two articles by Mrs A.A.G. Bennett *Classification of the Indian philosophies and religions, especially Buddhism* in *Bulletin of ABTAPL* (original series) no. 18, pp7–15 and no. 19 pp 7–19, January and July 1964. In the first she discusses the scope of the texts and their gradual discovery by Westerners, and in the second gives a proposed classification of Buddhist literature under UDC 294.4. Much detail is offered, but she is not happy with the UDC strait-jacket or lengthy notation, and ends also with a suggestion that Bliss class PJ gives a better framework for the concepts of Indian religions and philosophies. Perhaps the only hope of rebirth for Dewey 200 is to start by reducing it to ashes.

J.V.H.

EDUCATING THEOLOGICAL LIBRARIANS: THE ROLE OF THE LIBRARY SCHOOLS

Let me confess right away that, when I mentioned the subject of this talk to my colleagues in the library school where I work, several of them displayed reactions ranging from polite scepticism to undisguised incredulity. Some have even gone so far as to suggest that I am about to deliver the shortest paper on record, since the role of the library schools in this area is virtually non-existent.

I would be sad indeed if this were so. But is it? Or do the reactions of my colleagues, as I suspect, in fact point to something else which is really a different problem for theological librarianship? I refer to the low regard in which theology is generally held in Britain today. Once the queen of sciences, is it not sadly true that theology is now seen by most British academics as occupying a very low place in the hierarchy of subjects engaged in that desperate struggle for "relevance", topicality or newsworthiness which alone can attract the necessary funding for expansion, or even for survival? And perhaps lecturers in library schools, themselves embroiled in that same struggle, do not wish to be too closely associated with a subject which they see as weak and declining.

Furthermore, it is clear to us all that the horizons of the library schools are steadily changing. Despite our use of the shorthand term "library school" most schools are titled not schools of librarianship but schools or departments of library and information studies or something similar. The oldest, at University College London, began in 1919 simply as the School of Librarianship, becoming the School of Librarianship and Archives after the second world war, and since 1969 has been the School of Library, Archive and Information Studies. Few other schools have failed to include "information" alongside "librarianship" in their title. Most dramatically of all, the school at Sheffield, known for almost 20 years as the Postgraduate School of Librarianship and Information Science, has since October 1981 omitted librarianship from its title, though not its syllabus, and is now known simply as the Department of Information Studies.

None of this, of course, *excludes* theological librarianship, but it perhaps indicates a current of thought which might well feel that theological librarianship is marginal to the main interests of the modern library school. The newest and youngest of the heads of library schools, Professor Blaise Cronin of Strathclyde, has argued strongly the need for the schools to appreciate the accelerating changes which are taking place in society and which are relentlessly moving us from a traditional structure for information provision, in which libraries occupied a fairly central position, to a new information society in which the position of libraries is likely to be much more peripheral. In his article, "Educational Pluralism for a Diversifying Profession", he draws on Bob Taylor's picture of a "move from a Ptolemaic information universe (with libraries at the centre) to a Copernican one (with libraries at the periphery)".¹

And, of course, along with all the professional academic debate, is the ever more insistent voice of central government and those other masters of library schools – set as they almost invariably are in universities and polytechnics – the University Grants Committee and the National Advisory Body for Public Sector Higher Education. As you will no doubt be aware, a Transbinary Group on Librarianship and Information Studies is even now

embarking upon an investigation into "the current provision of, and likely needs for, library and information courses This will involve a review of likely future demand (both in terms of numbers and of expertise) for library information professionals and of the courses provided by each of the library and information science schools, bearing in mind the changing nature of library and information work".² Given the modest market demand for theological librarians in Britain, it is hard to see the Transbinary Group finding a large role for library schools in this area of their work.

But, even taking all this into account, is it fair to say, as my colleagues were perhaps too easily led into suggesting, that we do *nothing*? I think not and I hope to support my opinion by some specific examples of things we do. To appreciate the extent and nature of education for theological librarianship, however, it is necessary to understand the basic prevailing philosophy of undergraduate and postgraduate initial courses in librarianship. In the 1980 Festschrift to Alec Hyatt King, Brian Redfern of the Polytechnic of North London school had an interesting contribution on "Problems in Teaching the Bibliography of Music".³ He began with a statement that might be applied as readily to the education of theological as of music librarians:

The training and education of potential music librarians in the United Kingdom is largely carried out at the full-time library schools. There are no specialist courses as such, as it is rightly felt that in this country it is inappropriate to train people to be limited specialist librarians of whatever kind — music, children's, law, etc. They are best trained to be librarians, as they will then have a range of potential posts within their grasp, whereas to be a specialist would be to limit opportunities and, frequently, salary. This means that any studies which concentrate on music librarianship and bibliography have to be seen within the framework of a course as a whole.⁴

Redfern is speaking, of course, of undergraduate and one-year post-graduate education for librarianship. His basic principle that library schools offer a *general* training in and education for librarianship still holds good. Indeed, it has self-evidently much to commend it from the student's viewpoint. Given the extreme difficulty, if not impossibility, of predicting forthcoming job opportunities and the changing inclinations of the individuals concerned, it is clearly sensible to attempt to prepare those entering the profession for as wide a range of opportunities as possible. This is why library schools are sometimes reluctant to respond to the frequent calls from special interest groups for considerably increased time to be devoted to their subjects.

In fact, one has to distinguish between calls — usually resisted — for *all* students to be exposed to a particular specialism, and calls for specialist instruction in a given area to be made available to those who are interested. The former may well be of dubious validity. The latter are often desirable where staffing allows. Briefly, instruction in specialised fields can be given in two ways: firstly, by allowing specialised choices *within* the compulsory or basic core courses: or, secondly, by the provision of optional or elective courses *in addition to* the core courses.

The options or electives offered in British library schools today vary widely but, so far as I am aware, there are none devoted specifically to theological librarianship. There are, of course, options on offer which may

well prove of considerable value to those who later find themselves working in theological libraries. I am thinking of options as diverse as Historical and Analytical Bibliography, Online Access to Databases, The History and Bibliography of the Periodical Press, Oriental and African Bibliography, or Design of Computer-Assisted Systems for Information Services. Any of these could be useful choices as optional subjects for the intending theological librarian, but it is readily and, by me, regretfully admitted that none is tailor-made after the fashion — as suggested by the title, at least — of the paper on List C of the old L.A. syllabus, "Bibliography and Librarianship of Religion".

If we turn our attention to the core or compulsory courses we find more scope for manoeuvre. Although it is extremely difficult to generalise about the schools as a whole in this area of core papers, it is, I think, safe to say that most, if not all, offer considerable flexibility of choice within the basic core areas. I can perhaps most helpfully illustrate the nature of this flexibility by reference to my own institution in Aberystwyth.

For those intending to follow a career in librarianship the College of Librarianship, Wales, offers a three year joint honours degree in librarianship and one other academic subject (four years for students who combine librarianship with a modern foreign language). It also offers a one-year postgraduate programme for students who have already graduated in another academic subject.

I suppose that, ideally, a theological librarian should have a first degree in theology, or perhaps history with a bias towards ecclesiastical history. Certainly, academic librarians still tend to echo Raymond Irwin's advice to the intending librarian in his essay "The Education of a Librarian":

If you have opportunity, first get an honours degree in one of the major disciplines . . . then turn your thoughts towards the career for which you are most fitted and seek whatever post-graduate qualification is needed for it.⁵

We have to recognise, though, that the intending librarian, having graduated in theology or anything else, will find it considerably more difficult to obtain funding for a postgraduate year in 1985 than when Irwin wrote those words in 1970. In such circumstances, a joint degree in librarianship and religious studies or some other relevant subject might well appear at least an acceptable alternative.

The simpler programme to explain briefly is the one-year postgraduate programme, though its main outlines are reflected in the undergraduate programme. At CLW, three-quarters of the student's time is devoted to three compulsory core courses dealing with social and management studies, the organisation of knowledge and information system theory, and the sources of information and subject bibliography. The other quarter of the programme is devoted to one optional course selected from a list of some twenty options.

Clearly, this is a programme designed unequivocally to produce generalist rather than specialist librarians. Like most modern programmes, a significant amount of the assessment is by submitted course work rather than examination. It is this course work which allows considerable diversity within the basic framework. For example, as part of the management course a student last year undertook "A Study of Problems in the Management of Theological and Religious Libraries in Great Britain". This 5,000 word study analysed the problems which beset such libraries in Britain today and made interesting comparisons with libraries in the United States. The study was based on published books and articles and also on the more ephemeral literature

produced by the libraries themselves, much of it collected by the college library in its library literature collection.

Examples of similar work, carried out by students under the supervision of a tutor, could be given for both the management and the organisation of knowledge courses. The latter involves students in examining the treatment of a selected subject of their choice in a standard thesaurus, a major classification scheme, and a list of subject headings. Finally, the student constructs an outline classification scheme and thesaurus for the needs of a chosen user group or interest level. Again, an interest in theology or religious studies may be pursued in this course work.

For a combination of more formal instruction and course work we have to turn to the area of subject bibliography, which forms part of the third core area. In addition to the general core course in sources of information each student also receives instruction in bibliographical control and reference provision within a specific academic subject field and writes a critical essay on the basic reference books and compiles an appropriate bibliography. For undergraduates the subject is determined by the academic subject which the student has chosen to study in conjunction with librarianship. For our undergraduates in Aberystwyth this is quite commonly religious studies. Postgraduates may pursue subject bibliography in the subject of their first degree or in another subject in which they have an interest. We recruit a significant number of postgraduates with first degrees in theology or religious studies, several of whom choose to do subject bibliography in this area. All receive basic instruction in bibliographical control and reference provision. For their course work this year we have bibliographies in preparation of early Gnosticism, the Prologue to St. John's Gospel, Lancelot Andrewes, John Owen, and contemporary (i.e. 16th century) responses to Calvin.

In addition to the standard printed tools the course encourages students to use online databases. All students in the school are taught the elements of Dialog command language and carry out online searches using databases held on Dialog. Other hosts for which the college has a pass-word may be searched with the help of the library staff. In the *Bulletin of ABTAPL* for June 1981 R.J. Duckett drew attention to the large number of references to religion and theology in interdisciplinary databases.⁶ Dialog gives ready access to such potentially useful bibliographical databases as *Dissertation Abstracts*, *Historical Abstracts*, *Magazine Index* and *Philosopher's Index*, as well as a small but growing number of non-bibliographic databases such as *Marquis Who's Who* and *Biography Master Index*. Other hosts for which we have pass-words offer a further selection of databases. Unfortunately, we do not yet have pass-words which will enable us to use the specifically theological databases, the American Theological Library Association's *Religion Index*, available through BRS, or the *History and Science of Religions*, available through QUESTEL.

Other library schools, of course, will show many differences from the Aberystwyth pattern I have described here. Certainly, at some others, though, it seems possible for the student with a predilection for theological librarianship to relate the content of the core courses to that specific interest. Those schools which have converted their one-year postgraduate diploma to a one-year Master's programme will normally require a fairly lengthy dissertation and, again, it is possible to choose an area of theological librarianship for this. Members of ABTAPL will be well aware of the work of Emma Dennis on the *Handbook of Theological Libraries* as part of her one-year Master's degree at the Loughborough University school. Other examples of Loughborough

dissertations are Karen Wood-Robinson's "Theological College and Bible School Librarianship: A Professional Approach for Non-Professional Librarians" (1982) and Alan F. Jesson's "The Libraries of the British and Foreign Bible Society and the American Bible Society, New York: A Comparison." (1977) Both these last two were presented for the Loughborough MLS degree which is offered to professionally qualified non-graduate librarians.

I have chosen in this paper to concentrate primarily on initial qualification programmes in Britain. I have not discussed the areas of supervision of higher degrees and continuing education in which library schools are also active. Clearly a Doctoral or Master's thesis – whether pursued full- or part-time – offers the opportunity for theological librarians to extend their professional knowledge and understanding and most schools would be happy to supervise work in this area. In the field of continuing education there is a multitude of courses designed to update and extend librarians' knowledge and skills – though you may still feel that there are specific needs of theological librarians which are not being met.

So far as basic qualification programmes are concerned, it is, I think, clear that no programme offers a course of study designed specifically to produce a fully trained theological librarian. Whether such a course would be desirable I leave to you to judge, though it is perhaps fair to remark that, even were an option in theological librarianship available at one of the library schools, it might well prove difficult in any given year to attract sufficient students to justify running it. What we have at present, certainly, are programmes designed to offer a general education and training in librarianship which the successful student may then hopefully use as a base for entry into most fields of activity. Given this general aim, it yet remains happily true that the student with a particular interest in theological librarianship will frequently find it possible to develop that interest within the framework of the programme, particularly by the judicious selection of course work within the compulsory courses.

Lionel Madden

1. *Education for Information*, 1 (1983), 353-8.
2. Extract from terms of reference of the Transbinary Group on Librarianship and Information Studies.
3. *Music and Bibliography: Essays in Honour of Alec Hyatt King*, ed. Oliver Neighbour. London: Bingley, 1980, pp. 243-56.
4. *Ibid.*, p. 243.
5. *Librarianship and Literature: Essays in Honour of Jack Pafford*, ed. A.T. Milne. London: Athlone, 1970, p.25.
6. R.J. Duckett. "Religion On-Line, or is it?" *Bulletin of the Association of British Theological and Philosophical Libraries*, n.s. no. 21 (June 1981), 6-10.

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