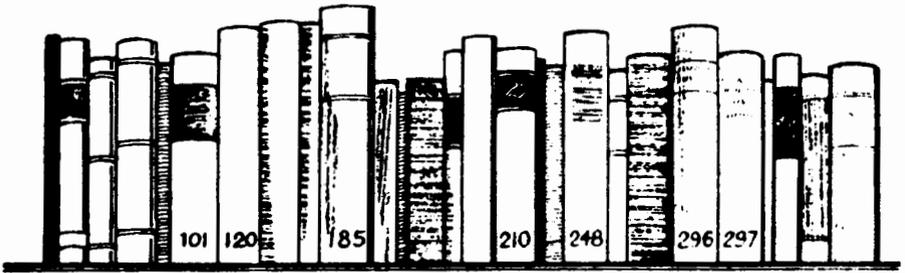


ISSN 0305 — 781X



BULLETIN

of the

*Association of British Theological
and Philosophical Libraries*

No. 40
November 1987

BULLETIN 1988

Subscriptions Libraries and personal members £8.00 (\$15.00)
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Back numbers (if available) £1.00 each

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

(in liaison with The Library Association)

No. 40, Edinburgh, November 1987

ISSN 0305-781X

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OUR CONTRIBUTORS

Robert J. Duckett is Senior Librarian (Reference Services), Bradford Libraries and Information Service

Patrick J. Lambe is Assistant Librarian, New College, Oxford

Peter Larkin is Assistant Librarian, University of Warwick Library, Coventry

Frank Whaling is Senior Lecturer, Religious Studies Unit, New College, University of Edinburgh

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Alan F. Jesson
Honorary Secretary

Philosophy: A Guide to the Reference Literature. By Hans E. Bynagle. Littleton, Col., Libraries Unlimited, 1986. ISBN 0-87287-464-8. pp.x, 170. \$35.00

Hans E. Bynagle has written a detailed and judicious guide to the reference materials of philosophy — I say written, rather than compiled, as the value of his work consists chiefly in the helpful and informative annotations appended to each item. As so much space has been given to annotation, the coverage of the guide is on the narrow side, and many borderline sources, or those considered out of date or difficult to come by, or in inaccessible languages, have been omitted. However, the author makes it scrupulously clear in his preface what he has tried to do or not do, and the lengthy annotations do, I feel, justify themselves, not only as being fair-minded in their evaluations, but as also being based, in most instances, on a thorough working familiarity with the sources concerned. Indeed, he takes to task, in the course of his note on the well-known 8 volumes of the *Encyclopedia of Philosophy* (1967), careless reviewers and annotators who have failed to heed editorial warnings about the work's layout and strategy, but come to hasty judgements about its scope based simply on the comparative space allotted to particular headings. I hope this review will not peddle similarly hasty reactions to what has clearly been a conscientious project.

This Guide is designed for a number of different (but overlapping) user-groups: for the student, at both undergraduate and postgraduate levels, for the librarian, and, at the horizon, for any general reader who might still be functioning. It is also likely to be extremely useful for the Library School student wanting guidance on how to survey the literature of philosophy. The level of the annotations is geared to the kind of reader most likely to use the reference work being described, though my impression is that the notes remain fairly uniform in their relevance and value. Bynagle is surely justified, though, in claiming no other work contains annotations as detailed as his, and, one might add, as carefully evaluative, but he admits that a listing like De George's *The Philosopher's Guide* (1980) remains more comprehensive, including more marginal items and not restricting itself to reference sources alone. The arrangement of the present Guide, consisting of 14 numbered sections, is by type of reference work rather than by subject, backed up by an author/title index and one for subjects, both of which I have found reliable and easy to use. Page references listed under individual philosophers, for instance, helpfully distinguish what type of aid is being indicated, whether it be dictionary, bibliography, concordance, lexicon etc., and this can save a lot of fruitless page-turning. The scope of the Guide consists of the core areas of philosophy, the subject itself seen as straddling 5 different perspectives: Anglo-American, Continental, Marxist, Neo-Scholastic and Non-Western. The cut-off date for inclusion stands at August, 1985, but in practice, coverage of non-English works breaks off somewhat before then. This is admitted, and I have found it to be true. There is an acknowledged bias towards English language material, and very specialized foreign language items do not appear. Neither do sources published before 1945 unless they have been reprinted and are still widely available.

The thoughtful introduction which comprises the first section is all too likely to be read only by reviewers, which is a pity, as it contains a number of remarks useful to researchers. Bynagle acknowledges that the study of philosophy demands no distinct types of reference aids as such which are not found in other subject-fields, but he explains how difficulties may arise through differing perspectives, lack of agreement over the meaning of terms or the component parts of the subject. How to solve these problems would appear to be a philosophical problem itself! Tice and Slaven's *Research Guide to Philosophy* (1983) explored this dimension much more thoroughly by using a discursive method with bibliographies appended. Bynagle contents himself with a systematic listing which facilitates practical use of his Guide, but relies on the alertness of the annotation.

In the second section the systematic part of the Guide gets underway with a listing of general bibliographies and research guides. The section is ample but not comprehensive. Works thought to be superseded may be traced as part of an annotation, however, and these are also indexed. The third and fourth chapters list firstly general dictionaries, encyclopaedias and handbooks and then more specialized examples. The general high level of the annotations has already been referred to. Theological libraries should not miss the shrewd assessment of W.L. Reese's *Dictionary of Philosophy and Religion* (1980), a work which sounds much more interdisciplinary than it is. The 1962 English translation of Voltaire's *Dictionnaire Philosophique* is included as still appearing commonly on reference shelves. Bynagle has missed a substantial new work in French on individual philosophers with bibliographies, the *Dictionnaire des Philosophes*, whose 2 volumes appeared in 1984; neither has he managed to catch the new edition of Didier Julia's handy *Dictionnaire de la Philosophie* which also appeared in 1984. Only the 1964 edition is listed. The chapter on special dictionaries will be especially useful to theological librarians, and includes works on Christian apologetics and ethics, bioethics, and non-Western traditions. Dictionaries of individual philosophers may also be found; these might more helpfully have been given a subsection of their own, but they are easily reached through the indexes. A further chapter takes us on into indexing and abstracting services and bibliographies in serial form. Many of these works deter students, who should therefore find the descriptions given helpful and reassuring. The evaluations can often be positive, as when the monumental *Repertoire Bibliographique de la Philosophie* (1949-) is nimbly described as recognizably Neo-Thomist in terms of its *inclusions*, not *exclusions*. Especially welcome is a concluding sub-section on current databases. The author indicates where they can be a helpful supplement for certain types of research projects but does not encourage the belief that they automatically supersede manual sources.

Further sections cover general bibliographies before moving on to more specialized works. Many of the sources earlier described already contain extensive bibliographies, of course, but this arrangement clarifies an hierarchical sense of reference works, which does still have its uses. I am not convinced much is to be gained in separating bibliographies of particular schools or periods from those covering countries or regions, unless it be in the interests of keeping each section short. We also find separate listing of bibliographies devoted to individual philosophers, which was not the case

with dictionaries, though the bibliographies are the more numerous class, of course. After sections on concordances and textual lexicons, Bynagle concludes with two useful chapters on 'core journals', and a review of professional organisations and institutes. The choice of journals appears unexceptional, emphasis being given to those which contain useful sources of systematic information themselves. Again, the student is prompted to consider the broad possibilities of a title which may transcend its origins: thus *Philosophy Today* (1957) responds to the needs of a Christian, not to say Catholic, audience, but this is not narrowly reflected in the coverage it gives to contemporary philosophy, other than accepting that it is the continental tradition which predominates. The concluding chapter on research centres and associations is to be welcomed, as such information is sometimes hard to come by, and usefully displays current activity, as well as suggesting sources of further information. Perhaps a section on related library organisations might have found a place, as these provide useful adjunct information and news and reviews of bibliographic activities.

Bynagle's Guide is likely to earn a place on the reference shelf where there are philosophy collections for some years to come. It is instructive to student and librarian alike. Careful use of it should gain a student who can absorb its discriminations much time, while the librarian of the small theological collection will find it helpful in evaluating works on the margins of his or her interest. It will also serve to identify those sources which no philosophy or religion collection should do without, but also, more positively, foster a sense of what can be done *with* them.

Peter Larkin

Pusey House Oxford: a guide to the Library and Archives (Compiled by the Archivist, Peter M. Meadows, M.A.) (Oxford: Pusey House, 1987) 16pp.

This is a welcome update to J.A. Fenwick's *19th C. Pamphlets at Pusey House* and Paul Morgan's now very dated entry in *Oxford Libraries Outside the Bodleian*. The format is historical, listing collections of archives, pamphlets and books by their provenance. Much new information is provided on the archives and pamphlet collections, largely due to the continuing cataloguing industry of Mr. Meadows, Pusey House's first professional full-time archivist. Further editions are awaited with interest.

Available from: Pusey House, Oxford, OX1 3LZ, at £1.00 incl. p & p., and 50p for subsequent copies.

P.J.L.

Literature of philosophy: size, growth and characteristics by Kenneth Bell (Bibliometric studies in the humanities, No. 3)

The Polytechnic of London, 1985. ISBN 0-946232-20-2 £4.25. Available from the Publications Officer of the School of Librarianship and Information Studies, The Polytechnic of North London, Ladbroke House, 62-66 Highbury Grove, London N5 2AD. The report is also listed as SOLIS Research Report No. 14 (ISBN 0143-8549), and as British Library Research Report No. 5836.

The item reviewed here is one of eight which report the research carried out at the Polytechnic of North London into humanities literature and known as Bibliometric Studies in the Humanities (BSH). This project, which was funded with financial support of the British Library Research and Development Department "... aimed to present a statistical analysis of the size, growth and characteristics of humanities literature, to complement previous bibliometric studies of science, technology and social science." (Preface) The subjects covered in the research were philosophy, religion, language and linguistics, literature, history, and the arts.

This report is fairly evenly divided between statistical tables and prose analyses of the data contained therein (an analysis which clearly shows the author's knowledge and understanding of philosophy and its literature). A common approach is adopted to all the subjects considered and the following account highlights some of the more interesting features found concerning the literature of philosophy. It is, I believe, high time that more attention was paid to the problems presented to librarians by the literature of the humanities, and it is a rare joy to read the information found in this publication.

Definition and Sources

Care is taken over the definition of philosophy and a distinction is made between 'general philosophy' and 'specialised philosophy'. The former covers "writing *about* philosophy, as a subject, metaphysics, epistemology, moral philosophy, writing about philosophical viewpoints and schools of thought, and studies of the philosophy of specific periods, places and individual thinkers." 'Specialised philosophy' covers those topics on which a substantial literature was known to exist, e.g. political and social philosophy, aesthetics, or which were generally recognized as specialist fields in which people took papers in philosophy degrees, e.g. philosophy of religion. An 'academic' tone is taken and the study excluded 'philosophies of life.'

The sources used were:

British National Bibliography

Deutsche National Bibliographie

Bibliographie de la France

American Book Publishing Record

University of London Union List of Serials (for serials from all countries)

Size and Growth

The study identified the number of philosophy books published in the U.K. from 1960 to 1977 and found that there was almost a 100% increase in growth. Of the different specialist groups of philosophy, the largest was political and social philosophy. A second measure of size and growth was also made based on the number of pages. Again there was an overall growth with the longest books being those on the philosophy of the social sciences and the shortest on the philosophy of education.

The comparison between the U.K., U.S.A., French and West German outputs is illuminating. For example West Germany produced more than three times as many philosophy books as the U.K. Reasons suggested for this include the English-speaking philosophers' orientation towards journal articles rather than the European 'big books' tradition, and, considering the U.K. in particular, the fact that many of the most influential philosophers wrote very few books. J.L. Austin, for example, a fairly typical English philosopher, wrote none at all! The comparatively low U.S.A. figure is thought to reflect "the professional status and advancement" syndrome. Looking at pagination, overall half a million pages per year, the West Germans wrote the longest books, the French the second longest of the four countries, and the U.S.A. and U.K. the shortest. This again may reflect differences between the continental 'grand' tradition and the more economical analytical writers in the U.K. and U.S.A.

The serials data is less comprehensive than the monograph, but the U.S.A. is a clear leader with over 20% of the titles listed, followed by the U.K., West Germany, France, Italy and the Netherlands. English-speaking countries account for almost 50% of philosophy serials. All countries had a steady growth in the number of titles started in the decade to 1978. The data supports the suggestion that continental philosophers are more orientated towards monographs, the English-speaking 'analytical' philosophers being more inclined to deal with specific, relatively small-scale problems, more suitable for journal treatment.

Foreign Language Materials

Only 2% of philosophy books published in the U.K. were in languages other than English. Given the international scope of our philosophical heritage, and the need to study works in their original language, this may seem surprising. Possibly it reflects the poor language skills of most British philosophers, a point supported by the fact that French, traditionally Britain's second language, was a clear leader with 30 works of the 66 published in 1969-1977. Greek and Latin had 6 each, Russian 5, and German 4. This hardly reflects the relative importance of these languages to philosophy. West Germany published more foreign language material than the other countries (nearly 6% of its philosophy books) and the U.S.A. least (1.3%). English was the second language in French philosophy publishing, but Latin in West Germany. In contrast, more German serials were recorded in the University of London serials file than French, whereas there were 5 times more French philosophy books published in the U.K. than German. Whether or not the import of foreign language books changes the picture was not considered.

Just under 10% of all U.K. philosophy books were translations into English, five times the number of works in the language themselves. German was the clear leader, followed by French, Ancient Greek and Latin as source languages. French readers, with 22% of all their philosophy books translated from foreign languages, seem to be more interested in foreign works than the West German (14%) and U.S.A. (12%).

Other Topics

Insofar as philosophy is a series of footnotes to Plato (Whitehead), then work re-issued by way of reprints, new editions or translations may be expected to figure significantly. Quantifying this proved difficult, but generally, the author concludes, two-thirds of all U.K. philosophy books published for the period 1969-1977 were entirely new works, and one third were old works. This shows the importance to philosophy of older literature.

The BSH attempted to distinguish between Primary and Secondary works, i.e. between the texts, or works of literature, and writing *about* the primary works, their authors etc. This proved to be virtually impossible for philosophy since a commentary often becomes significant for what it reveals about the commentator. Using the BNB PRECIS descriptors, "Critical Studies", "Commentaries" and "Biographies", 84% of all U.K. philosophy books are 'primary' and 16% secondary.

In the period under review, there were no government publications relating to philosophy; only one book a year on average for children; only one reference book a year (e.g. an annual, directory, dictionary or encyclopaedia); and six conference proceedings a year (1.8% of total published output on philosophy) – the latter were mostly on logic. Such low figures are almost unique to philosophy and tell us something about the subject and how it is studied.

Conclusion

In addition to telling us some interesting things about philosophy and its literature, this report should be useful to librarians in coping with the logistics of organizing book and periodical collections, in planning or developing collections and services in the subject field, and even in relegating or disposing of stock. In particular, a knowledge of the structure of the literature can be useful in discussions with academic and administrative staff.

R.J. Duckett

THE ANATOMY OF AN ENCYCLOPAEDIA OF RELIGION

Frank Whaling

The Encyclopedia of Religion, edited by Mircea Eliade. Macmillan, New York; Collier Macmillan, London; 1987. ISBN 02 909480 1, £950.00.

The bare facts are as follows: — the *Encyclopedia* consists of approximately 2,750 articles written by 1,400 international scholars; it contains about 8,000 pages and roughly eight million words; the articles vary in length from short entries of 300 words to long entries of 15,000 words, and they are followed by a bibliography; as far as content is concerned, they cover “the history of religious traditions past and present, large and small, Western and non-Western; cross-cultural religious themes, symbols, legends, rituals and motifs; religious beliefs, doctrines, literature and practices; religious institutions, organisations and communities; the major figures of religion; the history, theories, terms, concepts, methods and leading authorities in the study of religion; the place of religion in culture and society, including the arts, philosophy, science, politics, law and social organisation.” (publicity document p. 19). The aim is to be as global and comprehensive as possible. Before we consider the success or otherwise of the *Encyclopedia* in achieving its goals, we will first compare it with the Hastings *Encyclopaedia*.

The original *Encyclopaedia of Religion and Ethics* was published in thirteen volumes by T & T Clark in Edinburgh between 1908 and 1926, and it was edited by James Hastings with help from John A. Selbie, Louis H. Gray and others.

Its U.S. base

In the first place, the *ERE* was British-based and the present one is American-based (and in particular Chicago-based). It is a poignant fact that a follow-up to the *ERE* was planned from Britain but it had to be abandoned in the face of superior Transatlantic resources. This reflects the financial power of America, the power of the Chicago school in America, and the comparative rise of Religious Studies in the United States by comparison with its decline in Britain.

Its language

Secondly, in spite of the disappearance of empires, the present *Encyclopedia* is written in the English language. Independent nations, which have a free choice in the matter of linking languages, choose English of their own free will because it is a universal language of communication. Articles written in another language were translated into English in order to appear in the eventual volume for which they were intended. In the *ERE* they were mainly written in English anyway.

Its linguistic sophistication

Thirdly, and paradoxically, the present *Encyclopedia* prefers foreign words to their English equivalent. While linguistically and technically pure, this points it in the direction of a certain elitism that is curiously at variance with the stated aim “to produce not a dictionary but a genuine encyclo-

pedia that would introduce educated, nonspecialist readers to important ideas, practices and persons in the religious experience of humankind from the Paleolithic past to our day." (p. xiii). To illustrate from a brief research sample, in the section Aa to Af *ERE* (1908-26) has the following entries: A & Q, Abandonment, Abandonment and Exposure (General, American, Hindu, Japanese, Persian), Abasement, Abbot (Christian, Tibetan), Abbot of Unreason, 'Abd-al-Qadir al-Jilani, 'Abd Ar-Razzaq, Abduction, Abelard, Abetment, Abhayagiri, Abhidamma, Abhidharma Kosa Vyakhya, Abhiseka, Ability, Abiogenesis (i & 2), Abipones, Abnormalities, Abor, Aborigines, Abortion, Aboulia, Abravanel, Abrennutio, Absolute, (General, Vedantic, Buddhist), Absolution, Absolutism, Abstinence, Abstraction, Abu, Abuse, Abyss, Abyssinia; Academy/Academics, Acceptance, Acceptilation, Access, Accident, Accidentalism, Accidents (Theological), Accidents (Injury), Accidie, Accommodation, Accumulation, Achaemenians, Achelous, Achilles, Acosmism, Acosta, Acrostic, Act/Action, Action Sermon, Activity; Adam, Adam's Bridge, Adam's Peak, Adaptation, Adelard of Bath, Adiaphorism, Adibuddha, Admiration, Admonition, Adolescence, Adoptianism, Adoption (in six traditions), Adoration (in three traditions), Adulteration, Adultery (in eleven traditions) Advaita, Advocate; Aegean Religions, Aeschylus, Aestheticism, Aesthetics, Aether, Aetiology, Affection, Affirmation, Afghanistan, Africa.

By contrast in the section Aa to Af the present *Encyclopedia* has these entries: Aaron, Abbahu, Abbaye, 'Abd al-Jabbar, 'Abd al-Raziq, 'Abduh Muhammad, Abelard, Abhinavagupta, Ablutions, Abraham, Abravanel, Abu al-Hudhayl al-'Allaf, Abu Hanifah, Abulafia, Abu Yusuf, Acehnese Religion, Adad, Adam, Adi Granth, Adler, Adonis, Adret, Aegean Religions, Aesthetics, Affliction, African Cults of Affliction, Afghani, African Religions, Afro-American Religions, Afro-Brazilian Cults, Afro-Surinamese Religions, Afterlife.

A comparison of these two lists is instructive. The only overlaps are: Abd al-Raziq, Abelard, Abravanel, Adam, Aegean Religions, Aesthetics, Africa. We can at least say that the second work is no mere carbon copy of the first! However we can also say that the second work has some curious gaps — and we will come back to this point later.

The *ERE* has 105 entries of which 82 are English words; the later work has 40 entries, including sub-sections, of which only a small number are English words. This points at one level to an implied westernism in the *ERE* as Kitagawa suggests in his Foreword. For example, I know from my work on Rama that Adam's Bridge is really Ramesvaram, a famous Rama site in South India. However, at another level, there is a certain spaciousness, breadth of interest and broadness of treatment in a number of the *ERE* pieces that is lacking in regard to the present *Encyclopedia*. In spite of its datedness, the *ERE* contains articles that are still of interest and value today. Whether this enduringness will prove to be true of the present work with its greater linguistic accuracy and sophistication remains to be seen. One feels that the "educated nonspecialist reader" would be more attracted to and stimulated by the *ERE* offerings (with all their admitted theological, philosophical, ethical stance, and westernism) than by the offerings in the

present *Encyclopedia* which have a more obvious appeal to specialists.

Editorial Intentions

Fourthly it is interesting to read Eliade's Preface to the new *Encyclopedia* which traces the changes that have taken place between the age of the *ERE* and today's world which have made the new work necessary. He adduces the following examples:- new discoveries at Nag Hammadi, the Indus Valley, and Qumran; the editing and translation of Asian and other formerly unknown texts; the new research on esoteric and occult traditions such as alchemy and Hermetic religion; the re-evaluation of European popular religious traditions; the discovery of religious meaning in general literature, oral and written, including fairy tales, Vergil, legends of Arthur, Coleridge, Eliot, Cooper, Verne, Twain and Faulkner; the advance in studies of primal religions and the discovery of the sophistication of the archaic mind.

Two comments are in order at this point. On the one hand these examples are peculiarly Eliadian. They are true but they reflect the unique slant of Eliade's approach. When I was addressing the same question of the contrast between the classical and contemporary approaches to the study of religion in my *Contemporary Approaches to the Study of Religion*, Volume One *The Humanities* and Volume Two *The Social Sciences* (Mouton: Berlin, New York, Amsterdam, 1984/5) I pointed to: the increasing diversification in contemporary approaches, the greater research involvement of the social and humane sciences in Religious Studies, the importance of improved communications for the study of religion, the implications of the western nature of much religious research, the greater involvement of Marxism, inter-religious dialogue and non-western scholarship in Religious Studies, recent discussions on truth-claims, philosophy and theology, recent discussions of definitions of religion, a growing interest in the major living religions as far as the scope and nature of religious data are concerned (in contrast to Eliade's stress upon archaic, primal, popular and esoteric religion), discussion of whether Religious Studies is an academic discipline or a field of studies, and the present global context of the study of religion. Clearly there are places where Eliade's approach and interests overlap with my own. However at other places they do not. All are agreed that the *ERE* was dated and needed to be replaced. The way in which it is replaced by *The Encyclopedia of Religion* is influenced by Eliadian and Chicagoian concerns.

My second comment seems to be at variance with what has just been written. Having read Eliade's Preface, I turned over the pages of the *Encyclopedia* in order to read the articles on some of the places and people he had singled out for mention, namely Nag Hammadi, Mohenjo-Daro, Harappa, Qumran, Vergil, T.S. Eliot, Fenimore Cooper, Jules Verne, Mark Twain, William Faulkner, and W.E.H. Stanner on the Australian Aborigines. Curiously there was no article on any of these. Either Eliade followed his own instincts in writing the Preface rather than speaking about the contents of the *Encyclopedia*, or his colleagues read his Preface but decided to ignore his insights in regard to some of the people and places mentioned. In view of

the fact that Eliade is eulogised in this work, and in view of the fact that an article on him was written with incredible speed after his untimely death, this is all a little curious.

Reductionism

It is also curious that stress is laid upon the need to avoid reductionism and yet a number of articles are written upon people whose approach is at least quasi-reductionistic. Eliade in his Preface highlights W.E.H. Stanner "who dedicated his life to the study of Australian Aborigines, emphatically asserted that their religion must be approached 'as religion and not as a mirror of something else.'" (p.xi) Yet there is no article on Stanner but there are articles on a great number of anthropologists whose attitude contains at least a whiff of reductionism. There is no reason why great anthropologists such as Spencer, Tylor and Frazer whose attitude to religion contains an element of reductionism of religion to anthropology should not find a place in this *Encyclopedia*. Yet they are not alone and many anthropologists whose scholarship is self-confessedly more reductionistic than that of Stanner or Evans-Pritchard are included in this work while Kitagawa in his Foreword is underlining Eliade's stance with his comment that "throughout this *Encyclopedia* we have made every effort to avoid 'reductionist' interpretations of religion" (p. xv).

In addition to including a number of anthropologists whose concerns are not free of reductionism, the *Encyclopedia* also includes a number of western philosophers whom many people would suppose were reducing some of the concerns of religion to those of philosophy. To name but a few: Descartes, Leibniz, Kant, Hegel, Locke, Hume, Marx, Heidegger, Sartre, Wittgenstein, Husserl, Spinoza are included. Indeed virtually every great modern western philosopher finds a place in this set of volumes. Clearly these are great figures and some of them should be included anyway. But discrimination is necessary. This purports to be an Encyclopedia of Religion not an Encyclopedia of Philosophy, and it also claims to oppose reductionism. While a phalanx of quasi-reductionistic scholars are given a place in this *Encyclopedia*, Sir Hamilton Gibb who ranks very highly in the modern study of Islamics is excluded. At this point criteria for selectivity in this work should be submitted to serious questioning. It is also necessary to say that a number of religious figures who, while being genuinely religious are also obscure, are nevertheless included, and this appears to apply more obviously to relatively little-known Jewish persons.

Four Major Omissions

What then of areas that are excluded from this work that merit inclusion? Four immediately come to mind. In the first place there is no mention of the inter-connection of religion and universities. This dates back to the earliest times of the classical religious traditions. The Upanisadic forest universities, Plato's Academy, the Confucian Academies of early China, the Nalanda Buddhist monastic university of medieval India, al-Azhar in tenth century Egypt are ideational precursors of the medieval western universities of Paris, Oxford and Bologna. Religion was very important in all the milieus where universities first arose, and it is very important as far as general concepts of knowledge are concerned. There appears to be no article in this *Encyclopedia* on universities in particular or religion and the university in general.

Secondly there appears to be no treatment of religion in the global sense. We now live in a One World situation of global awareness in which global spiritualities are being explored, global ecumenism is being advocated, and global dialogue is proceeding apace. While the volumes before us contain myriads of data about particular religious traditions, however small, no apparent interest is manifested in global ecumenical movements (exemplified in meetings this decade in Assisi and Japan), global theological/philosophical movements (exemplified in the work of Wilfred Cantwell Smith and John Hick), global movements of spirituality (exemplified in the school of *philosophia perennis*, or in the publishing ventures of the *Classics of Western Spirituality*, *Classics of Eastern Spirituality* and the *Encyclopedia of World Spirituality*) or global historical syntheses. By the same token there is no consideration of the future of religion, or the contribution that religion can make to the formation of a truly global planet.

Thirdly there is no treatment of models of religion. This is true of narrow academic models of what a religion is all about as constructed by British scholars such as Ninian Smart, Michael Pye and myself; it is also true of wider schools of religion located at places such as Chicago, Lancaster, Harvard and so on which are often the key to methodology rather than abstract models in their own right.

Fourthly there is no analysis of the history of religion in the literal sense of the ongoing march of the history of religion as opposed to History of Religions in the wider sense of the term. How can the history of religion be conceptualised? What periodisation would be meaningful? Can this be viewed globally rather than regionally? When we use the term "history of religion" what different nuances are involved? A plethora of questions cluster around this area of reflection which demand but do not receive attention in these volumes.

Other Omissions

At the more mundane level of particular entries, there appear to be a number of somewhat surprising omissions. Within the sphere of contemporary religion there appears to be nothing on Satya Sai Baba, Scientology, contemporary Witchcraft, Raja-Yoga, Japanese New New Religions, Transcendental Meditation, Spiritualism, Krishnamurti, and (slightly earlier) the Amish, and the Bab and Baha'ullah in their own right. Ceylon, either as Ceylon or Sri Lanka, escapes an article, nor is there a separate article on Buddhism in Sri Lanka. Palaeolithic Religion is subsumed under one article and there is no separate consideration of Peking Man (or *Sinanthropus Pekinensis*), the Venus of Willendorf, Lascaux, Altamira, etc. There is also a manifest absence of seemingly important religious place-names, for example Mecca, Medina, Rome, Canterbury, Mt Wutai, Kyoto, Fujiyama, Sian (or Chang-An), Loyang, Mt Abu, Angkor Wat, Borobodur, Puri, Lung Men Caves. Particular themes of importance that are missing are: Tammuz, Serapis, Sita, Bertrand Russell (if we must have western philosophers), Illo tempore, Spirituality, Darsana, Liberation Theology, San Chiao (Three Ways of China), the High God (as opposed to particular High Gods such as Kwoth), Fundamentalism, Tolstoy. There is also a paucity of articles covering the area of Non-Western Christian Theology. As far as religious festivals are concerned, there is no article on festival, and of the 110 mentioned in the respected SHAP Calendar of Festivals only ten appear to be mentioned specifically here (and one of them is All Fools' Day).

Bibliographies differ from article to article. Some are extensive and very good. Others are minimal. Others stress the writer's own works. There is no obvious uniformity and bibliographies appear to have been constructed according to the predilections of the writer concerned.

Assessment and Comparisons

Many of the articles that I have read are very good, well-balanced, thoughtful and comprehensive. Others however are somewhat lacking in balance. For example Levi-Strauss, who must surely rank as a very important figure on the scheme of the study of religion in recent times is mentioned somewhat perfunctorily in the relevant articles. In the article on Myth and History Levi-Strauss's 4-volumed *Mythologiques* is cited in the bibliography but not mentioned in the text; in the article on Myth Levi-Strauss is mentioned in passing in the text but not cited in the bibliography; and in the article on Structuralism Levi-Strauss is damned with faint praise concerning his obscurity. As Levi-Strauss is still alive there is no separate article on him (this appears to be the criterion for exclusion although it is not stated specifically) and it is unwise that such a major figure should be treated in such an unbalanced way. An encyclopedia article is surely intended to give an authoritative overview of the phenomenon concerned and not to reflect on the scholar's own preferences. To give two brief further examples, the article on Mysticism does not mention two important books on the topic edited by Steven Katz, and the article on Varna and Jati (the Caste System) downplays the epoch-making *Homo Hierarchicus* by Louis Dumont.

There is a sense in which any monumental work of scholarship (for in spite of my criticisms that is what this *Encyclopedia* is) "begins to grow obsolete almost before it is published" (p. xiii). Most of the articles in this set of volumes were written on the basis of research conducted up to 1984. So vast and multi-faceted is the exciting and deliciously fermenting field of Religious Studies that already important breakthroughs are being made in particular areas that make the prophecy in the Foreword self-fulfilling. This illustrates the complexity of the present situation within the study of religion within which Eliade and his colleagues have had to do their work.

In many ways it was easier for the compilers of the *ERE*. As I put it in *Contemporary Approaches* (Vol 1, P.2) "specialisation and diversification were less rampant than they are today, scholarly disciplines and academic knowledge generally were less developed, and the world itself was a less complex place . . . Today . . . there is an extraordinary ramification within the study of religion, a vast growth of academic knowledge of all kinds, a springing up of new seeds within the field, and a complexification and globalisation of the context wherein religion is studied that make easy generalisations, reliance upon a select anthology . . . difficult if not impossible."

It is within this complex situation that Eliade and his team have conceptualised and completed their immense project. Improvements could doubtless have been made in the selection of topics, the balance of the articles, the correspondence between theory and practice, and the accessibility and relevance of the data to the "nonspecialist educated reader". With all its defects and imbalances, *The Encyclopedia of Religion* remains a good achievement. Foremost libraries of religion should certainly have it, and a number of its articles will continue to reward their readers for many years to come.

NEW JOURNALS

Literature and Theology: (OUP, Vol. 1, no. 1, March 1987), 2 issues per year, £28 annual subscription.

A successor to the *Newsletter of the National Conference of Literature and Religion*, this journal is published by Oxford University Press and has a formidable American/British academic advisory board. It is a fully-fledged scholarly journal in an interdisciplinary area, and so one wonders if it will be on the subscription lists of any but university/faculty libraries. The subject is fascinating, however, and if the contents of the first number are anything to go by, readers are in for a treat. One wonders at the value of the heavy American/British bias in the editorial board and in the subjects covered (although the two opening articles by David Jaspers and A.H.T. Levi introduce a European perspective); it also remains to be seen whether there will be any slippage from the interdisciplinary stance either into literary theologising (of a peculiarly Anglican kind) or theologically-informed literary criticism. Within the confines of biblical studies, journals such as *Interpretation* and *Semeia* have touched something of this area, but it is clear from the interest in the works of Northrop Frye, Frank Kermode, Paul Ricoeur, F.W. Dillistone, and others, that there is some justification for a general journal. One hopes, from a librarian's point of view, that future issues will carry more book reviews; but on balance, this is a convincing beginning. My library won't take it, but I will.

Subscriptions from: Journals subscriptions, Oxford University Press, Walton Street, Oxford OX2 6DP.

Phronema: An Annual Review published by the Faculty of St. Andrew's Greek Orthodox Theological College. (St. Andrew's Greek Orthodox Theological College, Sydney, Vol. 1, 1986). One issue per year, SA25 annual subscription including airmail postage.

Australian Orthodoxy has an inspiring vitality; for years it has faced the problems of a conservative Christian tradition within a secular, constantly changing, and emphatically non-traditional society, and, rather than retreat, it has produced a healthy scrutiny of what it involves to be Christian in a secular world. An indicator of this energy is that in the same year as the foundation of St. Andrew's Theological College by the Greek Orthodox Archdiocese of Australia, a new journal linked to the College should also be produced, of a high academic quality. In format and idea, *Phronema* is similar, to those who know it, to the *St. Vladimir's Seminary Bulletin* from New York. The theme of this first issue is tradition, with articles on tradition in Christian faith, in direction by a Spiritual Father, in the Liturgy, and in the history of the Greek Orthodox in Australia. There is a danger with such a journal that it might become or simply be assumed to be, parochial. British theological libraries (one supposes) have little interest in Australia, and only specialist ones tend to have other Orthodox journals besides *Sobornost*. This is a shame, given the energetic response of the Orthodox in Australia to problems that seem to enervate other Christian traditions here, and given the holistic or integral approach of the Orthodox to the range of theological subjects (where else would a theme of tradition be carried through ecclesiology, spirituality, liturgics, and church history?). It will be interesting to see if this journal broadens its own horizons, and looks beyond Australian Orthodoxy in the subjects covered.

Subscriptions from: Circulation Officer, *Phronema*, St. Andrew's Greek Orthodox Theological College, 242 Cleveland Street, Redfearn, N.S.W. 2016, Australia.

British Journal of Theological Education (Association of Centres of Adult Theological Education, Vol. 1 no. 1 Summer 1987). Three issues per year, £4.00 annual subscription.

Many members of ABTAPL will be interested in this new journal, especially given its ambitious programme of covering theological education in its narrow sense of ministerial preparation and the broader, ecclesial sense of educating theologically the whole people of God. The recipients of the journal are to be theological educators, but there will be all sorts of implications in the topics covered for theological librarians too, because the way in which theology is taught can significantly affect the ways in which learning materials and books are provided; a clear example in this first issue is in the article on Theological Education by Extension in Britain by Rhoda Hiscox: TEE by its very nature relies on pre-packaged and mass-produced course learning materials, and traditional library book provision plays a secondary role to the proactive multi-media resource and production centre. These sorts of implications are not pursued in the article – perhaps it is the role of the ABTAPL *Bulletin* to do so – but it is an example of the professional implications raised by a journal in this area. Other articles in this first issue cover an impressive range; lessons from the Tamil Nadu Theological Seminary in South India for British theological colleges; psychological reflections on adult learning; theological education in the light of the *Faith in the City* report. A future issue will take as its theme the use of the Bible in theological education; academically, in ministerial formation, and with respect to the laity. The high quality and relevance of the contents are marred by its unattractive production (A4 typescript reduced to A5) and the journal would benefit from tighter editorial work on the prose. The book reviews are too long and too dense, and too few. One hopes that the journal will be sufficiently successful to be in a position to remedy these ills. The publishers might also get round to having an ISSN allocated to their journal.

Subscriptions from: The Revd Canon Robert Langley, 208 Osborne Road, Jesmond, Newcastle-upon-Tyne NE2 3LD.

Patrick J. Lambe

Discernment. A Christian Journal of Inter-Religious Encounter: (British Council of Churches, Vol. 1, no. 4, Spring 1987), 4 issues per year, £6.00 post free annual subscription.

Edited by Kenneth Cracknell, this journal is wide-ranging and impressive, with distinguished and lucid contributions in this issue from Roger Hooker, Raymond Hammer, and Kevin O'Donnell. The journal focuses on the dimension of personal encounter with, and a Christian openness towards, other religions, rather than the academic, comparative religions approach. This makes the writing lively and moving, without ever becoming overly impressionistic. Particularly helpful for librarians is the way the journal provides information about interfaith dialogue in other ways besides book reviews: so it includes conference reports, literature reviews, guides to new resources in all media (books, audio-visual materials) for different groups (schools, colleges, discussion groups, etc.). *Discernment* also publishes *Occasional Papers*.

Subscriptions from: Publications Department, British Council of Churches, 2, Eaton Gate, London SW1W 9BZ.

International Christian Digest. (United Methodist Publishing House, Nashville, Tennessee, Vol. 1, no. 1, February 1987). 10 issues per year £11/\$18 annual subscription.

Published by the American Methodists with collaboration from the Methodist Church in this country, and edited by J. Richard Peck, this journal has an extraordinarily ecumenical and international editorial board — ranging from Charles E. Curran, Desmond Tutu, Masaba Ma Mpolo, and Hans Kung, to Gerald Priestland. By the account of the first editorial, this is also an unusually active editorial board, although time will tell if this persists. The main thrust of the journal is to condense works of contemporary theology (theology dealing with contemporary issues) from books, journal articles, or broadcast transcripts, to just a few pages. It also includes some religious news from around the world, and book surveys. Produced in magazine format, with ample illustrations and some cartoons, the journal looks very American, and looks to be aimed at the popular market. Apart from a few pages in each issue contributed by the London office, all of the articles, no matter how international in scope (Japanese, African, and Latin American theology have all been well represented), come from American publications. This, together with its presentation, give it an eclectic, piecemeal feel. As a magazine that condenses American publishing in contemporary international theology, it is good; but don't expect more.

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