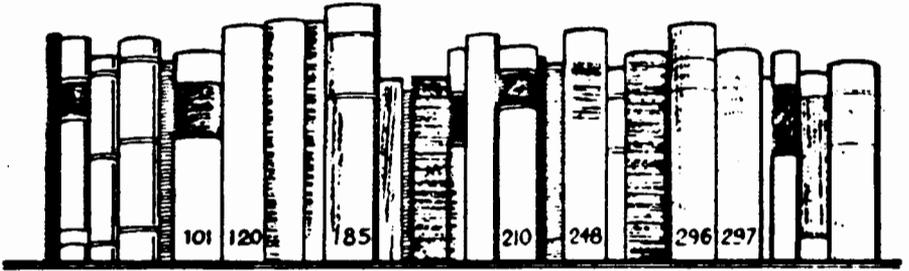


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It is appropriate that this issue should be dedicated (without his consent) to John Howard: much of the material contained in it was generously handed over by him to a green and extremely grateful new editor. John's work with the *Bulletin* has been solid and consistent and always helpful to librarians. He established a pattern of interests and priorities in his commissioning of articles and reviews which is not matched by any other theological library journal I have seen; in his entries for theological libraries around Britain, he provided a framework for what eventually became the ABTAPL Handbook.

Mary Elliott, who is better qualified than I to speak of John's contribution to ABTAPL, writes that it was as a going concern that John handed over the *Bulletin*, and she is quite right. It's now up to us, readers as well as editor, to make sure this particular concern continues to go.

#### JOHN HOWARD: AN APPRECIATION by Mary Elliott

---

I first met John Howard in (I think) 1973, when the newly revived ABTAPL visited King's College. It was not an auspicious day from his point of view, as he was suffering from a stomach upset. My recollection is of one of El Greco's wanner faces becoming even more so as the afternoon progressed. Little did I guess, as bad novels say, that from 1974 onwards we would be working together as Chairman and Secretary of ABTAPL, and becoming firm friends in the process. The Secretaryship of ABTAPL was my first foray into a world where secretaries did more than take minutes. From my first tentative day-and-a-half's conference at Durham onwards, John was calm, supportive and always saw the funny side. It was such a relief to ring New College Edinburgh and hear John sounding so matter of fact the other end; no dramas out of crises for him, for which I was very grateful.

ABTAPL's renaissance owes a very great deal to John's quiet but persistent work: as an active Chairman despite the long distances he often had to travel to meetings, and as Editor of the *Bulletin*. Filling an issue could never have been easy and yet John did it, using all sorts of contacts and coaxing pieces out of reluctant writers. Maybe the *ABTAPL Bulletin* would never set the Waters of Leith on fire, but it is as a going concern that it has been handed over to Patrick Lambe.

Many of us have vivid memories of ABTAPL's trip to Edinburgh in 1983, where John and Alison did so much to make the conference successful. They could do nothing about the biting wind or the ineffectual heating of Coates

Hall, but they could mitigate its effects where an African member of our party was concerned, by supplying warm pyjamas. Alison's presence has been most welcome at other ABTAPL weekends; she has reminded us, at the very least, that there are other vocations in life beside libraries.

John's change of duties within Edinburgh University cannot have been entirely congenial, but, again, he has been matter-of-fact about it and found interest and amusement in his new role. I shall always regard him as really the Librarian of New College, but having a kind of sabbatical at the moment. At any rate he is still very much a part of ABTAPL, even if he is no longer filling either of the roles to which he has brought both dedication and skill. Thank you, John.

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## **NIGERIAN THEOLOGICAL JOURNALS by Sushma Gupta**

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Journal literature, whatever its field of knowledge, and wherever it is published, plays a significant part in constituting the body of that field of knowledge. For this reason, it cannot be ignored: on the contrary, it is an extremely worthwhile area for study.

The journal is the fastest single formal means of communicating current developments in a field of knowledge. There are informal means, such as personal visits and meetings, conferences, individual surveys in the form of reports, and so on. But none of these can compete with the scope, regularity, and wider audience of the journal.

The main function of the journal is to inform a particular community about current research in its related field of knowledge. This can be done through articles, book reviews and notices, information on conferences, meetings, activities of related associations, and so on. A study of such literature therefore provides a unique opportunity to understand the present trends and developments in the field.

Developed countries have their own means of doing this, through abstracting and indexing services, computer databases, and so on, but developing countries have to face many problems. First of all, one may not know about all the materials published in one's own country. Secondly, even if one knows about it, one may not be able physically to get to see it. Thirdly, even if one does get hold of such an item, it may not be complete. And there are many other problems. Most literature published within a developing country remains hidden even from the nationals of that country, let alone from foreigners overseas. Any study which brings out information about the

literature published within a developing country is therefore worthwhile, and it certainly adds a new dimension to the existing body of knowledge in the field. This is the justification for the present study, whose aim is to describe something of the journal literature in theological studies within Nigeria. It is hoped that this will prove useful to readers overseas.

There are three major academic learned journals in the area of theology published in different parts of Nigeria. They are: *West African Religion* (WAR); *Orita*, and *Religions*. Of these, WAR is the oldest, beginning in 1963 in the form of cyclostyled sheets. It continued in this form until 1974. Second among them was *Orita*, which began in 1966. *Religions* is a very recent addition, which started publication in 1976. Both *Orita* and WAR are published by university departments, while *Religions* is published by the Nigerian Association for the Study of Religions. However, because the editorships of these journals tend to circulate amongst senior academics, in practice they all maintain similar standards with respect to their contents. WAR and *Orita* are published twice a year, and *Religions* is an annual publication. *Orita* appears comparatively regularly, WAR has never been regular in its output, and *Religions* has started to fall seriously behind — its 1984 issue came out in 1987.

Despite these problems, the presence of these journals over the last quarter century has accounted for a substantial part of the theological literature published from Nigeria. A total of 148 authors have written 275 articles for them so far. A solid core of 50 authors have constituted two-thirds of the literature published. Of these, particular names stand out: J.O. Awolalu (10 articles); E. Idowu (10); S.N. Ezeanya (8); S.U. Erivwo (7) S.B. Mala (7); W.J. Davis (6); S.G.A. Onibere (6); A.R.I. Doi (5); G.K. Falusi (5); E. Ikenga-Metuh (5); Edmund Ilogu (5); P.R. McKenzie (5). Most of the authors concerned come from within the academic community of Nigeria or they are academics from other countries. In the early days, some of the writers were missionaries who later returned to their own countries after indigenisation of the churches.

All of the journals were started with the aim that they would represent the full range of religious communities in Nigeria. The journals therefore cover the three main religious communities in Nigeria — Christians, Muslims and Traditionalists. A more careful analysis of the contents of the journals over the last 24 years shows however that about 36% of articles were on Christianity, 24% were on Traditional Religion, and 16% each on Islam and on other specific religions. Articles on religion in general accounted for only 8% of the total number of articles.

Another important function of the periodical is to inform its readers about new literature, conferences and meetings in the field, and so on. Among the three journals, WAR and *Orita* have regularly performed this function, *Orita*

somewhat better than *WAR*. For example, *Orita* has published 69 book reviews in 21 years; *WAR* has published 32 book reviews. *Religions*, however, has published only two book reviews.

Access to these journals is now improved by the compilation of a cumulative index to each journal covering their entire period of publication. Information on how to obtain this index, and how to subscribe to the journals cited here, is given at the end of this paper.

The prospects for continuing these journals are bright. With careful management, they could certainly be improved. There is no doubt that there are problems, such as the scarcity of authors and publishable material, the rising costs of paper and printing materials, ill management, and some adverse government policies. But these problems can be overcome with intelligent management. A more attractive appearance, regular issue, and efficient management of their production and circulation could bring them to international level. It is important that the world should know that theological research is alive and active in Nigeria, and that Nigeria has the means to communicate it.

In 1986 two new journals began publication — *Nigerian Journal of Theology* and *African Journal of Biblical Studies*. It is to be wished that they survive the odds which are pitted against them. We have seen that in the more established journals, a large number of articles have been written by relatively few writers. It is important that new authors should be encouraged to communicate the results of their research in their own local journals, and not necessarily in journals overseas. This is exactly what indigenisation of theological work should mean, and without it, indigenisation of the Church will not be complete. Conversely, bringing these journals to an international level, and spreading knowledge of them overseas as this article has attempted to do, will mean that Nigeria's indigenous theology will be heard.

#### **FURTHER INFORMATION:**

*West African Religion* The Editor Department of Religion, University of Nigeria, NSUKA, Nigeria. Subs.:(1980) US\$16.00/£8.00

*Orita* The Business Manager, Dept. Religious Studies, University of Ibadan, IBADAN Nigeria. Subs.: US\$ 9.00/£7.00

*Nigerian Journal of Theology* The General Editor, Seat of Wisdom Seminary P.O. Box 2124, OWERRI, Nigeria. Subs.: US\$6.00.

*Religions* The Editors, Dept. Religious Studies, University of Ibadan,

IBADAN, Nigeria. Subs.: n/a.

*African Journal of Biblical Studies*, The Business Manager, Department of Religious Studies, University of Ibadan, IBADAN, Nigeria. Subs.: Free to members (annual membership US\$25.00). Non-members: US\$20.00

The cumulative index to the three journals described in the article may be obtained from the author:

Mrs. Sushma Gupta, Immanuel College of Theology, P.O. Box 515, Ibadan, Nigeria.

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## LITERATURE AND THEOLOGY<sup>1</sup> by Michael Wheeler

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My guess is that all sorts of new problems confront the long-suffering cataloguer in theological and philosophical libraries these days; and the same must also be true in English Studies libraries. Indeed, the full title of my paper might have been, 'Literature and Theology: Researchers' Dream, Librarians' Nightmare'. Broadly speaking, the sea change which some have been pleased to call 'the crisis in English' has led to two major developments in the subject. First, 'literary theory', which draws upon philosophy, anthropology, linguistics and sociology, has moved from the margin towards the centre of the arena; and this is reflected in the introduction of new courses on methodology and theory in British universities. Secondly, many more scholars are now committed to the formal investigation of the relationship between their own and other disciplines. Colleagues in my own department, for example, are working in the areas of literature and the visual arts, literature and history (and specifically the history of science), and the multi-disciplinary subject of women's studies. In my view, this second development will, in the long term, prove to be even more significant than the first.

The academic discipline of English has, of course, always looked outwards to other disciplines. At Cambridge in the late 'sixties, Basil Willey's 'background' books were still essential reading; the 'moralists' paper was a fairly popular option; and undergraduates were expected to acquire a sound understanding of the intellectual and cultural context in which the literature of each period was written. English, however, and particularly Leavisite English,

tended to be somewhat colonialist in its appropriation of material that could be called 'background' and thus be kept in its place. Indeed, Leavis' establishment of a secular canon of English literature seemed to fulfil Matthew Arnold's prophecy in the 1880s, that most of what then passed for religion and philosophy would be replaced by poetry (*The Study of Poetry*).

Today, however, there is a growing awareness among English specialists that many of the boundaries between academic disciplines are marks on maps rather than real topographical features; that students of texts, or narratives, or systems of signs, may be members of departments of English, modern languages, classics, linguistics, Middle Eastern studies, religious studies, philosophy, sociology, or visual arts; and that the trained student of literature can learn much from, say, the biblical scholar, and vice-versa.

This last example brings me to my own area of special interest, and in order to provide a glimpse into some of the things that are going on in the field of literature and theology, I propose to say a little about a new English journal, of which I am one of three associate editors. I shall then go on to say something about my own work on Victorian literature and theology in relation to death and the future life.

The first issue of the journal *Literature and Theology* was published by Oxford University Press in March 1987.<sup>2</sup> Its editor is Dr. David Jasper, who has been joint secretary (with Dr. T.R. Wright) of the National Conference on Literature and Religion since its foundation in 1982 under the presidency of Dr. F.W. Dillistone. The third associate editor of the journal is Dr. Nicholas Sagovsky, with Dr. John Milbank and Mrs. Alison Milbank as review editors. The publication of the first issue of *Literature and Theology* marks the beginning of a new phase in the development of an increasingly significant interdisciplinary area, continuing in print the discussion of matters which have concerned the National Conference, including narrative, the intellectual and cultural context of writing, hermeneutics, the nature of myth, language and semiotics, and the art of translation.

It is perhaps a sign of our times that three leading literary critics have in recent years turned their attention to the relationship between literature and theology: Northrop Frye in *The Great Code*, Frank Kermode in *The Genesis of Secrecy*, and George Steiner in *After Babel*. The work of these three critics — all of whom are on the journal's advisory editorial board — reflects something of the range of pressing and challenging topics which are of concern to both disciplines. That range is also reflected in the first three issues of *Literature and Theology*, which include articles by literary scholars and theologians on matters which are of interest and significance to both groups. But where, one asks, is the poor librarian to shelve the journal? And how, come to that, is *Literature and Theology* to be classified?

## INTERDISCIPLINARY STUDIES IN PRACTICE

My own current research presents less of a problem, I hope, being classifiable as Eng. Lit., although much of the material analysed is theological. The idea for the study, which is eventually to be published by Cambridge University Press, evolved from the realization that although nineteenth-century theological controversies concerning eternal punishment and the future life had been thoroughly investigated by Dr. Geoffrey Rowell of Keble College Oxford, in his book, *Hell and the Victorians* (1974), no large-scale work on this crucial, but now somewhat inaccessible area of Victorian thought and belief had been carried out in the literary field. A long course of reading followed, taking in large numbers of sermons and tracts, biographies and reminiscences, anthologies of sacred poems for mourners and popular guidebooks on heaven, as well as the relevant major works of the period, both theological and literary.

The book that has emerged is divided into two parts. Following an introduction on the grounds of hope in the Bible, and questions of doctrine, biblical authority, and religious language associated with that theme, I examine in Part One each of the 'four last things' (death, judgement, heaven and hell) in separate chapters, often drawing upon material which is unfamiliar today but was widely read in the nineteenth century. In Part Two, four further chapters are devoted to Dickens' novels, Tennyson's *In Memoriam*, Newman's *The Dream of Gerontius*, and Hopkins' *The Wreck of the Deutschland*, which are discussed in relation to the concepts, models and methodologies explored in Part One.

Eschatology was a highly controversial subject in the Victorian period, as a glance through any collection of religious tracts or indeed general periodicals will reveal. In the absence of definite and coherent teaching on judgement, heaven and hell in the New Testament, a wide range of doctrinal positions, each based upon a few individual texts, were defended on sectarian lines. Four conflicting views on eternal damnation were current in the 1870s, for example, and ideas of heaven as community and heaven as a place of worship proved difficult to reconcile. Some of the radical truth claims of the New Testament which had always seemed either enigmatic or contradictory now became questionable in the light of the Higher Criticism.

My argument is that in grappling with these themes and debates, theologians and creative writers were engaged in a collaborative effort which threw up profoundly significant questions concerning the nature of religious belief, experience, and language. Both preachers and poets, for example, confronted the problem of finding a discourse which could convey a sense of the transcendent in an increasingly scientific-materialist world. Hans Frei, in his study of the relationship between realist narrative and the 'Eclipse of Biblical Narrative', shows how in the second half of the eighteenth century (in

England the period of the rise of the novel) a great reversal had taken place in German biblical criticism: interpretation had become a matter of 'fitting the biblical story into another world with another story rather than incorporating that world into the biblical story'. The Victorian novelist or poet who attempted to write of the 'invisible world' in a secular form and from a 'this-worldly' perspective faced a similar challenge. In the attempt to speak of that which is 'beyond words' or to narrate the unnarratable, such as the mysteries that are death and the future life, language comes under great pressure, and communication — in death-bed scenes, for example — can break down. It is in these critical moments of stress or fracture in the discourse of consolation that both the provisional nature of the writing project and the grounds of Christian faith are laid bare.

## BETWEEN WORLDS

At the centre of these concerns, I argue, lies a tension between what can broadly be defined as 'horizontal' models, which tend to be experiential and gradualist in orientation (stressing the continuity between life and death, for example), and 'vertical' models that are often theocentric, scriptural, and catastrophist. I discuss the processes of death and bereavement as rites of passage in Victorian death-bed and graveyard scenes, using Victor Turner's adaptation of Van Gennep's famous concept, and try to show how in the horizontal dimension, the dying person as 'passenger' passes from the fixed state that is life to the fixed state that is death (or the 'next world', depending on one's perspective), via an ambiguous 'liminal phase' that is marked off by two disruptive (and 'vertical') moments: that in which death is anticipated, and the moment of death itself.

In the Victorian age, highly conventionalized social customs and funerary rituals eased the transition from the death-bed to the bed that is the grave, and consolatory Christian literature emphasized the continuities between this life and the next, and particularly the idea of heaven as community. The burial service in the Book of Common Prayer, however, far from reinforcing these manageable stages of separation, consoled Victorian mourners (as it had their ancestors) through affirmations of faith which are based upon some of the most challenging paradoxes and contraries in the New Testament, including passages from John 11 and I Corinthians 15, which speak of a resurrection that is, so to say, against nature: of life in death, of incorruption in corruption, of rising in descending. These horizontal and vertical dimensions often intersect in Victorian death-bed and graveyard scenes, and Henry Bowler's painting, *The Doubt: 'Can these dry bones live?'* (Tate Gallery) provides an excellent visual example of this. Such paradoxes and contraries are finally resolvable only

through faith, and the ultimate Christian paradigm of the kind of intersection I am describing is, of course, the cross itself.

## **HYMNS**

It is in their hymns — the most enduring and widely familiar form of nineteenth century lyric verse to this day — that heaven is most successfully conveyed by the Victorians as a ‘vertical’ spiritual reality rather than merely a ‘horizontal’ projection of earthly desires. Moreover, it is in their hymns — particularly in their liturgical use — that the literary and theological dimensions converge most naturally. Although an act of worship is diachronic, and thus ‘horizontal’ in the sense that it moves through time and presupposes a revelation that is historical, it is also synchronic, or ‘vertical’, in relation both to the divine reality and to the universal Church, each of which is in a different sense ‘present’. This is reflected in the dominance of the present tense in liturgy, as in the words ‘I believe in God’, ‘Give us this day our daily bread’, and ‘We are not worthy so much as to gather up the crumbs under Thy Table’. Victorian hymns exploit both the diachronic and the synchronic potentialities of liturgical language in order to speak of heaven within the present of an act of worship. Heaven may be now, or not yet, or now and not yet. The continuities and discontinuities between this fleeting world and heaven are conveyed in the language of hymnody through special uses of tense and syntactic construction.

Within the dominant present tense of hymnody, what I call the ‘eternal’ present of heaven as an affirmed transcendental reality can be distinguished from both the ‘liturgical’ present in which the hymn is sung and the ‘existential’ present of a mortal lifespan (as opposed to a future post- mortem existence). It is perhaps fitting to end this paper with a brief examination of the hymn which was liked by Tennyson better than most: Bishop Heber’s ‘Holy, Holy, Holy’, appointed for Trinity Sunday. Heber adapts passages from the Book of Revelation to his own purposes. Having put the words of the four living creatures in the mouth of the worshipper in the liturgical present of his first line, Heber suggests a promise of continued and regular earthly worship through the durative ‘shall’ in his second:

Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to Thee!  
Holy, Holy, Holy! Merciful and Mighty!  
God in Three Persons, Blessed Trinity!

Continuity between the liturgical and eternal present is established in the second verse:

Holy, Holy, Holy! all the Saints adore Thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and Seraphim falling down before Thee,  
Which wert, and art, and evermore shall be.

In the Revelation it is the elders who cast down their crowns, and the elders are differentiated from the transfigured saints and the angels. Heber's adaptation, however, strengthens the parallel between the earthly congregation and the heavenly host of the redeemed. The line 'Casting down their golden crowns around the glassy sea' is one of the most vivid and memorable in nineteenth century hymnody, and one that epitomizes the sense of synchronic worship in heaven that is a feature of the period. The rhyming of the durative 'casting' and 'falling' reinforces the effect of the thrice repeated 'Holy, holy, holy', which is itself given temporal universality in the echoing triple structure of the line, 'Which wert, and art, and evermore shall be'. Verse 3 returns to the liturgical present, and in the final verse a universal song of praise to the Trinity broadens to a Benedicite offered on behalf of the threefold creation of 'earth, and sky, and sea':

Holy, Holy, Holy! though the darkness hide Thee,  
Though the eye of sinful man Thy glory may not see,  
Only Thou are Holy, there is none beside Thee  
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!  
All Thy works shall praise Thy Name, in earth, and sky, and sea;  
Holy, Holy, Holy! Merciful and Mighty!  
God in Three Persons, Blessed Trinity!

I hope I have given some insight into some of the issues relating to the intersection between literature and theology. What remains for the theological librarian is perhaps the greater problem: how to cope with the needs that such interdisciplinary studies generate.

## NOTES

1. This is an adapted version of a paper delivered at the ABTAPL Conference, Lancaster, Easter 1987.
2. For a review of this journal see *Bulletin* No.40 , November 1987.

Dr. Michael Wheeler, University of Lancaster.

## ANZTLA CONFERENCE, MELBOURNE, 1987 by Trevor Zweck

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The Australian and New Zealand Theological Library Association held its second conference at Ridley College, Melbourne, 23-25 August 1987. As a result of decisions taken at the conference, ANZTLA will become structurally and financially independent of the Australian and New Zealand Association of Theological Schools. However, the libraries of ANZATS members will remain the primary focus of attention of ANZTLA, and conferences will be held, where practicable, in conjunction with the conferences of ANZATS.

In 1988, Australia's Bicentennial Year, ANZTLA will meet at Burgmann College, Australian National University, Canberra, 4-6 September, overlapping the ANZATS conference, which will continue through to 9 September. The theme of the ANZATS conference will be "Australian Religious History" and will feature some bibliographical aspects of religion in Australia.

A major new initiative at the ANZTLA conference was the decision to investigate the feasibility of producing an Australasian Religion Index. During the next twelve months, a pilot project will be carried out in association with the Centre For Library Studies, Wagga Wagga, NSW, with Father Gary Gorman and Mr. John Mills providing liaison with the Centre.

In other decisions, a radically revised and greatly expanded "ANZTLA Standards for Theological Libraries" document was referred to regional chapters for further discussion; the National Catholic Research Council was encouraged to produce an update of the Australasian Union List of Theological Serials (AULOTS); it was decided to facilitate the exchange of duplicate periodicals by including duplicate lists with Newsletter mailings; the venue for the 1989 conference was tentatively fixed at Auckland, New Zealand; and membership fees for 1988 were fixed at \$20 for individual and institutional members (including Newsletter subscription) and separate subscriptions to the Newsletter at \$15 (with a surcharge of \$3 for overseas subscribers).

The meeting re-elected as President and Secretary Rev. Trevor Zweck (Luther Seminary, Adelaide) and Mr. Hans Arns (St. Patrick's College, Manly, NSW) respectively. Rev. Peter Mendham (St. Mark's, Canberra) was elected as extra member of the Executive. The new Editor of the Newsletter is Mrs. Lyn Pryor (Whitley College, Parkville, Victoria) and the Assistant Editor is Mr. Philip Harvey (Joint Theological Library, Parkville, Victoria).

The keynote speaker for the conference was Mrs. Fran Awcock, Director of Technical Services for the State Library of Victoria. She spoke of the need to preserve existing materials, to cooperate in collection development and in provision of services, and to exploit the new information technology for more effective service. Father Gary Gorman led a workshop on reference methods and materials, stressing the need for reference tools which are of good quality

and relevant to the local situation. Mr. Hal Cain led a workshop on the problems and practicalities of cataloguing, automation, and interlibrary loans. In a final plenary session, Mr. Patrick Lambe (formerly of USPG London, now of New College, Oxford) gave information on the different types of libraries involved in the Association of British Theological and Philosophical Libraries (ABTAPL). Mr. Kim Robinson (Moore Theological College, Sydney) reported on the 1987 American Theological Library Association Conference which he had attended in San Francisco.

The Revd Trevor Zweck,  
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## REVIEWS

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*Papers of British churchmen 1780-1940.* Royal Commission on Historical Manuscripts. (Guides to Sources for British History 6). (London: HMSO, 1987). ix, 96pp. ISBN 0-11-440212-4. £7.95.

Archivists and church historians will find this volume of great value. It locates and summarises collections of personal papers of 807 Anglican, Roman Catholic, Church of Scotland and Nonconformist churchmen. Colonial churchmen have for the most part been excluded. The opening date, chosen to include "those who took part in the eighteenth-century movements which laid the foundations for the great religious upheavals of the following century", is perhaps a little arbitrary: the Tractarians, for instance, traced a continuity of tradition from the 17th century divines. John Keble used papers of Bishop Wilson of Sodor and Man in his biography of that divine. There seems little reason why a second edition of this work should not be expanded to include all British churchmen, at least from the Reformation. Pre-Reformation remains must be minimal.

A further drawback of this volume is that descriptions of the papers only hint at the riches contained in the collections listed. Churchmen were prodigious writers of letters, especially with the introduction of cheap postage in the 19th century. The scholar seeking outgoing letters of a particular churchman will still need lists of contents of the collections, and will not find this guide to be of much help. For some churchmen, catalogues are available

in the National Register of Archives and its Personal Index, but these are not exhaustive. We await a detailed cumulation of names of writers. (The only churchman for whom such a detailed attempt has been made is Newman, and this is in the form of a calendar). A project to trace the locations of outgoing letters of churchmen would be a massive collaborative task, but it would be well worth doing.

Peter M. Meadows, Archivist, Pusey House, Oxford.

## **NEW REFERENCE BOOKS IN BIBLICAL STUDIES AND CHURCH HISTORY** by P.J. Lambe

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*The Times Atlas of the Bible* . Edited by James B. Pritchard. ( London: Times Books, 1987). 254pp., maps, illus., indexes. ISBN 0-7230-0295-9. £25.00.

This atlas was eight years in the making, we are told, and the press release accompanying the review copy makes tantalising references to helicopter dashes to take aerial photographs, crackly field-telephone links with scholars and archaeologists in the field (or desert), and painstaking efforts at accuracy. The efforts were well worth it, for this is a visually stunning and almost perfectly integrated work combining text, illustrations and maps with such clarity and scholarly weight as to make this a standard reference work in the historical geography of Palestine and the ancient Near East. It is in many ways a model of what an atlas should be – the text, solid and clear, cautious where caution is due, supporting and illustrating the cartography, rather than the other way round. The maps themselves are innovative and always interesting: standard north/south orientations are abandoned for sweeping aerial perspectives and topographic details of mountains and valleys from whatever vantage point (north, south, east or west, or anywhere in between) seems most useful for the topic under discussion. The effect is to create a more global or three-dimensional awareness of the geography and the history that took place within it. For the military historian, great biblical battles and the various strategies deployed within them are strikingly portrayed using the same ‘satellite’ approach with aerial views of the terrain taken from modern photographs. This is a work to make biblical studies exciting, and if one is sometimes made giddy by the sudden changes in cartographic perspective and the superimposition of several maps one upon the other, it’s an intoxication which encourages further examination rather than a difficulty to be overcome. There could have been a greater reference apparatus: while there is an index of biblical references to persons mentioned in the text and an extremely useful

gazetteer, there is no bibliography and no general index, and so topics like Gilgamesh or synagogues must be found by patient searching. The danger is that in searching, other equally fascinating avenues present themselves, and the original objective is soon lost. Browse at your peril!

*Illustrated wall maps of the Bible.* (Exeter: Paternoster Press, nd). 12 foldout sheets 75cm x 105cm; pack includes Student's atlas of the Bible [paperback] Historical notes by F.F. Bruce. ISBN 0-85364-451-9 [Atlas ISBN 0-85364-447-0]. £19.95.

In terms of value for money, the *Times Atlas* takes the biscuit, but there's no denying the usefulness of these wall maps as a teaching aid. The maps are simple and sometimes rather crude (the *Jesus In His Land* map tries to express too much and ends up looking confused), but together with the accompanying atlas (which reproduces the wall maps with a few extra maps besides) and its notes to the maps, this would make a good companion to 'A' level or introductory courses in biblical studies. The atlas also has a useful chronological chart on the back cover. I'm curious to know why Paul's missionary journeys, which benefit from large scale treatment, should be relegated to a quarter of one sheet; another lack which might be made up in future editions is a comparative treatment of the extent of the five successive empires in the biblical ancient Near East: Assyrian, Babylonian, Persian, Hellenistic, and Roman.

*Atlas of the Christian Church.* Edited by Henry Chadwick and G.R. Evans. (London: Macmillan, 1987). 240pp., illus., maps, bibliog., indexes. ISBN 0-333-44157-5. £16.95.

If the *Times Atlas* was a model of what an atlas should be, this is not. It would be more accurate to describe this work as an illustrated history of Christianity rather than an atlas. The focus here is on the text, clear, informative, and inclusive; the illustrations, as in many coffee table books, are chosen for colour and curiosity; the maps are informative but rarely as stimulating as in the *Times Atlas*. The result is that the book sits uneasily as a completed whole: it's not always clear why a particular illustration has been placed next to a particular piece of text. A good example is the chapter on pilgrimages from Egeria to the present day. It is not until the next chapter, however, that a map showing major late-medieval pilgrimage routes appears, where the textual context is the run-up to the Reformation.

Once one has decided that this is a collection of essays with good illustrations and a few maps, however, things brighten for the reader. As one would expect from such distinguished editors, comprehensiveness and

informativeness are the key-notes. The practice of having special features out of the main chronological sequence, on church architecture, music, sacraments, pilgrimages, the spiritual life, church and war, and so on, throws interesting sidelights on the main historical narrative. There has been a conscious effort to be international in coverage, with sections on the United States, African countries, Asia, and so on, but the English (and Anglican) tenor of the contributions seeps through in many places. The publishers claim it as the product of an "international team of church historians", but with 10 English and one American contributor, this is something of an overstatement. Nevertheless, for a good opening conspectus on Christian history and its condition today, this is well worth having.

*Picture archive of the Bible.* Edited by Caroline Masom and Pat Alexander. Archaeological notes by Alan Millard. (Tring, Herts: Lion Publishing, 1987). 192pp., illus., maps, index. ISBN 0-7459-1047-5. £14.95.

Lion Publishing are undeservedly little known in theological library circles, given that the bulk of their output is for biblical reference materials which are glossy, attractive and extremely simple to use. The reason may be that they are considered popular rather than academic; but no reference resource, at whatever level, should be unfamiliar territory to the librarian, especially since those undertaking theological education may well want to use such resources in their future ministry.

The Picture Archive is a series of beautiful, carefully selected full colour photographs, organised chronologically to follow Bible history in twelve "galleries". The aim is to give simple textual notes and to convey a strong visual sense of what it was like to live in biblical times. Use is made of archaeological artefacts, satellite photographs and maps, and carefully selected modern landscape photographs of places with Old Testament or New Testament connections. Especially fascinating here are the landscape photographs of the division of the land of Canaan among the twelve tribes of Israel. It is not a scholarly work by any means: the text is simple, though there are also further explanatory notes at the back; but the book is a picture resource first and foremost, and I have to say that it succeeds in illustrating biblical times very well. A bargain at £14.95.

*The New Testament world in pictures.* William H. Stephens. (Cambridge: Lutterworth, 1988). 420pp., illus., bibliogs., indexes. ISBN 0-7188-2701-5. £14.95.

At first sight a duller companion to Lion's *Picture Archive*, being almost entirely in black and white, this work soon persuades one of its reference

value. Formerly editor of the *Biblical Illustrator*, Stephens has gathered together an invaluable and fascinating selection of illustrations from the Greco-Roman context of the New Testament. If anything, I would be tempted to call this *A Picture Archive of the New Testament*, and the Lion book *The Bible World in Pictures* in order to clarify their respective roles. This is an archive, presenting visual data on all aspects of Roman social, political and economic life, from sections on the emperors, to carpenters' tools and sports. Some sections are better than others: the military fare well, with rich and interesting photographs of statues and artefacts; the city receives good treatment, as do professions and trades and leisuretime (with the exception of libraries, which receive rather dull treatment). The pictures are the value of this work; the text is mostly all right, but is rarely exciting, and in places shows the scars and dislocations of rather heavy editing, with curious non sequiturs from time to time. The design is, however, a step forward from James Pritchard's *The Ancient Near East in Pictures* (upon which this work is modelled), both in the sheer amount of material it presents, and also in having the text clearly labelling each photograph instead of being lumped together in a section at the back.

The index is obviously very important for a work such as this, and it does not do its job awfully well. It has idiosyncracies which have to be got used to: for example, proper names do not appear, but names of emperors are listed under "Emperors" and names of gods under "Gods and Goddesses". There are no scribes but lots of writing; no sex, but a lot of eroticism; no food but a great deal of dining. The author's aim was to produce "a usable library of information for pastors and scholars in Greek and Roman fields as well as New Testament scholarship", and despite the drawbacks listed, he has succeeded.

## NEW JOURNALS

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*Annali del Dipartimento di Filosofia* Vol.III 1987. Florence: Published for the University of Florence by Leo S. Olschki Editore, 1987. 364pp. ISBN 88-222-3528-2. Lire 49,000.

It is a growing custom for Italian departments or faculties to publish annual journals and reports on their work. The University of Siena, for example, began publishing a similar philosophical annual in 1979. This issue from Florence is an eclectic one, carrying ten articles covering Aristotle, Felice Fontana (the 18th century natural philosopher and scientist), the 20th century existentialist Cesare Luporini, Chomsky and innate knowledge, quantum mechanics, philosophical logic and proper names, philosophical psychology, and the political socialisation of children. The journal also has notes on the department and its activities, from which it becomes apparent that an Italian department of philosophy is much more broadly based than an English one might be, encompassing aspects of anthropology, classics, experimental and developmental psychology, sociology, logic, theoretical physics, and so on.

This, of course, explains the eclecticism noted above, but it does not make the librarian's task any easier in deciding whether such an annual is really worth subscribing to. Apart from the two articles on Italian philosophers, there is nothing characteristically Italian about this collection, and nothing especially noteworthy either. I suspect it will not penetrate to British library shelves.

Subscriptions from: Casa Editrice Leo S. Olschki, Casella Postale 66, 50100 Firenze, Italy.

PJL

*Living Stones: A Journal of Catholic Renewal* Vol.1 No.2 December 1987. London: Church Union, 2/3 issues per year. ISSN 0951-8347. £3.00 annual subscription.

This is an unmistakably Anglican journal on the catholic wing of the Church, concerned to provide theological reflection on pastoral and practical themes at the level of the parish. As such, theological college libraries may well want to take it for their students. This issue contains short, reflective pieces on Purgatory, Hell and Heaven, the latter two of which at least might be acceptable in any denomination. There's an interesting piece on chastity and celibacy in the spiritual life, and several practical pieces — for example, on 'Teach the faith D.I.Y.' and on resources for teaching children about the

Eucharist. The first issue of 1988 will have as its theme prayer and the spiritual life. It's an attractive journal, practically-oriented with a sound, though discreet academic base.

Subscriptions from: Living Stones, Faith House, Tufton Street, London SW1P 3QN  
PJL

*Psaume: Bulletin de la recherche sur le psautier huguenot* No. 1 automne 1987. Geneva: Pandémonium pour l'Étude et la prospection du psautier, 1/2 issues per year. 30 Swiss francs or 120 French francs for issues 1-3.

This journal, as its subtitle indicates, is produced by and for researchers working on the history of the Huguenot psalter — that is, editions of the Psalms in French translation used by the French-speaking Reformed Churches. A first reaction to the title is to wonder whether such a specialised subject can have wide appeal in British libraries, but, as the editorial points out, several disciplines are involved in the study of the psalter: theology, history, bibliography, literature and language, and musicology. Comprehensive studies of the Huguenot psalter were already being written towards the end of the last century; the historical/bibliographical works of Félix Bovet and Orentin Douen, while containing much that is still useful, are now outdated. The major publications of the twentieth century, by Pierre Pidoux, Edith Weber and others, have focused mainly on the literary and musical aspects of the psalter. In his introduction to *Le Psautier huguenot* (1962), Pidoux stated his conviction that there were far too many unsolved problems to permit the writing of a new general history of the Huguenot psalter or the compilation of a comprehensive bibliography of editions. Scholars still hold this view today: the avowed long-term aim of the journal *Psaume* is to provide the material for such a bibliography and for a corpus of critical editions.

The first issue, although very modest in size and appearance (24 pages, paper covers), is fascinating reading, even for the non-specialist. It contains five short articles: the first is a genealogical and biographical sketch of Jacques Danès, who organised the publication of the 1562 Paris edition of the psalter; the second describes the eleven successive editions, published between 1550 and 1560, of the *Psautier de Lyon*, which combined the Psalms of Marot with those translated by Jean Poictevin and the tunes of a musician from Lyons, Philibert Jambe-de-Fer; the third lists the amendments made to the texts of Marot and de Bèze in the 1587 Geneva edition; the fourth is a provisional list of new prayers incorporated in the Geneva psalter between 1661 and 1850; the final article, on transpositions in the music of the psalms, identifies the

different methods of transposing used in the 16th and 17th centuries. The issue ends with a bibliographical puzzle, a description of a psalter which has lost its first fourteen pages; it is hoped that a diligent reader will be able to identify it! Any library seriously providing for the study of the Reformation and the history of Protestantism should consider taking *Psaume*.

Subscriptions: Payment in Swiss francs: Pandémonium pour l'Étude et la prospection du psautier, 24 Bourg de Four, CH-1204 GENEVE, Switzerland. Payment in French francs: M. Morisse, 31 Résidence Camponac, F-33600 PESSAC, France.

Valerie Hall

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## NEWS AND NOTES

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### **ABTAPL Spring Weekend**

Was held this year at Edward King House, Lincoln, 18-20 March. Highlights included a demonstration by Pyramid Computers, and visits to Bishop Grosseteste Library, Lincoln Theological College Library, the Lincoln County Archives and the Cathedral Library. There were also two talks: on Cathedral Librarianship, and theological libraries from the point of view of the user. The General Meeting on 19 March discussed possible venues abroad for the 1990 Spring conference. The theme of conservation was suggested for the 1989 weekend, and Cambridge was suggested as a venue. It was agreed by the members that the Association should write a letter to the Malaysian Prime Minister in support of the detained CCM Librarian, Lim Chin Chin. At the end of the meeting a gift of a pen set was presented to John Howard as a token of the Association's appreciation for his editorship of the Bulletin 1974-87.

### **ABTAPL Autumn Meeting**

Will be held on the afternoon of Thursday, 20 October, at Partnership House, 157 Waterloo Road, London SE1 8XA. Further details will be circulated to members as they become available.

### **Bibliographical Projects I**

The Bibliotheca Belgica is proposing to publish a bibliography of Dutch

translations of Calvin's works printed from the 16th to the 18th centuries. The bibliography is being prepared by Emile-Michel Braekman. Libraries possessing such editions should notify: M. Georges Colin, Bibliothèque royale Albert Ier, 4 boulevard de l'Empereur, 1000 Bruxelles, Belgium.

### **Bibliographical Projects II**

Bettye Chambers, author of *Bibliography of French Bibles. 15th and 16th century French language editions of the scriptures* (Geneva: Droz, 1983), is now compiling a bibliography of 17th century French language Bibles and New Testaments (including polyglot editions). Notification should be made to Bettye Chambers, 1237 31st St. N.W., Washington, D.C. 20007, U.S.A.

### **Biographical Reference Works**

K.G. Saur is well into a microfiche series of biographical reference works for France, Italy, Germany, Spain, Portugal and Latin America, Scandinavia, Britain and the United States. Each series consists of a single alphabetical sequence compiled from hundreds of biographical dictionaries published from the 17th century to the present. For countries such as France, which has never had the equivalent of the DNB, this will be a major step forward in reference librarianship. But at £6-7,000 per set, it is not a cheap buy. Details from: K.G. Saur Ltd., Butterworth (Services) Ltd., Borough Green, Sevenoaks, Kent TN15 8PH.

### **Community of the Resurrection, South Africa**

In the move of St. Peter's Priory from Rosettenville to West Turffontein, many books from the library have been given to the Johannesburg Cathedral Library; other more valuable books relating to the history of South Africa and the development of Christianity there have been deposited in the University of the Witwatersrand library.

### **Conferences I**

The Matthew Parker Library, Corpus Christi College Cambridge, is to hold a conservation conference 18-21 September 1988, marking the fifth year of that library's conservation project. It will discuss technical, ethical and scholarly issues to do with the conservation of this 16th century library.

Especially relevant to small libraries. Details from: The Parker Library, Corpus Christi College, Cambridge CB2 1RH.

### **Conferences II**

The Cathedral Libraries Association is to hold its annual meeting at Church House, Westminster, Tuesday 15 November 1988, at 2pm. There will be a morning visit to a rare books library in London. The Association is also

considering a residential conference in Durham, spring/summer 1989, which ABTAPL members might be interested in attending. Details from the Chairman: The Revd Canon Jeffrey Fenwick, Librarian, Cathedral Library and Diocesan Library, 10 College Yard, Worcester WR1 2LG.

### **Conferences III**

The annual general meeting of the Conseil International des Associations de Bibliothèques de Théologie will be held at the Library of the World Council of Churches in Geneva October 3-5 1988. Details from: Fr. H. Morlion, Waversbaan 220, 3030 HEVERLEE-LEUVEN, Belgium.

### **Conferences IV**

Birmingham Polytechnic is sponsoring an interdisciplinary conference on 'Prophecy and the nature of discourse' 11-13 July 1988. There will be presentations on prophecy in the Old Testament, Islam, and South African politics and keynote speeches by Kathleen Raine and Paul Oestreicher. Details from The Conference Secretary, Dept. of English & Communication Studies, City of Birmingham Polytechnic, Perry Barr, Birmingham B42 2SU. Tel. 021-331-5540.

### **Conferences V**

*From Persecution to Toleration: a Conference on Religious Minorities in Britain before and after 1688/9* is the title of a conference to be held on 10-11 November, 1988 at the Dutch Church, Austin Friars, London EC2. Contact Dr. O.P. Grell, Clare Hall, Cambridge CB3 9AL before 1st September.

### **Journal Articles I**

'Books for developing countries: the Ranfurly contribution' by K.C. Harrison, *International Library Review* Vol.20 Jan. 1988 pp.45-51. An account of the history and activities of the Ranfurly Library Service which originated in the Bahamas and supplies third world countries with secondhand books from Britain. In recent years there have been closer links with the British Council, the British Library, and the Library Association; it also employs professional librarians on its staff.

### **Journal Articles II**

'Aspects of Brethren publishing enterprise in late nineteenth-century Scotland' by John A.H. Dempster, *Publishing History* 20 1986 pp.61-101. The Brethren had an aversion towards other sects which often brought them into doctrinal controversy; they also had no formal denominational structure and therefore needed regular publications to maintain communication links and a theological consensus. They therefore established publishing businesses quite out of

proportion to their following, going beyond the Brethren market, and with world-wide circulation. Dempster concentrates on Pickering & Inglis in Glasgow and John Ritchie in Kilmarnock, and examines their journal, tract and theological book output.

### **Journal Articles III**

'The structure of English benedictionals' by Andrew Prescott, *The British Library Journal* Vol.13 No.2 1987 pp.118-158. Benedictionals are eclectic collections of solemn blessings to be pronounced by the bishop during mass before the communion, often to be found as parts of pontificals. Hardly any two are alike, but there are many interrelationships. The article concentrates on the 10th century Aethelwold (Winchester) Benedictional (BL Add.MS 49598) and its abridged versions. Extensive tables and notes.

### **Journal Articles IV**

'The Maurice Bond Memorial Lecture 1987: Archivists, conservators, and scientists: the preservation of the nation's heritage' by David Vaisey, *Archives* Vol.18 no.79 1988 pp.131-143. Surveys developments in library and archive conservation since 1977. Vaisey notes a shift in emphasis from collection development to collection management, including conservation. Conservation and preservation are about access and use of materials. Developments in treatment of brittle and acidic paper are discussed, the dangers of enthusiasm for exhibitions, and developments in "surrogate media" (microfilm, photographs, and latterly, videodiscs) which reduce wear and tear on fragile original materials. Librarians can learn from archivists he says, in evolving efficient weeding techniques in deciding what is to be kept, and what deserves priority treatment.

### **Librarians' Christian Fellowship**

Annual public lecture: Saturday 15 October 1988, Central Library, Chamberlain Square, Birmingham B3 3HQ. 'According to the evidence: research and information for the Christian church' by Peter Brierley, European Director, MARC Europe. Mr. Brierley will explain the need for reliable information on the work of the Christian church, and will evaluate existing sources. ABTAPL members welcome. Further details: Graham Hedges, 34 Thurlestone Ave., Seven Kings, Ilford, Essex IG3 9DU.

### **Malaysian Librarian Detainee**

A White Paper released by the Malaysian government at the beginning of April 1988 suggests that CCM Librarian Lim Chin Chin was detained because of her promotion of liberation theology. This has been interpreted by the government as being part of a Marxist plot. After representations from

Amnesty International, ABTAPL, ANZTLA, the Conseil International, members of the Faculty of Theology at Oxford, and other groups and individuals, Theresa Lim Chin Chin was released on 3rd. June. She is still under a restriction order, however, and members are encouraged to urge her unconditional release.

### **Missionary Society Archives**

The bulk of the transfer of archives and older printed books of the Society for the Propagation of the Gospel and the Universities Mission to Central Africa to Rhodes House in Oxford has now been completed. Enquiries may be directed to the Librarian, Mr. Alan Bell, Rhodes House, South Parks Road, Oxford OX1 3RG.

### **Partnership House Library**

The new merged mission library formed out of the modern collections of the USPG and the CMS was opened on Thursday, 21st April 1988. A limited lending service is in operation, while work on reclassification continues. Details from the Librarian, Mrs. Margaret Ecclestone, Partnership House, 157 Waterloo Road, London SE1 8XA.

### **Theological Book Review**

This is a new journal, aimed at theological librarians, which will begin publication in October 1988. The aim is to cover current English language theological publishing within 6 months of publication, with short, medium and long reviews. There will be three issues 1988-9, and it is hoped to increase this to four issues per year thereafter. Each issue will note up to 100 books, giving an indication of content, academic level, and evaluative comments. Arrangement will be by Dewey Decimal Classification, with subject headings. The Review is published by the charity Feed the Minds and funded by the United Society for Christian Literature; it will be circulated free of charge to theological libraries in developing countries in exchange for information on current theological publishing there. In Britain subscriptions for 1988-9 will be £8.00. Details from: Theological Book Review, Feed the Minds, Robertson House, Leas Road, Guildford, GU1 4QW.

### **For sale**

*EBSCO serials directory* 2nd. ed., 1987, 3 volumes plus 2 supplements. Review copy: \$319 new, £45.00 to ABTAPL members. Contact P. Lambe, New College, Oxford, OX1 3BN.

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## Our Contributors

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Miss Mary Elliott is Theology Librarian at King's College London.

Mrs. Sushma Gupta was educated in India and Nigeria and earned her MA in Library Studies from the University of Ibadan. She has been College Librarian at Immanuel College of Theology, Ibadan, since 1978.

Mrs. Valerie Hall is an Under-Librarian at Cambridge University Library, with special responsibility for French books and periodicals.

Mr. Peter Meadows is Archivist at Pusey House, Oxford.

Dr. Michael Wheeler is Senior Lecturer in English Literature at the University of Lancaster.

The Revd Trevor Zweck is Librarian and Lecturer in Church History at Luther Seminary, Adelaide, and President of ANZTLA.



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