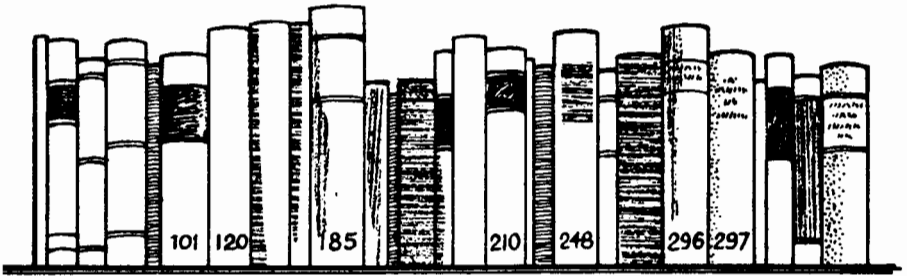


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# BULLETIN

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## BULLETIN 1988

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## NOVEMBER 1988 — CONTENTS

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Editorial — What Should Theological Library Associations be doing?	2
Libraries for Theological Education by F. Gerald Downing	3
Bibliography of Current Books on Christianity & Politics by Alan Nichols	8
African Books Collective by Hans Zell	11
Book Hunger: recent journal articles compiled by Patrick Lambe	14
Reviews: Reference works for Theological Archives by Ian Pearson	16
Reference books in Political Philosophy	17
Periodical Reference Sources	18
Theological Publishing Reference Sources	20
Reference Books in Biblical Studies	21
New Journals by Morwenna Griffiths and Patrick Lambe	22
News and Notes	23

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What should theological library associations be doing? Do they exist for their members or their member institutions? What returns should one expect of such an association in order to justify the cost of belonging to it?

These are questions as relevant to ABTAPL as to its continuing membership of the Conseil International des Associations de Bibliothèques de Théologie. ABTAPL's main activities have been to provide an informal forum for meeting and exchange of experience at twice-yearly meetings, and more formally through the *Bulletin*. After many years of struggle we have the *Guide to theological libraries* under our collective belt, and members have published or advised on publications relevant to the field. One area where we have been sadly lacking is in professional development for our members. We have held two seminars at Spring Weekends in recent years devoted to professional development, but the Association has not adopted any specific strategy in this area. The American Theological Library Association by contrast, with the benefit of its close links with the accrediting body AATS, has adopted a code of standards for its members which scrutinises closely the professional requirements of library staff, and looks after their continuing education in theology and librarianship. The Australian and New Zealand Theological Library Association, independent of the Theological Schools Association but relying on its member colleges for its own membership base, is formalising a similar set of professional standards.

If we are not seen to recognise the need for professionalism and professional development, then we will not be taken seriously as professionals. If we think theological and philosophical librarianship is sufficiently distinct in its demands to merit a professional association, then we should be looking to the composition and quality of that association. We need to have a presence and influence in the library schools so that options relevant to this branch of the profession can be developed, and so that new blood continues to enter ABTAPL. Our publications need to inform our membership of developments in librarianship and the booktrade, as well as providing information directly relevant to their work. We need to establish more formal avenues of communication with the institutions and bodies that sponsor theological libraries in this country, so that chronic problems of underfunding and understaffing caused by sheer ignorance can be mitigated. We need to establish and maintain links with related associations in this country and overseas so that our horizons do not become too limited.

Membership of the Conseil International would be a part of this latter activity. But here too we need to ask hard questions, as we ask them of ourselves. What is the return from this membership? Is it serving the

professional development needs of the delegate who attends the meeting, and no one else? Should it not be publishing articles, reviews and reference literature relevant to the international dimension of theological librarianship? And then, having asked the questions, we should be prepared to look beyond the narrow confines of our own small library, roll up our sleeves, and lend a hand.

PJL

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## **LIBRARIES FOR THEOLOGICAL EDUCATION: THE LIBRARY AS A VISUAL AID** by F. Gerald Downing.

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Catalogues are fine, but it's books on the shelf that count - and people keep taking them out. "Did you check whether the library had a copy?" "I didn't see anything except this ... it doesn't look too long." To people in training for lay or ordained ministry in the churches (or anyone beginning a wider exploration of any field), the books on the shelf provide the most obvious map and model of the subject area. If there are a lot of books, nicely presented, you stop and leaf through a few of the slimmer ones. If some of those don't look too specialised or too technical, you take them, and perhaps something bigger that looks fairly encyclopaedic. The next reader may glean what's left, and the third who comes along may well look for some other topic. Time is limited; and even if you can find who's taken out the best ten volumes (well over her allowance), you're too considerate to ask her to share her haul. Most libraries for people engaged in ministerial training or 'lay Christian development' are too small to have even one professional librarian in charge to referee the competition.

If scale precludes a full or even part-time librarian, that also means there's probably no-one to bully or cajole the teaching staff or the students into making suggestions, and no-one to look at the catalogues and order more likely volumes ahead of publication. From my own experience, one staff member probably has responsibility for the library and ensures that his or her field is adequately provided for, without exciting reprisals. For the rest, she or he will from time to time notice the most enthusiastic reviews and attempt to keep some supplies coming into the remaining categories.

This situation also means coping with a reader-operated system for checking books in and out, and a simple and fool-proof one would be very welcome. Perhaps there is a simple and cheap software package to cope with this, but if there is, we don't know of it. When many ministerial students and most lay theological students are part-time, they suffer a strong temptation to

take away more books than they may need, and that borrower may not be in the building again for two months. Easy reference both by author and category to items currently on loan would at least encourage more recalls, and that itself might help to reduce initial greed.

Finally, there is also the simple matter of finance. It takes quite a lot of lobbying to reach an expenditure of twenty pounds per student on a part-time training scheme or to hold to one of thirty pounds ... That's two or three new or replacement books per pair of eyes in the year. I'm not sure how it compares with publicly funded tertiary educational institutions, though I know it's more than most LEAs' primary capitation. It's still ungenerous and frustrating.

## MAPPING OUT THE SUBJECT

The Northern Ordination Course, for which I teach, is now part of an ecumenical Federation with a part-time librarian. My aims as a theological educator on the library committee remain much the same as when I organised a much smaller library, but covering the same range, on a book budget of £2,000 for 60-65 students in training.

The library must function, obviously, as a resource, and one that will encourage the rapidly increasing appetites of adult students. But, as already suggested, it must function first and foremost as a visual aid. This is especially so when there is for most of the time no professional librarian around to advise. The library must display the various fields of study as conventionally distinguished, each given roughly equal space on the shelves. But, in order to match and advance current approaches to ministerial formation, it must also, as far as possible, indicate that these divisions are conventional and functional, not absolute - even at the risk of horrifying the purists. And, further, in order to mirror present insights, it needs to have some obvious openings out into other fields not directly covered in the course. The library's classification scheme sends out very strong signals, whatever one does. It seems best openly to present a theological rationale that can be defended with enthusiasm.

I forget which edition of Dewey we stayed with, and adapted. But it seemed a good basis, and nothing better came in view. The philosophy category was a good place to start, a little philosophy of religion being on the syllabus. This also permitted some dabbling in wider waters, in philosophical discussions of various other disciplines. Here too, decisions between rival possible classifications could be made in favour of philosophy, with directions for people browsing in ethics, doctrine, history, pastoralia, even scripture, to be told in large letters, "SEE ALSO under ...".

The biblical sub-categories did not seem to need a great deal of attention, apart from further subdividing a few of the biblical books most popular with

publishers, and apart from infiltrating some 'secular' studies of the periods and areas in question. (A colleague confessed he'd spent quite a long time reading Isaiah before he realised that the Cyrus there was the same as the one he'd met doing Greek Classics...). Now that (happily) more attention is being paid to social description and sociological analysis of the communities among and for whom the canonical writings may have been produced, the link with other and wider studies can be made quite naturally and effectively (though the classification scheme may need further interpretation in order to carry it).

The most misleading signal, so far as current debates are concerned, is offered by the (Dewey) misplacing of all 'intertestamental' and later apocryphal and pseudepigraphical literature and studies in a clutch to follow the New Testament. Historically and theologically that breaks the continuity of Judaism, graphically suggesting that it is an appendage to Christendom. That is arguably inept from both Christian and Jewish standpoints. It may well still be the case that many 'New Testament' studies, mesmerised by 'the Canon', give considerable space to the critically unassessed 'Old Testament' 'background', with little or no concern for the early Christians' own perception of their Jewish scriptures. But there are many such better discussions now in print, and a library, I would argue, ought to mirror the most liberal of current insights, encouraging the widest rather than the narrower interpretations of the theological quest and ministerial formation. In that connection too, there should be a fair division among books on Judaism, so that at least some of those that include earlier origins should be here, as well as under 'Other Religions'.

This latter point affords me the opportunity to profess my greatest (and perhaps most idiosyncratic) heresy. Taking over a miniscule library, I found a number of volumes placed, not in their most obvious field, but by some subordinate if still significant concern. I decided that where we happened to have or were anyway acquiring multiple copies of works that spanned one or more Dewey categories, I would share them out at different points in the classification scheme - of course, indicating this on the catalogue card. This is entirely consistent with the idea of a library as a visual aid.

It was important in the field of early Judaism, as noted; but also in the area of ethical and doctrinal thematic studies: 'X in the New Testament'; or 'The Biblical Doctrine of Y'. So far as using the library as visual aid was concerned, that was my main device for correcting the impression that the designated fields were self-contained wholes. Even with a professional librarian to advise on where some information being sought might be found outside of the most obvious section, this kind of highly visible and creative cross-referencing seems to me an important service for a theological library to provide. Maybe a good bookshop, well-staffed, can help in providing such pictures of the subject, but it must hope that its stock represents a much shorter timespell than even the most ruthlessly culled library, and its sections

seem always to be very much broader and less intriguing.

Perhaps as contentious as split classification would be my positive discrimination in favour of women (and, to a lesser extent, in favour of third world writers). With a third of our students women it seemed absurd that ninety-five percent of the books were by men. I also ensured that any kind of 'women's studies' were spread among as many as possible of the existing sections, and not segregated into quarters of their own.

Having suggested one negative criticism of the Dewey system, it is only proper to note one strong advantage, stemming, one assumes, from the theological insight of the person or persons who worked it out - perhaps simply on the basis of standard Catholic ascetic theology. But placing ethics and ethical issues immediately after doctrine and then just next door to spirituality (in effect as a sub-category of spirituality) is, for Anglican and Free Church semi-Pelagians, very salutary (so to speak). Ethics is contextualised where, in Christian terms, it most clearly belongs.

In spirituality, of course, one is these days able again to cross categories and include not only Christian assimilations of non-Christian models, but a further colony for essays from adherents of other religions, so that the latter are not confined to a single ghetto in the 290s.

In much the same way, it is important to have secular and other authors on the shelves for issues such as community development, counselling, communication skills, and so on; as also, of course, in sociology, psychology and education. In a theological library, church history needs to be seasoned by more general works, as well as (especially) social and economic histories. There will not be room nor money for many, but all of these serve as potent reminders that there are other libraries where such leads may be followed up.

For our own library we judged it also essential to have a least a token selection of plays, poetry and novels - though it must be admitted, they were not only token in quantity, but mostly gifts or bought second hand.

## ACQUISITIONS POLICY

With a desire to maintain a wide range on a small budget, choice is even more difficult for this kind of library than for most other British librarians these days. There is a temptation to say, 'They'll buy their own standard works, and we can provide just the more specialised ones'. In fact, mature ministerial students do very often build up quite good home working libraries of their own. Those in employment can often afford to in a way younger students cannot. They do so despite the eclipse of the model of the stipendiary minister surrounded for half the week by books as he or she prepares two lengthy sermons for the next Sunday. Candidates for ministry usually realise that they will preach and teach and act as resources among their educational equals or superiors, and need works of reference and substantial theological and ethical



discussions to hand. By the same token, where lay development is done at a level that warrants the provision of library facilities it is acknowledged that those taking part will be covering much of the same ground at a very similar level.

We have felt it is essential for two reasons to have a selection of very standard introductory and survey-of-the-state-of-the-question books on the shelves in multiple copies (not often more than three, however). Students come from very varied backgrounds, and we judge it essential that they meet both critical and conservative works, and works from different Christian (and non-Christian) theological (or ideological) stances. They need to be able to survey the field in a little more depth than even the most easy-going bookshop can allow, before deciding which books to buy for themselves. But we keep multiple copies also because our students just have not the time to search other libraries or even to wait for purchase requests to be filled or inter-library loan books to arrive. It is important that they should have something to get started on, something with which to begin mapping the field, as soon as a project is set.

This obviously restricts our budget for more specialised works, and here we have to try both to assess our market and to educate it. Fashions change, but students often coincide in the questions they find important: discussions of miracle and resurrection narratives are in demand, as are explorations of sexual and medical ethics. The ethics of international relations is not an area any of our students has yet explored, but we shall be buying a recent symposium in that field, in the hope of rousing someone's interest. Given a free choice for an essay or project, students do browse, both for inspiration and to see what resources there are.

We buy a number of journals and committee reports (and receive others free) dealing with contemporary issues. By and large we do not, however, purchase ephemeral and supposedly 'popular' church bookstall material. A good local bookstall mounts a display at every residential weekend, and students have time to see what is currently on offer.

## LAY TRAINING

Our Federation as a whole sponsors various kinds of lay training, some of it very thorough. I don't think that the special (and varied) needs of such students for library resources have been thought out, let alone met. It would be interesting to gather from this *Bulletin* whether others can claim to have done research and tested the results in this field. As someone who is also engaged in training people to be Readers in the Church of England, I'm not convinced that the books - or other vehicles for diverse learning needs - are being produced so that theological librarians can order them for their constituencies. I certainly don't find them among the ephemeral paperbacks. But that is another

issue again in its own right, one that I hope will be taken up and pursued.

## CONCLUSION

The library shelves convey a powerful theological message, come what may. We would want them to speak of God's concern for the whole created universe, a concern focussed in Christ, but widely discernible in the world at large, including the activity and reflection of non-Christians. We would make no excuse for Christocentrism, but would hope to be open to a wide range of Christian believers, and others, and to be liberal enough to engage rather than alienate all but the most illiberal and myopic. That is the challenge that awaits all theological librarians.

*The Revd F. Gerald Downing,  
44, Cleveland Road,  
Crumpsall,  
Manchester M8 6QU.*

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## BIBLIOGRAPHY OF CURRENT BOOKS ON CHRISTIANITY AND POLITICS, CHRISTIANITY AND THE SOCIAL ORDER by Alan Nichols.

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William Temple, *Christianity and the social order* (London: SPCK, 1943,1976). The fundamental statement by the Archbishop of Canterbury of the day of derivative Christian social principles.

Jacques Ellul, *The meaning of the city* (Michigan: Eerdmans, 1970). This French law lecturer provides a coherent theology of the city applicable to today's urbanised society.

Jacques Ellul, *The politics of God and the politics of man* (Chicago: Eerdmans, 1972). Ellul uses two kings to provide a theological grid for assessing politics.

John Howard Yoder, *The politics of Jesus* (Michigan: Eerdmans, 1972). By focussing on Luke and Paul, Yoder defends Christian pacifism and a radical attitude towards society. The classic answer to those who allege that Jesus was other-worldly.

Jim Wallis, *Agenda for biblical people* (New York: Harper & Row, 1976). His personal spiritual pilgrimage leads to a Christian community which identifies with the powerless. Wallis is editor of *Sojourners* magazine and heads a community in Washington DC concerned with housing and other inner-urban issues.

Andre Dumas, *Political theology and the life of the church* (London: SCM, 1978). Professor Dumas of Paris looks at the biblical basis of political theology and discusses current political theologies written by Moltmann, Gutierrez, and others.

Ronald Sider, *Christ and violence* (Tring, Herts: Lion, 1980). Jesus and politics, non-violence and pacifism, opposition to nuclear arms, peace-making and economics are dealt with by this evangelical author from the U.S.

David Scott, *Don't mourn for me, organise* (Sydney: Allen & Unwin, 1981). An Australian analysis of the social and political uses for voluntary organisations, using social action practice rather than theology as the way into political activity.

*Evangelism and social responsibility: an Evangelical commitment* (Exeter: Paternoster, 1982). This report of an evangelical consultation justifies linking evangelism, social responsibility and Christian involvement in politics.

Alistair Kee, *Constantine versus Christ* (London: SCM, 1982). This analysis of how during the reign of Constantine Christianity was politicised and made part of the establishment is used to provide a basis for understanding Christian involvement in politics today.

David Donnison, *The politics of poverty* (Oxford: Martin Robertson, 1982) analyses the Supplementary Benefits Commission in the UK and identifies the politics of poverty and the way in which class interests keep the poor down. While not a Christian book, it is consistent with the Christian concern about politics and poverty.

John Habgood, *Church and nation in a secular age* (London: DLT, 1983). The Archbishop of York explains the benefits of folk religion and an established Church, while providing theological guidelines for intelligent participation in political life.

Robert Banks, ed., *Private values and public policy: the ethics of decision-making in government administration* (Sydney: Lancer Books, 1983). Papers from a Zadok Centre Seminar in Canberra dissect the ethical dilemmas of bureaucrats in Australia and argue for Christian participation in politics.

Gustavo Gutierrez, *The power of the poor in history* (New York: Orbis, 1983). Documents and experience of liberation theology put into practice in Latin America and Gutierrez's developing view of theology "from the underside of history".

Donald Reeves, ed., *The church and the state* (London: Hodder & Stoughton, 1984). Essays by prominent English politicians and observers about Christian

responsibility in politics and the link between Church and State.

John Stott, *Issues facing Christians today* (London: Marshall, Morgan and Scott, 1984). A call for evangelical Christians to reverse their lack of interest in political involvement and sort through the complexity of modern urban life with some theological undergirding from a biblical understanding.

Paul Rowntree Clifford, *Politics and the Christian vision* (London: SCM, 1984). A realistic look at the Establishment in England, Party games and the limits of democracy, together with a defence of Christian involvement with politics and creating a better society.

George Moyser, ed., *Church and politics today* (Edinburgh: T.&T. Clark, 1985). This lecturer in government in Manchester puts together essays on how the church is already involved in politics and how it can do better in public policy formation.

Alan Nichols, *Families - top priority for government* (Canberra: Acorn Press, 1986). While on family policy, an appendix deals with the role of the church in public policy and politics in Australia.

*A vision for Australia: key issues 1-3* (Sydney: Albatross Books, 1987). Published for National Goals and Directions. Alan Walker, Bruce Wilson and Keith Suter analyse what has gone wrong with moral values in Australia and why the church should engage proactively in national life.

Tim Beaumont, *Where shall I place my cross? Exercising Christian responsibility in politics* (London: Hodder & Stoughton, 1987). Foreword by the Archbishop of Canterbury. Lord Beaumont was Liberal spokesman in the House of Lords on education, the arts and the environment 1968-86, and is now an ordained minister working in London. He advocates intelligent Christian participation directly in the party political process.

*This bibliography was originally prepared for the Australian Christian Literature Society by Alan Nichols, Anglican Archdeacon of Melbourne, and is reproduced here by kind permission of the ACLS and Archdeacon Nichols.*

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**AFRICAN BOOKS COLLECTIVE: PROMOTING AFRICAN THEOLOGICAL BOOKS IN EUROPE AND NORTH AMERICA** by Hans Zell.

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Five of Africa's most prestigious publishers met as the Council of Management of African Books Collective in Oxford, 20-22 June 1988, for the official launch of ABC. Represented were Tanzania Publishing House, Heinemann Kenya, Ibadan University Press, Skotaville Publishers (a black-owned South African cooperative) and Fourth Dimension Publishing Company (Nigeria). Major theological publishers are also among the founding members: apart from Skotaville Publishers, these include Daystar Press (Nigeria), Mambo Press (Zimbabwe), and Multimedia (Zambia).

**BACKGROUND**

Eleven African publishers met in London in October 1985, funded by, among others, Unesco, the Commonwealth Foundation and the World Association for Christian Communication. The meeting explored how a consortium of African publishers might collectively market their books in the major English-speaking markets of Europe and North America, by pooling their resources and know-how, by producing joint lists and catalogues, and by establishing a small permanent office in the UK to provide centralised order fulfilment, billing and shipping. From this the African Books Collective was established.

The impetus for such action derived from a consciousness first of the acute need for wider international dissemination and availability of African publishing output. The priorities of many publishers in Africa, of necessity, lie at home; but with the proliferation in particular of African literary and scholarly works, a great deal of African-published material is now much in demand by libraries, scholars, and other book buyers throughout the world. But overseas promotion by African publishers has been weak, the international markets have been barely touched, and export earnings have been negligible. Moreover, the acquisition of African publications has been problematic and frequently frustrating; and academics (for example) in Europe, North America and elsewhere are often unaware of the many new titles coming from African presses, let alone able to purchase them. Existing commercial organisations are not fulfilling these needs of dissemination and availability.

Secondly, the meeting was conscious of the need to promote the flow of information from developing to developed countries. The cultural, social and economic identities of African countries would be more widely communicated through an African organisation, rather than through predominantly commercial organisations of developed countries.

A third background factor was the recognition that African publishers, by forming their own non-profit making organisation, would enhance their economic base by substantially increasing foreign sales earnings. This would in turn encourage increased publishing activities and independence, and thus encourage major African writers and scholars to publish with African publishers. Currently many of Africa's top writers and scholars publish with overseas publishers, because they need to be assured of the wide international dissemination and availability of their work. By collectively having their own marketing organisation, the independence and self-reliance of African publishers and authors would thus be promoted to a basis of equality with colleagues overseas.

Similarly, the freer flow of scholarly works in particular would help to strengthen the role of African scholars in the international exchange of ideas, and in the world of scholarship. That African scholars should have a place and be able to participate in the international community of scholarship has important repercussions on the application of thought and research to the development of the domestic policies of African countries in, for example, the fields of education, agriculture, and development.

Finally, the publishers recognised that they could make an important contribution to improving the dialogue between nations, through facilitating the greater availability of works of African creative writing. Communication of African culture, identity and experience will contribute to greater understanding and respect, with implications for both attitudes and policy.

## **METHODS**

Against this background of individual and collective needs, and the support shown at the preliminary meeting, the publishers decided to establish African Books Collective as a collective non-profit making organisation. The Collective will not be profit-making on its own behalf, but will seek to be profit-making on behalf of its constituent members. The proceeds from sales remitted to members will be considerably higher than is possible with a conventional commercial distribution agency. These preferential terms will be made possible on the one hand by ABC being non-profit making for itself, and on the other, by initial one-time membership fees and donor organisation funding.

In contrast to conventional agency distribution arrangements where the African publisher's share may amount to less than 50% of his list price, ABC (in consultation with participating publishers) will agree on an official overseas retail price. This may be the equivalent of the local retail price plus a modest mark-up, depending on what the market will bear. ABC will then remit back to the African publishers approximately two thirds of net income, retaining one third plus a small reserve to cover its operational costs. Significantly, therefore, African publishers joining ABC will be able to benefit fully from the proceeds

of the overseas mark-up and will receive net returns based not on their own local retail price (as with commercial agencies), but on the overseas list price.

The Collective also expects to become actively involved in negotiating co-publishing and rights deals with British or American partners when this will be in the interest of the participating African publishers. This too is another element in maintaining free flow of literature and scholarship across national boundaries.

## MEMBERSHIP AND FUNDING

Membership of the Collective is open to African publishers, subject to the Council of Management considering the publisher's list suitable for promotion, and subject to the capacity of ABC to handle their lists. Sixteen publishers have indicated their commitment to join as founding members, and a number of other publishers with smaller lists have confirmed their wish to use the services of the Collective on a non-member/occasional user basis. Such occasional users will also enjoy preferential terms, although not as favourable as those for founding members.

The once-for-all founding membership fee is £1,000, entitling members to the most preferential terms thereafter. These fees provide part of the capital and setting-up costs, but in the light of the non-profit status of ABC and the preferential terms for publishers, the initial volume of turnover will be insufficient to meet the costs of remitting earnings to publishers and the operational costs of the Collective. Until turnover has been built up to generate sufficient revenue, there will be a shortfall of income over expenditure. The Collective has therefore sought "seed" money to cover this interim period from donor organisations so that it can begin operations. It is projected that this support will be needed for about three years.

*Hans M. Zell,  
African Books Collective,  
c/o Hans Zell Associates,  
11 Richmond Road,  
P.O. Box 56,  
Oxford OX1 3EL.*

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**BOOK HUNGER IN AFRICA AND WORLDWIDE: RECENT JOURNAL ARTICLES** compiled by Patrick Lambe

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'The other famine' by Hans M. Zell, *Libri* Vol. 37no.4 1987 pp.294-306. Zell describes the 'book famine' in Africa which is caused by currency problems in importing books and materials, and problems faced by indigenous publishers in producing and marketing books. Solutions include consciousness-raising in the First World, and enterprises such as the African Books Collective, described in more detail earlier in this issue.

'Copperbelt librarian' by Linda Fewings, *Librarians' Christian Fellowship Newsletter* No.38 Spring 1988 pp.26-7. Gives a brief sketch of some of the theological library resources in Zambia, and describes some of the work done in developing the libraries of the United Church of Zambia and Anglican Theological College in Kitwe, with extensive participation by students. See also *Newsletter* No. 39 1988 pp. 30-1 where Sally Johnson

describes 5 weeks' work at the Theological College of Central Africa in Ndola, Zambia.

'Oral culture and libraries' by Raphael Ndiaye, *IFLA Journal* Vol.14 no.1 1988 pp.40-46. Although oral culture and libraries seem mutually exclusive, libraries in Africa must adapt themselves to it if they are to be truly anchored in its culture. Oral culture is a model of social interaction, and libraries can incorporate this into their operation by taking note of orality's instructional processes, its audiences, setting and duration requirements, and the tangible aids which allow audiences to visualise what they hear. Technology can be used to record sounds and images, and the library can provide the context for oral culture to express itself. The library has the capability to be the memory of the spoken word as well as of the written.

'Question of relevance' by Shiraz Durrani, *Development Forum* January-February 1986 pp.5-6. A Kenyan librarian questions the relevance of traditional library provision for the real information needs and cultural context of rural Africans. 'A bemused child finds herself in a dauntingly alien environment and stares in trepidation at the "information" notice on the wall: "Silence please!". Librarians have to be social beings, not merely technically skilled professionals.'

'Local initiatives in the Nigerian book industry' by Victoria Okojie and Abraham A. Azubuike, *Information Development* Vol.4no.1 1988 pp.28-32. The acute shortage of books in Nigeria is due to its technological and economic handicaps. The authors suggest strategies which address local needs and rely on local initiative, depending on cooperation between government,



industrialists, writers, librarians, and publishers.

'Book hunger' by Tony Read, *The Bookseller* No.4303 10 June 1988 pp.2260-2264. An edited extract from an address to the International Publishers Association meeting in June 1988, whose theme was 'The Worldwide Hunger for Books'. Read points to the crucial role of libraries in book provision, but in spite of third world enthusiasm for 'book projects', the major cause for their failure is the reallocation of priorities in severe economic depression, where libraries are consistently underfunded, and little effort is made to keep book prices down. Needs cannot be met unless library provision is given higher priority. Questions of censorship and taxation of books are also addressed.

'Mambo Press - the first 25 years. A brief look at ourselves' by Albert B. Planger, *African Book Publishing Record* Vol.11 no.1 1985 p.9. Started as the Catholic Mission Press in the then Rhodesia by Gweru Diocese, it relied heavily on a team of Canisius Sisters skilled in printing and publishing. From 1962 its publishing programme moved beyond serving the Catholic community into African nationalistic, political, social and human rights areas. The last Canisius Sisters left in 1976 and staffing is now wholly Zimbabwean, with rigorous training programmes supplied locally and from expatriates. Although one of Africa's major theological publishers, 30% of current production is also literature in Shona and Ndebele produced under the auspices of the Ministry of Education. It sees itself as promoting a new concept of Christian socialism both within and outside the churches.

'Books in Zambia: the developing hunger' by Geoffrey J. Williams, *African Book Publishing Record* Vol.12 no.4 1986 pp.205-209. Chronicles the further decline in Zambian publishing since a similar survey in 1977. There is an interesting piece on the Christian publishing house Multimedia and its fearless publishing policy in respect of anti-government literary work.

'A professional library for African publishers' by Hans M. Zell, *African Book Publishing Record* Vol.13 no.3 1987 pp.161-165. A select bibliography of essential background and reference books for African publishers. A useful list for anyone interested in Third World and African publishing.

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### RECENT REFERENCE WORKS FOR THEOLOGICAL ARCHIVES

*Guide to the archives of the Church of the Province of South Africa.* Compiled by Anna M. Cunningham. (Johannesburg: The Library, University of the Witwatersrand, 1985). vii, 125p., frontis., index. ISBN 0-85494-871-6.

This is the latest version of this guide and the University of the Witwatersrand is to be commended for publicising the archives it holds. The book gives some idea of the richness of the CPSA archive, and as such is of great value. I only wish more archivists (myself included) would find both the time and the motivation to do the same for the archives in their care.

I hope, however, that none of us will follow the example of this work, because I am not at all happy about the layout. "Arrangement of the entries is by accession order to facilitate future updating of the *Guide*". Well, yes, I'm sure it will do just that, but think of the poor user and think of other archivists trying to get some sort of idea of the record classes of the CPSA archive. Accession order cannot but mean random order and not archival order, and so we have provincial records followed by private papers of someone or other, then a parish record or two, a few diocesan items, a microfilm of something elsewhere, some more provincial items, some more private papers, a thesis, more diocesan - and so on. There is, needless to say, an index, since the book would be unworkable without it. But even with the index it is very hard work to bring things together. Take for example the index entry for the Diocese of Johannesburg: we are referred to 52 separate accessions. Some of these are diocesan records (synods, etc.) or diocesan secretary's papers, others are Bishops' papers, others are records of individual missions. There is no sense of the structure or organisation of the Church anywhere in this book, and as an archivist I would expect to find this - starting with the Province, then the Diocese, then the individual missions, followed by a section of personal papers, printed material and microfilms. I know that this arrangement would make updating difficult, but with modern wordprocessing this is nowhere near the problem it once was.

I am also more than a little intrigued concerning the provenance of some of the items. Where, for example, did Robert Gray's letter of 1847 to Ernest Hawkins about his "indecision about becoming Bishop of Cape Town" (AB1734f) come from? This looks at first sight to be a stray from the records of the Society for the Propagation of the Gospel or the Colonial Bishops Fund. I would very much like to know the answer to that puzzle.

*Ian Pearson, Archivist, The National Society, Church House, Westminster.*

## RECENT REFERENCE BOOKS IN POLITICAL PHILOSOPHY

*The Blackwell encyclopaedia of political institutions.* Edited by Vernon Bogdanor. (Oxford: Blackwell, 1987). xvi, 667pp., index. ISBN 0-631-13841-2. £45.00. *The Blackwell encyclopaedia of political thought.* Edited by David Miller. (Oxford: Blackwell, 1987). xiii, 570pp., index. ISBN 0-631-14011-5. £37.50. *The Penguin dictionary of politics.* David Robertson. (Harmondsworth: Penguin, 1986). x, 341pp. ISBN 0-14-051170-9. £4.95.

These books will be of interest to all those who cater for political philosophy in their libraries, or those theological librarians who maintain some coverage of political theology. The temptation is to say that they are each covering similar ground: they are all word-based, giving access to the concepts, theories and actualities of politics through dictionaries of terms.

It is especially tempting to say that the Blackwell encyclopaedias duplicate each other's efforts: the *Encyclopaedia of Political Thought* shares 25% of its 400 entry headings with the *Encyclopaedia of Political Institutions*, while the shared proportion for the latter is 1/6, being 94 out of 600 entries. In some cases, the contributors are the same for articles under the same term. The question, inevitably, is why do we need two such works at a combined price of £82.50, when one, say at £55.00 might have done? The answer lies in the distinction between political thought which is more properly philosophical, and political institutions which are, if you like, actualisations of theory, and in this work, limited, on the whole, to modern western models. Having said that, it is sometimes difficult to see the distinction in practice in the choices of terms or the treatments of them in each volume. It is a mark of editorial prudence, however, that where the same contributor has contributed articles to both encyclopaedias on the same topic, the distinction between the two comes most clearly to the fore, and substantially different pieces result. The entries in both volumes are lucid and informative: the overlaps between them demonstrate not only the distinction between theory and institutions, but also David Miller's comment in *Political Thought* that in politics there is no one right answer (or viewpoint). In a sense the best way to view these volumes is to see the *Political Thought* volume as an introductory one, with the *Political Institutions* volume taking one further into a more specialised area. They are attractive, well indexed, and provide short, introductory bibliographies for each article.

David Robertson's *Dictionary* is more clearly what it says it is, a basic dictionary guide to political thought *and* institutions. For what it gives, and as a one-man show, it is a bargain: clear, concise entries for much of what is covered in the Blackwell volumes at greater length, with various items of military and strategic terminology added in. Robertson does not go into the concepts in any depth as the Blackwell volumes do, and sometimes he is a little too simplistic ("Military regimes are very autocratic governments"), but

on the whole his book is a model of tightly written information. There are, of course, no indexes or bibliographies.

PJL

## RECENT PERIODICAL REFERENCE SOURCES

*The serials directory. An international reference book.* Second edition. (3 volumes; Birmingham, Alabama: Ebsco Publishing, 1987). ISBN 0-913956-22-8. \$319.

Billed as a competitor to *Ulrich's*, the *Ebsco Serials directory* is, I have found, a handy tool to have on the shelves (if you have space for it). Unlike *Ulrich's* in former incarnations, irregular serials and annuals are listed in one sequence with other serials (the new edition of *Ulrich's* follows Ebsco in this). The first two volumes contain a listing of over 114,000 serials by subject keywords alphabetically arranged, and not too difficult to manipulate: a full list of subject headings is given at the front of volume 1. Volume 3 is the index volume, listing by title, ceased title, and ISSN, and giving a reference to the page on which the full entry is to be found. The entries do their best to be full and informative, and they are clearly and attractively set out on the page. The best entries give LC, NLM, DDC and UDC classification numbers and CODEN designations.

For Religion and Theology, all the mainstream journals and a good number of esoteric ones that I could think of were there. There is a clear European/US bias, of course: of a checklist of 30 Australasian religious periodicals, only 15 were to be found here. But the directory does have an active updating policy - three of those missing 15 were captured in two of the quarterly updating supplements.

Arrangement by subject always has its problems. The *ABTAPL Bulletin* is not to be found under Religion and Theology but under Library and Information Science, with no cross reference; for no apparent reason, *Bibliography in Christian Education for Seminary and College Libraries* is under Religion and Theology rather than under Bibliographies, where there is similar material. Cross referencing could be much better. Such a mammoth undertaking also has problems with current information: the *Pacific Philosophical Quarterly* is now published by Basil Blackwell and not the University of Southern California. There are also typographical errors: *Network* is published by USPG, not USGP, and the Tufton Street Westminster address is now wrong; *Philosophical Books* is published by Blackwell at 108 Cowley Road Oxford, not 100 Crowley Road. There are indexing peculiarities too, which could have been solved with better editing: SAINT and ST. file separately, for example, which is confusing to the inexperienced searcher. But these are niggles; they merely demonstrate the difficulties of publishing such huge

compilations in hardcopy form. If you don't rely too much on the details, the broad information provided is adequate. The directory is also published on CD-ROM with entries in MARC format; it is updated three times a year for \$495. I look forward to the day when I can review that too.

PJL

*Religious periodicals of the United States. Academic and scholarly journals*. Edited by Charles H. Lippy. (Historical Guides to the World's Periodicals and Newspapers). (London: Greenwood Press, 1986). xxi, 607p., bibliogs., index. ISBN 0-313-23420-5. £46.95.

This is a selection of just over 100 American academic religious and theological journals. Taken from something like 2,500 current titles, the selection was clearly very rigorous. The choice was made in order to reflect the different aspects of academic religious periodical publishing in the U.S., representing academic, scholarly and professional societies; religious groups and denominations; institutions such as theological seminaries and universities; materials geared to mediating current religious research to the lay reader; as well as a sprinkling of defunct, but once important titles. The form of entry is a short article of 3-4 pages on each title, attempting to give a "capsule history" of the title, and the kind of materials that have been published within it over the years (seminal articles, etc.). Each entry has an impressive reference array at the end, consisting of bibliographies, locations, availability, and title changes. Appendices at the back of the book give a chronological table of the listed periodicals and a listing by sponsoring society, institution or tradition.

The core aim of this work is "to relate religious beliefs to the events and currents of the times" (p.xvii) and to a large extent it succeeds. The entry for *Bibliotheca Sacra* for example, gives fascinating glimpses into American religious, academic and denominational history. The entry for the *Greek Orthodox Theological Review* picks up the concerns of immigrant denominational groups in the U.S., and their adaptation and opening out to American culture and American scholarship. *Semeia*, being only ten years old, has an article which concentrates on its contents over that decade rather than its relationship to external events, and by comparison with others, therefore, looks rather dull. The entry for the *Journal of Biblical Literature* is something of a disappointment given the influence of this journal: it concentrates on presidential addresses to the Society for Biblical Literature, and articles it has carried. It's clear from this that it has not been easy to gain a consistent approach to the writing of the entries. Nevertheless, this is a reference work it is a pleasure to use, should you happen to want to know the kind of things contained within it. There is an excellent index, and the contributors are listed and described at

## SOURCES OF INFORMATION ON THEOLOGICAL PUBLISHING WORLDWIDE

*The world book industry* . Peter Curwen. (London: Euromonitor Publications, 1986). ISBN 0-86338-093-X. £38.00. *Book markets in Western and Eastern Europe* . (2nd edition; London: Euromonitor Publications, 1984). iii, 218p., tables. ISBN 0-86338-043-3. £95.00. *Book markets in the Americas, Africa, Asia and Australia*. (2nd edition; London: Euromonitor Publications, 1984). iv, 261p., tables. ISBN 0-86338-044-1. £95.00.

Notwithstanding the subsidies and enthusiasms that support it, theological book production is of course subject to market forces and trends as much as any commercial enterprise. Curwen's book is a survey of book production and marketing worldwide, from which information on religious publishing can be gleaned. For most of the book (except for sections on electronic publishing and copyright) he relies on statistics produced by various agencies, supranational (Unesco), national or commercial. While these provide information of great interest, and while Curwen collects together information from an intimidatingly diverse range of sources, there are problems with this approach. First, the criteria according to which these collections of data are gathered, differ widely according to who is gathering them. This means that the kind of comparative approach attempted by Curwen can only be tentative in its conclusions. Second, reliance on statistics means that developed countries inevitably dominate the discussion as well as the market. If statistics from developing nations are not forthcoming or are not reliable, then the interesting developments that are taking place there tend to become invisible. Only famous disasters, like the collapse of the Nigerian market in the early 1980s after an oil boom, surface to affect the discussion.

It is to Curwen's credit that both disadvantages are clearly recognised, and it has to be said that given these constraints, the organisation and discussion of his subject is lively, balanced and full of insight. For example, his brief mention of distribution schemes in India and Mexico (where schools and teachers are used as distribution centres and agents) open up ideas for use elsewhere (p.153). The book has suffered from inattentive editing, however, and a greater scholarly apparatus could have been provided. For example, there is a great deal of information about religious publishing (see tables on pp.21-3), but there is no subject index to give one easy access to it. Escarpit's comment on p.14 that literacy campaigns have helped the developed world's book industry at the cost of the developing book industry is a striking remark that has no bibliographical reference and so cannot be traced (even the author

cannot now track it down!). As an introductory survey to the subject, bibliographical help on further reading, especially for regional industries, would have been an advantage. However, if these limitations are borne in mind, it is still a useful book to have around.

The two Euromonitor *Book Markets* volumes provide country-by-country statistical profiles for publishing, bookselling and reading worldwide. As such, they underpin the general survey and analysis provided by Curwen, and they have the advantage of covering all aspects of the regional book industries together, where Curwen is concerned to discuss them by themes. These volumes are clearly subject to the same sorts of problems as Curwen's book, however: comparative surveys are difficult because statistics from one country often don't cover the same sorts of things as those from another country. For some, particularly Eastern European and African countries, statistics are unreliable, patchy, or hopelessly dated. In addition, it is now almost ten years since the latest statistics in this book were taken for any of the countries listed, and this must affect the accuracy of one's judgement. Nevertheless this is a remarkable compilation of data from many sources; religious publishing is clearly noted in the tables, and the books do provide a mostly accurate picture of the publishing industry around the world so long as the interpretative minefields are well mapped out in advance. At £190 for both volumes, few members will want to buy these, but knowledge of their existence may be a boon.

PJL

## NEW REFERENCE BOOKS IN BIBLICAL STUDIES - 2

*The message of the Bible*. Consulting editor George Carey. (Tring, Herts.: Lion Publishing, 1988). ISBN 0-85648-917-4. £14.95.

Lion seem always to be casting around for new ways in which to illustrate the Bible and its message, and have produced a vast array of materials in the process, but what they come up with never seems stale. This is certainly true of this book, which follows the Bible through from book to book, with brief essays on the context and meaning of the books for today's world, and illustrations which inerringly punch the message home. Contributors come from all over the world, ranging from well-known British biblical scholars (David Clines, John Goldingay) to theological educators working in Nigeria, the Philippines and Latin America. The bias of the message is generally evangelical, but not at all closed; there are Roman Catholic contributors as well as Anglican and Protestant. The book will function best as a study guide for the Bible, and might be used with GCSE or A'level students, Bible study groups, discussion groups and so on. It by no means replaces the Bible, but is designed specifically to be read along with it, giving chain references for each

section, and tackling issues such as peace, war, AIDS, prophecy, idolatry, family and work. One caption, I think, sums up beautifully the kind of approach to the Bible which is typified by the books Lion produces: "The church is not monochrome but like a rainbow shining with the many coloured grace of Jesus"(p.213). Academics, I fear, prefer monochrome; perhaps they could do with a little Lion colour?

PJL

## NEW JOURNALS

*Hypatia: A journal of feminist philosophy* 1988. Bloomington, Indiana: Indiana University Press, 3 issues per year. ISSN 0887-5367. Annual subscription, \$25 to individuals surface mail/ \$30 airmail; \$45 to institutions surface mail/ \$50 airmail.

The American journal *Hypatia* is the first, and so far, the only journal devoted to feminist philosophy. The idea of feminist philosophy is less startling in North America than in Britain. Books and articles are beginning to appear on this side of the Atlantic, however, partly as a result of women in philosophy getting together in networks and holding meetings, a process which is much further advanced in the United States. *Hypatia* has its roots in the Society for Women in Philosophy, and is supported by a very large editorial board, which no doubt facilitates the impressively wide range of philosophical writing published in the journal so far. The bias is towards the Anglo-Saxon analytical tradition, but Continental European philosophy is well represented. For example, a special issue on French feminist philosophy is due to be published soon.

The whole range of feminist philosophy is covered here: the use of the traditions of mainstream philosophy to consider feminist practice and theory; readings of the history of philosophy from the point of view of women; and the critique of mainstream philosophical method and content from a feminist perspective. It is clear that *Hypatia* intends to fulfil the dual function of keeping its subscribers informed about developments in the field, as well as contributing to debate by publishing articles of a high standard. To this end it regularly includes book reviews and very short discussion papers. It also carries announcements of meetings, newsletters, conferences and calls for papers, in addition to notes on contributors and informative prefaces. It should be very useful for anybody interested in keeping up with developments in a new, fast-growing area of philosophy.

Subscriptions from: Journals Division, Indiana University Press, 10th & Morton Streets, Bloomington, Indiana, 47205 U.S.A.



*Morwenna Griffiths, Oxford Polytechnic.*

*Australian and New Zealand Theological Library Association Newsletter* Nos. 3 & 4, 1987/88. Melbourne: ANZTLA, 3 issues per year. ISSN 1030- 701X. Overseas subscription \$18 Aus.

This newsletter has moved somewhat more rapidly (after only two issues) from A4 sheets to A5 booklet form than did the ABTAPL *Bulletin* when it rose from the ashes in 1974. The *Newsletter* is nicely produced using a computer, and fills 24 pages each issue with an article or two, reports on bibliographical matters, news from regional chapters of the Association, and individual library profiles. The quality of articles in the first four numbers has been high; one by Lawrence McIntosh (Librarian of the Joint Theological Library, Melbourne) on professionalism in theological librarianship will appear in a future issue of this *Bulletin*. The booklet format has tidied up its previous somewhat bitty feel, but some more work needs to be done on this. However, it is already a significant publication for theological librarians in the English-speaking world, and worth noting: a worthy competitor to the ABTAPL *Bulletin* from the other hemisphere. We send fraternal greetings.

Subscriptions from: Hans Arns, Catholic Institute of Sydney, 449 Darley Road, Manly, NSW 2095, Australia. [Specify overseas subscription to *Newsletter* only].

PJL

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## NEWS AND NOTES

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### **AIBI Conference Jerusalem 1988**

The Association Internationale Bible et Informatique met in Jerusalem 9-13 June 1988. One result of the conference was to establish a newsletter which will help to coordinate the research work of biblical scholars working with computers. An electronic mail network is being set up by: Ian Mitchell Lambert, Tangnefedd, Windmill Road, Weald, Sevenoaks, Kent TN14 6PJ; or on the Joint Academic Network, iwml@uk.ac.ukc.

### **Australian Theological Booksellers Attacked**

Smouldering resentment over the Commonwealth Book Agreement in Australia (which restricts booksellers to importing only British editions even though American editions are cheaper) is breaking out into open warfare in the Australian courts; Lion and Inter-Varsity Press are suing Armidale Christian Book Centre for illegal importation of infringing editions. The wider issue is

that of the health of the Australian Theological bookselling scene. Libraries which can buy cheaper editions direct from overseas suppliers therefore bypass local booksellers, who feel crippled by an agreement they were not asked to be a party to. Watch this space.

### **British Council Book Voucher Scheme**

Theological libraries in the third world may be able to benefit from a British Council scheme to issue sterling book vouchers redeemable by British book suppliers from the Publications Supply Unit of the British Council in London. Libraries in overseas countries with currency exchange problems often have difficulty in buying British books, because they cannot obtain sterling currency. In this scheme, selected institutions will be able to buy sterling coupons from their local British Council office in exchange for local currency. The local British Council office will use the local currency thus obtained to pay for its normal running costs. A pilot scheme will run in Zambia for one year, and if successful may be extended to other countries. Further information may be obtained from Jeff Samuelson, Libraries Department, The British Council, 10 Spring Gardens, London SW1A 2BN.

### **Coordination Initiative in Theological Education**

On a WCC-PTE initiative a meeting of theological educators in Singapore in September 1987 resolved to establish the World Conference of Associations for Theological Education (WoCATE). An inaugural meeting is planned for 1990; the September meeting nominated scholars to undertake regional directories for theological education and subject annotated bibliographies of teaching materials. Librarians take note!

### **Computerised Texts**

The Oxford University Computing Service has a Text Archive containing computer-readable transcripts of literary texts created by research students and scholars since 1976. It is now one of the largest such collections in the world, and can provide scholars with texts in a variety of formats. Although the emphasis is on literature, many philosophical, biblical and patristic texts are held in the Archive. Enquiries to: Oxford Text Archive, Oxford University Computing Service, 13 Banbury Road, Oxford OX2 6NN; or on the Joint Academic Network, UK.AC.OX.VAX3 username ARCHIVE.

### **Exchange Position Wanted**

Lynn Pryor, Librarian of Whitley Theological College Library in Melbourne (part of University library system), seeks exchange with a librarian in Cambridge, Oxford or Durham from late 1989/early 1990, for 6-12 months. Any post considered. Mrs. Pryor will be in England briefly in mid-December 1988; enquiries until December 20th c/o Tyndale House, 36 Selwyn Gardens, Cambridge CB3 9BA. Thereafter: c/o Ridley College, 160 The Avenue,

Parkville, Victoria 3052, Australia.

### **Faith in Print Scheme**

Sponsored by the Christian Book Promotion Trust and supported by the Librarians' Christian Fellowship, this is a scheme to increase the presence of Christian books in public libraries by encouraging local churches to donate books. The C.B.P.T. also produces a list of recommended books, fifth edition, Spring 1988. Contact M.E. Oliffe, 42, Culver Street East, Colchester, Essex, CO1 1LE.

### **Journal Articles I**

'Who pulls the press-strings? Christian magazine publishing today' by Ian Cory, (Librarians' Christian Fellowship annual public lecture 1987) *Christian Librarian* no.12 1988 pp.29-42. A major article from the former editor of *Leadership Today* urging a Christian professionalism in magazine publishing. He provides a good insight into problems of vision, market assessment, management and distribution, not just for magazines, but for any Christian media. Opportunities are now provided for local Christian groups by electronic desktop publishing so that they can produce or control their own, local, high quality Christian literature. A checklist of questions and priorities is provided for such groups.

### **Journal Articles II**

'Non nihil obstat' by Paul Burns, *The Tablet* 31 October 1987 pp.1174- 1176. Describes pressure from the Vatican on Catholic theological publishers, particularly in the area of liberation theology. Burns asks if lively and explorative Catholic theological publishing must therefore be in lay hands, without *imprimaturs* from Rome. Basic theological thinking is no longer coming out of Western Europe, but from the third world. But there, the religious orders are the best equipped for the skill- and capital-intensive enterprise of publishing. Vatican influence can inhibit this.

### **Journal Articles III**

'Improving reference service in theological libraries: the proposed Australasian Religion Index' by Gary E. Gorman, *ANZTLA Newsletter* No.4 1988 pp.2-13. This is an update of the proposal presented to the 1987 ANZTLA conference in Melbourne, describing the background, requirements, and procedures of a religious periodical index in Australasia. Librarians are bad at finding literature they are asked for; existing reference services do not suffice - *Religion Index One*, for example, is sparse for Australasian journals. Appendices compare coverage of Australasian theological journal literature in *RIO* and *APAIS* (*Australian Public Affairs Information Service*) (incidentally providing a useful checklist of Australasian religious periodicals), and provide sample entries for the proposed index. A pilot project is now under way.

## **Journal Articles IV**

'The place of the seminary library in the church' by Donald Huber, *Lutheran Journal of Theology* Vol.21 1987 pp.55-67. An excellent statement of the rationale behind libraries in theological education, linking into professional concerns such as collection development, automation, and management, without losing sight of the ignorance and misconceptions theological librarians face.

## **Librarian Wanted**

The Theological College of Central Africa at Ndola, Zambia [See *Bulletin no.34/5 for an account of the Library* ], is seeking a librarian for short-term help of 3-6 months, or for a year or so. The College is reliant on missionary organisation funding for most of its work, so interested librarians would have to find financial support from their churches or a missionary society. The College is under the supervision of the African Evangelical Fellowship. Further information from: Philip Sewell, 2 Baulks Lane, Aldwinckle, Kettering, Northants NN14 3EW.

## **Malaysian Librarian Detainee**

Lim Chin Chin, released from detention in Malaysia at the beginning of June, is still experiencing harassment from Malaysian Special Branch and is still under restrictions governing her occupation, movements and activities. Letters may still be sent in her support to the Malaysian Prime Minister.

## **Marshall Pickering**

Religious publisher Marshall Pickering, now owned by Harper & Row, is diversifying into general and fiction lists because its senior management believes the Christian market is not large enough to make long term commercial gains. A curious sentiment at a boom time for religious publishing when average religious book prices are actually falling.

## **Members**

Alan Jesson, Secretary of ABTAPL, has been appointed a Library Association scrutineer for admissions to the register of Chartered members. Mary Elliott, Theology Librarian at King's College London and former Secretary of ABTAPL, is leaving King's College after many years' service. Patrick Lambe has recently returned from a month-long study visit to theological libraries and publishers in South East Asia, partly supported by the Denyer and Johnson Fund of the University of Oxford; he also attended the Conseil International meeting in Geneva October 3-5.

## **New Pastoral Bible**

Claretian Publications in Manila have pioneered a new translation of the Bible aimed directly at grassroots communities in third world contexts. Inspired by

the *Biblia Latinoamerica* , an international team of scholars led by Fr. Bernard Hurault (main co-ordinator of the *Biblia Latinoamerica* ) have produced a translation from the original languages in consciously direct and transparent language, and extensive pastoral notes and commentaries appropriate to a third world context. The edition is co-published with Divine Word Publications and St. Paul Publications, all in Manila. The first edition, published mid-August, is already sold out, and a second edition is in the press. Cost US\$14.95 from Clarentian Publicatins, U.P.P.O., Box 4 Quezon City 3001, Philippines.

### **Orbis Distribution**

Orbis Press books from Maryknoll, New York are being distributed in the U.K. by Fowler Wright Books, Burgess Street, Leominster, Herefordshire, HR6 8DE from 1st. August, 1988.

### **Mowbray's Taken Over**

As we went to press it was announced that Pentos, owners of Dillon's bookshops amongst others, had acquired A.R. Mowbray Ltd., the bookshop and publishing chain. More details were not available then, but it appears that most of the Mowbray's shops will remain open for the foreseeable future, but there must be a question mark over the publishing operation.

### **Oriental Orthodox Libraries**

At a preliminary meeting for the Second Anglican-Oriental Orthodox Theological Forum, held 30-31 July 1988 at the Emmaus Conference Centre in Kent, one of the areas of concern raised was library provision for Oriental Orthodox seminaries in India and the Middle East. For further information, contact: The Revd George Braund, Anglican Consultative Council, Partnership House, 157 Waterloo Road, London SE1 8XA. [The *Report of the First Theological Forum*, edited by Henry Hill, is entitled *Light from the East* , published 1988 by the Anglican Book Centre in Toronto.

### **Oxbridge Library Staffing**

After much intensive lobbying, the Library Association held two consultation seminars April/May in Cambridge and Oxford preparatory to drawing up guidelines on the staffing of college libraries in the two universities. ABTAPL members in Oxford and Cambridge have on occasion been affected by undervaluation of their services, so these guidelines, while limited to College libraries, are nevertheless awaited with interest.

### **St. Andrew's Theological Seminary, Manila**

Has established an Anglican Studies Collection, and seeks to develop it to research standards. Theological libraries in the U.K. which can donate appropriate books relating to Anglicanism should contact the Dean, The Very Rev. Dr. Henry Kiley, St. Andrew's Seminary, P.O. Box 3167, Manila,

Philippines 2800. St. Andrew's will be able to refund postage costs.

### **Trinity Theological College Singapore**

Has the assistance of Lutheran World Federation-sponsored librarian team Mr. and Mrs G. Martin Ruoss to assist in the upgrading and computerisation of the Library. Previously one of the leading theological libraries in South East Asia, in recent years it has suffered a decline, now being countered by determined efforts. From 1st August it has had its first full time professional librarian in place.

### **Wake Letters**

Peter Lang, the New York publishers, have published the first two of six volumes of William Wake's correspondence on theological and ecumenical affairs with Gallican theologians. Wake, Archbishop of Canterbury 1716-1737, marked the end of an era of openness and intellectual exchange between different churches in Europe. Contact: Peter Lang Publishing, 62 West 45th Street, New York NY 10036-4202, U.S.A. Volumes 1 & 2 cost \$114.

### **Wittgenstein Centenary**

*Anales de Filosofia*, published at the University of Murcia, Spain, has issued a call for papers on the context, intellectual biography, works and influence of Wittgenstein, for a special issue next year. Submissions should be sent to Prof. Luis Ml. Valdés-Villanueva, Departamento de Filosofía y Lógica, Universidad de Murcia, 30071 Murcia, Spain.

### **Zondervan Takeover**

The Zondervan Corporation was purchased in July by Harper & Row for £33.5 million. Harper & Row is jointly owned by Rupert Murdoch's News Corporation and by Collins, and Zondervan's largely evangelical market is seen as complementing the Anglican, Catholic and general readerships currently held by Harper & Row and Collins. The underlying trend towards globalisation of religious publishing is worth reflecting upon.

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## Our Contributors

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F. Gerald Downing is Vice-Principal of the Northern Ordination Course in The Northern Federation for Training in Ministry, Manchester, and author of *Christ and the Cynics* (Sheffield Academic Press, 1988).

Morwenna Griffiths is Lecturer in Education at Oxford Polytechnic, and co-editor with Margaret Whitford of *Feminist perspectives in philosophy* (Macmillan, 1988).

Alan Nichols is Archdeacon of Melbourne, and member of the Australian Christian Literature Society.

Ian Pearson was formerly Archivist of the United Society for the Propagation of the Gospel, and is now Archivist of The National Society (Church of England) for Promoting Religious Education.

Hans M. Zell is a publisher specialising in African bibliography. He edits *The African Book Publishing Record*, and is consultant to the African Books Collective.

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### **Theological Book Review**

By arrangement with the publishers, FEED THE MINDS, a free promotion copy of the first issue of **Theological Book Review** is being mailed with the *Bulletin* to all ABTAPL UK members. Although the ABTAPL Committee is not recommending or endorsing TBR, its bibliographical interest to theological librarians was thought sufficient justification for bringing it to our members' attention in this way.

Patrick Lambe  
Editor, ABTAPL Bulletin.

### **Apologies**

In the last issue of the *Bulletin* the page numbers on the contents page were clearly wrong. This was caused by the transfer from one computer to another and should have been spotted at page proof stage. We apologise for any inconvenience caused. October, 1988.

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