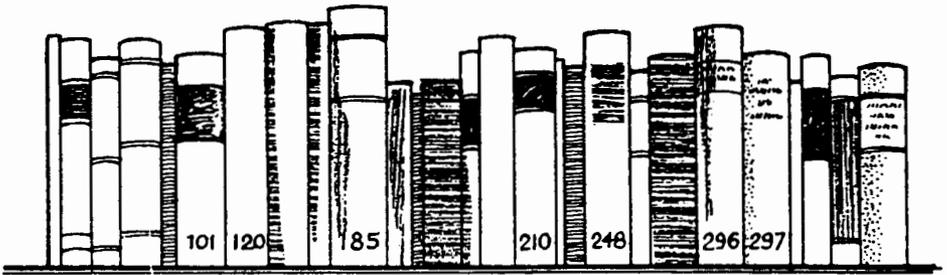


ISSN 0305-781X



BULLETIN
of the
Association of British Theological
and Philosophical Libraries

Volume 2
Nos 15 & 16
November 1992 / March 1993

BULLETIN 1992-93

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

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NOVEMBER 1992/MARCH 1993

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EDITORIAL

Welcome to the Spring Double Number of the *ABTAPL Bulletin!* Actually, I have to confess that it wasn't *meant* as double issue at all. The problem is that we still do not have a proper Honorary Editor, and I am therefore trying to hold the fort until somebody can be persuaded to take up the ...challenge? ...quill pen? ...word processor? I stated firmly at the General Meeting at Glasgow that unless something is done, preferably soon, ABTAPL will be looking for a new Editor and a new Secretary in October. This was not said in a blackmailing spirit: I am not going to flounce off! But in sheer self-defence I have to make the point that in these days no one person will have the time available that they once had, even if the resources are there.

I have been wondering - not in a patronising or superior way - that if an institution such as Cambridge University Library is coming under such immense pressures, financial and political, what is happening in the rest of the education system? What, indeed, is happening to theological libraries outside the main stream of tertiary education, or denominational resources? It is clear from the extract from Al Hurd's report that we print later, that it is not just in the United Kingdom that such pressures are having an effect, but that the United States is also feeling the bite of restrictions.

There is still money around. But it is being spent not on library stocks, staff and services, rather it goes on new technology. In some cases - CDroms are a classic example - it is being spent on an interim technology which will be superseded within a decade or sooner and will need to be replaced with something equally expensive. The double bind is that it is getting increasingly difficult not to move to new technology, newer technology or even newest technology. Where will it all end? A stack of CDroms, a 486 based PC home computer, a modem, a password and access to all the major library catalogues of the world? And not only the catalogues. Interactive books on CDrom are already a reality and are being used to teach 5 and 6 year olds to read.

Many years ago one of the set texts for GCE O-level English Literature was a collection of short stories which included a story called *The machine stops*. I cannot remember the author, but I have never forgotten the sense of desolation I had when reading of people who had become so dependent on a master computer to feed, warm, clothe and entertain them that all human contact had ceased, except for the occasional video-telephone conversation. People lived in underground cells which had become so comfortable that there was no incentive to leave; no reason to travel. And then the machine stopped.

I do not think that it is necessarily Luddite or reactionary to question and challenge what benefits the new machinery, the new methods will bring us. And it is important not to let these challenges go by default because we are too busy, too cash starved, too "technologically challenged" to bring our heads above the parapet. It *does* matter that library professionals should be running libraries. It *does* matter that there should be willing hands to take the profession further on.

One last thought. In the past 20 years ABTAPL has had but 4 Chairmen, 2 Honorary Secretaries and 2 Honorary Treasurers. AFJ

THE M.I. RUDOMINO STATE LIBRARY FOR FOREIGN LITERATURE.

The All-Russia State Library for Foreign Literature (VGBIL) was founded by Margarita Rudomino in 1922. In 1990 it was renamed The M.I. Rudomino State Library For Foreign Literature as a tribute to the founder. The Library is a large international cultural, scientific and research centre, especially in the area of the humanities. Current holdings consist of about 5 million volumes, of which 22 are incunables, 1,500 date from the sixteenth century and 8,000 from the seventeenth century. More than 140 languages are represented in the collections. The Library is pursuing an active acquisitions policy, and is currently acquiring material at the rate of c. 90,000 items a year, 40,000 of which are new books. Exchanges play an important part in the acquisitions process, and relations have been established with more than 1,300 organisations in 90 countries as well as with 350 libraries within the former USSR.

With the aid of various national cultural institutes, such as the British Council, the French Cultural Centre, the Heinrich-Böll Stiftung, the Anne Frank Stiftung and the Soros Foundation of the USA - most of whom have representatives in the Library - the VGBIL has been able both to develop the traditional library service and to open new Reading Rooms. There are now the American Literature Reading Room, the IREX (International Exchange and Research Board) Reading Room, The French Cultural Centre Reading Room, the British Council Room, and the Russian Literature from Abroad Reading Room which was based on the YMCA Publishers Press books collection, and opened in 1991. Even more recently the Children's Literature Reading Room was opened to offer interesting programmes in children's aesthetic education based on modern methods.

Of greater interest to ABTAPL members, perhaps, is that in April 1990 the VGBIL opened its **Department of Religious Literature**, whose work is carried out in close cooperation with the Religious Education and Catechisation Department of the Moscow Patriarchate and the Synodal Library. The importance of the establishment of such a resource in a large public library can be seen from the fact that most of the holdings of religious literature are situated in church libraries which are inaccessible to the general public. The Department is based in a reading room providing open access to reference publications in all world religions, works by the Holy Fathers and Doctors, translations of Biblical Studies, periodicals and other materials, amounting in all to some 4,000 volumes. The Reading Room attracts 5,500 readers a year from scholars, students and academic staffs, translators, journalists, ministers and seminarists.

The Department of Religious Literature is involved in the creation of both current and retrospective bibliographies and data bases. Projects on hand include the compilation of **Russian Religious Books** and **Russian Religious Periodicals** which, it is planned, will appear on floppy disc and as hard copy, and the following bibliographies:

- * *Russian Religious Periodicals 1801-1917*, the first volume of which is due to appear in 1992. The work on this is being carried out jointly with the Synod Library of the Moscow Patriarchate;
- * *Russian Religious Periodicals 1918-1940*;
- * *Catholic Periodicals in Russian*, published in 1992;
- * *St Seraphim Sarovsky*, to be published in 1993;
- * *The Bible in Russian Translations*, commissioned by the newly-formed Russian Bible Society.

The contents of Russian Religious Books will include the literature of all the denominations, religious sects and communities published in Russian in the former USSR since 1985, with full information about current literature. It lists the detailed bibliographic description, a short annotation, address of the editorial house and, for collected works, an indication of content. Non-reprint materials may also have an annotation in English. Russian Religious Periodicals has a similar content, endeavouring to include the periodicals of all the denominations published in the former USSR since 1985, and providing detailed bibliographic descriptions, contest list, editor and publisher information an annotation in Russian and English. It is proposed to issue the published indexes for 1985-1991 during 1992-93, thereafter the index will be published quarterly.

It is also of interest to theological librarians outside Russia that the Department is also proposing to offer a number of other services, which include *inter alia*:

- * Provision of any kind of religious information (eg religious issues discussed in non-religious publications) on floppy discs on either a permanent or temporary basis;
- * Production of microfiche of publications from 1993;
- * Photocopies of all publications;
- * Exchange of publications;
- * Inter-library loan of periodicals throughout Russia;
- * Abstracts and reviews in English of selected issues and publications

All these services will be charged for, but prices have yet to be set. Other activities of the Department include information services, acquisition, indexing,

exhibitions and conferences.

Since 1917 a considerable part of the holdings of religious literature in the former USSR has been destroyed, and the Department is striving to reconstruct them. It regards the acquisition of religious books and periodicals in Russian and in foreign languages as its primary mission. Priority is given to the acquisition of books and periodicals published in Russia since 1985, and the Department aims to have a comprehensive collection of these materials. Acquisition of older Russian books is selective. Other prime areas of acquisition are books by Russian authors published abroad; reference books; learning resources; publications on the history of religion; various editions and versions of the Bible; research works on Biblical textual criticism, exegesis, theology, history and archaeology; dogmatic and systematic theology; literature on ecumenical problems; the latest Western publications and Western religious periodicals. The Department is responsible for the exchange of religious publications with libraries and institutions in Russia and abroad, and shares such acquisitions with academic, seminary and parish libraries, thus contributing to the development of collections of religious and theological literature.

External relations are also important. The Department is working, for example, on the problems of the transition of Russian libraries to a generally accepted classification system for religious publications. Amongst the other roles mentioned above are the organisation of lectures and conferences, and the Department attaches great importance to conducting such *symposia* on the problems of ecclesiastical and cultural relations between East and West, theological problems and the various activities of theological libraries. The Department organises exhibitions by publishing houses, religious and missionary organisations and research and academic institutions in Moscow and other cities. Exhibitions by the Belgian publishers "Foyer Oriental Chrétien" and the Benedictine monastery in Chevetogne have already been held in Moscow and St. Petersburg. Finally, the Department is happy to establish and maintain mutually beneficial relations with libraries, organisations, communities and individuals who have an interest in their activities.

Compiled by AFJ from materials supplied by the VGBIL. Further information is available from:-

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THE HIGHER SCHOOL OF RELIGIONS AND PHILOSOPHY, ST PETERSBURG.

The St. Petersburg School of Religion and Philosophy is an independent educational institute founded by a group of scientists belonging to the institutions of the Russian Academy of Sciences. There are subject specialists in many aspects of Christian, Jewish, Hindu, Buddhist and Islamic studies, including, amongst a list of over 40 specialist studies, philosophy, philology, mysticism, dogmatics, Orthodoxy, liturgy, iconography, history, hermeneutics, phenomenology, and existential ontology.

The primary mission of the School is to organise a program for the study of the contemporary state of world religions, particularly as they affect and are affected by the intellectual and spiritual quests of people in the modern scientific world. It aims at the rebirth of the national traditions in Russia, and the eminent literary and cultural monuments concentrated in St. Petersburg.

The School adheres to the principles of academic freedom and does not duplicate the functions of the corresponding confessional educational institutions. It provides skilled expert specialists in the humanities, who have complete command of the tools of modern scholarship and who are ready to serve the cultural needs of contemporary society. Russian and foreign students may be admitted for study courses.

The School is not only an educational institution but also a research centre. Besides the courses offered it is intended to organise:

- * Periodic meetings with scholars and thinkers as a forum for lectures, seminars and scientific exchanges;
- * A new scholarly East-West centre for Christian studies;
- * Scholarly researches in the field of comparative East-West philosophy and religion;
- * Encouraging research in the relations between science and religion;
- * Humanistic studies of scientific projects;
- * An educational programme for primary, secondary and highest level schools in religions and philosophy;
- * Consultation services at home and abroad in the preparation of literary works for publication;
- * Exchange of information concerning life and activities of religions, associations and communities, and exhibitions of traditional arts.

The School invites the collaboration of all interested institutions and organisations in its educational and scientific work.

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LIBRARIANS IN THE NEW EUROPE

In 1993 the free movement of labour is intended to become a reality in the member states of the European Community. In order to discuss the implications of this and other aspects of the "establishment of a European Cultural Area" called for in the EC document COM (87) 603 dated 2nd - 17th December 1987 a workshop was held in Trieste from 26th - 29th November, 1992. The notice reproduced below was, unfortunately, received too late for inclusion in the last Bulletin, but is included now for any member who might wish to receive copies of the final report.

AFJ.

European Workshop: Librarians in the New Europe

The first European workshop on the role of librarians in the new Europe of the European Single Market will be held in Trieste from 26 to 29 November 1992 at the Auditorium of the Revoltella Museum.

The meeting, entitled "Librarians in the New Europe", aims at preparing librarians for the new tasks entrusted to libraries by the EEC, as laid down in document COM (87) 603 of December 2-17 1987 on cultural actions to be taken in order to "establish a European cultural area" and to ensure "access to cultural resources to all European citizens."

Librarians will analyze the new skills required of them and the consequent new training needs with a view to submitting specific suggestions and ideas to the representatives of various EEC Countries attending the meeting.

This initiative is supported by the University of Trieste, which has taken part in other international activities as well, and the University of Udine, the first in Italy to set up a graduate course on the "Preservation of cultural goods". Two libraries, the Biblioteca Statale del Popolo and the Biblioteca Civica of Trieste, are organising this workshop with the support of the Italian Ministry of Culture, the Government of the Friuli-Venezia Giulia region, the Association of Italian Libraries and the European Archive of Neoclassicism.

Contacts have been made with 450 European libraries, including state, national public and university, as well as special, religious and company libraries, in order to collect information on all the different functions of libraries and the type of training and skills existing in European countries.

The historian Armando Petrucci of the Scuola Normale of Pisa will open the meeting with an introductory lecture on "The Role of Libraries in the Cultural History of Europe."

Three sessions will follow devoted to the current legal framework of the recognition of the different professional qualifications in EEC countries, University training and education of librarians and training and education in other schools. The second day will focus on an analysis of the current situation as emerging from questionnaires filled in by the 450 invited European libraries.

The sessions will be chaired by representatives of the International Federation of Library Associations (IFLA), all experts in different types of libraries.

On November 28, presentations will be made on Alpe Adria libraries, thus involving countries like Austria, Hungary, Slovenia and Croatia which, although not EEC members, have special ties with European culture.

Since the workshop will be held under the aegis of the Committee for Culture of the European Parliament, working parties will eventually draw up final reports which will handed over to Mr. Antonio La Pergola, the Chairman of this Committee.

For all relevant information, please contact Biblioteca Statale del Popolo (tel/fax 01039 40 369944) of Biblioteca Civica of Trieste (tel/fax 01039 40 301108).

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34123 Trieste - I,
Italy.*

KENYA METHODIST UNIVERSITY - *The future is here*

The article which follows is taken from a letter addressed to the Hon. Secretary in his work role. The letter concludes with an appeal for establishing communications, developing the "long term relationships ... so essential to every educational institution," and an appeal for "ideas for how we might work together to further higher education through this new university" Enclosed with the letter was a colour brochure and I will be happy to send a (b&w) photocopy to any member who requests it.

AFJ

In 1987 the Methodist Church in Kenya began its research and planning for the establishment of Kenya Methodist University (KEMU) and recently the Kenyan Government has approved its proposal. This is a major accomplishment as KEMU is the first new university to achieve approval under the 1986 Universities Act. We anticipate "Opening the Door in 94" with the Business Administration and Theology Programs. Shortly after this we will start the Agriculture and Education Programs. Then after these are well on their way we will add programs such as Science and Technology, Home Economics and Family Life, and Health Sciences. Join us in envisioning all that is necessary to begin a new university including its heart, the library facilities.

The need for KEMU is so great, and the challenge is inspiring. Those from outside Africa often lose sight of the wonderful educational opportunities we have. In Kenya last year, only 10,000 of the over 133,000 who qualified for university education were actually admitted. The other 123,000 have to give up their dream even though they are qualified. With only four overcrowded state universities this happens every year here. This new university is needed!

One of our big thrusts now is to remodel one building and build at least a 20,000 volume library in the next year and then increase it by about 30% a year. This is a big challenge in itself as books are either not available or they are extremely expensive.

In addition to our master plan, we have completed our curriculum, the staffing plan, the library development plan and the financial development plan. We are now implementing these steps. Starting a new university is a giant project; we fully expect to spend decades achieving the vision.

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THE BENTHAM FOLIO CAMBRIDGE BIBLE

The following article is reprinted by kind permission of the editor, from Factotum: the newsletter of the Eighteenth Century Short Title Catalogue, 36, February 1993 for the information of those who do not receive Factotum, but might have information about the location of Bentham Bibles.

In 1762 Joseph Bentham issued both a folio and a quarto Bible of the Authorised (or King James') version which had been prepared for the press by Dr. Francis Sawyer Parris, Master of Sidney Sussex College (University Librarian from 1750 until his death in 1760) and Henry Therold, (died 1798) a fellow of Magdalene College, Cambridge. This edition has long been known as the 'standard' edition, because:

"In this Bible a serious attempt was made to correct the text of King James' version by amending the spelling and punctuation, unifying and extending the use of italics, and removing printers' errors. Marginal annotations, which had been growing in some Bibles since 1660, although excluded from others, were finally received into the place they have occupied ever since, sundry new ones being added."¹

The folio edition (Darlow & Moule (Herbert) 1142) has also been accepted as rare - or at least very scarce - because, according to a manuscript note in the British Library copy, (C.51.h.1) "Only six copies of this Bible preserved from a Fire in Dod's the Bookseller's Warehouse."² This statement has been almost uncritically accepted from the middle of the nineteenth century until the mid-1980s when Ronald Mansbridge became interested in Bentham's Cambridge editions.³ F.H.A. Scrivener, for example, in his *The Authorized Edition of the English Bible ...* categorically states:

"The truth is that Paris's (*sic*) edition had no real circulation, partly because it was so soon superseded by Blayney's, chiefly by reason of a large portion of the impression having been destroyed by fire in Dod's the publisher's warehouse."⁴

I have long been suspicious of this fire at Dod's warehouse. Partly I find it difficult to believe that such a fire would destroy only the folio edition - there is no lack of the quarto issues, either the common (small paper) ones or those on large paper - and partly because Blayney's edition of 1769 (DM(H) 1194; BL L.13.d.3) suffered the same fate.

Benjamin Blayney, of Hertford College, Oxford, Regius Professor of Hebrew 1787 - 1802, is credited with the preparation of the 'standard' Oxford Bible issued by Wright and Gill, the University Printers, in 1769. In fact "Blayney quietly incorporated most of Paris' (*sic*) improvements, increased his marginalia, and repeated not a few of his errors."⁵ On 8th January, 1770 a disastrous fire in Paternoster Row, St. Paul's Churchyard destroyed several

premises including those of Johnson and Payne, booksellers, (where the fire started); Cock's (*sic* - Cox or Cocks in *Plomer*), printer; Upton an auctioneer, and Crowder, a bookseller. Stanley Crowder is listed in the imprint of Blayney's Bible as one of the two London booksellers (the other being Robert Baldwin, also of Paternoster Row), but the *Annual Register* records that it was in Mr. Upton's auction house where "was kept the bibles, common prayers, &c belonging to the proprietors of the Oxford Press, to the amount of 10,000l. and upward..."⁶

The coincidence of these fires, together with the coincidence that in both cases it is only the folio edition which was reported as being mostly destroyed (according to Scrivener), has suggested to Mr. Mansbridge that both fires were the result of insurance frauds inspired by the difficulty of selling Bibles in folio at this time. There are, however, three objections to this theory. Firstly, the 1769 fire did not originate in the premises holding the folio Bibles, nor in the premises of the person named as bookseller. Secondly, according to the imprint this issue was not only on sale in London, but stocks were also held by William Jackson in Oxford, the lessee of the Oxford Bible Press. Is it reasonable to suppose that Jackson had only quarto volumes as his share? Thirdly, more decisively perhaps, I have so far been unable to trace any reference whatsoever to the supposed 1762 fire at Dod's warehouse, other than the manuscript note in the British Library copy of Bentham's Bible.

Both the *Gentleman's Magazine* and the *Annual Register* record many fires in 1762/63, but neither names Benjamin Dod, or indeed Ave Maria Lane where Dod had his premises. The indexes of fires maintained by the Museum of London and the Guildhall Library are similarly silent. There is no hint of anything untoward in the various sources at St. Bride's Printing Library. There is nothing in the records of the Cambridge University Press held in the University Library to suggest that Dod had suffered such a reverse.⁷ It is true that there are dangers in arguing from silence, but I feel that in this case it is justified. There is one further piece of negative evidence. Benjamin Dod became bookseller to the Society for Promoting Christian Knowledge in 1750. From that date until his death in 1765 Dod issued, amongst other publications, the Society's annual Charity Sermon. Throughout that period his imprint is unvarying: "at the Bible and Key, Ave Mary Lane." Further, there is no indication at all in the minutes of the Society, or in its annual reports, that anything untoward had happened to their agent, or that he had had to remove to temporary premises.

So, we appear to be left with three questions:

- 1) Why is the 1762 Bentham folio so rare?
- 2) Where did the note in the British Library copy originate?
- 3) Is there any evidence that there was a fire at Dod's?

Actually, the problems are simpler than that. Since Ronald Mansbridge's

survey⁸ in the early 1980's, work done by Brian McMullin on his survey of Oxford and Cambridge printing⁹ has revealed copies in Glasgow University Library, the John Rylands Library and the library of Queens' College, Cambridge. Another copy in private hands was recently revealed in a letter to me enquiring about the background of the edition. Together with the copy offered by a Swiss dealer referred to in the Mansbridge article, this latest survey more than doubles the original number reported as surviving from six to thirteen and a half copies. It would be interesting to compare this total with the number of surviving copies of other eighteenth century editions.

I understand that the note in the British Library copy was there at the time the volume was acquired from the bookseller. Is it his note, puffing his wares or trying to extract a higher price? Or did he simply confuse the two editions?

If anyone has any positive information that Benjamin Dod did indeed suffer a fire I would be very glad to hear from them. I would also be very glad to hear from anybody who has, or knows of, any 1762 Bentham folio Bibles, other than those cited above.

Notes

1. HERBERT, A.S. *Historical catalogue of printed editions of the English Bible 1525 - 1961: revised and expanded from the edition of T.H. Darlow and H.F. Moule, 1903.* London, British and Foreign Bible Society, 1968. (cited as Darlow & Moule (Herbert)), p. 274.
2. SCRIVENER, F.H.A. *The Authorized Edition of the English Bible (1611) its subsequent reprints and modern representatives* Cambridge University Press: 1884, (reissued 1910), p. 29 footnote.
3. *Factotum*, 19, October, 1984, pp. 14 - 16
4. Scrivener, *op cit*
5. Darlow & Moule (Herbert), *op cit*, p. 282
6. *Annual Register*, xiii, 1770, Chronicle ... p. 66
7. Though it is true that whereas the original agreement between the Press and Dod specified small folio and both quarto issues, later references are all to 'quarto Bibles'. Might this imply the destruction of the folio issue? I think this an unlikely hypothesis, but perhaps it gives another

line of research.

8. *Factotum, op. cit*
9. McMULLIN, B.J. Towards a bibliography of the Oxford and Cambridge University Bible Presses in the seventeenth and eighteenth centuries in *Bibliographical Society of Australia and New Zealand Bulletin*, Vol 14 no 2, 1990 (issued March 1991).

Acknowledgements

I am grateful to Ronald Mansbridge for providing the initial impetus to begin this investigation, and to Brian McMullin and David McKitterick who have both been willing listeners and providers of further stimulus and information. I would like to thank my colleague, Dr. Elizabeth-Leedham Green for the information from the Press archives, and the staffs of the Museum of London, the Guildhall Library and St. Bride's Printing Library, particularly Nigel Roche. For the information about Benjamin Dod's relationship to the SPCK, I am particularly indebted to the Revd Dr. Gordon Huelin, the Society's Archivist.

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Postscript

Between submitting this article to *Factotum* and its appearance therein, I have discovered that the source of the inscription about the rarity of the edition appears to be Lowndes' *Bibliographer's manual*... He, of course, does not cite the source of his information so the puzzle continues - where did Lowndes get it from?

AFJ

Th' first thing to have in a libry is a shelf. Fr'm time to time this can be decorated with lithrature. But th' shelf is th' main thing.

Finley Peter Dunne: *Mr Dooley says*. London, 1910

"GLASGOW'S ALIVE" - or One Woman's View of the 1993 ABTAPL Spring Conference

27 members and friends assembled in Glasgow on 26th March, 1993 in justifiable expectation of the usual well-organised and enjoyable weekend, of whom 8 were from North of the Border, one from Eire and another from the USA.

Mitchell

Our first evening was an entertaining and informative visit to the Mitchell Library. I was sorry not to have been able to arrive in time to hear what was by acclaim a very interesting, witty and well illustrated introductory talk by Mr. A. Miller, the Director of Libraries for Glasgow. The largest public reference library in Europe, with some 50,000 m² or 500,000 ft² on 13 floors, over 1 million volumes, opened in 1877 as the result of the bequest of Stephen Mitchell, it now comprises 3 buildings and 2 extensions. From its opening until May 1981, the Mitchell was basically a closed-access library, books being issued through a central point, for use only within the Library, to readers who had chosen them from the catalogues. However, this has changed to the provision of specialised departments, each with a tenth of its stocks on the open shelves. We were given a conducted tour of the Department of Philosophy and Religion by Wilma Wilson. This has 75,000 volumes, plus periodicals, with particular strength in Scottish Presbyterian theology and church history.

Glasgow University

Saturday morning saw us at Glasgow University Library for a star-studded line up of expert speakers.

Peter Asplin, currently of the University Library's Special Collections Department, and for 20 years the head of the Theology and Church History Department, with the aid of a detailed schema gave a very clear exposition of the complex history of the church in Scotland with its disputations and schisms, the training colleges and their libraries.

After a tantalisingly brief visit to the Special Collections room, Andrew Jackson, the Principal Archivist of Strathclyde Regional Archives, gave a talk on the Church of Scotland Archives which are rich in records of the kirk sessions; these dutifully listed offences to be disciplined - chiefly drunkenness, adultery, breach of the Sabbath, fornication - some of which were punished by public rebuke, or even banishment from the parish. These are of course of much interest to social as well as church historians.

The archives of the Scottish Episcopal Church are held at the Scottish Record Office and were interestingly described by Dr. Tristram Clarke, who mentioned in his travels looking at parish and diocesan records he had been asked if Archives were a religion ...! and had been offered a milk pudding prepared by a clergy wife, who, before his arrival, had assumed that archivists were frail elderly people with delicate digestions... . He gave an indication of

the riches of the records of the General Synod, dioceses and congregations, and a collection rejoicing in the name of The Jolly Kist - not a pub, but the papers gathered by Alexander Jolly, bishop, kept in a kist (Scots for chest). Finally, Dr Christine Johnson, Keeper of the Scottish Catholic Archives in Edinburgh, gave us a concise history of the Roman Catholic Church in Scotland with its strong Irish Celtic and French links.

On Saturday afternoon we went our various ways to sample the delights of Glasgow's culture - members visited the Botanical gardens, the Transport Museum, the Hunterian Museum with its reconstruction of Mackintosh's House, and the Burrell Collection which, in its Pollok Park setting, is itself worthy of a visit to Glasgow.

Bible College

At 4.30 pm we reassembled at the Glasgow Bible College at the invitation of the Librarian, Janet Watson. She explained that the Glasgow Bible Institute (its name until recently) had been founded following the inspiring visit to Glasgow in 19874 of D.L. Moody, which had given rise to the training of lay men and women for missions to the "criminal classes", temperance work, programmes for feeding poor children and giving them holidays, etc. It was established as an alternative to - not in competition with - the Divinity Schools; about half its students had gone to work overseas. It awarded the Diploma of the Bible Training Institute, and has now set up a modular B.A. degree in theology which has proved so popular that extra room will have to be sought. The library currently has c. 17,000 books serving the wide needs of the students.

Maynooth

After our evening meal and the ABTAPL meeting, Tom Kabdebo kindly gave us at short notice a talk on Maynooth - about 15 miles from Dublin in County Kildare. Based originally on the large country house (1750) and hunting lodge of the Duke of Leinster, Maynooth was established as Ireland's own seminary following the exodus of Irish priests from the French Revolution, the 110 acres of grounds being purchased by the British Government of the time. Bicentenary celebrations are being planned for 1995. Lay men and women have been admitted since 1960, as well as those studying for the priesthood. Of the present 4,500 students, 300 are seminarians. Pugin was the architect of the 'old' library building which now houses old and rare books and 15,000 volumes on theology. The new library has 220,000 books, of which 25,000 are on theology ("99.9% Catholic"). The College now includes a conference centre and student hostels, with many students lodging in the town. The town was originally 12th century with castle and fortifications; these were destroyed in the Cromwellian period and the town's architecture is now mostly 18th century. He concluded by offering a warm invitation to ABTAPL and its members.

Thanks

ABTAPL owes an enormous debt of gratitude once again to Alan Jesson, its Honorary Secretary, for efficient and careful organisation of its weekend conference, and especially to those members from Glasgow and Edinburgh - particularly John Howard, Janet Watson and Wilma Wilson - who undertook on-the-spot logistics, arrangements for speakers and accommodation. Such was the warmth of welcome, friendliness and helpfulness of our hosts and the people of Glasgow that I hope it won't be long before we return.

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CURRENT CRISES FACING ATLA MEMBERS

The following note is taken from ATLA Newsletter 40 (3), dated February 13, 1993, and is part of the Executive Director's Report. It is reprinted here partly as a warning to ABTAPL members and partly as a call for evidence from any ABTAPL member who has had similar experiences.

I want to turn to another matter that is intertwined with everything that ATLA does in trying to fulfil its mission. The perspective that I set forth is shared by a number of my colleagues and staff. We have not reached some of our conclusions lightly. We think that there are still opportunities to change things, but time is of the essence. In the context of the economic and environmental challenges, administrative staff views theological librarians and their institutions as an endangered species. Mainline denominational institutions have not grasped the urgent truth that merging for strength and downsizing is *now* and not in the future. As our seminaries continue to struggle to survive, they will be under renewed pressure to cut programs and resources (read libraries). These institutional decisions will further marginalize theological libraries and librarianship. Let us take a look at what has happened.

A number of our library directors has retired, resigned or been terminated in the past three years, often under the guise of resignation. It appears that their institutional leadership does not understand the importance and timeliness of replacing these librarians with library professionals. Often while these libraries are "leaderless", they are without an advocate for the importance of the library and its staff as a pedagogical resource for theological education. ATLA also suffers because it lacks an interpreter of the programs and services it provides the institution.

Related to the institutional leadership problem is the process by which

some of our colleagues have been dismissed. Does ATLA have a "corporate" way of responding, whether we agree with a dismissal decision or not? What do accrediting standards have to say about performance, evaluation, and due process with respect to termination? Obviously, the current standards do not have much to say about librarians, but they afford faculty some protection. As seminary administrators will be under increasing pressure to balance their budgets and libraries and librarians are viewed as marginal to the educational process, it is obvious to me that any future accreditation standards must not only address issues of quality but also of values. Theological libraries and theological librarians are essential to theological education. Seminary administrators and boards must come to understand the value of theological librarianship in the educational enterprise.

Albert E. Hurd
Executive Director/CEO
American Theological Libraries Association.

REVIEWS

McDONOUGH, *Angie and Angela Whitcher: Volunteers first: the personnel responsibilities of people who manage volunteers.* Berkhamsted: The Volunteer Centre, 1992, £1.50, pp 27. 0 904647 72 2

One of the problems frequently faced by charitable - and other - organisations is that of the proper use of volunteer assistance. We are often hard-pressed, especially in these days, and the free use of a pair or two of willing hands often seems literally the answer to prayer. But the complexities of our modern society can cause difficulty if we unwittingly break the rules, or worse, "ignore" rules which seem petty and over-bureaucratic. These days many organisations use volunteers who are in receipt of some form of welfare benefit. Difficulties frequently arise when a local DSS office applies its own interpretation to the regulations (which it is perfectly entitled to do) or the DSS itself requires local officers to be especially vigilant about certain classes of claimant.

Payment of expenses is another vexed question which, mishandled, can lead to the volunteer losing benefit or being placed in a higher tax band. Correct procedures, on the other hand, mean that the volunteer is safeguarded and the organisation has a clearer idea of the true costs of the work being done.

This slim booklet is packed with useful advice on tackling the problems which can arise when volunteer assistance is not properly handled.

Other topics covered include equal opportunities requirements; health and safety at work; recruitment, deployment and insurance. With five

appendixes, including sample agreements and policies, this booklet should be by every employing librarian's elbow.

AFJ

HUELIN, Gordon: *Sion College and Library, 1912-1990*. London: Sion College, 1992, £5.99, pp xiv, 140; 4 illustrations. 0 9518880 0 5

Dr. Huelin's account of Sion College and its Library in the period 1912 to 1990 is a continuation of E.H. Pearce's history of the period 1630 to 1912 (Cambridge, 1913). The story is not an entirely happy one though fortunately it takes on a more optimistic note towards the end. Plagued by financial difficulties the College found that its main resource was the Library and some of the greatest treasures were sold in 1977. Concentrating in a limited space on the history of the Library it can appear to be little more than a saga of tragedies offering terrible warnings to similar institutions. The everyday satisfactory working of the Library which justifies its continued existence is more difficult to depict in an interesting way than the varied saga of its tragedies, but the reader should not forget that it is in the background. It is to Gordon Huelin's credit that he is so open and honest about the difficulties which expose the College's past management to severe criticism.

The Library seems to have suffered from most of the threats we all fear. There were problems with staff, with the building, lack of space, the enforced need for disposals, dishonest readers, war, insects and a flood in the period under review. In 1983 an expert external reports led to the conclusion that "Sion College had the biggest conservation problem in the world of books in the U.K. at this moment." This was thirty years after a report from Frank Francis expressing many worries led to the setting up of a Library Advisory Committee.

Both staff and readers were, on occasion, dishonest. Readers stole a medieval manuscript in 1932 and a number of rare maps and prints in 1975 to 1976. At least ten rare volumes were stolen by the senior library assistant in the mid-1930s (related losses were discovered later), he was allowed to resign quietly. In 1951 the Clerk, partly responsible for the Library, was also allowed to resign quietly after her false claim to a library qualification and the embezzlement of substantial College funds came to light. Greater damage was done by bombing, extensively on two occasions in 1940 and one in 1941. Some bomb damage was not discovered until 1946, 20,000 books had been damaged beyond repair. After the war, the Deputy Librarian was not allowed to return to work because the College could no longer afford his salary. The Secretary-Librarian had been asked to resign in 1941 because of "neglect, confusion and inefficiency in every department of [his] duty." A major infestation of the basement book store by beetles in 1966 and a flood from the kitchens above the store in 1970 contribute to the list of disasters.

As if life were not complicated enough, it became necessary for the

Library's space to contract as the College's tenant and vital source of revenue, the City Livery Club, occupied the ground floor of the great hall of the Library. Against this the disposal must have helped. Early medical and scientific books bequeathed to the College in the early eighteenth century were sold for four thousand pounds in 1938, one of the donors had allowed for the eventual sale of his books. 76 star items from the remaining 100,000 books were sold in 1977 for almost £400,000. There were later sales of non-theological works.

I am not entirely sure that outsiders were intended to read this book. The many details of minor domestic details will be of interest chiefly to those closely involved with the College. Many positive points are made about the College and it has clearly been able to draw on support from charities, the church and the City for varied projects. In the 1980s the Library had a good record of lending to major exhibitions which indicates that there are still treasures as well as the working collections. Towards the end of the decade an appeal financed the installation of mobile stacks. No doubt the next eighty years will be very different, not least one hopes, because they will be free of unfortunate incidents.

David J. Hall
Cambridge University Library.

DANIELL, David, *editor: Tyndale's Old Testament: being the Pentateuch of 1530, Joshua to 2 Chronicles of 1537, and Jonah; translated by William Tyndale. In a modern spelling edition and with an introduction by David Daniell.* New Haven & London, Yale University Press, 1992, £25.00 pp xxxvii, 643. 0 300 05211 1

It has long been accepted that William Tyndale, though not the first to translate the Scriptures into English, has had a great effect on the subsequent progress of English Bible translation. The great Westcott, for example, wrote "He [Tyndale] established a standard of Biblical translation which others followed. It is even of less moment that by far the greater part of his translation remains intact in our present Bibles, than that his spirit animates the whole. ... His influence decided that our Bible should be popular and not literary, speaking in a simple dialect, and so that by its simplicity it should be endowed with permanence." (Westcott's latter sentiment may explain much of today's general ignorance of the Bible - but that is an aside!) But despite this eminence, as Dr. Daniell shows, for many reasons - not the least of them being political - Tyndale himself has largely been obscured whilst his work has been quietly incorporated into others' productions. The revisers of the Authorised Version (King James' version, 1611) for example, were originally charged to use the Bishops' Bible as their main text, and 'consult' Tyndale's Matthew's and Coverdale's versions, the Great Bible and the Geneva Bible. In fact, they leaned very heavily on Tyndale. So much so, in fact, that it has been calculated that at least 80% of the 1881 Revised Version is Tyndale's work.

It is also commonly accepted that Tyndale was a good Greek scholar: what occasions surprise is the excellence of his Hebrew. It is true that at that time knowledge of Hebrew was only just beginning in England: unknown outside a very small group of humanist scholars. But Tyndale was working in exile in Continental Europe, and in Germany knowledge of Hebrew was growing rapidly. As early as 1523/24, Martin Luther published a German Pentateuch (printed at Wittenburg, probably by M. Lotther, in 3 volumes, containing Genesis to Song of Solomon only). In his Old Testament translating Luther used the 1494 Hebrew text printed at Brescia by G. Soncino, which had become a standard edition, although he consulted both the Septuagint and the Vulgate, as well as the Latin of Pagninus and Münster. Luther's translation of the Prophets did not appear until 1532, and on the Apocrypha until 1534, so it is arguable about how much of Luther is in Tyndale. Luther's work in Hebrew certainly influenced Tyndale, but not to the extent which, for example, Mombert tried to display in his 1884 reprint of the Pentateuch. As Dr. Daniell points out in his introduction, Mombert is "marred by a determination to ascribe much of the work of Tyndale to imitation of Luther's German text, in the commentary, in the glossing and in the extracts from Luther, and the Vulgate on every page. These ... match a further oddity, which is the supplying of frequent spurious marginal notes by Mombert himself." Tyndale was certainly not afraid of independent judgement, particularly in word order, repetition and the nuances of Hebrew style.

It is therefore not before time that David Daniell completes his reclamation of Tyndale as scholar, linguist, translator, and above all craftsman of the English language. It is part of Tyndale's genius that all attempts to provide a more 'correct' rendering of the Hebrew are flatter, less rhythmic, more wooden. Dr. Daniell provides many examples in his excellent introduction of Tyndale's mastery, of his determination to write, if humanly possible, an English that makes *sense*, whilst trying to keep as close as possible to the Hebrew, to convey the alien feel of the text he was working with. We are saddened anew when it is pointed out how tragically close Tyndale's martyrdom came to the king's change of political heart - a change which, in all probability, would have allowed Tyndale to continue his work with official sanction and possibly with all the honours that that would have entailed.

Dr. Daniell has been well served by his publishers. If the book is a little heavy to hold, (it is certainly not heavy to read) it is still a pleasure to handle, with clear type, good margins, readable marginalia and a sound binding. It is not overpriced at £25.00; there are many works of lesser importance for sale at greater expense, and this volume, with its predecessor, ought to be in all libraries with biblical collections and ought to be in many a personal collection as well.

AFJ

NOTES, NEWS AND PEOPLE

JEAN WOODS: AN APPRECIATION

On 23rd October, 1992, the Partnership House Library Committee minuted the following Appreciation. It is reproduced here by their kind permission

Jean Woods' retirement as Partnership House Librarian at the end of June, 1992 marks the end of the remarkable era of her long service in caring for the Library, firstly for CMS from 1959 to 1986 and then as Co-Librarian and Librarian of the newly-formed Partnership House Library from 1986 to 1992. The depth of knowledge and understanding she acquired of the library collection and the literature of missiology in general, and of CMS and its missionaries in particular, has made her an acknowledged expert in this field. Her expertise has been given freely to those who used the Partnership House Library, including members of staff, missionaries and mission partners, students, researchers and general users.

In her period as Librarian she packed and unpacked the CMS Library twice. Firstly when it moved from Salisbury Square to 157 Waterloo Road and secondly when it was combined with the USPG Library in 1986-87.

Jean was responsible for the development of services within the CMS Library so that it became a resource for mission, rather than only a 'service to scholarship', used by staff and practitioners as well as academics, researchers and students.

It was in that early period of Jean's career with the CMS that she was responsible for assisting research students from overseas as they explored the history of their church and country under colonial government. Frequently the students' reading and research findings generated such hurt and anger in them at the attitudes and injustices they saw had been perpetrated, that the exercise of gentle, sensitive and diplomatic skill was required on the part of the Librarian. With her compassion and her own commitment to working for justice, Jean was well able to exercise such skill.

In 1986 came the period of change in the Library's composition with the decision to merge sections of the USPG and CMS libraries as part of the 'Under One Roof' Project. Co-operating with the USPG Librarian then followed the additional hard work of forming two libraries into one mission library to serve alongside the Information Services and Archives of the two Societies. It was at that time that Jean established the Max Warren Collection comprising books that referred specifically to CMS mission history before 1946, or had been written by CMS missionaries or mission partners.

Jean has contributed to the wider professional library world. She has long been an active member of the Association of British Theological and Philosophical Libraries (ABTAPL) and more recently has contributed to the work of the International Association for Mission Studies, Documentation, Archive and Bibliography Working Group, an international group supporting the development of theological libraries worldwide.

A notable feature of her time as Librarian was the close working relationship that she established with Rosemary Keen, the CMS Archivist. The support that each provided for the other - one with the expertise in books and periodicals, the other with the expertise in CMS Archives - was a hallmark, not just of the period when they shared an office, but of the period since 1981 when they first formed separate sections of CMS Communications Division and later when the Partnership House Library was formed.

But perhaps the greatest tribute to her influence on, and contribution to, world mission in so many parts of the world is the range of testimonies to her assistance contained in the forewords to so many books and PhD theses produced by students, not just from Britain but from Africa and Asia, who she has assisted during her years as Librarian. Additionally there is the unexpressed testimony contained in publications of successive CMS General Secretaries through their newsletters and through the Society's publications, where Jean has advised on literature and material to read as a basis for research.

Jean's willingness to help, whatever the enquiry, and her ability to draw on her very wide knowledge of the appropriate literature has always been at the service of staff and mission partners of CMS as well as the wider public.

This Committee wishes to place on record its deep appreciation of her years of service and its good wishes to her for the future.

John Clarke
Sue Parkes
Partnership House
157, Waterloo Road
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Attentive readers will have noticed that former Chairman **Margaret Ecclestone** has moved to the Alpine Club Library on the ending of her one year contract at the former Polytechnic of the South Bank.

Robin Noad has brought some eighteen month's work to fruition with the issuing of the *ABTAPL Union List of Periodicals*. With a cover date of January, 1993 the list has now been issued to all the contributing libraries, and was on display at the Spring Weekend at Glasgow. For members who would like a copy please contact Robin at the *Information Unit, Bible Society, Stonehill Green, Westlea, Swindon SN5 7DG*. The list costs a minimum of £4.00 to copy, so donations of a minimum of this figure are welcome.

Liber '93 the 11th International Book Fair will be held in the *Palacio de la Metalurgia, Barcelona* from Wednesday June 23rd to Saturday June 26th, 1993. The Honorary Secretary has received a brochure with some details, which he is happy to pass on to the first person who would like them.

Unfortunately just too late for a formal inspection by ABTAPL members, Glasgow Museums opened what is claimed to be the first museum in the world to be devoted entirely to the study of religious life and art on Saturday, 3rd. April, 1993. The *St Mungo Museum of Religious Life and Art* is to be found at 2, Castle Street, Glasgow, beside the City's 12th century cathedral. The £6 million building features religions from all over the world, as well as from modern multi-cultural Glasgow. Its main aim is to reflect the central importance of religion in human life. Admission is free, and the museum is open Monday to Saturday 10.00 - 17.00 and Sundays 11.00 - 17.00.

Edinburgh University Library has issued Library Guide 50 - *Aids to research in theology and church history at New College Library*. Compiled by Murray Simpson it is a very useful guide to the materials in New College Library, but does include some materials from the Main Library, notably more comprehensive or up-to-date editions of certain works. Contents include general bibliographies, specific subject bibliographies, encyclopaedias, biographical sources, yearbook and directories and research resources in other libraries.

Lion Publishing has formed a new imprint especially for electronic publishing. Called **Lynx Communications**, it is producing electronic versions of top-selling books such as *The Lion Handbook to the Bible*, and is making available a range of Bible study software, video and book training packages and specialist short-run publications. Lynx Communications are at *Peter's Way, Sandy Lane West, Oxford, OX4 5HG, fax 0865 747568*.

From our indefatigable scanner of the periodicals, **Graham Cornish**, comes the information that Haverford College, Philadelphia has signed an agreement with MAPS, the Micrographic Preservation Service (a subsidiary of OCLC) to microfilm 103 titles in its Quaker Periodicals collection. Haverford College was founded in 1833 by the Society of Friends and has a collection of some 200 Quaker periodical titles, all heavily used by researchers. The filming programme - which is supported by a \$64,281 grant from the National Endowment for the Humanities - is necessary because the 103 titles selected are "seriously embrittled and cannot withstand normal use without disintegrating."

The **Urban Theology Unit** at Sheffield has published two new useful books, *God in the Inner City* by Laurie Green, recently appointed Bishop of Bradwell, and Ed Kessler's *The Good Samaritan*, the first in a new series of four studies in the parables which begin to explain how the parables of Jesus really worked on those people he told them to. For further details please contact The Urban Theology Unit at 210 Abbeyfield Road, Sheffield S4 7AZ

The Congregational Library is the title of a new work by another former Chairman, John Creasey, Librarian of Dr. Williams's Library, and is the revised text of the Congregational Lecture, 1992. The Congregational Library was founded in 1831 and, amongst its other activities, it promoted an Annual Lecture, first delivered in 1833. The original purpose of the Lecture was that it should be on subjects important to Congregationalists. In recent years the Lecture has been revived - over the years it has not been held continuously - and since the Congregational Library was put in the care of Dr. Williams's Library in 1982, it is entirely fitting that John should be asked to deliver a lecture about the Library. As might be expected, the lecture is a detailed account of the vicissitudes of the Congregational Library from its establishment in 1831 in Blomfield Street to its last (latest?) move to Gordon Square, and is very entertaining. The ISBN is 0 951770 1 9, and the printed lecture is 22 pages long.

The Jerusalem School of Synoptic Research, a non-profit research institute, publishes a bi-monthly journal under the title of *Jerusalem Perspective*. It is an independent report on current Gospel work, featuring the work of both Jewish and Christian scholars. The sample copy sent (March/April, 1992) contains such articles as *The wealth of Herod the Great* by Magen Broshi, curator of Israel Museum's Shrine of the Book; *The miraculous catch: reflections on the research of Mendel Nun* by David Bivin, Director of the School and publisher of *Jerusalem Perspective*; *Jewish laws of purity in Jesus' day* by Marvin Wilson, the Harold J. Ockenga Professor of Biblical Studies at Gordon College, Mass.; and *Trees of Life* by Shmuel Safrai, Professor of Jewish History at the Hebrew University.

The monthly issues (October 1987 - May 1989) are still available at £1.00/US\$ 2.00 each and the bi-monthly issues (July/August 1989 - date) are £2.50/US\$5.00 each. A special double issue July/October, 1991 is £5.00/US\$10.00. Current subscriptions are £18.00/US\$36.00 for one year up to £37.50/\$US75.00 for three years. Prices in non-Israeli currency - and a wide range of foreign currency subscriptions is accepted - include airmail postage. The journal is indexed in a number of relevant abstracting services. For further details please contact: *Jerusalem Perspective*, PO Box 31820, 91317 JERUSALEM, Israel