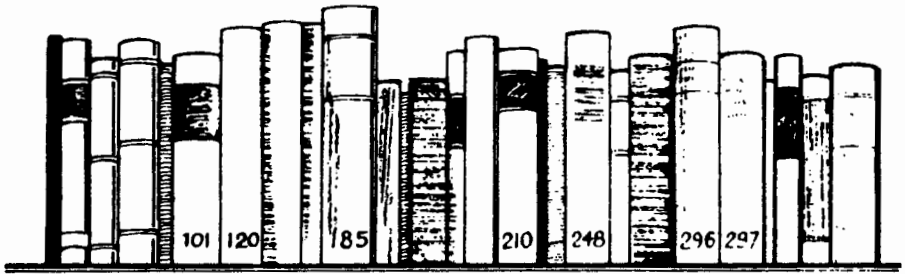


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# BULLETIN

*of the*

*Association of British Theological  
and Philosophical Libraries*

NO 37

NOVEMBER '86

## BULLETIN 1987

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

**(in liaison with The Library Association)**

*No. 37, Edinburgh, November 1986*

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**CONTENTS**

**Page**

**Association news**

ABTAPL chez les Belges	2
Re-opening of Bible Society's Library	8

**Reference section**

Libraries 36 –	Gillis College, Edinburgh	4
Bibliographies 53 –	British Theological Literature 1850– 1940: Hadidian (T. West)	5
Bibliographies 54 –	Guide to the Theological Libraries of Great Britain & Ireland: Lea & Jesson (A.J. Walford)	10

**Article**

Moral tales in the theological library (S. Hannabuss)	13
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Dr A.J. Walford's name is synonymous with bibliography and criticism of reference books. Before retirement he was principal librarian to the Ministry of Defence.

Mr Tom West is assistant librarian at St. Deiniol's Library, Hawarden.

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**SUBSCRIPTION**

The Annual General Meeting on 31st October 1986 agreed that the U.K. subscription for 1988 should be £8.00 and North America \$15.

## ABTAPL CHEZ LES BELGES (with apologies to Asterix)

The annual meeting of the Conseil International took place in Louvain from the 10th – 12th September. We were lodged in the Jesuit house at Heverlee, an extremely pleasant suburb of Louvain. This is the home of Fr Morlion, whom several members will have met at ABTAPL meetings. Large rabbits could be seen hopping about in the gardens. 'Tomorrow's lunch', said one delegate hopefully. They weren't, but we were extremely well fed and looked after. Fr Morlion was a very caring host, who even insisted on paying our bus fares in and out of Louvain.

Wednesday evening and all day Thursday were spent on Conseil business, much of it of an extremely tedious technicality such as whether we should take decisions by a 2/3 majority or a simple majority. In fact, decisions are few; the Conseil feels that the most valuable part of its work is in the sharing of experiences, problems and achievements of our respective Associations, which cover Britain, France, Belgium, Holland, W. Germany and Poland (though there is no proper Association there) and having contacts with as many countries as possible.

On Friday we had the most interesting part of the conference, a visit to the University Library of the Katholieke Universiteit and the Theology Faculty Library. Our host at the University Library was the Librarian, Mr Jan Roegiers. He welcomed us with coffee in his sumptuous panelled room, furnished with cabinets displaying porcelain and with portraits on the wall of the Library's 17th-century founder and his wife. The whole room evoked the Golden Age of the Low Countries – until one's eye rested on the micro-computer sitting on the massive desk!

Although the Library was founded in 1636, the present building only dates from 1928. The previous Library and contents suffered badly as a result of enemy action in 1914. After the war, American universities and colleges generously subscribed, with much use of light-coloured wood which alleviates any tendency to oppressiveness. I was impressed by the careful design throughout; the motto could have been 'A place for everything and everything in its place'. There was little evidence of the makeshift and 'temporary' (so often permanent) which seems to happen in many British libraries. When we penetrated right behind the scenes to have a look at KADOC the surroundings were somewhat less elegant, but even so, functional. KADOC, is an ambitious project, namely to collect all items of Catholic interest in whatsoever format. They even have missionary collecting boxes, a selection of which were arranged on top of the catalogue.

KADOC is one of the databases available via DOBIS-LIBIS, which Mr Roegiers explained to us at some length with the aid of transparencies. It appears to be a very flexible and hospitable system, used for book and periodical catalogues, acquisitions, and, shortly, archives and electronic mail. I felt rather sorry for the two young women whom we watched as they entered various items on the catalogue, though perhaps they are used to having a group of impressionable librarians hovering over them and marvelling at each new display on the screen. One was cataloguing using a French display and the other a Flemish one, a useful feature of the DOBIS-LIBIS system. My only reservation, being a complete amateur in these matters,

was that there was no reminder of how far one had progressed in completing the entry. The cataloguer worked directly from the book, not from a coded form as at King's.

We progressed from modern to ancient, as another stop was made in the Manuscripts and Early Printed books section. The library owns a letter by Sir Thomas More, and a treatise by a Flemish divine telling Henry VIII just where he got off for presuming to divorce Katherine of Aragon. My appreciation of these items was somewhat livelier than of the fact that the library rather astonishingly contains a large collection of books on fencing made by an English champion of that sport, of whom I fear that I had never heard.

Eventually, after rambling through stacks, along corridors and up and down staircases, we found ourselves back in the Librarian's room, from where, after being fortified with rather large glasses of sherry, we were taken to a magnificent lunch. Asterix (and even more Obelix) were delighted by the Belgians' obsession with the pleasures of the table. So were we.

Perhaps we were all extra cheerful after our meal, but I still maintain that the Theology Librarian, Mr Etienne d'Hondt, is the happiest librarian I have ever met. He has a splendidly equipped library building with room for expansion (60,000 volumes with room for 80,000), he has the DOBIS—LIBIS system, which gives the enquirer virtually any information he needs in any of five languages (and worked perfectly when he demonstrated it); he has *over 300* incunabula, many from the Jesuits' library, deposited there; and his readers don't steal the books. Verily, Eden before the Fall. It was very good to be in the company of a real enthusiast who was proud of everything that he showed us, and with reason. One of the highlights for me was the sight of a MSS Bible which had once belonged to the Duc de Berry. The illuminations were staggering, as dazzling as when they were first done by an illustrator who had obviously had a whale of a time. ABTAPL members sometimes complain that when they visit libraries they are always shown old Bibles. This one was really worth seeing.

So home again after what is probably my last visit as ABTAPL's delegate to the Conseil. It is time for someone new to discover the warmth of friendship which lies behind the greater formality of address and behaviour of our Continental colleagues. I was gently rebuked for referring to them as 'Europeans' and reminded that the British, too, belong to Europe. So we do.

Mary Elliott

## **LIBRARIES – 36**

### *Gillis College Library*

Gillis College, Whitehouse Loan, Edinburgh EH9 1BB

Tel: 031-447-2807

#### **Librarian**

Rev. Philip J. Kerr, Ph.B., S.T.L.

#### **History**

Gillis College, opened in September 1986, is the direct successor of St. Andrew's College, Drygrange, Melrose, opened in 1953 as the major seminary for the Archdiocese of St. Andrews and Edinburgh. The library collection has been gradually built up since that date, but it does contain many volumes published prior to this time acquired through donations from private individuals (especially deceased clergy) and from some institutions. Mention should be made of the collection of the late Dr. H.P. Morrison, a former managing director of Nelson's, the publishers, who also through his financial generosity enabled a library and other rooms to be built in 1967; and especially valued is a collection of books with some manuscripts and pamphlets dating from the 16th to the 19th century, the nucleus of which was the personal collection of Bishop James Gillis, Vicar-Apostolic of the Eastern District of Scotland (1852-64), after whom the present college is named. This latter valuable collection is now deposited on loan at the National Library of Scotland for reasons of security and general well-being.

The site which Gillis College occupies was formerly St. Margaret's Convent, the first post-Reformation religious community in Scotland, established in 1834 by Rev. James Gillis. The convent with its school was the first stage of a vision which looked towards a seminary and a Gothic cathedral in this same area of Bruntsfield. The seminary has eventually come to the very site of the convent, although the sisters remain in a house across the garden.

#### **Function**

The library exists to serve the staff and students of the college (8 staff, 19 students); it will also hopefully be a resource centre for all the people of the archdiocese, since a Pastoral Centre is being established on the campus.

#### **Coverage**

Material bought embraces the whole range of philosophical/theological studies as undertaken in a RC seminary, and the library's stock of contemporary theological/biblical works is very comprehensive. More general works are also held originating in personal donations.

#### **Stock**

Over 20,000 volumes; 100 periodicals (80 current titles)

#### **Classification**

The system used is sui generis devised for the library at Drygrange consisting of letter coding.

## Catalogues

Card catalogues are maintained according to author and classification for books, and according to classification only for major articles in periodicals.

## Access

There is unlimited access for residents of the college; they may borrow books but not periodicals nor other works held in the reference room. Access to the general public for reference purposes only is limited at present to the following hours during academic terms:

Monday	14.00 – 16.00
Tuesday	19.00 – 21.00
Thursday	14.00 – 16.00

Photocopying facilities are available.

## Staff

The librarian is also Vice-Rector, Dean of Studies and lecturer in Dogmatic Theology. 5 students work for 3 hours a week each, and there is some voluntary assistance from friends of the college.



## BIBLIOGRAPHIES & REFERENCE BOOKS – 53

*Bibliography of British Theological Literature 1850 – 1940*,  
compiled by Dikran Y. Hadidian, Pittsburgh Theological Seminary,  
Pittsburgh, Pa. 1985 ISBN 0-931222-11-7. xxix, 453 pages. \$34.00.

This Bibliography, devoted to a rich ninety years of British theology, is the twelfth in a series of bibliographies published by the Barbour Library of Pittsburgh Theological Seminary under the series title 'Bibliographia Tripotamopolitana', referring to the three rivers on which the city of Pittsburgh stands. In his introduction Dikran Hadidian, the Librarian of the Barbour Library and the compiler of this bibliography, tells us that the idea for it was conceived in 1979 here at St Deiniol's Library, itself a notable resource for nineteenth and twentieth century British theology. The project was continued at the British Library in London and completed at Hadidian's own library in Pittsburgh.

The volume that has resulted from Hadidian's obviously immense labours contains over 550 pages, some left blank for the owner of the book to add his own entries, containing an alphabetical list of authors followed by their main works arranged also in alphabetical order with place and date of publication as in a library catalogue. The layout is spacious with one line for each work listed; this compensates for the rather unwieldy nature of the volume. The paper cover is reasonably strong and is probably preferable to a stronger cloth cover as Hadidian clearly intends the book to be used as a working tool for the reader to create an ongoing list for his personal use. The perfect binding suggests, however, that disintegration may be a not too distant problem. There are some title entries in which the first word (other than the article) is printed in heavier type than the author entries, eg. Aids to Religious Teaching. Each letter has a short Supplement at the end of the main entries

containing not authors less important than those in the main list but presumably those discovered after the compiler had completed his original file. Altogether there are some 3860 author/title main entries covering several thousand individual books.

Hadidian precedes these entries with an eighteen page Introduction to the British Theological Scene 1850-1940 which is a minor masterpiece, a succinct and well-written account of the main developments in British theology during a period not remarkable for its simplicity. He explains that 1850 was the chosen starting point to link up with James Darling's survey of theological literature published in 1854 and also because the mid-nineteenth century was a watershed in British religious thought. 1940 was selected for the concluding date of the exercise as it marked the end of the period of British hegemony. I should have preferred 1945 as a more appropriate date and as allowing the inclusion of the important theology published in the Second World War.

This introduction and the accompanying bibliography of the main sources of the information used by Hadidian in compiling his list are undoubtedly useful to both students of theology in general and theological librarians in particular. The main list itself covers the whole range of theology as understood in Britain: speculative theology and philosophy of religion; doctrine; biblical studies; church history; polemics. It offers librarians a useful and easy means of checking their own holdings of a particular author's works to see if there are any major omissions which might be remedied through scanning catalogues of second-hand books. This process is limited, however, by the fact, mentioned by the compiler in his Preface, that the list is selective — hence the ample room and the blank pages for additions. Other weaknesses are the almost total lack of annotations on authors and the sporadic use of dates of birth and death. Granted the difficulty (but rarely impossibility) of establishing dates I would still expect to find them in a work of this nature and price. Brief annotations, such as, for example, an indication that Sidney Dark, 1874-1937, (the date of his death is not given) was Editor of the Church Times, would improve the entries immeasurably.

As the list contains about 3,000 individual authors there are few major omissions but there are some peculiarities about the entries which are of works published in English during the ninety years' coverage of the bibliography. Thus foreign authors such as Aulen, Barth, Harnack, Ritschl and Schleiermacher are rightly listed considering their enormous influence on British theology. Matthew Parker, Elizabeth I's Archbishop of Canterbury, gains an entry because his correspondence was published in 1853. Alexander Pope's entry (Works published in 10 volumes, 1871-1879) seems less justifiable. If he, why not George Bernard Shaw on the strength of 'St. Joan' and its great Preface? A more serious omission is that of the eminent Unitarian Philip H. Wicksteed, 1844-1927, author of 'Dogma and Philosophy illustrated from the works of St. Thomas Aquinas' (1920). I noticed two serious errors or misprints which should be corrected in a revised edition: John Baillie's dates are given as 1816-1890 instead of 1886-1960 and the philosopher C.C.J. Webb appears as C.C.J. Webster.



This bibliography is undoubtedly a major contribution to the librarianship of British theology but I feel that, with more care (and possibly more use of research assistants), Dikran Hadidian could have produced an even more useful publication, especially for American and other foreign librarians. Perhaps a revised edition will incorporate some of the suggestions in this review — far more annotations, dates of all authors and a review of some of the entries.

Tom West



## RE—OPENING OF BIBLE SOCIETY'S LIBRARY

The world famous Library of Scriptures belonging to the Society and now housed at Cambridge University Library was officially re-opened on 11 June, 1986 by the Chancellor of the University, HRH Prince Philip who unveiled a plaque which had been designed and engraved on glass by Cambridge sculptor Mark Bury.

The bookcases now holding part of the Scriptures Library in the Anderson Room of the University Library were a gift to the University from Sir John Wollaston, Alderman of the City of London, in 1649. They are called the 'Lambeth' Cases because they first housed the collection of Archbishop Bancroft which was originally in Lambeth Palace. These 17th century oak cases have now been specially restored and refurbished by the University Library's own craftsmen to hold much of the Society's treasured collection..

The Scriptures Library now holds 30,000 volumes and 2,000 languages and dialects are represented on its shelves. The re-opening of this unique collection is the culmination of work begun by Mr Alan Jesson in 1982 when he was the Society's Librarian in London. He planned and supervised the move and, after his transfer the University Library's staff in August, 1984, unpacked and arranged on the shelves the contents of 1,100 boxes, a total which took seven months to move from London to Cambridge.

In the picture Alan Jesson (r) is showing Prince Philip and the University Librarian (Dr. F.W. Ratcliffe) some treasures from the Bible Society's collections.

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## BIBLIOGRAPHIES & REFERENCE BOOKS — 54

*A guide to the theological libraries of Great Britain and Ireland.*

Compiled by Emma R.M. Lea, edited by Alan F. Jesson. ABTAPL Publishing, 50, Dartmouth Park Road, London, NW5 1SN, 1986. xxv, 331p., with loose insert. £10.00 (\$15.00). ISBN 0 948945 00 1.

Whereas Voltaire was reputed to have written *Candide* in three days, the gestation period for this *Guide* occupied 22 years. Alan Jesson, its editor, engagingly traces its conception<sup>1</sup> to a mention in the December 1962 *Bulletin* of the need for a "comprehensive survey of library resources in ABTAPL's field". After two false starts, the project took definite shape in the competent hands of Emma Lea, its eventual compiler, in the form of a dissertation to fulfil the requirements of a Master's degree course at Loughborough University. The matter did not rest with the *Guide's* acceptance; editorial work took a further 15 months, with eleventh-hour updating of entries. University of London Reprographic Services produced results, at the very reasonable price of £10, with a special price to members of ABTAPL.

In an admirable introduction — a bibliographical essay, with 91 references — Emma Lea scans the British and Irish religious-library field under two heads: A. Christian theological collections; B. Non-Christian theological collections. The field is impressive, ranging from cathedral and parochial, university, college and public library holdings to institution collections. 85% of the libraries approached completed the questionnaire — a commendable percentage, since holdings, as opposed to special collections, are not so easily quantifiable. However, in order to make the directory as comprehensive as possible, the compiler and editor have provided skeleton entries (name and address only), endorsed 'No return received' and carrying an index entry in italics. In one case only was there a refusal point blank to allow the library to be even named, because "it only encourages people who do not read the instructions to bother us". The lack of a return from the London Library, for example, is understandable. The Library's showing of theological works is fairly extensive but scattered, unlike the Library's art collection. As for the older Oxford and Cambridge colleges, although most of them have substantial elements in their libraries, "access to non-members is usually limited to bona-fide post-graduate researchers, if granted at all". Hence the statement to that effect on pages 47 and 237 of the *Guide*.

This ABTAPL directory is unique in its field. Although there are various local and regional, national and international library guides, none — apart from the outdated *A world directory of theological libraries*, by G. Martin Ruoss (Metuchen, N.J., Scarecrow Press, 1968) — has been devoted specifically to religion and theology. T.P. Slavens' *The theological libraries of Oxford* (1984), is a local contender of sorts, but it offers a descriptive-historical survey, not a systematic coverage<sup>2</sup>. The 5th edition of *Aslib directory of information resources in the United Kingdom*, volume 2 (1984): *Social sciences, medicine and the humanities*, musters about 200 entries for theological and religious libraries/collections, but entries under places alphabetically, are interfiled with others in a wide variety of disciplines. The user has to turn to the detailed index under such headings as 'Religions in general', 'Theology', 'Ecclesiastical history' and the like for a full approach.

The *Aslib directory's* scope omits the Republic of Ireland and restricts entry details to name and address, telephone number, status, enquiries to . . . , subject coverage, special collections, and the library's own publications. The ABTAPL *Guide*, similarly arranged, provides considerably more detail, as might be expected for its scope. Thus, on the University Library, Lancaster, we are given: name and address, telephone number, name of university librarian and sub-librarian, history, function, coverage, special collections, stocks (statistics, broken down), computerised retrieval service, classification, catalogues, access (with hours of opening), reprographic facilities, staff, publications, and reference to a mention of the Library's Quaker material, in the *Gutenberg Jahrbuch*, 1976. This last feature adds flesh to the bare bones of some entries. It may take the form of citations of books, parts of guides and monographs, papers, or the ABTAPL *Bulletin* article-series on particular libraries.

Surprisingly, about 50% of the 200 theological and religious libraries listed in the *Aslib directory*, volume 2, are missing from the ABTAPL *Guide's* 397. The omissions hinge on the word 'significant'. Size of stock is one thing; quality and relevance mean more. Small stocks that often contain collection of rare/interesting items merit inclusion. "In academic institutions, for example, only collections supporting degree level study in one of the fields covered are included. It is curious to note that of the 12 Church of England Colleges of Higher Education (advertised in *The Church times*, 29 August 1986) only five appear in the *Guide*, although all offer courses for the Certificate in Religious Studies. Some cathedral libraries are omitted "because their collections are of little theological relevance". But the absence of the National Library of Ireland and of Queen's University, Belfast seems strange.

The *Guide's* ten-page index includes helpful generic headings: 'Abbeys, monasteries, priories, etc.': 'Bible colleges'; 'Cathedral libraries'; 'Diocesan libraries'; 'Public libraries' (towns and counties are not separated); 'Theological colleges'; 'University colleges', and 'Universities'. The user should bear these groupings in mind when referring to the index. But there is virtually no provision for subject entries concerning special collections. (The sole exception seems to be to the two chained-library entries, for Hereford Cathedral and St. Wulfram's Parish Church, Grantham.) Apart from the numerous named bequeathed collections, there are others of particular subject importance. I offer the following selection, giving *Guide* entry numbers:

Anglo-Catholicism, 122  
Baptists, 280, 325  
Benedictines, 119, 242  
Bible studies, 323  
Carmelites, 273  
Catholic Apostolic Church, 201  
Clinical theology, 295  
Church buildings, 210  
Covenanting history, 149  
Ecumenism, 36, 136  
Hymnology, 136, 153, 227

Industrial Christian Fellowship, 219, 249  
Jansenism, 314  
Jesuits, 165  
Judaism, 179, 180, 227, 237, 323  
Krishnamurti, 127  
Liberation theology, 326  
Liturgy, 112, 129, 139, 153, 227  
Methodism, 247  
Missions, 36, 236, 247  
Monasticism, 17, 139  
Muslims, 382  
New Religious Movements, 291  
Patristics, 139, 240  
Recusants, 17  
Reformation, 133, 302  
Religious education, 295, 296  
Rosicrucians, 35  
Russian Orthodox Church, 248, 313  
Seventh Day Adventists Research Centre, 43  
Society of Friends, 104, 124, 178, 278, 290  
Swedenborg, 149, 254  
Teilhard de Chardin, 326  
Tractarianism, 176, 308  
Ukrainian Catholic Church, 170  
Unitarianism 278  
Wesleyana, 34, 376

Despite these shortcomings, *A Guide to theological libraries of Great Britain and Ireland* is a very worthwhile publication for its detail, scope and price. It deserves to be on the shelves of all reference libraries worth the name. As Emma Lea points out, the continuing usefulness of the directory "will largely depend on its readers' suggestions for its amendment". Part of the daunting task of revision can be made the easier by sending copies of existing entries to contributors for updating and correction.

A.J. Walford

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1. *Bulletin of ABTAPL*, no. 36, June 1986, 10-12.
  2. *op cit.*, no. 32, March 1985, 7-8.

## MORAL TALES IN THE THEOLOGICAL LIBRARY

Stuart Hannabuss

Theological collections often contain works from bygone ages. Perhaps they are sermons of yesteryear or stern Victorian biographies of eminent divines. Sometimes they even attain antiquarian status and need to be well guarded, or even sold. Early children's books come into this category, and a librarian may well inherit a collection.

Reactions to such materials vary. Some regard them as outside the direct remit of the library, while others appreciate their literary and social value as documents of how people thought and felt in the past. Many hover ambivalently in between. I must admit to a partiality to such books, partly since I have researched and collected them for years, and partly since I believe that they do have considerable value as social and historical documents. If we have them in our library, or intend to have them (or something about them), it makes sense to know what there is and what is what. This discussion aims to point readers to some useful reference books and hopes to suggest some useful ideas about how to approach early children's books in the theological collection.

We all may be able to dredge up from memory such authors as W H G Kingston, whose heroes of Empire dropped reverently to their knees before and after a crisis, and we can all gently parody still the death-bed scenes typical of the weepier type of Victorian Evangelical fiction. The prolific writers of long ago, such as Silas Hocking and Hesba Stretton, George MacDonald and Charles Kingsley, could well have formed part of our own childhood reading. In many collections still there lurk copies of the rewards published by the Religious Tract Society and the Society for the Propagation of Christian Knowledge, perhaps alongside issues of journals like *Sunday at Home* and *The Quiver*. Yet it is through such fiction as this that we get a clear glimpse into the concerns and moral and social assumptions of the age. Arguably they present and exemplify these features more overtly than do the 'great writers' of the period, whose literary talents enabled them to write for all time. The journals in particular were read widely on Victorian Sundays, and contain a wealth of social information and opinion, as well as many interesting advertisements. Most of all, from our point of view here, do we get a clear glimpse into religious cross-currents and concerns long ago: it might be the conception of the child as sinful and in need of redemption by a strict upbringing, or a particular attitude to Empire impregnated with Christian virtues and muscularity, or (as in the infamous work *Convent Life Unveiled* by Edith O'Gorman) a clearly anti-Catholic attack. Implicit too in the histories of Charlotte Yonge, Henty, and Mrs Marshall are preconceptions of right and wrong, and of the British role in the historical continuum.

Famous works like *Eric*, or *Little by Little* stand out in their period for their claustrophobic emphasis on the workings of the conscience. Dean Farrar, who wrote this well-known school story, was of course a cleric and author of much else, including a *Life of Christ* and the pictorial work *Christ in Art*. In the historiographic development of lives of Christ, such works have their place, and deserve comparison with studies such as Renan's. For students of nineteenth century theology, which is such a time of upheaval (eg the Scottish Disruption, the effect of Darwin, the waves of Evangelists), such works as these form a valuable gloss on and insight into the period, just as do the tracts and Sunday School literature. A thorough survey of the religious and cultural background for the period 1780 to 1850 can be found in Thomas Laqueur's *Religion and Respectability: Sunday Schools and Working Class Culture* (Yale University Press, 1976), a mastery extension

into this detailed area from standard studies of nineteenth century reading and culture by writers such as Altick and Cruse. The broader field of popular fiction during that time is covered accessibly by Victor Neuburg in his *Popular Literature: a History and Guide* (Penguin, 1977), with vivid examples and reliable bibliography, and, for America, Madeleine Stern's *Publishers for Mass Entertainment in Nineteenth Century America* (G K Hall, 1980), on companies like Beadle, Frank Leslie, and Street & Smith. Still worthy of keeping company is Louis James's pioneer study *Fiction for the Working Man* (OUP., 1963), covering the period 1830 to 1850, with incisive and witty accounts of such things as domestic tales and tales of terror. More detailed are Valerie Chancellor's study of historical textbooks, *History for their Masters* (Adam & Dart, 1970), and Susan Tamke's unusual study of hymnography, *Make a Joyful Noise unto the Lord: Hymns as a Reflection of Victorian Social Attitudes* (Ohio University Press, 1978). Tamke's hymns might be contrasted with the ballads described and discussed by J S Bratton in her *The Victorian Popular Ballad* (Macmillan, 1975).

Literature for children forms a considerable part of this bibliographical world, yet for the librarian unsure of their way among children's books it is difficult to assess what there is. The locus classicus of studies of historical children's books is F J Harvey Darton's *Children's Books in England*, in its third edition revised by Brian Alderson (CUP., 1982). This covers five centuries of children's books, from the middle ages and broadsides, through John Newbery and the Edgeworths, to John Ruskin and Christina Rossetti. Another excellent bibliography can be found there. Of value, too, is Mary Thwaite's *From Primer to Pleasure in Reading* (2nd edition, Library Association, 1972), comprehensive and sensible. In Joyce Whalley's *Cobwebs to Catch Flies* (Elek, 1974), there is a distinctive introduction to illustrated books for the nursery and schoolroom between 1700 and 1900, and sections on 'religious instruction' and 'moral improvement' are of particular interest. From a bibliographical point of view, the best catalogue is *The Osborne Collection of Early Children's Books, 1566 - 1910*, in its two volume version, published by the Toronto Public Library in 1975. Comprehensive, consistently laid out, illustrated, with useful indexes of illustrators and engravers, and of publishers and booksellers, this really is a mine of information. Notorious among those interested in children's books of the past is the difficulty and cost of acquiring them, and, cost for cost, relative to use, any sensible budgetary control will look scrupulously at antiquarian purchases. Nevertheless an insight into the commercial and collecting side of this can be gained from Eric Quayle's *Early Children's Books: a Collector's Guide* (David & Charles, 1983), a reprint of an earlier work. And for general information on children's literature, a good investment is *The Oxford Companion to Children's Literature*, compiled by Humphrey Carpenter and Mari Prichard (OUP., 1984)

Children's literature of the nineteenth century in particular demonstrates notions of how adults thought children should be improved and educated, of the salutary value of an encounter with death, of the suspect value of letting the imagination run riot with fairy tales. All these themes, and more, are discussed by Gillian Avery in her *Nineteenth Century Children: Heroes and Heroines in English Children's Stories 1780-1900* (Hodder & Stoughton, 1965). There we learn about fairy tales with a purpose, on moral expectations about a child's upbringing, the evils of drink and what Hannah More thought about it, the celebration of God in nature, the High Churchmanship of

Charlotte Yonge, and the effect of class and poverty on writing styles. Anne Scott MacLeod's *A Moral Tale: Children's Fiction and American Culture, 1820-1860* (Archon Books, 1975) covers a narrower period abroad. Excellent on such movements as the Evangelical tradition is J S Bratton's *The Impact of Victorian Childrens' Fiction* (Croom Helm, 1981), with many valid comments on the moralist as writer and moral intrusion in art, and a thesis that 'the result is the discrediting of the forms, and the gradual devaluing of and disbelief in even their strongest manifestations'. Such sentiments as these are worth study by any student, particularly in the twentieth century where cultures do exist where the ideological impact on children's reading materials is strong, and where arguably artistic standards suffer. Very relevant, I should have thought, for Christian study are issues such as the interpenetration between literary forms and ideologies, and evidence that these conflicts are by no means dead can easily be found in contemporary studies of prejudice such as Gillian Klein's *Reading into Racism: Bias in children's literature and learning materials* (Routledge, 1985). More gently but with equal conviction about standards falling away is Fred Inglis's study of the value and meaning of current children's fiction, *The Promise of Happiness* (CUP., 1981), with its contentious thesis about quality reading. Out of these works, then, it is easy to see many issues with ramifications in religious education arising: for students concerned with Sunday School instruction, with the social impact of the faith through reading and ambient culture, children's books offer invaluable evidence.

It is not as if writers of long ago were not concerned with such issues. This is clear from works like *A Peculiar Gift. Nineteenth Century Writings on Books for Children*, edited by Lance Salway and published by Kestrel Books (1976). Here we find Sarah Trimmer's blast against children's reading, George MacDonald (that prime influence on C S Lewis) on the fantastic imagination, and Edward Salmon on whether children should have a special literature, an issue as alive in 1980 as it is in 1880. One needs ideally to consider children's reading in its historical context, and not merely from today's perspective. To help us do this studies like Peter Coveney's *The Image of Childhood* (Penguin Books, 1967) and James Walvin's *A Child's World: a Social History of English Childhood, 1800-1914* (Penguin Books, 1982) are useful. Thought-provoking and amusing is J A Mangan's *The Games Ethic and Imperialism* (Viking, 1985), a study of ideals of duty and colonialism implicit in the educational systems of Empire. And worth comparing with Mangan is Isabel Quigly's *The Heirs of Tom Brown: the English School Story* (Chatto & Windus, 1982), with interesting sections on the school story as moral tale, in particular with reference to Hughes, Farrar, and Talbot Baines Reed.

Particular aspects of early children's literature have been covered by useful books, too. Margaret Nancy Cutt's *Ministering Angels* (Five Owls Press, 1979) is a study of nineteenth-century Evangelical writing for children, and gives pride of place to authors such as Maria Louisa Charlesworth (of *Ministering Children* fame), Hesba Stretton and Mrs O F Walton, the latter of whom's *Christie's Old Organ* typifies its period. There is a chapter too on Mrs Walton's *A Peep behind the Scenes*, a famous critique by implication of life in the Victorian theatre. Individual literary genres are of interest here, too: for instance, autobiography. Readers of Edmund Gosse's *Father and Son* and Samuel Butler's *The Way of All Flesh* will know how significant such

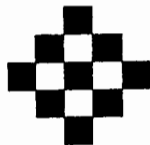


works are as (a) documents for their times and (b) as insights into personal spiritual and psychological pilgrimages. A O J Cockshut's *Truth to Life: the Art of Biography in the Nineteenth Century* (Collins, 1974) is just one of many works on biography worth consulting with this in mind. His *The Art of Autobiography in Nineteenth-and Twentieth Century England* (Yale University Press, 1984), and Ira Nadel's *Biography: Fiction, Fact and Form* (Macmillan, 1985) typify this broader bibliographical hinterland. Biography as a form is worth study in the context of theological studies, not least of all because different traditions and periods biographise differently: the hagiographic tradition of the nineteenth century points up what the period was set upon admiring in pious or holy men and women. Insight into the personal lives of characters as diverse as St Augustine and Cardinal Newman, Bertrand Russell with his atheism and St Therese de Lisieux with her child-like faith, is a necessary element into the journey the readers themselves may be making.

Other themes are relevant, such as the view of what a civilised culture is. Brian V Street's *The Savage in Literature* (Routledge, 1975) examines primitive societies represented in English fiction between 1858 and 1920, such as that in Rider Haggard's *Allan Quatermain*. In the context of race and racism comes Elizabeth Hay's story of Helen Bannerman, *Sambo Sahib* (Paul Harris, 1981) a study of the author of Little Black Sambo. Missionaries figure large in nineteenth-century children's and adult fact and fiction, leaving for us today a rather unsavoury aura of guilt and embarrassment. Anthony Kearney's article 'The missionary hero in children's literature' is good on this: it appears in a journal called *Children's Literature in Education* (the issue for Summer 1983), copies of which are usually held by college of education libraries, and which can be obtained directly from the agent for Agathon Press here in Britain (2 Sunwine Place, Exmouth, Devon, England). In that same issue is the present author's study of the Henty phenomenon, with suitable follow-up reading into the issues of imperialism and ethnic stereotypes. A useful abstracting service in the children's book field, *Children's Literature Abstracts*, published by the Children's Libraries Section of the International Federation of Library Associations (IFLA), picks out potentially suitable things. Other obvious indexes are: *British Humanities Index* and *British Education Index*, and other obvious journals include the *British Journal of Religious Education* and the *Journal of Educational Administration and History*. A valuable American survey of collecting historical children's books is provided in the Spring 1979 issue of *Library Trends*.

My own experience, as library school lecturer and librarian, educationalist and worker in ministry, convinces me of the desirability of taking children's reading on board as part of theological study and training. Many of the literary documents I have described and discussed shed unique light on the way in which ideas, past and present, are reflected in popular literature, and in which such ideas are there to influence the minds of young people and their educators. Such research, then, allows us to look through bibliographic and historical windows into the minds of former ages, and to see clearly their concerns and prejudices and moments of illumination, their altruisms and bigotries. On a practical level, of library provision and instructional design, the implications are clear: not to neglect a potentially valuable resource, and to obtain greater ease and familiarity with its bibliographic control and its contribution to the education of new generations of students using theological collections.

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