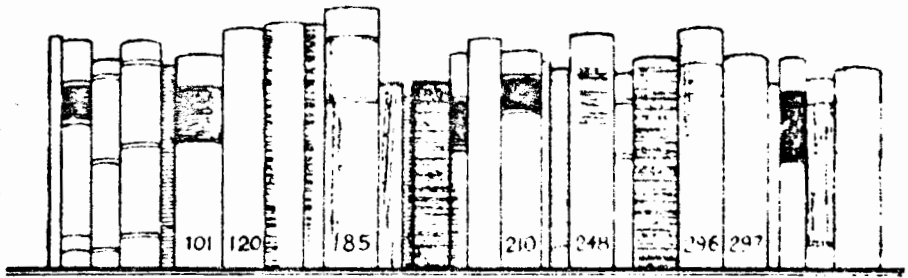


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BULLETIN

of the

*Association of British Theological
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no. 26 March 1983.

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News items, notes and queries, advertisements and contributions to the Editor (see below).

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BULLETIN OF THE ASSOCIATION OF BRITISH THEOLOGICAL AND PHILOSOPHICAL LIBRARIES

(In liaison with The Library Association)

No. 26, Edinburgh, March, 1983

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EXCHANGES

In addition to the bulletins of other related associations listed in *Bulletin* 23 (March 1982), the editor has recently received:

Informationen für kirchliche Bibliotheken Verband kirchlich-wissenschaftlicher Bibliotheken in der AABevK) – from the academic library section of the library and archive association of West German Protestant Churches. This is published three times a year and shows much activity in meetings and study courses. There are also many publications reported for the 500th anniversary of Martin Luther's birth.

Informationsblatt der Arbeitsgemeinschaft für kirchliches Archive- und Bibliothekswesen beim Bund der evangelischen Kirchen in der DDR. This annual news bulletin from the Berlin Secretariat of the East German Protestant Churches gives notes on individual librarians and libraries; library co-operation; cataloguing and classification in the DDR; a list of church periodicals; a note on 'Graue Literatur'; and bibliographical notes on e.g. Lessing, Lucas Cranach, Matthias Flacius.

Newsletter (of the) *Association of Libraries of Judaica and Hebraica in Europe.* Nos 1 – 9 appeared in 1970 – 1974. No. 10 now heralds a revival of this association. Its principal features describe activity in the Bibliotheca Rosenthaliana (in Amsterdam University Library) and the Bibliotheca Simon-seniana (in the Royal Library, Copenhagen).

THANKS TO RETIRING OFFICERS

The Annual General Meeting on 22nd October 1982 saw the retirement of John Howard as Chairman of ABTAPL and of Leonard Elston as Treasurer, and I feel that something in the way of tribute should be paid to them in the *Bulletin*. John Howard was elected Deputy Chairman in 1971 and Chairman in 1972. To him, more than to anyone else, is due the credit for the revival of our Association and its present healthy condition. For the last eight years he has also edited the *Bulletin* and was the prime mover in its reappearance after a gap of eight years. Those of us who have been concerned in a lesser way with the affairs of ABTAPL are deeply conscious of the tremendous amount of work that John has put into its running and would wish our gratitude to be recorded. It is good that he will continue to edit the *Bulletin*.

Leonard Elston was elected Treasurer in, I think, 1972. Since that time he has watched over and guarded our finances in a modest but masterly way and regularly produced accounts of exemplary clarity. To him also we would wish to pay our tribute of thanks for the largely hidden work he has done for the Association in the last ten years.

J. Creasey

THE LIBRARIES OF CAMBRIDGE

Last Easter, those who were at Cambridge for the weekend meeting of ABTAPL visited three theological libraries and saw something of their collections and special features. Each of their librarians or assistant librarians, in addition to the verbal accounts of their work which they then gave, have contributed an entry to the directory section of this *Bulletin*. These were:

- Series no. 20 – Tyndale Library (in 21, June 1981) – a residential, conservative evangelical Biblical research centre;
 - 21 – Divinity School Library (in 22, Nov, 1981) – a university lending library for undergraduates and some researchers;
 - 22 – Westcott House (in 23, March 1982) – mainly for Anglican ordination candidates;
- and, not visited, but published in 24, June 1982 –
- 23 – Westminster College – mainly for candidates for the ministry of the United Reformed Church.

Now to help put these collections into perspective, we have the following account of the University Library. The range and depth of its collections in theology and philosophy are outlined here. It has attracted gifts for five centuries and received copyright deposits for two and a half. A high proportion of these acquisitions fall within our fields of interest. The large and the small complement each other not only in book stocks but also in function. Each serve different but overlapping needs, and the provisions are so generous that from the newly weaned undergraduate to the gourmet theologian or philosopher all tastes should be satisfied.

LIBRARIES – 25

*Religion and Philosophy in Cambridge University
Library: a general introduction*

Cambridge University Library
West Road, Cambridge, CB3 9DR

Tel: Librarian 0223 61441 (Ext. 242), Telex: 81395

Librarian

F.W. Ratcliffe, J.P., M.A., Ph. D.

Deputy Librarian

R.P. Carr, M.A.

History

Cambridge University Library has existed since the early fifteenth century. It has been housed in its present building, designed by Sir Giles Gilbert-Scott, since 1934, and now contains about 3.5 million volumes, 810,000 maps, 275,000 music scores, and 15,000 manuscripts, as well as large microform holdings. The Library's collections have grown over the centuries as a result of (1) donations and bequests, (2) purchases, (3) its privilege as a library of Copyright deposit, and (4) exchanges. For the first two hundred years or so of its existence, the Library depended upon the first of these for additions to its stock (the earliest recorded purchase of a book was in 1617), and it still has regular cause to be grateful to numerous benefactors. It was not until 1666 that, through the generosity of Tobias Rustat, the Library acquired an income specifically for the purchase of stock. Many other such funds have since been created, and the bulk of the Library's purchasing grant is now provided out of the University's central Education Fund. As regards the Copyright intake, the Library has enjoyed the privilege since the first Copyright Act of 1709, and prior to that it had a similar right under the Licensing Acts of 1662-79 and 1685-95. It was not, however, until the early nineteenth century that the copyright privilege was properly administered and exercised and the Library began in earnest to assume the responsibilities inherent in its status as a repository of national literature. The systematic acquisition of books by exchange is a comparatively recent development, made possible by the generosity of Cambridge University Press.

Function

The University Library is primarily a research library serving the needs of the University and visiting scholars. It is also a depository library for the publications of the United Nations, the European Economic Community and other international agencies.

Coverage

The Library is administratively responsible for three separate dependent libraries in addition to the Main Library in West Road: the Squire

Law Library and the Scientific Periodicals Library in central Cambridge, and the University Medical Library in the Clinical School at New Addenbrooke's Hospital. The collections of the University Library are therefore comprehensive in subject terms. Almost all British publications are received under the Copyright Act.

Classification and catalogues

In 1900 a locally-devised classification scheme was introduced and has been applied to most of the modern academic books and periodicals acquired since that date. Some portions of the classification scheme have been separately printed (including the scheme for Religion) and may be obtained from the Library on request.

The earliest catalogues of the Library – the first dates from 1424 – were inventories or shelf-lists, copies of which hung at the end of each bookcase or lectern. The first author catalogue was compiled in the 1650's, and the large and important Royal Library (the Library of John Moore, Bishop of Ely, presented to the University by George I in 1715) was provided with its own author catalogue by the 1740's. The present Guard-book catalogue with its printed entries was introduced in 1861. Items published after 1978 are recorded in a machine-readable file which can be consulted either on microfiche (full version) or on-line (short-title version). There is a Subject Catalogue from 1978 onwards, in which Library of Congress subject headings are used. Non-academic books received under the Copyright Act between 1800 and 1977 are recorded in the two part *Supplementary Catalogue*. In addition there are separate catalogues of other material: (i) periodicals, (ii) official publications, (iii) maps, (iv) music, (v) manuscripts, (vi) Far Eastern books. A printed leaflet entitled *The Catalogues* (Guides to Reader Services, No. 1) is available on request.

Collections in religion and philosophy

The Library's coverage of religion and philosophy is extensive, and its collections in these subject areas can be estimated in the hundreds of thousands of volumes. In the open access areas of the Library, the bulk of the twentieth century academic materials (books and periodicals) in religion and philosophy take up virtually the whole of the fourth and fifth floors of the South wing of the 1934 building. Older, rarer, and non-academic materials, as well as all manuscripts, are kept in closed access areas, and can be consulted only on demand. The Library's collections of early printed books are very strong in theology and philosophy, and many complete libraries in which these subjects are well represented have been added to stock over the centuries by gift or purchase. In addition, there are both general and specialist collections in other subject fields which contain much of relevance for religion and philosophy (for example, the Acton Collection of Modern History and the Wade Collection of Chinese Books).

Among the collections on permanent deposit in the Library are the Peterborough Cathedral Library, the Ely Diocesan Records and the Ely Dean and Chapter Records and the archives of a number of the Cambridge colleges.

The Library has very extensive manuscript collections in the fields of both religion and philosophy in a wide variety of languages. In particular, the Taylor-Schechter Genizah Collection deserves mention both because of its size and its scholarly importance. It consists of 140,000 fragments of Hebrew manuscripts and Judaica in which Bible, Talmud, Midrash and Liturgy are all represented.

Printed Catalogues

The following printed catalogues are available to collections which contain substantial amounts of material in the fields of religion and philosophy:

Books:

- *Catalogue of a collection of books on logic, presented by J. Venn* (1889)
- *Catalogue of the Wade Collection of Chinese and Manchu books, 2 vols.* (1898-1915).
- *Early English printed books in the University Library, Cambridge, 1475-1640, 4 vols.* (1900-1907)
- *Catalogue of a collection of early printed and other books bequeathed by J.C. Adams* (1902)
- *Catalogue of the fifteenth-century printed books* (1954)
- *Classified catalogue of the modern Japanese books* (1961)
- *The Library of Sir Thomas Knyvett of Ashwellthorpe, c.1539-1618, (1978)*

Western Manuscripts:

- *Catalogue of the manuscripts, 5 vols.* (1856-67).
- *Summary guide to accessions of Western manuscripts since 1867* (1966)
- *A catalogue of the Records of the Bishop and Archdeacon of Ely* (1971)
- *The Library and muniments of Ely Cathedral* (1973)

Oriental Manuscripts:

- *Catalogue of the Hebrew manuscripts, 2 vols.* (1876)
- *Catalogue of the Buddhist Sanskrit manuscripts* (1883)
- *Catalogue of the Persian manuscripts* (1896)
- *Hand-list of the Muhammadan manuscripts, 3 vols.* (1900-52)
- *Catalogue of the Syriac manuscripts, 2 vols.* (1901)
- *Catalogue of the Georgian manuscripts* (1932)
- *Descriptive catalogue of the Oriental MSS belonging to the late E.G. Brown* (1932)
- *Jenks collection of Syriac manuscripts* (1939)

- *List of Indonesian manuscripts* (1950-54)
- *First description of a collection of Mongol manuscripts* (1957)
- *Catalogue of Ethiopian manuscripts* (1961)
- *A Miscellany of literary pieces from the Cambridge Genizah Collections* (1978)

- *Hebrew Bible Manuscripts in the Cambridge Genizah Collections, 2 vols.* (1978-80)

Access and borrowing

The Library is open to members of the University and other persons engaged in private study or research whose applications may be approved under the University Ordinances and the rules made by the Library Syndicate.

Prospective users of the Library should write in the first instance to the University Librarian and, if admitted, are required to register with the Library's Admissions Officer. Borrowing from the Library is restricted to members of the Senate, holders of the status of Master of Arts of the University, registered graduate students, Fellows of Colleges, and holders of honorary degrees of the University.

Staff

The Library has a staff of over 250, about fifty of whom are holders of university offices with specialist duties and/or senior administrative responsibilities. There are no subject specialists for religion or philosophy (since the Library is organised functionally, by departments), but a reader enquiry service is provided for each separately administered area of the Library's activity (cataloguing and classification, Reference Department, Rare Books Room, Manuscripts Room, Periodicals Department, Accessions Department, etc.)

Further information

Further details of the Library's collections and facilities can be obtained by application to the Head of the Library's Reader Services. The following two publications are obtainable, at a modest cost, from the Library's General Office:

- *Readers' Handbook* (Fifth edition), 68 pages.
- J.C.T. Oates, *Cambridge University Library: a historical sketch*, 26 pages.

Reg Carr

Topics in Religion: A Bibliographic Series

General ed.: The Revd G.E. Gorman (Institute of Development Studies, University of Sussex, Brighton BN1 9RE)

Publisher: Greenwood Press (P.O. Box 5007, Westport, Connecticut 06881)

While working on *Theological and Religious Reference Materials* (Greenwood Press, forthcoming), it became increasingly obvious that a very wide range of topics in religious studies had received little or no adequate bibliographical treatment. As an attempt to overcome these *lacunae* in the literature, Greenwood Press has agreed to undertake a major bibliographical series aimed at covering many topics within the religious and theological disciplines.

The general shape of each volume is as follows: (1) a chapter or two of narrative on the topic, its development in recent years, highlights in the literature, current trends and debates, general overview; (2) the bibliography itself, listing fully annotated books and articles in classified sequence, and including both descriptive and critical remarks; indices of authors, titles and subjects. It is expected that each volume will be between 200-300 pages in length.

Titles currently in progress include *New Religious Movements in the United States* (Diane Choquette, Graduate Theological Union), *Church and State in Postwar Eastern Europe* (Paul Mojzes, Rosemont College) and *New Religious Movements in Western Europe* (Peter Clarke, Kings College, London). Volumes under discussion cover the development of missiology, the resurgence of Islam, pastoral counselling, philosophical theology, the new Religious Right in America and other topics.

The editor wishes the series to be as widely representative as possible and hopes to include volumes on biblical studies, Christian education, social ethics, bioethics, Judaism, church history, liturgical renewal etc. In each case the intention is to provide a research tool which focusses on recent trends and current aspects of the chosen topic. Given the nature of theological/religious studies, the scope for topics is almost unlimited, and the editor would be pleased to receive suggestions from prospective authors with substantial experience of the literature.

OUR CONTRIBUTORS

Mr. R.P. Carr is Deputy Librarian, University Library, Cambridge.

The Rev. R.A. Gillies is Anglican Chaplain, Napier College, Edinburgh, and assistant, Christ Church, Morningside, Edinburgh.

The Rev. G.E. Gorman is in the Library of the Institute of Development Studies, University of Sussex, Brighton.

The Rev. Dr. I.A. Moir is Lecturer in the Department of New Testament, University of Edinburgh, New College.

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- III: STUDIES IN THEOLOGICAL STYLE: LAY STYLES
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440 pp cased £14.95

(Published in the U.S.A. by Crossroad Publishing Co.)

A Study of German Hymns in Current English Hymnals, by J.S. Andrews. Peter Lang, Bern, Frankfurt/M., 1982. pp.398. (European University Studies, series 1, German Language and Literature. Vol. 614) paper. sFr.69. ISBN 3-261-05068-3

There are many fields of popular interest and practice where the vast majority unthinkingly and unwittingly accept for their own benefit the skill and dedication of a few. Nowhere, perhaps, is this most obviously so than in Church services. For centuries Christians have benefited from the scholarship and literary products of liturgiologists. Today as liturgical developments are becoming increasingly known by practising Christians this historical imbalance is being reversed. But there is however a vast area of Christian worship the production and the study of which is unknown to most, yet the product of which is enjoyed by so many. I refer, of course, to hymnology.

Hymn singing in Church worship touches the sentiments and emotions of each of us. Yet how often do we pause to ponder what may lie behind the hymn that we are singing? How often do we recognize theological and philosophical trends in the words and music of many of those hymns we count most dear? Recognizing these trends is the aim of Dr John Andrews in this study, which is a revision of his doctoral thesis. (1)

With some initial scepticism one might feel that Andrews has embarked on a study so specialized in its contents that only a minority with equally specialized interests would bother to open the front cover. But for those who do open his book any scepticism is immediately and boldly dispelled:

Hymns were the only form of German literature known to most of our ancestors. A study of German hymns is a study in German-English literary relations (page 1).

This study is of thirty-four popular German hymns from thirty-six English hymnals, both old and new, and from a wide spectrum of Christian traditions. He is the first worker in this field to be so comprehensive in selection. Andrews' analysis of German hymns into a six-fold historical schema reflects a keen understanding of the various philosophical and theological influences upon the hymn writers of each period. Concerning, for example, the third period of his schema (1648-1675) he writes:

The period in German hymnology that began at the close of the Thirty Years War marked . . . 'a transition from the churchly and confessional to the pietistic and devotional hymns . . . The poets were mostly orthodox, but with a mystic vein and possessed fervent experimental piety'. (2)

And again, in his opening of the fourth period he says:

The old hymns were remodelled on rationalist lines, and new ones were written, mostly prosy and tedious rhymes on moral duties. (p.116)

The six divisions of his schema are (i) The Reformation and its Impact (1520-1618), (ii) The Thirty Years War, (iii) Gerhardt and his Contempor-

aries, (iv) Pietist Reformed and Moravian Hymnody, (v) The Reaction to Rationalism, (vi) The Revival of Faith. Through these six divisions Andrews steers the reader from 1520-1859. Hymns are selected and cited to give objectivity to the theological trends and insights of their day. Translators' redactions and accuracy are noted with meticulous care. Musical commentary is kept to a bare minimum; this reflecting his intention in his Introduction:

Much of the popularity of any hymn depends on the tune to which the words are set. A study of this aspect would necessitate another work. (3)

He considers his lack of a study of such music his volume's most serious defect (p.172)

Andrews also presents a wealth of insight into the personal life, trials, tribulations and activities of his authors and translators. He records also those areas of Christian life and witness which most favourably received the hymns and, additionally, marks with close attention the way different denominations or revisers of hymnals have translated and adjusted their texts to suit the sensitivities and sensibilities of their 'readership'. Andrews makes the comment upon one of Wesley's more thunderous translations that:

Perhaps the compilers were convinced that the thought . . . was too recherche for modern churchgoers. (p.96-97) (p.96-97)

In a number of locations Andrews demonstrates how hymns have crossed theological credal divides. With frequent reference to hymnal cross-fertilization he demonstrates that if a hymn is good its use and usage are not restricted. His main thesis is that, "Most of the compilers of the English hymn books discussed in this monograph showed an ecumenical colour-blindness to (the) theological or ecclesiastical differences" of their various Lutheran, Pietist, Mystical, Roman Catholic, Bohemian Brethern and Moravian German authorships. (p.185) In comment on Rinkart's "Nun danket alle Gott" he writes describing the sentiments this glorious hymn arouses, that:

The impulse to praise a Supreme Being was common to many non-Christians . . . (p.49)

For an example of universal popularity there is his study of "Stille Nacht", sung not only by Unitarians but also by Bing Crosby in *The Bells of St. Mary's* (p.139-142).

Andrews as a student and scholar of hymnology has much to teach us. His generous appraisal of hymns of all periods is a lesson to those of us who would restrict ourselves to 'Victoriana' or to 'Moody & Sankey' or to 'Modernist' hymnody. He shows that there is no reason why our restricted outlooks should be allowed to perpetuate themselves. His study of those hymns which are popular is a valuable in-road into negating the resolute stand of those who would avoid a particular hymn because it is Victorian or is perhaps, "too common". Indeed one might venture the comment that where a hymn is popular it might well be meeting the religious aspirations of worshippers.

In his chapter 'Translators of German Hymns' Andrews offers valuable historical biographies of his translators -- The Wesleys, Carlyle, Pusey, Miss Winkworth, Hedge, Frances Elizabeth Cox, Dearmer being just a sample of his thirty-seven names. Where Andrews feels a translation is bad, he says so, and gives reasons to justify his position.

For the scholar and linguist there are 175 pages of parallel texts of 'German Hymns in Ten or More Current English Hymnals' and an alphabetical census (including indexes of German first lines, English first lines, and translators). There are also 'Percentages of German Hymns in Current English Hymnals'. There is a copious Bibliography and an Index of German Hymn-writers.

John Andrews has provided his readers with an original investigation into an area of Christian life, enjoyed by many, but studied in detail by few. Inevitably and regrettably his book will have a limited readership but will for some time to come be a leading reference source in its field. The forbiddingly small typescript is offset by the generous spacing between words and lines. The style is good, varied and reads well. Footnotes are copious, thorough, and, helpfully, on the same page as the text to which they refer.

- (1) John S. Andrews, "A Study of German Hymns in Current English Hymnals", Leeds University, Ph.D. Thesis, 1966, 2 volumes. Unpublished.
- (2) p.58 Quoting John Julian, *A Dictionary of Hymnology, setting forth the Origin and History of Christian Hymns of All Ages and Nations* (rev.), London, 1907, Vol. 1, p.416.
- (3) p.2. In a footnote Andrews refers us to his article "Some Aspects of the British Reception of German Music in the 19th Century", *Evangelical Quarterly*, 43, (1971), pp. 228-233.

R.A. Gillies

BIBLIOGRAPHIES & REFERENCE BOOKS — 30

Handbook — Member Churches — World Council of Churches, ed. by Ans J. van der Bent. W.C.C., P.O. Box 66, 1211 Geneva 20, Switzerland, 1982. £7.50, SwFr 29.50, \$14.95. ISBN 2-8254 0725-9

This directory of Christian churches throughout the world is the first to be produced by the World Council of Churches. Its main part (225 of its 283 pages) has entries for each church listed by continent, region and country. Each entry has the church's administrative address; numbers of full members claimed, of congregations or other units, of clergy or other leaders, publications; membership of W.C.C., regional council, etc.; names of its two principal officers (archbishop/president/moderator, and general secretary).

Then in a continuous text of 300 — 600 words is described the brief history, present organization and relationships, and current aims and emphases of each church. In many cases these essays relate church membership to population and to membership of other churches of the country. E.g. the entry for the German Democratic Republic claims 17 million inhabitants; 7 million Evangelical Christians; over 1 million Roman Catholics; 50,000 free church members; 100,000 New Apostolic Church members. The article then discusses the structure of the Federation of Evangelical Churches in the GDR, their theological education system and the churches' present priorities.

The work was based on answers to questionnaires, supplemented by the information available at the Ecumenical Centre in Geneva. The information mostly dates from 1979 or 1980. The editorial task must have been monumental — and highly successful. So much so, that it is unusual — and amusing — to find two churches claiming to be the third largest in Japan! It is also very helpful to have some account of the credal position and type of worship of less well known churches like the Kimbanguist Church in Zaire — now with 5 million members, and intriguing to find that the Evangelical Lutheran Church of Iceland (the state church) does missionary work in Ethiopia. It is perhaps less surprising that the future of the Methodist Church in Cuba "became uncertain when most of the elders left the country in 1962". But the Church revived, and has now sent missionaries to Guyana and Colombia.

There are good alphabetical indexes by countries, indigenous names of member churches, English names of member churches, and abbreviations of these names. The main directory is preceded by two useful chapters on national and regional councils and conferences of churches (listed in the W.C.C. *Directory of Christian Councils*, 3rd ed., 1980) and of Christian world communions. The latter includes notes of churches that have or are in the process of uniting.

Comparison with the directory section of the *World Christian Encyclopedia*, 1982, reveals huge differences in scope and scale. For each country the *Encyclopedia* gives a much fuller picture because it includes three elements specifically excluded from the *Handbook*. These are the Roman Catholic Church; non-W.C.C. member churches; and all non-Christian religions. (The *Encyclopedia* even mentions the revival in Iceland of a group who worship Odin, Thor, Freya and the other old Norse gods.) The enormous quantity of statistical information for each country alone puts the *Encyclopedia* into a different class, and taken as a whole, it is at least ten times the size, and nearly ten times the price of the *Handbook*.

Nevertheless, the *Handbook* does what it claims to do — to be a handy

quick reference book on member churches of the World Council of Churches. It is very easy to use, clearly and accurately printed in two columns to the page (without the *Encyclopedia's* often miniscule type), with a good laminated cover, and at a price to suit even 1983 budgets.

J.V.H.

BIBLIOGRAPHIES & REFERENCE BOOKS – 31

War, Peace and Violence: International Bibliography, 1975-1981/Guerre, Paix et Violence: Bibliographie Internationale, 1975-1981. RIC Supplement 67-68. Strasbourg: CERDIC Publications, 1982. unpaginated paper Ffr 60 ISSN 0079-9300

Human Rights: International Bibliography, 1975-1981/Droits de l'Homme, Bibliographie Internationale, 1975-1981. RIC Supplement 69. Strasbourg: CERDIC Publications, 1982. unpaginated paper Ffr 60 ISSN 0079-9300

Since 1968 CERDIC (Centre de Recherches et de Documentation des Institutions Chrétiennes) has been producing a wide range of scholarly and bibliographical tools. Of these materials, two in particular have become very well known – *Répertoire Bibliographique des Institutions Chrétiennes* and the supplementary series known as *RIC Suppléments*. The latter of these, represented here by two typical titles, has become noteworthy for its eclectic range of topics: religious liberty, canon law revision, African theology, ecumenism, marriage and divorce, and many others. This range is impressive and, it must be added, eye-catching to anyone interested in current theological thinking.

Each volume follows a similar format: bibliographical references in two parts (books and pamphlets, periodical articles) followed by indices (general index in English and foreign language indices). The bibliographical entries in each section are arranged alphabetically by author or title and provide data on place of publication, publisher, date and pagination. Periodical articles include journal name, volume and issue number, date and pagination. Every entry is designated by an alpha-numeric code number (of which more below). The general index is arranged alphabetically by keyword or string of qualifiers, and under each are the code numbers of relevant entries. The foreign language indices do not repeat this process but economically refer one back to the English keywords, which are numbered for this purpose. In terms of content each volume presents a representative selection of writings by Roman Catholics, Anglicans and Protestants from around the world. French, German, Italian, Spanish and English language publications are all well represented, and treatment is always up to date within the parameters set for a particular volume. The number of references, of course, depends largely on the specific topic. *War, Peace and Violence*, for instance, includes 1761 entries, while *Human Rights* lists 1186 items. This standardised format and international, ecumenical coverage mean that one knows precisely what to expect in a given issue.

Unfortunately, when it comes to using an issue of *RIC Supplement*, one must suspend all logic — unless there is a perverse sort of Gallic logic which escapes this reviewer. CERDIC employs a computer to compile these bibliographies, and, while it may be elementary to retrieve coded data when sitting at a terminal, this is certainly not the case when using the printed volume (which incidentally has all the unattractiveness generally associated with computer printouts). The mysterious code number for each entry has already been mentioned, and this is the unfathomable key to effective use of the supplements. Let the Centre speak for itself: "Each monograph or article is designated by a code number. Refer to the table on the opposite page for the meaning of the letters and numbers which make up the code (schema 1). To find the wanted document, refer back to the references of the country and the order number. One will find there the information indicated on schema 2 on the opposite page." Admittedly there are two schematic representations to help explain this system, but it is still far too complex. For example, item O2GB1086 in *RIC Supplement* 69 refers to Andrew Steele's "Dangerous Christianity in Guatemala" in *The Tablet* no. 233 (1979): 1068-1069. According to the introductory schema, this is an unimportant (0) Roman Catholic (2) article from Britain (GB), which is number 1086 in the list. The same information can be gleaned in far less time by actually looking at the entry! My recommendation is that one use only the final four digits, which are all that one requires to locate an entry from the index. In terms of evaluating the entries, the index in fact arranges material in descending order of importance, which is a useful time saver: but one which also creates some initial confusion. (As an experiment, two unsuspecting librarians at Sussex University Library were asked to explain the use of the supplements. One flatly refused; the other tried for twenty minutes and ended by giving incorrect advice.)

All of this really is a pity, because in the final analysis one must say that the content of these bibliographies is most valuable. They deal with important topics and provide details of works often missed in the standard theological indices. In particular numbers 67-68 and 69 indicate many useful references to Latin America and to theological aspects of human rights and the peace movement which are invaluable for serious researchers. By ignoring much of the agonizing code work it is possible to locate these references and thereby add to the quality of one's own research.

G.E. Gorman

BIBLIOGRAPHIES & REFERENCE BOOKS – 32

Historical Catalogue of the Manuscripts of Bible House Library, compiled by M. Rosaria Falivene and edited by Alan F. Jesson. British and Foreign Bible Society, London, 1982. xi, 252 pp. £12.50 (£10.00) for orders mentioning *Bulletin of ABTAPL* and including payment). ISBN 0 564-07162-5.

The BFBS *Historical Catalogue of Printed Editions of the Holy Scripture*, edited by T.H. Darlow and H.F. Moule, along with its sectional revisions, has stood for eighty years as a valuable work of reference for librarians and researchers concerned with the bibliographical aspects of Bible production and the classification of the end products. Perhaps of less general importance, but yet of considerable interest, is the Society's new Catalogue of Manuscripts lodged in the library at its headquarters. This work which follows the plans of previous publications has received subventions and technical assistance from the British Library, and many of the items listed, amounting to over 500, were, when this reviewer first met them, in cramped conditions and inadequate cupboards much reminiscent of some ancient country grocer's shop where everything was there, but little could be seen. This has now changed and the new tentative catalogue, to which additions and corrections are invited, will be a useful guide to the collection.

But even those who have little chance to visit Bible House will find much of interest in the Catalogue which should find a place in every serious library devoted to theological matters. The Catalogue indicates that material listed falls mainly into two parts. The first consists mostly of manuscripts of translations commissioned by the Society or published by it or otherwise linked to its work. Though mostly nineteenth and early twentieth century in origin, these items are already acquiring historical value from the point of view of language study. e.g. A gospel in Chinook:Pidgin – dated 1870 and published in 1912 represents a *lingua franca* formerly used throughout British Columbia and Alaska, but now known to less than a hundred people – all elderly. Several of the items are memorials to intended translations which never reached the publication stage such as F. de Brunet's translation of *Acts* into Basque:Guipuzcoan done in 1873 which failed to join the author's published *Luke* and *John*. Many items in this group will also concern those studying matters such as bindings or paper production.

The second part of the collection contains items acquired by the Society or donated to it now found to include inter alia a Tibetan Buddhist hagiography previously regarded as a biblical work. Here too one discovers that in pre-photocopy days someone appears in 1830 to have had the task of hand-copying a 110-page French – Arabic and Kabyle (Algeria) Dictionary in the Royal Library in Paris! About 60 pages of the Catalogue are devoted to a detailed account of the Society's collection of Ethiopic MSS consisting of some 30 items. This represents the work of R.W. Cowley of Watford, who endeavours to tidy up the 'long and somewhat confusing history' of previous efforts at dealing with this collection. Holdings in Arabic, Armenian and Persian are also involved, and mention must be made of the famous Greek Gospel palimpsest *Codex Zacynthius*. This MS has been in Bible House since 1821. I note that the Catalogue describes the underwriting as 'written in a very late "Biblical majuscule" to be dated of the 8th/9th century.' This

follows the opinion of C.R. Gregory, but Aland has more recently claimed it as a 6th century document. It should also be said that the MS, previously registered as No. 24, now appears as 213.

Apart from the actual collation of material, detailed notes from MSS are often quoted and these, along with a sizeable amount of information regarding the extent and history of familiar and also fairly obscure languages, all add to the total interest and value of the volume, as do 14 black and white illustrations. Over all the Society are to be congratulated on the production of this volume which is well produced in a very readable series of photo-type founts.

Ian A. Moir

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The following periodical parts are available free of charge to any library willing to refund postage, from Philosophy & Religion Department, Birmingham Reference Library, Chamberlain Square, Birmingham 3.

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