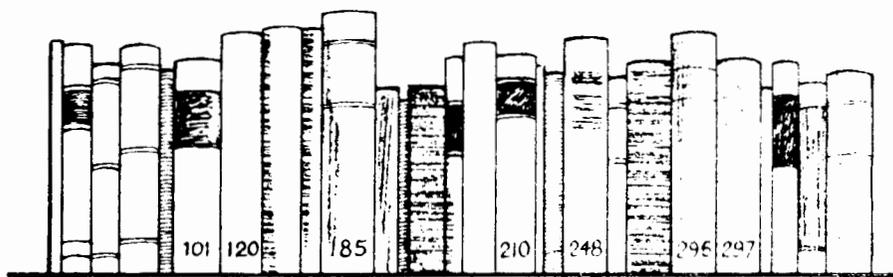


ISSN 0305 – 781X



BULLETIN

of the

*Association of British Theological
and Philosophical Libraries*

no. 24 June 1982.

BULLETIN 1982

Subscriptions: Libraries and personal members £3.00 (\$8.00 U.S.) per annum.
Retired personal members £1.00 per annum
to the Honorary Treasurer (see below)

Back numbers: £1.00 each.

News items, note and queries, advertisements and contributions to the Chairman (see below).

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

(In liaison with the Library Association)

No. 24, Edinburgh, June 1982

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AUTUMN MEETING AND AGM

Members, library representatives and friends are invited on *Friday 22nd October 1982* to visit the Catholic Central Library and the Library of the United Society for Propagating the Gospel, both in Westminster. Details will be sent to members by the Honorary Secretary.

The annual General Meeting will be held in the course of the afternoon. Nominations for officers and committee are requested, as well as notice of any motions for discussion.

CUMULATED INDEX

The Cumulated Index to the *Bulletin of ABTAPL* 1974-1981 is still available for any who did not receive a copy last summer, price £1.00.

ABTAPL IN CAMBRIDGE

There are few more attractive prospects than Cambridge in spring. My predecessor's report on our Bristol weekend last year lamented a shortage of sun. This year we were more fortunate. The conjunction of the 1982 ABTAPL weekend with a period of idyllic March weather provided an opportunity for 21 members to taste the delights both of the backs at daffodil time and also a number of libraries of exceptional interest.

We stayed in Selwyn College, a nineteenth-century Anglican foundation celebrating its centenary later this year. The weekend started in fine style with the rare treat of a talk by Professor Owen Chadwick, Master of Selwyn, on changing patterns of theological thought in Cambridge from the Middle Ages to the present day, together with some comments on the development of formal theological education in Cambridge during the nineteenth and twentieth centuries. This was a stimulating presentation of a subject of great intrinsic interest, full of precise information and acute insights and delivered in a relaxed manner with charm and wit.

On Saturday morning we visited the Cambridge Divinity School Library. The Librarian, the Revd. John Sturdy, enlightened us on the mysteries of the Cambridge library structure and explained the differing roles of the main University Library, the Faculty libraries and the College libraries. The Divinity School, as a Faculty library, caters primarily for the needs of undergraduates. Although the library was begun in the nineteenth century it is, in fact, very largely a twentieth-century creation. Indeed, most of its development has taken place in the last decade during which period its bookstock has trebled. The stock now comprises over 30,000 volumes and is attractively housed in neatly adapted accommodation within the Victorian building which is the home of the Divinity School. This was a very well arranged visit with an engagingly frank and informative talk, a well-labelled display of items illustrating the range of the collections, and a tour of the library itself. (This library was the subject of a profile in the *Bulletin* n.s. 22, Nov. 1981, 3-5).

Coffee, essential aid to survival at all courses and conferences, was taken at Westcott House, an Anglican theological college of some 50 students. Westcott House is a member of a recently formed federation of Cambridge theological colleges which also includes the Anglican Ridley Hall, the Methodist Wesley House, and the URC Westminster College. On the Friday evening Professor Chadwick had offered us copies of his Bishop Westcott Memorial Lecture in which he describes Westcott's determined opposition to the idea of a theological college and his support for the principle that ordinands should reside within the normal multi-disciplinary colleges of the university. It was therefore especially interesting to see the institution which Chadwick describes as "a monument to the failure of Westcott's plan". We were given the opportunity to browse in the main Frederick Henry Chase library which was laid out with an exhibition of library treasures, including items associated with Westcott himself and also with the present Archbishop of Canterbury who was formerly on the staff here. The library has ingeniously expanded into a curious triangular extension which houses, among other items, periodicals from the nearby Wesley House, a practical example of the cooperation being developed within the federation. (See *Bulletin*

n.s. 23, March, 1982, 2-3.)

Fortified by lunch some of us ventured on an exhausting afternoon tour of some of the colleges and their chapels under the guidance of a knowledgeable lady of determined manner, extraordinary rapidity of movement, and indefatigable zeal for Foxe's Book of Martyrs. Others, refreshed by less strenuous activities, joined us at teatime for a most hospitable welcome at Tyndale House.

The Tyndale Library for Biblical and Theological Research at Tyndale House is a modern residential reference library devoted to the promotion of conservative evangelical Biblical scholarship. It boasts a distinguished line of former Wardens and Librarians. The present main library – an attractively designed extension to the original House – was built in 1956. The Librarian, Dr Colin J. Hemer, spoke about the library and displayed its rich collection of over 20,000 volumes and some 140 current periodicals. 90 major periodicals in the field of Biblical studies, together with *Festschriften* and other collections, are indexed in a very impressive special classified catalogue which now contains over 75,000 cards. (For further notes on this library see *Bulletin* n.s. 21, June 1981, 4-5.)

On Saturday evening we held the AGM which was largely concerned with the fruitful discussion of possible venues for future weekends. I certainly hope to be at them. This was only my second ABTAPL weekend but I have enjoyed both enormously. My only regret, as I listen to the reminiscences of long established members, is that I did not begin attending them years ago!

Lionel Madden

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 Primus of the Scottish Episcopal Church.

LIBRARIES – 23

Westminster College Library, Cambridge

Westminster College, Madingley Road, Cambridge, CB3 0AA

Tel: Librarian 0223-59247 (359247 from mid-1983); College office and Dr. Mayor: 0223-353997.

Principal of Westminster College: The Rev. Professor M.H. Cressey, M.A.

Honorary Librarian

The Rev. Professor W.J. Houston, M.A., D. Phil.

Director of the Cheshunt Foundation

The Rev. Professor S.H. Mayor, M.A., Ph.D.

History

Westminster College as it now exists incorporates the old Westminster College which was founded as the ministerial training college of the former Presbyterian Church of England, and Cheshunt College, which traces its origin to the foundation by Selina, Countess of Huntingdon, of a college for the training of ministers for the evangelical Protestant churches, and was predominantly used by Congregational ordinands. The college of the Presbyterian Church in England was founded in London in 1844, and was transferred to Cambridge and given the name Westminster College in 1899, when the present buildings were built. Lady Huntingdon's college began life in Trevecca, South Wales, in 1768, moved to Cheshunt in Hertfordshire in 1792 and in 1905, taking the name of Cheshunt with it, to Cambridge. In 1967 the college sold its Cambridge premises and began to share those of Westminster College, where a gradual fusion of the two colleges began to take place. On the formation of the United Reformed Church in 1972 the ownership and control of the united colleges passed to that church, but the Cheshunt Foundation retains its status as an independent trust body, and appoints one of the teaching staff. In 1978 the college became a member of the Cambridge Federation of Theological Colleges.

Both colleges had substantial libraries, and parts of these are still kept as separate collections under one roof; many of the Cheshunt books were sold on the move to Westminster but those that remain are still the property of the Cheshunt Foundation. A united collection has been formed of all new accessions since 1967 together with many older books in continuing demand.

As part of the Cheshunt inheritance, we possess the Countess of Huntingdon's own library, and that of the Newport Pagnell Academy; and the college also houses, though not as part of the Library, the archives of Cheshunt College, including much material connected with Lady Huntingdon herself, and of the Countess of Huntingdon's

Connexion. The Westminster collection was enriched at the beginning of this century by the generosity of the sisters Mrs Agnes Smith Lewis and Mrs. Margaret Dunlop Gibson, who gave MSS from St. Catherine's Monastery, Sinai, which they had discovered themselves, and from the Cairo Genizah — the latter collection complements the Taylor-Schechter Collection in the University Library; and on the death of the New Testament scholar Eberhard Nestle they bought his entire library and presented it to the College, where it is kept on its own shelves in its original order, though catalogued as part of the general holdings. In 1941 Edward Alfred Elias bequeathed to Westminster College his Library of Hymnology, a unique collection of some 2000 volumes, which is maintained as a separate collection.

All regular acquisitions are now made in consultation with the libraries of other colleges in the Cambridge Federation of Theological Colleges,

All regular acquisitions are now made in consultation with the libraries of other colleges in the Cambridge Federation of Theological Colleges, and from September 1, 1982 the catalogue will list accessions to the libraries of Ridley Hall, Wesley House and Westcott House as well as at Westminster, and correspondingly Westminster accessions will be catalogued in the three other locations.

Function

The college is a theological college maintained by the United Reformed Church primarily to train candidates for its own ministry, though candidates for the ministry of other churches are also welcomed. The library is maintained in the first place as an essential instrument in this work of training a ministry, and serves the needs of the students and academic staff of the college, and also those of the other colleges in the Cambridge Federation of Theological Colleges. Secondly it is a resource for the work and study of ordained ministers of the URC. Many parts of the collection are of value for research, but the resources available do not on the whole permit the needs of research to be kept in mind in making acquisitions.

Coverage

All branches of theological study are represented, with particular strengths in hymnology, biblical studies, Jewish-Christian relations, and the history of the English dissenting bodies and the Church of Scotland.

Stock

Approximately 30,000 volumes, 37 current journals (and many more non-current ones), and 1500 MSS (chiefly fragments in the Lewis and Gibson Genizah Collection).

Classification

Several different classification systems co-exist. All accessions since 1967 and a selection of older books more in demand are classified on the Library of Congress system. The remainder of the Westminster and

Cheshunt libraries retain their old classifications and are shelved separately: the Westminster books have shelf-marks on the old monastic system (bay, column, shelf), though re-shelving has meant that these no longer correspond to the books' actual positions though the order is unchanged: and the Cheshunt library has its own classification system. The Elias Library of Hymnology also has its own classification system.

Catalogues

All the catalogues are card-indexes. All books, with the exception of those in the Elias Library, are entered in the main author catalogue; books classified on the LC system have also an alphabetical subject catalogue and a shelf list; the Nestle library has an alphabetical subject catalogue; the Cheshunt library has a shelf-list. There is also a catalogue of pamphlets and sermons by date. The Elias Library unfortunately only has a shelf-list. The Biblical MSS in the Lewis and Gibson Collection are now catalogued in: M.C. Davis, *Hebrew Bible MSS in the Cambridge Genizah Collections*, vol. 2, Cambridge, 1980.

Access

The Library is open to members and associates of the College, residents of the College, ministers of the United Reformed Church and members of the Cambridge Federation of Theological Colleges. Others may use the Library with the Librarian's permission. Most of these may also borrow, but others require the authorization of a member of the college Senatus (this includes the Librarian) before they may do so. The Library is however willing to lend through Inter-Library Loan. The Library is open at all times to those who have access to the College, and others may be given access on application to the Librarian.

Staff

One Honorary Librarian (a member of the college teaching staff), with a little, essentially voluntary, help from students and students' spouses.

* * * * *

Editorial Note

Much more detailed information is contained in an unpublished typescript dissertation of 40 pages by Janet H.M. Latto: *Westminster Theological College, Cambridge: Background and history of the Library*, 1971.

BIBLIOGRAPHIES & REFERENCE BOOKS – 27

Religious books and serials in print, 1980-81, January, 1981, 2nd ed., 1,326 pages, £29.50, ISBN 0 8352 1306 4, New York & London, R.R. Bowker

Coverage & arrangement

This is a well-organised and comprehensive bibliographic tool, featuring religious books and serials, along with books and serials on a range of allied subjects, together in one volume. This makes it extensive without being cumbersome, and its basic layout, which includes a detailed *How to use* section, is attractively presented. The main body of the work consists of three separate indexes to religious books in print, (subject, author and title), followed by the subject and title indexes for religious serials in print. It is essentially subject oriented, its stated aim being to be as complete as possible in covering the world's religions and a number of related topics, including such subjects as ecology, business ethics, homosexuality, "or any human experience". The statistics alone are impressive: in the book indexes 47,788 titles appear about 57,250 times under nearly 4,500 subject headings, and there are 5,474 cross-references. Of serial titles, there are 3,453, appearing 4,779 times under some 154 subject headings. Certainly the acquisition of data seems to have been thorough indeed: over 2,000 publishers, including those specialising in religions other than Christianity, were consulted.

Book index entries

Entries in each of the three book indexes give all relevant bibliographic and buying information, including author, co-author, editor, co-editor, translator, co-translator, title, number of volumes, edition, Library of Congress number, series, whether or not the work is illustrated, year of publication, price (in U.S. dollars), type of binding if other than cloth or board, publisher's order number, ISBN and publisher's name (in abbreviated form). There is a key to publishers' and distributors' abbreviations at the end of the *How to use* section, giving full name, ISBN prefix, editorial address, phone number, ordering address and imprints.

Serials subject index entries

The serials subject index, where the subject headings are taken from the Bowker Serials Data Base, lists entries under the primary subject of the serial, with cross-references to entries under secondary subjects, and in the title index. The index, following the *Ulrich* format, includes title, ISSN and country code, frequency of publication, publisher, name and address, and Dewey Decimal Classification number. Distributor's name and address is also given where applicable, along with subscription price in the currency of the country of publication (with corresponding U.S. rates if supplied). An important feature is the inclusion of abstracting and indexing information (services which index the title on a regular basis) and information as to the availability of microform and other alternative formats. This makes it especially useful as an ordering tool.

Subject area directory

To make the information contained in it more immediately accessible

Religious books and serials in print contains two notable features. The first of these is its *Subject area directory*, 'designed to act as a broad guide to the vast number of subject headings' (assigned according to the Library of Congress classification scheme), which are placed in alphabetical order under the areas with which they are associated. In fact more than 4,500 subjects are classified under 48 areas, and headings may of course appear under more than one area. The Directory is specifically designed to be used by those who wish to know the range of information regarding a particular topic, and is useful too as a guide to the broader areas with which a subject is concerned. Certainly as a means of obtaining access to all the religious topics appearing in *Religious books and serials in print* it could prove especially interesting to students. Because of its use of Library of Congress subject categories some areas are perhaps rather broader than might be wished. There are for example only two covering philosophy: *Religious philosophy* (including ethics and logic) and *Speculative philosophy* (including metaphysics). The area of *Practical theology* covers a vast number of subject headings, including, apart from the more obvious ones, topics such as *Bashfulness*, *Boy Scouts*, and *Jogging*. While this makes the Directory interesting – and often entertaining – to browse through, it also means that its practical value is limited.

Sacred works index

The second notable feature of *Religious books and serials in print* is its *Sacred works index*. This is a listing of the sacred works of the world's religions in print at the time of compilation and published in the United States. Each entry in the Index contains complete descriptive information, including special features such as presentation pages and ribbon markers, as well as full price and ordering information. It aims especially to be as comprehensive a listing of versions of the Bible as possible, with 56 in all, including complete Bibles, Old and New Testaments, children's Bibles and Bibles in languages other than English. Bibles and other sacred works, of which there are 18 titles, are all interfiled alphabetically according to version name, so that we find, for instance: *The Beck Bible; Bhagavad Gita; Bible, Jewish; Book of Mormon*. Various editions of a particular version are listed alphabetically under the version heading. Bibles in language other than English are found under the heading for that language: *French text – Bibles*. The Index is impressive, not only for its comprehensive listing (around 860 titles), but also for the very full descriptive information that it provides.

Value

The publishers claim that this work is "The only guide you need to finding, buying, ordering and cataloging religious books" is perhaps a little ambitious, though they do admit that changes of price will occur and a number of titles will become unavailable before a new edition can be published. An undertaking of this kind is naturally almost immediately out of date by the time of publication, and this is perhaps its most striking limitation. Nevertheless its value as a concise, comprehensive and easy to use reference tool in the field of religion is unquestionable.

Elizabeth J. Stevenson

The Library of Lactantius, by R.M. Ogilvie;
Clarendon Press, Oxford, 1978; 121pp., £10.50. ISBN 19-826645-6

In this densely-packed book the late Professor of Humanity at St. Andrews seeks to identify the sources used by Lactantius, the African apologist who flourished in the early fourth century. The course of his life is largely obscure, but he spent some years in both Nicomedia, the eastern capital of the Roman Empire, and Trier, the regional capital in Gaul. Although Ogilvie briefly raises the question of the library resources to which he might have had access in these centres, his real interest lies in ascertaining which writings, classical, biblical and Christian, Lactantius's corpus shows him to have known and used first-hand. Throughout the book the author relates the evidence of Lactantius's text to the textual traditions of his sources.

Ogilvie has produced a work for specialists in Latin patrology and the interaction of Christian and classical cultures in the later Roman Empire. He makes no concessions to less qualified readers. There is no bibliography, and only an *Index locorum*. The average page is a close mosaic of writers, works and references. Nor does he always draw out his conclusions with the desired degree of clarity, although some of them are briefly assembled at the end. Here Lactantius is presented as marking almost the beginning of the Middle Ages. A century earlier his compatriot Tertullian had known a considerably wider range of classical authors, including, among those unknown to Lactantius, Herodotus, Plato, Josephus, Tacitus, Juvenal, Varro and the younger Pliny. But by Lactantius's time the disorders and decay of the later third century had 'jettisoned many literary treasures of Athens and Rome to oblivion'. The picture drawn from Lactantius is broadly similar to that derived several decades later from Jerome and Augustine. This 'Christian Cicero' reveals surprising gaps even in his reading of Cicero, his main Latin prose authority; the professional rhetor appears to have known few of Cicero's speeches. Inevitably *florilegia* and compilations, including a commentary on Latin translations of Aratus's astronomical verse, were heavily used.

Of Lactantius's Christian sources the nearest to him in time and style was Cyprian (here treated under 'The Apologists' – the very thing Lactantius lamented he was not!), out little can be confidently asserted about Lactantius's indebtedness except to Cyprian's collection of Old Testament proof texts, the *Testimonia*. Ogilvie is able to qualify the earlier view that Lactantius took his parallel collection in *Divine Institutes* bk. 4 direct from Cyprian. The divergences suggest that to 'a revised or careless edition' of Cyprian's work Lactantius added material of an apocryphal, gnosticizing flavour. This leads Ogilvie to claim that bk. 4 was drawn up in Nicomedia, where such traditions were more likely to be found. Theophilus, the apologist and bishop of Antioch, emerges as the only Greek Father Lactantius used, or even referred to, while among his Latin predecessors Tertullian and Minucius Felix, the former less unambiguously than expected, also provided him with material.

Students of Lactantius in coming years will scrutinize the elements of Ogilvie's investigation item by item. While his title may be judged slightly

misleading, he has produced the kind of study without which scholarship cannot advance on firm foundations. It ought to have a place in every modern library that claims to embrace the Fathers.

David F. Wright

CENTRE FOR NEW RELIGIOUS MOVEMENTS: King's College London, Strand, London WC2R 2LS. (Telephone 01-836 5454 – Extn. 2352).

The growth of New Religious Movements (N.R.Ms) in post-war Britain is a phenomenon which has given rise to considerable publicity and debate in the media and elsewhere in recent times. These movements which include among others The Children of God, The Divine Light Mission, the Anand Marg Sect, the Aladura Churches and the Unification Church (The Moonies) are of great interest to sociologists, historians and psychologists.

There is a good deal of scattered information about these movements but many of those interested would agree that what is needed is a Documentation/Research Centre which will co-ordinate, clarify and make available this information. King's College, London, has just established such a Centre.

The Centre's resources in terms of data and relevant information are available not only to academics and researchers in the above mentioned fields but also to parents, schoolteachers, religious leaders, community relations officers and others who might wish to have access to such material.

The Centre at King's, finally, would greatly appreciate it if anyone with primary or secondary source material on New Religious Movements would contact either Professor Stewart R. Sutherland (Director) or Peter B. Clarke (Research Fellow). Confidentiality will be respected.

THE CONTINENTAL CONNEXION

ABTAPL was founded in 1956, in circumstances which were described in the first *Bulletin* of the new series (No. 1, 1974). Three earlier national associations of theological libraries had already begun, all founded in 1947, an era of restoration, rebuilding and co-operation. These were the Catholic library associations of Germany and the Netherlands and, across the Atlantic, the American Theological Library Association. After that, it was not long before a French and then a Belgian association were formed.

Representatives of these European associations came together in 1957 to discuss a linking organization with a joint programme, which resulted in the formation in 1961 of the Conseil International des Associations de Bibliothèques de Théologie. Although ABTAPL was represented at the 1957 meeting the Conseil was formed without British participation, and in 1981 celebrated twenty years of its existence at its Paris meeting last September. (Keen members of ABTAPL will know that efforts on both sides of the Channel are being made to obtain future British representation.)

The Conseil has now published a 79 page booklet to record the achievements of its first two decades: *Conseil International des Associations de Bibliothèques de Théologie, 1961–1981*, 1982, Secretariat du Conseil, Gereonstrasse 2-4, D-5000, Köln 1, price DM 10,-. It contains accounts of the four full member associations – German (Catholic), Netherlands, French and Belgian, and a section on the Conseil International itself, followed by the text of its legal constitution. Each has a valuable resumé by one of its leading members, a list of its officers and a list of its member libraries. The text is in French throughout, though actually printed and published in Germany. It is an elegantly produced piece of near-print, with attractive Celtic ornamentation on the cover and ingenious reproductions of historical wood-block tailpieces after each main section.

An additional feature in the section on the German (Catholic) association is a list of publications. This includes not merely a *Mitteilungsblatt*, a directory and two guides to periodicals, but also a second edition of the directory: *Handbuch der kirchlichen katholisch-theologischen Bibliotheken in der Bundesrepublik Deutschland und in West-Berlin*, 2 neubearb. Aufl., hrsg von Franz Rudolf Reichert, Mit einem Beitrag über Katholische öffentliche Büchereien von Erich Hodick, 1979, K.G. Saur, München, New York, London, Paris, DM 48,- (about £14.00) ISBN 3-598-07072-1. This is the third volume in the series *Veröffentlichungen der Arbeitsgemeinschaft katholisch-theologischer Bibliotheken*. It is a professionally published case-bound volume of 176 pages, well designed and clearly printed. The main body of the text is the directory of libraries, arranged in alphabetical order of place name. The entries are given in tabulated form, similar to those in the "Libraries" series of this *Bulletin*. Smaller libraries can be summarized in ten lines, while the major collections are given one or even two pages. For example, under "TRIER" eight libraries occupy 6½ pages, beginning with the Bibliothek der Abtei St Matthias (whose special collections are on Monastica and Anglikanische Theologie) which has c.40,000 volumes, 16 incunabula,

68 MSS, 39 German and 28 foreign periodicals. The Bibliothek des Preisterseminars in Trier, with its 191,565 volumes, 445 German and 211 foreign periodicals, naturally occupies over 2 pages. The final section of this entry, as of others, gives references to the publications of the library and to publications about its collections.

A very full index of names includes the subjects of special collections. There are further sections on the rules of the AKThB, names and addresses of its officers, and of related organizations at home and abroad, and the article by Erich Hodick which is reinforced by detailed statistical tables.

Apart from the obvious uses of such a directory (and ABTAPL can only hang its head in shame at its continual failure to make any progress with its own) this volume gives an overall view of rich library resources well organized and well publicized. If the German (Protestant) association, the Arbeitsgemeinschaft für das Archiv- und Bibliothekswesen in der evangelischen Kirche, were to join the Conseil International and contribute to a joint enterprise, what a treasure-house would be revealed.

The latest annual volume of the *Mitteilungsblatt der AKThB*, Jahrgang 29, 1982, is a substantial 191 pages, illustrated with reproductions of woodcuts and baroque type ornaments. Much of the text is devoted to the proceedings of the Association's meeting at Freising from 20-24 July 1981. Pages 107-133 contain *Kollegenpublikationen*, or bibliographies of the monographs, periodical articles, etc., written by six of the librarians of member libraries — a learned bunch, to judge by their fruits. Also a bibliography to celebrate the anniversary (1182 — 1982) of St Francis of Assisi — *Neuere deutsch-sprachige Franziskusliteratur*, by Gabriele Jonas. She includes 15 new editions of his works and 36 about him newly published in German (though this includes translations of books by G.K. Chesterton, Elizabeth Goudge and Nikos Kazantzakis) from 1972 — 1981.

J.V.H.

OUR CONTRIBUTORS

Dr. Lionel Madden is a lecturer in the College of Librarianship Wales at Aberystwyth;

Mrs Elizabeth J. Stevenson is on the staff of New College Library, Edinburgh.

Mr. David F. Wright is a senior lecturer in the Department of Ecclesiastical History, University of Edinburgh.



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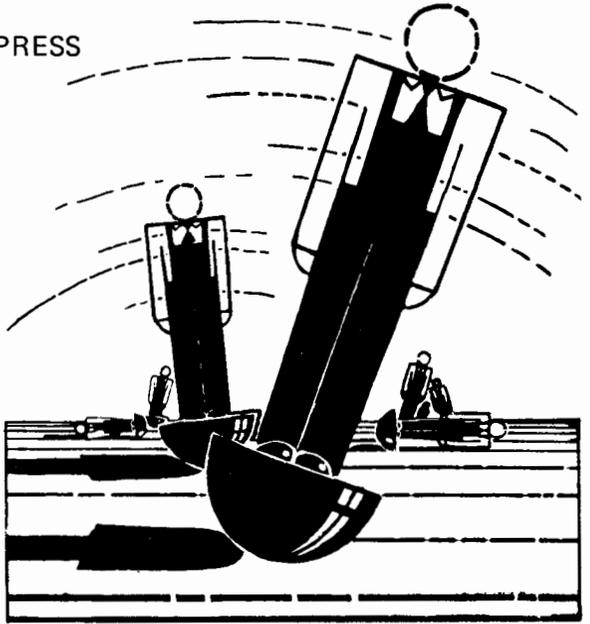
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