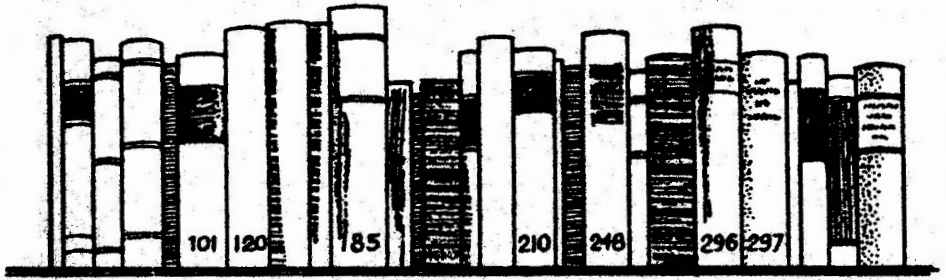


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of the

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Volume 4, Number 1
March 1997

BULLETIN 1997

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. The *Bulletin* is published three times a year (March, June and November) and now has a circulation of approximately 300 copies, with about one third of that number going to libraries in Europe, North America, Japan and the Commonwealth.

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EDITORIAL

There seems to be a theme running through this issue of the *Bulletin*. The principal articles this time look at different ways of making information and knowledge more accessible. The articles on mission archives and the Harold Turner Collection describe two projects designed to gather material into collections where it may be studied more effectively; in the latter case by also making the material available in microform for use in distant locations where it might otherwise never be seen. I was particularly interested to read the article on the accessibility of theological material by electronic means as it is based on research which involved some members of ABTAPL. Readers of this journal will find our own means of increasing accessibility to the Internet by using the excellent list of Unique Resource Locations listed at the end of that article.

We have also received details of an invitation from the Russian State Library for British librarians to attend a joint Russian-British seminar on access to theological literature. In Latin America a group has been formed by theological librarians and other professionals from theological institutions to promote co-operation in gathering and disseminating information which is of relevance to their users.

The British government has recently issued its review of public library policy for England (and Wales?) in the Department of National Heritage's report *Reading the Future*. It suggests that by building on their traditional role as a source of information, learning and culture, public libraries can make new technology available to more people and provide access to electronically stored information. The review also states that libraries should be open when people most want to use them, such as evenings and Sundays. Both notions are laudable but are difficult to envisage when public funding is not increasing. The review's recommendations suggest new sources of funding: sponsorship, partnerships with the private sector, contracting out of services, and the creation of local trusts. These may provide short-term solutions to the immediate lack of funding but the question arises of whether public libraries will be able to continue to provide services traditionally expected of them without submitting to outside influence.

PROPOSED RUSSIAN-BRITISH SEMINAR ON ACCESS TO THEOLOGICAL LITERATURE

The Russian State Library in Moscow is inviting participation by British librarians in this seminar, which is tentatively planned for 15th-18th September 1997. Topics proposed for discussion are:

- Characteristics of theological library collections
- Reference tools and systems
- User needs
- Bibliographical activities
- Bibliographical description and classification.

The Russian organisers expect to be able to fund (at least in part) attendance by up to four British participants.

Expressions of interest are urgently sought and should be sent in the first instance to:

Dr Gregory Walker
Bodleian Library
Oxford OX1 3BG

tel: 01865 277066; fax: 01865 277182; e-mail: gpmw@bodley.ox.ac.uk

ABTAPL UNION LIST OF PERIODICALS

For several years staff of the Bible Society have kindly produced the list of periodicals and serials held by ABTAPL member libraries. Evelyn Cornell has offered to take over from them and would welcome comments from those who use this publication as to how future issues should be made available and in which format. e.g.

- Should it be in printed form only?
- Should it made available over the Internet?
- Should there be a more realistic charge for it?
- Should it include more library holdings?

If you have any comments to make or would like your library holdings to be included/updated, please contact:

Ms Evelyn Cornell
Readers' Advisor
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King's College, London
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ACCESSIBILITY OF THEOLOGICAL INFORMATION VIA ELECTRONIC MEANS

by Catherine Gorton

Background

This research was conducted as part of my master's dissertation completed at the end of August 1996 (Gorton 1996). The focus of the research was to discover how accessible the information contained in theological libraries is to outside users, particularly via electronic means. The concept of the virtual library is one which has developed recently, but there is much disagreement as to what it consists of. Exploration of the concept showed that it can mean anything from having the library catalogue available on-line (Cloyes 1994) to full-blown document delivery electronically to the user's desktop. The "library without walls" is becoming a well-documented concept (Kalin 1987, Halam 1995, Stover 1993) and as such it broadens our image of the library as a purely physical building and moves the focus to what is contained within this building.

The reason for choosing the subject of theology is partly due to having a background in the subject (my first degree was in theology) and also stems from a feeling that it was necessary for some research to be done in this area, as it is not normally a subject area that is associated with computer technology. For Stover (1993) the theological librarian lives within two worlds - the world of musty rare books, religious understanding and respect for the printed word - and the world of technology. The latter is a new emerging world that is sometimes seen in polarity to the former. The development of technology is a fact that we cannot escape from and, as such, attempts to ignore it could lead to disaster. That is not to say that technology should be accepted indiscriminately, but that librarians need to be aware of what is available and how best to use it (Jordahl 1993).

The research was divided into five major areas of interest. These were: Availability of OPACs from remote location; Library services and theological information available over the Internet; External users and access; Special collections; and Barriers to providing electronic access. For the purposes of this article each area will be touched upon briefly but the main emphasis rests with Library services and theological information available over the Internet. The users referred to here are theology and religious studies students and researchers. Remote users are those who are physically distant from the library and gain access via a computer.

Methodology

The research was conducted using literature searching, questionnaires and Internet searching. Literature searching was done using on-line databases. The questionnaire was distributed to a sample of 50 libraries and was piloted first. Internet searches began with search engines such as Altavista and Webcrawler, using search terms such as "library homepages". From library web pages any links to theology sites were pursued. Some produced little or no links, others produced useful links to sites of interest. Michael Fraser from the CTI Centre for Textual Studies also has a page of links some of which were explored.

Findings

Literature searching uncovered mainly generalised works on the virtual library concept and little was found that was specific to theology and religious studies. The questionnaire produced a good response rate (60%). This was very pleasing as the research was conducted in the summer months and many of the librarians may have been on holiday. The table below (Fig. 1) shows the responses given to the yes/no questions. Internet searching was conducted throughout the time of the research. There was a lack of library services available over the Internet but this was made up for by the wealth of theological information provided.

Availability of OPACs from Remote Locations

Having an OPAC available to remote users over the Internet is the most basic form of virtual library. The most common way of making the catalogue available remotely is via Telnet, which means that the remote user sees the same screens as would a user at a terminal on the site of the library. Many theological libraries do not offer this kind of service and indeed do not have an Internet connection. Some of the libraries questioned do not have their catalogue in machine-readable form, making access limited. Making the catalogue available over the Internet is one way to encourage greater usage of the library's resources. It becomes necessary in that case to allow these external users into the library to use the material they have discovered by having access to the library if the material is not available electronically.

There are problems with OPACs available remotely in that they may contain information that is irrelevant to the remote user, for example options to check the borrower record. Catalogues need adjustment for outside usage to avoid

these irrelevant options. Catalogues accessed from remote locations need instructions on how to use them as part of the system; it is unhelpful to refer to instructions contained within the library.

External Users and Access

The growth of technology means that researchers have access to many more bibliographic references than before and, as such, all libraries cannot contain everything the researcher requires. Co-operation is needed between libraries and librarians to ensure that users receive access to the information they require for their work. With the theological libraries questioned 27 out of 31 allowed non-users to browse their stock and 15 actually had an external membership scheme. This is a promising sign as it demonstrates the accessibility of theological information, albeit by non-electronic means. The external membership schemes did vary from library to library in terms of price and borrowing rights. If libraries cannot provide a document delivery service of full-text material from their library available via electronic means, then the role of the external membership scheme becomes of vital importance.

Special Collections

Special collections are a valuable part of the library as they usually contain rare or unique material and, as such, it is important to make them accessible to users. Obviously it is necessary to protect valuable material but access is also important. One of the problems with special collections is that often they have a separate catalogue to the main library catalogue. This means that, even if the main catalogue is available via the Internet, this does not guarantee that the special collection records will be. This is problematic as access is then limited to those who know of the collection's existence. A special collection may be the reason a user wants access to the library.

Barriers to Providing Electronic Access

The major issue raised by those questioned was finance. Lack of funding for technological developments is a common problem for theological librarians. Librarians are often faced with the difficult task of convincing their parent institutions of the possible benefits technology could bring to the library. Other problems included copyright and training. Training of staff and users requires a commitment to the future of the library and many governing bodies and management committees do not want to make such long-term commitments.

Again cost implications come into play as training will incur costs and that does not mean just one initial training period. The subject of making library materials available electronically is a difficult one. The issue of copyright on electronic information has not been resolved yet and, as such, librarians are wary of being in breach of the law. Until this problem has been dealt with in some detail the implementation of the total virtual library that includes electronic document delivery will not be possible.

Library Services and Theological Information available over the Internet

Little was discovered in terms of library services over the Internet apart from library catalogues. In some cases, services that did appear to be available proved, on closer examination, to be only available to local network users or password holders. In order to gain a password the user needed to be a member of that library. The lack of services available over the Internet was made up for by the wealth of theological information. Many sites of interest were discovered following links provided on library web pages. Some of these will be discussed in detail here and the URLs (Unique Resource Locations) of all the sites examined in the research will be provided at the end. Even though it is a short time since this research was conducted some of the sites may have moved or been discontinued but all URLs were correct at the time of the research. This is one problem with Internet searching; some pages move or disappear in a short space of time.

One site I found particularly interesting was the "Library of Congress Dead Sea Scrolls Exhibit" which was reached from Canterbury and Christ Church College's web page. This site contains large graphical images of the fragments from the Qumran library. This is one way theologians can have access to these very famous but inaccessible documents. This site contains a lot of information as to how the scrolls came to be found and a map of the Dead Sea area. An alternative site for those interested in the Dead Sea Scrolls is given on Michael Fraser's (of the CTI Centre for Textual Studies) web page. He provides a link to the "Orion Centre for the Study of Dead Sea Scrolls". This site is based at the Hebrew University of Jerusalem and gives historical background to the scrolls as well as a lot of information about museums and institutions with a particular interest in the Dead Sea Scrolls.

University College Chester was another library that provided useful links to theology sites featured on their own page of Internet resources, "University College Chester; Theology and Religious Studies Internet Resources". A site of

particular interest was the "Facets of Religion" site which gave information on many different religions including Hinduism and Zoroastrianism. There was a vast amount of information on the Zoroastrianism page including images of Zarathustra the prophet and information concerning the festivals. Another link led to a "Feminist Theology Page". This was quite lacking as it was still under construction at the time of the research. At the moment it just contains information on key writers in the field, giving a short biography and list of items they have written. The author of the page does ask for input from outside as to what to include on the page and complains about the lack of feminist theology information on the Internet. This claim was investigated and found to be largely correct at the time of writing. Many of the sites give lists of books and journals of interest to the feminist theologian but little else.

For those interested in the mystery of the Shroud of Turin there is a web page available. It includes an image of the Shroud and details of the history. There are links to scientific research throughout 1976, recent scientific research in this area and a link to the part of the Bible where a shroud is mentioned. At the time of writing, the latter of those links was not working. This page gives useful insight into the history of the Shroud and brings together details of all the research that surrounds it.

This is just a selection of those looked at in the research and the research is just a selection of those available. Both the Pope and the Archbishop of Canterbury also have web pages and there are many other sites of interest in the broad area of theology and religious studies. The amount of information available demonstrates that those involved in theology do not want to be left behind as technology becomes a larger part in the life of the researcher.

Conclusions

It is obvious that in this country the virtual library is not fully a reality. Yet the beginnings of such a reality are starting to appear. More libraries are using computer technology as part of their services and the virtual library is a well-documented concept. More theological libraries than anticipated had an OPAC but there was a lack of libraries making their catalogue available over the Internet. Within theology there is a lack of library services available over the Internet. This could be because theology is a subject area not normally associated with computer technology, or because it is an area that is not heavily funded. That is not to say that there is no theological information available over the Internet. Indeed this is far from the case. A wealth of

information was discovered at the time of the research covering all areas of theology and religious studies. The Internet itself is one large virtual library and, in that sense, the virtual library is becoming a reality, but there is a lot of valuable information held in theological libraries around the country which many do not have access to.

Providing electronic access to the catalogue or contents of a library is not easy. Several barriers stand in the way of the librarian as already outlined above. It seems the main problem with making theological information available via electronic means is the lack of funding. This problem is probably not unique to the subject of theology but it is a problem here. As such it seems unlikely that the virtual library will take over from the traditional physical library just yet.

Figure 1 - Results to yes/no questions

Question	yes	no	unanswered
1 Does your library have an OPAC?	15	16	
2 Are you connected electronically to another library/ies?	10	21	
3 Does your library have an Internet connection?	12	19	
3c Is your catalogue available over the Internet?	6	6	
3d Does your library have a web page?	7	5	
4 Can users access your library stock and services via electronic means?	6	24	1
If no to question 4, is this likely to be possibility in the future?	7	8	9
5 Can non-members come into your library to browse your stock?	27	4	
6 Do you have an external members scheme?	14	14	3
7 Does your library hold any special collections?	25	5	1

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HALMAN, Talat S. From Babylon to liberspace. *American Libraries* 26(9), October 1995, 895-898.

JORDAHL, Ron. Megatrends, theological education and libraries. *Journal of Religious and Theological Information* 1(2), 1993, 1-19.

KALIN, Sally Wayman. The invisible users of online catalogs: a public services perspective. *Library Trends* 35(4), Spring 1987, 587-595.

STOVER, Mark. Information technology and the theological librarian. *Journal of Religious and Theological Information* 1(1), 1993, 81-96.

Useful Unique Resource Locations (URLs)

Library Web Pages

Birmingham Central Library - <http://www.earl.org.uk/earl/members/birmingham/>

Canterbury Christ Church College Library
- <http://www.cant.ac.uk/library/library1.html>

Cardiff University Libraries - <http://www.cardiff.ac.uk/uwcc/liby/index.html>

University College Chester Library
- <http://chandra.chester.ac.uk/~smilne/libmenu.htm>

University College London Library
- <http://www.ucl.ac.uk/UCL-Info/Divisions/Library/Library.html>

De Montfort University Library - <http://www.dmu.ac.uk/In/library>

Dundee University Library - <http://www.dundee.ac.uk/Library/Welcome.htm>

Essex University Library - <http://libwww.essex.ac.uk/>

Exeter University Library - <http://www.ex.ac.uk/~ijtilsed/lib/libintro.html>

King's College London Library - <http://www.kcl.ac.uk/kis/support>

Leeds University Library - <http://www.leeds.ac.uk/library.html>

Leeds Metropolitan University Library - <http://www.lmu.ac.uk/lss/>

London University Library - <http://www.ull.ac.uk/ull/>

Manchester University John Rylands Library - <http://rylibweb.man.ac.uk>

Nottingham University Library - <http://www.library.nottingham.ac.uk/>

Sheffield University Library - <http://www.shef.ac.uk/~lib/>

Southlands College Library, Roehampton Institute
<http://www.westminster.ac.uk/m25>

York University Library - <http://www.york.ac.uk/services/library/welcome/htm>

Religious and Theological Sites

Ancient Palestine Gallery
- <http://staff.feldburg.brandeis.edu/~jacka/ANEP/ANEP.html>

Archbishop of Canterbury's homepage
- http://www.churchnet.org.uk/churchnet/home/church_house/arch/

Bhagavad Gita
- <http://www.cc.gatech.edu/gvu/people/Phd/Rakesh.Mullick/gita/gita.html>

Bible Gateway - <http://www.gospelcom.net/bible>

BUBLs Alphabetical List of Subjects - Religion and Theology
- <http://www.bubl.bath.ac.uk/BUBL/Religion.html>

Christian Literature on the Internet
- <http://www.Lehigh.edu:80/lmk3/public/www-data/chapel/christian-books.html>

University College Chester: Theology and Religious Studies Internet Resources
- <http://chandra.chester.ac.uk/~gpollard/resources.htm>

Early Church Documents
- <http://www.iclnet.org/pub/resources/christian-history.html>

Exeter University page of Theology and Religious Studies links
- <http://www.ex.ac.uk/~ijtilsed/lib/theology.html>

Facets of Religion - <http://sunfly.ub.uni-freiburg.de/religion>

Feminist Theology Page - <http://www2.gsu.edu/~reoldc/feminist.html>

From Papyri to King James - [http://www.lib.umich.edu/pap/exhibits/
from_papyri_to_king_james/king_james_review](http://www.lib.umich.edu/pap/exhibits/from_papyri_to_king_james/king_james_review)

Galaxy Resources - <http://galaxy.einet.net/galaxy/Humanities/Religion.html>

Journal of Religious and Theological Information

- gopher://bubl.bath.ac.uk:7070/11/BUBL_Main_Menu/E/E2/E2EJ11

Library of Congress Dead Sea Scrolls Exhibit

- <http://sunsite.unc.edu/expo/deadsea.scrolls.exhibit/overview.html>

Michael Fraser's Page from CTI Centre for Textual Studies

- <http://info.ox.ac.uk/ctitext/theology>

The Shroud of Turin - <http://www.cais.com/npacheco/shroud/turin.html>

Sufism Page - <http://www.anglia.ac.uk/~trochford/glossary/sufi/sufism.html>

Vatican web pages The Holy Sec - <http://www.vatican.va/main-menu.html>

Virtual Christianity - <http://www.mit.edu:8001/people/aaronc/christianity.html>

World Christian Internet Resources (this URL did not work)

- <http://www.morningstar.org/world-christian.html>

World Wide Web Virtual Library

- <http://www.w3.org/pub/DataSources/bySubject/Overview.html>

Note: many of these URLs are case sensitive.

Catherine Gorton

Liverpool

MISSION ARCHIVES AND NEW DIRECTIONS IN MISSIONARY HISTORY

by John Casson

The extent of missionary contact with the non-western world, which British Christianity has generated since the late 18th century, is all too often honoured with a resounding silence in accounts of British religious history. Yet during the years 1880 to 1920, when the British missionary enterprise was at its numerical height, British societies had at any one time some 10,000 missionaries working in the Empire and beyond. The missionary body was equal in size to a significant profession, costing annually the equivalent of the entire Civil Service salaries¹.

The significance of the missionary movement derives not merely from its size, but also from the unique place its agents occupied in the meeting between a great diversity of indigenous societies and the complex processes of religious change, imperial expansion, and inter-cultural encounter. Missionaries were often the first to establish significant contact with indigenous peoples, and the very nature of their vocation immersed them in these central themes. Moreover, a dawning awareness of the massive and fundamental shift in the centre of gravity of global Christianity from "north" to "south" is causing historians and theologians alike to begin belatedly to turn their attention to the movement.

The scale of the missionary movement from Britain is reflected in the archival resources which have found their way back to these shores. The missionaries sent home from the field a mass of material: letters, reports, photographs, drawings and objects, offering insights into both the missionary enterprise and the worlds which it sought to transform. In a recent survey Rosemary Seaton, archivist of the SOAS missionary archive, records the known archives of almost 50 British missionary societies in 28 locations in Britain, as well as an unquantifiable amount scattered in libraries, public record offices and family collections².

That such a mass of records has been accumulated is no coincidence. The survival of these archives is in part due to the centralised and bureaucratic nature which the main missionary societies had acquired by the late 19th century but, equally, it reflects something of the character of the missionary expansion. The missionary movement, as also the broader expansion of Europe which was its context, is increasingly understood as reflecting its origins in

post-Enlightenment European culture. Both self-conscious reportage of feelings and motivations, and the detailed description and categorisation of new worlds, were integral to the missionary encounter with the world beyond Christendom. When writing their accounts missionaries sought to make sense of experiences that were new and often bewildering and incoherent, as much for audiences, critics and supporters at home as for themselves.

The portrayal of indigenous societies and of understandings of European and Christian society in contrast to, and relating to, the non-western "other", was a process at the heart of missionary history. To render the otherness and seeming unreason of native life reasonable and intelligible in terms of European assumptions was critical to understanding and thereby acting to transform or subdue the non-European world. So, for example, ethnographies drew variously on the categories of biology, civilisation, or theology to bring schematic order to the complexity of the new worlds. In lecture tours, rallies, publications and exhibitions, the missionary account served to create understandings of the world, which contributed in different ways to missionary activism, humanitarian campaigning, and imperial expansion. The material in our British archives represents not merely the distant report of missionary endeavours but the very tools by which they worked knowingly and unknowingly to change their worlds.

The encounters with indigenous societies which can be glimpsed in the archives are not one-dimensional tales of meaning constructed by missionary actors on a silent stage. Increasingly we are learning to understand the interaction of missionary and indigenous cultures in terms of an ongoing "conversation", which reveals something of how meaning was produced at the meeting of two social worlds. Words, signs and symbols were continually re-negotiated, the conversation shaped by accounts and discussions of the encounter on each side, and restructured through misconceptions, conflict, and unexpected experiences. Assumptions and constructions of meaning on each side were re-interpreted and altered by the conversation. Indigenous understandings of identity or of traditional religions were developed through contact with the European preoccupation with distinctions and coherent categories and systems. Similarly on the missionary side, the diverse body of ideologies, motivations and methods was being continually reconsidered through engagement with the actual contexts of missionary endeavour³.

Missionary archives thus bear witness to a process of the construction and communication of meaning, understanding, purpose, ideologies and theologies. The result of this process has been a missionary contribution to the shaping of

knowledge, of communities, and of the distribution of power, that ranges from the highest historical and linguistic scholarship to base manipulation and perpetuation of stereotypes⁴. As a result, missionary sources yield a wealth of insight into myriad historical and theological subjects: from education, medicine and science to ethnicity, gender and the reformulation of discussions of creation, eschatology and the kingdom of God.

Despite this archival wealth, a serious historical engagement with these sources has only recently been attempted. Reacting against traditional missionary histories, which were largely tales of ecclesiastical and institutional progress and which treated non-western cultures as exotic curiosities and missionaries as heroes, secular historians have tended to reduce missions to a one-dimensional enthusiasm for propagating western civilisation, to be studied (often in highly critical terms) for their impact on the cultural contexts in which they worked. Too often the missionary movement has been portrayed as an undifferentiated aspect of imperialism and overlooked in the desire to let the silenced other speak. What frequently emerged has been a bi-polar picture of missionary action and indigenous reaction, which fails to do justice to either side of the encounter⁵.

More recently, however, a sensitivity to the plurality of the stories to be told has been developing, seeking to move beyond the tale of Christianity's monolithic advance (whether positively or negatively construed). New appeals have been made, for example, for a serious attempt to appreciate the range of mission thought - its tensions and arguments, the diverse attitudes to the purpose, priorities and practice of mission, and the ambiguities and uncertainties which inhabit the central themes such as civilisation, identity, racial distinction, human development, and the legitimacy and exercise of power. Increasing numbers of scholars are ready to recognise that little insight is gained from uncritical generalisation about the missionaries. It is only as they are understood in the context of both their social location and the ideological tradition from which they operate, that some purchase is gained on the complex processes of which missionaries were part.

Of the perspectives which are developing, one of the most significant is a new awareness of the agency of indigenous peoples. Even where historians have ceased automatically to align missionary enterprise with imperialist motives, Africans have continued to emerge in reactive posture to missionary agency⁶. However as Andrew Porter has argued recently, missionary history is not a story of one-way imperialism in which missionary culture overwhelmed a weak

or passive host culture. An examination of the sources which escapes the paradigm of action and reaction, discovers processes of bargaining and negotiation in which power was wielded and concessions made on both or, more accurately, all sides⁷. In the case of religious conversion, for example, the picture that emerges is not one of the indigenous adoption of unmodified European evangelicalism but of Christianity being made and re-made in many places. Christian faith, biblical language, the resources of institutional power and of new imagery and theology, were all swept into an arena in which power and meaning were orchestrated and contested by colonialists, missionaries, and diverse indigenous constituencies⁸. As Andrew Porter argues, missionaries did promote cultural change, but the processes of change we can trace robustly resist the dynamic suggested by the broader imbalances of material power between colonisers and colonised. Moreover, the processes of change affected missionaries as much as the societies they encountered. We can no longer study missions without recognising how far they were affected by indigenous people. The mission theories which missionaries brought to the field were themselves shaped in part by the cultures in which they were played out.

What Dana Robert calls the new pluralism in the study of the history of the missionary movement is allowing a range of questions to be explored in the archival material of the movement. These prove to feed into some of the most pressing historical questions being asked about the dynamic interplay of religions and cultures which continues to shape our world today⁹. Questions about the formation of indigenous identities touch on the ways in which communities are differentiated and ethnicity is created and mobilised, but missionary history equally sheds light on the identity and self-perception of metropolitan societies. It can enhance our view not only of the extra-European world, but also of European and North American societies as they themselves encountered another world, and argued about purpose in history, about their national mission, and about their own essential nature. European expansion provoked a new confrontation with human diversity, and changing perceptions of non-Europeans brought turbulent new dimensions to notions of human nature, of citizenship, and of gender. Indeed as a popular movement which mobilised millions of women in unprecedented ways, the missionary movement warrants particular study for its impact on women both in Europe and beyond.

The modern missionary movement has played a profound part in shaping both western and non-western Christianity, and indeed in the wider historical processes which have forged the modern world. It represents one of the most significant trends in the entire history of the Christian church, in which it

moved beyond and away from its thousand-year home in European Christendom. Rigorous and sensitive attention to the archival sources of the missionary movement is underlining above all that the missionary dynamic was a complex process. By the very nature of their vocation, missionaries are partisan and the archival sources which are their legacy reflect this unequivocal element of bias. The unexpected elements, the contradictions, ambiguities and paradoxes of the material are such that historical conversation with these sources is likely to unmask and delineate our own biases and presuppositions even as it does those of the missionaries.

The missionary archives present us with a task of interpretation and it is this task which is central to a new transatlantic research project based in Cambridge University. The North Atlantic Missiology Project (NAMP) is focused on the Anglo-American Protestant missionary movement in the period 1740-1968. The central importance of missionary activity as an actor in the western encounter with African, Asian and Pacific societies is now widely recognised. NAMP seeks to build on the stimulating insights afforded by a number of recent studies into the impact of mission Christianity on the consciousness of both colonised and colonising peoples¹⁰. It is the intention of NAMP to concentrate historical investigation more specifically on the theological, social and experiential influences that shaped and constantly re-shaped the thought-world of Christian missionaries in the colonial period.

NAMP aims to promote research and publication at the highest level into the interaction between theology, theory and practice in the missionary movement. The accent is not simply on how different theological frameworks shaped the thought of mission theorists, policy directives of mission boards, and practice of individual missionaries, but equally on how the experience of different non-western societies substantially modified practice, policy, theory and theology in a reverse direction. The project seeks to bring together in one academic enterprise historians of the missionary role in western expansion, with their strong interest in the impact of context on ideas, "missiologists" (who study the development of bodies of mission theory) and theologians committed to the analysis of patterns in the history of Christian doctrine. Monographs, collections of essays, and individual articles will illuminate aspects of the general theme.

NAMP began in January 1996, with Dr Brian Stanley moving to Cambridge University as Director. The UK programme includes regular seminars in Cambridge, Edinburgh and London. The North American side of NAMP is

co-ordinated by Professor Wilbert Shenk of Fuller Theological Seminary, and includes scholars from Yale, Boston, Columbia, and Wisconsin. More information about the project can be obtained by contacting the NAMP Project Office, c/o Westminster College, Cambridge CB3 0AA (tel: 01223 359411; fax: 01223 359416; e-mail: jdc16@cam.ac.uk) or by accessing the NAMP world-wide web page at <http://www.divinity.cam.ac.uk/carts/namp/>.

Further Reading

A wide-ranging examination of themes arising from the historical study of missionary archives is given in:

BICKERS, Robert A. and SETON, Rosemary. *Missionary Encounters: Sources and Issues*. Curzon, 1996.

References

1 PORTER, A.N. *Religion and Empire: British Expansion in the Long 19th Century, 1780-1914*. Inaugural Lecture in the Department of History, King's College, London, 20th November 1991.

2 SETON, Rosemary. Archival Sources in Britain for the Study of Mission History: an Outline Guide and Select Bibliography. *International Bulletin of Missionary Research* 18(2), 1994, 66-70.

3 A good example of the exploration of such ideas in a specific historical case can be found in studies of 19th-Century London Missionary Society missionaries to the Tswana in southern Africa. e.g.

COMAROFF, Jean and John. *Of Revelation and Revolution: Christianity, Colonialism, and Consciousness in South Africa*. University of Chicago Press, 1991.

LANDAU, Paul S. *The Realm of the Word: Language, Gender and Christianity in a Southern African Kingdom*. London: James Currey, 1995.

4 PORTER, Andrew. *Cultural Imperialism and Missionary Enterprise*. Paper delivered to NAMP Seminar, London, 13th May 1996.

5 ROBERT, Dana L. From Missions to Mission to Beyond Missions: the Historiography of American Protestant Foreign Mission since World War II. *International Bulletin of Missionary Research* 18(4), 1994, 146-162.

6 Paul Landau makes this criticism of the Comaroff's work in his *The Realm of the Word*.

7 PORTER, Andrew. *Cultural Imperialism and Missionary Enterprise*.

8 See, for example, Paul Landau's treatment of accounts of politics and Christianity in *The Realm of the Word*.

9 ROBERT, Dana L. *From Missions to Mission to Beyond Missions*.

10 For example:

COMAROFF, Jean and John. *Of Revelation and Revolution*.

COOMBS, Annie E. *Reinventing Africa: Museums, Material Culture and Popular Imagination*. Yale University Press, 1994.

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THE HAROLD W. TURNER COLLECTION IN SELLY OAK COLLEGES LIBRARY

by Ralph Woodhall

In 1957 Dr. Harold Turner, a New Zealander and a Presbyterian, was working as a university teacher in Sierra Leone. He went down to the beach for a swim and witnessed a religious ceremony, a baptism in the sea. He learned that this was a congregation of an African Independent Church. He became friendly with them and was interested to learn more about the nature and origin of this particular "Aladura" Church.

He noted, in the first place, that the Church's genesis in the early 20th century, like many other African movements, was occasioned by the preaching of the gospel; it was a case of biblical faith interacting with primal, traditional culture. Later he realized that something similar had happened in his own country; there had been a comparable interaction with Maori traditions. Was this a world-wide phenomenon?

The question became a research project which he pursued through a long teaching career in African and British universities. He found material on the occasion of journeys in all the continents. Finally, on his retirement from university teaching, he donated his whole collection to Selly Oak Colleges; he thought this a suitable destination mainly because of his conviction that understanding of the phenomenon is important for mission studies. At the same time he set up the research centre, within the Selly Oak federation, which we now know as "CESNERM". More about this centre later.

What do we find in the material collected? Since the time of Columbus, wherever Christian missionary endeavours have led to notable Church growth, new religious movements have also appeared which show signs of such interaction and, sometimes, a sort of hybridizing between biblical teaching, as a universal faith, and local primal culture with its cosmic religiosity. For this kind of movement, in CESNERM, we have coined the term "prinerm", that is, a new religious movement in primal society. The term covers movements which have varying degrees of Christian orthodoxy and some which are explicitly anti-Christian.

The use of this term will make it clear that CESNERM is not *primarily* concerned with those movements that have proliferated in Europe and North

America in the second half of this century. This is a quite different phenomenon since, in general, it owes little to direct interaction with primal societies; its kind of hybridizing, rather, is with eastern religions and the western esoteric tradition. However there is some overlap between the two phenomena and there are lessons to be learned from comparing and contrasting the two phenomena. Hence we have found that those who wish to study New Age and similar movements have found a visit to CESNERM helpful. The documentation does include material relating to this other type of movement but not quite so systematically researched. The principal focus of CESNERM's work is on movements which began in areas of foreign mission.

It also follows from our definition that prinerms should be expected wherever other universal religions, apart from Christianity, interact with traditional practices and beliefs. This seems to be verified by some of the material in the collection but only to a rather limited extent. Why this should be so is a question deserving further study. Another significant limitation is the historical generalization that, by and large, prinerms have appeared only where the spread of Christianity has been associated with a power differential - for example, under colonial administration. This raises important questions for theology and mission studies.

The Development of CESNERM

From the beginning, the Centre has depended on the support of a number of mission agencies for secondment of personnel. The support was available because Harold Turner managed to convince them that CESNERM has an important contribution to make in serving the pastoral and missionary interests of the Churches. So, his helpers have included missionaries of the American Mennonites and the Irish Presbyterian Church; I was seconded by my Jesuit province because of our missions in southern Africa. We have also had part-time volunteer helpers supported by Churches recognizing the value of the work. With this help, Harold went on up-dating his collection and we have continued to add to it, after his return a few years ago to New Zealand.

We are now entering a new stage in the development of CESNERM. We no longer depend on secondments. This last year, the Centre became an integral part of the School of Mission within the Selly Oak Colleges federation and for the first time we have a salaried post. Dr. Allan Anderson, a South African scholar with experience of work with African Independent Churches, has been appointed Director with responsibility for developing the teaching in our field.

Also this year we are planning to move our documentation into the new Learning Resources Centre (when the construction is finished this summer) and there it should be even more readily available to mission students and to visiting scholars.

A Special Project

For this we have also been dependent on grant aid from mission agencies. Harold's research made him specially aware of one aspect of the gap between affluent nations and the rest of the world: the wealth of information deposited in western libraries data storage systems. Sadly, members of Third World countries do not have access to this information except by travelling long distances. The Turner Collection contains material which could be of great interest to those whom it concerns directly. We have had experience of members of African Independent Churches visiting Selly Oak being quite excited to find material giving them interesting facts about their own history. Could this experience be made more universal both as a help to members of the movements and to others in the same countries who wish for relations based on better understanding?

With this in mind, Harold set about reproducing his records in microform with, as a main purpose, making it possible for theological colleges, seminaries, universities and training colleges in those countries where academic resources are scarce to request copies of CESNERM material on an inter-library loan basis. He received generous grants from mission agencies, especially German and American, who saw this as responding to a pastoral need in their work. Sometimes the grants were ear-marked for institutes for which these mission agencies have particular concern, sometimes more special grants to support the collection. This project was conceived as a form of inter-library loan in general but with a special priority of assisting those parts of the Christian world which have suffered most from the maldistribution of information. The material is available, on inter-library loan terms, to institutions in the western world as well.

As a result of Harold's project, the microfiche can be consulted in libraries of about eighty different institutions in all continents. The filming and distribution took some years to complete with the final section and an index prepared after his departure for New Zealand.

Contents of the Documentation

What kind of movements do we have? Turner distinguished four types: "neo-primal", that is, movements which have adopted elements of Christian teaching or practice with the intention of re-vitalizing primal tradition but without really coming closer to Christian orthodoxy; "synthetist" or movements based on deliberate attempts to combine universal and primal religion; "hebraist" movements influenced by the preaching of biblical faith but not accepting any Christology; finally, "Independent Churches".

This fourfold division represents the focus of CESNERM's work but, as I said above, we do not exclude the modern movements in the western world. These we call NRMs; this is a very wide category with very divergent types within it but comparative study is possible and fruitful as our documentation reveals.

The recorded examples of the four types are very numerous. In Oceania, we have the Cargo cults and other more recent movements of different kinds. Sub-Saharan Africa provides examples of all four types, including some Independent Churches which have sought and won membership of ecumenical councils. Of these, some have spread to Britain with congregations of students and immigrants. These two large proliferations of movements have occurred, generally speaking, in the aftermath of waves of missionary expansion in the 19th and early 20th centuries. Similarly, in America (north and south) movements have arisen following Christian missionary efforts from the 16th century which show the influence of biblical teaching combined with traditional elements from Native American and from Afro-American culture and religion.

The Turner Collection covers all these types of movements and serves to demonstrate that they constitute a distinct recognizable phenomenon. This phenomenon has attracted scholarly interest and is worthy of much further research. As a field of study, it has grown in the last few decades and the research has been undertaken from a variety of standpoints; it is clearly a field for inter-disciplinary work. Historical studies have thrown light on the present situation and, on occasion, have helped members of the movements to a grasp of their own roots. There have been studies in social anthropology on prinerms but also analyses from the point of view of religious studies and of theology. In particular, as might be expected, missionaries have taken a practical interest in prinerms, sometimes seeing them as undesirable by-products of their own activity (or perhaps mistakes?), sometimes taking quite a positive view of them. In either case, more accurate information can lead to better decisions on how

to relate to groups which, at first glance, may appear very strange. The better information has in some cases made ecumenical co-operation possible, in others inter-faith dialogue and, occasionally, combined efforts for ecological conservation.

The documentation draws on all these disciplines. In addition, there is material gathered from members of the movements themselves. It was one of Harold's strengths, throughout his research, that he was often able to establish relations of trust with members of religious movements; so, where possible, the collection contains contributions by members of the movements.

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SION COLLEGE LIBRARY

During the summer of 1996 the stock of Sion College Library was transferred to two other London sites. All items published pre-1850 and the majority of the pamphlet collections have gone to Lambeth Palace Library. Books and periodicals published from 1850 have come to King's College, London. Of these, some 6,000 items have been brought to Embankment (theological) library with the rest going to store at Hampstead.

A new library is being set up on King's Hampstead site which will house both Sion material and our own special collections of theological interest. A new member of staff has been appointed to set up this new store and cataloguers will soon be appointed to update our on-line catalogue. Books held in our Embankment library are mainly duplicate textbooks, needed by our students, with some "out of print" material required for specific courses.

If you have a connection to the Internet, you can view the library catalogue of King's College, London. Telnet address: lib.kcl.ac.uk
Username: LIBRARY

Sion College material is being added every day. If you would like more

information on library holdings or access arrangements to material held at King's, please contact:

Ms Evelyn Cornell
Readers' Advisor
Library
King's College, London
Strand
London WC2R 2LS
tel: 0171 873 2568;
e-mail: e.cornell@kcl.ac.uk

REVIEWS

GILMORE, Alec. *An International Directory of Theological Colleges, 1997*. SCM/WCC Publications, 1996, £25.00. ISBN 0334026644

This is potentially a useful tool intended to identify theological colleges throughout the world. They are grouped according to continent. Canadian colleges are those which head up the section on North America. Details are given of the kind of institution: College, Seminary, Bible School, Faculty of Theology, Other; the date of its foundation, and the address and telephone numbers, etc. Data on the teaching staff is more complicated when an attempt is made to show their degrees. The introductory explanation of how to use the Directory indicates that, in addition to showing whether they hold Masters degrees or Doctorates. "M1 includes degrees which normally take two years to complete, M2 includes those which take a minimum of three years and are postgraduate". They would, wouldn't they? There is further information on status (denominational, independent, university department, etc), library, language medium, association affiliations, courses and entrance requirements, validation and some promotional factors. A splendid list of acronyms is included (pages 19-32).

The concept was good but, as the compiler himself recognises, "the result is unlikely to rise to the expectations". He gives a number of reasons for this including questionnaires which were not returned and so on. One might have thought the resources of the World Council of Churches could have stretched to following up unreturned questionnaires. One significant way in which the Directory could have been much more useful to users would have been the

inclusion of an index. Unless the reader already knows the country and state of a particular college he/she has to thumb through many pages to find it - if it is there. The compiler says this is a "first offering". It might be preferable to wait for the refined edition.

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JOHNSON, Dale A. *Women and Religion in Britain and Ireland: an annotated bibliography from the Reformation to 1993.* (ATLA Bibliography Series, 39) Lanham, Md., & London, The Scarecrow Press, c.1995, distributed by Shelwing Ltd., Folkestone, Kent.

The book is acceptably produced, printed clearly, sewn in sturdy sections and well bound.

The information is divided chronologically into 5 periods: 1500-1640, 1640-1740, 1740-1850, 1850-1914 and 1914 to the present. Sub-sections within each of these deal with some of the relevant topics, individuals and movements. For example chapter 5, "The Women's Movement, Social Reform, and Suffrage", contains the following:

- i) Bibliographies, Guides and Anthologies
- ii) General Historical Studies
- iii) Literary Studies
- iv) Works on Women and Religion
- v) Ideals and Images . . etc.

It is not always easy to appreciate the scheme followed by the editor in listing entries under these headings; he does not, for instance, work in alphabetical order of editors, of first words, nor in chronological order, nor reverse chronology, except in the listing of "Individuals" at the end of each section which is alphabetically by surnames. A randomly selected example of this may be quoted from page 140:

- 582 McGregor, Oliver Ross "The Social Position of Women . ." (1955)
- 583 Huff, Cynthia "British Women's Diaries . ." (1985)
- 584 Barrow, Margaret "Women, 1870-1928 . ." (1981)

The sections on individuals are interesting, though even here there is no complete subject index and, in the unlikely event of a reader being unsure of a subject's dates, it would be necessary to consult the chapters separately to locate her. There is some superfluous wording, as in entry 581 on Mary Wollstonecraft: "Wollstonecraft has been extensively studied since the early 1970s . . .", and the listing of entries without a new line for each one does not make for clarity. To quote again from entry 581, the compiler's comment on the work ". . . an uneven collection of information, more useful for background . . . than for any specific consideration of resources", would not be an inappropriate description of his own effort.

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NEWS AND NOTES

Australian & New Zealand Theological Library Association

The December 1996 issue of the *ANZTLA Newsletter* features papers from their annual conference, which had the theme of "Tradition and Technology: Libraries in the Electronic Age". These include one on providing a quality information service and another on "one person" libraries.

Buddhist Texts

The Early Buddhist Manuscripts Project has been set up between the British Library and the University of Washington to examine and decipher some eighty fragments of Buddhist texts which were discovered recently and are estimated to be nearly 2,000 years old.

German Association of Catholic Theological Libraries (AKThB)

AKThB celebrates its 50th anniversary in September 1997; this will be linked to the annual meeting of the International Council of Theological Library Associations which is to be held in Cologne.

Latin American Theological Information Network (LATIN)

Set up by a group of theological librarians and other professionals from Latin American theological institutions, LATIN aims to co-operate in processing

theological information and in improving information services to their users. Contact: Alvaro Perez, Seminario Biblico Latinamericano, San Jose, Costa Rica. e-mail: bsebila@racsa.co.cr

Librarians' Christian Fellowship

Professor Kenneth Bakewell succeeds Dr. John Andrews as President of LCF, taking office at their annual conference on 15th March 1997. The conference theme is the implications of the "post modern" society for librarians and Christians.

Library Resources Exhibition

The 1997 LRE is to held from 3rd to 5th June at the National Exhibition Centre near Birmingham.

National Libraries Week

Last held in 1993, National Libraries Week will be from 3rd to 9th November 1997. It is organised by the Library Association and is intended for all types of library. Contact: Karen Bedwell, The Library Association, 7 Ridgmount Street, London WC1E 7AE, tel: 0171 636 7543.

Publications

How to Look after your Parish Library is published by the Council for the Care of Churches. It contains very helpful advice which is applicable to all collections, not just parish libraries. Copies are available from the Council at Fielden House, Little College Street, London SW1P 3SH. Please enclose a stamped addressed envelope.

Reading the Future: a Review of Public Libraries in England (and Wales?) is available free of charge from Libraries Division, Department of National Heritage, 2-4 Cockspur Street, London SW1Y 5DH, tel: 0171 211 6132.

Religious Education

Seen as "a unique opportunity for schools, colleges and faith communities to come together in celebration of all that is good in RE today", Celebrating RE! The National Religious Education Festival will take place from 6th to 10th October 1997. Contact: Savita Ayling, Director, Celebrating RE - National Religious Education Festival, PO Box 12981, London E17 9UH, tel: 0181 923 8383; fax: 0181 923 8844.

Tyndale's New Testament

A copy of the first edition of William Tyndale's English translation of the New Testament, complete with its title page, has been discovered in a library in Germany. The only other complete copy, which lacks a title page, is owned by the British Library; it formerly belonged to the Bristol Baptist College.

World Book Day

In 1996 UNESCO declared 23rd April as World Book and Authors' Copyright Day, inspired by the annual celebration of Catalunya's patron saint, St George, when people exchange gifts of books and red roses. In UK it co-incides with St George's Day and the anniversary of Shakespeare's birth; events will be mostly bookshop-led.