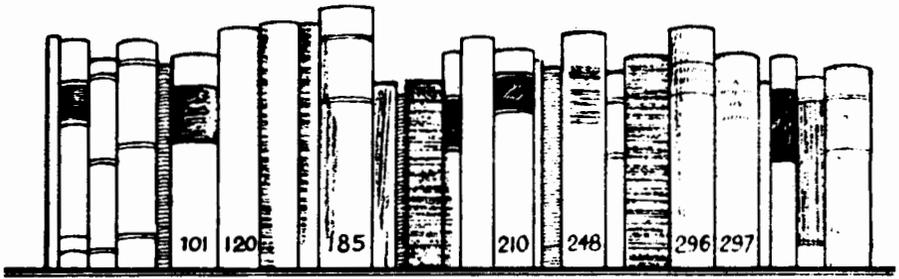


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**BULLETIN OF THE ASSOCIATION OF BRITISH
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

(In liaison with The Library Association)

No. 25, Edinburgh, November, 1982

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SPRING WEEKEND MEETING, Edinburgh, 1983

Accommodation has been booked at the Theological College, Coates Hall, Rosebery Crescent, Edinburgh for *Friday 25th – Sunday 27th March, 1983*. Costs will be less than at Cambridge, and suggestions for economical travel will be circulated later. Visits to the libraries of New College (University of Edinburgh) and of the Catholic Chaplaincy (Dominican House of Studies) are planned, as well as a general tour of Edinburgh. The principal speaker will be the Most Revd. Alastair Haggart, Bishop of Edinburgh and Primate of the Scottish Episcopal Church.

ABTAPL 1982 AUTUMN MEETING

In spite of the torrential rain with which Friday 22nd October began, more than 30 members found their way to 47 Francis Street, the home of the Catholic Central Library (an account of which appeared in Bulletin no. 6). After admiring the library's closed collection of pre-1851 books, members heard a brief description of the library's history from the Administrator, Br. Alan LeMay, S.A. They were then shewn the books available for loan (the older of them identified by the letter D for down, a more generally comprehensible if to librarians less familiar prefix than the commoner S for stack), and the impressive collection of reference works.

Following a final question-and-answer session, members moved on in somewhat dryer conditions to the headquarters of USPG in 15 Tufton Street, where they were welcomed by the Secretary, Canon J.S. Robertson. The Librarian, Mrs Margaret Ecclestone, and the Archivist, The Rev. Ian Pearson, introduced their respective departments; some members were surprised to hear from the latter that the Society has records not only from colonial North America, India, Australia, etc., but also from such nearer, if not less exotic, places as Baden-Baden. There was then an all-too-brief opportunity to inspect some of the Society's treasures, and to look round the library and archives, before being summoned to tea in preparation for the rigours of the AGM and General Meeting.

M.G.

AGM of ABTAPL, 22nd October 1982, at USPG

Officers Mr. John Creasey, Librarian of Dr. Williams's Library, was elected Chairman for 1983, on the resignation of Mr. John Howard (Chairman since July 1972);

Miss Mary Elliott was re-elected Honorary Secretary;

Mr. Michael Walsh, Librarian of Heythrop College, was elected Honorary Treasurer, on the resignation of Mr. Leonard Elston (Hon. Treasurer since January 1973);

Mr. Howard was elected to the newly-created [!] post of Editor of the Bulletin, which was to give ex-officio membership of the Committee.

Mr. Shearing was re-elected Honorary Auditor.

Committee The remaining Committee members (listed on the inside cover) were re-elected.

Membership The retiring Treasurer reported that there were 31 personal and 110 library members of ABTAPL. The membership contained 65 Library Association members who attracted a grant of 97 pence each from the L.A.

SELLY OAK COLLEGES LIBRARY EXTENSION

On 4th November a large invited audience in Birmingham heard Dr Robert Runcie, Archbishop of Canterbury, dedicate a newly completed extension to the Library of the Selly Oak Colleges. The extension, on two floors, with an additional attic store, adjoins the original building of 1932 on the south side.

£100,000 had been raised by the Colleges (the original "cluster" of theological colleges) for the building, and a further £200,000 for its endowment had been nearly achieved. The building is to serve both the Library and the Centre for the Study of Islam and Christian-Muslim relations. The first floor has a series of seminar rooms, with some space shelved for library use, while the main feature of the ground floor is a strong room with compact shelving adequate to hold all the Library's pre-1950 stock

At the service preceding the dedication, Miss Frances Williams, the Librarian, read the lesson from Romans 10, verses 11-18, expressing the missionary spirit and the meeting of faiths within the colleges. The Archbishop emphasized the function of the Library in connexion with the Centre, and observed that neither St Paul nor Isaiah said "how beautiful are the feet of him that cometh with aggressive pedantry". Humility and sound learning had to accompany the call to witness. Fitting the Quaker tradition of the Cadburys who had built the original Library and financed its Mingana Collection of oriental manuscripts, he quoted William Penn's view that we should not oppose what we did not understand.

A happy note was struck by the presence of Dr J.H. Pafford, former Librarian of London University, who had been responsible as Librarian for the design of the original Selly Oak Library building fifty years before. The present Librarian, and your reporter, were also able to greet him as his former students at the University College London, School of Librarianship.

Your reporter also had the odd experience of returning to his library in Edinburgh the following morning to find first, an inter-library loan request from Selly Oak, and then a message that one of the Selly Oak lecturers had called on him (about material for China missions) in his absence!

J.V.H.

LIBRARIES – 24

United Society for the Propagation of the Gospel
15 Tufton Street, London SW1P 3QQ
Tel: 01-222-4222

Librarian

Miss Margaret Ecclestone

History

The Society was founded in 1701 by Dr Thomas Bray, and its library in 1713 with the *Bibliothecae Americanae Primordia* by Bishop White Kennett. The S.P.G., the first Anglican missionary society, began its work in the American colonies and the West Indies, and by the end of the eighteenth century had many missionaries in Canada. With the expansion of the British Empire in the nineteenth century the work spread to most parts of the world, notably India and Burma, Australia, South Africa, China and Japan. Its amalgamation with the U.M.C.A. in 1965 deepened its commitment in East and Central Africa. U.S.P.G.'s Archives are especially rich, beginning with the early American records – some 20,000 manuscript documents. The Library has occupied its present premises on the second floor of U.S.P.G. House since 1908 and is probably the best collection of mission literature in the British Isles.

Function

To provide lending and reference facilities for staff and missionaries, and for students and members of the public who wish to make use of its specialised collection.

Coverage

All subjects connected directly or indirectly with the work of the Church in all parts of the world, particularly in those areas in which U.S.P.G. is, or has been involved. Fiction and children's sections provide background to life overseas, and there is a collection of liturgical and other material in a great variety of Asian, African and other languages.

Stock

More than 26,000 volumes, which are constantly added to. Small holding of current periodicals. Valuable back holdings of missionary journals and overseas diocesan reports.

Special Collections

Early books on missions.

Classification

Dewey Decimal (modified)

Catalogues

1. Dictionary card catalogue (author, title, subject).
2. Classified card catalogue.

Access

Open 9 a.m. — 5 p.m. Monday to Friday. Librarian in attendance 9 a.m. — 3 p.m.; assistance available at other times. Reference facilities free. No borrowing charges to missionaries or retired missionaries. An annual membership subscription, currently of £1 entitles members to borrow up to four books at a time. Non-members may, at the librarian's discretion, borrow single volumes for a charge of 10p per volume for a month or part of a month. A personal reference may be required in the case of new borrowers. Parish and school libraries may borrow up to twelve books quarterly for a membership fee of £1 per annum. Books can be posted, but in all cases postage both ways must be paid by the borrower. Photocopying facilities are available.

Staff

One part-time librarian, one part-time periodicals assistant, four part-time voluntary assistants.

RELIGIOUS PERIODICALS DIRECTORY

This is to be published by ABC-Clio Press, Santa Barbara, California in 1984/5. It will be uniform with their already published *Historical Periodicals Directory*, although smaller in size. The scope is religious and theological periodicals which are current or which ceased publication after 1960. The emphasis is on scholarly publications or those which provide the only source of information about a particular church, cult or organisation. Parish and mission magazines are excluded as are the more popular and edifying magazines.

Each entry will contain basic bibliographical information (title, title history, frequency, commencement date, ISSN, publisher) and give information about languages used, indexes, coverage by information services and the existence of bibliographies. The entry will also contain an evaluation of the journal and a brief description of the coverage. All the information is prepared on computer input sheets and will be stored on the ABC-Clio computer and integrated with other directory information in the series eventually providing an on-line database.

The volume is edited by Graham Cornish, British Library Lending Division, Boston Spa.

BIBLIOGRAPHIES & REFERENCE BOOKS – 28

BARRETT, David B, ed. *World Christian Encyclopedia: a comparative survey of churches and religions in the modern world. AD 1900 – 2000.* Nairobi, Oxford, New York; Oxford University Press, 1982. 1010 pp. ISBN 0-19-572435-6. £65.00.

This one volume encyclopedia aims to be the most comprehensive survey of all aspects of Christianity and the Christian world in the twentieth century. It achieves this aim for the publication is certainly larger and wider in scope than its predecessors and therefore there is no existing publication with which one can make a direct comparison. A brief background to its compilation alone illustrates its scale. This was a project which was expected to have been completed in 3 years but in actuality has taken 12 years. 500 experts working in 190 countries have collected together the material which was then edited into a standard format and over 20,800 Christian denominations have been identified in 223 countries.

The encyclopedia is first and foremost a quantitative assessment of factual information on Christianity – a statistical analysis. It is not a theological evaluation of Christianity and therefore does not cover areas such as philosophy, doctrine, ethics or liturgy. Because of its nature, the information in the publication has not been presented in the traditional A-Z encyclopedia format. Rather, the encyclopedia is topical and treats material under 14 headings which enables the user to make comparisons easily. Presented in this manner, the encyclopedia is basically a series of 446 statistical tables describing all religions as well as churches for each country in the world, along with 31 global tables which present an overall world view.

The fourteen headings under which the subject is treated are:–

(1) STATUS (the expansion and status of Christianity in the 20th century)
(2) CHRONOLOGY (chronology of world evangelisation AD 27 – 1983)
(3) METHODOLOGY (enumerating Christianity and religions, methodology, sources, classification and codes) (4) CULTURE (peoples of the world: an ethnolinguistic classification) (5) EVANGELISATION (6) CODEBOOK (7) SURVEY (8) STATISTICS (global, continental and confessional statistical tables) (9) DICTIONARY (10) BIBLIOGRAPHY (11) ATLAS (12) WHO'S WHO (13) DIRECTORY (14) INDEXES.

The major section is Part 7: A survey of Christianity and Religions in 223 countries. Each country is listed in alphabetical sequence and the information provided is in the following standardised format: a map of the country, flag, secular data (includes official name, size and location of area, type of government, demography, ethnolinguistic groups, money, health, education, literature and communications), notes on religions, non-Christian religions, a short history of Christianity in the country, church and state, interdenominational organisations, broadcasting and bibliography. Two statistical tables are also provided, Table 1: Religious adherents in each country and Table 2: Organised churches and denominations in each country. The amount of information in this section is staggering and much of it has never been published before. I particularly welcomed the way Christianity has been placed fully into context by the provision of secular information and statistics relating to other religions and non-religions. Statistical information on non-Christian religions is frequently requested in public libraries and its availability has been somewhat

diverse and unreliable. Also extremely valuable is the information provided on the Independent Churches.

It is necessary for the user to read two preceding sections of the encyclopedia i.e.:— (3) METHODOLOGY and (6) CODEBOOK. Section 3 outlines in considerable detail the principles employed in the survey and precise information is provided in order to interpret the statistical tables and notes. Section 6 summarizes this information in a quick-reference form. Although chronologically in the correct place, prior to the survey proper, I found the Code-book quite difficult in that one constantly refers back to it in order to interpret the tables in section 7. It is only a minor point, but if it had been possible to publish these 6 pages as a separate pull-out section the physical handling of the encyclopedia would be easier.

One new concept for this type of publication is the quantification of Christian outreach or evangelism and this is the standpoint from which much of the statistical information has been compiled. While I do not envisage extensive use of this material in my public library department it will prove to be an invaluable source of reference for others. Many of the other sections also provide useful information although it must be borne in mind that by the very nature of the publication, some sections, eg. the Bibliography, the Who's Who section, must be selective rather than comprehensive. The Topic Directory of World Christianity is a particularly valuable reference tool. Under 76 topics there is a classified listing of addresses of Christian organisations throughout the world and a smaller non-Christian section. There is some overlap in topics but a subject index overcomes this problem to some extent.

The encyclopedia concludes with a section of various indexes. Because of the nature of the publication a general subject index was not deemed necessary, but a standard and definitive locations index has been provided.

My initial reaction to this encyclopedia was that it was a complicated publication to use. However, it has been presented in a standardised format and the compilers have taken great care to explain the methodology behind the survey, and precise instructions and detailed notes on the use of the encyclopedia are provided. It is necessary for the user to take time to study these, after which there should be few problems.

The statistical tables are particularly excellent. Statistics are provided for certain points in time, ie:— 1900, mid-1970, mid-1975, mid-1980 and 2000. It is then possible to compute figures for the intervening years and to project forward to 2000. A mass of information is provided in the global tables and it is possible to find statistics for specific, general or comparative purposes. The implications here are many. The tables are of interest to individuals, libraries, churches and organisations and particularly useful to those involved in aspects of forward planning.

The physical presentation of the encyclopedia is good, although one laments the lack of use of colour photography which would have made the whole more pleasing to the eye. It is realised that the cost for this would have been a prohibitive factor. There are, though, some 1500 black and white photographs and illustrations and these add a human dimension to complement the text and tables. Although many of these are small and some are variable in quality many do depict areas of Christianity difficult to find elsewhere. A photographic index is also provided which is a useful addition. The type-face of the text is small but it is very clear and readable, although the use of a ruler as a straight edge is recommended when interpreting the tables.

Finally, one must praise this publication. A wealth of information has been provided and it is difficult to find omissions in such a comprehensive survey. For those as fortunate as myself in having access to the resources of a large reference library, this will be a work which is used in conjunction with others, but for all libraries, whatever their nature this is an indispensable reference tool. It also has much to offer to churches and any organisation interested in Christianity and religions. When the wealth of information provided and the amount of work taken to produce such a publication are considered, £65.00 is a very reasonable price.

Note: The standpoint of this reviewer is that of a librarian working in a subject specialist department for philosophy and religion within a public reference library. Also because of a delay in receiving the encyclopedia, the comments made arise from an examination of the encyclopedia and not out of experience from using it as a working reference tool.

C. Rogers

A view from another angle

This first comprehensive survey of contemporary Christianity is much more than the successor to the *World Christian Handbook* and *Bilan du Monde* combined, which many of us originally expected, and it has been well worth waiting for. It aims to provide factual information on every aspect of contemporary Christianity, and this aim must have been largely realised.

The heart of the encyclopedia is the country by country survey which gives a wealth of statistical and other information. The information on Independent churches is particularly rich and valuable and the statistical tables provide information impossible to obtain before.

The directory section contains most valuable lists of organisations, with their addresses, which are divided geographically within topics. There are some very fine distinctions between topics, which can be misleading. Examples are sections 2 and 17, *Aid and Relief* and *Development Justice and Peace*, where many of the organisations listed are concerned with both aspects of aid work; and sections 25 and 27, *Foreign Missionary Societies* and *Foreign Missions Support Organisations*. These distinctions make for unnecessary delay in using the directory, but worse is the omission of any list at all under section 25 (this also applies to a few other sections). The reason given in the note is that there are too many missionary societies (3100). If the complete listing of these societies is not possible, a sample survey similar to the "Who's Who" section would have been helpful. Certainly a cross reference to section 42 (National conciliarism) where there are many useful addresses would be more helpful than the single reference which is given to section 73 (Directories, Yearbooks etc.).

This reviewer has so far failed to find the address of the Church Missionary Society in the encyclopedia (though other information is vouchsafed in the country survey, viz: the date CMS was founded, its churchmanship and the present number of its missionaries). Many addresses, especially for overseas, which were easily accessible in the old *World Christian Handbook* are no longer so easy to track down and this is frustrating; but nothing can detract from the magnificent achievement that is the *World Christian Encyclopedia*; it is an indispensable tool for anyone concerned with global Christianity.

Jean M Woods

And another

Any directory section must, as the months go by before and after publication, be vulnerable to change. The editors recognize this when they say "The names, addresses and telephone numbers in this directory [pages 893-977] date from the period 1969-80. They can be expected to change at a rate of around 3% per year. . . Updated versions of the directory will be issued from time to time."

It does also suffer from extreme compression, as indicated by Miss Woods. Section 33, *Libraries*, for instance, tells us that there are some 2,100 large Christian libraries (over 35,000 volumes) and 11,000 smaller ones. The U.K. list includes only Canterbury Cathedral, Durham Cathedral, Friends' House, Kelham [closed 1974!], Oscott, St. Deiniols and Sion College. So what *is* a Christian library? There is no cross-reference to Section 66, *University Departments of Religion*, under which a few more ABTAPL member institutions may be found.

But the survey is the main part of this encyclopedia, and its value and reputation will ride high on that, especially as it built on the work of its Catholic, Anglican and Protestant predecessors. Dr. Barrett and his Nairobi staff, with his associate editors and consultants from many traditions (not forgetting Dr. McGavran of the Church Growth Movement), have produced a reference book that really is indispensable.

J.V.H.

CHINA MISSION RESOURCES PROJECT: U.S. LIBRARIES' HOLDINGS

Work has begun at the Robert E. Speer Library of Princeton Theological Seminary, on a guide to resources related to the Christian mission in China, Dr. L. Charles Willard, James Lenox Librarian, announced today.

Correspondence, diaries, manuscripts, pamphlets, and mission magazines and journals emanating from the Christian mission in China constitute the largest quantity of primary documentation on China in American libraries and archives. The importance of these documents for scholarly research is increasingly recognized, but their substance and locations are largely unknown to scholars.

The guide, when completed, will indicate in detail what documents exist and where they are located. Categories of resource materials described in the guide are: Minutes/Records/Reports; Manuscripts/Pamphlets; Diaries/Notebooks/ Scrapbooks/Clippings; Maps/Designs/Drawings; Photos/Slides/Films/Filmstrips; Oral Histories/Tapes/Cassettes/Records; Microforms; Serials; and Books.

The first volume of the series includes Connecticut, New Jersey, New York, and Pennsylvania. Publication is planned for early 1983. The project is under the direction of Dr. Archie R. Crouch, founder of the index for *Daily Report: Peoples' Republic of China*, published quarterly by News-Bank in collaboration with the Foreign Broadcast Information Service of the U.S. Government.

Librarians and archivists who would like to have their collections of China mission resources included in this guide are invited to contact: China Mission Resources Project, Speer Library Box 111, Princeton Theological Seminary, Princeton, New Jersey 08540.

BOSTON THEOLOGICAL INSTITUTE MICROFICHE UNION LIST OF SERIALS

The Boston Theological Institute, an association of nine graduate theological schools in the greater Boston, Massachusetts, area, announces the availability of its microfiche union list of serials. The list contains authoritative CONSER records for over 7,200 theology and related serials titles held by the libraries of the member institutions. It is available on six microfiche sheets (reduction ratio 1 : 48) and comes with a user's guide. It will be published twice yearly and may be ordered separately at US \$10.00 or on subscription at US \$17.50 per year. The next edition will be available for distribution after 1 October 1982. Please contact Mr. Daniel K. Walsh, Director, BTI Library Development Program, 45 Francis Avenue, Cambridge, Massachusetts 02138 USA.

EDUCATION AND FAITH IN AN OPEN SOCIETY

A R Rodger

How can schools contribute to the spiritual development of pupils without assuming from the outset that one particular view is the correct one? Are state, school and church still related to each other as they were last century? If not, surely this raises basic questions about the treatment of religious and moral education in schools? In this book, the author argues that the proper context for discussing such issues is that provided by the nature of education and the nature of faith within an open society. £4.75

CHRISTIANITY CONFRONTS MODERNITY

edited by P Williamson and K Perrotta

The challenges posed by modern society affect Protestants and Roman Catholics alike. This book is an examination of these issues by key Protestant and Roman Catholic thinkers and pastoral leaders. In a discussion which respects confessional differences, the distinguished authors collaborate on a penetrating analysis of the nature of the social changes which are eroding Christian faith and morality and threatening the future of genuine Christian life and thought. £6.75

THE LIGHT HAS COME

An Exposition of the Fourth Gospel

Lesslie Newbigin

This is Lesslie Newbigin's personal response to St. John's Gospel and its unique presentation of Christ. These studies developed over a period of thirty years, during which time Bishop Newbigin was asked to lead Bible studies, in the context of the Church of South India. Bishop Newbigin writes from his deep knowledge of the Christian Faith and of Indian religions. His purpose is to hear, and to help the reader to hear, the original word spoken today to the mind and conscience of the 'modern' student. £5.50

THE HANDSEL PRESS

33 Montgomery Street, Edinburgh EH7 5JX

BIBLIOGRAPHIES & REFERENCE BOOKS – 29

BARBER, Cyril J.,

Introduction to theological research, Chicago:
Moody Press, 1982, 176 pp. 0-8024-8625-8, \$9.95.

FENNER (Peter) and ARMSTRONG (Martha C.)

Research: a practical guide to finding information,
Los Altos (California), William Kaufmann, 1981:
distributed by W.H. Freeman & Co., 20, Beaumont Street, Oxford OX1
2NQ, 0-86576-010-1, £5.60.

If we are to believe Dr Barber as I am sure we must, the remarkable Donald Grey Barnhouse 'of the historic Tenth Presbyterian Church, Philadelphia, and recipient of several honorary degrees', always took with him on his frequent journeyings 'suitcases containing Greek and Hebrew texts of the Bible and about 22 concordances and lexicons' (p.82). Lesser men of modern times might be disheartened by the logistics of such an undertaking, but at least they can cite James Barr as an excuse.

Though I may have missed it in the text and there is no index (odd that, in a book by a librarian), James Barr is not mentioned at all. His animadversions on the semantics of biblical language would not, I suspect, be to Dr Barber's taste. To judge by the amount of space he devotes to it, the study of biblical language accounts for at least four-fifths of what he understands by theology. Dr Barber envisages that students of theology may turn to other sources of information, but he warns 'only the Bible is entirely reliable and without error' (p.12). So breath-takingly naive a statement is followed by no explanation whatsoever. Which Bible, one wants immediately to ask, and which version represents its message most accurately in the English language? Oddly, though the relative merits of so many other works are carefully weighed, Dr Barber does not address himself to those very obvious questions. His publishers, however, would like it to be understood that 'Reference to various versions of the Bible in this publication does not necessarily imply publisher endorsement of the versions in their entirety' (title-page verso).

Perhaps I should not have agreed to review this book. In Dr Barber's view, I imagine, I, like many of the contributors to Leon-Dufour's *Dictionary of Biblical Theology*, 'lamentably manifest a heavy reliance upon theologically liberal views' (p.46). But there is a serious point here about the role of librarians in promoting access to information.

Meanwhile, in the spirit of ecumenical co-operation, I would offer one piece of practical advice for any future edition of this book: go easy on the facsimiles. A page of a concordance is daunting enough as it is. Reduced in size it is enough to put any potential user off for life.

The book by Fenner and Armstrong is a world away from that by Barber. For one thing it does not patronize its readers, which is a blessing, and avoids autobiographical interludes. It is very systematic in its approach, and its examples are drawn entirely from the realm of science and technology. For the theological or philosophical librarian this stance has the odd result that in one of the numerous 'literature search' test-papers included, the researcher is encouraged to turn to the *Dictionary of Scientific Biography* for information on Hugh of St Victor.

Through five chapters the authors provide an excellent guide to (for the most part) traditional methods of information retrieval. A good deal of what is said could constitute a useful manual for any trainee librarian as well as would-be researcher. But chapter 6, 'Understanding Data-Handling Procedures' is different. It is a breathless overview of the storage of information from, roughly, 3100 B.C. to (equally roughly) 2100 A.D. I doubt whether many people's lives will be enriched by reading it. Most would be well advised to pass on immediately to the very practical chapter 7. Reading this chapter on 'Compiling, Evaluating and Citing Data from the Literature' it was borne in upon me just how far apart the arts and the sciences have drifted in the way in which literature is cited.

Surprisingly, neither of these two books has anything very practical to say about the use of computers in literature searches, though the second one at least draws attention to the availability of data bases. On the other hand both of them bear witness to the considerable emphasis which the Americans place upon teaching the use of the library.

Michael J. Walsh

PAX HOUSE AT MOWBRAYS

Pax House, the religious booksellers and ecclesiastical suppliers of Ipswich, Suffolk, have now joined A.R. Mowbray & Co. Ltd., in their London shop in Margaret Street near Oxford Circus. Their large secondhand stock is available to complement Mowbray's new book displays and service. Their postal business has been resumed, with three lists so far having been sent out. These include a wide range of biblical and theological titles, with a substantial proportion of Anglican and Roman Catholic books. Remainders and new and forthcoming titles are also listed. The address is:

Pax House at Mowbray's
28 Margaret Street, London W1N 7LB

LIENEMANN-PERRIN, Christine: *Training for a Relevant Ministry, A Study of the work of the Theological Education Fund; Madras, the Christian Literature Society, in association with the Programme on Theological Education of the World Council of Churches, Geneva, 1981; pp. xx + 252; ISBN 2-8254-0631-7. £3.75.*

The World Council of Churches and the CLS (Madras) have done well to publish this study, the story of the Theological Education Fund through the twenty years of its existence. 1958 to 1977 were years of intensive development in the world Church's understanding of itself and its Mission in a radically changing world, and it is fascinating to see how a Fund, set up for one specialised field, interacted with this development. The Study is well researched and documented from both published and hitherto unpublished material. It is enriched with informative "Case Studies" from Taiwan, the Philippines and Latin America respectively, punctuating the Fund's successive three "Mandates."

We are reminded that, though the preparation of an adequate ministry was a central purpose in the founding in 1818 of Serampore College, and had indeed its place a century earlier in the plans of the Lutheran pioneers of Tranquebar, it was to be grossly neglected far into the 20th century. Recognition of this neglect, coupled with the low status given to poorly paid Asian and African pastors, should qualify the assumption that the Younger Churches had foisted upon them a western pattern of the relations between Christian groups and the ordained ministry. How could Societies which seriously intended congregations to follow their home pattern have given such low priority to the preparation and support of this ministry? And indeed, how could they in the 20th century conclude that the way to promote independence was to begin by cutting grants for the pastoral ministry, while increasing subventions for prestigious institutions?

To the IMC meeting at Tambaram late in 1938, new sensitivity to the question is rightly ascribed, and this book traces the outcome from a vision to a resolve, and to the forging and honing of an instrument for action. The vision, kindled in the early war years in the National Christian Council of India, led to a Survey of which the fruits and challenges were articulated in Charles Ranson's book, *The Christian Minister in India* (1945). From this starting point in one country, Ranson, elected in 1947 to be General Secretary of the IMC, sought support for action to tackle the problem on a world scale. His success in gaining the ear of John D. Rockefeller, Jr, and the response of major missionary societies to match his contribution of two million dollars, led the IMC meeting in Ghana (1957-58) to launch the Fund with a Committee and a five year Mandate. This Study shows how, through three successive Mandates, this Committee evolved from a body dominated by western, mainly American, thinking to something more universal, while showing throughout a willingness to learn from consultants, supporters, the Churches and the Institutions.

Provision for libraries

A positive feature throughout has been the provision for libraries. This began with the first Mandate, when the danger that the Fund might prove excessively selective, was offset by the offer of a generous gift of books for

the Libraries of Schools of every size and background. Ranson's own observation, supported by the conclusions of many others, saw in the quite shocking poverty of almost all the libraries, a cruel handicap both for students and for their teachers. With the offer given, care was taken to safeguard the right of choice in the Schools by the painstaking preparation of a comprehensive *Theological Book List* with 6,700 titles from which recipients were asked to select (p.73). The fact that the choice frequently fell on standard commentaries and works of reference ensured that the gift was one of lasting value.

The obvious drawback that such a list was mainly of works in English and almost exclusively of western texts, was quickly tackled by the subsequent Library and Text books programmes to encourage both translation and new writing in many languages. Here the creative role of Dr. Marcus Ward of the United Theological College, Bangalore, the initiator in 1948 of the Christian Students' Library is rightly recognised, (pp. 71, 75). In keeping with Dr. Ward's own insight, this Library of eventually some fifty volumes, was sponsored not only by the National Christian Council but by the Senate of Serampore College, which had proved itself an outstanding example of a body capable of recruiting the skills of scholars of many traditions and of retaining the trust of all. The publishers of the volumes were those of the volume now under review, the Christian Literature Society. The new programmes initiated by the TEF maintained, developed and widened this tradition through the services of a wide range of contributors. These included experts in librarianship, who gave invaluable help in the organising of libraries great and small. It is of these programmes, which continued through the later Mandates, that the author can report whole-hearted recognition, with the further assurance that

The recipients of the Text Programme themselves did not feel that they were made more dependent by being aided in this way. (p.117)

Such 'unalloyed' enthusiasm could not be accorded to other aspects of the work. Here the perplexities encountered were largely those of the modern missionary movement in which western Christians with great material resources, sought to convey a spiritual message to the materially underprivileged. The relevance of this dilemma is implied in a blunt comment by Canon Webster, quoted on page 91. Recognising the great value of what was done, he adds:

Life being what it is, I am under the impression that the advice and influence of the TEF are all the greater because it does happen to have money at its disposal.

It is not that this sum was all that great in proportion to what was spent in the whole enterprise, even on theological education. Further, few things come out more clearly in this book than the strenuous endeavours of the Fund's directors not to dictate policies but rather to encourage the plans of the people directly involved. This is manifest from the time of the First Mandate, with its Major Grants designed to "build on strength" through the second period, with its encouragement of graduate study and on to the Third Mandate with its significant search for relevance in "contextualisation". Yet the prestige of what the Fund represented, and the accepted patterns,

exercised such influence that, at the beginning of the Third Mandate, it is noted that

the academically educated pastor and Church leader have contributed less to the indigenization of the Younger Churches than they have to their westernization. (p.189).

The parallel experience in secular "development" schemes under the once dominant "trickle down" theory is obvious. The eagerness of donor agencies to help could distort even what they wished to strengthen, nor was there a simple solution in the somewhat paternalistic instruction included in the assignment to Dr. Herbert Zorn under the Second Mandate:

To search for less dependent forms of training for the ministry which are adequate to the needs of the Third World. (p.185).

Those who had seen the need to adjust their own training to the practicalities of the day wanted to save emerging Churches from repeating western mistakes. Yet in seeking bold changes there they might forget what they had long taken for granted. Such western advocates of experiment were to meet the comment of someone like Dr. Míguez Bonino of Buenos Aires:

What I am suggesting is that what will save the Younger Churches from excessive dependence on western patterns is not some flight to the local present, but a possession of the universal tradition of the Church. (p.112)

The present reviewer is reminded of a plea in the 1950s by students from Indonesia for more Greek and Hebrew, to deliver them from total dependence on Dutch and English scholarship!

In the valuable "Case Studies" details emerge of the effect in each instance of alien political and economic power. This includes the picture of the "Theological Education by Extension" programme which has been widely influential, and has had modest support from the TEF. Here we learn more about its links with USA and particularly with the powerful "Church Growth Movement" (p.208), which underlines the caution called for by these words of the Director of the Latin American Committee on Theological Texts:

The very important thing in the whole process is who controls content (p.211)

We have therefore a story of both encouragements and frustrations in the Church's task in this modern world. From an instrument to meet needs of the "Third World", the Fund met challenges and learned lessons highly relevant to all who are engaged in the Study of Theology in its relevance wherever they may be involved. The open-ness and the dedication of those responsible have made possible a book which ought to be read soberly in much wider circles than those technically designated as "missionary", and not least by those who know the value of the record of the past and of the exchange of insights and experiences in the present. Perhaps also, it should be said that it contains a fresh illustration that Christian hopefulness is sustained by remembering the old question and answer:

Does the road wind uphill all the way?

Yes, to the very end.

William Stewart

STRATFORD, Jenny, *Catalogue of the Jackson Collection of Manuscript Fragments in the Royal Library, Windsor Castle*, 106 pp., frontispiece + 10 plates, London, Academic Press, 1982. ISBN 0-12-672980-8. £9.50.

It may amaze many that from the rich treasures of Windsor Castle, Miss Stratford has chosen to present merely these *disjecta membra*, 38 pieces collected by the antiquary Canon Jackson and one from a binding in the Windsor library. Appearances, however, are deceptive, for these fragments point beyond themselves to lost manuscripts such as John Aubrey described in the 17th century. 'In my grandfather's days, the manuscripts flew about like butterflies.' By all accounts we owe a debt to Jackson, a scholarly eccentric who rescued them from bindings or a post-medieval life as book wrappings in the library at Longleat and elsewhere. The editor's meticulous detective work in the tradition of the late Dr Neil Ker has reconstituted the beginnings of a library of liturgy, music for worship, theology, law canon and civil, so that we might echo an owner's anathema, 'Woe to you that steal this book with a slick palm for the ancient Thunderer will see all that happens.'

The 19th century was notorious for needless orgies of rebinding in which early fragments and flyleaves were lost or dismembered; David Laing himself carefully preserved an envelope of unattached provenances without, alas noting the sources from which they were detached. Miss Stratford has worked wonders with Jackson's pieces, has not been put off by the timeless nature of much text hand and sought the aid of famous palaeographers like Bischoff of Munich and eminent historians of canon law like Brian Tierney. It may surprise many who think of the British cult of St Anne as a 15th century fad to find an account of her legendary *trinubium* assigned to 12th century England. Some details of the life of St Melor are only found in a Windsor fragment and there is a fine Carolingian script from St Amand. The final plate is a humble notarial instrument, where the notary has failed to put 'literatus' in the ablative case, scarcely forgivable in an 'apostolic' notary as the St Peter's keys in his notarial sign indicate. A post-medieval scribe used this deed to note that to engrave on iron it was necessary to take salt-petre, verdigris and vinegar and grind on a marble stone. Altogether a credit to the Academic Press, London, also. I spotted only one misprint on p.89, 'Dinonyasian' for Dionysian.'

John Durkan

Dr Durkan will not, I hope, be offended if I mention that he was a second choice of reviewer of this unusual book. Dr. Neil Ker, to whom he refers, had been asked but declined on the grounds (which apply equally to Dr Durkan) that for one officially retired he already had too much to do. Dr Ker died in an accident during the summer. He was one of the most patient, persevering, courteous and helpful scholars it has been my good fortune to know.

J.V.H.

FRANCISCAN PRINTING PRESS, JERUSALEM

The Franciscan Central Library, Canterbury, now has a virtually complete set of the publications of the Franciscan Printing Press in Jerusalem, and will be receiving future publications as they appear. These publications, which include those sponsored by the Studium Biblicum Franciscanum, are mainly concerned with the history and archaeology of the Holy Land. The latest volume of the yearbook of the Studium Biblicum Franciscanum, the *Liber Annuus*, is that for 1981; recent monographs are *The coins of the Decapolis and Provincia Arabia* and *Christianity in the Holy Land*. Copies of the current (1982) catalogues will be sent on request.

The Franciscan Central Library also has spare copies of several of the earlier publications of the Franciscan Printing Press, most of them in mint condition. A list of the items follows; copies of any of them may be had while stocks last for the cost of postage by writing to The Librarian, Franciscan Central Library, Franciscan Study Centre, Giles Lane, Canterbury, Kent, CT2 7NA.

Publications of the Franciscan Printing Press, Jerusalem, available from the Franciscan Central Library, Canterbury

Collectio Maior (Studium Biblicum Franciscanum)

1. The memorial of Moses on Mount Nebo: part I (text), 1941; part II (plates), 1941; part III (the pottery), 1950.
2. Libro d'Oltremare (Fra Niccolo da Poggibonsi), 1945.
- 2 (bis). A voyage beyond the seas (Fra Niccolo da Poggibonsi), 1945.
3. Discoveries at St. John's, 'Ein Kârim (1941-2), 1946.
4. I monumenti di Emmaus el-Qubeibeh e dei Dintorni, 1947.
5. Il santuario della Visitazione ad 'Ain Kârim (Montana Judaeae), 1948.
7. The town of Nebo (Khirbet el-Mekharryat), 1949.
8. Treatise on the Holy Land (Fra Francesco Suriano), 1948.
10. Plans of the sacred edifices of the Holy Land (Fra Bernardino Amico), 1953.
11. Gli scavi di Khirbet Siyar el-Ghanam (Campo dei Pastori), 1955.
12. Excavations at Bethany (1949-1953), 1957.
13. Gli scavi del "Dominus Flevit": part II (the Jebusite burial place), 1964.
15. Ichnographiae monumentorum Terrae Sanctae, 1724-44 (Fr. Elzear Horn), 1962.
16. Ricerche archeologiche al Monte degli Ulivi, 1965.
- 17 (bis). Excavations in Nazareth, 1969.
18. Western pilgrims, 1952 (1970 reprint).
19. Cafarnao: vol. IV (I graffiti della casa di S. Pietro), 1972.
20. Herodion: vol. III (catalogo delle monete), 1972; vol. IV (i graffiti e gli ostraka), 1972.
21. Corpus inscriptionum cruesignatorum Terrae Sanctae, 1974.

Collectio Minor (Studium Biblicum Franciscanum)

1. The archaeological setting of the shrine of Bethphage, 1961.
2. The church from the circumcision, 1971.
4. The church from the Gentiles in Palestine, 1971.
5. The house of Saint Peter at Capharnaum, 1969.
6. The second revised catalogue of the ancient synagogues of the Holy Land, 1972.
10. Archaeological discoveries relative to the Judaeo-Christians, 1970.
12. El-Khader e il profeta Elia, 1971.
14. I funerali di un sacerdote nel rito Bizantino, 1972.
15. Usi e riti degli Ebrei ortodossi, 1973.

Analecta (Studium Biblicum Franciscanum)

1. Grammatica della lingua Accadica, 1962.
2. El Paraclito, 1963.
3. Il peccato di Adamo nella patristica, 1970.
4. Dieu l'a ressuscité, 1973.

Liber Annuus (Studium Biblicum Franciscanum)

- 1(1950/51), 2(1951/52), 4(1953/54), 6(1955/56), 7(1956/57), 8(1957/58),
9(1958/59), 10(1959/60), 11(1960/61), 12(1961/62), 14(1963/64),
15(1964/65), 16(1965/66), 17(1967), 18(1968), 19(1969), 20(1970),
21(1971), 22(1972), 23(1973), 25(1975), 28(1978).

Ex Archivis Custodiae Terrae Sanctae

2. Miscelanea de Tierra Santa I, 1950.
3. Miscelanea de Tierra Santa II, 1973.
5. Catalogus descriptivus illustratus operum in typographia Ierosolymorum Franciscali impressorum I, 1969.
7. Documentos y textos para la historia de Tierra Santa y sus santuarios I, 1970.

Guide books

- Guide to the Holy Land (4th ed.), 1971.
Guide de Terre Sainte (2nd ed.), 1973.
East of the Jordan (2nd ed.), 1966.

The Holy Places of Palestine

- Bethany, 1969.
Gethsemane (2nd ed.), 1972.
Bet'lehem, 1971.
Ain Kârim, 1971.
A visit to Capharnaum, 1972.
A visit to Capharnaum (2nd ed.), 1973.

Cahiers of the Holy Land
Massada, 1973.
Monachesimo orientale, 1970.
Jérusalem 70-1970, 1970.
Sinai: sulle orme dell'Esodo, 1973.
Nazareth today, 1969.

Other publications
The coming of the Lord, 1970.
Il messaggio di Maria a Nazaret,
1973.

The Carey Library Pamphlets (religious series)
a catalogue [by] Sunil Kumar Chatterjee, Serampore, [West Bengal], India;
The Council of Serampore College, 1982, pp [3] 55.

This catalogue is a companion to the *Carey Library Pamphlets (secular series)* by Katherine S. Diehl, 1968. It lists, by author and short title, 411 English language pamphlets and monographs published in India, U.S.A. and the U.K. Most date from c.1780 – 1880, and represent a cross-section of the Protestant theology, sermons and controversy of that period. The cataloguing has been part of a project for microfilming all the rare and valuable items in the Serampore College Library.

OUR CONTRIBUTORS

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