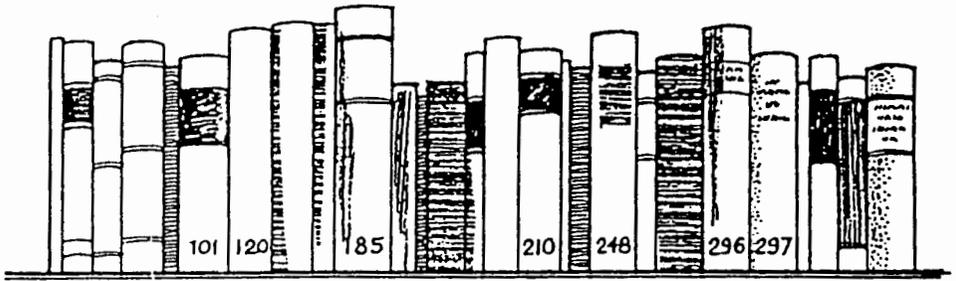


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# BULLETIN

*of the*

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## BULLETIN 1991-92

The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. Twenty four issues of the *Bulletin* were issued between 1956 and 1966. After a period of abeyance, the *Bulletin* was revived in a New Series [Volume 1] by John Howard in 1974. It has been published in its present form, three times a year (March, June and November), since that time. Numbers 1-40 of the New Series (to November 1987) have been construed as Volume 1 of the New Series; Volume 2 began with March 1988. The *Bulletin* now has a circulation of about 300 copies, with about a third of that number going to libraries in Europe, North America, Japan and the Commonwealth.

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Thursday 29th February 1992 was national 'Save Our Libraries Day'. Promoted by the Library Association to draw attention to the plight of libraries across the country, it included a mass lobby of Members of Parliament at Westminster. At a time of growing concern about standards of literacy in schools, and with a large rise in student numbers at colleges and universities projected, it is no time for libraries to suffer closures, shorter opening hours, reduced book funds, and staff shortages on such a scale.

Librarians in theological and philosophical libraries have felt this chill wind for longer than most. A depressing aspect of research for the latest *ABTAPL Guide to Theological Libraries* is the revelation of just how many libraries have closed in the last seven years or suffered staff cuts or reduced funding. Even if the Scylla of outright extinction is avoided, there is the Charybdis of restructuring to contend with. The Philosophy and Religion Department of Birmingham Public Libraries survived until 1989 when it was merged into the Arts, Philosophy and Religion Department. In 1991 it was further re-organized to become a Philosophy and Religion Service Team within a Social Sciences Service Area within a Social Sciences and Music Faculty.

Theological librarians have long recognized their vulnerability in the face of the commercial exigencies or cultural orthodoxies of the day, but as Meline Neilsen reminded us in the last *Bulletin* we have to preserve our self-respect and self-esteem. Judging by the size of recent protests we are not alone in our sufferings.

### ALAN SMITH

We regret to announce the sudden death from a heart-attack, on 22nd March 1992, of Alan Smith, the recently appointed Editor of this *Bulletin*, at the tragically early age of 43.

Alan had become widely respected in ABTAPL circles as a thoroughly professional librarian, whose conscientiousness and real flair were hidden behind a quiet, self-effacing manner. This same professionalism he brought to ABTAPL's meetings, always contributing in a quiet way, never overbearing or condescending with those who were freshly discovering things which had become commonplace at Birmingham. I received the copy for this edition of the *Bulletin* just three days before his death: it is therefore one of his last pieces of work.

A full obituary will be published in our next issue, in the meantime our sympathies are extended to his family and colleagues. AFJ.

**THE PEOPLE CALLED METHODISTS MICROFICHE PROJECT;  
A PROGRESS REPORT** by Clive Field

In April 1988, after three years of intermittent negotiations, a contract was signed between the John Rylands University Library of Manchester (acting in partnership with the Methodist Church of Great Britain) and the InterDocumentation Company of the Netherlands (publishers of the microfiche edition of the Methodist Missionary Society Archives and of many other international research projects) for the serial publication on microfiche of a documentary history of the Methodist Church in Great Britain and Ireland entitled *The People Called Methodists*. The project was intended to reproduce original source materials, both manuscript and printed, and reference tools from the world's major collections of Wesleyana and Methodistica. An international advisory panel (comprising Professor Frank Baker, Dr. John Vickers, Mrs Sheila Himsworth, and Miss Alison Peacock, with Dr. Clive Field as editor-in-chief) was appointed to agree upon the editorial structure of the project and the criteria which would govern the selection of material for filming. This agreement was reached by June 1988 and has formed the basis on which the editor-in-chief has operated the project ever since. A promotional flyer for the project was issued in November 1988, seeking to capitalize on the international interest in Methodism generated by the 250th anniversary of the evangelical experiences of John and Charles Wesley. Filming by InterDocumentation Company's photographic team commenced in August 1989, and the first shipment of positive silver halide microfiches was released to subscribers at the end of the year. A printed guide accompanies each shipment.

For a combination of academic and marketing reasons *The People Called Methodists* has been divided into four interlocking yet discrete phases, as follows:

- I. Reference Tools, 1738-1932;
- II. Primary sources, 1738-1800;
- III. Primary sources, 1801-1850;
- IV. Primary sources, 1851-1932.

An early decision was taken to delay indefinitely the preparation of phase IV, but extensive work had been undertaken on all the other phases. Efforts to date have concentrated upon the holdings of the John Rylands University of Manchester, which is to be the principal source repository for

the project (perhaps to the extent of 80 per cent of the whole) by virtue of the Methodist Archives and Research Centre (transferred from London in December 1977) and other Methodist collections (for example, the Hobill Collection, formerly at Hartley-Victoria College) which are held there. (For an overview of these collections see Clive Field, 'Sources for the study of Protestant Nonconformity in the John Rylands University Library of Manchester'. *Bulletin of the John Rylands University Library of Manchester*, 71: 2 [Summer 1989], pp. 103-39, at pp. 121-35) Eventually, subject to the conclusion of satisfactory permissions and photographic arrangements, it is hoped that supplementary material will be added from other libraries and archives in the United Kingdom and United States of America (where there are significant collections relating to British Methodism at Drew, Duke, Emory and Southern Methodist Universities and at Garrett-Evangelical Theological Seminary), and initial contact has already been made with some of these (for example, Wesley College and the New Room in Bristol) with this end in view. The focus will be mainly upon Methodism at the connexional level, the volume of extant material at individual district, circuit and society levels precluding any attempt at comprehensive coverage. Even at connexional level, however, considerations of length (and therefore of publishing costs) have resulted in the exclusion of broad categories of printed works, for example, hymnbooks, theology, individual biography, local history and juvenile literature.

Phase I has been carefully conceived both as an introductory resource to the original manuscript and printed sources which will appear in Phases II and III of the project and as a completely self-contained compendium of reference data on the history of all branches of Methodism in Great Britain and Ireland prior to reunion in 1932. It will ultimately contain the principal unpublished catalogues and handlists of the manuscripts and printed books in the main library collections of British Methodist interest (including all the library catalogues of the Methodist Archives and Research Centre which are to be filmed in February 1992), together with the major bibliographies, periodical indexes, connexional histories, handbooks and manuals of polity, collective biographies, lists of ministers and their circuits and circuits and their ministers, and registers of chapels and preaching places. For reason of copyright, and in order to avoid duplicating titles which are commonly held by libraries in their original hard-copy format, the emphasis with printed items has been on those published before 1932. Where a work has been through a number of different editions, with minimal textual variations, the normal practice has been to include only one of them, usually the first or the last revised edition. Two shipments of Phase I have been released to date, comprising 222 titles (approximately 65,000 pages) on 820 microfiches.

Phase II is sub-divided into two sections. The first will comprise

manuscripts of the Wesley family and of the leading personalities of eighteenth-century British Methodism such as John Bennet, John Fletcher and Samuel Bradburn, but exclusive of those of John Wesley himself, which are in the process of publication in the definitive Bicentennial Edition of the Works of John Wesley (initiated by Oxford University Press in 1975 and continued by Abingdon Press from 1984) and of Charles Wesley's hymns, which feature in either George Osborn's thirteen-volume edition of *The Poetical works of John and Charles Wesley* (1868-72) or in the recent three-volume edition of Charles's unpublished poetry under the editorship of S. T. Kimbrough and Oliver Beckerlegge. Although these manuscripts are widely scattered, the most numerous and important of them are to be found at the Methodist Archives in Manchester whose manuscript and archival holdings have been subject to a reorganization and recataloguing exercise since November 1990, undertaken by Gareth Lloyd of the John Rylands Research Institute with sponsorship from the Methodist Church (for brief progress reports on this exercise see *John Rylands Research Institute Newsletter*, 2 [May 1991], and 3 [November 1991]). Until this task is near completion editorial selection of all manuscripts for *The People Called Methodists* has been postponed. The second elements in Phase II are anti-Methodist publications of the eighteenth-century. A prerequisite for editorial work in this section was the preparation by the editor-in-chief of a total revision of Richard Green's standard (1902) bibliography of such publications. This revision has been recently published as a reference tool in its own right: Clive Field, 'Anti-Methodist publications of the eighteenth-century: a revised bibliography', in *Bulletin of the John Rylands University Library of Manchester*, 73: 2 (Summer 1991), pp. 159-280. (Also available in offprint form, price £8.50 plus postage and packing from the Audio-Visual office at the John Rylands University Library of Manchester, Oxford Road, Manchester, M13 9PP). 600 anti-Methodist works which were published in Great Britain and Ireland in book or pamphlet form before 1801 were identified in this new bibliography, 154 of them not recorded by Green. The 343 titles which are available at the John Rylands University Library have now been filmed for inclusion in *The People Called Methodists* and will shortly be released on microfiche.

Phase III which traces the history of British and Irish Methodism in the early nineteenth-century when it fragmented into several parallel traditions, is sub-divided into three sections. The first will be devoted to the major manuscript collections at the Methodist Archives, of both a personal and institutional nature, including selections from the Preachers' Letters and Portraits series (comprising some 25,000 separate items), the papers of Thomas Allan, James Everett, Alexander Kilham, William Cooke, Hugh Bourne, William Clowes, William O'Bryan, and the archives of the various Conferences and connexional committees or organizations. These, too, are

being reorganized by Gareth Lloyd and are therefore in abeyance so far as the microfiche project is concerned. The second section will include the major serial runs for the years between 1791 and 1850 (or 1857 in some instances). The connexional magazine and published minutes of Conference of the Wesleyan, Primitive, New Connexion, Bible Christian, and Wesleyan Association Methodists will be reproduced, with one notable exception, the *Methodist Magazine/Wesleyan Methodist Magazine* from 1778, on the grounds that a commercial microfilm edition of that title is already available from University Microfilms International of Ann Arbor. (The Wesleyan newspaper *The Watchman* from 1835 will be omitted for the same reason, the commercial publisher in this case being World Microfilms Publications of London). In addition, the three leading Wesleyan Reform periodicals, *The Wesleyan*, *The Wesleyan Times* and the *Wesley Banner and Revival Record* will be included. The serials available at the John Rylands University Library have been filmed but not yet released by the publishers. The final section of Phase III will comprise early nineteenth-century pamphlets, mainly selected from the 6,000 titles published between 1801 and 1914 which appear in the chronological, controversial, and Hobill sequences in the John Rylands University Library. These have formed the subject of a machine-readable cataloguing programme undertaken by Brenda McDougall since April 1990 on behalf of the John Rylands Research Institute and the Nineteenth-Century Short Title Catalogue of Newcastle-upon-Tyne, and with some financial support from the Methodist Church. The technical aspects of the programme are described in Gwen Averley and Brenda McDougall, 'Methodist Archives Project: progress report', in *Nineteenth-Century Short Title Catalogue Newsletter*, 7 (March 1991), pp. 6-10. On its completion in 1992, selection of early nineteenth-century titles for *The People Called Methodists* will begin.

Full details of *The People Called Methodists* can be obtained from InterDocumentation Company bv, P.O. Box 11205, 2301 EE Leiden, The Netherlands. Like all microform collections, it is relatively expensive (between 3,000 and 3,500 Dutch guilders per annual shipment of approximately 500 microfiches), with subscribers to the whole being restricted to major research libraries. Unlike many such collections however, it is not only available on a subscription or unit basis. Microfiches of individual items can also be bought, subject to a minimum order value of 75 Dutch guilders, at a cost of between 6 and 13 Dutch guilders (roughly £2-4) per microfiche, depending upon the number of microfiches per title. For example, a typical edition of Hill's *Alphabetical Arrangement of all the Wesleyan-Methodist Ministers* would cost about £8 on microfiche. Such prices ought to bring at least some of the contents of *The People Called Methodists* within reach of even small libraries and individuals. For those who are unable to visit in person the John Rylands University Library and the other international centres of

Methodist scholarship *The People Called Methodists* is a remarkably cost-effective means of obtaining working copies of unpublished or out-of-print sources to facilitate research into virtually any aspect of the British and Irish Methodist heritage.

Dr. C.D. Field  
The University of Birmingham

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## **THEOLOGICAL LIBRARIES IN RUSSIA: A CALL FOR HELP**

by Peter Hoare

In August 1991 the International Federation of Library Associations (IFLA) met in Moscow. Among many other noteworthy events was an ecumenical service in St. Basil's Cathedral, next to the Kremlin in Red Square, on the second afternoon of the abortive coup - a very moving experience for those who attended it, particularly in view of what was going on outside.

Two days later there was a significant meeting: a preliminary round-table session on theological and religious libraries, which may lead to more formal recognition within IFLA. This was organised by Ekaterina Genieva of the State Library for Foreign Literature, and addressed in particular the problems of libraries which have been unable to gain experience in this field because of political pressures, but which are now able to begin developing collections and staff expertise. A resolution calling on IFLA's executive to support and encourage such developments was passed and will doubtless be further discussed at IFLA in 1992 (New Delhi) and 1993 (Barcelona).

One of the participants in the meeting was Olga Azarova, also of the State Library for Foreign Literature. She should be working on secondment to Nottingham University Library for some months in the summer of 1992 and it is hoped that she will be able to visit theological and other libraries while she is in England. She has recently written to Peter Hoare, Librarian at Nottingham, to seek advice. This is an extract from her letter: -

I hope you remember the round-table on theological libraries during the IFLA Conference and the problems outlined there. Our library attaches great importance to its work with theological literature for a number of reasons. No other secular library (in Moscow at least) has at the present moment either time possibility or finance to start necessary work with these particular holdings. We encounter serious problems concerning the classification of these materials (you realise that this subject is missing in the Soviet classification system). There are considerable gaps in the bibliographic activities, and

Russia is missing in foreign bibliographical publications on religion/theology as well. We have established friendly relations with the Library of the monastery in Cheretopne and some other libraries, but the activities of such libraries have special features of their own. What we are interested in is the experience of a large secular library that has considerable holdings of theological literature. We are interested in the ways their holdings are acquired, processed and classified; how the personnel training is provided etc. If you know a secular library with a special interest in these activities that might be interested in establishing co-operation with us, please let us know.'

Anyone who can help is asked to contact Peter Hoare at the Hallward Library, University of Nottingham, Nottingham NG7 2RD (telephone 0602 484848 ext. 3420) who will pass on messages either to the Library of Foreign Literature or direct to Olga Azarova.

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#### **ATLA IN TORONTO, 19-22 JUNE 1991 by John Howard**

My wife and I joined 220 members of the American Theological Library Association for their 1991 Annual Conference on the spacious campus of the University of Toronto (55,000 students, 12,000 staff) which has a pleasing blend of the architectural styles of 19th century Oxbridge and 20th century functionalism. Each morning (Thursday, Friday and Saturday) began with a short service in a chapel of a different tradition - Anglican, Presbyterian, Roman Catholic. Many of the conference sessions offered a choice of four lectures, and there were eight different denominational meetings. The general sessions began with Carol Moore, the Head Librarian of the University of Toronto, a noted futurologist, on change - technological, demographic, economic and political. We should look forward to global networking of data bases, agreement on standards, retroconversion, referred electronic serials. Demographic change for Toronto meant immigration - fifty per cent of its primary school children came from families whose native language was not English. As to economic change, no public reference was made to Ms Moore's part in a strike of 400 library assistants which had partly closed the libraries from 28th February till 6th June!

'Religious' sessions I attended were, 'A case study of charismatic renewal in the Anglican Church of Canada' by David Reed, and 'Canadian religious historiography' by John S. Knox. Dr. Reed's was a sociological study, which concluded that there would soon be a majority of Canadian Anglican clergy from the renewal movement. Professor Knox's subject

ranged from 'churchliness to religious pluralism' and took in major publishing trends like the Methodist biographies of Ryerson Press and the government sponsored edition of the Jesuit Relations - in both French and English.

'Collection evaluation and development' was discussed by one of the Interest Groups, with much reference to the Conspectus method. I found 'Practical approach to fund-raising' by Judith Kharbas had much that was relevant to the present U.K. situation, especially in the need for detailed homework, cooperative schemes and PR.

Al Hurd, newly promoted Executive Director of ATLA, reported the progress of the great ATLA Preservation Project, which had in ten years microfiched 19,000 brittle books published between 1850 and 1916. The suggestion had been made that future titles should be on CD-ROM, but it was decided that it would be more economical to stick to the technology already in use. There were some 250,000 titles to go.

My own predictable contribution for the Rare Books Interest Group was a slide presentation on the 'Dumfries Presbytery Library and King William III's physician'.

All the papers are due to be published in the Annual Conference Proceedings of the ATLA. Leading lights at the Conference, who may be known to some British librarians, were: James Dunkly (Episcopal Divinity School, Cambridge, Mass.), ATLA President, 1990-91 and exceptionally, for 1991-92; Linda Corman (Trinity College, Toronto); Grant Bracewell (Victoria University, Toronto); Richard Spoor (Union Theological Seminary, New York); John Trotti (Union Theological Seminary, Richmond, Virginia); Norman Kansfield (Rochester, N.Y.); David Wartluft (Philadelphia) and Roger Lloyd (Southern Methodist University, Dallas, Texas).

The 46th ATLA Conference, 16-20th June 1992, is in Dallas, Texas. We are looking forward to the 47th in 1993, which goes north again, and west, to Vancouver, British Columbia.

John V. Howard  
New College  
University of Edinburgh

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## REPORT ON THE 20TH GENERAL MEETING OF THE CONSEIL INTERNATIONAL IN VIENNA by Alena Warburton

The 20th General Meeting of the International Council of the Theological Libraries Association was held in Vienna, from 30th September 1991 to 3rd October 1991. The conference business could be roughly divided into four parts:

### 1. Reports

1.1. *Council members* were asked to submit reports of their Associations in advance. Reports from Belgium, France, Germany (both Catholic and Protestant), The Netherlands, the United Kingdom and W.C.C. were received and are available from me.

*Observer countries* Dr. Klemens Honek, Faculty of Theology, University of Vienna, presented a detailed report on the state of theological libraries in Austria, with special attention to Vienna, giving a brief guide to collection size, scope, retrieval facilities, and terms of access. The council chairman Dr. A. Geuns invited Austria to become an Associate Member.

*Czechoslovakia and Hungary.* This was the first time that Czechoslovakia and Hungary sent delegates to the conference - sadly theological libraries in both countries suffered neglect; in most cases the damage done to monastic libraries is irreversible. Both delegates welcomed any form of help from Western colleagues. Dr. Jiri Dvorak of Czechoslovakia, a physicist by training, wanted advice on priorities in building an up-to-date collection of essential theology to complement a historical collection of the Archbishop's library in Prague. No books have been bought since the Second World War. This request presents a practical challenge to our skills and expertise in helping these countries to re-establish their religious institutions and open up the wealth of material, often undiscovered, to the wider international community.

1.2 Paul Schaeffer explained the role of the *Commission of the Episcopal Conferences* in the European Community and its link to the Vatican. The Commission aims to influence all aspects of EEC policy - commercial, political, social, and cultural. The president, Cardinal Martini, would like the Church to play a significant role in the life of the European Community, despite, or rather because of, the separation of Church and State.

The Vatican is trying to preserve the cultural heritage in ex-Eastern Bloc countries by planning a programme of restoration for all ecclesiastical property. Members of the Jesuit Order have already been visiting monasteries, abbeys, etc., assessing the damage and trying to mobilize 'first aid' for libraries, church buildings, etc.

## 2. **Work in Progress.**

*Clavis Periodicorum* The Key to Religious Periodicals of each country, or *Clavis* as it is commonly known, has been on the agenda for many years. As it has been difficult to agree on the common scope of the project, the natural tendency has been to postpone the project. Members are at various stages of progress/ completion. It would be better however to produce a basic working tool in the near future rather than wait for the never-materialized perfection.

As Graham Cornish confirmed, his *Religious Periodicals Directory* (1986), which he has kept up-to-date, could certainly be used as a basis for the British *Clavis*, and it could be possible to engage a student on the project.

## 3. **New Initiatives**

*European Theological Library Guide.* Although this would be an arduous project, the benefit of such a tool would be immense. The United Kingdom (ABTAPL), Germany (AKThB) and France (ABEF) have already published such guides - it would be necessary to agree on a common approach. Perhaps the secret is to aim for a realistic goal of simplicity which has a chance of success.

## 4. **Inspiration**

4.1 *Visit to the National Library of Austria* (Oesterreichische National Bibliothek). The Library is housed in an imposing Baroque building. It contains over two and a half million books and special collections of manuscripts, maps, papyri, picture archives, music sheets and manuscripts. The Library Director, Dr. Magda Strebl, provided an excellent introduction to the history and function of the institution.

4.2 *Visit to Klosterneuburg.* The conference ended with a visit to the Augustinian monastery of Klosterneuburg, under the expert guidance of Dr. Floridus Rohrig, Professor of Church History. The evening was drawing in when we finally got to the library. The Librarian, opposed to any form of electricity, adjusts his working hours to the time of natural light, reluctantly using a little torch in dark corners. We were back in the Middle Ages, and with Melk Abbey down the road, in *The Name of the Rose* country.

## **Conclusion.**

I certainly think it is worthwhile to send an ABTAPL delegate to the Council meeting. We need to remember that the Council is only as effective as the combined efforts of its members; a new chapter of religious life is starting in the newly liberated East European Countries and they need our expertise; it is good to make new friends and to keep an eye on the European

theological scene So my advice to ABTAPL members is to dust off your French or German. Europe is there waiting to be discovered. They want us to be part of it!

Alena L. Warburton

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## **ANNUAL GENERAL MEETING OF ABTAPL, NOVEMBER 1991** by Alan Smith

The Annual General Meeting of the Association of British Theological and Philosophical Libraries was held at the Church of England Record Centre, Bermondsey, London. Mrs Margaret Ecclestone announced her resignation as Chairman and Mrs Judith Powles was elected to the position of Chairman. It was agreed that the rest of the Committee should continue to serve for a further year, and that a standing sub-committee of the Association should be formed, consisting of the Chairman, Honorary Treasurer, Honorary Secretary and one other (unnamed) member of the Committee. It was further agreed that subscription rates should rise to help cover the expenses of British delegates to the Conseil, and also that the rate for retired members which was less than the cost of postage incurred, should likewise rise.

Mr. Alan Jesson proposed a vote of thanks to Margaret Ecclestone for her services to ABTAPL as Chairman. Miss Jean Woods reported on IAMS-DAB. Alan Jesson reported on the revision of the *ABTAPL Guide...* which he was looking to publish by March 1992. Robin Noad's periodical project was progressing and would be in tangible form in the New Year.

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## **JOINT MEETING OF DENOMINATIONAL HISTORY SOCIETIES AND THEIR LIBRARIES** by Sue Mills

On Thursday 14th November 1991 an historic meeting was held at Dr. Williams's Library in London of representatives of various denominational historical societies and librarians of related collections, convened by Professor Alan Sell of the University of Calgary, Canada, for the purpose of hearing what each society and library is doing and considering what scholarly tasks (if any) might usefully be undertaken jointly by members of more than one society. The morning was given over to presentations on the 'life, work and aspirations of the societies' by appointed representatives and the afternoon to presentations by the librarians on 'recent developments in the libraries'.

Libraries represented were those of the Religious Society of Friends; the Huguenot Society; Manchester College, Oxford; the missionary archives at the School of Oriental and African Studies, London; the Angus Library at Regent's Park College, Oxford; Queen's College, Birmingham; the Strict Baptist Historical Society; the United Reformed Church Historical Society; the Wesley Historical Society, and Dr. Williams's Library. A number of other librarians had sent their apologies, but Professor Sell was concerned that others had failed to respond at all to any of his invitations. If any librarians reading this note fall into this category, he would be very grateful to receive a brief (one page A4 single spaced typescript) description of your library. His address is : -

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The afternoon concluded with a discussion of possible joint projects, which included research into Huguenots in dissenting churches; a (union?) list of periodicals (ABTAPL members present reported the current ABTAPL venture); notes and queries in societies' journals; an exchange of journals between societies; joint conferences with a cross-denominational theme - 1995 was proposed as the earliest possible date after consulting with societies' committees; the publication of a student collection of dissenting texts; compatible systems of computerisation, particularly of library catalogues.

The presentations are to be written up and circulated to all those present and invited, and it is hoped to meet again in about a year's time, after Committees have been consulted.

Sue Mills,  
Librarian/Archivist  
Regent's Park College  
Oxford

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## ARCHIVES FROM AFAR by John Roxborough.<sup>1</sup>

A review article of J.D. Pearson's *A Guide to Manuscripts and Documents in the British Isles relating to South and South-East Asia*. 2 vols. (London: Mansell, 1989, 1990).

### Introduction

Researchers quickly discover - and suffer if they do not - that the most efficient finding aid in any archive, as in any library, is likely to be the librarian. But when research is contemplated from a distance such assistance is difficult and more is required than knowledge of one depository, however personable. These volumes, compiled by John Pearson and indexed by his wife Hilda are part of a succession of publications facilitating more informed and efficient access to the riches of British archives. They supplement, and must be used in conjunction with the volume by Doreen Wainwright and Noel Matthews<sup>2</sup> published in 1965 with which Pearson was also associated. Together these provide a major research tool for locating archive holdings in the British Isles. A parallel volume relating to the Far East was produced by the same team in 1977.

As a scholar-librarian whom one hopes is not the end of a line, Pearson has spent more than a career producing and stimulating others to produce finding aids which many have reason to be grateful for. Formerly professor of bibliography at the University of London and before that Librarian at the School of Oriental and African Studies, Pearson has been best known for his *Index Islamicus* and other Middle-Eastern studies. As far as India and Sri Lanka (South Asia) and Southeast Asia are concerned, he was associated with the *South Asian Bibliography: a Handbook and Guide* (1979) and various other publications relating to Oriental manuscripts and bibliography<sup>3</sup>.

It is striking how much he has worked alongside others, though it might have been wished that more of these others were from the countries the manuscripts related to. In the case of Australasia, Pearson's advice is acknowledged, but Australia and New Zealand managed to provide researchers for the task - the result being: Phyllis Mander-Jones (ed.): *Manuscripts in the British Isles relating to Australia, New Zealand and the Pacific* (Canberra: ANU, 1972).

### British Archives and Colonial History

As one would expect the archives described reflect the scope and nature of British involvement in different parts of the world. Even without the India Office records (one of the major additions in *Pearson* compared with *Wainwright and Matthews*) the weighting of British archives towards India is apparent. India was the jewel in the crown and every landed family of note

seems to have papers referring to it, including a surprising number of tickets to the impeachment of Warren Hastings. There are massive references to regiments, but next to India, present-day Malaysia appears to rank the most entries - including the large collection at Rhodes House, Oxford<sup>4</sup> - followed by Burma, Ceylon and Indonesia. There is some material on Siam, a little on Indo-China, China, Japan and the Philippines.

As revealed by Pearson, Wainwright and Matthews, British archives also reflect who tended to produce literary remains and who were associated with the institutions and individuals most likely to retain them. Politics and the military are to be expected and appear to have felt the greatest need for self-justification - as well they might. There are also records from those in business, medicine, education and missions, botany, and engineering. The overall quality seems astonishing. This was no doubt helped by the fact that Britain has not been invaded since 1066, although bombing in World-War II resulted in important losses.

The nature of the holdings and the depositories means that some types of material can be found in these guides more readily than others. A well-known name, place, event, or institution is easier to locate than a concept such as mission or education. Questions relating to social history, not just the big names and events, are much more subtle - unless the researcher has identified figures who provide windows into the sort of information he or she is after. One could wish for more ordinary correspondents among the grandees.

### **Pearson, Wainwright and Matthews in their own terms**

The preface to the original volume still applies and, like the first, the additional volumes do not claim to be more accurate or comprehensive than the sum of their parts - dependent as the compilers were on what was available within each depository to describe its contents.

The volumes follow an established format and appear to be models of clarity, though some initial effort is needed to sort out how they work in relation to one another. Where it is not an altogether new depository, *Pearson* gives reference to the entry in *Wainwright and Matthews* by the letters 'WM' and the page numbers - though it was not immediately obvious that this was the case. A shade more effort indicating how to use *Pearson* would not have been amiss. Where *Pearson* makes a correction or addition for a particular collection that also has the 'WM' page numbers given. The more thorough general descriptions in *Wainwright and Matthews* tend to be assumed. Indication is given where microfilming has taken place and where the address or designation of the depository has changed. It may be understandable that the labour of replacing rather than supplementing the original volume of 'WM' was considered too great; nevertheless it would have been easier on the user if that approach had been taken.

Some criticisms about the index in 'WM' still apply. For instance there is still 'no cross-referencing between Brunei, North Borneo, Sarawak and Borneo', as Chua Sui Gim<sup>5</sup> noted in 1981. While the indexing is comprehensive, some things are only likely to be found by scanning entries generally - suggesting that the whole text on computer would be an asset, and probably the next and necessary development. Birds are not listed under 'Borneo' and 'Ceylon' for example, among other places; yet the list of those sighted in Bombay in 1806-7 would not be among those readily found via the index. A computer search would have been successful however - for that and no doubt other items as well.

Inevitably there will be material missed and mistakes made - hardly a serious criticism for a work of this size. From a missions' history point of view there are a few gaps. It seems a pity that the collection at the Centre for the Study of Christianity in the Non-Western World is not listed, and neither are the archives of the Mill Hill Fathers in North London, relating as they do to the Borneo Catholic mission from 1881 onwards<sup>6</sup>. The USPG collections are not noted, though these are a large and important one, now added to other Malaysian material at Rhodes House.

In the case of the comparable work relating to New Zealand, Mander-Jones seems to list a greater range of sources and one wonders if some of these might also have material relating to South and South-East Asia.

### **Issues raised.**

The preparation of guides such as these serves not only the interests of those in the countries where the archives now reside, but the interests of those out of whose historical experience the archives arose and in whose countries those events took place. There may or may not be demands to return the manuscript equivalent of the Elgin marbles, and fortunately, if not the originals then at least copies can be provided to help reconstitute the history and culture of countries which once were colonies.

Questions asked of the past change in every generation. Although archives are themselves the products of accidents, selectivity and the hazards of transmission, yet they are just about all we have got. If we lose the way to the archives, a vital control over the understanding of past events and their significance is lost.

In matters of contextual theology and religious history, the archives of first world institutions are unusually vital. Frequently they will be practically all that exists. In the contemporary, though hardly new, concern to encourage expressions of Christianity which are as much as possible authentic in the host country, it is impossible to get to the root of what matters and does not without a basis of accurate narrative history. Contextual theology depends

on contextual history, and contextual history depends on going to the archives. For South and Southeast Asia, as for other parts of the world, the British provided only part of the colonial experience and there are a bewildering number of countries, languages and depositories which need to be considered in a comprehensive survey. It is not so immediately apparent that as far as South and Southeast Asia are concerned there is quite the wealth of anthropological and cultural material in Britain one might hope for. Outside of trade, war and politics, it appears that the British were better at botany than anthropology as far as this part of the world is concerned. It may be that there are in the important and unmentioned USPG archives at Rhodes House, as there most certainly are in those of the Centre for the Study of Christianity in the Non-Western World, in Edinburgh, resources which balance the picture and further indicate that missionaries, often despised as destroyers of culture, whatever may be needed to be said about that, have also successfully sought to understand and document the religion and life of those they worked among.

### **Users in South and Southeast Asia**

Western publishers still seem to find difficulty ensuring that writing about other countries and people is produced in forms which are accessible and affordable for those in the countries concerned. It would seem to be a courtesy and a break from seeing others as a laboratory for Western theorising. These volumes are not much of an exception, although those who want them are likely to have access to libraries which are better able to afford their purchase. Again a computer version - and it is hard to believe that one does not exist - would be some remedy.

Providing then that their existence is known and a researcher has access to them, Pearson, Wainwright and Matthews provide a necessary starting place for any serious historical project relating to eras and areas of British influence in the region. Those tracing well-known figures or events or places will quickly find them in the index. Addresses are given for each depository. Letters can be written to check further what exists, what is available on microfilm already, what is small enough to justify photocopying 'on spec' and what might justify the cost and adventure of a visit in the hope of being there at a time when things are open. Daylight saving and long summer evenings are a trap for those from other climes, not to mention unexpected closing times. British depositories on the whole are not too bad about opening hours, though flexibility goes a long way in international public relations. If stereotype remnants of imperialistic arrogance are discovered alive and well by overseas researchers, one should not be surprised when those same researchers ungratefully ensure these attitudes are better documented and disseminated from the archives than other qualities by

which the British would prefer history to remember them. Study of the *Guide* should greatly improve the productivity of visits around Britain. Written preliminary enquiries will also produce guidance about fees charged and the letters vitally necessary to even get in the doors of British libraries - having in 1988 seen a colleague of some standing in a Scottish university refused entry to Cambridge University Library because he did not have a letter, I speak with some feeling. I got in through having one - addressed not to me but to a friend. A testimonial from someone with an important-looking letter-head can be a useful backstop in emergencies.

### **Third-world researchers and archive research generally.**

The issues which arise for a Third-world researcher are many. An advanced level of study demands the consultation of primary sources. Failure to do so may be acceptable at an alarming number of academic institutions, but it is to give in to the temptation of writing out of the ideology of the moment, however orthodox. Major sources are increasingly available in microform, but it is not the same as original manuscripts. Yet study, if not travel, in Britain is prohibitive unless there is government funding or a prospective position justifies payment of huge overseas fees. History is not a priority area for funding. It, and religious studies, are disciplines which are politically sensitive where the dominant group in society will exercise control through selective funding, if not the formal or informal imposition of censorship. Those who have to arrange their own funding may need to enrol for something locally and visit the UK on a research trip.

Of course it is not just British archives which need to be consulted. The value of the *South Asian Bibliography* as a further supplement to what is provided by *Pearson, Wainwright and Matthews* is that it is a guide to sources in many places. What it has to say about India, as far as other first-world sources are concerned, applies in large measure to Southeast Asia. Depositories in America need also to be checked - American links can be strong even without colonial engagement. Obviously America rather than Britain is where to look for material on the Philippines, but it also holds large amounts relating to 'British' areas such as Malaysia and Burma - particularly, but not only, mission archives<sup>7</sup>. Australia is not to be forgotten, especially as its government has for some time recognised the need to try and get its citizens to be more sensitively interested in their neighbours to the north. The *SEAMRG Newsletter*<sup>8</sup> is one record of the work, particularly of the Australian National University, in locating and preserving archives in Southeast Asia.

Archives within a particular third-world country are also to be located and explored, though for political reasons there may be numbers of cases when material in other hands may be more accessible than that which is local. Finding aids for these need to be produced and made available

internationally as well.

### **Archives for the future**

Since the archives of Britain are so rich as to be overwhelming it is easy to miss the point that they are also inadequate. The sort of material in the Centre for the Study of Christianity in the Non-Western World is of profound importance and one should be grateful to the University of Edinburgh for the facilities provided. Yet the funding is woeful, and the fact that this seems to be the only institution of this kind in Britain, alarming. How the Selly Oak Colleges hope to have an adequate research base for the understanding of the mission of the Church without adequate archival holdings I do not know. It is in large measure thanks to James Pearson that it has not only the necessary physical facilities, but has also succeeded in acquiring and processing a range of missionary society and other material whose value is slowly being appreciated. But there is much which escapes the net.

A different level of person needs to be told that their memorabilia may be of historical significance and that there are depositories willing to accept them. There is a generation of those who had association with South and Southeast Asia during and after Independence whose papers and oral histories still need to be recorded - *Plain Tales from the Raj*<sup>9</sup> and *Tales from the South China Sea*<sup>10</sup> are indicative of what can be done and of what else there may be to uncover. Asian migrants and refugees are also sources and a perspective without which, however artful the analysis of the records of others, the picture will be of lower quality than it needs to be.

### **Computerisation and Finding aids**

Interest in both former colonies and the world in general in a wider range of questions about the past, and in a wider range of society, means that the volume of material of archival interest increases enormously. Principles of selection and of specialisation for particular depositories loom large. Increased volume means also the need for a more sophisticated array of finding aids. Scanning, digital and video storage are current possibilities. Difficulties of classification and documentation seem more intractable.

The Documentation, Archives and Bibliography Project of the International Association of Mission Studies is asking these questions in connection with mission and third-world Church archives, and in so doing may be raising issues of wider interest and import. Churches of the North are beginning to realise they have something to learn from the Churches of the South at the same time as much, though not all of the documentation of those Churches is in the North, were it to be properly gathered and processed. The use of expensive data bases may seem a long way from some of the grass-roots practical things which need to be attended to, but without such a

comprehensive vision, the task will remain piecemeal. A vital part is the construction of an agreed thesaurus. The sort of level of indexing which is thrown up by the compilation of the finding aids attached to the various collections included in *Pearson* is, for instance, no longer adequate to the questions which we want to ask of our own and others' past. More is at stake here than birds in Bombay.

Quite apart from larger projects with more impressive indices, the use of computers within depositories and for an overall search through a document of this nature would provide an additional phase of usefulness. As suggested, one could do worse than have these volumes available on disc so that word searches could be done on whatever basis the user wished. It may be that *Pearson's* works are the last of the paper-published finding aids. However superseded in time, they will retain a quality and a character which cannot easily be replaced.

## Notes

1 Formerly librarian and lecturer in church history at Seminari Theology Malaysia, Kuala Lumpur. Now lecturer in mission studies, Bible College of New Zealand.

2 *A Guide to Manuscripts and Documents in the British Isles relating to the Far East*, compiled by Noel Matthews and M. Doreen Wainwright, edited by J.D. Pearson. Oxford University Press.

3 See Ann Walsh, 'Bibliography of writings by Professor James Douglas Pearson', in B.C. Bloomfield, *Middle East Studies and libraries: a Felicitation volume for Professor J.D. Pearson*. London: Mansell, 1980, pp. 225-231.

4 See also P.W. Tolmie, 'The holdings of Malaysian material in Rhodes House Library, Oxford'. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 72 (1), 1989, pp. 89-95. What is mentioned in neither *Pearson* nor in *Tolmie* are the excellent resources in the USPG archives at Rhodes House. These are strong for Malaya, Borneo (Sarawak and British North Borneo, now Sabah) and also India and Burma.

5 Sui Gim Chua, 'Guide to modern archives and manuscripts found in the United Kingdom relating to Brunei, Sabah and Sarawak'. *Brunei Museum Journal*, 5 (1), 1981, p. 61.

6 John Rooney: *Khabar Gembira (the Good News): a history of the Catholic Church in East Malaysia and Brunei (1880-1976)*. London: Burns and Oates/Mill Hill Missionaries, 1981, p. 259.

7 Lee Ash and W. G. Miller: *Subject Collections. 6th Edition*. 2 vols. Bowker, 1985. See also Robert Shuster, 'Documentary sources in the United States for foreign

missions research'. *International Bulletin of Missionary Research*, Jan. 1985, pp. 19-25.

8 South East Asia Manuscripts Research Group, Australian National University, Canberra.

9 Edited by Charles Allen. Published by Andre Deutsch, 1975 and by Futura, 1976.

10 Edited by Charles Allen. Published by the B.B.C., 1983 and by Futura, 1984.

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## REVIEWS

*Walford's Guide to Reference Material. Fifth edition. Volume 2: Social and Historical Sciences, Philosophy and Religion.* Edited by Alan Day and Joan Harvey. (London: The Library Association, 1990)

It is eight years since the previous edition of A. J. Walford's famous *Guide* last appeared, and it is now known as *Walford's Guide* as he no longer compiles it himself but has rightly earned the immortality of a Roget or a Halsbury. The 'Philosophy' section has grown to 19 pages and still opens the business in this volume, though its integration with Psychology in this edition is less than helpful and unlikely to be a bonus to more than a handful of users. Two useful innovations are: the assignment of running numbers to each item, so facilitating rapid location via the indexes; the inclusion of selective quotation from reviewing sources (among which it is pleasant to note is the present *Bulletin*). The editors note the proliferation of new material from the other side of the Atlantic and generally favour recent American sources rather than Continental ones. Useful to the librarian asked to find a specialist bibliography is the inclusion of 'hidden bibliographies' in otherwise non-bibliographic sources. The actual arrangement of the Philosophy section has always tended to the confusing, and the use of UDC (Universal Decimal Classification) seems to make it over-tuned and fussy. To separate the *Repertoire Bibliographique de la Philosophie* (in the 'Bibliographies' section) from the *Philosopher's Index* (under 'Reviews and Abstracts') where the earlier edition had kept them together is not an advance in usefulness, even if it is one in analysis. Given that certain sections do not exist because there was nothing to put in them, the overall progression of the Philosophy section is not transparent. 'Dictionaries of the History of Philosophy' are a long way from the more general kind. It is right that 'Western Philosophy' should not be equated with 'Philosophy' *per se*, but odd that it should come after 'European Philosophy' and separate the latter from 'American Philosophy'. Any user flicking

rapidly through will be certain to miss closely allied subject areas and will need to make judicious use of the Subject Index to be sure of finding everything. The situation is partly relieved through the existence of dual entries, but they can't be relied on. Was this really the best place for a *Dictionary of Conservative Thought* and won't it be missed elsewhere? Also there is much on Socialism and Chartism that doesn't leap to mind when 'Philosophy' is thought of as a general topic. A good deal of Parapsychology and the Occult has to be trawled through before we hit Psychology proper and at this point the Philosophy user may feel that reference sources for Logic, Metaphysics, Ethics and the like have been simply forgotten. But no, they suddenly reappear at the very end of the section.

Anything on as grand scale as *Walford* is likely to have some eccentricities and inconsistencies, but this is not to forget that the individual annotations are meticulous and reliable. Does anyone other than a librarian ever make use of them? I hope so. I am always telling the students I see to be really clear about the scope and limitations of the reference sources they use and this is still the best place to come to get that information. I fear very few of them reach *Walford* first-hand, which given its scope and despite its limitations, is a pity.

Peter Larkin  
University of Warwick

*Keyguide to Information Sources on World Religions* by Jean Holm. (London: Mansell, 1991.) 259pp. ISBN 0-7201-2083-7.

Jean Holm is to be congratulated on a solid piece of scholarship and bibliographic research that is a worthy addition to the Mansell 'Keyguide' series. Her previous work on religious education and the teaching of religions has made her an excellent choice to produce a guide to reference materials on world religions, the need for which was astutely recognized by Michael Walsh who suggested the idea to Miss Holm. (The only comparable work is *Research Guide to Religious Studies* by John F. Wilson and Thomas P. Slavens [Chicago: American Library Association, 1982] which is ten years old, has far fewer entries in its main bibliographic section, and does not cover as many religions).

The work is divided into three sections. Section one is an overview of the study of world religions in the form of a bibliographic essay covering areas such as methodology, types of reference works, and organizations, as well as welcome guides to non-book material and on-line searching. This prepares the way for section two, the main part of the work, which is a bibliographic listing of sources of information. There are 1,019 entries, each

with a short annotation. The religions covered are the six major world religions (Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism) with the addition of Baha'i, Confucianism, Jainism, Shinto, Taoism and Zoroastrianism. I am disappointed however that Miss Holm did not include an entry on Rastafarianism which is now established in the Caribbean, North America, and Europe and has strong affinities with Africa. As I know that Miss Holm did some of her research in Birmingham Central Library she would have found there an excellent collection of source material on the Rastafarian faith as indeed there is some three miles away at the Centre for New Religious Movements at Selly Oak Colleges. Mention of this centre leads me also to lament that there is no entry for 'New religious movements', with special reference to those in Africa and the Americas. (It would also have afforded an opportunity to acknowledge and publicise the work being done by such institutions as the Centre for New Religious Movements). Section two also has noteworthy sections on women in religion and on inter-faith relations and a large number of entries on general material and on specific regions of the world. Indeed the main feature of Miss Holm's work, for me, is how widely she has cast her net. Within sections one and two, probably up to a third of all entries listed are not primarily connected with religion, but rather have specific chapters or sections on religion. Such works include encyclopaedias of art, history and literature, and it is this width which gives the work its strength, for it is often this kind of material which is ignored or forgotten in literature searches.

Each religion is examined under such headings as 'Bibliographic guides', 'Abstracting, indexing and current awareness services' and 'Periodicals'. As one might expect the depth of coverage varies a great deal, Baha'i and Confucianism being dealt with in one page each, Christianity in sixteen. The heading which is least satisfactory is 'Primary sources' which deals with sacred texts. Miss Holm lists the two series *Sacred Books of the Jains* and *Sacred Books of the East* but not the *Sacred Books of the Hindus* or the *Sacred Books of the Buddhists* (details given below). Christianity does not have an entry in this section but it would have been a good opportunity to list major editions of the Bible and their use by Christian denominations. The section on Judaism lists the *Mishnah* and the *Talmud* but not the *Zohar*. The work is completed by section three, a list of names and addresses of 55 selected religious institutions from around the world. The index to the *Keyguide* is a single alphabetical sequence of authors, editors, translators, titles, subjects and institutions, and its twenty-five pages provide excellent access to the work itself. Mansell have kept up the high production standard of the series, and the book is easy on the eye, with good spacing, clear and legible type, and in all is a pleasure to use. It is unfortunate that at a sale price of £50 its sale will be restricted to libraries rather than private individuals, and in these straitened times many libraries

may have to think twice about buying it. This would be a great pity because it is a fine work and one that should rapidly become a standard reference work on the bibliography of world religions.

*Sacred Books of the Buddhists*. Edited by F. Max Muller. 28 vols. London: Henry Frowde, 1895 -.

*Sacred Books of the Hindus*. Edited by Major B.D. Basu. 37 vols. Allahabad: Subhindranatha Vasu, 1911 - (1974 reprint).

Alan Smith  
Birmingham Central Library

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## NEWS AND NOTES

### **ABTAPL AGM 1991**

The 1991 Annual General Meeting was held on Friday 1st December 1991 at the Church of England Record Centre, Galleywall Road, South Bermondsey, London. The Centre itself occupies the site of a former brewery warehouse and has been in use for two years following the move from Church House. Dr Brenda Hough and her colleagues provided an informative tour of this important archival and record centre which houses the semi-current files of the General Synod and the Church Commissioners, together with the archives of their predecessors and of the National Society. As well as housing these collections the Record Centre also offers advice on maintaining and thinning archive collections, and runs an enquiry service mainly by telephone and letter. (One of the important areas of enquiry is family history and genealogy, reflecting their dramatic growth in recent years). There is also a quiet reading and working area for members of the public which is used by a thousand or so visitors a year.

The tour was especially welcome for those ABTAPL members whose libraries hold Synod collections and who needed advice on the best way of housing and recording the large number of documents involved. Our thanks are extended to Brenda Hough and her staff for an enjoyable and informative afternoon.

### **ATLA Religion Database**

The agreement between the American Theological Library Association (ATLA) and the H.W. Wilson Company to produce a CD-Rom version of the *ATLA Religion Database* came to an end in January 1992. ATLA plans to produce its own CD-Rom of the *ATLA Religion Database* in January 1993 at what it hopes

is as inexpensive a price as possible.

### **Book award**

The Collins Religious Book Award for 1991 has been won by John Macquarrie for *Jesus Christ in modern Christian thought* (London: SCM Press, 1991. ISBN 033402457 9)

### **Faith in Print**

As part of its Faith in Print project, the Christian Book Promotion Trust has produced a series of recommended reading lists on religious and moral subjects for adults and young people. They are available to librarians from the CBPT, The Market House, Cantelupe Road, East Grinstead, West Sussex RH19 3BH (Tel. 0342 312750/715889)

### **Librarians' Christian Fellowship**

The 1992 Conference of the Librarians' Christian Fellowship will take place on Saturday 4th April 1992 in the Reception Room, Connaught Hall, 41 Tavistock Square, London, WC1H 9EX, beginning 10.30 a.m. (Please note change of venue which was originally the Christian International Peace Service in Green Street). The Conference theme will be 'Librarians in a shrinking world' and the speakers will be Gerry Davey on 'Christian publishing and bookselling in Eastern Europe' and Trevor Lyttle and Richard M. Waller on 'Widening the vision-supporting theological college libraries in the Third World'. The LCF Annual Lecture for 1992 is to be held on Saturday afternoon, 17th October 1992 at the Central Library, St. David's Link, Frederick Street, Cardiff. Tom Davies, author of *One winter of the Holy Spirit* and *Fire in the bay* will be speaking on the subject 'A Christian novelist in a secular world'.

### **Library of the Religious Society of Friends - Building Development and Disruption to Library Services 1992**

Space for readers and library materials will be soon be much improved at the Library of the Religious Society of Friends, Friends House, London. A new basement stack area and offices are being added, further mobile shelving is to be installed in strongrooms, and the reading room will be completely overhauled. Because of the building work in 1992, library services to readers will be temporarily disrupted as follows: -

\*\*\* The Library staff hope to maintain normal services until the end of May 1992 (Tuesday to Friday), although there will be considerable noise. The Library will be closed for the week 18 - 22 May.

\*\*\* From June to August 1992 the Library will continue to be open to

readers but many important library holdings will not be accessible. No manuscripts, archives or original pictures will be available (unless facsimile copies exist), nor will most printed books and pamphlets published before 1700.

\*\*\* From September 1992 to 4 January 1993 the Library will be completely closed to readers.

If readers hope to use the Library's holdings this year they must write well in advance.

### **New Degree**

From September 1991, Nazarene Theological College, Manchester has been offering a taught MA degree entitled *Aspects of Christian Holiness*. It is believed to be the only post-graduate degree in Britain which has an in-depth focus on the influence of the Wesleyan tradition on Christian spirituality. In order to provide adequate facilities for those advanced studies, the library stock is being further expanded. In particular it is planned to increase the sections on Spirituality and on Wesley studies for the benefit of post-graduate research students. The college can also supervise MPhil and PhD studies.

### **Patrologia Latina Database**

Chadwyck-Healey Ltd. have just announced the publication of the *Patrologia Latina of Jacques-Paul Migne* in machine-readable form. The *Patrologia Latina Database* will be available in its entirety by mid-1993.

### **St. Paul's Cathedral**

English Heritage has recently announced details of the first-ever payments by the Government to repair England's cathedral buildings. Among the medium-sized grants is one of £150,000 to St. Paul's Cathedral for re-leading the library roof.

### **Thefts from Libraries**

A research project has recently been launched by the British Library National Preservation Office and the Home Office Crime Preservation Unit to find out how large the problem of book thefts is in UK libraries. (Losses from theft are estimated to be around £100m a year). Case studies will be carried out in Hertfordshire public libraries and results should be published in Spring 1992. Meanwhile interim findings, as reported in the *Daily Telegraph*, reveal that, according to librarians, the most commonly stolen books include those on law, religion and theology!

## POSTSCRIPT ...

### WRITING THE KEYGUIDE TO INFORMATION SOURCES ON WORLD RELIGIONS by Jean Holm.

Patrick Lambe's tongue-in-cheek editorial in the *ABTAPL Bulletin* of March 1990, 'Do we really need theological educators?' struck a chord with me, not least because it was on my first visit to the Selly Oak Library that he suggested that when I had completed the book I was working on I should write an account of the 'project' for this *Bulletin*. I was a mere lecturer (though in religious studies rather than in theology), rapidly becoming aware of my lack of skills in the field of librarianship. At Michael Walsh's suggestion Mansells had agreed to include religion in their *Keyguide* series. They settled for three volumes, on Buddhism, on mysticism and on world religions. I was asked to write the last. Fools rush in... The pattern I had to follow was threefold. Part I was to be in narrative form, largely bibliographical, covering the history and nature of the discipline, and surveying the different types of literature and how to locate them. Part II was to be an annotated bibliography of reference material (it ended up with over a thousand entries), and Part III was to be a worldwide list of institutions which would act as a first point of contact for anyone wanting to study any of the religions in a particular country. Choosing the religions to be included was one of the first tasks. Christianity of course must be in, but how to keep the list within bounds? In the end I decided to omit Biblical studies and mainstream theology and Church history, on the grounds that reference material in European languages is not only vast but well documented; I put in examples, however, of material less likely to be known in Britain, such as the history of some of the younger Churches. Twelve religions (all living) were eventually included, and the problem of selection of work was acute. The least of my problems in Part II was planning twelve sections, running from the Baha'i faith to Zoroastrianism. But what was I to do with books on Indian religions or Chinese religions or Japanese religions, or the religions of East Asia or the Middle East? So there emerged a multifaith/multiregional section, followed by a set of regional sections. And there had to be a separate section for interfaith relations. Finally, all of this was prefaced by a general section of reference material which included religions among many other topics. Users of the *Keyguide* were obviously going to need a pretty comprehensive index if, in addition to locating authors, editors and titles, they were going to be able to trace references to religions across the sections, so - in a somewhat cross-eyed state - I eventually created an index of about 2,400 items.

Early visits to Boston Spa had revealed the vastness of the literature I was going to have to search out, in addition to material dealing specifically

with religions. Because religious studies is a multi-disciplinary activity, material has to be sought in works dealing with history, sociology, anthropology, psychology, philosophy (especially in non-western countries), ethics, art, architecture, philology, and such recent fields as women's studies and interfaith relations. The study of religions is a relatively new discipline, and bibliographers have no agreed way of referring to the subject. It might be phenomenology, history of religions, etc. Many reference works, particularly in the USA use 'religion' as a synonym for 'Christianity'. And of course library classification schemes were created before the development of religious studies. There is something bizarre about squeezing all the non-Christian religions of the world into the 290s in Dewey, while allowing just one religion to expand through most of the 200s. It is not surprising that there have been attempts to construct classification schemes for Judaica, for Islam and for Indian philosophy. I learnt a lot about libraries in the process of collecting material for Part II, not least that each seems to have its own modification of a classification scheme, its own method of cataloguing and its own layout. This is fine for regular users of a library but it creates great frustrations when one wants to accomplish as much as possible on a day trip to London or Boston Spa or Birmingham. Trying to find particular books and periodicals at SOAS was something of a nightmare! I was delighted to make the acquaintance of the BLISS library, so handy to the BL and SOAS, but wished there could have been some temporary membership scheme so that non-librarians engaged on bibliographical work and living outside London could borrow books. The biggest surprise was to discover how good for world religions was the Birmingham City Library, with its quite extensive section on bibliographies, indexes and abstracts. Most of my work, however, was done in the Cambridge University Library (though I discovered that its coverage of books on religions, especially those published in continental Europe, is much more complete for the nineteenth and early twentieth centuries than it is for the more recent period). On several occasions I used JANET (Joint Academic Network) to discover whether other university libraries held books or periodicals which I hadn't been able to find. This, however, was not a rewarding experience. Not all universities were represented, and those that were had not necessarily yet included all their holdings. In addition, there were technological hitches, with the computer telling me that it was impossible to access the catalogues of several of the libraries which might have been expected to have the best collections of materials on religions. I was most impressed by the librarians I came across. They often went out of their way to help me as, clutching groups of cards, sometimes arranged by religions, other times by country of publication, I desperately tried to discover whether there had been a later edition of a book, whether a periodical had ceased publication (when it hadn't been included in the

standard serials directories), whether I was dealing with two authors or with one who used one initial on one occasion and two on another... .

Part III of the *Keyguide* posed completely different problems. I had to write to 150 countries, but in very few of them had the academic study of religions been developed. There is an Association for the Study (or History) of Religions in a small number of countries, but almost all of these have honorary officers and therefore no permanent address, so they could not themselves act as a 'clearing house' for enquiries about resources for studying religions in their country, though I asked them for suggestions. For the rest, I pored over *The World of Learning*, trying to discover an appropriate learned society, such as an Asiatic Society, or an appropriate-looking university faculty, and sent off details of the project to named individuals. The results were fascinating. Deans of Faculties of Humanities or Social Sciences tended to suggest that I approach Christian seminaries, and it is an interesting sign of the times that some of these actually agreed to cope with enquiries about the study of world religions. Prompt replies came from such diverse countries as China, Poland, Nigeria and South Africa, and while it looked as if I would never get an entry for a number of European countries with well-established traditions of the study of religions, I was adding to the list Mali and Nicaragua and Puerto Rico! Of course, most of my requests produced no replies, even to the second or third letter, and the final list included only 50 countries. How I envied the author of the *Archaeology Keyguide*; when he received no reply from a country he just put in the name and address of a museum in that country. In two countries it was considered appropriate for a library to field enquiries about world religions resources - the Royal Library of the Netherlands and the National Central Library of Taiwan.

The completion of my *Keyguide to Information Sources on World Religions* left me with an illusory - and temporary sense of relaxation. It also left me with a greater respect for librarians - and that will be permanent.

Jean Holm  
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