



# BULLETIN

*of the*

*Association of British Theological  
and Philosophical Libraries*

*New Series, no. 20 March 1981*

## BULLETIN 1981

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**BULLETIN OF THE ASSOCIATION OF BRITISH  
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

(In association with the Library Association)

*New series no. 20, Edinburgh, March 1981*

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Page

**CONTENTS**

**Association news and announcements**

Locations please	1
Hebraica Libraries Group	2
MSS on Anglican Church in India	2

**Reference section**

Libraries 19 – The Gamble Library, Belfast	4
Bibliographies 23 – Christian Communication Directory, Africa	7

**Articles**

Pettee Matters – Joyce M. Barrie	5
Serials in Theology – J.V. Howard	10
Semper aliquid novi ex Africa – G.E. Gorman	13

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EDITORIAL APOLOGIES to readers and contributors for mistakes in No. 19, in repeating a paragraph (p.14) in the article on the Library of Atlantic School of Theology, Halifax. Also for the reference to TEOL (Theologici Exquisiti Oblatique Libri) which made it look as though we were seeking and offering a theological bath or even a theological lip. No prizes for spotting further mistakes.

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**INTER-LIBRARY LOANS – LOCATIONS PLEASE**

SINGLETON, A. *Objects of the Church of England Burial, Funeral and Mourning Reform Association*. London, 1888.

for Bath Academy of Art Library, Corsham, Wiltshire, SN13 0DB, England.

KAY, William *On the word Hellenist, with especial reference to Acts 11:19*  
Calcutta, 1856.

for University of Aston Library, Gosta Green, Birmingham B4 7ET, England.

Both items have been sought without success through the British Library, Lending Division.

## HEBRAICA LIBRARIES GROUP

This Group was formed at Cambridge on 25th March 1981 under the auspices of SCONUL'S Advisory Committee on Oriental Materials, to exchange ideas and information among the libraries represented by the 20 professional staff members present. No formal committee was elected, management of affairs being left in the hands of Dr Stefan Reif, Director of the Taylor-Schechter Genizah Research Unit at Cambridge University Library.

It was agreed to hold future meetings not less than once a year, and that collectors, scholars, craftsmen and others will appropriate interests be invited to specific meetings.

Also agreed was the circulation of a newsletter to notify members of projects in hand, new serials, lists of duplicates, exhibitions, etc.

Dr. David Goldstein (B.L. Oriental MSS & Printed Books) undertook to examine further the possibility of short courses in Hebrew palaeography and bibliography being taught at University College London. He also had almost completed a catalogue of Hebrew incunabula in the U.K. and needed any further information available immediately.

Mr Ezra Kahn (Jews' College) agreed to begin the compilation of a U.K. union list of serials in Hebraica.

It was agreed that co-operation in specialized and expensive purchases, and in bidding at auctions, was desirable, but best arranged on an ad hoc basis.

The variety of transliteration schemes for Hebrew were discussed. The hope was widely expressed that even if headings had to be transliterated for computerized catalogues, Hebrew script would continue to be used for the body of the entry in all specialist libraries.

Unauthorized publication of reproductions of holdings of member libraries was also discussed. If copying was not for academic research, more information should be sought from the publisher and fees charged to match the scale of the project. Mr. R.A. May outlined the practice at the Bodleian Dept. of Oriental Books.

J.V.H.

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## MSS ON ANGLICAN CHURCH IN INDIA

Selly Oak Colleges Library,  
Birmingham, B29 6LE

Dear Mr. Howard,

Miss Mildred E. Gibbs, author of the official history of *The Anglican Church in India, 1600 – 1970* has bequeathed all her working papers to the Indian Church History Association based at Serampore College in West Bengal. Before they go out to India her nephew and executor has deposited the papers in my office, in case any historians in this country would like to see them first and make any photocopies necessary. I am therefore writing to ask you to make known to any interested research scholars the fact that these papers are available for a while for consultation. Please ask any concerned to get in touch with me to arrange a mutually convenient date.

The papers, all neatly typed and arranged, fill a large suitcase, and the volumes cover the following subjects in Anglican Church and mission history. Unless otherwise indicated, there is one volume to each heading:

Brief biographies (in alphabetical order) – 3 vols.

*Extracts from Diocesan records, biographical notes*

General – 3 vols.; Bengal – 2 vols.; Madras – 2 vols.; U.P., Delhi (Hindustan) – 2 vols.; Assam – 1 vol.; Bishop's College, Calcutta; Bombay; Burma; Central India & Rajputana (now Nagpur); Ceylon; Punjab, N.W.F., Sindh, Himalayas, Kashmir; Santals & Mundas; Telegu; Travancore.

We shall be very pleased if this helps to further research here, before these papers rightly return to the land of their origin.

Yours sincerely,  
(Miss) Frances H.B. Williams  
Librarian

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## RECENT DIRECTORIES

*Current Research.* Autumn 1980. Institute of Religion and Theology of Great Britain and Ireland. Swinton Dene, near Duns, Berwickshire, Scotland. 82 pages. £4.00

This 5th edition contains about 800 entries for academic research in progress in U.K. universities and institutes of higher education. Arrangement is by subject and layout is good. Most valuable. (Searches of the Current Research computer file can be made on application to the Rev. James Green, Sunderland Polytechnic, Chester Road, Sunderland, England, SR1 3SD).

*A directory of Christian communities and groups.* September 1980. Community Resources Centre, Westhill College, Selly Oak, Birmingham, B29 6LL. 101 pages. £1.75 (post free).

375 entries, arranged alphabetically by name of group, with addresses and a descriptive paragraph, plus geographical index and index of subjects in which the group is involved (e.g. counselling, mental health, publications, spirituality). Scope' mainly England, with some from Scotland, Wales and Ireland. Religious orders, Anglican and Roman Catholic, are included. Well printed and arranged.

*Directory of Christian councils.* 3rd ed. 1980. World Council of Churches, 150 route de Ferney, 1211 Geneva 20, Switzerland. 141 pp. ISBN 2-8254-0630-9. SwFr 9.90 (through British Council of Churches, £2.75).

Includes national, regional, and inter-regional Councils of Churches, such as the B.C.C. Entries show addresses, staff lists, main concerns, budget, publications. Previous editions 1971, 1975.

## **LIBRARIES – 19**

### *The Gamble Library*

Union Theological College, Botanic Avenue, Belfast BT7 1JT

Tel: 0232 – 25374

<b>Honorary Librarians</b>	Rev. Professor R.F.G. Holmes Rev. Professor Dr. John Thompson
<b>Librarian</b>	Miss Anne McConnell, M.A., B.D.

### **History**

The formation of the present library dates from the building of Assembly's College (now Union Theological College, since the amalgamation with the Theological Faculty of Magee University College Londonderry in 1978) in 1853, and the housing under one roof of collections previously associated with the Secession Divinity Hall at Cahans, Co. Monaghan, the Divinity School of the Synod of Ulster, and the Library Committee set up by the General Assembly of the Presbyterian Church in Ireland after the Union of Synods in 1840. In 1873 Mrs. Gamble of Gourrock, widow of the Rev. Henry Gamble, who had been minister of Ballywalter, endowed the Gamble Library in memory of her husband, and the beautiful main Reading Room remains as a worthy memorial to him and to her great generosity; it was used for the early sessions of the Northern Ireland Parliament, and is under a Preservation Order. Recently (1980) the College Management Committee initiated a Library Extension Scheme, now nearing completion.

### **Function**

- (a) to provide for the needs of the Professors, Ministers and Students of the Presbyterian Church in Ireland.
- (b) to provide on special application consultation and, where appropriate, borrowing facilities for research and general readers.

### **Coverage**

Mainly theological: Old Testament, New Testament, Systematic Theology, Church History and Ecclesiology. Also Philosophy of Religion, Philosophy and Ethics. 19th century general literature and biography.

### **Stock**

Stocktaking in progress: 50,000+ volumes. In addition, Magee University College theological collection, not yet transferred.

Approximately 50 journals are taken (English, French and German).

### **Special Collections**

An important collection of Irish civil and religious literature used by Professor J.S. Reid in preparing his standard history of the Presbyterian Church in Ireland; the Fleming Stevenson Memorial Library, including missionary literature (Gujarati), hymnbooks and psalters; the library of President W.D. Killen; the Henry Wallace Collection (including Migne); a collection of works in French relating mainly to the Jesuits; the Principal Paul bookcase; the Robert Vint bookcase; collections of writings of the

Protestant Reformers. In 1981 the Library will benefit by the gift of the extensive Church History collection of the present Principal, Professor J.M. Barkley.

**Classification**

Domestic, with alpha-numeric notation in the Main Reading Room.

**Catalogue**

Separate author/subject catalogue index now in process of collation.

**Access**

During term time, the library is normally open at lecture times, from 10.00 a.m. to 12.45 p.m., and from 2.00 p.m. to 4.00 p.m., Monday – Friday. The library is closed during the Christmas Vacation. Times of opening during Easter and Summer Vacations are posted at the end of the previous term. External readers are advised to telephone in advance. In the case of written enquiry, kindly enclose a stamped addressed envelope. At present, photocopying facilities are not available.

**Staff**

One part-time librarian, with some clerical help.

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**PETTEE MATTERS: the vicissitudes of a theological library classification**

When, in 1967, New College Library, Edinburgh, opted for the Union Theological Seminary (New York) classification scheme, after much pondering – enough to satisfy the readers of "Which?" magazine – we looked forward to using a scheme which functioned well, was capable of expansion and up-dating, issued a regular list of additions and amendments, and was generally flexible and suited our particular needs. For those who might like a little background – Julia Pettee, chief cataloguer at "Union", constructed the classification from 1907, and completed it in a tentative form by 1924. Based as it was on an actual collection of books (at present consisting of c. 400,000 volumes), it reflected the interests and strengths of that particular library, with expansions in Protestant (especially Presbyterian) fields rather than Roman Catholic, but hospitable to new topics or unexpected development of existing subjects. The notation bore some resemblance to Library of Congress, consisting for the most part of two letters followed by one or two figures. In 1967 a revised edition of the 1939 schedules were published. Another advantage lay in the availability of both an author catalogue and a shelf list, prepared by G.K. Hall & Co., Boston, with 21 items reproduced photolithographically on each folio page. It included accessions up to 1960. This has been especially useful when revising entries for older stock belonging to our pre-Pettee fixed location subject arrangement.

We were rather dismayed therefore when word reached us in 1975 that Union Theological Seminary were going to discontinue the use of their own classification, because of economies expected from subscription to the Ohio College Library Centre (OCLC) cataloguing data and the parallel use of

Library of Congress classification. When I visited the Library in 1974, I sensed that it was going through a period of change, but did not realise what the repercussions would be for us at New College. We were encouraged, therefore, when, in February 1977, we received a letter from Dr John B. Trotti, Librarian at Union Theological Seminary, Richmond, Virginia, proposing that his library, also a user of UTS classification, be "a clearing house for problems, suggestions, revisions, etc." Dr Trotti suggested renaming the classification "Pettee Classification" after its founder, and since 1977 we have received on a regular basis his newsletter "*Pettee Matters*" (the title does make one wince a little!). This has afforded us a means by which we can discuss mutual problems, suggestions for expansion into new subject fields and any difficulties which we have encountered in the classification scheme. Although there is only one other library using Pettee in Great Britain, there are a number of Australian libraries using it, with, of course, the largest number still coming from the United States.

We ourselves have contributed a number of suggestions to the newsletter, mainly connected with an expansion of our Scottish material, but we have also produced a more detailed scheme for Erasmus' works. It has been encouraging to feel that there are other classifiers wrestling with the same problems, or who may even have solved them, and over the past few years we have discussed process theology, liberation theology, the Unification Church, the charismatic movement, scientology, medical ethics, hospices, Third World theologies, and so on. Of course, the suggestions put forward are only suggestions, and no library is bound to implement them, and there, I think, lies the weakness of the enterprise. As much as we would like to, it is almost impossible, in these days of reduced staff and restricted means, to consider any radical alterations to a classification scheme. Time spent on this would inevitably result in other work, equally important, not being done. A good understanding of the subject matter is also a consideration, and one hesitates to approach an already over-pressed lecturer for his opinion on some new topic.

So where does Pettee go from here? A rather ominous note has recently crept in. Dr Trotti reports that an increasing number of theological libraries in the United States are changing to Library of Congress classification, which makes sense, in view of the facilities offered, and in the October 1980 issue of *Pettee Matters* he quotes the case of Anderson School of Theology (Indiana), along with their main College Library, which used Dewey, both moving over to Congress. There is now more interest in Pettee outside the United States, and Dr Trotti cites inquiries from Immanuel College, Ibadan University, Nigeria. We ourselves at New College have received a number of letters about the use of the Pettee Classification and were influential in re-organizing the large library at our own University's Catholic Chaplaincy.

It would be a pity if a scheme which has a great deal to offer the theological library were to be eradicated by the "big guns". We are encouraging Dr Trotti to enlist the help of the American Theological Library Association, in order to draw attention to the need for a satisfactory classification for theological libraries. We should hate to see our efforts come to nothing more than a line or two in a history of classification.

Joyce M. Barrie



## BIBLIOGRAPHIES & REFERENCE BOOKS – 23

Eilers, Franz-Josef, *et al.*, eds. *Christian Communication Directory Africa. Communicatio Socialis, Zeitschrift für Publizistik in Kirche und Welt, Beiheft 8.* Paderborn: Ferdinand Schöningh, 1980. 544pp. ISBN 3-506-72213 DM34.00

This directory is the result of a joint effort proposed and supported by the World Association for Christian Communication (London) and undertaken by the Catholic Media Council (Aachen) with cooperation from the Lutheran World Federation (Geneva). It is thus an ecumenical project which has resulted in what the editors believe to be "... the first systematic attempt to document all the communications institutions of the various Christian churches and groups in an entire continent" (p. 7). As such, this work is intended to be the first in a series which will include Asia, Latin America and possibly other regions.

The editors take particular care to indicate the difficulties inherent in collecting data for a directory of this sort. Not only are different church groups in Africa unaware of what other denominations are doing but also one communication section in a church can be quite ignorant of media-related activities within other agencies of the same church. This naturally makes information collection an arduous task from the outset; when combined with only a 30% response rate to requests for data, one is surprised that the editors persevered to produce a guide of any sort, let alone of an overall acceptable quality. The editors also are aware of shortcomings in this first published result of their efforts and hope that more agencies will cooperate in providing more data for future editions.

In the present volume information is presented alphabetically by country and then name of main entry, but there is neither a table of contents (other than a list of countries covered) nor a clear indication in the introduction of the kind of information provided. Thus one must learn by trial and error just what he is likely to find; surely any subsequent edition can do users the courtesy of providing a more adequate outline of contents. Under each country there can be information on up to eight different types of services: church communication centres, news and information services, publishing houses, printing presses, periodicals, radio and television production studios, audiovisual and film centres, research and training centres. Some countries, of course, have only a few entries under one or two headings; others, particularly in East Africa, contain dozens of entries under each of the eight headings. Because of this fairly complex arrangement and variable quantity of data, a full list of contents really is essential.

Under each type of service the data elements vary considerably. In the case of publishing houses, for example, the following information may be provided: name of institution, church affiliation, director, address, date of foundation, legal status, personnel, objectives, activities. For periodicals, on the other hand, data include title, editor, address, date of foundation, legal status, personnel, objectives, readership, church affiliation, publisher, periodicity, language, pages per issue, circulation, geographical area covered, subscription fee. For a given entry, therefore, it is possible to learn a great deal, although not many responses include information under every category. Yet in no case is available data so incomplete as to be useless, as there is

always an address and title of institution or publication so that one can attempt to establish some sort of direct contact. One doubts that any future edition will ever include all requested information needed to complete every entry, but the compilers have made a brave attempt in the present work.

It is indisputable that Eilers and his colleagues have initiated an indispensable service for those interested in African church-related communication activities. Librarians will find both the periodicals and publishing houses sections for each country particularly useful. The former covers such academic journals as exist, as well as newsletters, magazines and newspapers issued by everything from national councils to local parishes. However, extreme frustration is bound to arise when one tries to use the *Directory* as a quick reference tool. Problems created by the lack of a contents list are compounded by the failure to provide cross references or an index. Thus one must try to outguess the compilers at every turn when seeking data, and this can be a tiring process. If, for example, one wishes to have information on the various communication activities of AMECEA (Association of Member Episcopal Conferences in Eastern Africa, which is given a slightly incorrect title here), it is necessary to know first that it is located in Kenya and then to scan every page under this country for potentially relevant entries. As it turns out, there are individual AMECEA entries under church communication centres, news and information services and publishing houses, and five under periodicals. Clearly any future edition must be thoroughly indexed and include cross references to assist users.

As it stands, this is a significant collection in terms of the data presented and the number of countries represented. The fullest coverage, as might be expected, is available for East and Southern Africa, anglophone West Africa and the larger francophone countries. Even the small Central African republics are represented by a few entries, which is surprising in view of the generally unresponsive attitude normally encountered in dealings with these countries. In the country arrangement there is one slightly disconcerting fact which one trusts is not a reflection of the editors' political views. Transkei is listed as a separate country, while Namibia is called South West Africa. Will future editions adopt a policy more in keeping with international opinion, or is the intention to follow a pattern acceptable to the South African market? Looking at the individual entries under each country, one realizes that this compilation has a great deal to offer, for nowhere else is it possible to find so much important information on the communication activities of regional and national Christian councils, as well as data on church-related publishers. Of less value to those of us outside the continent are entries for minor newsletters and highly localized communication agencies, but this will be of assistance to others concerned particularly with the local scene.

Unfortunately, the manipulation of this information is virtually impossible in its present format, which makes one wish that an alternative compilation were available. Since there is not, one must recommend *Christian Communication Directory Africa* as the sole work of its kind and one with significant potential. With a table of contents, cross references and a detailed index, any future edition will be both an indispensable and a frequently used guide. Now it is only indispensable.

G.E. Gorman

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### Bibliographies

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COLDHAM, G. E. *A Bibliography of Scriptures in African Languages. 2 vols* £10.50 per set  
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**Bible Society**

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## SERIALS IN THEOLOGY – PUBLICATION, CLASSIFICATION AND INDEXING

A review of *Les revues de sciences religieuses: approche bibliographique internationale*, by Otto Lankhorst. CERDIC Publications, Strasbourg, 1971. 294 pages, 120 F. ISBN 2-85097-013-1

Theological librarians in Britain have ambivalent views of the European scene. On the one hand, there is the diehard view that the Treaty of Rome was a plot to submerge the Protestant North of Europe under the Catholic South (a magnified Irish problem, in fact). On the other, there is the Thank-God-for-the English-Channel view that all those priests and pastors are writing, and all their universities and institutes and abbeys are publishing, so much, in all those languages, that they will eventually be buried under a collapsing Tower of Babel bigger than any butter mountain that ever embarrassed the E.E.C.

It is not that the output of British theological writing is negligible, or that we are unaware of the rising tide from America. For years we have watched the scientists struggling with their flood of information but now the water is lapping round our knees too.

Periodicals provide an increasing part of this flood. *Les revues de sciences religieuses* is a sustained essay in recording the growth and extent of this form of publication, the attempts at bibliographical control that have been and are being made, and in presenting constructive views for checking the growth and increasing the control.

Otto Lankhorst divides his study into three equal parts: first, the history and present situation of religious periodical publishing; second, lists and catalogues of the theological periodicals; and third, indexing and abstracting of theological periodicals. The text occupies 230 pages. Each section is supported where appropriate by lists and tables, and there is an extensive section of notes, with indexes of periodicals and bibliographical tools adding a further 50 pages.

The book is the third in a new series of *Recherches Institutionelles* published by CERDIC, (the Centre de recherches et de documentation des Institutions Chrétiennes) at the Université des Sciences Humaines at Strasbourg (France).

The information assembled in this study is formidable, and will serve as a quarry for further studies. What is less certain is the value of the conclusions reached. These are, (1) that there is over-production of articles in these subject fields and (2) that there is underutilization of what is published.

The lack of knowledge of bibliographies and indexing services is said to be the cause of underuse. The extensive discussion of existing and proposed indexing and cataloguing services is the most valuable part of the book. That on the causes of over-production could be written about the periodicals in many other subjects. The great spread of higher education and the pressure on teachers and researchers to publish more and more original work is the basic reason for the proliferation of specialist journals. But the willingness of national and denominational organizations to sponsor and subsidize much of this publication is another.

Lankhorst deploras the tendency of the general religious periodicals (even those of an academic nature) to republish articles, and to carry similar articles on the same topic by the same author. A prestigious past should not justify a present lack of original studies or documents.

He concludes that a policy of co-ordination is needed on the part of the publishers, and of pressure from researchers and other readers, (made more aware of the situation through use of the bibliographical tools), to reorganize publication on a more rational (and economic) basis. He does not develop ideas for effecting such a policy.

It is the facts that keep surprising the reader in the course of the book. For example, the totals of current religious periodicals, however defined: in Ulrich — 2,200 (which is probably incomplete even for these commercially produced); in the Library of the University of Tübingen — 1,100; in Regazzi and Hines, *A guide to indexed periodicals in religion* (Metuchen N.J., 1975) — 2,700; in Schwertner's *Abkürzungsverzeichnis in the new Theologische Realenzyklopädie* — 8,500. Another example is the number of titles in the same specialist field (Table 2 — arranged by subject and date of first publication) 22 in Biblical studies, 14 in ecumenical studies, 26 in church history, and (separately) 18 on the history of religious orders. One basic cause of the apparent duplication of titles is illustrated in this section — 5 of the 18 are on Franciscan history, but from 4 different countries. There is also the denominational divide — 4 of the 13 liturgical titles are published in Germany. This shows also in the interesting section on cooperation between libraries, where the various theological library associations are listed, including the two German associations of *Katholisch-theologische Bibliotheken* (AKThB) and those of the *Evangelische Kirche*.

New forms of publication which have begun to spread to the field of religious periodicals are also discussed. The multilingual journal has been with us for many years now. *Vigiliae Christianae* (1947— ) has articles in French, German and English. *Vetus Testamentum* (1951— ) followed suit and has always had an international approach. Many others now exist. There are also journals published in separate editions in different languages, though these would have been more successful if they catered for a less specialised readership.

There have been other studies of the abstracting and indexing of religious periodicals. But in this (the third) section of the book, Lankhorst is the most thorough in his references to previous literature, both in the text and in the notes. (It would have made for easier reference from the one to the other if they had been numbered consecutively through the book, or even if the chapter numbering had not begun again with each section.)

The first part of this section deals with the history, scope and coverage of general indexing services such as *Bulletin Signalétique* 527, *RIC*, and *Religious Index One*. It continues with indexes to denominational literature, book review indexes, and a comparison of 52 indexes in 9 different subject fields.

To the librarian starved of detailed sources of information it is a fascinating study, but it inevitably ends by emphasizing the unsatisfactory lack of co-ordination (beyond a few demarcation agreements) and the failure to pursue suggestions that have been made for completer coverage.

Current indexes to periodicals are also, of course, periodicals themselves, and as such, subject to constant change. So the ground has already shifted

since this section was written. There now exists the ambitious *OTANE Citation Index; Religion Index Two* indexing Festschriften retrospectively and on microfiche; and the publication of ABTAPL's *Religious Bibliographies in Serial Literature* will cover, in a more systematic way, the specialized sources of information in these chapters.

The middle section of the book deals with lists of current periodicals, working from the general, like *Ulrich*, Ebsco's *Librarian's Handbook* and *Willing's Press Guide*, to the specialized, like the lists in church yearbooks (e.g. *Annuaire Catholique de France*) and in the current bibliographies (e.g. *Religious and Theological Abstracts*). Library catalogues of serials and union lists are also included. Many of these will be new to some readers.

But for this reviewer the most novel part is in the last chapter of this section, on two European proposals for a bibliographical catalogue of current religious periodicals. The first is "Clavis Periodicorum", suggested in 1969 by Wilhelm Schönartz, Librarian of the Diocesan Library at Cologne, and taken up by the Conseil International des Associations de Bibliothèques de Théologie in 1972. Instalments of this catalogue have been published in the *Bulletin de Liaison* de l'Association des Bibliothèques Ecclésiastiques de France (ABEF).

The other is a proposal for a "Répertoire des revues en sciences religieuses" by CERDIC in 1974, and elaborated by David Westerfer in *Mémoires du CERDIC*, no 7 (Strasbourg, 1976). Lankhorst does not say in what form publication is proposed or whether, in view of the machine readable nature of the CERDIC data bases, it is intended to offer on-line access.

The two proposals have somewhat different aims. *Clavis Periodicorum* sets out to give a full history of each title, and may perhaps be compared with the *British Union Catalogue of Periodicals* (BUCOP), published 1955-58, with supplements 1962 and 1970. Unless it also had some provision for keeping the files up to date it would have the same problem of creeping obsolescence.

The CERDIC Repertoire appears to be intended rather as a finding-list, and with emphasis on current publication details like the denominational stance of the publishers and the level of scholarship offered and the readership catered to. It would be based on the list in Marie Zimmermann's *Documentation, ordinateur et communautés chrétiennes* (RIC no. 1) Strasbourg, 1973. It was also proposed that entries should be coded by subject to allow detailed searches for titles in specialized topics.

At this point there is a long excursus on the classification of religion (p.137-156). After some discussion of the merits of alphabetical subject headings, key-word indexing and thesauri, various schemes of classification are exhibited, which are all unfamiliar to the Anglo-Saxon eye. It also includes an elaborate decimal classification of denominations ("typologie confessionale").

It must be said that this is a very interesting addition to the literature of theological classification. It is obviously an interest of the author's. It appears to be part of the philosophy of CERDIC. But it does not advance the general thesis proposed by Lankhorst. Overproduction and underuse are not to be cured by more classification — rather perhaps by a theological non-proliferation treaty.

John V. Howard

**SEMPER ALIQUID NOVI EX AFRICA: Recent South African Contributions to Theological Bibliography.**

Kempff, D. *A Bibliography of Calviniana, 1959 - 1974.*

Wetenskaplike Bydraes van die Potchefstroomse Universiteit vir Christelike Hoër Onderwys. Reeks F: Instituut vir die Bevordering van Calvinisme; F3, Versamelwerke, no. 3. Potchefstroom: Institute for the Advancement of Calvinism; Leiden: E.J. Brill, 1975. 249pp. R10.00

Institute for the Advancement of Calvinism. *Die Inslag van die Calvinisme in Suid-Afrika: 'n Bibliografie van Suid-Afrikaanse Tydskrifartikels [The Impact of Calvinism in South Africa: A Bibliography of South African Periodical Articles]*. 4 vols. Wetenskaplike Bydraes van die Potchefstroomse Universiteit vir Christelike Hoër Onderwys. Reeks F: Instituut vir die Bevordering van Calvinisme; F5, Studies oor die Inslag van die Calvinisme in Suid-Afrika, nos. 3-6. Potchefstroom: Institute for the Advancement of Calvinism, 1980. R5.50, 10.00, 7.25, 5.60

Borchardt, C.F.A., and Vorster, W.S., eds. *South African Theological Bibliography/Suid-Afrikaanse Teologiese Bibliografie*. Documenta, 22. Pretoria: University of South Africa, 1980. xxvii + 398 pp. R10.00

As regular readers of the *Bulletin* will know, the South African theological world is becoming increasingly ambitious in its attempts to exercise more adequate bibliographical control over relevant literature produced inside the country and, to a much lesser extent, literature produced elsewhere but with a topical interest of special concern to the local theological community. At the forefront of this bibliographical activity are two unique centres, the Institute for the Advancement of Calvinism (Potchefstroom University) and the Institute for Theological Research (University of South Africa). The former specializes in research and publications on Calvin and the sixteenth century reformation, as well as on current reformation thought with a bearing on Calvinism. The latter exhibits a much wider brief and undertakes research on the full range of theological interests, paying particular attention to theology from a South African perspective.

The Institute for the Advancement of Calvinism has produced several bibliographical works, all of them dealing with Calvin or Calviniana. The 1975 compilation by Kempff is a companion to the notable undertakings by A. Erichson (*Bibliographia Calviniana*) and W. Niesel (*Calvin Bibliographie, 1901-1959*). In most respects Kempff has compiled a post-Niesel bibliography, focusing on materials published from 1959 but adding earlier items of some importance omitted by Niesel. The result is a wide ranging, classified bibliography of approximately 4000 numbered entries, including books, chapters in books, periodical articles, essays in festschriften and theses from around the world. Kempff covers publications by and about Calvin, as well as works by and about fellow reformers directly influenced by Calvin or his work. By and large this does not extend to Luther or Zwingli but does incorporate such figures as Beza, Bucer, Farel and Knox.

The bibliography is arranged in two parts, "Calvin" and "Calvinism"; the first is divided into three sections, treating Calvin's own works, publications about Calvin the person or his thought in general, works about specific

subjects dealt with by Calvin. Each of these sections is further subdivided into numerous parts, the last containing 35 divisions ranging from "art" to "state and church". The second main part ("Calvinism") is subdivided into three sections, covering Calvinism in general, various reformers, specific countries (approximately 11 pages on England and Wales and 3 on Scotland). Each entry includes a full bibliographical citation but no annotation, and there is an author index. Although without a subject index, the full table of contents and adequate system of subject cross references aids users in locating relevant entries. Furthermore, Kempff repeats each citation under every heading to which it relates, thereby obviating the need to search various sections for items on a given topic. In this reviewer's opinion *A Bibliography of Calviniana* is most useful as a guide to theses, festschriften and parts of books, as these fugitive materials make up a significant proportion of the entries. For periodical articles one is advised to consult the ATLA index, bibliographies in the *Calvin Theological Journal* and similar compilations, as Kempff has been too selective in covering journal publications. In all other respects this is an admirable work of lasting significance and should, along with Niesel, be consulted by all scholars engaged in Calvin studies.

Precisely where Kempff falls short of one's expectations (the coverage of periodical articles), *Die Inslag van die Calvinisme in Suid-Afrika* succeeds majestically, albeit within a much more limited geographical frame of reference. This massive compilation is part of a project entitled The Impact of Calvinism in South Africa, which clearly has broad implications in view of the prominent theological element underlying many policy decisions in South Africa during recent years. The bibliographical phase of this project, which ran from 1977 to 1980, is being followed by a detailed survey of the historical background and fundamental principles of Calvinism, including a study of Calvinism in South Africa from 1652.

Concentrating on the now completed bibliographical aspect of the project, one must indicate immediately the major drawback in the published results, that they are entirely in Afrikaans. While understandable from the context of the study, this is unfortunate for those unprepared to spend time with an unfamiliar (but not difficult) language, yet anxious to study theological aspects of the South African situation. This caveat aside, the recently released four volume bibliography is an exemplary product in every way. Each volume is devoted to a major subject area ("histories en prinsipeel", "godsdienstig en teologies", "wetenskaplik en opvoedkundig", "maatskaplik en staatkundig"). In every case the subjects are subdivided into several topics clearly indicated in the table of contents. Within each subdivision the continuously numbered entries are arranged alphabetically by title, and each entry provides a full bibliographical citation but no annotation. A full subject index to the entire set appears in each volume, and it is most welcome to have this thoughtful aid to use so readily provided. Many classified bibliographies, including both Kempff and the following title by Borchardt and Vorster, omit subject indexes altogether, which inevitably creates difficulties for the user. Here the subject index is complemented by a separate author index for each volume, and one wonders why a combined author index was not prepared to accompany the subject listing.

Although tables of contents and subject indexes are in Afrikaans, even those unfamiliar with this language should be able to consult them fairly easily, for such terms as "ekonomie", "kerk en staat" and "sosiologie" are



not difficult to comprehend. In addition individuals of importance in Calvinism are included and pose no language problems. This admirable arrangement is matched by thoroughness of coverage; there is a total of nearly 12,500 entries in the four volumes drawn from 56 serials and eight series published in South Africa. From the list of serials indexed it seems that very few Afrikaans-medium theological journals and magazines have been omitted, which is a significant accomplishment. Unfortunately, the list of periodicals (which appears in each volume) does not include the dates for each serial, and this can be an important omission for those interested in either historical or current aspects of theological literature. Dates are, of course, provided in each citation, but this does not give a ready overview of the coverage. Furthermore, some important journals, among them *Theologia Evangelica* and *Die Gereformeerde Vaandel*, have been excluded without explanation. One of these omitted serials (*Journal of Theology for Southern Africa*) contains only a single article of direct relevance to this set, but other excluded journals may contain several more articles, thereby contributing to the incompleteness of *Die Inslag van die Calvinisme*. Whether published in English, Afrikaans or any other language, there can be no suitable explanation for excluding a theological journal published in South Africa from a compilation of this sort. Nevertheless, the compilers have succeeded to a large degree in providing researchers with a valuable guide to an increasingly important subject. As a unique work which admirably complements Kempff, this set will remain a standard research tool for some time.

Somewhat different in conception and execution from the preceding works is the compilation sponsored by the Institute for Theological Research and edited by Borchart and Vorster. *South African Theological Bibliography* aims to index all festschriften and periodical literature published in South Africa and dealing with the entire field of theology. "Articles appearing in older, discontinued journals as well as articles in current scientific theological journals and dissertations handed in at South African universities have been included in this bibliography" (p. vi). The list of periodicals indexed (pp. viii-ix) indicates that 24 titles have been included, yet the Institute for the Advancement of Calvinism series contains 56 titles in its list. Obviously "scientific theological journals" has a very limited meaning for Borchart and Vorster, and it would be useful to know their criteria for excluding serials from coverage. Still, it must be said that the major South African journals have been included: *Journal of Theology for Southern Africa*, *S.A. Historical Journal*, *Theologia Evangelica*, *Theologia Viatorum* and others. In this it is more useful than the preceding work, although it cannot be greeted enthusiastically as a full index of South African theological literature. The incorporation of theses is a special benefit for theological libraries which do not possess the catalogues by Robinson and Malan or the annual supplements issued by Potchefstroom University. The list of periodicals and festschriften includes full bibliographical details or dates and volume numbers where appropriate, mentioning also issues or even entire volumes which were unobtainable for indexing. This is an important addition for both the bibliographer and scholar which should appear in other indexes of this sort. The same is true of sources used in collecting data on theses, and there is also a list of abbreviations used in indicating the university location of individual dissertations.

Entries in the compilation are arranged in a detailed classification scheme of the editors' own devising, and the contents are displayed in full at the beginning of the work (pp. xii-xxvii). This scheme consists of eight major divisions, ranging from "bibliological subjects" to "sects"; each division is further subdivided following the dictates of the literature itself. While thus seeking to overcome the difficulties posed by synthetic classification schemes, the editors have created difficulties of their own and thrown up not a few incongruities. "Black theology" and "liberation theology" are both, for instance, placed under "science of missions", which is understandable in some ways but certainly not the most appropriate arrangement. "Science of religion" as a major subdivision in fact contains headings more appropriate to comparative religion (African traditional religions, Hinduism, etc.) together with the more usual fields of philosophy, sociology and psychology of religion. Still, the editors have been consistent in applying their classification to the available literature. What they have failed to do, however, is provide an alphabetical subject index, which means that the user must scan a 16-page list of contents in order to locate relevant headings; for an index meant to save time and effort this is quite unacceptable. The author index (pp. 370-398) is a help to those seeking entry by this means.

Within the divisions and subdivisions the 5996 numbered entries are arranged alphabetically, although in some instances a chronological sequence has been employed. Each entry includes author, title of article, journal abbreviation and volume, date and pages. The layout is extremely clear and legible, and there are remarkably few typographical errors. Since the book's title, introduction and list of contents are bilingual and since many of the articles have English titles, it would have been a logical extension to provide English translations of Afrikaans article titles to make the work completely bilingual. However, as in the case of the preceding Calvinism bibliography it is possible to grasp the meaning of the Afrikaans entries without undue strain.

One should not dwell at length on the failings of this volume except to point out those omissions which, if corrected, may yet make other Institute projects now nearing completion more acceptable to a wider audience. Aside from not providing an alphabetical subject index to enable one to cope with this bibliography's individualistic classification scheme, this is a highly worthwhile selective index to South African theological literature. Already this reviewer has found it immensely helpful in two fields of interest, church history and dogmatics. For South African church history there are more than 30 pages of entries sensibly arranged by both historical period and province. Likewise in the field of dogmatics it is now possible to see at a glance what has been written in South Africa on the doctrine of the church, a subject of considerable importance in this context. For those interested in these and other fields Borchart and Vorster have provided a significant research guide. May we expect to see a more comprehensive index of the many South African periodicals excluded from this volume?

G.E. Gorman

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