

BULLETIN

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

(In liaison with the Library Association)

New series no. 23, Edinburgh, March 1982

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CIRCULATION AND EXCHANGES

The *Bulletin of ABTAPL* is now mailed to 162 addresses – 106 in the United Kingdom and 58 abroad. For some of these copies, the editor now receives bulletins of other associations in exchange. These are:—

Bulletin de Liaison de l'Association des Bibliothèques Ecclesiastiques de France.

The Christian Librarian (L.C.F.)

Circular of the International Conference of Institutions for Christian Higher Education (South Africa)

Librarian's Christian Fellowship Newsletter

Mededelingen van de Vereniging voor het Theologisch Bibliothecariaat: (Netherlands)

Mitteilungsblatt der Arbeitsgemeinschaft Katholisch-Theologischer Bibliotheken (W. Germany)

V.R.B. – Informatie (Belgium)

Recent issues of these are available on loan to any members of ABTAPL from the editor at New College Library, Edinburgh.

LIBRARIES – 22

Chase Library, Westcott House Theological College
Westcott House, Jesus Lane, Cambridge CB5 8BP
Tel: 0223/350074 (Principal and staff)
Principal Rev. R.W.N. Hoare, M.A., PhD.

Librarian – Mrs. M. Tanner, B.A.

Assistant Librarian – Mrs. J. Smith, B.A.

History

The Cambridge Clergy Training School, as Westcott House was originally called, was founded by Brooke Foss Westcott in 1881 and meetings were held in rooms in 20 King's Parade for University men, resident in their own colleges, who wished to prepare for ordination. Permanent premises were not acquired until 1899 and in 1926 the library was added and named after F.H. Chase, the first principal.

More recently a modern extension to the library has been built to house a further 13,000 books, thus enabling the books, which had overflowed to all parts of the college and beyond, because of lack of space, to be brought together and housed adjacent to the original library.

Function

The library is mainly a working college library for members of staff and students preparing for ordination and reading for Tripos.

Coverage

There is a good working collection of books in English in the area of biblical studies. The other strong holdings are in spirituality and the Oxford Movement and we are currently building up a collection of women's ministry and feminist theology.

Stock

Approx. 14,000 volumes; 24 current journals.

The library is in the process of acquiring the Audenshaw Files on the laity and establishing a resource centre on the laity movement of which the other centre is in the U.S.A.

Classification

The library has been recently re-classified using a domestic scheme divided into fairly broad categories, so that classifying could be done easily by the students themselves (if need be), as was done previously by a library committee, prior to the appointment of the first professional library assistant.

Catalogues

There is an author catalogue and a shelf-list in **classified order**, both on cards, and in the author catalogue, multiple author **entries** are given for

essays by different authors within one work. A further author/subject index has been made to a small collection of pamphlets dating from 1896.

Access

The library is open to Westcott members during college hours but is closed during vacation. It is also open during term time to other members of the Federation of Theological Colleges, namely, Ridley Hall, Wesley House and Westminster College. Permission for non-members of the Federation to use the library has to be obtained from the Librarian, Principal or Vice-Principal.

Staff

One part-time Assistant Librarian.

BIBLIOGRAPHIES & REFERENCE BOOKS – 26: PHILOSOPHY

LAPOINTE (François H.) *Ludwig Wittgenstein: a Comprehensive Bibliography*. London, Greenwood Press, 1980. 297p. £15.95; *Edmund Husserl and His Critics: an International Bibliography (1894-1979)*. Bowling Green, Ohio, Philosophy Documentation Center, 1980. 350p. \$31.00; *Jean-Paul Sartre and His Critics: an International Bibliography (1938-1980) Annotated and Revised Second Edition*. Bowling Green, Ohio, Philosophy Documentation Center, 1981. 697p. \$39.25

With these two new works, and a new extended edition of the Sartre volume, Lapointe continues his series of bibliographic studies of modern continental philosophers. The Wittgenstein work is the first book-length bibliography to appear in English and the most comprehensive in any language. A listing of Wittgenstein's own works is included (with a note on the original papers available in microform). Since the time of compilation, further lectures listed here as "in private circulation" have in fact been published. Further sections follow listing general critical books and reviews (including reviews of the books themselves), general philosophical works which include some discussion of Wittgenstein, a highly useful list of comparative studies traceable under the name of the other philosopher involved. The bibliography ends with a subject arrangement and an author index. Generous provision of multiple entries (out of a total of over 2,600) makes for speed and ease of use.

The Husserl volume is also the first such bibliography to appear in book form. Husserl's writings are listed chronologically, with translations listed under the original German titles. Seven further sections list secondary

material on Husserl on a similar pattern to that found in the Wittgenstein volume, though in a different order. Also included are sections on Husserl and the Phenomenological Movement and an appendix of addenda which is indexed.

The second edition of Lapointe's Sartre study (compiled in collaboration with Claire Lapointe) has expanded from 5000 entries to well over 11,000. There is no section on Sartre's own output (this may be traced through M.Contat's and M.Rybalka's *Les Ecrits de Sartre* (Gallimard, 1970) but there is full coverage of a wide range of secondary material on Sartre's fiction, drama, criticism, cinema and politics as well as his philosophy. This is a valuable updating of Sartrean bibliography, already well served by Robert Willcocks' massive bibliography of secondary material which appeared in 1975.

Unfortunately, I found omissions and misprints in the general author indices of these works, though the revised Sartre volume is much better in this respect.

MIETHE (Terry L.) and BOURKE (Vernon J.) *Thomistic Bibliography, 1940-1978*. London, Greenwood Press, 1980. 318p. £23.95

A continuation of Bourke's *Thomistic Bibliography, 1920-1940*, which appeared as a supplement to *Modern Schoolman XXI* in 1945, the new work continues to include work of historical scholarship on Aquinas and the work of more speculative Thomist theologians. About 4,000 items are described drawn from more than 10 languages. After an initial survey of editions, 5 chapters with further broad subdivisions list material covering the life, writings, teachings, doctrines and relations of Aquinas, including books and articles within one sequence. The possibility of overlap in these headings is obviously great, but the compilers have preferred to reduce duplicate entries to a minimum. The personal name index seems reliable, item numbers being underlined where an entry includes the sought name in the title. A general name index, or a subject index, would have been helpful in addition and speeded up access to this listing, as the subject divisions within the main chapters are very wide, but this work is a thorough compilation if approached with patience.

BURR (John R.) ed. *Handbook of World Philosophy: contemporary developments since 1945*. London, Aldwych Press, 1980. 641p. £27.50

In introducing this ambitious compendium, the editor describes it as "a kind of compass by means of which those consulting it can get and keep their bearings in a subject matter that opens out indefinitely in all directions". This handbook is certainly a starting-point of some kind, and seems designed to fill a gap on the reference shelf, but is inevitably so hedged about by the need to provide a general and qualified account of its subject and also to maintain a minimally uniform approach between all areas of the world, despite enormous differences in both the type and level of philosophical activity that is currently being practised, that even if the compass needle is kept from flickering overmuch it finishes in a much blunted condition. There

are 28 signed articles which cover all the major philosophical countries (in the case of Canada, the French and English speaking traditions receive separate coverage), or which describe the situation in large cultural or geographic blocs — i.e. Africa or Islam. Articles vary from a continuous description of influences and patterns to separately-headed sections giving more detailed analytical accounts of a movement or an individual. The term "philosophy" covers a very wide range in order to unearth some sort of common strand from within different cultures. The article on Great Britain makes no reference to contemporary theology, whereas it is clear from other articles that the practice of philosophy is still intimately linked to theology in many parts of the world. Again articles may vary from accounts of important original philosophers and methods to descriptions of the teaching of philosophy in a particular country or of critical work still largely philological in nature. The Handbook ends with a useful list of Philosophical Associations, ranging from national research institutes to Theosophical Societies. Addresses and associated publications are also given, though fewer addresses seem available for third world bodies. There are also indexes for individual philosophers and subjects. Each article concludes with a brief introductory bibliography giving further guidance to the topics covered. This work may be used either by the non-specialist who wishes to find a summary of a movement, argument, or work of an individual philosopher, or by the specialist who is seeking some account of the status of his profession in a non-Western country. It will be a useful addition to any collection that has a strong area-studies base, or to the general reference section of a public library, or to a theological collection that wants access to handy information in a complementary area. For the specialist philosophy user the scope is too wide and too general to be of real help, given that for him geographical orientation is usually of secondary or indirect interest only.

STEINHAEUER (Kurt) *Hegel Bibliography: Background Material on the International Reception of Hegel within the Context of the History of Philosophy*. Keyword index by Gitta HAUSEN. München, K.G. Saur, 1980. 894p. 220DM.

In this massive work which contains over 12,000 entries, headings and notes are provided in English as well as in German. The opening listing of Hegel's own works follows a chronological order. The assembly of individual editions in all the major languages is impressive. The second part of the work lists critical works on Hegel and German Idealism and includes within each ten-year sequence (the arrangement is again strictly chronological) all the main sources of information from books to newspaper articles, covering the period from 1802 to 1975. Access to this massive compilation is heavily dependent on the indices, which are, in the main, adequate. An index of authors, editors and translators helpfully indicates later editions of the same work by bracketting the appropriate entry number. There is finally an invaluable but complicated keyword index, preceded by its own separate user-guide. This lists personal and place names as well as subject terms derived either directly from the citations listed or supplied by the compiler. Access to entry-words is unfortunately only through the German form, however. As the first international listing to appear in book form, this bibliography is certain to become the prime source for Hegel research, and there is a promise of updating supplements to come.

A FESTSCHRIFT REVIEWED

Essays on theological librarianship presented to Calvin Henry Schmitt, ed. by Peter de Clerk, Earle Hilgert.

The American Theological Library Association, Philadelphia, 1980.

xiii, 238p. cloth. \$9.50, postage extra. Available from Peter de Clerk, Calvin Theological Seminary, 3233 Burton Street, S.E., Grand Rapids, Michigan, 49506.

The ATLA has been in existence since 1946 and has regularly published its conference *Proceedings* as well as a substantial quarterly *Newsletter*. The *Newsletter* has occasionally included a substantial article or bibliography as an appendix. Apart from these two publications, the only non-denominational medium for articles on theological bibliography in the U.S.A. has been the "secular" library press — journals such as *Library Journal*, *College and Research Libraries*, *Library Trends*, and *Library Resources & Technical Services*. This has not satisfied some ATLA members, who have proposed a journal which should be a vehicle convertible to the specialized loads and the expertise of the passengers it was likely to carry. The majority have hitherto said no, so here comes the next best thing, a collection of articles which could have graced such a journal, but which in fact have been published to honour one of their leading colleagues.

Calvin Schmitt was Librarian of McCormick Theological Seminary, Chicago, from 1949-1980, and for the last five years of that period Director of the combined Jesuit-Krauss-McCormick Library. He has "retired" to the posts of Archivist and Director of Placement at McCormick Seminary.

The editors have conspired with thirteen others, librarians, professors and a bookseller, to present a collection arranged in four balanced groups: personal appreciations; theological books and their contents; theological libraries and their management; and theological information and its control. What follows is an annotated list of the articles in sections 2-4, with some attempt to indicate the significance of them, at least from the standpoint of this reviewer, beginning with the section, **Theological information and its control**.

No. 12, *Religion indexes and the future* 175-193) is by G. Fay Dickerson, the editor of *Religion Index One* (continuing *Index to Religious Periodical Literature*, 1949-76), and *Religion Index Two*. The inclusion of this is very appropriate in view of the long sponsorship of the *IRPL* at McCormick by Calvin Schmitt. Fay Dickerson outlines the development of these Indexes and discusses the options available since computer processing was adopted in 1975. "Communication with the big dumb machine is often frustrating, but usually we succeed in outwitting it." The main function was still to produce hard copy indexes (*RIO* for periodical articles and book reviews; *RIT* for articles in multi-author works) but also to build up a major American database in religion.

She suggests as future priorities for *RIO* (1) Comprehensive title coverage of North American scholarly journals, (2) Selected scholarly articles in religion from American professional journals on other disciplines, (3) Selected articles in religion from large subscription general magazines, (4) Expanded coverage of English language journals from abroad in certain

subject areas. "Scholarly" is defined as "that of which scholarly use may be made". She is apparently doubtful whether the twenty per cent non English language coverage could be continued if the expansion suggested in other directions took place. Users, however, demand it, and German and French authors naturally like being included. "Curiously, this concern is reflected in German university subscription support but not in support from French libraries." Vive la différence!

Fay Dickerson goes on to discuss the often repeated criticism of overlapping with other indexes such as *Catholic Periodical and Literature Index*, *New Testament Abstracts*, etc., but suggests that the function of a general index is different from that of the specialized ones, which will always have their supporters. What she foresees is a magnetic tape database for the comprehensive indexing of the North American religious scene with entries tagged for separate hard-copy, products of a variety of abstracting and indexing services.

For all users of these basic indexes, this article is full of interesting ideas. Two notes of criticism however. First, that from a U.K. angle, it *would* be better to leave the indexing of continental European theological bibliography to those who are already doing it well; and second that the "very modest subscription prices" referred to on p.187 seem rather immodest in this country.

No. 13, *The bibliography of theological bibliography: a problem seeking a solution* (p.195-213) is by Doralyn J. Hickey, Professor of Library and Information Science in North Texas State University. She keeps readers of *ATLA Newsletter* regularly posted with the latest from the AACR 2 and related battle fronts, and is an able IFLA representative.

She points to a wide gap in the ranks, only partly filled in 1955 by J.G. Barrow's *A bibliography of bibliographies in religion* (Ann Arbor, Edwards Bros.). Barrow's work was compiled over 25 years, has a number of omissions and does not attempt much in non-Christian religions. Much ground has been lost since then. Doralyn Hickey proceeds to outline a grand strategy for the compilation and publication of a quarterly journal currently listing and reviewing theological and religious bibliographies from whatever source available. All it needs is a "bibliographic fanatic with superior administrative skills . . . driving personal commitment . . . who believes in the value of the work." She also, in the process, indicates many useful sources of bibliographies at present available.

No. 14, *Corporate headings with form subdivisions in theological libraries* (p.215-236) by Kenneth O'Malley, C.P. This paper reports the results of an experiment which tested the effectiveness of the corporate headings in the library catalogues of two theological schools. 60 participants had a 95.6% failure rate in catalogue searches involving corporate headings with form subdivisions, e.g. Catholic Church, Pope, 1939-1958 (Pius XII). Other difficulties were also revealed such as the varying weights of card used in the catalogue, or the mistaken impression that all cards filed after the guide cards had the same heading. Eight areas for future research are noted.

Returning now to the section on **Theological books and their contents**, No. 4, by Ans J. van der Bent is a short article on *Counselling students in ecumenical research at the doctoral level* (p.17-27). His library, that of the World Council of Churches, in Geneva, published in 1977 *Doctoral disser-*

tations on ecumenical themes: a guide for teachers and students. Part I is a list of suggested topics: A. General; B. Specific (suggested by W.C.C. staff); C. Biographies. Part II is a list of over 300 doctoral dissertations available in the Library. The article outlines the student's choice of topic and methodology, the types of material available, and the difficulty of material which can seldom be taken at face value or be used to reach definitive judgments. The helpfulness of the Library staff appears to be in inverse proportion to the intractability of the source material.

No. 5, *The Luther-Gesellschaft and its publication*, by Maria Grossmann, Librarian of Andover-Harvard Theological Library, Cambridge, Mass. (p.29-46).

This is a factual study of the society that has published the *Luther-Jahrbuch* from 1919-41 and from 1957 onwards, and *Luther* (its *Mitteilungen*, later subtitled *Zeitschrift der Luther-Gesellschaft*) 1919-41, and 1953-date. Its complementary relationship to the Verein für Reformationsgeschichte and the stimulus for its founding from Rudolf Eucken, speaking at Wittenberg to commemorate the 400th anniversary of the posting of Luther's 95 theses, are discussed. The stability of German Lutherans is exemplified by the presidency of Paul Althaus, 1927-64, and the editorship of Theodor Knolle, 1918-55. The bibliographies in the scholarly *Luther-Jahrbuch* since 1926 are essential to serious study of the 16th century. (See the assessment in *Religious Bibliographies in Serial Literature* ed. M.J. Walsh, London, Mansell, 1981, p.129-30).

No. 6. *Theological bibliography in the eighteenth century*, by Edgar Krentz (p.47-66) is an account of the four 18th century German bibliographers of theology C.M. Pfaff, J.F. Buddeus, M. Lilienthal and J.G. Walch. They were "scholars of surprising depth and breadth of knowledge whose bibliographical works might still point people to significant works of an earlier age".

No. 7. *Theology and literature*, by John B. Trotti, Librarian of Union Theological Seminary, Richmond, Virginia (p.67-86). This is a guide to literary criticism selected for librarians from a much larger bibliography used at Richmond in teaching students and clergy. 115 titles are listed under five headings:

- (1) Religion and literature (e.g. Cleanth Brooks, *The hidden God: studies in Hemingway, Faulkner, Yeats, Eliot and Warren*. New Haven, 1963.);
- (2) Bible as/in Literature (e.g. J.F. Kermode, *The genesis of secrecy: on the interpretation of narrative*. Cambridge, Mass., 1979);
- (3) Theology in literature (e.g. Roger L. Cox, *Between earth and heaven: Shakespeare, Dostoevsky, and the meaning of Christian tragedy*. New York, 1969);
- (4) Rhetoric (e.g. John J. Navone, *Towards a theology of story*, Slough, 1977; Louis Macneice, *Varieties of parable*, Cambridge, 1965)
- (5) Fantasy literature (e.g. Gunnar Urang, *Shadows of heaven: religion and fantasy in the writings of C.S. Lewis, Charles Williams and J.R.R. Tolkien*, Philadelphia, 1971.)

Each list is followed by succinct annotations indicating the significance of individual critics for each theme. He shows how "theoretical and analytical discussion moves to very practical application to the way theologians do theology and preachers go about homiletics." It is an excellent guide to

collection building in a fascinating and rewarding area which tends unfortunately to be a fringe area on this side of the Atlantic.

Theological libraries and their management.

No. 8. *Can these bones live? The place of rare books in a denominational theological seminary*, by Lowell C. Albee, jr. (p.87-118).

Rare books are seldom deliberately sought or bought for theological seminary libraries — they do not aim to support research in the way university libraries have to. Gifts large and small nevertheless come to flourishing institutions, and each component of the Jesuit-Krauss-McCormick Library at Chicago has contributed its share. This article outlines these collections: patristics, moral theology, canon law in the Jesuit Library; English Bibles, Luther Bibles and tracts in the Krauss (Lutheran) Library; Papyrus fragments, Bibles, and MS items on Protestantism and slavery in America in the Lane/McCormick (Presbyterian) Library.

The collections are used for exhibitions for the students, and to encourage interest and support amongst congregations of the relevant churches. "A number of visitors have made substantial contributions to the care and conservation of volumes in the [Lutheran] collection." Reproduction from items in this collection have also been made as souvenirs and decorations.

The article ends with a brief catalogue of Greek papyri, Greek New Testament manuscripts, manuscripts of Martin Luther and early printed Bibles; and with illustrations of a 13th century Greek Gospel manuscript and of Luther's Bible of 1534.

No. 9. *The librarian-educator in a theological school*, by Earle and Elvire Hilgert (p.119-142). The authors are Professor of Bibliography and Biblical Studies and Librarian of McCormick Theological Seminary. They equate the library with the classroom as a place of teaching, and the members of library staff involved in reference service, collection development, and library administration, with educators. Their own education should be in both library science and theology. This is the context in which they can claim the privileges and responsibilities of faculty status. "Librarians as processors and controllers of books — even at the highly sophisticated level of modern electronic systems — do not necessarily qualify for faculty membership; librarians as educators should be members of their faculties."

No. 10 *Collection development in theological libraries: a new model — a new hope*, by Stephen L. Peterson, Librarian of the Divinity School, Yale University (p.143-162). What materials should theological libraries in the United States and Canada collect and preserve? Shrinking budgets, computer networks for resource sharing, the short-sightedness of planning by objectives and the inefficiency of cooperative book selection all demand a new approach. "There may be educators among us who are willing to settle for less, even substantially less" — "It is possible to find ourselves using highly advanced computer technologies to access . . . mediocre if not badly deficient collections: . . . no less ludicrous than using the Concorde to deliver third-class mail" — "Even long-range objectives, if these do not extend more than twenty years, are insufficient for library collection development."

Stephen Peterson seeks with his new model to identify four types of library collection so that book selectors can focus on the results of the process rather than on the contents or suitability of an individual book. Types I and II are labelled Primary Library collection development, and are

seen as having two objectives, curriculum support and background reading in the particular Christian tradition to which its school belongs. The two types are distinguished by the scale on which they pursue the two objectives, Type I confining itself mainly to North American publications, while Type II acquires much more European literature especially in connexion with its confessional ties. These types of collection would not be considered capable of supporting research, and would be dependent on other libraries for such material.

Type III is labelled a Documentary Library. This is interpreted as one which collects and preserves the material necessary to document the religious life of the tradition which it serves. The material is partly official reports, minutes, conference proceedings, and statistics, and partly the semi-popular or ephemeral literature which reflects past or contemporary religious activity. Denominational divisions are not likely to disappear overnight, so that systematic collection of this literature on this basis is a rational proposition.

Type IV is the Research Library, which can be considered a special type of Documentary Library. Only a few theological libraries fall into this category. Its intention is to acquire, selectively, "the scholarly literature essential to the history and development of all branches of Christian thought, without regard to language, date, country of origin, and theological or denominational perspective." Each of these aspects is in fact governed by practical limits.

This division into types is not intended to establish a hierarchy but as a practical method of book selection, once libraries have seen their own role in relation to the theological library collections in North America. It should also point out what areas need to be considered in cooperative acquisition policies.

Stephen Peterson has also discussed these and other ideas in his *Documenting Christianity: towards a cooperative library collection development plan in Summary of Proceedings, 32nd Annual Conference, A.T.L.A. Latrobe, PA, 1978*; (publ. by ATLA, Lutheran Theological Seminary, Philadelphia, PA, 1980), pages 83-103. The ATLA, with the Association of Theological Schools in the U.S. and Canada, has subsequently agreed to a study, under Dr. Peterson's direction, of the roles of theological libraries up to the year 2,000, the resources needed, the guidelines for development and evaluation, and the programmes required to shape such resources (*ATLA Newsletter* 15 August, 1981).

His is not a new Farmington Plan, based on million-dollar Federal support, nor a desperate method of providing institutions with bait for future researchers. He has great experience in building up the Yale collections in missionary studies and knows that carefully selected and properly organized ephemera can be a sound basis for future study. As for shrinking budgets and shortsighted plans . . . there is much in all this article that is applicable to libraries in the U.K., and probably everywhere.

No. 11. *An analysis of paper stability and circulation patterns of the monographic collection of Speer Library, Princeton Theological Seminary*, by Louis Charles Willard (p. 163-173). The Librarian of Princeton Seminary gives four statistical tables and an admirably brief and lucid summary of the results of the random sampling of about 2,000 volumes in January-June 1976. The tables show Paper stability (especially the high acidity of books published 1860-1899); Total circulation (76% were post-1940 titles); and Circulation by title (72% did not circulate in 1970-75).

Sample methods and physical processes are described. The conclusion is that "Research librarians preside over collections that are eroding as surely as seashores. The sheer scope of the problem . . . probably contributes to the paralysis of the will to take significantly remedial steps". But the parts of the collection most in danger are the least used and therefore potentially the easiest to microfilm with minimum loss of use by scholars.

Priceless is Charles Willard's footnote on their experience with W.J. Barrow's *Spot testing for unstable modern book and record paper*. (Richmond, Va. 1969). 0.420 grams of chlorophenol red had to be used in one litre of distilled water. Buying this in a small enough quantity proved impossible, so they finished with a surplus enough to test another million titles!

Finally, how does one summarize a Festschrift? It has to be a succession of individual impressions and judgments. However objective the reviewer aims to be, his prejudices or interests creep out between the lines in selection and omission. Honesty at length compels the admission that the most fruitful ideas come from Dickerson and Peterson, and the most entertaining reading from Trotti and Willard.

Postscript on format. A good strong cloth casing, good paper, clear reproduction of rather boring typescript, and an irritating lack of justification (typographical not theological). Good value for money.

John V. Howard

FIVE REGIONAL CHRISTIAN COUNCILS – A SURVEY OF PUBLICATIONS

G.E. Gorman

Part 2

III. Christian Conference of Asia (CCA)

480 Lorong 2, Toa Payoh, Singapore 1231

Inaugurated in 1959 as the East Asia Christian Conference, the Christian Conference of Asia now represents more than 100 churches and associated councils in some 16 countries and has an annual budget (1979) of U.S. \$1.3 million.

The CCA represents some 42 million Christians in countries stretching from the Philippines to Pakistan, and including Australia and New Zealand. The core structure of the Conference consists of a General Assembly, General Committee, Executive Committee and three programme areas: Justice and Service, Life and Action, Message and Communication. Justice and Service is a programme cluster which comprises such fields as urban/rural mission, health concerns, reconstruction and development, international affairs and human rights. It is the most action oriented division and represents the CCA's attempt to make concrete improvements in the daily living conditions of

Asians. The Life and Action programme embraces the various ways in which CCA activities seek to assist Christians in their attempt to contribute to the renewal of church and society. Concerns in this programme area include leadership training, youth activities, women's liberation, the application of faith to secular settings, theological reflection and Christian education. The third programme cluster, Message and Communication, deals with mission and evangelism, dialogue and ecumenism, publishing and communication.

Publications of the CCA, most of them naturally emanating from the communication programme cluster, exhibit a special concern with practical issues of development and human justice in Asia. In this there is a strong resemblance to documentation of both the AACC and CCC. At the same time, however, there are a number of Conference publications which clearly reflect a strong theological emphasis, and in this respect the CCA is slightly different from its sister organisations. In terms of the usual information oriented serials and reports of meetings the Conference follows much the same pattern as similar agencies. The *CCA Report* (covering June 1977 – December 1978) deals retrospectively with activities and in-house decisions of the Conference, but it is unclear whether this valuable summary will continue to appear. The General Assembly normally results in a published report (the latest being minutes of the 1977 Assembly in Penang); on the other hand only in very recent years has it been possible to obtain minutes of General Committee meetings. Those for the 1979 Bangkok meeting are available in published form, and one assumes that earlier meeting reports have been for limited distribution only. Still yet to appear outside CCA circles are reports of Executive Committee meetings, but the annual *CCA Programme* (available for 1979 and 1980) goes some way in keeping one up to date with activities. Also produced on an annual basis is the *Directory*, which usefully records names and addresses of key CCA members and provides data on Conference structures. Finally, the other regular publication with information on CCA activities is *CCA News*. This is produced monthly but is not essentially a digest of Conference affairs; rather it attempts to cover events and issues of interest to Christians throughout the region. The *News* is similar to the *AACC Newsletter* or the Caribbean Conference's *Christian Action*. With this monthly newsletter plus the *Directory*, annual programme reports and minutes of both the General Assembly and General Committee one is in an admirable position regarding information on CCA internal activities; the main drawback is that meeting reports do not appear as promptly as they might.

Useful monographs produced by the Conference include *Singapore to Penang*, which reports on CCA activities between the Assemblies of 1973 and 1977; *Christian Action in the Asian Struggle* contains the texts of addresses given at the Fifth Assembly in 1973. For more theological concerns of Asian Christians there are several useful items: *Theology in Action I* and *Theology in Action II* report on workshops devoted to the "doing" of theology in the Asian context; *Pilgrim or Tourist* and *Your Kingdom Come* are meditations in word and picture again reflecting the Asian milieu, and *Asian Theological Reflections on Suffering and Hope* is a preparatory volume for the Sixth Assembly which focuses on the Christian message amidst the

pain and suffering of life in Asia. On a slightly different note, a number of unrelated titles deal with particular aspects of society in member countries of the Conference. *The Islamic Impact, China's Struggle for Modernization, Community Health in Asia* and *Women in Asia* are all brief but succinct surveys of important topics and provide valuable insights into Asian Christian social concerns. Finally, the former quarterly, *Asia Focus*, is now a book series which includes a wide ranging collection of titles reflecting the theological and social concerns of the CCA.

It is clear; therefore, that the Conference has an active and admirably full publishing programme, ranging from in-house administrative items to more widely relevant monographs on many topics. Most of the internal documents are available directly from the Conference offices in Singapore, but it is possible to acquire priced monographs and *Asia Focus* titles from Third World Publications (151 Stratford Road, Birmingham B11 1RD) or from the Publications Office of the World Council of Churches. Overall the CCA publications programme gives an interesting and balanced view not only of the Conference but also of wider ethical and social issues in Asia.

IV. Middle East Council of Churches (MECC)

P.O. Box 5376, Deeb Building, Rue Makhoul, Beirut, Lebanon

Initially known as the Near East Council of Churches but adopting its present title at the Inaugural Assembly in 1974, the MECC represents more than 20 Orthodox, Anglican and Protestant churches in the Middle East and eastern North Africa (including Egypt, Sudan and Cyprus). The basic organisation of the Council consists of a General Assembly and an Executive Committee; the former meets triennially, and the latter at least annually. The 1980 budget of the Council (approximately £1 million sterling) supports work undertaken by more than six departments: Radio and Audiovisual, Publications and Literature, Inter-Church Development Services, Christian Education, Theological Concerns and Service to Palestinian Refugees. These departments and programmes together are working in several major areas, including the continuity of a Christian witness by various means in the Middle East, renewal of Christian communities and Christian unity. Examples of focal activities undertaken by various departments include the Ecumenical Training Centre and the Association of Theological Education in the Near East (Department on Theological Concerns); radio programme, audiovisual centre and music library (Radio and Audiovisual Department); English and Arabic documentation, Information and Documentation Service (Department on Publications and Literature).

Until recently it has been extremely difficult to acquire documentation issued by the Department on Publications and Literature, and it is still unclear precisely what is available. One assumes, for example, that the General Assembly and Executive Committee meetings result in minutes for distribution; however, there is no indication of either the existence or availability of such documentation other than *Minutes of the Inaugural Assembly* (Nicosia, 1974). In addition reports by the various departments surface only rarely, one being the *Annual Report* of the Department on Service to Palestinian Refugees (that for 1978 having recently appeared). This department has also issued *Evaluation of Palestinian Refugee Programme* (May 1979), which provides an excellent analysis of MECC's immediate circle.

The one bright spot in the Council's information programme is *Al Montada*. This is an irregular serial which is issued by the Information and Documentation Service; it is intended to serve both as a regional newsletter and as a forum for views on issues of interest to Middle Eastern Christians. Most issues are divided into two sections, news and documents, and the former is particularly valuable as a guide to MECC initiatives and activities which otherwise might be difficult to trace. The news section also reports on events external to the MECC and in this resembles the newsletters of other regional bodies. More unusually, the documents section seeks to report the texts of brief speeches, reflections on specific topics and short consultation deliberations. This section is an interesting innovation and one which goes some way in making "fugitive" documentation more widely available. At present *Al Montada* seems to be appearing approximately semi-annually and should be of value to those interested both in MECC affairs or Middle East Christianity. The confusing point about this serial is that there is a similarly named series, *Al Montada Reports*, which consists of dossiers on selected topics (Iranian revolution, Lebanese conflict, etc.).

Clearly there are numerous problems associated with documentation issued (or not issued) by the MECC. Perhaps the recently established Information and Documentation Service will be able to make improvements in the present situation whereby interested parties outside the region find it exceedingly difficult to acquire MECC materials. Building on the framework established by *Al Montada*, one would like to see published reports of both the General Assembly meetings and Executive Committee meetings, as well as more readily available reports of the individual departments. Beyond this one assumes that *Al Montada Reports* will continue to provide in depth analyses of issues currently confronting Christians in the Middle East.

V. Pacific Conference of Churches

P.O. Box 208, 4 Thurston Street, Suva, Fiji

Operational since 1966, the Pacific Conference of Churches represents Christian churches and councils from islands throughout the Pacific region (from French Polynesia to Papua New Guinea), and there is little or no overlapping with the Christian Conference of Asia. Members are drawn from Protestant, Anglican and (somewhat unusually in a regional council) Roman Catholic churches; CEPAC, the Roman Catholic Episcopal Conference of the Pacific, joined the PCC in 1976. The structure of the PCC includes a quinquennial General Assembly, an Executive Standing Committee and an independent publishing association, Lotu Pasifika Productions (LPP), with its own executive organs. On a budget of Fiji \$725,00 for 1980 the Conference maintains not only LPP but also the Family Life Programme, Christian Education Programme, Church and Society Programme, Spadework Programme and Communication Programme. Each of these programmes seeks to relate Christian attitudes and ideas to practical social needs in the Pacific region, and the overall emphasis of these structures is on action rather than reflection. With the exception of Spadework, all of the programmes are similar to those of other regional councils; the Spadework Programme is derived from concerns first expressed in 1973 at the Spades (South Pacific

Action for Development Strategy) Seminar and seeks to help people at the local level in exploiting available resources for their own development. The activities of this and other programmes have resulted in a number of publications, most of which are issued by Lotu Pasifika Productions. LPP, however, is not merely a house organ but seeks to commission and publish materials of interest to the wider Christian community as well.

The main institutional documentation of the Conference is the General Assembly report; those published to date include *The Fourth World Meets* (1971 Assembly) and *Report of the Third Assembly* (1976). There are, however, no minutes available for the Executive Standing Committee meetings, and it is not clear whether they are simply not produced or are for limited distribution. Various PCC conferences and consultations have resulted in single reports, among them *Spades Report* (on development strategy), *Shaping Educational Ministry* (from a 1977 consultation) and *Women in Development* (reporting on another 1977 consultation). Most of these meetings are arranged by specific programmes of the Conference, but otherwise these programmes make available very little information on their internal activities. In most cases the only programme data generally obtainable is found in the Assembly reports, but this information is very sparse indeed. The Christian Education Programme has produced *Reports and Plans for Presentation to PCC Assembly, January 1976*, but this is the exception which one hopes might become the norm. Most current information on the Conference is gleaned from *PCC News*, which originally appeared quarterly but now seems to be a monthly newsletter. This reports in each four page issue on institutional and internal matters of the Conference and in brief on matters of wider interest. Lotu Pasifika Productions includes in its booklist many titles of educational value for children and adults, whether in a church school context or otherwise. However, such materials have little practical value outside the Pacific context.

For a small organisation with limited funds available to undertake work in a geographically extensive area the PCC has an admirable publishing programme well suited to the needs of its constituents. Yet from an outsider's viewpoint there is much that can be done to provide a fuller picture of the Conference and its activities. First, each programme could be allowed to submit more detailed reports for inclusion in the Assembly minutes. Second, both the Executive Committee and individual programmes could prepare annual reports for more general distribution than may now be the case; Third, and this applies to all of the regional councils, it must be understood that institutions and individuals overseas are interested in regional Christian conference activities as recorded in the full range of available documentation. Therefore, it seems sensible to ask that the documentation be produced and publicised and also that it be made available to those of us outside the various conference structures.

[Concluded]

CALVIN ELLIS STOWE: PIONEER LIBRARIAN OF THE OLD WEST

Earl Hilgert

Harriet Beecher Stowe wrote "Uncle Tom's Cabin" in 1852. Before that she had only been known as the daughter of Lyman Beecher, and second wife (in 1836) of Calvin E. Stowe. They were respectively President and Professor of Sacred Literature in Lane Seminary, a newly founded Presbyterian College in Cincinnati, Ohio. Calvin Stowe (1802-1886) was also Librarian of Lane Seminary from 1833-1850.

This article is a detailed account of his work as librarian, especially his rapid building up of a carefully selected scholarly library of about 10,000 volumes by the year 1837. Most fascinating is Professor Hilgert's description of Stowe's trip from March 1836 to January 1837 to the bookshops of London, Paris and Germany, spending about \$8,500 (perhaps £1,700).

His purchases included Walton's Polyglot (6 vols.), 1657; Luther, *Sämmtliche Schriften* (20 vols. in 10) Leipzig 1729-32; St. Augustine, *Opera* (12 vols.) Paris 1635-37; Blasius Ugolinus, *Thesaurus Antiquitatum Sacrarum* (34 vols.) Venice 1744-69; *Encyclopaedia Britannica* 7th ed. (21 vols, or as many as had been published) Edinburgh 1824.

He also bought manuscripts from the library of Adam Clarke (1762-1832) which was being sold at that time, and on the continent of Europe he acquired the *Magdeburg Centuries* (9 vols.), *Baronius* (19 vols.) and his "greatest prize, the *Theologia Dogmatica* of the Old Jesuit Petavius, 6 vols. folio, for 17 dollars" (and Professor Tholuck of Halle had recommended him to get it at any price).

He was also excited about his purchases in Paris of "a large assortment of the best volumes of engravings illustrating ancient Oriental architecture, costumes, manners and scenery. Many of these engravings are most splendid . . . and ought by no *manner of means ever to go out of the library*, but be seen only on the library table under the inspection of the librarian".

Calvin Stowe arrived home in Cincinnati on 7th February 1837 to find Harriet waiting for him with twin girls, born in his absence.

The Lane Seminary Collection survives today in the recently linked Jesuit-Krauss-McCormick Library in Chicago.

(Abstracted from *Library Quarterly* vol. 50, p.324-351, 1980.)

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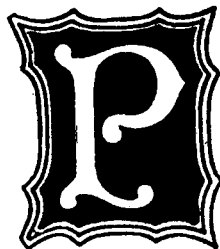
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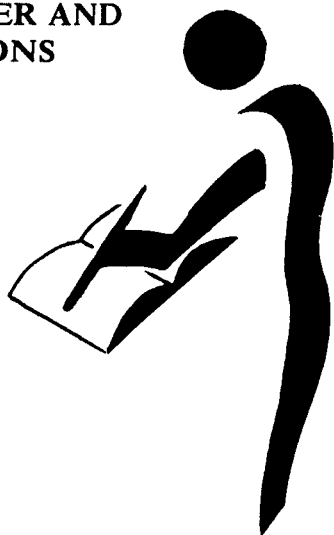
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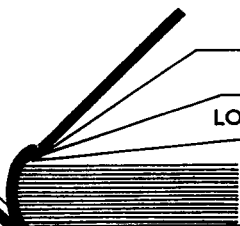
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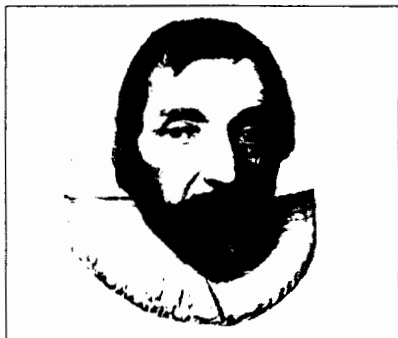
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