

# BULLETIN

*of the*

*Association of British Theological  
and Philosophical Libraries*

*New Series no. 12 June 1978*

## BULLETIN 1978

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

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**ANNUAL GENERAL MEETING – elections for 1979**

Nominations for officers and committee for 1979 should be sent  
to the honorary secretary by 27th October 1978.

The A.G.M. will follow the visit to Swiss Cottage Library – see  
next page for details.

## **ABTAPL IN DURHAM, 14-16 April 1978**

This was the first residential meeting attempted by ABTAPL for many years, and its success may be judged statistically by the attendance of 27 which was more than at any of the half-day meetings held recently.

From an excellent base in St John's College the party visited the libraries of Ushaw College, the Cathedral, St Chad's College and St John's itself. Each was introduced by its librarian, and each presented new and contrasting features – transfer from Portugal of the library of the English College (Ushaw); conversion from a college chapel (St John's); computerized catalogue (St Chad's), and a magnificently refurnished strong room for the bibliographical treasures of the Chapter Library in the Cathedral. (It is hoped that a fuller account of the theological resources of these libraries will be published in a future issue of the *Bulletin*).

Some members were able to stay longer, enjoying good weather and congenial company. Minds and bodies relaxed in the atmosphere of bookshops and pubs, of godly learning and good living, of Bede and Cuthbert, of Norman architecture, Anglican chant and the whole Christian tradition that Durham has preserved through the centuries. Suggestions for the next weekend meeting are already in hand!

## **ABTAPL *Guide to current literature in religious studies***

This project was first reported in *Bulletin* no. 10. Compilation of material for the Guide is progressing and a contract to publish it has been offered by Mansell Information/Publishing Ltd., of London.

The scope is not limited to indexing and abstracting journals and regularly published bibliographies; "Hidden bibliographies" in specialist periodicals being particularly sought for inclusion.

Both English and foreign language publications are to be included, and the aim is international and interdenominational coverage. Currency is the key criterion.

Any contribution or suggestion for this project should be addressed to Mr. Michael J. Walsh, Librarian of Heythrop College, University of London.

## **SWISS COTTAGE VISIT – *philosophy collection***

A meeting has been arranged for 2 p.m. on Friday, 27th October 1978 at Swiss Cottage Library (London Borough of Camden) at 88 Avenue Road, London NW3 3HA, to see the philosophy and psychology collections and hear a talk on the bibliography of the subject. (For details see *Bulletin* new series 8, page 2.) This will be followed by the Annual General Meeting.

## LIBRARIES – 12

### *Parkes Library,*

University Library, The University,

Southampton, SO9 5NH, Telephone – Southampton 559122 Ext. 335

<b>Librarian</b>	University Librarian, B. Naylor, M.A., A.L.A. Sub-Librarian (Special Collections). G. Hampson, M.A., F.L.A. Senior Library Assistant: A.J. Kidd, M.A., A.L.A.
<b>History</b>	The Revd. Dr. J.W. Parkes, a clergyman of the Church of England, went to Geneva in 1928 as director of the cultural department of International Student Service. He discovered that his work was hindered by the hostility between Jewish and antisemitic factions within the student movement, and he set about studying Jewish history and the roots of antisemitism. Thus he accumulated a collection of books and ephemera devoted to the history of Jewish communities and their relations with the rest of the world. In 1964 he gave his collection to the University of Southampton, which designated it a Special Collection within the University Library, allocated it an annual book-fund, and attached a Fellowship to it for research into related subjects. A Senior Library Assistant has been engaged in recataloguing the Library and in cataloguing new accessions. The recataloguing should be completed shortly, and it is hoped to publish a printed catalogue at some time in the future.
<b>Function</b>	To provide books, pamphlets and periodicals on the history of the Jewish people, on the relations between Jews in diaspora and their host communities, on the history of the Middle East, on the growth of Zionism, and on Israel and its relations with neighbouring states. The collection is for use by all members of the University and by genuine students of these subjects wherever they may be. Most of the volumes are available for loan, and are lent, both through the Inter-Library Lending system, and directly by post to readers who find access to a library difficult.
<b>Coverage</b>	Relations between Judaism and other religions, especially Christianity; Jewish history; Antisemitism; History of the Middle East, Zionism; History of Israel.
<b>Stock</b>	About 10,000 volumes and 240 periodical titles.
<b>Classification</b>	Devised for this Library. Based on Dr. Parkes's arrangement.
<b>Catalogue</b>	Alphabetical and classified sequences on cards. Alphabetical subject-index on computer printout.

- Access** The periodicals are accessible whenever the University Library is open, viz. 9 a.m. to 10 p.m. on Mondays to Fridays, 9 a.m. to 5 p.m. on Saturdays, 2 p.m. to 6 p.m. on Sundays. The books are accessible to members of the University staff at those same times during term, but for shorter hours during vacation. The books are available to undergraduates and external readers during these same hours, but the collection is accessible to them only by arrangement with senior members of the Library staff. Such arrangements should be made between 9 a.m. and 5 p.m. during the working week. Distant readers should write to the Sub-Librarian establishing their identity and explaining their need.
- Publications** Parkes Library Pamphlets series, no. 1- , 1954- (Latest published is *The way forward*, by James Parkes. 1977. 40 pence)  
A Bibliography of the printed works of James Parkes. 1977 £4.50 plus 50 pence post and packing.
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## FIVE YEARS' WORK

Theological and philosophical libraries and librarianship. R.J. Duckett. 77/3389  
In: *British librarianship and information science 1971-1975*; edited by H.A. Whitley. London, Library Association, 1977, 252-259. 26 refs.

General inadequacies in library staff, finances and education, plus the highly structured and traditional outlook of the discipline have made library progress difficult. Selection and acquisition are hampered by the sheer volume of material available and the fact that much religious publishing is organised along denominational and sectarian lines and falls outside normal book trade channels. The British Library has aided theological libraries by providing grants for the preservation of important collections, and through its interlending facilities. Library cooperation has also been boosted by the revival of the Association of British Theological and Philosophical Libraries. Research and study in the librarianship of philosophy and religion is very limited. A study by the Philosophy and Religion Department of Birmingham City Libraries showed that public libraries were generally highly inadequate in the provision of religious materials. Assesses a number of bibliographic tools published in the period under review. As far as individual libraries are concerned the impression is that many specialist college libraries are struggling and are considering amalgamation as a solution; however, private subscription libraries appear to flourish. (J.J.)

(Reprinted by permission from *Library and Information Science Abstracts*)

## THE GERMAN SCENE

Probleme geisteswissenschaftlicher Informationsversorgung. [Problems of information provision in the Arts.] Norbert Henrichs. In: *Arbeitsgemeinschaft der Spezialbibliotheken (ASpB): Bericht über die 15. Tagung in Düsseldorf 18. bis 21. März 1975* [Association of Special Libraries: report of the 15th conference in Düsseldorf, 18-25th March 1975]; edited by F. Otto, P. Kaegbein. Berlin, Universitätsbibliothek der Technische Universität Berlin, Abteilung Publikationen, 1976, 239-246. 77/384

An analysis based on the experience of the Institute for Philosophy at the University of Düsseldorf which for several years has operated a computer-supported documentation system in the field of philosophy. The object has been to establish a typology of the forms of document occurring in the Arts; to identify user groups; to categorise user intentions; and to coordinate the types of questions asked. The study has highlighted problems which cannot be solved by using the methods of information handling established for scientific and technical literature. (C.P.A.)

Aufgaben und Ziele der Arbeitsgemeinschaft katholisch-theologischer Bibliotheken. [Tasks and aims of the Study Group for Catholic Theological Libraries] Hans-Christian Klose. In: *Arbeitsgemeinschaft der Spezialbibliotheken (ASpB): Bericht über die 15. Tagung in Düsseldorf 18. bis 21. März 1975* [Association of Special Libraries: report of the 15th conference in Düsseldorf, 18-25th March 1975]; edited by F. Otto, P. Kaegbein. Berlin, Universitätsbibliothek der Technische Universität Berlin, Abteilung Publikationen, 1976, 101-103. 77/83

The Study Group was founded in 1947, and today embraces diocesan libraries, seminary libraries, college libraries, and special libraries of the Catholic Church in the Federal Republic and West Berlin. Present membership is around 100 institutions whose stock varies in size from 20,000 to 250,000 volumes. A difficult problem is the provision of adequate training for library staff. Reference is also made to the Study Group's publications programme, which includes a 'Handbook' and indexes to periodicals. (C.P.A.)

Die Arbeitsgemeinschaft für das Archiv- und Bibliothekswesen in der evangelischen Kirche. [The Study Group for Archives and Librarianship in the Protestant Church.] Wolfgang-Friedrich Krämer. In: *Arbeitsgemeinschaft der Spezialbibliotheken (ASpB): Bericht über die 15. Tagung in Düsseldorf 18. bis 21. März 1975* [Association of Special Libraries: report of the 15th conference in Düsseldorf, 18-25th March 1975]; edited by F. Otto, P. Kaegbein. Berlin, Universitätsbibliothek der Technische Universität Berlin, Abteilung Publikationen, 1976, 97-99. 77/142

Membership of the Study Group amounts to about one hundred, of whom approximately 40, principally qualified librarians, belong to the Librarianship section. The objects of the Study Group are to clarify basic questions in ecclesiastical archives and librarianship, to establish codes of practice, to promote the training of library staff, and to represent the professional interests of ecclesiastical archivists and librarians. (C.P.A.)

Literaturdienste und Informationsprobleme der Theologie. [Literature services and information problems in theology.] Jürgen Scheele. *DFW*, 25 (1) Jan/Feb 77, 11-16. illus. 47 refs. 77/3742

Current general problems in literature information services—rising costs, increasing numbers of publications, more requests and the need for speed—affect theology as much as other subjects. Duplication must be avoided and cooperation encouraged. Theology has no special place in the Federal Government's IuD (Information and Documentation) programme, being included with religion. Details of theological bibliographies for retrospective coverage are included. Information on current monographs is available in publishers' catalogues. Tübingen University publishes an index to 1,250 theological periodicals and a bi-monthly current contents service on the theological periodicals. The Landeskirchliche Bibliothek in Hamburg (State Religious Library) provides a cataloguing service on cards for the theological periodical articles. Theological material is also covered in a quarterly index of newspaper articles published by Gorzny. It is difficult to obtain information on publications in theology's borderline subjects. (P.L.)

(Abstracts reprinted by permission from *Library and Information Science Abstracts*).

## RELIGIOUS DOCUMENTATION IN ABERDEEN

Harold W. Turner

### Project on Christianity in the Non-Western World

The Department of Religious Studies in the University of Aberdeen has two special collections of documentary and allied resources of interest to theological libraries and scholars. The first involves the long-term documentation in the Project on Christianity in the Non-Western World. This Project is concerned with manuscript materials and with the periodical literature, pamphlets and ephemera that escape most other collecting nets, but which reflect the life and thought of the Christian communities of other cultures more intimately and immediately than the consciously academic books and journals.

The main content consists of over 600 periodicals related to Christianity in the non-western world and to the interaction of religions that are regularly received in the Department by donation or exchange from all parts of the world. These are classified according to their continent or area of origin, no matter which area they serve. The periodical collection is also catalogued by publisher as well as title, which provides a rough index to the regular publications of many churches, missions and religious bodies. The collection of manuscripts and printed material (the latter concentrated on pamphlets and other material not collected by academic libraries) is indexed by country(ies) of reference and church(es) or mission(s) of reference, as well as by author and topic. The manuscript material consists mainly of private missionary correspondence and material intended for, but not reaching, publication.

This collection has been under way for over a decade; it is naturally very patchy, with odd copies of some periodicals and longer runs of others. The main virtue is to serve as a systematic depository for materials that are difficult to locate, and sometimes not retained even by their publishers. Donations of materials sometimes come from families with colonial or missionary connections, or as unwanted items from other libraries. There is no equivalent collecting system elsewhere in Britain; only the Missionary Research Library in New York (but this has fallen on hard times) and the Day Missions Library in Yale Divinity School would have similar aims, but the latter does not accession much material of this kind.

There are also specialized bibliographical resources in support of study in this area, and an approximately annual bibliographical *Bulletin* of the Scottish Institute of Missionary Studies is prepared in the Department, covering recent books related to the same interests. The last issue of 112 pages covered 285 annotated items, and all issues are available in microform from University Microfilms International. The quarterly bibliography of the *International Review of Mission* is also prepared in the Department, which has a card index including all items which have appeared in that journal's bibliography since 1912. Enquiries concerning this Project should be addressed to the founder of the collection, Andrew F. Walls, at the Department. (See *Bulletin of ABTAPL* n.s. 3, p.6, 1975).

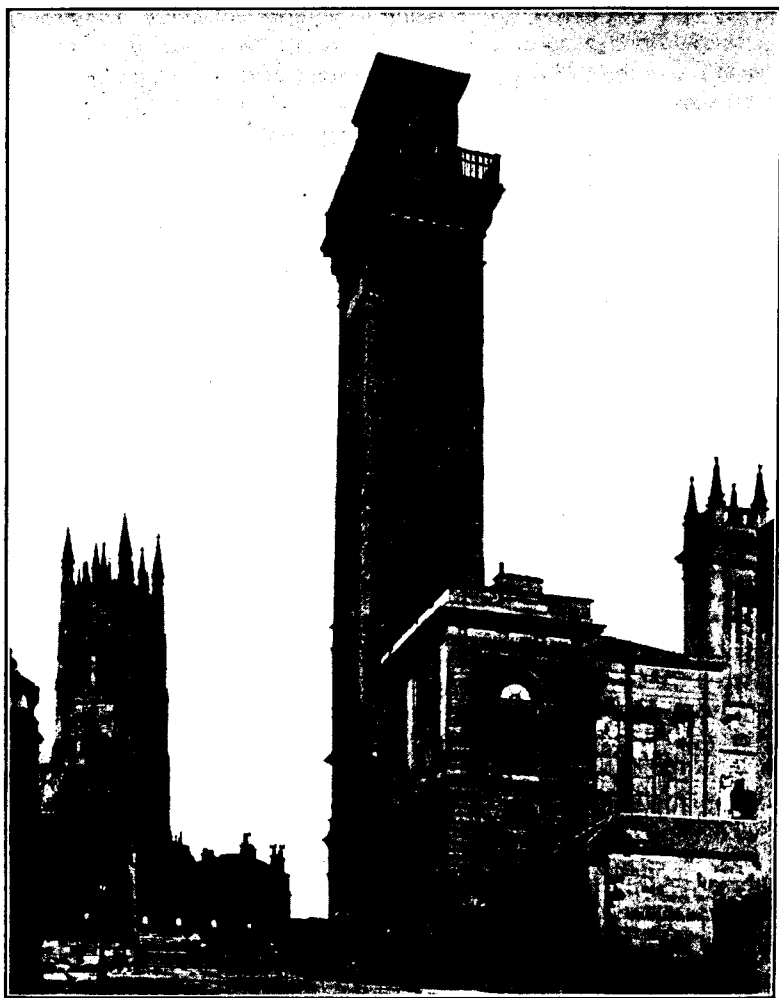


### **Project for the study of New Religious Movements in Primal Societies.**

Complementary to the above there is the Project for the study of New Religious Movements in Primal Societies. This much less known field was introduced to those with theological interests in an article in *The Expository Times* for March 1978; this surveyed the main books, mostly held in the University Library here and usually to be found in libraries elsewhere. The Project began as this author's personal collection over twenty years ago; it was located in the Department in 1973 and is now being established in the University as a permanent specialized collection, which has no rival in this field. It is of considerable interest to the social sciences, the history and phenomenology of religions, and missiology; it also concerns Christian history and systematic theology more than might appear, for there is considerable relevance to doctrinal heresies and to themes such as ecclesiology, pneumatology and soteriology in these new religious movements. They have arisen in interaction with the Christian presence in the non-Western world, and to that extent also belong to Christian history.

The Project resources consist in the main of xerox copies or off-prints of articles in journals, or of relevant sections in books, in any language, on this particular subject in any part of the world of the primal (i.e. tribal) peoples. As a selection exercise this is not unlike the Human Relations Area Files in New Haven, Connecticut. There are also unpublished materials (letters, minutes, reports, dissertations, etc.) and materials produced by these new movements themselves, especially in West Africa, together with slides, photographs, tapes, etc. The main strengths lie in Black Africa (independent churches, etc.), North America (Indians and Eskimos), Melanesia (cargo and other cults) and New Zealand (Maori movements). These resources are being enriched by the generous donation of further materials from the collection of Dr. Kenneth I. Brown of Orient, Long Island, U.S.A., and are constantly being extended; they now approximate to some 50,000 pages. Microfiche form for at least some sections is now under consideration. Some twenty voluntary translators in various parts of the United Kingdom have started to make important materials available in English, and further help here is always welcome, especially at the moment in Dutch, Spanish and Portuguese.

More extensive than the documentary collection are the card bibliographies from which a series of four annotated bibliographical volumes is in process of publication by G.K. Hall of Boston. *New Religious Movements in Primal Societies. Vol. I Black Africa* appeared in 1977; volume II, *North America*, is due in November 1978, to be followed by others on Asia/The Pacific and Latin America/The Caribbean. A survey article on the whole field, with bibliographies, was prepared for the new *Encyclopaedia Britannica*, 1974, vol. 18, pp. 697-705. This Project is under the direction of H.W. Turner to whom enquiries should be sent. In both Projects the resources are freely available during office hours throughout the year to anyone wishing to use them for longer or shorter periods, but materials cannot normally be borrowed.



Trinity College.

## THE TRINITY COLLEGE COLLECTIONS AT GLASGOW UNIVERSITY

*Peter W. Asplin*

The theological collections in Glasgow University Library have been considerably enhanced during the last few years by the incorporation of volumes from the library of Trinity College, Glasgow. Founded in 1856 as the Free Church College, the college passed to the United Free Church of Scotland in 1900 and was renamed Trinity College after the reunion with the established Church of Scotland in 1929. Links with the nearby University became closer, especially after 1945, and in 1973 all teaching was transferred to the University, the library following a year later, as a result of a decision by the General Assembly.

The first principal, Patrick Fairbairn, was an enthusiastic and discriminating collector and, with the University at that time several miles away across the city, regarded a broadly based library as of prime importance for the college. Several incunabula and other valuable volumes were acquired in these early years and after his death in 1876 Fairbairn's private collection was added to the library. In the same year the library of Constantin Tischendorf, discoverer and editor of the Codex Sinaiticus, was purchased and transported from Leipzig. (See *Bulletin of ABTAPL* n.s. 3, p.9, 1975, on an exhibition of items from this collection.) Subsequent acquisitions included the biblical collection of John Eadie, the hymnological collections of James Mearns and Harry Escott, and Arthur J. Gossip's collection on Indian religions. In all, some 60,000 volumes passed to the University of Glasgow in 1974, accompanied by a card catalogue of variable quality and massive deficiencies.

Limitations of space in the main University Library building resulted in the Trinity collections being placed in two converted houses, one operating as a working library, the other containing the rarely used material which could be fetched at a day or so's notice. An immediate policy decision was made that the named collections mentioned above and other volumes which did not duplicate existing University Library stock would be transferred there eventually, while a large number of the duplicates would be required for a permanent Divinity Faculty library and other University departmental collections. Ownership of valuable items, including all those published before 1801, was retained by the Church of Scotland, but they were deposited on permanent loan to the University, becoming the responsibility of the University Library's Special Collections Department. Remaining duplicates could be sold. However, economic stringency precluded the augmentation of staff necessary for the speedy sorting and recataloguing of the material, and with existing resources the task promised to take some thirty years.

In July 1977 the situation was transformed by a grant from the Manpower Services Commission to employ 14 registered unemployed under a Job Creation Scheme to check the University Library's uncatalogued collections. Christened CADUM (Cataloguing and Disposal of Uncatalogued Material) the original project ran for six months, subsequently extended on a reduced and modified scale (RECADUM) until June 1978. Two teams of seven (3 school-leavers, 3

graduates, and a graduate supervisor with a librarianship qualification) were formed, and one of them was devoted entirely to the Trinity collections. A process slip was made out for each title, giving sufficient bibliographical information for positive identification and details of location and collection, and these were checked against the main University Library's catalogues. Those found not to be in stock were filed to await cataloguing at some future date, while the slips for duplicates were separated into broad subject categories for examination by subject specialist librarians and academic staff. Items not required as extra copies in the University were then offered for sale to other libraries.

Remarkably few serious problems arose, and those mainly in the first few weeks. With hindsight, it would have been advantageous to have staggered the start of the project over a longer period – the two supervisors began only a week before the rest and were scarcely ready to train so many at once, while permanent library staff could afford little help at the height of the holiday season. Instructional tours of the library and weekly seminars to air problems quickly overcame the difficulties, and the subsequent high turnover of staff as permanent jobs were found was absorbed with comparative ease. It was fortunate – for the Library at least – that the two original supervisors remained for the greater part of the project. Failure to match a Trinity book with an existing University Library copy was the most likely outcome of any error, the consequence being no more serious than the retention of an unnecessary duplicate. The indications are that the work was done intelligently and reliably. The Library can now anticipate how many and which of the Trinity volumes will eventually have to be catalogued for its own stock or added to departmental libraries, and a start has been made on the sale of unwanted duplicates, thus alleviating the problems of space. It has also been possible to rehouse the Mearns and Tischendorf collections and the many thousands of pamphlets in such a way that volumes can be retrieved for readers, using the CADUM process slips as a makeshift temporary catalogue. Much remains to be done, but the project has completed the groundwork and enabled the library to provide a more satisfactory interim service to its readers.

#### Bibliographical note:

Stewart Mechie, *Trinity College, Glasgow, 1856-1956* (Glasgow, 1956) includes a detailed account of the development of the library by its then librarian, the late James Mackintosh. His estimates of the sizes of the various collections are substantially higher than those by University Library staff.

**BLISS BIBLIOGRAPHIC CLASSIFICATION. 2nd ED.** Edited by J. Mills and Vanda Broughton, London, Butterworths.

*Introductory and Auxiliary Schedules, 1977. £15.00* (1)

*Class P. Religion, The Occult, Morals and Ethics, 1977. £6.00* (2)

Reviewed by R.J. Duckett

“Man’s knowledge, thought, and purpose are in books  
Embodied, his microcosm, his heritage,  
That weaves from mind to mind, from age to age.  
Books lead, they stir, they solace, and they show  
The paths of nature’s life, the past that looks  
Into the future – lo! the ways that man should go.”

(H.E. Bliss, quoted in (1) p.8)

Never did I think that when I undertook to review such a dry subject as a classification system, I could introduce it with such a pleasing clarion call. But we find in D.J. Campbell’s short biography of Henry Bliss, which appears in the Introductory Volume (1) that Bliss was not only an experienced librarian but a teacher, “a true scholar”, a man of “amazingly wide reading”, a humanist. His life’s work though, apart from that of a college librarian, was the development of a new classification scheme. His intention was first announced in 1910, and although the outline version of his scheme, *A System of bibliographic classification* did not appear till 1935, the groundwork and theory was thoroughly prepared as both *The organization of knowledge and the system of the sciences* (1929) and *The organization of knowledge in libraries and the subject approach to books* (1933, 2nd ed. 1936) testify. The Bibliographic Classification itself was published between 1940 and 1953 in four volumes.

Despite the wide critical acclaim that the scheme received, it has never been widely used – about 80 libraries according to Jack Mills in 1976 (3). The major reason for this is that it came too late. The Dewey Decimal and Library of Congress Classifications had both appeared long before the completion of the Bliss schedules and were firmly established, and the Universal Decimal and Colon Classifications were also in competition. Bliss himself was in part to blame, for unlike Melvil Dewey, “whom he certainly surpassed in intellectual ability and drive” (Campbell’s biography in (1)), he failed to promote his own system.

“According to Mr. Bliss, he had a conversation with Librarian of Congress Herbert Putnam a few years after the LC scheme was started, and Putnam confessed he had not known of the Bliss system. He felt he had probably overlooked a good thing because a comprehensive system of classification based on the encyclopedic knowledge of science [here Garfield obviously did not mean natural science] would have been useful. It would make LC aware of its lacks, in contrast to the LC scheme which merely reflected its holdings, and so would aid in collection building . . . One also wonders how many libraries would adopt LC if it were not for the obvious advantage of having the LC card service at their disposal. Mr. Bliss mentioned that he had tried rather feebly to get LC to include Bliss class numbers on newly

cataloged books, but nothing ever came of it. He felt that this factor was one of the strongest working against the adoption of new classification schemes . . ."

(Campbell in (1) quoting from (4)). I make no apology for such a long quotation since it (a) adds an authoritative voice to the praises of the scheme, (b) draws attention to an interesting stock building aspect, and (c) raises the issue of having the classification closely related to a national bibliography — a point to which I shall return.

Concerning the present-day promotion of the classification, the outlook is good. In order to promote the use and development of the Bibliographic Classification, the Bliss Classification Association was founded in 1967. This Association has guided the revision of the scheme and issues the Bliss Classification Bulletin which provides a maintenance service of additions, amendments, etc., as well as a forum for the discussion of problems of classification in relation to the Bliss Classification. In J. Mills, the Chairman and Hon. Editor, the Classification has a forceful and experienced proponent who, in a variety of recent articles, has ensured that few can long remain ignorant of the scheme's undoubted virtues and potential.

Another factor which inhibited potential users of the Classification was the lack of provision for future revision. This has now been changed. The first volumes of the revised classification have now appeared, including that for Class P which we must now consider.

#### **Outline of Class P (Religion, The Occult, Morals and Ethics)**

One attractive feature of the revised Bliss Classification is that each volume is self-contained. Thus the volume for Class P has:—

An outline of the whole classification.

An introduction to Class P, including detailed comment on significant features such as alternative locations, filing order, notation and number building.

The detailed classification itself.

An alphabetical index to Class P.

There seems to be sufficient instruction here to enable one to use the classification, but any user would be advised to have the introductory volume "Introduction and Auxiliary Schedules" which goes into far greater detail on how to use the system. It would be essential for any but the smallest libraries since it contains a more detailed outline of the whole classification scheme and also the auxiliary schedules — supplementary tables for Common Subdivisions (form and subject); Persons; Place; Language; Race, culture and nationality; and Periods of time. Items from these auxiliary schedules can be added on to other parts of the classification: thus in Class P, Christianity in individual countries is POZ, and in Schedule 2, China is RB; so POZ RB is Christianity in China. From Schedule 1A, N is for Women which, when added to PFC — Persons in religion, gives us PFC N, Women in religion. Schedule 3, Language, is particularly useful to specify translations and versions of sacred texts, for example, PM6 is Versions of the New Testament, which has the instruction to "Add to PM6 letters C/Z

from Schedule 3''; so PM6 RF is Greek versions. From Schedule 4, Periods of Time, an example given is for the Post-Reformation period of the Christian Church, POW, where the instruction appears: "Add to POW letters A/Y from Schedule 4" and so the Christian Church in the 19th century would be POW NP where NP is 1800 A.D. (N) plus 100 years (P). (Two other date systems appear in Schedule 4).

Space here does not permit more than a brief outline of Class P:—

P	Religion (* Alternative is Z)
PB	Systematic theology
PBB	Evidence and bases of religion
PBC	Natural theology
PBF	Revealed theology
PBJ	Scriptural revelation, sacred books
PBL	Myths, mythology
PBO	Doctrinal theology, dogma: Nature of God, of the world
PBW	Religious experience, mysticism
PC	Moral theology
PD	Practice of religion, worship
PDE	Agents: natural world, persons, supernatural world, artefacts. . .
PEB	Activities: when, for whom, forms (ritual, devotional) . . .
PF	Religious systems
PFB	Institutions, ecclesiology: religious orders, movements, heresies. . .
PG	Religions and mythologies
PGB	By form of belief, etc.: pastoral . . . pantheistic . . .
PGJ	Ancient, dead religions
	Modern
PI	Hinduism
PJ	Buddhism
PL	Judaism
PM	The Bible
PN	Christianity
PO	Christian Church
PR	Roman Catholicism
PS	Anglicanism
PT	Protestantism
PU	Other
PV	Islam
PW	Mysticism (Alternative to PBY)
PX	The Occult
PY	Morals and ethics
PYA	Moral philosophy
PYM	Moral behaviour: moral values, problems, concepts. . .
PYO	Applied, descriptive ethics; virtues, vices; fields of action

From this we can see that P is not an integral class, it is really three: Religion, The Occult, Morals and Ethics. Mysticism at PW could be considered a fourth,

but its preferred alternative is subordinate to Religion at PBY. All three, or four, classes are obviously related, however. Separated from Religion, and less happily, from Morals and Ethics, is Philosophy which forms part of Class A and which has yet to be published.

### Details and Index of Class P

For detail within the schedules, the Bibliographic Classification compares favourably with other published contenders. An example is PDX C: –

PD	Practice of Religion, Religious Activities, Devotional Religions.
PDX	Non-scriptural literature and rhetoric
PDX C	Ritual Literature
PDX D	Liturgies
E	Forms of Service
F	Breviaries
G	Prayer books, missals
H	Creeds, articles
J	Catechisms
K	Psalters
L	Hymns and hymnology
	*Music scores are probably best located in Music VV
	(Texts)
LW	(By language)
M	<i>Add to PDX LW letters A/Z from Schedule 3.</i>
	(By denomination)
	<i>Add to PDX M letters G/V following P in PG/PV –</i>
	<i>e.g. Methodist hymns PDX MTQ</i>
	(etc.)

And from the index, we have under Z: –

Zachariah (O.T.)	
texts	PMF X
works about	PMS X
Zadokites	PLP P
Zaedis	PVP
Zahabis	PVU R
Zarvanists	PHK S
Zelots	PLL
Zen Buddhism	PJW V
Zend Avesta	PHK D
Zephaniah (O.T.)	
texts	PMF V
works about	PMS V
Zionists	PLX
Zodiac	
astrology	PXF F
Zoroastrianism	PHK



I found only six of these terms in the index to the 18th edition of the Dewey Classification. Obviously a comprehensive index to the whole classification will have to await publication of the completed classification.

### **Number-building and notation**

Further detail can be obtained by using the auxiliary schedules and other number-building devices which are part of the scheme. Some examples have been given. This flexibility and synthesis is an important aspect of the Bibliographic Classification and seems better thought-out and applied than in most other general classification schemes. The work of the Classification Research Group and developments in analytico-synthetic classification are much in evidence. A good example is the widespread "retroactive notation" whereby parts of the classification can be added together to give a precise classification to a complex subject without the complicated "phase indicators", such as the colon in the U.D.C. or the "009" in Dewey.

This leads us on to another much publicized advantage of the Bibliographic Classification, its short numbers. While this may be important in such subjects as science and technology where long classification numbers are a problem, it does not seem such a problem for philosophy and religion. Possibly others may have experienced differently, and certainly the Bliss notation is short especially if compared to Dewey and U.D.C. for geographical and period divisions.

### **Hospitality and flexibility**

Returning to the detail within the schedules, I was pleased to note the far greater adequacy of detail for Islam and other Non-Christian religions than we are used to seeing in other classifications; and at last we have a classification that distinguishes New Testament apocrypha and pseudepigrapha from that of the Old Testament. The Dead Sea Scrolls are catered for adequately, and a comprehensive listing of Christian heresies, denominations and sects is welcome. The texts, and works *about* the texts, are distinguished for sacred books and scriptures and alternative methods of classifying them offered, either in two separate sequences, or intercalated. The schedules for the Bible are very detailed.

The scheme exhibits a great deal of flexibility in that many alternative locations and treatment are offered. In addition to examples already cited, an important one is that for Post-Reformation Christianity. Country can be specified *before* denomination or *after*. Even Class P itself can be located in Class Z! Fortunately, a preference is generally given.

### **Conclusions and future hopes**

Enough, I hope, has been said to give the impression that the Bliss Bibliographic Classification is a good classification system and that its treatment of religion is adequate, certainly more so than Dewey and U.D.C. I think also it is better than the Library of Congress, but in the final analysis, the proof of the pudding is in the eating, and I await with interest the results of experience. Unlike some indexing systems, objective tests of the adequacy or excellence of classification schemes is lacking. Bearing in mind that the volumes for Class P and the Introduction and Auxiliary Schedules are now both available in handy

volumes (unlike the three volume deadweight of Dewey) and also that they can be used without having to have the rest of the schedules, a specialised religious library, or a college library with a large religious interest, would be well advised to give the Bibliographic Classification serious consideration.

Before finishing, I have a few criticisms to make. The price per volume is high. The volumes, although attractively bound, use a photographically reduced typescript rather than print. Despite being well laid-out, reduced typescript is never easy to read. There is far too much classification jargon in the notes and introduction. For one well versed in classification theory, phase-relations, facet analyses, intercalators, classes in array and reverse citation order may be second nature; but some degree of vulgarisation would have made for easier understanding. I like "Classes in array spread over more than one notational facet" and "the first enumerated subclass of the class being added to is formed by a letter not earlier than the letter indicating the facet to which it belongs". (page 77).

The acid test for the Bibliographic Classification is whether it will be accepted by the British Library Bibliographical Services Division for use in the British National Bibliography, MARC and the Cataloguing in Publication system. The editor is hopeful and the successful application for a sizeable BNB research grant bodes well. I hope that we will be seeing Bibliographic Classification numbers in BNB. This will make the difference between a classification scheme of intellectual merit and academic interest used by a few college libraries, broadly the situation now, and a heavyweight contender for radically improving bibliographic subject retrieval, and hence knowledge. It is a good scheme and it merits trial.

## References

1. See review heading.
2. See review heading.
3. MILLS, J. *Bibliographic Classification in MALTBY*, Arthur ed. Classification in the 1970s: a second look. Bingley, 1976.
4. GARFIELD, Eugene. The "other" immortal: a memorable day with Henry E. Bliss. *Wilson Library Bulletin*, 49 (4), 1974.

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## FROM RECENT PERIODICALS

The information Unit of the Hajj Research Centre. Ziauddin Sardar.  
*Aslib Proceedings* 30 (5) May 1978, 158-164.

The Hajj is the annual pilgrimage of more than a million Moslems to the Holy City of Mecca (population c.250,000). This university research centre, founded in 1975, studies the problems of accomodation, transport, hygiene, safety, ecology, communication, etc. in order to preserve the religious, devotional and cultural aspects of the pilgrimage in the face of the rapidly rising numbers each year. The information Centre is highly organized, using a special new faceted classification scheme and a controlled vocabulary thesaurus.

Cathedral Libraries: a supplementary checklist. E. Anne Read.  
*Library History* 4 (5) Spring 1978, 141-167.

A very substantial supplement to her original list of books, catalogues and periodical articles relating to English cathedral libraries, published for the Oxford Bibliographical Society in 1970.

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