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of the

*Association of British Theological
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EDITORIAL

I am finding it both interesting and encouraging to see the ways in which links are developing between theological library associations around the world. This issue of the *Bulletin* includes Penny Hall's reports on the meetings of the International Council of Theological Library Associations and the American Theological Library Association which she attended as the Council's delegate. At the Autumn Meeting we were joined by Barbara Frame from New Zealand, thereby providing an informal contact with the Australian and New Zealand Theological Library Association. Copies of the *Bulletin* are exchanged for newsletters and journals from other theological library associations around the world and plans are now being made for the Annual Conference in the year 2000 at which we will be joined by delegates from the International Council and ATLA.

ABTAPL UNION LIST OF PERIODICALS

Work is continuing to produce a new edition of this publication in January 1998. The new edition should include details of holdings from, at least, 36 libraries (the 1996 edition had 32 libraries).

It will also be in a new, easier to use, format, with publishing details of some titles. There will be a single record for each title, with library holdings added.

When completed, it will provide a useful source of information for Inter-Library Loans and bibliographic information for some hard-to-trace theological, philosophical and religious studies periodical titles.

In order to know the size of print-run needed (and hence what price to charge) it would be useful to know who might be interested in purchasing a copy. To register your interest or to ask for further information please contact:

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Expressing an interest in the publication will NOT commit you to any expense at this stage.

1997 AUTUMN MEETING

The meeting was held at the London Bible College in Northwood on Thursday 6th November. The London Bible College, founded in 1943, is the largest independent, interdenominational training college in western Europe. It now has about 300 full-time students, of whom about 25% are from overseas, and offers courses and research degrees leading to awards of Brunel University, as well as distance learning courses. The Centre for Islamic Studies and Muslim-Christian Relations offers a range of undergraduate and postgraduate training programmes and, in 1996, the Department of Music and Worship was formed to offer training for those wishing to work in Christian music.

The Chairman welcomed members to the meeting, in particular Barbara Frame of Knox College, Dunedin, who was taking part in an exchange with Jill Britton of New College, Southampton University (formerly LSU College). Various progress reports were presented to the meeting: the leaflet about ABTAPL had been revised and copies would be sent to members, to be passed on to prospective new members; the Index to the *Bulletin* (1981-1996) had been prepared and copies could now be ordered; work on the *Union List of Periodicals* was continuing and it should be available in January 1998; preparations were underway to revise the *Guide to Theological Collections*. Information from the latter would be of interest to the International Council of Theological Library Associations, which was investigating the compilation of a guide to theological libraries in Europe; arrangements for the programme of the 1998 Spring Conference (2nd to 4th April) were progressing well. The Honorary Treasurer presented an interim report on the accounts and Penny Hall presented a report on the meeting of the International Council of Theological Library Associations in September; she had attended the meeting of ATLA in June on behalf of the Council (both reports are printed below). There was discussion on the creation of a website and on the proposed logo, for which few suggestions had been received. Marion Smith reported that she had met Goma Ndamba, Chief Librarian at the Protestant University of the Congo, who had been staying at Westhill College as part of a sabbatical, during which he was visiting various libraries around the world. He had explained that during recent troubles in the Congo, his library had been looted and the bookstock destroyed. Members expressed their shock and asked that their sympathy be passed to Goma and his staff.

After the meeting we were shown around the College by Alan Linfield, the Librarian; the tour included the library and the Centre for Islamic Studies.

Marion Smith

REPORT TO THE INTERNATIONAL COUNCIL OF THEOLOGICAL LIBRARY ASSOCIATIONS ON THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION ANNUAL CONFERENCE, JUNE 1997

The Annual Conference of the American Theological Library Association was held in Boston, Massachusetts, June 11-14 this year in progress. The theme for the conference was *Building the Theological Library for the Future*.

The programme for the conference was extensive with a number of workshops offered to the participants in addition to the plenary sessions. Each plenary address touched on some particular concern with regards to the future of the theological library - library space, acquisitions, technical support, computers and the library, and the changing roles of the librarian. Dennis Norlin, Executive Director of ATLA, discussed his plan for the on-going development of the association, in a well-organised and exciting multi-media presentation to a "standing-room only" audience of the participants.

As representative of the International Council of Theological Library Associations, I was given the privilege of making a presentation to the conference. (A copy of the presentation is appended to this report.) The session was very well attended with much interest shown in the number of questions, and the length of the discussion following the presentation. As a result of this active participation in their conference the ties between the two organisations have been strengthened. We look forward to more productive co-operation in the future.

In addition to the sessions held at the Boston University School of Theology, the participants were treated to a tour of the Harvard Theological Library, a visit to Holy Cross, the Greek Orthodox Seminary, and a tour of Boston Harbour by night.

It was invigorating to be in such a large conference of theological librarians, for ATLA is a much larger organisation than any of our European associations. I look forward to future opportunities to attend the ATLA conferences, for we have been extended a hearty welcome to continue to send representatives to their annual conferences.

PRESENTATION TO THE ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION JUNE 13, 1997

THE INTERNATIONAL COUNCIL OF THEOLOGICAL LIBRARY ASSOCIATIONS: PAST FOUNDATION, PRESENT FORM AND PLANS FOR THE FUTURE

The International Council of Theological Library Associations, or le Conseil International des Associations de Bibliothèques de Théologie as it is known in Europe and usually referred to in the shortened form of the Conseil, celebrated its twenty-fifth General Assembly last September in Pannonhalma, Hungary. During the past twenty five years this cooperative body has slowly grown until today it boasts a membership of twelve associations, three special member organizations and a number of corresponding associations. We shall take a brief look at the historical development of the Council first, followed by an outline of its present form and the projections for the future.

Similar to the situation here in North America, various organizations of theological libraries began to spring up in Europe some fifty years ago. This year, in fact, the German Association of Catholic Theological Libraries will celebrate its jubilee in Cologne in September. Although specialized work had gone on in libraries dedicated to the collection and preservation of theological materials for centuries, there was very little cooperative effort, or even association between them. Many libraries were small parish collections or libraries housed in monasteries; many of these rather insignificant libraries had valuable ancient manuscripts among their holdings. These small libraries jealously guarded their collections, their secrets and their independence until the pressures of rebuilding in Europe after the Second World War forced them to look beyond themselves and seek for a broader support base.

The Association of British Theological and Philosophical Libraries (ABTAPL), of which I am a member, was founded in 1956 to be the United Kingdom member of an international Association of Theological Libraries which was set up in 1954 following a meeting convened by the World Council of Churches under the auspices of UNESCO. At this meeting there was evidence of a need for wider dissemination throughout the world of information about theological libraries, this specialized field of librarianship and literature. Unfortunately, this international organization did not survive long, but many of its aims and objectives are now carried out by the Conseil International des Associations de Bibliothèques de Théologie, of which ABTAPL is a member organization.

Gradually small cooperative associations began to emerge in the various countries of Europe. In some countries there were two or even three different organizations with the divisions running along denominational lines. Naturally each association used its own local language, and developed a constitution that met its own particular purposes and needs. Each one operated independently and at first confined its interests to its member libraries. It was not until 1961 that the leaders of the associations in Germany, France and the Netherlands had a vision to form the first International Committee to work towards cooperation among the various national library associations.

Although this first committee was formed by only three participating members associations, their plans were very ambitious. Their proposals called for the publication of an international bibliographical bulletin called *Scripta Recenter Edita*, a series of annotated thematic bibliographies, the establishment of an international bookshop to serve theological libraries, an exchange programme for out-of-print books, and the publication of an annotated bibliographical review of theological periodicals called the *Clavis Periodicorum*. Of these projects, only the last two mentioned have continued to the present.

By the year 1970, many changes had occurred in theological libraries on the continent and the original form of this international committee needed to be revised and altered. One of the events that influenced this change, perhaps more than any other, was the second Vatican Council. Initially the international effort was confined exclusively to cooperation between Catholic institutions, but with Vatican II the approach began to move into the ecumenical sphere. Another major change in the theological libraries was the replacement of the clergy-librarians with qualified lay people. Membership in the theological library associations was even extended to some public libraries that housed collections of theological books.

In 1970 the organization was reformed and officially named the *Conseil international des associations de bibliothèques de théologie*, with official titles in German, Internationaler Rat der Vereinigungen theologischer Bibliotheken, and in English, the International Council of Theological Library Associations. This organization is a cooperative body of the various national associations; the individual libraries belong to their respective national associations, which in turn hold membership in the international association. There are some exceptions to this pattern in that special membership status is granted to important libraries that house extensive theological collections, as those found in the library of the World Council of Churches in Geneva, Switzerland; the National Library of Strasburg, France; and the Centre Informatique et Bible in Maredsous, Belgium. It should be noted here that

the Conseil continues to enjoy a friendly and cooperative relationship with the Vatican and the Pontifical Commission for the Church's Cultural Heritage, which is under the direction of Archbishop Francesco Marchisano. Although the Vatican Library is not formally a member of the Conseil, the Archbishop or his representative does attend our meetings as a corresponding delegate.

The annual General Assembly of the Conseil moves from country to country, depending on the invitations that are received from the various member associations. Previously the pattern was to meet in France every second year, to coincide with the General Assembly of the French association, but with the expansion of the membership that has been changed. Each member association is entitled to send two delegates to the Conseil meetings. From among these delegates a four-member Executive Committee is elected at the annual General Assembly - President, Vice-President, Secretary and Treasurer. In addition to the executive committee, various committees are set up at the General Assembly to give direction to the projects. The working language of the Conseil is French, although at our meetings one hears German, Italian, Spanish and occasionally some English. Generally, all meetings are conducted without any interpretation, for it is assumed that all delegates to the Conseil can manage the major languages of Europe. In this way the Conseil seeks to develop a unified cultural and linguistic approach that spans the vast diversity of the European nations.

Each member association contributes an annual amount to the common budget for the support of the projects and the joint activities of the Conseil. In addition to these set contributions, the Conseil accepts voluntary donations of time and expertise from the member delegates. We are also eligible to receive funds from the European Economic Community, charitable foundations and other private sources.

Since 1990, the Conseil has grown considerably as the political changes in Central and Eastern Europe have opened the doors for the theological libraries in those areas to join the international association. Last year, for the first time, we were pleased to welcome to the Annual Assembly a representative from the Orthodox Patriarchate of Russia. Links with Russia, Slovenia and the Ukraine are still in the preparatory stage, while Poland and Hungary have already been admitted into full membership in the Conseil.

Today the Conseil represents well over 2,000 theological libraries throughout Europe, with corresponding links to the associations in Australia and New Zealand, South America, India, and some of the African libraries. We are seeking to foster the ties that we have with the American Theological Library Association, and are grateful for

this opportunity to share in this conference, bringing more awareness of the European activities to the North American audience. In recent correspondence, it has been confirmed that Dennis Norlin will be attending the General Assembly of the Conseil in Cologne in September to represent ATLA. It is indeed gratifying to see these ties cultivated and strengthened.

One of the biggest obstacles to the international coordination of efforts in Europe is the diversity of culture and language, in addition to the variety of ecclesiastical structures and the variety of library techniques and methods that are in use across the region. Even cataloging rules vary from country to country, and church to church. These obstacles, however, become a challenge and an opportunity to the Conseil to develop bridges that span the gulfs that separate us. As the political structure of Europe moves towards unity, so the Conseil promotes mutual cooperation, seeking to develop the necessary technical tools for coordinated efforts. The advance of automation and on-line facilities spurs us on to find the appropriate avenues of communication that make the resources of Europe available to the member associations and ultimately to the rest of the world.

Over the period of the last three years, the Conseil has been developing an instrument for the indexation in the various European languages which is applicable to the fields of religious, theological and Biblical studies. This instrument will be used throughout Europe and will be available for on-line consultation. We have petitioned the European Community for financial support and have recently been granted a measure of backing to pursue this work.

Last year we published the third edition of the Conseil Brochure. This is a tri-lingual brochure with articles in French, German and English, giving a brief description and historical background of the member organizations. An up-dated *Clavis Periodicorum* is published regularly each year. There is also a proposal on the books to develop a global guide to theological libraries, which would combine all of the national guides into one reference volume. As we look to the future, the Conseil plans to continue to cultivate the connections that have been made with the theological libraries in the rest of Europe and with the other continents overseas. We are anxious to see the proper use of electronic communication to promote unity and cooperation across national borders, a sharing of resources and expertise to the benefit of all. As the departments and faculties of divinity and theology, once the founding cornerstones, are increasingly marginalized in the universities, the Conseil seeks to keep a vision of progress alive and productive to encourage research and study in theology, the foundation of all disciplines.

The bonds that exist between Europe and North America with regard to theological libraries have a history much longer than either ATLA or the Conseil. Surely the founders of the theological libraries in North America were educated and nurtured in Europe. A concrete connection is revealed in ATLA's publication last year, *Essays in Celebration of the First Fifty Years*. In this publication there is an article by Professor Milton Gatch entitled, *A Major Library Acquisition of 1838*, where he discusses the purchase of the library of Leander van Ess, a former Catholic Professor in the Protestant University of Marburg, for the newly established Union Theological Seminary. The Atlantic Ocean is not such a formidable barrier as it used to be; we now talk about a hop across the pond, not the week-long sea voyage of yesteryear. Surely this increasing accessibility should nurture cooperation between the Conseil and ATLA. In conclusion, let me quote our president who has stated that his desire is "that the past fifty long years of mutual silence will be followed by another fifty years of fruitful cooperation."

Penelope R. Hall

Representative of the International Council of Theological Library Associations to the ATLA 1997 Annual Conference

REPORT TO THE ASSOCIATION OF BRITISH THEOLOGICAL AND PHILOSOPHICAL LIBRARIES ON THE ANNUAL MEETING OF THE INTERNATIONAL COUNCIL OF THEOLOGICAL LIBRARY ASSOCIATIONS, COLOGNE, GERMANY. SEPTEMBER 5-12, 1997.

The Annual Meeting of the International Council of Theological Library Associations was held at the Maternushaus in Cologne, Germany, and coincided with the fiftieth anniversary celebrations of the establishment of the Roman Catholic German Theological Library Association. Eleven member associations were represented at the meeting, with the addition of a few observers. A representative from Spain was present and expressed sincere hopes that soon the Spanish association would be able to become an active participant in the Council. It is noteworthy that this year for the first time Dennis Norlin, Executive Director of the American Theological Library Association was in attendance at the meeting.

The business aspects of the meeting centred largely on the ETHERELI project. The Council has received some funding from the European Economic Community to develop the pilot stage of the project. The most urgent need at present is for each of the five major language groups involved in the initial stages - English, German, French, Italian and Spanish - to provide word lists to form the basis of the pilot

thesaurus project. These word lists are needed by the end of this year, in order to meet the schedules that have been imposed upon us by the EEC.

A proposal to work on the editing of a joint *guide to theological libraries in Europe* was presented to the member organisations. Such a guide would involve the amalgamation of the various individual guides prepared by the member associations with a view to cataloguing the locations of all theological libraries presently extant, including some of the more unusual libraries with specialised collections. A person was appointed to investigate the cost of printing such a guide and the possibilities of sponsorship for its publication. The results of this investigation are to be reported to the annual meeting in 1998 which is scheduled to be held in Krakow, Poland.

There was also some discussion on the need to establish some repository for the archives of the Council.

During the latter part of the week, we were treated to a number of plenary lectures on the present status of the theological libraries among the Catholic Institutions in Germany. All were extremely informative and some stimulating and thought-provoking. We were fêted at sumptuous banquets, and inspired by the splendours of the churches and libraries in Cologne. We came away encouraged about the future of theological libraries and the important place that belongs to them alone in the academic world.

Penelope R. Hall

ABTAPL Representative to the International Council of Theological Library Associations

THE DONALD GEE CENTRE: CREATION OUT OF NOTHING

by William K Kay

Introduction

In this article I want to tell the story of the setting up of an archive resource linked to an existing library. In avoiding vast numbers of technicalities I want to show how a small group of people were able to surmount what appeared to us, at the start, to be a huge number of obstacles.

We began as a group of Christians who were aware of the changes that have taken place within and to the church over the 20th century. These changes have been largely associated with what is deemed to be the outpouring of the Holy Spirit, first at a parish in Sunderland (England) in 1907 and later in various waves during the 1960s. The events in Sunderland were part of a series of other events that had their focus in Azusa Street, Los Angeles, a few years earlier and in the Welsh Revival of 1904. Both the Azusa Street meetings and the Welsh Revival were documented in religious and secular literature. For example there is a report of one of the meetings related to the Welsh Revival in *The Times* of January 3rd, 1905. Similarly the press reported on the strange goings-on at Azusa Street (*Los Angeles Daily Times*, September 19th, 1906).

Essentially the events of Azusa Street and Sunderland centred round non-liturgical, spontaneous, emotional, non-racial and enthusiastic prayer meetings. One of their hallmarks was glossolalia or speaking with other tongues. This phenomenon caused curiosity in the secular press and a mixture of reactions in the religious press. Some religious writers considered they had observed miracles, the restoration to the church of its biblical power and energy while others took quite the opposite view and demonised what they saw. As a consequence of this mixed reaction in the religious press, there were two institutional reactions. The first was favourable and resulted in the gradual formation of new denominations and missionary organisations that were designed to foster and support the new experiences, to formalise them and to propagate them. There was a secondary reaction, a kind of half-way house, which accepted the legitimacy of the experiences but which saw them as one way to catalyse existing church groupings without starting new ones - and then there was a negative religious reaction which resulted in the issuing of polemical literature that castigated all who participated.

From the point of view of religious historians here was something new and interesting. There was a large amount of written material (tracts, magazine articles, private papers, minutes of meetings, hurried biographies and so on) which documented what had happened since the Sunderland events but which had not been collected together into a single place. At least three new denominations in Britain were formed in the twenty years after Sunderland: Assemblies of God, Elim and the Apostolic Church. Each of these denominations was interested in its own roots and each had to a greater or lesser extent retained the paperwork that had accompanied its growth and development. The Elim Church was founded in 1915 and the Assemblies of God in 1924. There was therefore a hinterland of early activity as conferences and magazines first mooted and then eventually founded the new denominations. Thus one of the periods of interest for religious historians and theologians lay in the early period up to about 1925 before denominational records were fully established.

However there was also a consciousness that the denominational records were incomplete, and this was true of the period right up to the 1960s. It was already becoming apparent that children and grandchildren of those who were first involved in these new denominations were utilising the resources of modern academic writing to produce dissertations at master's and doctoral level. At least half a dozen doctoral dissertations were written on one or other of the new denominations in the 1980s, and there are more in preparation.

Clearly, then, an archive would be a desirable asset. There was also, however, another strand to what was happening, a strand that derived from alterations within the modern church in Britain from the 1960s onwards. We all know that the 1960s were an era of social change. Comprehensive schools were introduced, the Labour Party got back into power and London began to swing. It was also an era of a second outpouring of the Holy Spirit. By now the new Pentecostal denominations were established: they had several hundred churches, central offices, regular magazines, conferences, training colleges and all the apparatus of denominational reproduction. When the new outpouring of the Spirit took place, in other words when glossolalia began to occur among established denominations - Anglican, Baptist, Methodist, for instance, the Pentecostals expected that there would be a vast exodus to join them. But no such thing happened. Anglicans, Baptists and Methodists spoke in tongues, believed in miracles and carried on within their own denominational folds. This also generated a huge amount of comment in the religious press and, to a lesser extent, in the secular press. There was therefore a second source of rich information that had not been collected and collated and which needed to be preserved.

The story outlined so far can be seen in religious terms - a restoration of miracles to the church, or in sociological terms - the emergence of new social groupings round a doctrine or cause, or in theological terms - the refinement of newly formulated beliefs into a coherent system. Each of these ways of looking at what happened emphasises the kind of people who might be interested in the documentary record that an archive would contain and also suggests how the compilation of materials might proceed. In other words, religious, sociological and theological documentation should be encompassed within the archival materials.

Setting It Up

Six of us met at Mattersey Hall, the Assemblies of God Bible College, in May 1989. We were fuzzily aware of some of the historical contours outlined above and, at our first meeting, agreed only that we would begin to collect periodicals, music, audio tapes, photographs, dissertations, articles and other evidence of the Pentecostal and Charismatic movement. We also were firmly persuaded that our efforts should be openly and obviously interdenominational. This was partly because the focus of our interests straddled several denominations but also because we understood that materials would be entrusted to us much more readily if we worked free of what might be seen as denominational bias. We therefore ensured that our management committee and our board of reference were interdenominational. We also chose to name our Centre after Donald Gee, the most ecumenically-minded of the early Pentecostals. Then, for several years we simply amassed material. Appeals in religious magazines elicited reasonable returns.

We were fortunate in having Desmond Cartwright, an Elim minister, on our committee. He had for many years been interested in Pentecostal history and his knowledge of the area was encyclopaedic. He became, and still is, our Archivist with the commission to collect materials and to store them at Mattersey. He is an enthusiast. Every new project needs someone like this, someone who becomes genuinely excited by discovering new aspects of the past.

Charitable Status

It became quickly apparent that finance for the project would be necessary. There were meetings to attend and some materials needed to be paid for. Mattersey Hall, which had carefully distinguished itself from an interdenominational activity that it was nevertheless hosting, provided rooms free of charge. To raise money, we realised that charitable status would be necessary.

We approached the Charity Commissioners as novices and were pleased to receive helpful literature. We took some advice from Stephen Marshall (of Robinsons

Solicitors, Heanor) an expert on charity law and we began to redraft our constitution. It became apparent that the Commissioners, in their model documents, have a basic pattern for charities and a basic intention underlying this pattern. The intention is that money given for charity must be used for the purposes for which the charity is set up. The pattern is that the money so raised cannot be paid to any of the people running the charity. Moreover, there must be accountability in the sense that the trustees, having raised money, should answer for the way it is spent. We, at first, became entangled with one model that the Commissioners operate which would have been inappropriate to our needs. This model would be more suited to a local gardening club because it has a membership from which an elected managing committee must be drawn. Having worked our way out of this difficulty, we opted for a deed of trust that does not require an extensive membership list. In the model we chose, the trustees must run the charity according to its stated purposes and submit annual accounts.

There was a minor blip in the progress of our pathway to charitable status when we needed to agree on the aims of the charity. The officer whom we were dealing with knew nothing about religion and little about postgraduate research and was unable to appreciate the purposes to which the archive might be put. Having taken legal advice, we were able to convince her of the serious and worthwhile nature of our intentions and their location within the normal parameters of charitable activities.

Problems

Our problems are fivefold. The first arises from the difference between the speed at which materials can be catalogued and the rate at which materials arrive at the Centre. It is necessary to catalogue faster than one acquires to ensure that the backlog is completed. Only belatedly have we realised that each member of the trustees has different gifts and that some are quite unsuited to the detailed work of cataloguing. We recently recognised that we needed a tidy introvert for this work, and we believe we have just found the person we were looking for, a retired school teacher.

Second, the computer system and the classification system need to be set up with care. We originally chose Lotus Approach because it was relatively cheap, Windows compatible and had no upper limit to the number of records it would hold. We have recently been made aware that, since it is a 'flat' package, that is, scrolls through records from beginning to end, it becomes increasingly slow as the number of cards increases. We shall shortly be moving to a relational database that avoids this problem and, fortunately, we understand that Microsoft Access will take in the Approach file and restructure it into a relational form without the need for re-typing.

Third, we need to ensure that the classification system is appropriate to its use. The library at Mattersey Hall, for better or worse, was originally set up using the Dewey system. This is not very satisfactory for a specialist theological collection because its categories are too narrow and in some cases inappropriate. Pentecostals would like to distinguish themselves from Jehovah's Witnesses, for example, and the system does not seem designed to do this (all under 289.9). If the Donald Gee collection is to be networked with the Mattersey library, as we intend, then the two bases for classification must match. However, as Dewey is not very suitable, we shall probably have to impose a supplementary classification system on the Donald Gee material that will run alongside the Dewey catalogue. This would mean that users could find items by either search mode. Whether this refinement is feasible, however, will depend on the expertise of our computer adviser, a young man training for the ministry who is giving his time at minimal cost.

Fourth, some of the information we hold is sensitive and in a small way affects the reputations of an earlier generation. We have, for this reason, limited access to bona fide researchers and are not interested in trying to generate a tabloid sensationalism. We would wish to see any reassessment of previous ministers or events contextualised within an academic framework, and the trustees will do their best to make sure that this is the case - but sometimes decisions about access are tricky.

Fifth, those who are alive and making history are often not the sort of people who wish to record it. Only at the end of a life when someone approaches retirement and wonders what to do with all the papers and books that have been accumulated over a lifetime of activity does the question of storage arise. Some people just go out and make a bonfire in the garden. We would rather they did not. We are willing to take significant materials and sift them with a view to adding them to our holdings. The problem is in knowing who is making history and what of what is happening now will be seen to be significant in the future. We do our best to be alert.

Possibilities

Ultimately, we would like to have all the materials fully catalogued and the catalogue fully available on a website. We suspect that a large number of visitors would click into the site and that a subset of these would come to visit the Centre to browse and to work. Accommodation for a protracted stay is available at Mattersey Hall outside term time.

Following this we would anticipate publishing a newsletter at least annually and holding conferences where the fruits of research using the archive might be presented and eventually published.

Technology is moving so fast that it is difficult to predict the best way of storing and retrieving our materials. We have considered microfiche and CD-ROM as possible media and are open to other possibilities. We suspect that finance will pull us in one direction and demand will pull us in another.

Conclusion

We have come further than we expected in a short time. There are three lessons, that might be learnt: first, if there is a genuine matter of social and theological interest which results in the formation or alteration of institutions, it seems that this is likely to attract the attention of future researchers; second, a small number of people can, with good will and persistence, set up a new resource; third, enthusiasm must be matched with all the infrastructure of committees, computers and diligence to turn a vision into a reality. This last is a conclusion with which Pentecostal and Charismatic pioneers would probably happily concur.

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A TASK FOR THEOLOGY, AN OFFERING FOR SOCIETY: ESTABLISHING THE LINCOLN THEOLOGICAL INSTITUTE

by Martyn Percy

In an essay to be published later this year, I describe the sociology of contemporary religion as being not unlike intellectual cartography (*Power in the Church: Ecclesiology in an Age of Transition*. Cassell, 1997). The use of the metaphor of "mapping" is deliberate. A map of an area is a sensitive but symbolic portrayal of a known place. It is alert to contours, density and shapes. To look at a map can tell you quite a bit about a place before you get there: where the people live, where the post office, pubs and churches are, and the nearest woodland. The sociology of religion, often, is this sort of exercise: a description of the ground(s) from above, using technical and agreed symbols.

In contrast, the anthropology of religion is a "ground-up" approach. It immerses itself in stories: folklore from the pub or the church, or news from the post office. It is aware of the task of the sociologist, but it chooses to begin with the people and place, and instead of drawing a map, paints a picture. Anthropologists do not produce maps; they draw out stories into landscapes or portraits, giving an accurate impression of the life of a community.

What does the theologian do in this configuration? Theologians fashion, but they also give meaning to symbols; theology is architecture. Theologians are concerned with the shape of faith. They attend to structures, foundations and aesthetics. They may map or paint buildings, but are also concerned with how they came to be, and what merits further attention: "art" and "science" together?

An institute of the kind that is being conceived here will be concerned with all the approaches I have described. It would be "Applied Theology" in the best tradition, that would seek to be openly inter-disciplinary. In so doing, it would put maps, paintings and architectural observation together, in order to enable and sustain the task of understanding and developing the role of the church in society. In this respect, it has three natural areas for focus. First, the Church, churches and religion in a modern European state. Second, society, communities, individuals and personhood. Third, their inter-relation, and how each affects the other. Of course, this is not exhaustive. As Liberation Theologians know only too well, praxis can dictate method - and sometimes should.

Consequently, it would be necessary to keep the Institute at a level where these three arenas could interact. It should not be too "churchy", although it should educate the churches and serve them. It must not be so socially-focused as to be too distant from its roots and principal sponsors. It must keep in mind that religion - which in its Latin etymology simply means "to bind" - is widely dispersed. The Lincoln Theological Institute would aim at the very best in social and theological reflection, not only to enable churches, but also to empower and inform a wider society.

Moving Forward

It is vital to see an Institute of this type as capable, offering theological borders for constructive dialogue with social concerns. The use of the word "border" here is intentional. Borders can be places of creative exchange, transitional spaces in which parties from within and without can speak freely. The borderlands of applied theology must not be barriers to society, due to confessional or ecclesial bias. The right balance has to be struck between openness and attention to relevant theological particularities. The dynamic of the threefold focus I have described is one way of ensuring this.

In view of these remarks, I see the Lincoln Theological Institute offering the following. First, organising specific projects that have a social and theological urgency. Ensuring that these projects are well-resourced financially, with good people contributing to them, and disseminating the findings in both academic and accessible formats. Second, encourage and attract - through teaching, research and project opportunities - the rising generation of postgraduates and post-doctoral scholars who are concerned with applying their research to the church and the world. Third, make a substantial contribution to the university, local church life and the community through lectures, courses, seminars and other resourcing. This should include the hosting of regular conferences that attract national and international scholars.

Why Another Centre?

The need for a centre that studies religion and society is perpetual. In spite of prophecies to the contrary, the advent of modernity and postmodernity has not witnessed a notable decline in general religious observance. Whilst "established" religion has seen its influence wane in the Western hemisphere, a great variety of new religious consciousness has come to prominence, principally in the form of assertive fundamentalisms and emerging New Religious Movements, but also in new forms of civil religion. Globally, in many of the major violent conflicts (Balkans, Northern Ireland, etc), religion is a factor in ethno-national identity. Meanwhile, a

variety of "secular" arenas for study and research - such as healthcare, politics and constitution, Europe, etc - are beginning to look at the place of religion as a component of their work. The Lincoln Theological Institute will be a catalyst and originator of study, fostering inter-disciplinary projects that create understanding and dialogue on issues of social concern and ecclesial or theological interest.

Of course, the seeds for this characteristic theological approach lie in the past. The Lincoln Theological Institute grew out of the Lincoln Theological College, founded as an Ordination Training College in 1874. It was always moderately catholic, critical and gently liberal; many of its ordinands are distinctively "hallmarked" by the type of parochial and theological engagement that the College engendered. Now, in 1997, it has become a Research Centre based at the University of Sheffield, specialising in the study of religion and society. The Lincoln Theological Institute is able to focus on selected and appropriate postgraduate and postdoctoral programmes of research. At the same time, it will also offer courses and lectures that are open to the public, as well as resources for clergy and laity.

The library is central to its identity, and still comprises a fine collection of theological works, journals and papers, with the very latest search facilities linked to the University network. Scholars coming to study at the Institute can use the full range of University facilities, and can work on projects in close collaboration with other relevant departments, including Biblical Studies, Sociology, Politics, Medicine and Education. The horizons of opportunity are necessarily broad.

Correspondingly, the Lincoln Theological Institute is set up in its own unique way. It is a designated College of the University of Sheffield, whilst at the same time retaining an independent Anglican foundation. It is a "real" centre, not "virtual", able to host conferences and accommodate postgraduate and postdoctoral students. The Institute works closely with the University in furthering the study of contemporary religion, church and society.

Further Reflection

The recently published *International Journal of Practical Theology* claims that a major growth area within theology and religious studies is "descriptive and critically constructive [theories] of ecclesiastical and religious practice in society." The work of E. R. Wickham (*Church and People in an Industrial City*, London, 1957, p. 238) suggested that there can be "no place for religion without secular relevance" today. I would like to think that Wickham, writing of Sheffield, would be pleased with the Lincoln Theological Institute, namely a centre that will work on key socio-religious

dynamics. The massive changes in a modern and postmodern society, which have brought individualism, pluralism, secularisation, political, ecological and social change, need addressing theologically and ecclesiologicaly. In the midst of this, the very concept of "public" (including public theology) is questioned by late capitalism and technological revolutions, threatening to marginalise religion into sectarian modes and domains. Health, welfare, social reconstruction and the (stressful) conditions of modern life are areas that require deep theoretical and practical engagement. The Lincoln Theological Institute is concerned with the possibility of being church in and for society, for society itself, and for the value of religion in a post-foundational age. As an Institution, it would aim at dialogue, understanding, educating and enabling.

Thus, the spectrum of themes for the church might be divided into five groups for preliminary consideration. First, changes in religious practice that relate to socio-cultural processes. Second, the development of new forms of public religion, such as civil or implicit. Third, socio-historical accounts of religious change. Fourth, ecclesiological challenges - syncretism, inter-religious dialogue and the like. Fifth, ecclesiological praxis - pastoral care, industrial mission, organisation, and the management of resources.

This is all very well, but the type and level of engagement remains an issue for the would-be theological institute. In the midst of this, it is worth recalling that, for Christians at least, Christ remains the pre-eminent form of theological reflection. In one person there is a deep reception, mirroring and self-communication of the life of God, with all the attendant risks of embodiment. In Christ, there is the Word that initiates all words; one particular action that makes possible all other actions. Theology is not something that is just said; it needs to be done - it is lived. It is not only knowledge, but wisdom; not only light, but life. Its bearings are God and the world, bringing the social and the transcendent together for enrichment and growth. At the same time, as William Stringfellow reminds us, there is a task of discernment that goes beyond dialogue, and requires informed prophetic judgement to be offered to church and state; this must be so if the church is to exist meaningfully for the sake of *this* world (W. Stringfellow, *A Public and Private Faith*, Grand Rapids: Eerdmans, 1962, p. 41).

Summary

Applied theology cannot, to be crude, be simply words turned into actions, or theory transformed into praxis. It is a method and mode of being, a flow of wisdom that constantly returns to source, only to be turned out into the social world. It is

particular and universal, open yet disclosed. It is deeply dialogical, yet never shirking the necessary task of discernment. Correspondingly, it can never be a private theology or a personal viewpoint. It must be collective and open, made for being about and for the community in which it operates.

John Macmurray identified this continuity of openness as a vital theological task, in order that society too may aim at "welcome . . . extension without limit . . ." (*The Philosophy of Jesus*, London: Friends' Home Service Committee, 1972, p. 14). For Macmurray, the church was never to be on the defensive, since it was to be an open, engaging and loving community. This new Institute has grown out of the closure of a theological college committed to nurturing and maturing vocations. In one sense, it would be right to see the transition from Lincoln to Sheffield as not so much a new chapter as a different book. Yet it is not unrelated; it is a sequel to sharp open-mindedness. In Christian theology there must always be hope. Closures lead to openings, dark skies yield to rainbows, and death gives birth to life.

As Leslie Hunter (Bishop of Sheffield from 1939 to 1962) reminds us, the risk of faith involved in a freshly-founded theological body must recognise the hope and fragility in a new beginning. Writing in *The Seed and the Fruit* (SCM, 1953, p. 12) he offers this parable:

As the threats of war and the cries of the dispossessed were sounding in his ears, Western Man fell into an uneasy sleep. In his sleep he dreamed that he entered the spacious store in which the gifts of God to men are kept, and addressed the angel behind the counter, saying: "I have run out of the fruits of the Spirit. Can you restock me?" When the angel seemed about to say no, he burst out: "In place of war, afflictions and injustice, lying and lust, I need love, joy, peace, integrity, discipline. Without these I shall be lost." And then the angel behind the counter replied, "We do not stock fruits, only seeds."

My own hope for the Lincoln Theological Institute would be that it succeeded in providing a bountiful combination of accessible and academic resources for the city of Sheffield and beyond. The seeds are certainly here. Yet to link back to my opening metaphor, putting the Institute on the map, and establishing an exciting and soundly run Institution, would offer much to society, and to the churches. It is a worthy heir of Lincoln Theological College; the grain of wheat that fell to the ground should yield a rich harvest (*John* 12:24).

Revd. Canon Dr. Martyn Percy
Lincoln Theological Institute, University of Sheffield

THE BIRMINGHAM THEOLOGICAL LIBRARIES GROUP

by David Parker

Birmingham boasts many theological institutions, the result of 150 years of complex history. With the institutions there has grown up a diverse collection of libraries, established at different times and for different reasons, and formed in different ways. The variety reflects Birmingham's determination not to be Anglican, and to encourage diversity. As a result, specialist collections in unusual areas have been formed.

I do not mean to be exhaustive, but these are some of them. In Mission Studies, the Central Library at Selly Oak Colleges (now part of the Orchard Learning Resources Centre) has a large holding and the University of Birmingham Library has recently acquired a large body of archival material from missionary societies. The Chair of Mission shared between the University of Birmingham and the Selly Oak Colleges is unique in the UK. Selly Oak has profited enormously from the generosity of the Cadbury family, not least in its encouragement of J. Rendel Harris, of Woodbrooke College, and in the formation of the Mingana Collection, one of the world's largest holdings of Christian oriental manuscripts. Harris' own library is of great interest to the student of biblical texts. At St Mary's College, Oscott, there is a magnificent collection of books, including many incunabula, and of recusant history. The public library has a large holding of older printed books. The ecumenical theological college, Queen's College, specialises in Anglican and Methodist history, and also has a good collection of older books. The University Library is a good collection, particularly when one considers that the Department of Theology is less than 60 years old.

All these libraries, and others - the other colleges of the Selly Oak federation, the Birmingham Bible Institute, Maryvale, Westhill College, Newman College - are used daily by undergraduates, postgraduates, clergy, students on foundation courses, teachers at all levels, in ever-increasing numbers.

As the tutor-librarian when I was teaching New Testament at Queen's College (1985-93), I became interested both as a scholar and as a librarian in the ways that the libraries related to one another. The degree to which they did was, predictably, patchy. There had been, in the early eighties, an agreement on journal purchases, aimed at avoiding unnecessary duplication, but it was slowly being lost, as personnel changed. As a librarian it would often have been pleasing to answer a query by knowing where to send the enquirer, but that was a matter of chance. As a reader, I

was especially frustrated by the journal situation; maybe part of a run containing the number I wanted was somewhere, but it took a long time to discover - and as a librarian and a scholar, it was frustrating when budgets were repeatedly being slashed, to see institutions and libraries repeatedly acting on their own, frequently out of necessity indeed. But it would have been so much better to have had a framework to ensure that cuts were made in a way that had least impact on readers. It seemed that collaboration was getting less likely.

However, in the last few years there has been a change in the relationships between some of the institutions. The accreditation of Westhill College by the University of Birmingham (and with it of the Selly Oak Colleges) created new images of partnership. After all, in the States we would probably have become the Birmingham School of Divinity long ago. More recently, the Birmingham Network in Theology was formed, designed to promote research and postgraduate teaching in all the member institutions. A Joint Development Group was set up to look for possible initiatives, and it was at a meeting of this that I proposed a theological libraries group. The idea of a forum of librarians and users had been in my mind for a long time, and this seemed the occasion to try it. The initial reaction was positive though properly cautious. We first met in June 1996 at Westhill College, to discuss ideas and to admire the large crane at the site of the new Westhill/Selly Oak library. The pattern that has emerged is of two meetings a year, held in a different library each time, and beginning with a tour and a browse. It remains librarians without users (except for me, and except that the librarians also represent their users). It is important to stress that we are an informal group. There is a more official group of those responsible for libraries of institutions in the Network. We have no duties or devolved responsibilities, we do not answer to anyone, and we are open to every theological librarian in the area. It is important to stress that when we meet we are not representing our institutions, but are a group of people discussing a shared interest and common purposes, without political pressures upon us. Three librarians have joined since the first meeting.

We have done various things. Here are some of them: we have had a training day together on IT and Theology; we have made contact with the Futures Together initiative for Birmingham libraries; we have welcomed and heard from Dorothy Wright of the Northern Federation for Ministry in Manchester; we are collecting information for a guide to Theological Resources in the area, to be published in hard copy and to be available on a website; we have shared issues and problems and suggested solutions, and exchanged information.

We hope that many more ideas will follow. What they will be, I cannot tell, for they emerge at the meetings. But, as a reader, I look forward to them.

*Revd. Dr. David Parker
Department of Theology,
The University of Birmingham*

REVIEW

McINTOSH, Lawrence D. *Religion and Theology: a guide to current reference resources*. Wagga Wagga, NSW: Charles Sturt University, Centre for Information Studies, 1997. 269pp. A\$45.00. ISBN 0-949060-37-2

This book will be useful to students, teachers and librarians needing a guide to the best English-language reference works in religion and theology currently available.

The works (mainly published between 1980 and 1995) are described in terms of their usefulness and special features, grouped by subject, and indexed by author, title and subject. The last chapter lists (without annotations) more than 100 periodicals, alphabetically and in broadly classified order.

The author was formerly the librarian of the Joint Theological Library in Melbourne. His emphasis on works pertaining to Australia and New Zealand takes the form of a final section devoted to those in each chapter, so this information is an addition rather than a distraction for the British or American user.

Thirteen chapters include "Religions in the world", "Religious and theological education", and "Religious art and architecture". The chapter on "The Bible and related literature" includes characterizations of major Bible commentary series and comparison of Dead Sea Scrolls editions and guides. Each subject area is divided by type of reference work, helping to familiarize students with what they can expect - or hope - to find in a specialist collection.

*Paula Biddlestone
Birmingham Central Library*

PROJECT TO DEVELOP A NATIONAL POLICY ON LIBRARIES AND INFORMATION SERVICES IN IRELAND

The project to develop a National Policy on Libraries and Information Services in Ireland has been instigated and will run until the end of February 1999. This project arose in July 1995 when the Euro-Focus on Libraries Committee recognised the need for an Irish national policy on this area. A report was commissioned by the Committee and undertaken by Professor Michael Casey of the Department of Library and Information Studies at University College Dublin and was published in November 1996.

The report recommended that a project be set up to formulate a National Policy for Libraries and Information services.

The policy aims to be as comprehensive as possible and hopes to address the needs and concerns of all library and information service stakeholders in order to ensure that the role of the sector in the burgeoning Information Society is emphasised.

To achieve this, an extensive research and consultation programme will be undertaken to ensure that all aspects of Library and Information Services in Ireland are represented.

The Project Team are John Cullen, Project Manager
 Aoife Kelly, Senior Research Officer
 Ann Kehoe, Researcher
 Micheál O hAodha, Researcher

Further information can be obtained by contacting any member of the Project Team who are based at the offices of

The Library Council
53/54 Upper Mount Street
Dublin 2
Tel: 353 1 676 1167/1963
Fax: 353 1 676 6721
e-mail: lib-pol@leabharlann.iol.ie

NEWS AND NOTES

Changes of Address

The **Catholic Central Library** is now housed in part of the premises at St Pancras Church House, Lancing Street, Euston, London

Lincoln Theological Institute for the Study of Religion and Society is now based at 36 Wilkinson Street, Sheffield S10 2GB, tel: 0114 2763973.

St George Orthodox Information Service has moved from London to The White House, Mettingham, Suffolk, NR35 1TP

John and Alison Howard have moved to 15(b) Palmerston Place, Edinburgh EH12 5AF, tel: 0131 476 0631.

As a result of Birmingham City Council changing its telephone system, **Marion Smith** can now be contacted on 0121 303 4545/3789.

Jewish Book Week 1998

This is to be held at the Royal National Hotel, London from 8th to 15th March. For more information contact Marion Cohen, Jewish Book Council, tel: 0171 722 7925.

Kirchlicher Zentralkatalog beim Evangelischen Zentralarchiv in Berlin

The library of the Kirchlicher Zentralkatalog has been transferred to the Erfurt University Library, after financial difficulties caused the Zentralkatalog's work to cease. A microfiche edition of the Kirchlicher Zentralkatalog has been produced and is available from K G Saur Verlag, Postfach 70 16 20, D-81316 München, Germany.

Librarians' Christian Fellowship

LCF has set up two working parties: one "to identify issues in library management and try to bring a Christian perspective to bear on some of the underlying management theories" and the other to look at recent trends in literature for children and young people. For more information contact LCF's Secretary: Graham Hedges, 34 Thurlestone Avenue, Seven Kings, Ilford, Essex IG3 9DU.

Publication

The Library Association has recently published the second edition of Graham Cornish's book, *Copyright: interpreting the law for library, archive and information services* (ISBN 1856041689, price £19.95)

Tyssen Religious Writings

The Tyssen sermon collection is a unique library of sermons, tracts, religious and political treatises and other printed works concerned with the history of Hackney for the 16th to the 20th century. Begun by John Robert Daniel-Tyssen, Steward of the

Manor of Hackney, and donated to Hackney Vestry on his death, it is held in the local history library at the Archives Department. The most recent catalogue of the collection was compiled in 1888 and in 1994 Hackney Archives Department received a grant from the British Library to undertake cataloguing and preservation work. The collection has now been indexed by Philip Plumb, a former president of the Library Association.

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS

Copies of the following have been sent to Marion Smith, Editor of the *Bulletin*:

Associazione dei Bibliotecari Ecclesiastici Italiani *Bolletino di Informazione*, issue 2, 1997. This includes the 1997 conference report and articles on various libraries.

American Theological Library Association *Newsletters* August and November 1997 and the *Summary of Proceedings of the 50th Annual Conference*.

Australian and New Zealand Theological Library Association *Newsletter* August 1997. This includes papers presented at the Association's 1997 annual conference: Paul Inglis - Theological education for the future church and the future world; Ray Overend - a response to Paul Inglis' paper; Patty Overend - Trends in research methodologies and their implications for theological librarians; Elaine Mortimer - What's in a name if the results are the same? [a paper on interlibrary lending]; Philip Harvey - The object of subjects: some basics of subject cataloguing.

PROTESTANT UNIVERSITY OF THE CONGO

The library of the Protestant University of the Congo has been looted and its stock destroyed. If you have any items which are no longer required in your library and which might be useful to the University, please send a list to

Rev. Goma Ndamba
Chief Librarian
Université Protestante du Congo
EP 4745
Kinshasa 2
Congo
E-mail: UNIVPROCONGO@maf.org

INDEX TO THE *BULLETIN* OF ABTAPL: ORDER FORM

An Index to the *Bulletin* for issues between 1981 and 1996 (Vol. 1, no. 21 - vol. 3, no. 9) is now available. It has 40 pages of entries, divided into three sections: Author/Title, Subject, and Reviews. The cost is £6 (\$11) per copy.

The following are also available:

Index to the *Bulletin* for issues 1974 - 1981 (Vol. 1, no. 1 - 20) at £1(\$2) per copy

Special issues of the *Bulletin*:

Vol. 2, no. 6, November 1989 on "Conservation and Disaster Planning" at £3 (\$5.50) per copy

Vol. 2, no. 8, June 1990, which includes "Guidelines for Theological College Libraries" at £2 (\$4) per copy

Other back issues of the *Bulletin* at £2 (\$4) per copy

To order items, please complete the form below and send a copy to:

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