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(see below)

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**BULLETIN OF THE ASSOCIATION OF BRITISH
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HELP REQUIRED

An ABTAPL *Guide to current abstracting and indexing services in religion and theology* is proposed (see AGM report). Members and others are invited (1) to unearth "Hidden bibliographies" – abstracting and indexing services regularly published in specialist periodicals, and (2) to list information services in any related subject area. Please send all suggestions for inclusion to Mr Michael J. Walsh, Heythrop College, London W1M 0AN.

CONTRIBUTORS TO THIS ISSUE

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of Sussex.

ANNUAL GENERAL MEETING London, 4th November, 1977

There could not be two more contrasting libraries than those we visited in conjunction with the AGM. The new library at the School of Oriental and African Studies is an extremely impressive unitary library with many envy-making features. Miss Sabin, Assistant Librarian in the Social Sciences, who kindly showed us round, revealed that it was not entirely without its problems, but many of us felt we could cope with the problems if only we had similar space and mod. cons. On the other hand, Dr. Williams's Library, particularly in its upper floors, had hardly reached the age of steam. A labyrinth of small rooms, some not decorated within the memory of man – according to Mr Creasey, the Librarian – contained fascinating collections of decidedly 'older material'. There were some sarcastic murmurs about self-renewing libraries – a concept which is, thankfully, totally alien to this amazing place, the monument in the written word to English Dissent. The Library has been greatly enriched by the acquisition in 1976 of much pre-1850 material from New College, London.

The most important topics on the AGM agenda were:

1. *Affiliation to the Library Association.* The motion was passed that ABTAPL seek affiliation to the LA as a subject group and that if accepted publications of the group would continue to be available to all interested parties. The 20 members present voted as follows: 18 for, 1 against, 1 abstention.
2. *Working party on the bibliographical needs of theology and religion.* Mr Walsh (Heythrop College) introduced the subject, and stated that the Working Party had chosen two out of the many projects discussed, viz:
 - i. A survey of theological libraries to find out their bibliographical and information needs, especially in relation to new technology.
 - ii. The production of a printed guide to current indexing and abstracting services in religion and theology.It was also proposed that applications for funds to assist both projects should be made to appropriate sources. These recommendations were all approved.
3. *Handbook to theological libraries.* Mr Plumb (Librarian, N.E. Polytechnic) outlined its origin and progress to date. The production was sponsored by the LA Research Committee, and it was hoped that publication by the LA would take place early in 1978. The majority of entries were typed ready for the printer, but the index and introduction were still to be written. It was suggested that the Handbook might also include a list of directories of religious organizations. It was agreed that entries should be referred to the relevant libraries for checking before publication, and that three London-based committee members should be available as consultants for the index.
4. *Future meetings.* Invitations were received to visit Durham Cathedral library and archives, and Swiss Cottage Library (London) in 1978.

LIBRARIES – 10

Trinity College,

Stoke Hill, Bristol BS9 1JP.

Librarian	The Revd. C. Peter Williams, M.A., B.D., M. Litt.
History	Trinity College was established through the merging of Tyndale Hall (1925), Clifton Theological College (1932), and Dalton House (1930) – a college for women – in 1971. Its traditions are thus Anglican and evangelical, and its roots are of comparatively recent origin. The Library obviously reflects these. A reasonably comprehensive collection of modern theological works from the English speaking world has been established. In recent years there has been an increasing emphasis on gaining a greater historical depth by building up the stock of older theological works of significance. In this last respect the Library has benefitted particularly from an important recent purchase of some 1600 items from the Library of New College, London.
Function	To provide full coverage for students training for the ordained ministry and frequently studying for theological degrees. To provide the basic equivalent for post-graduate theological study, and to be a resource centre for interested readers in the surrounding area.
Coverage	Theology, Philosophy, Ethics, Church History, Christian Worship, Comparative Religion, Missiology and Sociology.
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Applications for reading should be made to the Librarian, Trinity College.

SOCIETIES – 8

The Alcuin Club

- Officers**
- President* The Right Reverend Eric Kemp, DD,
Bishop of Chichester.
- Chairman* The Venerable G.B. Timms, MA,
Archdeacon of Hackney.
- Editorial Secretary* The Reverend Canon Geoffrey Cuming, DD
Canon Theologian of Leicester.
- Secretary* The Reverend Alistair Haig, BD, AKC.
- Aims** Founded in 1897, the late Bishop Walter Frere, CR, was for many years the President. It is a society for the promoting of liturgical studies in general, but with special reference to Anglican liturgical thought and practice.
- Publications** Since its foundation it has published over 120 books and pamphlets on liturgical matters, many of which remain standard works in the field of liturgy. Recent volumes include *Eucharist and Holy Spirit* (J.H. McKenna, 1975), *Eucharist and Institution Narrative* (R.F. Buxton, 1976), *The Liturgy of Christian Burial* (G. Rowell, 1977). The 1978 volume will be *Confirmation: Then and Now* (J.D.C. Fisher) In addition the Club publishes some smaller works on the practical application of liturgical principles to worship. Past volumes still in print are available to members at favourable prices, while second-hand copies of earlier publications are from time to time obtainable from the Club.
- Activities** An Annual Festival is held in the autumn, at which there is a corporate Eucharist, and two lectures are given, one or both of which are published in the yearly *Alcuin* which also contains the Annual Report of the Club.
- Membership** Open to all who are interested in the aims of the Club, whether Anglicans or not. The U.K. subscription is £5.00 p.a., for which members receive all publications free. Enquiries to: The Alcuin Club, 5 St Andrew Street, London EC4A 3AB.

BIBLIOGRAPHIES & REFERENCE BOOKS – 14

A note on the revision of Julian's *Dictionary of hymnology*.

Hayden, Andrew J. and Newton, Robert F., comp. *British hymn writers and composers: a check-list giving their dates & places of birth & death*.

Hymn Society of G.B. & Ireland, c/o Addington Palace, Croydon, CR9 5AD, 1977, [94] p £2.40

According to the latest *Bulletin of ABTAPL* (n.s. no. 9, p.3), one of the foundation aims of the Hymn Society was: "To continue, as far as practicable, the work begun by Dr Julian and his collaborators in the *Dictionary . . .*", which had been revised as long ago as 1907. The phrase "as far as practicable" was introduced in 1973, the previous aim being "To continue *and to bring up to date* the work . . ."

In 1947 there had been a scheme for a shortened *Julian* with additions bringing it up to date, and in 1948 Canon C.S. Phillips was asked to undertake this. On his death the following year the Revd L.H. Bunn assumed responsibility. As years went by the work was concentrated on producing addenda et corrigenda. In the words of a 1956 handout the revision was to incorporate "only that part of the original material . . . relevant to the needs of modern practical hymnology, providing references for the more erudite material in the old book, and adding new articles and new entries to cover the material which [had] appeared since 1907". Only an inkling of the nature of this formidable, solitary task can be gleaned from a progress report by Mr Bunn in the Society's *Bulletin*. vi, no. 3 [no. 105] (Dec. 1965), 59-60, and in Erik Routley's obituary of him, vii, no. 8 [no. 122] (Nov. 1971), 165-6.

The Revd A.S. Holbrook valiantly took over the commitment; but after years of conscientious and meticulous toil on his part, the Hon. Secretary of the Society, the Revd Alan Luff, had a sad story to tell, *Bulletin*, viii, no. 11 [no.137] (Oct. 1976), 192. All work on the revision had come to a standstill. The Revd Henry Bettenson had reported that nothing satisfactory could be made of the material on Latin authors. The Methodist material was to be looked at by Wilfred Little. All the rest of the material that was in orderly form, much of it having been pasted up and retyped by Arthur Holbrook, was to be photocopied so as to be available for researchers without the Society's losing control of the originals.

Hindsight is easy, and I am personally sorry that the substantial though (like the rest) incomplete and uneven German data are now unlikely to see the light of day. Both revisers had an impossible task. Such a project needed to be supported by substantial funds and personnel; the objectives should have been clearcut rather than the product of unsatisfactory compromises; and the result should have been published a volume at a time over a period of years. But, as Mr Luff commented in our last issue, the Society "has had to recognize that we are economically in times unsuited for the leisurely production of another *Julian*". One can only hope that, if money and expert assistance *were* available from some source or other, it might perhaps still not be too late.

On a more cheerful note. Messrs Hayden and Newton have over thirty years been collecting information about hymn writers and composers largely for personal interest rather than as a supplement to *Julian*. The large volume required for their complete findings will, I trust, appear one day. Meantime their present small one is invaluable. The two lists, authors and composers, provide full names, followed by places of birth and death. The places are cited in the forms contemporary with the persons concerned, the compilers pointing out that before 1889 London was a city only, part of Middlesex. The dates are precise to the day, not just the year. The over 2000 entries are confined to "those who were born or died in a known year in the British Isles and who wrote or shared in the making of a hymn in English or a tune . . . included in a major British hymn-book published between January 1901 and December 1975", a satisfying round period of time.

The list of hymn-books consulted comprises thirty-three titles. Few large fish have escaped. Normally all editions are exploited, otherwise the most recent ones — a reasonable policy except that the omitted *Keswick hymn-book* (1938) is much fuller than the included *Keswick praise* (1975). Similarly the 1933 *English hymnal* is omitted, but the 1906 edition and the truncated 1962 *Service book* are included. *Sankey's* definitive 1903 edition should have been included, although much of the contents is American or covered by, e.g., *Golden bells* (1925, the 1952 Supplement of which is overlooked, though its successor *Hymns of faith* (1964) is not). Only the larger denominations are represented. The Methodist *School hymn book* (1950) is included, but not the *Public schools hymn book* (1903, 1919, 1949, the latter with Vaughan Williams's support) nor its successor, *Hymns for church and school* (1965, with its archiepiscopal blessing). Other lacunae: *The Oxford hymn book* (1908), *The Cambridge hymnal* (1967) and *Youth Praise* (1966-9).

Nevertheless editors, publishers and those of us who have played minor roles in compiling hymn-books will for copyright reasons appreciate the value of this labour of love. Bibliographically-minded hymnologists will appreciate the corrections to *Julian* and hence to the many derivative works, however unkind this may be to the ladies: Catherine Winkworth was born two years before the date in *Julian* (though *DNB* and other works have it right). All will thank the compilers for their offer to answer queries, e.g. about addresses. The following articles by them supplement their book: *HS Bulletin*, v, no. 11 [no. 99] (Winter 1963), 186-8 (Hayden); vi., nos. 7-9 [nos. 109-111] (Spring-Winter 1967), 122-31, 152-5, 158-61, 186-91 (Newton); and vii, no. 9 [no. 123] (Jan. 1972), 175-8 (Hayden).

The physical production is good: clear print, good paper, stout paper covering with lettering on front and spine. Librarians should see to it that this inexpensive reference source stands alongside *Julian*.

John S. Andrews

FURTHER COMMENTS ON THE CATALOGUING AND CLASSIFICATION OF HYMNBOOKS

I was very interested to read Mary Elliott's article in the last number of the *Bulletin of ABTAPL* (June 1977), and to hear of her experiences in handling the Rainbow Collection of hymnbooks at King's College. She does not mention exactly how large the collection is, but I should like to compare it to our own collection at New College, Edinburgh, (c. 7,000 volumes), whose catalogue entries require much revision, as well as classification by the scheme created by Julia Pettee for Union Theological Seminary, New York, which we have used in the Library since 1967.

Miss Elliott's comments on the use of AACR were of particular interest to us, since choice of heading is obviously something which we would have to consider carefully when embarking on a serious attempt to rationalize our holdings. I would agree that AACR has to be modified when such a large collection of similar items is in question so that the inconsistencies arising from the use of AACR 4-5 can be avoided.

Passing from cataloguing to classification, I was driven to consult LC schedules for the first time in many years, and therefore my comments should be read bearing this unfamiliarity in mind. We at New College are fortunate in our use of the Pettee classification, which states, under the heading Hymn Collections: "keep all editions whether words only, or with music, together in these classes", thereby relieving us of Miss Elliott's dilemma of BV 301 versus M. On reading further, I was curious about the notation which she gave for *Hymns Ancient and Modern*, M 2125. From my reading of LC schedules, this would place 'A & M' in the United States/Episcopalian number, whereas I should have imagined that M 2136 (England) would be the usual place. I gather, however, that this was deliberate on her part, since inevitably, the United States numbers are more detailed. This is certainly true with regard to the Pettee classification which we have modified at several points for this reason.

It seems extraordinary that LC gives no number for carols, and I should have thought that it might be preferable to create one at a suitable place, if one has sufficient material to warrant it. There again, we are fortunate that Pettee supplies this for us. I asked the music librarian at Edinburgh City Libraries what her solution was, since they use LC, and her answer was M 2065 for all carol collections, which is the number given for Christmas under 'choruses, anthems, part-songs, organ or pianoforte accompaniment, collections'. They too are evidently ignoring the medium of performance, so Miss Elliott is not alone in her criticism of this aspect of LC.

I fully appreciate Miss Elliott's frustrations over the classification of liturgical music. I found my attempts to follow the instructions in LC equally exasperating. The Pettee classification, although dividing liturgical music into either "church books" or "extra liturgical" does not seem so preoccupied with the medium of performance, but not having taken the plunge into classifying our liturgical music at New College, perhaps the full horror is still to be revealed.

continued on p.16

THEOLOGY AND THE GOSPEL OF CHRIST

E. L. MASCALL

A critique of some tendencies of current theology, particularly in Christology and Gospel criticism. D. E. Nineham and Maurice Wiles are among writers discussed.

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A. M. G. STEPHENSON

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INFORMATION RETRIEVAL IN NEW TESTAMENT STUDIES: 1977 Progress Report

G.E. Gorman

In 1976 the *Bulletin of ABTAPL* (n.s. no. 7, pp. 10-16) reported on a project at the University of South Africa aimed at developing an information retrieval system for N.T. studies. Since then, work on the project has progressed considerably, and in August I had the opportunity to discuss this work in depth with the leader of the project, Professor W.S. Vorster, Director of the Institute for Theological Research at the University (P.O. Box 392, Pretoria, South Africa). This is a report on our discussion and a review of progress to date.

In 1975 the Institute assumed responsibility for the project and completed the indexing of all Pauline material in *New Testament Abstracts*, vols. 10-16. At that stage trial runs were made and a variety of minor difficulties solved, whereupon indexing was resumed. To date all material in vols. 15-21 has been indexed, while a start has been made on vols. 10-14. In time it is hoped to cover the earlier volumes of *NTA* as well, thereby feeding all N.T. data from this series into the system. Considering the value placed on *NTA* by most researchers, this will form a data bank of some importance for future scholarly investigations in N.T. studies.

Towards the end of 1976 it was possible to transfer the data base to the University's Jonkers Termatex system. Although the cards containing bibliographic details have remained the same, accession numbers have been altered due to the fact that the Termatex system's random numeric cards accommodate 10,000 entries. These cards come in ten colours and are tabbed in any of one hundred scaled positions across the top of the card. Each of these cards is labelled with the term which it represents, each term having been allocated a code (e.g., GN94 for 'knowledge'), which means that cards are stored at random rather than alphabetically. This random selection and refiling increases the speed and efficiency of both data input and retrieval. All material indexed in vols. 10-19 of *NTA* has been transferred to the Termatex system, and to date only minor problems have been encountered in data manipulation.

Although thesaurus construction was started in 1973, the procedure includes an awareness of the normal thesaural requirement for constant revision and updating; thus construction and maintenance of the thesaurus has continued to date. New terms have been added and completed whenever possible, this procedure including allowance for horizontal and hierarchical relationships, synonyms, cross references, semantic relationships and Greek terminology. As new entries are made, it frequently becomes necessary to revise previous entries in spite of the fact that rules are meant to be flexible enough to avoid drastic changes in entire entries as far as possible. In addition, systematic revision of the thesaurus has been started.

In short, therefore, it is clear that on all levels the project has made significant progress since its beginning. Although it has not been possible to

observe the Termatrix system and its retrieval of data, the project has in fact dealt with enquiries from outside the Institute, and there is no reason why scholars interested in topics covered by *NTA* should not contact the Institute (University of South Africa, P.O. Box 392, Pretoria) for assistance of this type. Having seen the index to *NTA* 20(1976) with its 600 plus subject headings, it is fair to say that this is a most thorough and scholarly approach to the problems of N.T. terminology. Coverage is afforded to literally every aspect of N.T. study from the most general (e.g., 'eschatology,' 'Heilsgeschichte') to specific parables and the full range of Greek terminology (e.g., 'anapsuksis,' 'proskuneo'). Indeed, the thesaurus on which the index is based and which has been seen in part, takes the fullest possible cognizance of all aspects of N.T. scholarship from semantic differences to matters of wider interpretation. Professor Vorster himself is highly capable in linguistic matters and N.T. studies in general, and his emphasis on the ecumenicity of the project is borne out in fact. Of course, rigourists on any fringe will disagree with aspects of the terminology, but those of us within the mainstream of Christian scholarship will find the project broadminded, fair, sensible and eminently suited to a wider audience. One hopes, therefore, both that use of the indexing service will increase and that in time a printed thesaurus will become available.

In fact the most negative aspect of this entire undertaking has been the lack of response from the wider scholarly community. From the outset Professor Vorster and his team have tried to develop an awareness of their project outside South Africa, but to date their only success has been through the pages of the *Bulletin of ABTAPL*. This situation, however, may now be improving, as we are beginning to establish contact with North American scholars interested in the project and hope that this may result eventually in a small working party willing to assist in the continuing development of the thesaurus of N.T. terminology. If there are those in Britain interested in this work, either the thesaurus or the indexing aspect, either Professor Vorster or I should be pleased to hear from them.

PROBLEMS OF CLASSIFYING RELIGION — A review of D.W. Langridge, *Classification and Indexing in the Humanities* Butterworth, London 1976. 143p. £6.60

Vanda Broughton

This book is a long awaited companion volume to those on the Sciences and Social Sciences by B.C. Vickery and D.J. Foskett respectively and goes some way towards dealing with the bibliographic problems of the humanities, on which so little has so far been written.

This volume, while dealing very competently with the problems of the field, is not a book for beginners, and assumes some knowledge both of indexing practice, and of the bibliographic difficulties of the humanities; as such it should prove worthwhile reading for any practising librarian in these subjects.

It begins with an investigation of the bases on which past classifications of knowledge have been made and comes to the conclusion that these have too often been restricted to "scientific" studies of phenomena, ignoring other methods of approach and forms of knowledge. There is a distinct difference between phenomena being studied and the methods of study (disciplines) which are employed; because of this, the humanities have not been adequately treated since methods of arranging natural phenomena (such as integrative level theory) do not really apply to non-natural phenomena such as are encountered in the humanities, and also the use of these methods implies a predominantly empirical approach, ignoring the disciplines of history, philosophy, art and so on.

Chapter 2 is a survey of modern classification theory, which is neatly and concisely put. This is supplemented by a bibliography of theoretical works at various levels.

Chapter 3 deals with the problems of defining the humanities, and notes some marked differences from the sciences. The humanities have no containing methodology generally applicable to all; the relationships between topics are much less precise; and the humanities deal with individuals (people, objects, situations) rather than with generalisations. Despite this the tendency in the past has been to treat the classification of the humanities like that of the sciences, although the methods may not be appropriate. (This point is well illustrated in the survey of classificatory theory in Ch. 2 where nearly all the examples used to demonstrate points are taken from scientific and technical subjects).

Mr. Langridge now goes on to consider all of humanities in some detail, although I have confined my comments to the section on Religion and the Occult. Religion, he says, is unique in that not everyone accepts its tenets (this would not be the same as differing schools of thought in other subjects where there is a commonly held method and set of assumptions). This leads to difficulties of definition, with the tendency either to include systems of belief which are not supernatural, or to diminish religions to the status of forms of social behaviour. Mr. Langridge agrees with R.G. Collingwood in saying that " (the) sense of the holiness of God is the explicit differentia of the religious experience", but goes on to enumerate a number of other defining, though not essential, characteristics. Another deficiency of classification schemes is the lack

of provision for specifying any given subject treated from a religious viewpoint; while agreeing that these are often difficult to identify he feels it important that this approach should be catered for.

Returning to a theme proposed earlier in the book that among the humanities religion's greatest affinity is with the arts, the analogy is extended to bibliographic classification. Links are drawn between the activities (composing, writing, prayer), their products (art objects, scriptures), and the individuals involved (artists, saints, mystics), and it is pointed out that there is a need, peculiar to these subjects, to distinguish between the topics themselves and works *about* them.

There is some discussion of the relationships between religion, mysticism and the occult; although the Colon classification provides a separate class for Mysticism as a distinct form of knowledge, the subject is central to religion and cannot satisfactorily be divorced from it, whereas the occult, although having common features with mysticism, cannot be regarded as necessarily religious in nature.

Classification systems have treated the occult poorly, both because of its low academic status, and because of the confusion of occult phenomena with occult practice. Many phenomena involve no supernatural element at all and the study of these properly belongs to the realm of scientific enquiry. On the other hand a major feature of occultism is its claimed status as knowledge which places it in opposition to rational, empirical methods, and which really demands recognition for a distinct discipline consisting of magic plus esoteric aspects.

This is a very readable and thought provoking work which all connected with bibliographic work in the humanities would do well to consider; as a preliminary survey of the field it often poses the question but fails to deliver the answer, but one can hardly expect more in a work of this size, and taking into account the current lack of research into humanities bibliography. Hopefully this will provide the spur to get some of those questions resolved. In particular one would have liked more detailed discussion of facet analytical techniques as applied to the humanities, and a more energetic enquiry into the suitability of standard categories for handling humanities vocabulary; again this is possibly beyond the scope of the present work.

One major omission from the consideration of religion was the difficulty of religious bias, briefly touched on at the beginning of the section but not carried through. Librarians will be aware of the problems of schemes with strong Christian bias often taken to the point where there is no provision at all for works of a general nature, general theology, dogma and so on; being restricted to Christian theology, dogma, etc; but even when there is no intention to let one religion predominate there are real difficulties of eliminating say, a Western bias from the very vocabulary and concepts of religion expressed in a European language, which makes it difficult to accommodate Oriental cultures.

The book concludes with a clearly written description of the construction of a modern faceted scheme for a humanities subject, using cricket as a model, and a survey of current indexing methods.

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One problem which I have encountered very frequently is the dating of hymnbooks. The UTS classification lays down that the date of publication be added as part of the class mark, both in the case of psalm versions and hymns. So many hymnbooks are undated, and in spite of continual reference to Julian, one is still left with considerable guesswork to do. It is particularly frustrating when one is confronted with shelf after shelf of, for example, metrical psalms, published by the various Presbyterian churches in Scotland during the nineteenth century. Yet another item in the cost of disunion, I fear!

Joyce M. Barrie

The Classification of Hymnbooks

In the June issue I read with much interest Mary Elliott's account of The Rainbow Collection of Hymnbooks at King's College and would simply add a footnote.

On page 6 Miss Elliott parenthetically asks why LC should allot a separate class-mark to pre-1820 hymnbooks. The year 1820 was the date of the revised edition of Cotterill's *Selection of Psalms and Hymns*, compiled as a result of the inconclusive lawsuit of 1819, which led to the quasi-legalisation of hymn-singing in the Church of England and thence to the most prolific period of hymn-book compiling in that church's history. The basic facts are given in Julian's *Dictionary* (pp. 263-4 and 334).

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