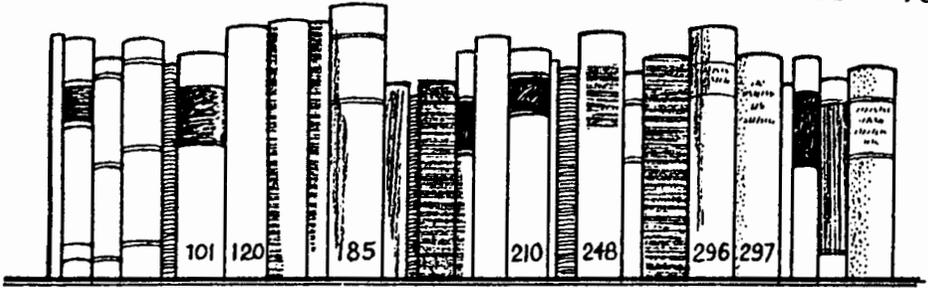


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The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. Twenty four issues of the *Bulletin* were issued between 1956 and 1966. After a period of abeyance, the *Bulletin* was revived in a New Series [Volume 1] by John Howard in 1974. It has been published in its present form, three times a year (March, June and November), since that time. Numbers 1-40 of the New Series (to November 1987) have been construed as Volume 1 of the New Series; Volume 2 began with March 1988. The *Bulletin* now has a circulation of about 250 copies, with about a third of that number in Europe, North America and the Commonwealth.

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Back Numbers (if available): £2.00 each. A microfilm of the complete set consisting of the First Series of Newsletters and the New Series [Volume 1] Numbers 1-40 is now available at £20.00. For back issues or microfilm, please write to the Honorary Secretary (address below).

Advertising: Enquiries about advertising options and rates should be addressed to the Assistant Secretary (address below).

Articles and Reviews: The Editor welcomes articles or reviews for consideration. Suggestions or comments may also be addressed to him at the address below.

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Theological educators are important, of course, but they are a luxury. After all, what do we really get for our money? They have a broad theological education, usually, and particular interests that they can speak about with varying degrees of competence. They can point students in the direction of books to read, and suggest topics to write about. Sometimes they even have pastoral experience, and can offer tips about what life is like outside the seminary walls. But they are often not professionally trained as educators, teaching methodologies and curricula are haphazard and inconsistent, and in many countries there is little external validation or control over their work. And when you think about it, much of what they do could be done by an adequate team of professional library staff, backed up by a decent (computerised) library.

After all, the librarian is the person who has the broadest and most up-to-date knowledge on what is happening in theological studies. She or he is well versed in all the latest reference tools, and being immersed in abstracting journals, indexes and reviews, is in a far better position to point the student towards the right literature than the teachers who still rely on the reading list they drew up when they first arrived at the theological college twenty years before.

The library itself reflects the contemporary shape of the subject in the new titles that regularly decorate its shelves, and the computer pulls together related books and articles into ready made bibliographies for study projects simply by keying in a few well chosen subject terms. The librarian of course has a broader picture of the whole subject than the more specialised lecturers, and so can help the student to pull together different aspects of his or her studies that might otherwise have been missed in an approach based on narrow subject alleyways (we would have discovered the relevance of deconstruction for biblical studies ten years earlier).

Of course, one can't do without lecturers; they are important in their own way. It is helpful to have someone to talk about a particular subject for about an hour at a time; it helps you to focus on subjects and issues. And it is helpful to have someone look over what you have written and make some comments from time to time. But do we really need such large full-time staffs? Surely all of this can be done with a few lecturers brought in from outside for a few hours per week? Perhaps costs could be cut even further if the librarians have husbands or wives at home who would like a little part-time work.

No-one is going to take these arguments about the superfluity of lecturers seriously, of course. No-one in their right minds would. The funny thing is, a lot of people seem to hold strikingly similar views about librarians and libraries. Are *they* in their right minds?

PJL

ARCHIVAL TREATMENT OF PAMPHLET MATERIAL AT THE YALE DIVINITY SCHOOL LIBRARY by Martha Lund Smalley.

The Yale Divinity School Library initiated a program of treating pamphlet material archivally approximately fifteen years ago. This new method of dealing with pamphlets was instituted at a time when it had become abundantly clear that status quo procedures were resulting in a rapidly proliferating backlog of boxes of unprocessed pamphlets in our storage area. It was decided to opt for limited rather than full bibliographic control of these items, and the archival method was chosen. It has proven efficient in terms of library staff time, processing expense, and shelving space. It has also been our experience that library patrons are satisfied with the alternate method of bibliographic control which archival treatment provides.

LIBRARY METHODS AND ARCHIVAL METHODS

The traditional aim of library catalogues has been to make the user's search for a specific item as precise and direct as possible. A clearly defined main entry with appropriate tracings and subject references has been the method of telling the user whether an item is available and, if so, where it can be located. This is full bibliographic control.

Archival treatment of pamphlet material does not seek to provide direct access to individual items within a collection, but rather to define an intellectual framework or organizational strategy within which pamphlets or ephemeral materials are located. The intellectual framework can differ according to particular characteristics of subsets of pamphlet material and anticipated research use.

YALE DIVINITY SCHOOL LIBRARY

The Yale Divinity School Library has created several so-called "record groups" for pamphlet material, each of which differs in its structure or level of detail. Record groups have been established to organize pamphlets relating to missions and world Christianity, New England church records, religious and benevolent societies, sermons, etc. Each record group has a register or finding aid which describes the intellectual framework devised to handle its own particular subset of pamphlet material.

We have not viewed all pamphlets as likely candidates for archival treatment. A pamphlet, by dictionary definition, is "a complete, unbound publication of generally less than 80 pages stitched or stapled together." Some pamphlets differ from more substantial monographs only by virtue of their shorter length, and clearly ought to have the same full bibliographic control as would a monograph. These pamphlets have a distinctive author and title which library patrons will be aware of and will be looking for specifically. For example, a treatise written by Thomas Paine or some such

other controversial pamphleteer might well deserve very complete and detailed bibliographic control. Other pamphlets at the Yale Divinity School Library, which have distinctive authors and titles, but are deemed less notable, are given very minimal cataloguing, appear in Yale's online catalogue, and are shelved in archival boxes.

PAMPHLET MATERIALS SUITED TO ARCHIVAL ORGANIZATION

There is, however, another class of pamphlets, those which primarily document the work or history of some organization or group. Such pamphlets often have corporate or unspecified authorship and are most usefully viewed within the context of other publications or papers related to the organization. One example of this second class of pamphlets would be a document entitled *Constitution and By-Laws of the National Christian Council of China*. Such a piece could be catalogued and individually shelved, but archival treatment has the intellectual advantage of placing the item within a context of other publications of the same organization. It also has the physical advantage of more efficient storage, being placed with numerous other unbound pamphlets in folders within an archival document box. Other examples of the kind of material treated in this way would be a brief sketch of the history of the First Congregational Church of Simsbury, Connecticut, a candidate's manual for the American Board of Commissioners for Foreign Missions, a programme from the Assam Baptist Missionary Conference held in 1922.

THE RATIONALE BEHIND THE ARCHIVAL METHOD

In the past, the best intentions of the Yale Divinity School Library cataloguing staff to catalogue pamphlets individually had resulted in an enormous backlog of material completely without bibliographic control. It was thus partly out of necessity that archival methods were applied to this material.

It has since become clear, however, that archival treatment is not merely a "second best" way of dealing with certain types of pamphlet material. It turns out that it is often actually quite appropriate in terms of the research strategy that is likely to be applied to it.

We have estimated that researchers likely to use the materials in our pamphlet collections will be most interested in studying a range of documentary evidence rather than looking for specific items within the collection. The register or finding aid pulls together materials in ways likely to be helpful to researchers, it indicates amounts and dates of material available, and may provide information regarding name changes and institutional history which facilitate research. The scholar who comes to the library looking for a specific item can be directed to look for it in a folder guided by information available in the register. The scholar who comes to the library wanting to trace the genesis of an organization or to determine its views during a particular controversy is likely to be assisted by having publications of the organization filed together in an integral collection.

The archival treatment of pamphlets also allows for a preliminary organization of a large mass of material which can later be refined through indexing as time allows and use suggests. There is no need to list items individually, yet they are organized according to a definite schema and each item has a slot where it belongs, a specific location which is often determined by a combination of the corporate body responsible for the item (or subdivisions of the organization) and its publication date.

Finally, archival treatment of pamphlet materials allows for flexibility in the organization of the material. The person organizing the material can attempt to predict the needs and desires of potential researchers and organize the material accordingly. For example, in our missions pamphlet collection, it was determined that researchers would most likely want to approach the material through corporate bodies or through geographical areas. A system of organization was therefore worked out which allows for approach on either of these levels. Text processing and database programmes which are used to construct the finding aids for pamphlet collections allow for additional flexibility in providing subject or keyword access to materials.

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THE NEW UNITED KINGDOM COPYRIGHT ACT by Graham P. Cornish

These notes outline the main points of the *Copyright, Designs and Patents Act 1988* and the Regulations issued as *Statutory Instrument 89/1212*.

WHAT IS COVERED BY COPYRIGHT?

Copyright can subsist in any literary, dramatic, musical or artistic work for the period stated below. There is also copyright in sound recordings, films (and videos) and broadcasts.

OWNER'S RIGHTS

The owner has a number of rights such as the right to copy, perform, broadcast, adapt and issue to the public.

The owner's right to copy the work now includes storing the work in any medium by electronic means and making copies which are transient or incidental to some other use of the work. For the first time in UK legal history the Act confers moral rights so that the author also has the right to be acknowledged as the author in some circumstances and not to have a work altered without his/her permission. This applies to monographs but not to articles in periodicals or newspapers or to compilations such as encyclopedias.

LIMITATIONS ON OWNER'S RIGHTS

There is no infringement unless a substantial part of any work has been copied. Substantial part, once again, is not defined. This does not apply to educational establishments which can only copy up to 1% without a licence. A time limit is also set on copyright. Under the new Act duration of copyright remains as the end of year of author's death plus 50 years. This now applies to all materials whether published or not, although there are transitional arrangements for existing works kept in libraries and archives which mean they remain in copyright until 2039. Previously unpublished works remain in copyright in perpetuity until published. In the case of anonymous works (i.e. any work without a personal author) these are protected for 50 years from the end of the year of publication. Therefore they remain protected indefinitely until published. Documents such as annual reports without a personal author are counted as anonymous. The duration of typographical copyright is still 25 years.

RIGHTS ARE ALSO LIMITED BY TYPE OF USE

The most common limitation on use is fair dealing. Fair dealing is allowed for literary, dramatic, musical or artistic works for the purposes of research or private study, criticism or review, or news reporting (not photographs). Just what fair dealing really is has never been defined and the new Act does nothing to help this. Basically it means use of material for the purposes mentioned above which does not undermine the economic rights of the copyright owner (eg. copying something where it might have been purchased).

COPYING BY LIBRARIES

These provisions do not apply to published artistic works, so librarians cannot copy published photographs or maps for other people, although individuals may make such copies for themselves.

For the first time there is a link between fair dealing and library provisions. Previously it could be argued that copying which exceeded the library provisions could be done under fair dealing, but this is no longer true. Under the present Act, copying by a librarian for a reader which would not be allowed under the special provisions for libraries, cannot be counted as fair dealing, and this is therefore an infringement.

WHAT LIBRARIANS MAY DO FOR READERS

These provisions apply to copying done by librarians for users and not to copying done by users for themselves. The position of the coin-operated machine in a library is still not clear, but the Act does say "copying by a person other than a researcher or student himself", so this would need interpretation in relation to coin-operated machines.

Any librarian can copy periodical articles, or parts of published works for readers but only if the user signs a declaration form which states that:

- (a) a copy has not been previously supplied;

- (b) copies are for research or private study and will not be used for any other purpose;
- (c) he/she is not aware that someone else with whom he/she works or studies has made or intends to make at about the same time a request for substantially the same material for substantially the same purpose and an appropriate payment is made.

In addition, the librarians must be satisfied that the requirements of two or more people are neither

- (a) similar or
- (b) related,

and that no person is furnished with

- (a) more than one copy;
- (b) more than one article from a periodical issue or more than a reasonable part of a non-periodical work.

DATABASES

This is quite a complex area. The content of a database is protected as a literary work, but the database service is protected differently. If a work is purely an inhouse database created on a PC on an individual's desk or one such as that created in a large company or local authority, then it is a literary work.

PAYMENT

The Act requires a payment to be made on every occasion that a request is satisfied by a photocopy.

INTERLIBRARY COPYING

Copying between libraries is restricted to prescribed libraries only. Any library in the UK is prescribed for the purpose of *making* copies for any libraries entitled to receive them. However, the types of library prescribed for *receiving* copies is strictly limited. Thus any industrial or commercial library can make copies but not receive them.

Any library in the stated categories not conducted for profit may receive copies. (Conducted for profit includes libraries which are part of, or administered by, an organisation conducted for profit). Only the following types of library may receive copies:

- Public libraries;
- National libraries;
- Libraries in educational establishments;
- Government libraries;
- Local authority libraries;

Any library whose purpose is to encourage or facilitate the study of a range of given topics. Any library abroad in the last category may also receive copies.

It should be noted that in the context of this Act the definition of an "educational establishment" specifically includes theological libraries. It is not often we get into the legislation!

RESTRICTIONS ON INTERLIBRARY COPYING

Only one copy of a periodical article or whole part of a published edition can be supplied. If libraries want copies of more than one article in a periodical issue or the whole or part of a published edition this can be supplied only with a declaration that the requesting library cannot trace the copyright owner. Requesting libraries must pay.

ARCHIVAL/REPLACEMENT COPYING

Any prescribed library may copy an item in the permanent reference collection to reduce wear and tear so long as the copy is also placed in the permanent reference collection and it has not proved possible to obtain a copy through the usual channels.

Any library may copy material in its collection for a prescribed library for replacement or repair if:

- (a) the item to be copied is in the permanent reference collection for reference, or only for lending to other libraries/archives and will be used only under these conditions in the library receiving the copy;
- (b) it is unreasonable to purchase a copy;
- (c) the appropriate declaration form is signed by the requesting library;
- (d) the requesting library pays.

CROWN AND PARLIAMENTARY COPYRIGHT

Crown copyright now lasts for 125 years from year of creation of the work or 50 years from first commercial publication, whichever is the shorter.

Parliamentary copyright is a new copyright class which is owned by whichever House directs or controls a work. It lasts for 50 years from the year of creation.

PUBLIC ADMINISTRATION

The new Act allows anything necessary to be done for the purpose of Parliamentary proceedings, Royal Commissions or statutory inquiries. For example, it is not permissible to copy willy-nilly on a matter for a solicitor, but if the matter comes to court and copies are required for the proceedings this is allowed and there are no upper limits. The same is true if a statutory inquiry is being carried out, say, into a planning application.

ABSTRACTS

Where an abstract is published with a scientific or technical article it can be freely reproduced or published unless the publisher has a licensing scheme to allow royalties to be paid.

DEFINITIONS

The Act uses a number of terms which are not defined. The main ones are: original; substantial; reasonable; fair dealing; librarian.

LICENSING

The Act provides a complex and not entirely satisfactory framework for licensing schemes. Licences are a separate animal and are not provided for in the same way under the Act. Generally licences will be for organisations, not just libraries.

OTHER MATTERS

The Act provides protection for unfair derogatory treatment of works, protection for private photographs and a host of other minor points which are more interesting than useful in most libraries.

CONCLUSION

It is important, in the current climate of heightened awareness of copyright matters, that libraries tighten up their procedures to be seen to be observing the law. Eventually multiple copying will probably be permitted through a licensing scheme administered by the rights owners.

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RELIGIOUS AND THEOLOGICAL SOCIETIES: I - THE WESLEY HISTORICAL SOCIETY by Joyce Banks.

THE EARLY DAYS

The Wesley Historical Society was founded in 1893 by the Rev. Richard Green, Governor of Didsbury Wesleyan Theological College, who himself made significant contributions to Methodist bibliography with *The works of John and Charles Wesley* (1896), and *Anti-Methodist publications issued during the 18th century*, (1902). According to his own account, the original suggestion for a society came from Mr. G. Stampe of Grimsby. At the beginning it was proposed to call it the *Methodist Historical Society*, and this has always more nearly reflected the subject matter, but at its first annual meeting in 1894 it adopted its present name.

There were at first 24 working members among whom "manuscript journals" circulated; each paid a subscription of one shilling, intended simply to cover the cost of paper and postage. Members were expected to contribute an article of up to 1,000 words within four days of receiving their

journal, and pass it on. The journals would then do a second round for members to read the contributions they had missed on the first cycle. The early records complain of journals delayed or lost in the post, and members were asked if they could locate them. In spite of the rather complicated arrangements for their circulation, six of these early manuscript journals remain in the Library of the W.H.S., as well as some further material on loose sheets.

At first, "non-working" members were not admitted, but Dr. William Moulton, headmaster of the Leys School, pleading lack of time, offered to subscribe ten shillings per annum if he could become an honorary member with permission to read the journals. Thus began the admittance of other honorary members whose higher subscriptions helped to finance the publication of selections from the journals. Printed Proceedings began in 1898 (and continue to the present time), but a manuscript journal continued, a founder-member, Rev. F.F. Bretherton, taking it over in 1907. It was not finally discontinued until 1965.

In 1893 the membership had consisted of 13 Methodist ministers and 11 laymen; within two years there were 35 ministers (plus one Anglican clergyman) and 38 laymen. Some of these were specialists: on the academic side, those with special knowledge of hymnology, Wesley portraits, pottery and medallions, local history; and on the practical side, bookbinders and photographers. These early members were avid collectors of both books and artifacts. In 1943 the Rev. F.F. Bretherton is found bewailing the fact that after 50 years of the Society there was no central repository for these. In 1951 an appeal to members for contributions of books and money towards the establishment of a library was mounted; by 1953 "the library and depository are now an accomplished fact" (*Proceedings*). In 1956 F.F. Bretherton died and left his valuable collection of over 2,000 books to the Society, which forms the nucleus of the present Library.¹

PROJECTS OF THE SOCIETY

To the Jubilee issue of the *Proceedings*, the Rev Frank Baker contributed an article, *The next fifty years*, in which he listed none projects which might be undertaken by the Society. He quotes Father Piette (author of *John Wesley in the evolution of Protestantism*) who looks forward to seeing "a truly critical edition of all the works of [the Methodists'] founder". Happily, Dr. Baker, of North Carolina, is still with us, and is editor-in-chief of the standard edition of Wesley's works now in progress (Abingdon Press, 1975 ff.). In 1943 he also urged a comprehensive bibliography of Methodism which has now appeared (compiled by Dr. John Vickers and Dr. Clive Fields) as the fourth volume of *A history of the Methodist Church in Great Britain* (1965-1988). Dr. Baker had already compiled a smaller bibliography in 1966.

Methodism being organised in circuits (groups of churches) and its ministry itinerant, a great service was done by William Hill who published

1 The Wesley Historical Society Library featured in the *Bulletin* of ABTAPL New Series no.29, March 1984, p.3-4.

lists of *ministers* and the circuits in which they served, and by Joseph Hall who listed *circuits* and who served in them. This was later continued as *Ministers and probationers in the Methodist church* (to 1964). Frank Baker urged that these lists should be brought up to date and valuable supplementary lists have been compiled by Rev. William Leary and Rev. Kenneth Garlick.

Up to here, "Methodism" has been taken as *Wesleyan Methodism*, and the WHS was at the beginning a Wesleyan society. However, before 1932 there were two other main branches of Methodism; the *Primitive Methodists* and the *United Methodists*. The latter were themselves a union of smaller divisions of Methodism, such as the *Methodist New Connexion* of 1798 and the *Bible Christians* (1819). William Leary has compiled lists of Primitive Methodist ministers and their circuits; the Rev. Dr. Oliver Beckerlegge has done the same service for United Methodism². At the present time there are many members whose interest lies in these other branches of Methodism, and the local branches, of which there are 16, have been particularly assiduous in publishing material about them.

THE WHS LIBRARY

As pressure for a Library mounted, members could only lend material to one another, but by June 1952 facilities for a WHS Library had been provided by the Methodist Book Room, and it was reported that Mr. Leslie Gutteridge, manager of Epworth Secondhand Books, had offered to act as Honorary Librarian. Books could be borrowed for one month, catalogues and lists were to be issued, and by the following year the Library seemed to be in full swing.

Rather confusingly, the *Proceedings* of 1959 announce that "at last our cherished scheme has come to fruition," the Library now being housed in the crypt of Wesley's Chapel, City Road. The opening duly took place with appropriate Wesley hymns, and was followed by tea. A catalogue was again promised, "but it will take some months", which is not surprising, as the Library was described as "the largest collection of Wesleyana in the world". The Library was stated to be for members only, but from 1960 non-members have been able to apply for tickets.

Some time in the 1960s the Honorary Librarian emigrated, and in 1962 the official *Methodist Archive and Research Centre* was set up at Epworth House nearby. The WHS Library moved in alongside it in 1972. The Rev. John Bowmer (now President Emeritus) fulfilled the roles of both archivist and librarian and "there was much cooperation ... the society and the Archive Centre were linked in a common task." Restoration work at Wesley's Chapel in 1977 forced the removal of both collections; the archives are now deposited at The John Rylands University Library of Manchester, and the WHS Library went to Southlands College, Wimbledon, a Methodist foundation and now a constituent college of the Roehampton Institute of Higher Education.

2. See also Oliver Beckerlegge's *United Methodist Bibliographic Series*, 5 vols (Westcliff-on-Sea: Gage Postal Books, 1988) £10.00.

The Library remains the Society's own independent library, and of course differs from the archives in that it is a miscellaneous collection from many sources. It is the largest collection of Methodist material in the London area (not now the world!) and often a first port of call for overseas visitors. The possibility of its ever increasing use was accurately foreseen by the Society's Executive Committee before the separation of the two collections. The Society and its Library are completely independent of the Methodist Conference (governing body of the Methodist Church) although an officer of the Society sits on its Archives and History Committee.

Having arrived at Southlands, after some preliminary sorting out in the basement of the College Library, funding was found through the Manpower Services Commission for a team of four to catalogue the material. This was more or less accomplished in two years, but I would be the first to point out the errors and omissions that crept in through the need for haste and the difficult working conditions. From 1982 the collection was moved little by little to the newly refurbished and elegant Workman Room in the main building of the College, where it remains today.

At last there is a (card) catalogue and the material is organised on a modified Dewey system. Therefore we are now able to participate in *The Methodist Union Catalogue - Pre-1976 Imprints* edited by Kenneth Rowe of Drew University, and in the *World Methodist Historical Society's Union Catalogue of World Methodist Manuscript Collections* edited by Homer Calkin of Washington, D.C. We also hope to collaborate in the project *The People Called Methodists* (edited by Dr. Clive Field), whose first phase will involve the copying of our catalogue (and others) onto microfiche.

Financial stringency dictates that current Library purchases are strictly limited to Methodist historical material, but the Society has inherited some more general works as well as copies of 17th and 18th century books which influenced Wesley's own thinking.

THE WHS TODAY

The Society has at present a membership of 848, 531 of whom are individual British members. The institutional members include many overseas, especially in the USA. A residential conference is organised jointly with the World Methodist Historical Society (British Section) every three years, and the possibility of joint conferences with the United Reformed Church is being explored. There is an annual lecture given during the Methodist Conference which is afterwards published in *The Proceedings*. Some of these have been published separately (e.g. William Leary's *John Wesley: man of one book* [1987]), and the Society has a modest publishing programme. Of its publications, *John Wesley and Methodism: a guide for schools* and *How to write a local history of Methodism* have proved popular.

The *Proceedings* appear thrice yearly, six issues to a volume. In recent years articles have tended to be longer and more scholarly, though a Notes and Queries feature remains. Book notices appear in every issue and a valuable *Bibliography of Methodist Historical Literature* by Clive Field appears annually. To mark the 80th birthday of the most distinguished member of

the WHS, Dr. Frank Baker, there will be a special enlarged issue of the WHS *Proceedings* in May 1990, an essential part of which will be a full bibliography of his works.

The Secretary of the Society is Dr. E. Dorothy Graham, 34 Spiceland Road, Northfield, Birmingham B31 1NJ.

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**THEOLOGICAL PUBLISHERS - 2 : PICKWICK PRESS (1974-1980) -
PICKWICK PUBLICATIONS (1982-) by Dikran Y. Hadidian**

Soon after my arrival in Pittsburgh, Pennsylvania in June of 1966 to assume the position of Librarian of the Clifford E. Barbour Library of Pittsburgh Theological Seminary, I was asked by a colleague if there was any possibility of publishing some of the doctoral dissertations which remained and will remain in microform.

After a year of planning, the project was presented to the American Theological Library Association for their adoption and implementation. ATLA approved the project and I was appointed chairman of the Publication Committee. My first major task was to approach the deans of the Theological Schools where doctoral programs were established. I requested each dean to recommend dissertations worthy of publication. The response was swift and positive. The task was developing smoothly when a member of the committee who had plans of his own with a publisher friend began to make the task very difficult, and my resignation was necessitated.

PICKWICK PRESS

Upon my return in September of 1973 from my sabbatical year in Beirut, where I had time to think through the initial plan of publishing dissertations, I approached the president of a local commercial printing company who also happened to be a friend. He, after several days of consideration, gave me the green light to go ahead and plan publications of theological monographs at the company's expense. I served as general editor fully responsible in all decisions to negotiate with authors, translators and editors of collected essays on the possible publication of their works. Thus

in 1974 the Pickwick-Morcroft Company began to publish monographs under the name of Pickwick Press.

The first series was called the Pittsburgh Theological Monograph Series together with two other series, namely Pittsburgh Reprint Series and Pittsburgh Original Texts and Translations Series. These continued until 1980, when the president of Pickwick-Morcroft suffered a stroke and his successor was not interested in continuing the previous arrangement.

PICKWICK PUBLICATIONS

It took me two years to rethink the next step, and in 1982 I decided to continue using my own resources, and with the reputation of Pickwick Press as a pioneering theological publisher, it was not difficult to continue. A change of name to Pickwick Publications was necessary to distinguish it from the former name and yet maintain some continuity. Books published between 1974 and 1980 are still in demand!

The editorial policy adopted from the very start was to determine publishing a monograph not on the basis of its immediate sale value but on the basis of what it would contribute to the scholarly world. The frustration with denominational publishers who were unwilling to publish scholarly works in their own tradition because of their low sales value made Pickwick Press and later Pickwick Publications a "front-line" publisher.

Pickwick Publications is a cottage industry. It will continue to publish what the editor considers an important, but not necessarily popular, title, just to get it into print. To date we consider ourselves correct ninety percent of the time when monographs we have published find attention in the scholarly world. Our tally to date is eighty-four titles!

Publishing need not be a major financial undertaking with enormous overheads and vast editorial staffs and expensive promotional efforts if the goal of non-commercial theological-religious publishers is to provide what the readers *need* to read and not what they *want* to read. Publishing in theological literature has to provide leadership and not be primarily a means to follow the trends and the fads of the day, nor be a supplier of popular religious books primarily promising cash returns.

Which publisher would have considered publishing William A. McComish's doctoral dissertation entitled *The Epigones: a study of the theology of the Genevan Academy at the time of the Synod of Dort?* Pickwick undertook to publish such a study. Similar titles are found on our list to prove this point.

THE FUTURE

The future of Pickwick Publications depends on continuing the policy of publishing monographs with a strong eye on the permanent scholarly contributions of the study and not on the financial return it will bring to the publisher. This has been a very special privilege and a very unique freedom Pickwick has enjoyed throughout its fourteen years of publishing.

A new venture for us has been the establishment of an annual, *Ex Auditu*, a journal of theological interpretation of scripture with international editorial consultants, plus an editorial board and an editor. We find the future of the new journal to fit what we consider Pickwick Publications to be: *a new venture in theological publishing.*

Dikran Y. Hadidian,
Editor and Publisher,
Pickwick Publications,
4137 Timberlane Drive,
Allison Park,
Pennsylvania 15101, U.S.A.

ANGUS LIBRARY OF BAPTIST BOOKS AND ARCHIVES AT REGENT'S PARK COLLEGE OXFORD by Sue Mills

The Angus Library at Regent's Park College is an antiquarian library of books and manuscripts connected with Baptist history and early non-conformity, based on the collection of Joseph Angus, Principal of the College from 1856 to 1892, and subsequently expanded by gift and purchase of books and manuscripts relative to Baptist history or modern works by Baptist authors.

In 1985 the Library of the Baptist Union of Great Britain and Ireland, which had earlier incorporated the Library of the Baptist Historical Society, and which contained, in addition to relatively modern books and pamphlets, a large number of early manuscript minute books of Baptist churches, was transferred to the College and considered an extension of the Angus Library. This collection was housed in the basement of the College, while the Old Angus Library remained in rooms leading off the general College Library on the second floor at the other end of the building.

It was already known that in 1989 the lease of part of the College's property would expire, and that this would release space in the College basement. The plan was made to amalgamate the collections into one unified Angus Library in the basement, with a research room provided for research students, scholars and visitors. In addition to this, the planned move of the Baptist Missionary Society and the Baptist Union to new offices in Didcot, also in the summer of 1989, resulted in a proposal to transfer the archives and part of the Library of the Baptist Missionary Society to regent's Park College as well, thus making one central repository of Baptist archives and source material for the study of Baptist history in this country.

After chaos, building work, much upheaval and the dedicated help of volunteers, by October 1989 the new Baptist repository for this country was alive and functioning. The catalogues were another matter! Apart from the vast quantities of totally uncatalogued material floating around it has not yet proved possible to amalgamate even the catalogues of the Old Angus

Library and the old Baptist Union Library: neither seem to have followed any cataloguing rules whatsoever, and each has had a different approach to such trifles as double-barrelled surnames, anonymous works (in which 17th and 18th century non-conformity abounds) and corporate authors. The problem does not arise with the Baptist Missionary Society material: there is no catalogue! -- or at least, only of some of the archives prior to 1914, but not of the books. Surprisingly enough, under the circumstances, material is being found and enquiries are being answered.

Opening hours are Monday to Friday, 9.30 am to 4.00 pm, *by appointment only*. The Library does not participate in inter-library loans, but a limited photocopying service is available. Genuine research into Baptist history and missionary archives may be undertaken free of charge, but private genealogical enquirers incur a fee of £25.00 per day, or a minimum charge of £5.00 for a portion of a day. Applications for permission to use the Angus Library should be addressed to the Librarian/Archivist at the address given below, and should be accompanied by a reference from a Baptist minister or from any person holding an academic appointment in a recognised institution of higher education.

Sue Mills,
Librarian/Archivist,
Regent's Park College,
Oxford OX1 2LB.

FAREWELL AFTER THREE DECADES: JESSIE ODDY by Richard Chartres

Mrs Jessie Oddy, who has been our Librarian at Sion College for more than thirty years, has announced her retirement. On behalf of the College and its members, in this brief paper I try to convey an adequate sense of the gratitude that we all feel for Mrs Oddy's three decades of loyal and skilful service.

Libraries should be places of contemplative quiet and here we have been very fortunate in the character of our Librarian. Unfailingly courteous she has helped to create a tranquil atmosphere at Sion of the kind which is thoroughly conducive to scholarship. She has discreetly served thirty Presidents and saved them from some of their worst follies while cheerfully bearing with their foibles.

Jessie was a student at King's College London in the early 1950s and her studies there in English, History and Latin constituted an ideal preparation for her work as a librarian. She arrived at Sion College in November 1959 after spending two years at the Library of Queen's University, Kingston, Ontario. At the end of 1964 Jessie succeeded Elizabeth Edmonton as senior Librarian just in time to face the disruption caused by the Blackfriars bridgehead scheme. This literally changed the face of Sion College.

During Jessie's time at the helm the Library has suffered nearly all the plagues of Egypt. The "bacon beetle" was discovered boring away in the early 1960s. There has been flooding and looting by biblioklepts taking advantage of the generous way in which the Library shelves have been kept open to members.

Then, especially in the 1970s, financial problems loomed large, and in 1977 the Court decided to sell some of the jewels of the Sion collection. In Jessie's typically judicious words, "the adverse public comment and loss of goodwill which followed makes for painful recollection". Much of Jessie's later years have been spent repairing this damage.

There have also been happier episodes often involving significant scholarly discoveries in the astonishingly rich collection of books and manuscripts at Sion. One particularly interesting moment was the identification in 1967 by Professor George Kane of a 16th century manuscript of Piers Plowman.

The 1980s have formed a fitting climax to Jessie's career. Following a major survey in 1983 decisions were taken to ensure that the conditions in which Sion's celebrated collection was stored should be improved. Mobile shelving and an air conditioning system have been installed in the basement under Jessie's aegis. This has involved a programme for the removal, storage and ultimate reshelving of many tens of thousands of books. Enter John Oddy! The project was placed under his direction when he was appointed to assist Jessie in June 1987. John knows the Library very well. He was a member in the early 1980s while undertaking the research which led to his being granted a PhD.

Love blossomed among the bookstacks and Jessie Owen became Jessie Oddy in 1987. On behalf of the College I have wished them a long and happy retirement in King's Lynn. Jessie's father has only recently died at the age of 101, so actuarially speaking our good wishes have some scientific reinforcement.

With brash innocence I asked Jessie: "Is your thirty years at Sion College a record?" With typical modesty she pointed out that five of her predecessors were in office for *much* longer -- including William Henry Milman, Librarian from 1856 to 1895.

It is her wish that I end this little appreciation not with some *ipsissima verba* from Jessie but with a quotation from the late Canon Pearce, author of the *History of Sion College and its Library*: "The future of the old foundation is bright with hope ... it has years of blessing behind and years of work before it".¹

*The Revd. Richard Chartres,
The Vicarage,
St. Stephen with St. John,
21 Vincent Square,
London SW1P 2NA.*

1. This is a slightly abridged form of an article that appeared in the *Sion College Newsletter*, Issue No.53, February 1990, and it is reprinted here by kind permission of the author.

On 30 November 1989 Jean Woods celebrated the thirtieth anniversary of her appointment as Librarian of the Church Missionary Society. At an informal occasion at Partnership House in November, Jean with her colleague Rosemary Keen, the CMS Archivist, were presented with gifts in recognition of their long service by Bishop Harry Moore, the then General Secretary of the CMS.

Her thirty years with CMS have not meant lack of mobility: in 1966, Jean moved the library out of CMS's Dickensian premises in Salisbury Square, off Fleet Street, to the new offices at 157 Waterloo Road. In 1987 she merged the post-1945 stock of the CMS Library with that of the USPG, to form Partnership House Library. The pre-1946 CMS books have been renamed the CMS Max Warren collection, and they remain in her care at Partnership House.

Jean's predecessor as CMS Librarian was Joan Ferrier, who was at one stage Secretary of ABTAPL in its first incarnation, so it was natural that Jean should follow her into membership. Later, when the Association was revived by John Howard, Jean joined the Committee. Her contributions are still valued, in the twice-yearly meetings as well as in the *Bulletin*.

Margaret Ecclestone,
Partnership House Library,
157 Waterloo Road,
London SE1 8XA.

REVIEWS

DEWEY REVISITED

Dewey decimal classification and relative index. Devised by Melvil Dewey. 20th ed. (Albany, NY: Forest Press, 1989). 4 vols. ISBN 0-910608-37-7 (set). £175.00.

BACKGROUND

The Dewey Decimal Classification must be one of the most innovative and successful developments of all time in librarianship. Conceived by the Amherst College Librarian Melvil Dewey in 1873 as an aid to the display of stock in his library, it was first published in 1876, containing 44 pages, and it sold about 1,000 copies. This 20th edition contains 3,388 pages in four volumes and, if sales are on a par with the two previous editions, will sell over 50,000 copies.

It is the most widely used classification system in the world, being used in more than 135 countries and translated into over 30 languages. In the United States, 95% of all public and school libraries, 25% of all college and university libraries, and 20% of special libraries use the DDC. Dewey numbers are incorporated into machine-readable catalogue records (MARC), distributed to libraries by way of computer tapes, appear in most books as Cataloguing-in-Publication (CIP) data, and appear on Library of Congress catalogue cards. They are used in the national bibliographies of the USA (100,000 numbers assigned annually at the Library of Congress), the British National Bibliography and in those of other countries from Australia to Zimbabwe. Commercial library suppliers and other bibliographic services use DDC numbers. Whitaker's *British Books in Print* ask for a DDC number when you register a publication for entry into their listings.

Being the most widely used bibliographic classification in the world, it is also the most criticised: a point borne out in recent issues of the *ABTAPL Bulletin*. Stephen Turp, in the issue of March 1989¹ enumerated many of the problems inherent in the DDC, and outlined the modifications he had introduced in a monastic library. In the following issue Jean Woods described the adaptations that were used when the post-1945 library stock of the Church Missionary Society and the United Society for the Propagation of the Gospel were amalgamated to form the Partnership House Library². I was fairly critical myself when reviewing the previous (19th) edition of Dewey in the *ABTAPL Bulletin* for June 1980³. So let us see if things have improved!

FORMAT

I am pleased to report that although it is now published in four volumes, Dewey is no longer the arm-breaker it used to be. Additional matter has been included, but individual volumes are lighter and are easier to handle. The improvement in design, typography, page layout and general appearance, already quite radical in the 19th edition, are still further improved. Despite the inevitable complexity of a work such as this, the imaginative use of different type and layout makes for a clear distinction between schedules, headings, scope notes, summaries and cross references. Just possible there is a shade *too* much detail and guidance, though doubtless there will always be those who want more.

ARRANGEMENT

Volume 1 contains introductory matter and tables. The *Introduction to the Dewey Classification* starts with "Classification: what it is and what it does", and goes on to explain how to use the classification. Problems and options are clearly indicated, all in the space of 25 pages -- a veritable classifier's catechism. The various Tables enumerate such features as geographic areas,

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1. Vol.2, no.4 March 1989, p.14-17.
 2. Vol.2 no.5 June 1989, p.11-13.
 3. New Series [Vol.1] no.18 June 1980, p.12-16.

historical periods and languages, which can be used with almost any subject in the classification. Other introductory and prefatory matter include "New Features in Edition 20", a Glossary, and "Relocations and Reductions" (from the previous edition).

Volumes 2 and 3 contain the actual classification schedules, and Volume 4 contains the *Relative Index and Manual*. The Index to the classification covers 730 pages of some one hundred entries per page. It is a "Relative Index" because it relates subjects to disciplines. The DDC, as its introduction makes clear, arranges subjects among disciplines. Thus, the same subject can be found in several different places in the classification depending on the traditional academic discipline or field of study. The subject "marriage" for example could be classified at 306.81 (social institutions), 173 (ethics), 398.27 (folklore) or 346.016 (law), to note just four of the 35 entries in the Index.

The *Manual* is a major new feature. It is based on the notes of the Library of Congress classifiers and "should help classifiers resolve problems and apply the DDC with greater consistency". These 230 pages of notes and charts will, I suspect, become the most thumbed section of the entire classification!

PHILOSOPHY AND RELIGION

Unlike Music in this edition, and Law, Sociology and Mathematics in previous editions, which have all been completely re-cast (phoenix schedules), Philosophy and Religion remain much as before. Mainstream philosophy is scattered around Class 100, sharing it with Paranormal Phenomena (130) and Psychology (150). The archaic "Specific Philosophical Schools and Viewpoints" remain, many of which will have contemporary philosophers reaching for their dictionaries to look up "Personalism" (141.5), "Instrumentalism" (144.5) and "Neorealism" (149.2). There is not much literary warrant here, surely? Even if one admits that to devise a classification for philosophy may well be difficult, surely it is about time the aspects of philosophy should be grouped together?

Religion, likewise, remains unaltered in general outline. Thirty-four "relocations and reductions" in Class 200 are noted, most of which are clarificatory in nature. Thus "Christianity as an academic subject" (207) is now distinguished from "Instruction in Christianity as a way of life" (268); the Salvation Army moves from 267.15 (one of the associations for religious work) to 287.96 (Churches uniting Methodists and other denominations); specific national churches are relocated to area subdivisions; the Second Coming and Judgement of Christ (232.6) is relocated to 236.9 (Last Judgement); the Unitarian Church (288) is relocated to 289.1 with the Universalist Church; Babism and Bahá'ism are 'Religions originating in Islam' (297.9) now more clearly separated from 'Islamic sects and reform movements' (297.8).

The note in the new *Manual* are interesting, even amusing. To the agonised practising classifier they will be helpful, but to the Dewey critic it is sheer apologetics, in the sense of "Regretfully acknowledging, excusing, fault or failure; vindications; argumentative defence, especially of Dewey" (if I may paraphrase the *Concise Oxford English Dictionary*). Here is a sample of topics treated:

Philosophy and theory of religion vs. Natural theology vs. Comparative religion (200.1 vs. 210 vs. 291);

Existence of God vs. Ways of knowing God (212.1 vs. 231.042);

Specific types of Christian theology vs. Persons treatment of theology vs. Doctrines of specific denominations and sects (230.04 vs. 230.092 vs. 230.1-9);

Creation (Christian theology of) vs. Creation (in natural theology) vs. (Organic) evolution and genetics (231.765 vs. 213 vs. 575);

Relations between denominations vs. Ecumenical movement vs. Ecumenicalism (280.042 vs. 270-82 vs. 262.0011).

But let us not mock too much! This Manual is an authoritative attempt to make the best of Dewey's inheritance. It is important also to recognise that considerable flexibility is offered to users in the choice of numbers and treatment. There are no fewer than five alternative options to users "to give preferred treatment or shorter numbers to a specific religion".

GENERAL CONCLUSIONS

Having given the editors and classifiers of the Library of Congress credit for trying to make Dewey usable, the serious structural defects of the classification remain. Consider, for example, the Manual's *apologia* for the basic division of Philosophy (100) and Religion (200):

Both philosophy and religion deal with the ultimate nature of existence and relationships, but religion treats them within the context of revelation, deity, worship. Natural theology (210) does not involve revelations or worship but does examine questions within the context of deity.

Any work that emphasises revelation, deity or worship is classed in 200, even if it uses philosophical methods, eg. a philosophical proof of the existence of God 212.1. Sometimes the thought of a religious tradition is used to examine the questions of philosophy without reference to deity or religious topics, eg., Jewish philosophy 181.06, Christian philosophy 190. However, class ethics based on a religion in 200. If in doubt, prefer 200.

Convincing? Even if some justification remains for distinguishing philosophy and religion, it is surely time that the editors of Dewey attempted to answer the criticisms of the Turps and Woods' of the library world by something bolder than shuffling the Salvation Army into a dubious denominational pigeonhole.

The editors do offer to receive comment and suggestions for improvement. The relevant contact is: Chairperson, Dewey Classification

Editorial Policy Committee, c/o Forest Press/OCLC, Watervliet Avenue, Albany, New York 12206-2082, U.S.A. Perhaps ABTAPL's Dewey users and critics could get together to discuss common problems and suggest improvements. Let your *Bulletin* editor know what you think.

R.J. Duckett, Senior Librarian (Reference Services), Bradford Libraries and Information Service, Central Library, Prince's Way, Bradford BD1 1NN.

A GUIDE TO GOOD BOOKS IN PHILOSOPHY AND RELIGION

The Reader's Adviser: a layman's guide to literature. 13th ed. Vol.4 *The best in the literature of philosophy and world religion* edited by William Reese. (New York: Bowker, 1988). ISBN 0-8352-2148-2. £85.00.

Much time is spent by librarians, or should be, in checking to see if their shelves have the best books on the subjects offered to their users. What is the received wisdom relating to the best books on philosophy and religion? In the early 1970s, the lack of such guidance prompted me to revise the Library Association's *Guides to Philosophy and to Religion*, and ever since that experience I have been fascinated by the attempt of others to do likewise. It was particularly interesting therefore to see that the highly regarded American authority on the best in literature, *The Reader's Adviser*, had, in its thirteenth edition, produced a volume solely for philosophy and religion. I have rarely put it down since getting it!

Originally published in 1921 under the title *The Bookman's Manual*, *The Reader's Adviser* (now in six volumes) is intended as a starting point "for the non-specialist who is interested in reading about a particular subject". But since most of us are non-specialists on most things, booksellers, librarians and students will also find this handbook of value.

The first point to make about this work is that it is a "guide" and not just a bibliography. Although Volume 4 has nearly 50,000 titles listed, all with full publishing details and relevant bibliographical data, each section carries introductory essays, and each sub-section likewise provides an introduction to its subject matter. Most titles also carry informative annotations indicating the nature of the work and its viewpoint.

The book is arranged in fourteen chapters, starting with General Philosophy, and progressing through the major eras of philosophy, to three chapters combining religions and philosophy (Ancient, Eastern and Islamic), thence to Judaism, Early and Late Christianity, the Bible and Related Literature, and concluding with a chapter on Minority Religions and Contemporary Religious Movements: Each chapter is subdivided, mostly by period. For the Philosophy sections, they are further subdivided by philosophers where, after a short biographical essay, "Books by" and "Books about" are listed.

My criticism here is that philosophy is regarded solely in terms of its protagonists. This is excellent if you want bibliographic information on, for example, Marcuse, Pierce or Lucretius, but disappointing if you want to

update your stock of books on logic or ethics. It can be argued that the best books on such subjects are those already included with the thinker concerned, and the subject index does attempt to locate these, but as a practical guide to books on philosophical topics as such, it fails. Within those limitations, however, the selection of philosophers is wide, and the selection of related books is generous and sound.

The personalities approach is also favoured in the Religion sections: Calvin, Luther and Zwingli in the Reformation section; and Averroes, Avicenna, Rumi and several others in the chapter on Islamic Religion and Philosophy, for example. Generally, though, there is a more subject-based approach to this part of the book I found the identification of sacred scriptures, versions and commentaries well done, and the annotated chronology of principal versions of the Bible particularly helpful.

The section on Minority Religions provides a much needed bibliographic treatment of many such publicised groups such as Black Muslims and the "Moonies". Generally the quality of organisation and selection is first class.

Fifteen contributing editors have helped to compile this guide, all but two of professorial status. William Reese, the volume editor, has done his work well, and the overall effect is of a quality product nicely presented. The price is high, but not unreasonably so.

From the *Hymns of Zarathustra*, the Pre-Socratics and the Nag-Hammadi Library, to Post-Holocaust Theology, Wittgenstein's Last Writings and Women's Liberation Theologies, we have at last an attractive, authoritative and absorbing guide to the best in our literature.

R.J. Duckett.

GUIDES TO BIBLE TRANSLATIONS AND EXEGESIS

Bible translations: and how to choose between them by Alan S. Duthie. (Exeter: Paternoster, 1985). 127p., bibliog., index. ISBN 0-85364-400-4. £3.95 pbk. *Accuracy of translation and the New International Version* by Robert P. Martin. (Edinburgh: Banner of Truth Trust, 1989). vi, 89p., indexes. ISBN 0-85151-546-0. £2.95 pbk. *A basic bibliographic guide to New Testament exegesis*. 2nd ed. (Grand Rapids, Michigan: Eerdmans, 1973). 94p., bibliog., index. ISBN 0-8028-1503-0. Reprinted 1983. Distributed in the UK by Paternoster Press.

Based on a long experience of translating in Africa Duthie's book provides many examples, is clear, and always interesting. It aims to draw some criteria from discussion of a wide range of practice, and to grade translations accordingly. Fascinating at a popular level, it is theoretically unsophisticated and barely considers the relationship between translation and interpretation. Its evangelical perspective shines through an honest attempt at objectivity.

Martin's book on accuracy of translation is a well-written and courteous critique of the NIV New Testament. Coming from the perspective of "verbal plenary inspiration" it prefers a more literal and formal verbal

and grammatical equivalence in translation. However, the author recognises that interpretative decisions cannot always be avoided and he accepts textual criticism. Since verbal accuracy is the only criterion of good translation that is offered, however, the value of this book is limited.

The information provided in David Scholer's unaltered reprint of a 1973 edition concerning texts, grammars, dictionaries, etc. is still useful, but the textbooks and commentaries listed (only four or five on each New Testament book) are inadequate, and the book is out of date in those areas. A new edition is overdue, and should offer a larger selection more consistently annotated.

Robert Morgan, Linacre College, Oxford OX1 3JA.

REVIEWS OF RECENT BIBLE TRANSLATIONS FROM *THEOLOGICAL BOOK REVIEW*

Christian community Bible. Translated, presented and commented for the christian communities of the Philippines and the third world; and for those who seek God. / 3rd rev. ed. (Manila: Claretian Publications/ St. Paul Publications/ Divine Word Publications, 1990). 1147, 518p., illus., maps, notes. ISBN 971-501-283-3; US\$14.95/ P110.00/ £20.00. Available in UK from Burns & Oates.

This inexpensively but attractively produced new translation with introductions and study notes represents a major advance in aids for the lay person's Bible reading. Larger and smaller type distinguish what is considered to be more important from what is considered to be less important for the christian reader. The translations from the Hebrew (OT) and Greek (Deuterocanonical OT Apocrypha and NT) are in recognisable continuity with the Authorised Version and the Revised Standard Version, but sometimes paraphrase to make the meaning clear and applicable. Occasionally this is quite bold, but it is always defensible. Thus, Paul's language of justification or the righteousness of faith is variously paraphrased into language of holiness, friendship with God, or uprightness. Often traditional language is left intact, and consistency is not judged essential. Quite often a bold translation surprises, but on reflection can be justified, and for readers unfamiliar with the scriptures, many barriers are removed.

This can be recommended as a helpful translation which will not lead astray. The footnotes pack a great deal of information into a small space, and are designed to address the direct needs of ordinary people in third world contexts. Cross-referencing is judicious. Conservative positions on authorship are presupposed but not pressed, and some eccentric theories are floated (as hypotheses) in the introductions, such as the idea that Mark and Matthew were written in Hebrew in the AD 40s. However, some care is taken to avoid fundamentalism. An interesting synopsis of 'biblical teaching' (pp.22-39) provides a frame-work for understanding scripture, based on the history of salvation.

In brief, a cautious and conservative biblical criticism is skilfully combined with traditional christian teaching and some modern applications in a format which will prove extremely helpful to Roman Catholics and Protestants alike. Western scholarship is here transformed and presented for third world use in a way that will have a constructive impact in the west too. (TBR vol.1 no.2 p.4)

The revised English Bible with the Apocrypha. (Oxford/Cambridge: OUP/CUP, 1989). xvii, 236p. ISBN 0-19-101220-3 (OUP)/ 0-521-50724-3 (CUP). £9.95.

Since its publication in 1961 (NT) and 1970 (whole Bible), the New English Bible (unrelated to the Authorised Version), produced by an ecumenical panel of scholars, has established itself as a fresh and generally reliable work for private study, and -- contrary to original intentions -- in worship. This revision has been long in preparation. It removes some contentious suggestions and some infelicitous turns of phrase. It now reads more smoothly aloud and will undoubtedly be one of the major 'up-market' versions of this generation. (TBR vol.2 no.1 p.4)

God's new covenant. A New Testament translation by Heinz Cassirer. (Grand Rapids, Michigan: Eerdmans, 1990). xvii, 494p. ISBN 0-8028-3673-9. £12.50.

This good and accurate translation, completed in 1973, is by a secular Jew who came to England in 1934 aged 31, with no English, and who first read the Bible at the age of 49. He taught philosophy, especially Kant, but was converted largely by reading St. Paul, whose epistles are the most successful part of this translation. It will not become hugely popular, using far too many participles for colloquial English, but it is worth libraries possessing copies. Cassirer died in 1979 and his editor has unwisely retained his male gender-specific language. However, the publishers have produced an attractive work with Old Testament quotations helpfully put into heavy type. (TBR vol.2 no.3 p.10)

Robert Morgan.

NEWS AND NOTES

ABTAPL Easter Conference 1990

Took place at Westhill College, Selly Oak Colleges Birmingham, with the theme of 'Multi-faith librarianship'. Major sessions were on the new Copyright Act, and on the implications for librarians of the Salman Rushdie affair. The latter paper will be published in a future issue of the *Bulletin*. There were also visits to Birmingham Public Libraries Philosophy and

Religion Department, Selly Oak Colleges Central Library, the Centre for New Religious Movements, and the Multi-Faith Centre.

Church Periodical Club

The Church Periodical Club of the Episcopal Church in the USA sends free books and periodicals throughout the Anglican communion, and gives grants to ministers for books and other materials. Contact: CPC, 815 Second Avenue, New York, NY 10017, U.S.A.

Conferences

A third international conference on information technology, *Information 90* will take place at Bournemouth International Centre, 17-10 September 1990. Contact: Information 90, Concorde Services Ltd., 10 Wendell Road, London W12 9RT. The British Association for Mission Studies is holding its inaugural conference at New College, Edinburgh, 9-12 July 1990. Contact: Revd David Jones, Director of Mission, Church in Wales Centre, Woodland Place, Penarth, South Glamorgan CF6 2EX. The Mission Librarians Day Conference announced in the November 1989 *Bulletin* for June 1990 has been postponed until early October 1990. Further details in the June 1990 issue.

Conseil International

This is a mainly European council of theological library associations. Their annual meeting will be held this year to coincide with the Autumn General Meeting of ABTAPL, in September. The Conseil will begin on the 27th September. They will join the Autumn General Meeting of ABTAPL on the afternoon of Friday 28th September at Heythrop College, and there will be a small reception afterwards. The main business meeting of the Conseil will take place on Saturday 29th September. The planned *Brochure du Conseil 1961-1990* is in the course of revision, and it is hoped it will be published later in the year. The *Clavis Periodicorum* (guides to theological and religious journals) project is under way in several member countries. The most advanced is in the Benelux countries, with bibliographic and biographic descriptions of 210 journals; France and Germany are at earlier stages, still seeking common descriptive patterns.

Copyright for Music in Church

The Christian Music Association has negotiated a licence agreement with major Church music publishers and copyright holders, and invites churches to pay an annual fee for such licences. Contact: Christian Music Association, Freepost, Pevensey, East Sussex, BN24 5BR.

Decade of Evangelism

Partnership House Library has prepared a preparatory reading list for the decade of Evangelism, covering 33 books and articles. Enquiries to Partnership House Library, 157 Waterloo Road, London SE1 8XA.

Eco in the Library

Umberto Eco, famous to theological librarians for his description of the monastic library in *The name of the rose* has written an entertaining article on

his experience (mostly bad) of libraries and librarians. An English translation is published in the Spring 1989 issue of *Focus* magazine.

John Rylands Research Institute

The controversial sale of books from the John Rylands University Library of Manchester some years ago has borne fruit in the endowment of the Research Institute established around the rich research collections of the Library. The Library has issued a glossy prospectus for the Institute, describing its proposed collections, programmes and publications. Contact: The Director and University Librarian, The John Rylands University Library of Manchester, Oxford Road, Manchester M13 9PP.

Lenin Library Moscow

The Lenin Library in Moscow recently returned tens of thousands of confiscated theological books to the Moscow Theological Academy. It is hoped that this will become a part of a pattern throughout the USSR, in order to make theological materials widely available once more.

Librarians Required in India and Nigeria

The COTR College of Ministries in Bhimili, India, requires a librarian to catalogue its Library on a voluntary basis for one year. Contact: Mr. Michael Button, College Librarian, Birmingham Bible Institute, 5 Pakenham Road, Edgbaston, Birmingham B15 2NN. Theological College of Northern Nigeria is looking for a Librarian to help move their 14-15,000 volume library to a new building, and to train a Nigerian librarian. Time required is 6 months to a year. Contact: A.M. Chilver, Principal, Theological College of Northern Nigeria, P.O. Box 64, Bukuru, Plateau State, Nigeria.

People

Congratulations to the Revd Ian Pearson, former USPG Archivist and now Archivist of the National Society, on his recent engagement to Elizabeth Henderson. Peter Meadows, formerly Archivist at Pusey House in Oxford, has been appointed to a post in the Department of Manuscripts, Cambridge University Library. Veronica Lawrence has been appointed Librarian of the Oxford Centre for Mission Studies. Our good wishes to Jessie Oddy on her retirement to Norfolk.

Publications to Note

'Base communities: a suggested bibliography' by Guillermo Cook, in *Transformation* July/September 1986 vol.3 no.3, p.27.

Catalogue of the manuscripts of Lincoln Cathedral Chapter Library by R.M. Thomson. (Cambridge: Brewer, 1989). ISBN 0-85991-2787. £95.00.

Copyright and information: an introduction to the new Act of 1988 compiled by R.A. Wall (London: Library Association etc., 1989). A six page leaflet, available from the Library Association, 7 Ridgmount Street, London WC1E 7AE.

Deborá - Doc. Informations 1989/3 (produced at Maredsous) has a useful survey of activities and articles published by ATLA, ABTAPL, ABEP (France), ANZTLA, WCC Library, and Conseil Internationale. There

is also an interesting piece on the growing importance of CD ROM publishing. Contact C.I.B. Maredsous, B-5198 Denée, Belgique.

'Development of a system for treatment of Bible headings in an OPAC system' by Angela R. Carr and Nancy Strachan, in *Catalogue & Index* Winter 1989 No.95, p.5-6. Describes the experience of Aberdeen University Library in assimilating acceptable filing rules for Biblical books to a commercial library system, using alphanumeric codes.

'Divining the written word' by Elizabeth Heron, in *The Weekend Guardian* September 23-24 1989, p.11. Describes the project of the International Sacred Literature Trust and Harper & Row to publish authorised English translations of the sacred texts of all the world's major religions, including Australian aboriginal traditions and lesser known Asian religions. First translations due in 1992.

'The GPA-Bolton Library, Cashel: a summary of the nature of the collection' by David Woodworth, in the *Church of Ireland Gazette* Friday December 15, 1989, p.4.

Die Kirchenbibliotheken zu St. Nikolai und St. Marien by A. Laminski. (Leipzig: Bibliograph. Inst., 1990). ISBN 3-323-00277-6. 36DM. Account of the two oldest libraries in Berlin.

Research on Religion and Theology: a catalogue of doctoral dissertations, 1986-1989 (Godstone, Surrey: University Microfilms International, 1990). A catalogue of microfilms available from UMI.

Religious Archives

The Specialist Repositories Group of the Society of Archivists has published the *Proceedings of the Religious Archives day conference* held in October 1989. A further day conference is planned for September 11th 1990, at Friends' House, London. Topics include the theology of religious archives and Baptist archives, with workshops on small computer systems, selection and weeding, etc. For the 1989 *Proceedings*, contact Rosemary Seton, Archivist, SOAS, Malet Street, London WC1E 7HP. For details of the 1990 conference, contact Josef Keith, The Library, Friends House, Euston Road, London NW1 2BJ.

Sion College

Mrs Jessie Oddy, outgoing Librarian at Sion College has written to the *Bulletin* to ask us to make it clear that Dr. Mary Hobbs' statement in the November 1989 *Bulletin* that Mrs Oddy "seemed to care more for her 19th century material" (p.50) is incorrect. Jessie Oddy's successor at Sion College is Stephen Gregory, who was previously Librarian of the Institute of Criminology at Cambridge. He is well qualified for the post, having also done postgraduate work in theology. Our warmest wishes for his new post.

Society for the Study of Theology

Has placed the papers and records from its annual conferences 1952 to date in the Leeds University Library. There are considerable gaps in some of the papers, and members who have papers from these conferences are invited to help make up the gaps. Contact: Mr. P.S. Morrish, Manuscripts and Special Collections, The Brotherton Library, University of Leeds, Leeds LS2.

Our Contributors

Martha Lund Smalley is Archivist at the Yale Divinity School Library.

Graham P. Cornish is Copyright Officer for the British Library.

Joyce Banks is Librarian of the Wesley Historical Society.

Dikran Y. Hadidian is Editor and Publisher, Pickwick Publications.

Sue Mills is Librarian and Archivist at Regent's Park College, Oxford.

Richard Chartres is Vicar of St. Stephen with St. John, Westminster, and a member of the Court of Sion College.

Margaret Ecclestone is Librarian of Partnership House, London, and Chairperson of ABTAPL.

R.J. Duckett is Senior Librarian, Reference Services, with Bradford City Libraries.

Robert Morgan is Lecturer in New Testament at the University of Oxford.

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*Enquiries to The Editor, ABTAPL Bulletin, Selly Oak Colleges Central Library, Bristol Road, Birmingham B29 6LQ. Tel. 021-472-4231. **Closing date: 15th October 1990.***

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