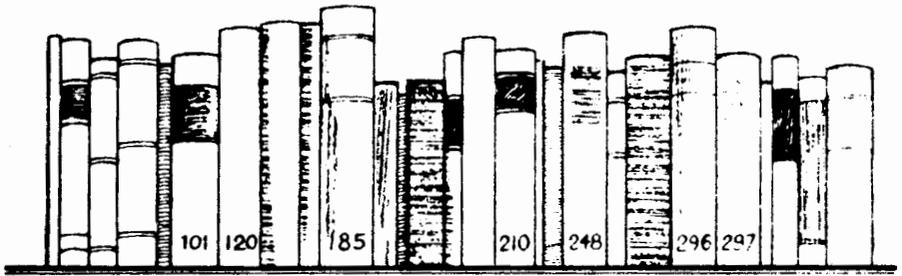


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# BULLETIN

*of the*

*Association of British Theological  
and Philosophical Libraries*

no. 30 JUNE 1984

## BULLETIN 1984

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

(in liaison with The Library Association)

*No. 30, Edinburgh, June, 1984*

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**ABTAPL IN MANCHESTER, 6th – 8th April 1984**

Professor F.F. Bruce set the tone of learned informality in his Friday evening address. He traced the eighty years of Manchester University's Faculty of Theology where the subject was "to be taught in such a way as not to offend the conscience of anyone, student or teacher." Familiar names from A.S. Peake to C.H. Dodd, J.H. Moulton, T.W. Manson, H.H. Rowley and many others, reminded us of the academic standards achieved. Professor Bruce's warm characterization of the teachers of recent generations added humanity to their scholarship.

On Saturday we saw three of the libraries used by Manchester's theological students and researchers. Research and conservation dominated at the first, the Deansgate Buildings of the University Library (the former John Rylands Library). Here we saw treasures such as the Gutenberg Bible and the second century papyrus fragment of St. John's Gospel. Mr. D.W. Riley, Keeper of Special Collections, also introduced us to the Methodist Archives (see *Bulletin of ABTAPL* 16, 1979, p.5) where the cirplanologists rejoiced to see the Manchester Circuit Plan of 1799 which first recorded the name of Jabez Bunting.

Then on to the 1981 central buildings of the John Rylands University Library which house half the stock of three million volumes, and in particular the theology section, with the Near Eastern Studies and William Temple College collections together on the 4th floor. (A good two page information leaflet summarized these for students.) Dr David Brady also showed examples of the recently established Brethren Archive (see page 13 of this *Bulletin*).

In the afternoon a visit to the Northern Baptist College (1964) showed the denominational and residential aspects of life for Manchester's theology students. Many of them combine university courses with vocational formation in such colleges. Dr. Brian Haymes conducted us round the Library, having previously explained the complicated antecedents of his College, which now shares its premises with Methodist students and the (Anglican) Northern Ordination Course.

Highlights of the General Meeting were (1) the revival of the Handbook of British Theological Libraries by the research project of Emma Dennis, with John Creasey, Mary Elliott, Feona Hamilton and Michael Walsh as an advisory group; and (2) the ATLA Study Tour of Britain and Ireland from 1st – 21st July 1985, in which several members were to assist as hosts and couriers. Spring weekend meetings were also arranged for 12 – 14 April 1985 at Chichester Theological College, and for 11-13 April 1986 at Manchester College, Oxford.

Mrs Norma Downie, Librarian of the British Isles Nazarene College (whose help in making the conference possible was acknowledged by the Secretary and all attending) then gave an account of the growth of the Church of the Nazarene and the work of its College. Connected with the Pentecostal Holiness Movement in the U.S.A., it emphasized John Wesley's doctrine of perfection and the identification of Jesus with the toiling masses of the world. Organized in its present form in 1919, it now had 90 churches in the British Isles. The College began at Paisley and moved to Didsbury, Manchester, in 1959. It had 52 students, 42 of them full time. They did a 4 year diploma in pastoral studies, the London B.D., and a B.Theol. in association with their Canadian college. There were 5 full time and 12 part time teaching staff.

Mr Laurie Gage, bookseller and lay preacher, rounded off the evening with a fascinating and at times hilarious personal "testimony". We learnt why he stopped working as a research scientist, how he progressed to specialist theological bookselling by mail order, his sources (or some of them), his misadventures, his travels (and ATLA contacts) and of course his experiments with a computer.

The 22 members of the conference were well catered for by the University's St Anselm Hall and its Warden, Dr John Elford. Dr Elford also celebrated the eucharist with many of us in the Hall's octagonal chapel the following morning. For this writer this was a moving occasion, being the first time ABTAPL had included such a service as part of the programme. It helped to confirm and enlarge the spirit of engagement in a common task which the weekend had stimulated.

J.V.H.

## CATHEDRAL LIBRARIES CONFERENCE, Salisbury 20th-22nd June 1984

Several members of ABTAPL were among the 90 present at this first conference on the historic cathedral libraries of England. The twelve prepared papers covered past history, present conservation and future use. History creeps inevitably into almost every discussion of these libraries, but the best-presented historical studies were those of Dr Mary Hobbs on the recovery of Bishop Henry King's library at Chichester; Mrs Naomi Linnell on the MS catalogues of Lincoln Cathedral Library between 1643 and 1860; and Bernard Barr on the financial resources of cathedral libraries – or the lack of them – in the past.

The experts on conservation were A.D. Baynes-Cope and Nicholas Pickwood. The former dealt with the chemistry and physics of books and MSS and the biology of their enemies, and signed copies of his illustrated introduction to the subject. The latter gave a running commentary on slides that showed examples of all the evils affecting books from careless shelving to overzealous or ill-informed repair.

The session called National Initiatives comprised talks on the Cathedral Libraries Union Catalogue, by David Shaw (see *Bulletin of ABTAPL* 27, p.7, June 1983); on the Eighteenth Century Short Title Catalogue, by Robin Alston (*Bulletin* 16, p.2, November 1979); and on the Short Title Catalogue of Incunabula, by Dr Lotte Hellinga. These will all contribute more information nationally (and being computer-based will be flexible and capable of being revised and added to – on the holdings of these libraries. Some of their librarians were concerned at the increased use that was likely, especially where security and facilities for scholars were inadequate. But it was the general opinion that maintaining these collections in their historic premises was preferable to their care, however expert, in university or national libraries elsewhere.

The conference gained from the facilities of Salisbury & Wells Theological College and the sunshine in the spacious Cathedral Close. Tours of the Cathedral Library afforded a glimpse of its rich medieval MSS and magnificent new elm bookcases (not without one architectural feature condemned by one of our conservators!). Some also toured the roof spaces and the heights of the great cathedral tower and spire, and most attended the Corpus Christi choral communion at which the celebrant was the Dean, the Very Rev. Sidney Evans, Chairman of the Cathedral Libraries Association.

The conference was also sponsored by the Bibliographical Society; the Library History Group and the Rare Books Group of the L.A.; and the Cathedrals Advisory Commission for England. It is hoped that a number of the papers will be published in *Library History* and other journals.

J.V.H.

## NEWS FROM OTHER ASSOCIATIONS

**East Germany (DDR)** *Informationsblatt der Arbeitsgemeinschaft für das kirchliche Archiv- und Bibliothekswesen*, nr 6, March, 1984

10 pages of news of members, of books and articles of professional interest, reports of some of the 1983 Luther celebrations – exhibitions in Berlin and Erfurt and the conference in Nürnberg in July – a report on professional training in W. Germany and notes on two Berlin libraries.

**West Germany.** *Informationen für kirchliche Bibliotheken*, 10 Jahrg. nr 1, Feb. 1984

The bulletin of the Protestant libraries' association carries notices of forthcoming professional conferences and reports of earlier ones, and 9 book reviews and other short notes. Books reviewed include *Okumene-Lexikon*, hrsg von Hanfried Krüger & others (Frankfurt, Lembeck, 125DM), *Der Katholizismus in der Bundesrepublik Deutschland 1945-1980. Eine Bibliographie*. By Ulrich von Hehl & Heinz Hürten (Mainz, Grünewald-Verlag 144 DM), and *Carl Gustav Jung. Bibliographie* (Bd 19, of Carl Jung: Gesammelte Werke) (Olten, Walter-Verlag, 68 DM).

**France.** *Bulletin de liaison de L'Association des bibliothèques ecclésiastiques de France*, 14 année, no 54, April 1984

Lectures given at the annual conference on 13th September form the bulk of this issue. They are *Informatique et traitement de texte*, by Bernard Yon and Catherine Diederichs, *Informatisation de la documentation*, by Catherine Diederichs, and (pages 4-15) *La formation des bibliothécaires à L'École Nationale Supérieure des Bibliothèques*, by M.J. Dureau.

**Netherlands.** *Medelingen van de Vereniging voor het Theologisch Bibliothecariaat*, Jaargang 34, Afl. 4. 1983 (March 1984)

Contents: Reports from the Secretariat, accounts of the separate conferences of the academic theological libraries and of the smaller libraries, and a substantial account of the joint conference of the South-east Netherlands archivists group with the VTB at Tilburg in October 1983. Dr A.J. Geuns, librarian of the Theological Faculty at Tilburg (library stock 340,000 volumes) naturally took a large part, and spoke about its liturgical collections. There are also very full summaries of other associations' bulletins.

**Belgium.** *V.R.B. – Informatie*, 13, 1983, 3-4 (January 1984)

This issue has a report of the annual conference, summaries of other associations' bulletins, a list of relevant books, and a short article by Dr H.J. Ooms on difficulties in the classification of books in History and Church History in U.D.C. A supplement gives a list of books on theology and worship published in the Netherlands (and the Flemish part of Belgium). Compiled in Antwerp Seminary Library, it is numbered 1983-2, with entries 198-413. Full bibliographical details and price are given.

**Netherlands.** *Newsletter (of) The Association of Libraries of Judaica and Hebraica in Europe*, no. 11, 1983 (received March 1984)

A 28-page issue full of interest, with notes of exhibitions of the Sassoon Collection (British Library, London), Spinoza (Amsterdam) and Danish Jews (New York, Chicago & Washington); notes on the Institute of Jewish Affairs Library in New York, on Judaica libraries in East Germany and Cologne, and an article "What has happened to 'Ets Haim'?" by F.J. Hoogewoud on an Amsterdam library now in Jerusalem about whose ownership Dutch Jews are very concerned.

## **LIBRARIES – 29**

*The India Office Library and Records*

197 Blackfriars Road,

London SE1 8NG

Tel: 01-928-9531

Director: Mr B.C. Bloomfield, MA, FLA

### **History**

The India Office Library and Records (IOLR), which has been a part of the British Library Reference Division since April 1982, started as two separate bodies.

The Library was established in 1801 by the East India Company as part of an Oriental Repository to bring together and preserve oriental books, manuscripts and other objects of interest. The first Librarian, Charles Wilkins, was a considerable scholar having taught himself Bengali, Persian and Sanskrit while serving as a Writer in the service of the Company. His translation of the BHAGAVAD GITA published in 1785 was a landmark in the growing awareness in Europe that the Orient had spiritual as well as material riches to offer the West. On his death in 1836, Wilkins was succeeded by Horace Hayman Wilson, another scholar whose Sanskrit-English dictionary was published in 1819 and remained the standard work on Sanskrit etymology until it was superseded by Boehtlingk's SANSKRIT WÖRTERBUCH completed in 1875. Under Wilson the Library continued to expand, receiving many donations and bequests of both books and manuscripts.

By the middle of the nineteenth century, the East India Company was no longer the great trading company it had been in the previous century, but was an organisation largely concerned with the administration of vast overseas territories. The suppression of the Indian Mutiny in 1857 was followed by the creation in 1858 of a new department of state, the India Office, and to the Secretary of State for India in Council were entrusted all the powers and all the material possessions of the old East India House in Leadenhall Street, including the Library. The (Indian) Press and Registration of Books Act, 1867, and the appointment of Reinholt Rost in 1869 as Librarian, led to a huge increase in the quantity of books acquired by the Library and an accelerated programme of cataloguing. The India Office Library continued to expand in its new premises in Whitehall, serving as a reference library for the government department which had responsibility for British interests not only in India but also in countries on the overland route to India and in South East Asia. The other half of the IOLR, the India Office Records, comprises the archives of the East India Company (1600-1858), the Board of Control (1784-1858), the India Office (1858-1947) and the Burma Office (1937-1948) together with a collection of private papers (European Manuscripts).

When India and Pakistan achieved independence in 1947, the India Office was dissolved, but the Library and the Records survived separately, within the new Commonwealth Relations Office, later Foreign and Commonwealth Office. In 1967, when the Library and the Records were moved out of Whitehall to their present location, they were

brought together as one organisation: the India Office Library and Records.

In 1982, the management of the IOLR was transferred to the Board of the British Library.

### **Function**

The IOLR is a Department of the British Library's Reference Division (formerly the British Museum Library). In cooperation with the Department of Oriental Manuscripts and Printed Books, it collects and makes available to all members of the public, books, manuscripts and illustrative material relating to South Asia (India, Pakistan, Bangladesh, Burma, Sri Lanka and Tibet.)

### **Coverage**

All branches of the humanities are covered, including religion and philosophy, but not modern law, science or technology. Hinduism, Buddhism, Sikhism, Islam and Christianity are represented in both their orthodox and less well known manifestations, together with books on less formal attitudes to life. Much of the source material for the study of religion in South Asia is of course to be found in the oriental language collections including Sanskrit, Pali, Tamil, Arabic, Persian and Punjabi. In the India Office Records, there is very little material relating directly to the study of religion, although there is information about the chaplains appointed by the East India Company and, at a later date, the official Anglican ecclesiastical establishment in India. There is rather more fragmentary information on Christian missionary activities, including occasional letters from missionaries.

### **Stock**

At the end of 1983, the Library had about 117,000 western language printed books, 257,000 oriental printed books and 27,800 oriental manuscripts, 32,000 vols of western language periodicals and 5,200 vols of oriental language periodicals.

### **Catalogues**

The Library consists of four sections: European Printed Books, Oriental Printed Books & Manuscripts, Serials and Prints & Drawings. There is a succession of printed catalogues for the European language books which have been cumulated to one sequence up to 1936, when a card catalogue was inaugurated. The various oriental languages have their own sequences of catalogues, the earliest ones being printed. In 1983 the card catalogues were closed, and the IOLR began to collaborate with other parts of the British Library in a shared computerised cataloguing system. The catalogue of monographs in all languages from that date is now available on microfiche in an author/title sequence and a subject sequence. The earliest printed European language catalogues had broad subject divisions, but with the inauguration of the card catalogue of European language books, Library of Congress Subject Headings were adopted and these are now used for all languages in the joint microfiche catalogue.

A separate microfiche catalogue of serials in both European and oriental languages is in progress of compilation.

### **Access**

The IOLR is a closed access library, but any member of the public

may come in to the Catalogue Hall where the general enquiry desk is situated, and after locating a book in the catalogues may request to see it in the Reading Room. Books published within the last 25 years are available for home loan to registered members of the Library. Membership is open to all over the age of 18 on completion of an application form which has been countersigned by a responsible person such as an employer or the tutor directing a student's studies.

Most books older than 25 years but not older than 50 years for oriental language books, or 100 years for European languages, are available for inter-library loan.

#### **Staff**

The India Office Library and Records has a staff of approximately 90, of whom some 25 are professional librarians or archivists.

#### **Further information** is available from the following:

Arberry, A.J. *THE INDIA OFFICE LIBRARY: A HISTORICAL SKETCH*, London 1967.

Lancaster, J.C. 'The India Office Records' (*Archives: the journal of the British Record Association*) v. IX, no. 43, April 1970.

India Office Library and Records ANNUAL REPORTS

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#### **BIBLIOGRAPHIES & REFERENCE BOOKS – 42**

*Research Guide to Philosophy*. By Terrence N. Tice and Thomas P. Slavens. (*Sources of Information in the Humanities*, vol. 3.) Chicago, American Library Association, 1983. 608pp. \$40.00 (£35.95! in U.K.) ISBN 0-8389-0333-9

Between the annotated bibliography and the historical and methodological introduction to philosophy with substantial bibliographies lies the rather uncertain territory of the research guide: a difficult and intractable space for a work that is less than an interpretative monograph but aims at a higher intellectual unity than that of the bibliography. The principal author of the Guide (Rice) is fully aware that he has a problematic species of book on his hands, yet is determined to occupy what space there may be for its type as positively as possible: ". . . genuine philosophical work cannot be summarized. What is offered here is mostly background and characterization. Without this, most of the references would be meaningless or misleading to the nonexpert. At the same time, in providing significant order, clarity, perspective, and critique, this book is something of a philosophical work in its own right" (p.x). Significant and revealing order the authors certainly do provide, one that inevitably provokes any user to a degree of "critique" of their critique, but on those terms the book may claim to inhabit a philosophical world. Not the least of its virtues is that it does not attempt a pseudo-clarity but points out areas of genuine conceptual difficulty, though the insights offered into the contexts of particular problems are incisive and considered throughout the 500 pages of discursive text.

This research guide aims at a wide coverage of (mostly twentieth century) secondary philosophical literature, though this distinction breaks down at times, especially for the last 150 years. Stress is placed on the key concepts deployed in a field of scholarly research, and how they grapple with the problems inherent in the field itself. No guidance is offered on *practical* research methods, and lists of organizations and leading journals, etc. are not provided. For this, the user will still need to turn to R.G. DeGeorge: *Guide to Philosophical Bibliography and Research* (1971) and S.A. Matczac: *Philosophy: its Nature, Methods and Basic Sources* (1975). Coverage in the present guide is of Western philosophy from the presocratics to the present, as mainly reflected in secondary works written in, or translated into, English. There is generally a strong bias towards the Anglo-American philosophical tradition.

The Guide divides into three principal sections: the history of philosophy, "areas" of philosophy, and, to conclude, lists and annotations of key reference works. The text of the first two sections is supplemented throughout by specialist bibliographies, most of which are admirably current. An Author-Title index gives access both to the descriptive accounts of works and their full citation. Works relevant to more than one section are occasionally cross-referenced in the text. The Guide terminates with an adequate subject index, though signalling in bold type the location of principal discussions would have been helpful.

Section I gives some thought to the question of an historical approach to philosophy, and outlines various approaches and perspectives, some of which (ie hermeneutics) will overlap with "areas" in Section III. The chapter on Ancient Philosophy surveys those general histories still useful, and the influence of leading scholars (Lloyd, Vlastos) before providing detailed coverage of Socrates, Plato and Aristotle. Coverage of the Hellenistic period underlines the changing nature of philosophy and the renewed interest of contemporary scholars. The Medieval, Renaissance and Reformation chapter is less full than one might have hoped. There is rather slight coverage of Augustine, with limited bibliographic support, and no special treatment of Aquinas at all. No definition of Nominalism is offered, and in fact more detail can be found in the Nineteenth Century chapter, if the user has recourse to the index. Clearly, the authors wish to skirt the predominantly theological concerns of the period, though they remark astutely on the changing relations between doctrinal theology and apologetics. Generally, much fuller treatment is still provided by J.L. Tobey: *The History of Ideas: a Bibliographic Introduction, vol. 2.* (1977) for this period.

The chapter on the Seventeenth Century is more substantial, since here lie many of the roots of the Anglo-American tradition. All sections have a sureness of touch, though the Pascal material could have been fuller. One regrets the self-imposed limitation that ignores important critical editions of primary texts, since these may often influence secondary study and are an essential part of the research "profile" for any field. By the time the Nineteenth Century is reached, increasingly divergent treatment of English Language and Continental philosophy is evident, though the authors' awareness of different methodologies is wide-ranging. The frequent mention of hermeneutics (here, in Section I and again in Section III) perhaps owes more to an American rather than a European context, however. After general coverage of Nineteenth Century themes, positivism, realism, etc, the Guide provides a substantial review of work on Hegel, before concluding with a

special section on British philosophy of the period. No such treatment is accorded to France or Germany, though the authors note that figures like Fichte and Schelling live more through the work of theologians (ie Tillich) than they do through philosophical commentary. Treatment of the present century opens with a review of work in logic and language predominantly, and this leads swiftly to a chapter on British philosophy in which Russell receives all due attention. More surprisingly, Collingwood enjoys a more detailed coverage than Wittgenstein, which hardly reflects their relative influences. After a further chapter on American philosophy, this History of Philosophy section fragments into special "areas" of its own; Pragmatism leads gently off, before the authors plunge into schools of mainly Continental origin. Here can be found treatment of Marx and Nietzsche rather than in the Nineteenth Century chapter. The lack of any overall account of the French and German traditions is a drawback, and between the fields covered generally there is much overlap.

Part II : "Areas of Philosophy" largely reviews Twentieth Century *practice* of philosophy. Increasingly the "doing" of philosophy and its study are less clearly distinguishable. The authors note a growing interest in East/West philosophical relations (though their Guide is no reflection of it) and in Feminist philosophy and philosophy for children (all, of course, American preoccupations). 16 specialist chapters follow, from Epistemology to the Philosophy of Education. Substantial chapters on Logic and on the Philosophy of Language reinforce the authors' perspective; two useful chapters on the Philosophy of Action and on Axiology record post-war growth areas. The chapter on Socio-Political Philosophy manages to ignore nearly all Continental thinkers, as the Aesthetics chapter finds no place for Marxist aesthetics. The Philosophy of Religion chapter, though relating exclusively to Christianity, carefully distinguishes the types of workers and the contrasting methodologies in the field.

This Guide is about as substantial as a one-volume work can be, and must be judged successful on its own terms. An irritation is that contemporary philosophers (ie J.R. Searle) may be regarded only as secondary authors, and so do not appear in the subject index. As a general account of the "état present" of philosophical studies in the English speaking world, however, the authors have performed a considerable service.

Peter Larkin

## TABLE AND TRADITION

### Towards an Ecumenical Understanding of the Eucharist

Alasdair Heron

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1984 216 x 138 mm 208pp SBN 905312 26 0 £7.75

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## BIBLIOGRAPHIES & REFERENCE BOOKS — 43

*Religious books 1876 — 1982*, New York and London, R.R. Bowker, 1983.  
4 volumes \$195.00. ISSN 0-8352-1602-0

*Religious books 1876-1982* has been "prepared by the Department of Bibliography with the Publications Systems Department" of R.R. Bowker, who are the publishers of *Religious books and serials in print*, and claim that they have selected 130,000 entries from the *American Book Publishing Record* database, "which represents all U.S. monographs in the National Union catalog, MARC tapes and titles cataloged at Bowker for the period covered".

The main sequence, covering three substantial volumes, is by subject, alphabetically, using Library of Congress subject headings. The slimmer fourth volume has separate Author and Title indexes, which are single-line entries giving the page number of the full entry in the Subject Index. Type size throughout is small but clear. The subject headings and subheadings are in bold, the author's surname at the head of each entry is in light caps, distinguishing them well. Each entry is reproduced in full L of C style, with Dewey or L of C classification or both, with L of C or NUC number, and with subject, name, and title tracings. The binding, with stout boards and strong sewing, is well up to the American tradition of reference book production. "Religion" is interpreted generously, so that the works of and about all main line and many borderline faiths are represented. The aim is to be comprehensive rather than selective, so that in addition to the scholarly works needed by the researcher, teacher and student, there is included the very large amount of writing intended for evangelization and for the worship and devotional practice of the millions of believers. There is a Foreword by Dr Stephen Peterson, Librarian of Yale Divinity School at New Haven, which is itself an interesting essay on the subject bibliography of religion. Comparison with the Introduction by Michael Walsh, *The bibliography of religion — a survey* to his *Religious bibliographies in serial literature* (London, Mansell, 1981) is instructive. Walsh is of course dealing with serial literature from a British angle and Peterson with monographs from an American angle. Both reflect on the difficulties of subject approach for the researcher, and indicate where the gaps are.

The first criticism that a British librarian has to make is that although the work has been heavily advertized in the U.K., it is not really intended for the British market. As Peterson says "The result is simply the most comprehensive bibliography of books on religion for North American usage". The British books included are those that have also been published with U.S. imprints. This was to be expected, but is not explicitly stated until one reaches the small print of the Preface and the Foreword.

The second point to remember is that, as with other U.S. bibliographies, the materials listed are almost entirely in English. Not a fault, if that is all you need, but to be remembered.

The third criticism is that the promise in the title of a century and more of religious bibliography is not really kept. One can find items from the late nineteenth century listed, but they are few and far between. The bulk of the entries are post World War II. I hope that the publishers may be able to program their computer to produce figures to confound my random manual sampling, but the impression is conveyed that the selection has been made on the basis that the more recent scholarly studies and the more recent popular

books are what is most worth listing. Perhaps they are right, but would it not have been better to say so? Dr Peterson referred to the value of the British Museum's *Subject Index of Modern Books*: it may be less helpful to North American scholars because of its "English and European orientation" but it does avoid the occidental trait of discarding the work of earlier generations simply because it is old.

J.V.H.

#### **BIBLIOGRAPHIES & REFERENCE BOOKS – 44**

*Religion in America: a directory.* Compiled and edited by James V. Geisendorfer. Leiden, E.J. Brill, 1983. 175pp. paper covers, Dfl 48.00 (£12.50) ISBN 90-04-06910-0

This directory shares its title with several other works and really needs a fuller subtitle to describe its nature and purpose. It also completely lacks any prefatory matter between the titlepage verso and the text. The text is a list of religious institutions in the U.S.A. arranged in one alphabetical sequence, and each entry of 1, 2, or 3 lines gives the name and postal address, with an indication of religious denomination if this is not apparent from the title. Telephone numbers are not given, nor names of officers or staff unless they form part of the address.

There are approximately 5,000 entries. The aim appears to be a listing of national rather than local institutions. No indication of the basis of selection or of the compiler's sources is given. Nor is there any note of the date for final inclusion of information.

Any such directory that attempts completeness is liable to appear to over-represent minority interests and to surround the entries for the main-line churches and institutions with what one hopes are the less known and less well supported. Thus in its progress from Aaronic Order (*Mormon*) to Zoroastrian Association of Southern California it lists some familiar and many strange names: Church of Armageddon (*Communal*), Duck River Association of Missionary Baptists, Ex-Christian Scientists for Jesus, Ex-Jehovah's Witnesses for Jesus, The Ex-members against Moon, Fellowship of Christian Peace Officers, Fellowship of Hesperides (*Neo-Paganism*), Fellowship of Pan (*Witchcraft*), Fishers of Men Theatrical Agency, The House of God Which is the Church of the Living God, the Pillar and Ground of the Truth, Inc. (*Pentecostal*) (of Philadelphia) – not to be confused with The House of God Which is the Church of the Living God, the Pillar and Ground of the Truth Without Controversy, Inc. (*Pentecostal*) (of Montgomery, Alabama).

Nevertheless in one British library at least, addresses actually sought have been found. Geisendorfer's work has not been in vain. But when ABTAPL comes to publish its directory of British religious associations and societies, let us have a little annotation, a subject index, and an explanation of who, when, where and why.

J.V.H.

## THE CHRISTIAN BRETHERN ARCHIVE

The Christian Brethren Archive in the John Rylands University Library of Manchester owes its origin to an agreement made between Prof. F.F. Bruce and the Library Director in 1979. The idea of a Brethren archive had been mooted in earlier years and a previous attempt to gather together Brethren materials had been made in Bristol, although the Bristol Library for Biblical Research (as it was called) did not enjoy the growth or usage that may have been anticipated of it. However, following announcements in *The Harvester* (August, 1979) and *The Witness* (October, 1979), a new attempt was made to collect together in Manchester materials relating to the history and practices of those Christians commonly known as Brethren. I am pleased to say that what remained of the Bristol Library was also subsequently added to the Christian Brethren Archive in Manchester.

Why bother collecting such things? you might ask. The first answer must be a categorical denial: it is not with the intention of fostering denominational pride, or even vaguer denominational feelings. Having said that, however, there still remains a very large body of Christians fairly easily distinguishable from other Christians whose traditions (Biblical or otherwise) owe their impetus to a tremendously vital movement arising in the first half of the last century. It is just as important to trace the history and practices of these people as it is to trace those of other movements, such as Methodists, Presbyterians, Pentecostals, etc. Prior to 1979, very little had been done to bring these materials together, apart from a few private efforts. Some may say that we should forget those things that are behind and press forward towards the goal, but the same apostle who penned these sentiments also found value and direction in the records of God's movements among his people in past ages. So the content of these Brethren Archives may in some sense be said to be written for our learning. Nobody could fail to read F.R. Coad's *History of the Brethren Movement* without finding on almost every page lessons and warnings for our conduct today. There is another reason why it is very important to try to gather up these fragments, and that is because the historical sources and archives of this movement are quite unlike those of other Christian groups, e.g. the Methodists, whose archives are also kept in the John Rylands University Library. The nature of the Brethren movement is such that there has been no centralized organisation capable of recording the whole course of the movement; rather the records are scattered and disorganised. Nobody is responsible for their records and therefore somebody has to undertake the task on behalf of all.

It would be invidious to try to name all who have contributed to the growth of the Archive since the commencement of 1980, but there were two really large donations which provided the collection with a sound backbone, albeit primarily to Open Brethren, rather than Exclusive, materials: the bequest of the late G.C.D. Howley (long a collector of Brethren books and pamphlets in a private capacity), and the core of the library which had grown up over the years in the offices of Echoes of Service at 1 Widcombe Crescent in Bath. Many of the books from the latter source were found to bear the signatures and sometimes the annotations of former Editors of Echoes, e.g. R.E. Sparks, W.E. Vine, and W.R. Lewis. We also received the remaining

papers of another Editor, E.H. Broadbent, from his son, Mr Beaumont Broadbent. Roy Coad also presented the Archive with many solid volumes and has since assisted by placing in the Archive other collections of papers relating to Brethren activities in different places. I may mention the contents of one or two more collections of papers that have come to us from different sources: the papers of Ransome W. Cooper and the work known as The Gospel to Britain's Guests; the Fry MSS containing original papers of B.W. Newton and his cousin S.P. Tregelles, as well as the circle which surrounded Newton in his latter years on the Isle of Wight; papers from the Müller Homes relating to the Devonshire House Conferences in 1906-7 and Bethesda; and the papers of Harold St. John, and J. B. Watson.

We have also sought to collect materials from Exclusive sources and these have usually come to us from those who are now called "Outs", i.e. those who have left the Raven-Taylor section following the debacle of the movement under J. Taylor jnr. We have an embarrassing surfeit of books and pamphlets by the two Taylors, which fill several shelves, and we also have a good collection of papers and circulars expressing the groans of the tender-conscienced in the movement during the last 20-30 years. Regarding earlier Exclusive divisions, we are particularly strong in papers relating to the Tunbridge Wells division of 1909. This is partly on account of the copies of papers which we obtained from the Canadian Baptist Archives in McMaster Divinity College, Hamilton, Ontario (where I once had the good fortune of working for a time).

The xeroxing of papers in private hands is in fact one useful means of preserving within the Archive copies of papers which would be otherwise inaccessible to us. Some important collections have come to us in this way, perhaps the most notable being the two collections of Italian papers referred to by Daisy Ronco in her third article on 'The Evangelization of Italy in the Nineteenth Century' (*The Witness*, April 1980, p. 103, n. 12 & 16). These are (i) the letters of T.P. Rossetti to Count Piero Guicciardini; and (ii) the collection of papers found in Rossetti's house in Spinetta Marengo, which provide solid information for the development and growth of Italian assemblies in the nineteenth century. Some of the letters are in English, since they were sent to Rossetti with funds for the Italian work by English brethren, such as Mr Yapp of Hereford. We are currently in process of obtaining copies of other important collections, including the papers of J.N. Darby (now kept in Holland), and papers relating to assemblies in Germany. We have already added to the Archive copies of the very important Hereford papers, containing detailed information on one of the earliest (and still continuing) assemblies in England; Ross-on-Wye history; papers from Missionshaus Bibelschule Wiedenest, and papers of "Glanton" brethren Hamilton Smith and James McBroom. Glanton friends have also been very helpful in supplying materials relating to their important Sankuru mission in North Kasai.

In the course of the Archive's development, it has been possible to make

contact with other collectors in the same field and indeed our own efforts in Manchester may be said to have stimulated the establishment of a New Zealand Assemblies Archive in the Alexander Turnbull Library in Wellington, of which Dr. P.J. Lineham (author of *There we found Brethren*) is the secretary. There are other collections of different size and content in Holland, W. Germany, Italy, Emmaus Bible School in Oak Park Illinois, and Regent College, Vancouver. Wherever possible, we make it our effort to work in unison with these other collections, rather than in competition. *If anybody knows of any other collections which may not be known to us, I would appreciate receiving details.*

It will be understood by now that we are attempting to collect materials relating to all the different groups of Brethren, whether Open or Exclusive, and that the kinds of items collected fall into four main groups: printed books, pamphlets and tracts, manuscripts (including letters, assembly minutes books and accounts, Bible study notes, etc.), and other items (e.g. photographs). Cataloguing of the Archive has proceeded as time has permitted in balancing this work with other duties in the University Library. To date I have fully catalogued something in excess of five and a half thousand items and I would estimate that there must be at least the same amount of items still waiting to be catalogued. We have two card catalogues in a cabinet which was purchased by a private donation: a name catalogue with full cross-references, and a titles catalogue. I am also attempting to produce a subject catalogue on the Library's mini-computer, which should prove a very useful tool to researchers in the future. Most of the manuscripts still remain unlisted, although we have been receiving assistance in cataloguing the Italian papers from Brian Hodges of Hereford, to whom we are also indebted for negotiating the copying of the Hereford MSS on our behalf. (I think he also enjoyed reading some of the old records in the process!) It will be appreciated therefore that there is still much needing to be done in cataloguing and thus making available the contents of the Archive. There is even more that could be done in compiling indexes for some of the many periodical runs that we now have. Possibly someone with sufficient time and competence may feel inclined to offer their assistance in this work.

It is hoped that the archive will ultimately prove useful in tracing local assembly history, in unravelling historical problems, or simply in providing good devotional reading. It is hoped that it has already proved useful to the good number who have written in with their enquiries, but much more use could be made of it. Possibly it will not be too long before students wishing to write a dissertation in church history will want to use some of the archival materials relating to specific topics, e.g. Needed Truth, Brethren in Italy, Exclusive divisions, Christology, Ministry, Ecclesiology, or maybe Eschatology. Access to the Archive is granted to all members of the University and to outsiders who wish to use the Archive for an annual fee of £10. Postal enquiries can be dealt with and xerox copies of items can be supplied where the original materials are in reasonably robust physical condition. It should also be added that occasionally items may be sent out through the inter-library loan channels to other libraries.

For the future, it is hoped that the Archive will continue to grow and possibly those who read this report will know of materials which could usefully be added to the collection. We are always interested to learn of collections (however small) of papers and letters of leading brethren, assembly records, runs of periodicals, and printed books, for which the owners might have no further use. Our motto is to be found in one of the headings to the Psalms: "Do not destroy." First let us know what there is and we will tell you if it could usefully be added to the Archive. There is one particularly weak area in the collection and that is one which really ought to be developed. We would like much more literature on Brethren missionary work — letters, papers and pamphlets that have circulated on the field, including items in foreign languages. There is very little of this material at present in the Archive, even though large amounts must have been produced over long years in foreign parts. Any help in locating or obtaining such items would be much appreciated. Any enquiries or other correspondence may be addressed to myself in the John Rylands University Library of Manchester, Oxford Road, Manchester M13 9PP.

David Brady

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