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

(In liaison with the Library Association)

New series no. 22, Edinburgh, November 1981

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Note: *Five Regional Christian Councils* – Part 2 (G.E. Gorman)
has been held over to *Bulletin* no. 23

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latterly of Commercial Union. His *Guide to Reference Material*, Vol 2,
Social and Historical Sciences, Philosophy and Religion, is now in its
3rd edition.

WEEKEND MEETING, CAMBRIDGE, 1982

At Selwyn College from 26-28 March. Visits to Divinity School Library (see
p.3), Westcott House, Tyndale Library (see *Bulletin* 21, p.4).
Speaker: Professor Owen Chadwick.

SUBSCRIPTIONS FOR 1982

These are now due. Please send your £3.00 (or \$8.00 U.S. plus cost of
conversion to sterling) with the enclosed leaflet.

ABTAPL ANNUAL GENERAL MEETING

Points from the meeting at The Library Association headquarters, Store Street, London, on 30th October 1981.

Liaison with L.A.: The chairman outlined the purposes and results of the agreement:

- (a) Communication of information and mutual support – with exchange of Council or Committee papers, and exchange of observers.
- (b) Listing in L.A. Yearbook/ABTAPL notepaper etc. indicating Liaison with L.A.
- (c) Space for notices in L.A. Record.
- (d) Use of L.A. H.Q. and advertisement space in L.A. Record at rates similar to L.A. Branches and Groups.
- (e) Grants, considered annually in relation to the number of L.A. members in ABTAPL.

The level of financial support under (e) had proved disappointingly small (£71.92 for 1981, with the possibility of an addition before 31st December). The meeting decided nevertheless to continue the arrangement meantime.

Conseil International: ABTAPL had not been represented at the September meeting in Paris because of the representative's sudden sickness. An invitation to the 1982 meeting at Frankfurt had been received.

ABTAPL AT THE BRITISH LIBRARY, REFERENCE DIVISION

On Friday 30th October 1981, 24 members had their bags checked for illicit fireworks at the main British Museum portico, and were admitted to the King's Library. Mr. R.K. Browne gave an introduction to the theological books to be found in the BL RD stock.

Copyright deposit had in modern times brought in most of the publications of major British churches, but smaller religious bodies were not represented in the same proportions. He instanced the J.G. Dufty collection of New Church (Swedenborgian) material catalogued since 1957, of which a large proportion had not been in the BL although its headquarters were just across the road.

There were other relevant special collections, like the Julian collection of hymnology, but most of the material on this subject, as on others, was distributed throughout the Library.

A higher proportion of foreign material escaped the notice of the language specialists responsible for acquisition from abroad, because a lot of church publications were not listed in the published bibliographies.

Mr. Browne drew attention to the large number of pre-Vatican II liturgical works of local use in the BL which had been deliberately collected at the time when congregations and orders were changing to the vernacular uses drawn up after the Council.

The party were divided into three groups and shown round the staff areas where some of the acquisition and cataloguing processes were done, and were led through the iron stacks to behold the great Reading Room from its lofty gallery, emerging safely after momentary panic at not finding the door hidden behind its lining of false books.

LIBRARIES – 21

Divinity School Library, Cambridge.

Divinity School Library, The Divinity School, St. John's Street, Cambridge. CB2 1TW. Tel: 0223-358933 x333

Librarian – Revd. John Sturdy M.A.

Assistant Librarian – M/s Ruth Alston M.A.

History

Although the original Divinity School is the University's first surviving public building (completed in 1400), the presence of the University Library on the same site was one factor militating against the development of any separate Library until the School was, in 1857, squeezed out by the growth of the University Library. The present Divinity School building completed in 1879, provided for a well-appointed Library, but it was the concurrent movement in Cambridge for the development of theology as an academic discipline (the Theological Tripos was first held in 1874) which gave the main impetus to the establishment of a separate theological collection. The Library has been greatly enriched by the bequests of some of the faculty's alumni, in particular that of J.B. Lightfoot whose 1,900 volumes formed the basis of a Library available to Senior Members only. For undergraduates was provided a lending library in 12 broad subject areas, each subdivided into up to 11 subject areas. Both libraries were carefully catalogued. 1968 saw the beginning of many changes. A full-time librarian was appointed, after considerable structural alterations the space available to the Library was greatly increased, the present shelving system was adopted (see 'Classification'), and the entire stock of both libraries (then some 10,000 volumes) was re-organized on this basis, thus merging the two libraries into one. This integration was finally completed in 1980. The small collection of pre-1800 books has been moved into reserve stock.

Function

As the Library of the Divinity Faculty of University of Cambridge, the primary purpose is to provide for the needs of (i) undergraduates studying for any of the three Parts of the Cambridge Theological and Religious Studies Tripos, and (ii) graduates studying for the Diploma in Theology and the M.Phil. Degree. The Library also caters to some extent for the requirements of the Faculty's Senior Members and teaching staff, and of its research students studying for the Ph.D. Degree. Considerable use of the Library is also made by (i) staff and student members of the Cambridge Federation of Theological Colleges (which includes Anglican, Methodist and United Reform Colleges) (ii) Junior and Senior Members of other Faculties in the University, particularly Philosophy, History, English, Education, Classics and Oriental Studies (iii) Visiting Scholars from abroad, taking sabbatical leave in Cambridge. In addition, the Library is also used by local clergy from a wide area, and by a wide variety of other readers. There are currently about 300 registered readers. These functions are reflected both in the stock, and in the information service provided. Most of the stock is borrowable, and the Library currently lends about 17,000 volumes a year.

Coverage

The Faculty was unaffected by the abolition of religious tests in 1871, and until 1915 was open to Anglican students only. This tradition, and the long-standing close connections with the Anglican theological colleges in Cambridge is reflected in the older stock, which is strong in Biblical studies and Patristics. Since the adoption of the more broadly based and re-named Tripos in 1973, the cover, while maintaining traditional interests, has also widened and become more cosmopolitan, especially in such areas as Indian Religions, Philosophy, later Church History, and anthropological, sociological and psychological approaches to religion. The stock has trebled in the last decade, and currently accessions are running at about 2,500 volumes a year.

Stock

Over 30,000 volumes: ca. 800 pamphlets; 52 current periodicals; some local dissertations; some maps, slides and sound recordings.

Classification

A local scheme, introduced in 1968, provides for 12 broad subject areas only, with no sub-divisions; the shelving sequence within these is alphabetical usually by main entry. The notation used is simple and brief, but, as the collection has grown, now increasingly fails to mechanise the shelf order.

Catalogues

The card catalogue is mainly by personal names only, with some provision for approach by form and series; the separate catalogue for the pamphlet collection provides, in addition, for the title approach.

Descriptive cataloguing has in the more recent past often been very brief, and headings have mostly been established according to direct principles. Attempts are now being made to implement AACR² for new accessions so far as possible, both for description and for the establishment of collocative headings. The Library now provides a copy of the Cambridge University Library's microfiche Author/Title Catalogue (using AACR²) and Subject Catalogue (using LCSH), covering accessions since 1976/7, and this can help to provide some on-site additional access to the Library's own stock, though this is necessarily a two-stage process.

Access

Members of the University, and of the Cambridge Federation of Theological Colleges may read and borrow, as may Visiting Scholars registered with the Society for Visiting Scholars who bring a letter of recommendation from the Society. Others who wish to use the Library should write to the Librarian or to the Chairman of the Faculty Board. The Library is pleased to welcome all serious readers insofar as this does not conflict with its primary functions; there is no subscription charge. No postal loan service operates, but the Library does participate in the Inter-Library Loans Scheme. Photocopying facilities are normally available in the building, though not in the Library.

Opening hours: (Full term) 9 a.m. – 5.10 p.m. Mon. – Fri.
(Vacation) 9 a.m. – 12.55 p.m. Mon. – Fri.
2 p.m. – 4.40 p.m. Mon. – Thurs.
2 p.m. – 4.25 p.m. Fri.

Opening hours are liable to be changed at short notice especially at lunchtimes and in Vacations: users from any distance are advised to telephone shortly before they intend to visit.

Publications

Divinity School Library: Guide for Readers (usually revised annually).

Staff

1 full-time (the Assistant Librarian), 1 part-time Library Assistant, and some ad hoc clerical and custodial help.
The Librarian is not in the Library at fixed times, but can be contacted by a message left with the Assistant Librarian.

RECENT PHILOSOPHICAL PAPERS

Increasing pressure of other commitments and a growing shortage of available typing time caused by staff cuts have led to the decision to suspend indefinitely the production of *Recent Philosophical Papers* which has appeared monthly since 1973. The August issue, which should by now have been received, will therefore be the last to appear.

Availability of current information on periodical contents in the field of Philosophy is now much greater than it was in the early seventies. For rapid coverage users are referred to *Current Philosophical Contents*, a monthly service produced by the University of Surrey Library (usually available on an informal exchange basis), and *Current Contents: Arts & Humanities*, a commercial weekly service from the Institute of Scientific Information, Philadelphia.

Peter Larkin

THE BELLOC ARCHIVES

The archives of Hilaire Belloc (1870-1953) have been acquired by Boston College, the Jesuit university in Boston, Massachusetts. They comprise about 10,000 books and hundreds of thousands of papers, totalling 231 cartons. The correspondents include Francis Thompson, Coventry Patmore, Eric Gill, Evelyn Waugh, David Jones, Graham Greene and the publishers Burns & Oates.

The *Tablet* (4 July 1981, p.642-4) carried an article by John Deedy in which he discussed present estimates of Belloc's significance and also whether the archive was really complete. In any case, copyright and the public rights were reserved by the Belloc estate, and access to the collection would not be possible till after the completion of a new library building at Boston College.

BIBLIOGRAPHIES & REFERENCE BOOKS – 24

Religious bibliographies in serial literature: a guide.

Compiled by Michael J. Walsh, (and others) London, Mansell, 1981. xxiv, 216pp., hardcover, £15.00. ISBN) 7201 1593 0

Librarians of theological and philosophical centres and their specialized staff (often not theologically trained) can render much service. They should be able to lead visitors, welcomed at the reception desk, to several, sometimes quite unexpected bibliographical publications dealing with the special object of their studies, or to look for answers to questions arising out of their research interests. For that purpose the Association of British Theological and Philosophical Libraries (ABTAPL) have composed this handy and useful manual.

In order to realize such an enterprise, four members of the Association engaged themselves. Michael J. Walsh, librarian at Heythrop College (University of London) took charge of the final editing. His introductory essay *The bibliography of religion – a survey* (pp. IX-XVI) is as brilliant as competent. After the genetics of the task, he explains its aims, shows both the limits and the advantages that annual current bibliographies have over against so-called retrospective bibliographies which cumulate the work of many years, and draws attention to some specialized encyclopaedias and reference works.

Among his colleagues and co-editors he quotes with much respect: John V. Howard of New College Library (University of Edinburgh); Graham P. Cornish, High Officer of the British Library Lending Division and author of a two part reference-work on the same topic (1); Robert J. Duckett, Subject Adviser for Social Sciences (Bradford Metropolitan Libraries), who not so long ago warned that there are many non explicitly theological bibliographies offering a wealth of information about which the average student in religious matters sometimes has not the slightest idea (2).

The content of the *Guide* is mainly formed by 178 alphabetically ranged bibliographical items, each having a serial number. These items are preceded by a neatly composed *How to use this Guide*. Two indices are added: the *Subject Index* (pp. 205-209) and the *Title Index* (pp. 210-216).

The selected items begin with n^o. 1 *Abortion Bibliography* 1 (1971) and end with n^o 178 *Zwingliana. Beiträge zur Geschichte Zwinglis, der Reformation und des Protestantismus in der Schweiz*, 1 (1897). Each title is followed by its standard abbreviation (3). Thus (ZIT) between brackets stands for *Zeitschriften Inheldienst Theologie* (1976). The frequency of the item (monthly in the last case) and the annual indexes (at the end of the journal just mentioned) are recorded. The size is also given (21 cm), the name and address of the publishers (Universitätsbibliothek, Tübingen, Federal Republic of Germany), and finally, as far as possible, the International Standard Serial Number (ISSN 0340-8361).

Besides all these data, so valuable for librarians, every bibliographical item receives a full description of its special methods and outlook (Arrangement), the field of its research (Coverage) and a short judgement (Comment).

Under the heading 'Comment' the value of the listings or abstracts is brought under discussion. There we are told whether the chosen bibliographical item records serious research or not, whether it is selective or exhaustive, and whether it has a more academic or more popular character. Special attention

is given to the delay between the date of publication and the date of entry in the bibliography. Needless to say the timespan between these two dates will be shorter for a simple reference to a book or article than for a well balanced analysis or an abstract of it, and it also depends on the more or less specialized fields of research, e.g. *Scriptorium* 1(1946/47), an international review of codicology, where up-to-dateness is of less importance than in *Women Studies Abstracts* 1 (1971).

It is taken for granted that many languages are included: English for 99 entries, i.e. more than half; French for 35 entries; German for 20 entries; Latin for 9 entries, Spanish for 8 entries; Italian for 4 entries and Dutch for 3 entries. From a geographical point of view 57 entries are published in the USA, 29 in the UK; 22 in Germany; 19 in Belgium; 13 in France and in Italy; 7 in the Netherlands; 5 in Spain and in Switzerland; 2 in Israel and in Canada; only one in South-Africa, Chile and India.

The catchwords of the Subject Index reveal the variety of the material included and the emphasis given to specific research-areas. Nobody will be surprised that a topic such as 'biblical studies' has references to 12 different bibliographies; 'Christianity', 'Christianity, and early history', 'Christianity, relations with other religions' refer to 25 bibliographies; 'social sciences' to 16; 'theology' (Christian) and 'theology and early history' to 18; 'humanities' to 13; 'Judaism' and 'Judaism history' to 12; and 'Islam' to 8 bibliographies. One wonders why for 'liturgy' 8 bibliographies are listed and only 2 for 'catechesis'. For 'medieval studies' there are 10 listings; for 'mission' and 'spirituality' each 6 listings. For 'prayer' only one reference is made, namely to n° 133 *Questions liturgiques* (1910) from Louvain.

It should be noted that the following subjects refer to one bibliography only: architecture (n°20), atheism (n°31), Celtic studies (n°46), environment (n°113), Friends, Society of (n°131), Hinduism (n°127), Mormonism (n°93), symbolism (n°40), Seventh Day Adventists (n°157), Taoism (n°127), Unitarian church (n°168) and Thomism (n°134). Noteworthy also is the fact among religious orders only Benedictines, Cistercians, Franciscans, Jesuits and Carmelites are mentioned.

The comments go beyond these objective indications. The introductory essay points out that bibliographies often overlap each other. Therefore some suggestions are given. In the comment on n° 122 *Ökumenische Rundschau* (1952), a journal published four times a year at Frankfurt, it is said that the approach is less systematic than the one presented in n°80 *Ecumenical Review* 1 (1948/49), edited by the World Council of Churches at Geneva. Nevertheless the comment considers the *Ökumenische Rundschau* as the German equivalent of the former, though it also lacks the wide coverage of the *American Journal of Ecumenical Studies* 1 (1964) (n°110). It ought to be remembered that these evaluations are only concerned with the bibliographies contained in these journals and not at all with the published articles.

In that way we have to understand the quite negative balance of the bibliography presented in the very valuable *Ostkirchliche Studien* 1 (1952). The information given in *New Testament Abstracts* 1 (1956) is much appreciated. Now and then another more suitable bibliography is recommended. That is the case for the papal documents series presented in *The Pope Speaks* 1 (1954). It is highly recommended and its up-to-dateness is praised. But on the other hand the annual subject list added at the end of

the year to the English edition of the *Osservatore Romano* is far more exhaustive and detailed.

About *Social Compass* 1 (1953) the suggestion is made that the coverage of the rival *International Bibliography of Sociology* 1 (1951) is still wider. Occasionally some background information is offered in these comments. Take for example the *Revue theologique de Louvain* 1 (1970). Here we are told that only 49 of the 300 circularized institutions sent the titles of their doctoral dissertations, a meagre effort resulting in 292 listed titles. Such remarks might incite the hesitants to repair their omissions.

Librarians and their staff will appreciate the reflections made about higher or lower prices, the tactful suggestions for better journals and the friendly recommendations to maintain subscriptions to some journals notwithstanding high prices, because they are highly specialized in a particular field of research.

Finally a good many of the bibliographies included are marked as "unrivalled", or in some other cases it is frankly judged that the presence of such a periodical is "a must" for every self-respecting library.

Mr. Walsh invites his readers to have a critical look at the *Guide* and to make any suggestions. From what is already said it became clear how valuable and broad the perspective of this *Guide* is. Perhaps we could ask the editors, if they know Francis Messner's *Theologie ou religiologie: Les revues de religion aux USA*. (Strasbourg, Cerdic, 1978, 227 pp.). Nearly all periodicals of academic level published during the last decade, are weighed one against another. Messner indicates how the approach of theology changed to inquiry about the religious phenomenon, 'religiologie'. The growing number of universities and their increasing interest in all human phenomena, including religion, had a strong impact on theological studies, formerly limited to the training of pastors and ministers. Nowadays the science of divinity is deeply marked by the different aspects of 'humanities' (an entry in the Subject Index of the *Guide*). This new situation explains "the parlous state of the librarianship of religion" as it is quoted from R.J. Duckett's work (2), at the beginning of the introductory essay.

The 178 chosen items that are presented in this book could certainly be added to, but at the risk of still greater overlapping. Exhaustiveness could be an enemy of professionalism. Perhaps one could wonder why the *Guide* lacks the important *Anthropos. International Review of Ethnology and Linguistics* 1 (1906). The two entries 'ethnology' and 'linguistics' are not listed in the Subject Index of the *Guide*. The same remark could be made for *Current Anthropology. A World Journal of the Sciences of Man* 1 (1960).

The attention of English-speaking readers should be drawn to the omission of the *Nouvelle revue theologique* 1 (1869). It is true that this periodical has only a very deficient bibliographical index at the end of the last annual issue. Nevertheless more than one third of this bi-monthly journal is dedicated to ample book-reviews, collected and ranged under several headings. Yearly a complete number is devoted to the same. Finally this periodical, addressed to priests and laymen who want to be well-informed on the evolution of theology as well as religious sciences, performs the quickest and most important bibliographical service for French reading people (4).

As he searches its pages the user of the *Guide* will become more and more aware how meticulously the compilers have fulfilled their task. This was to gather current annual bibliographies in the strictest sense, according to the policy laid down by ABTAPL. By the production of this handy *Guide* the compilers and the Association have achieved an eminent success. Therefore they deserve our praise and gratitude.

Silveer De Smet, S.J.

1. *Theological and Religious Index*, London, vol. I (4 parts 1971-72); vol. II (4 parts 1973-80).
2. *Library Association Record* 75 (1973) 21-22.
3. S. Schwertner, *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete*, Berlin, de Gruyter, 1974.
4. M. Zimmermann, *Documentation, ordinateur et communautés chrétiennes*, (Strasbourg 1973). p.238.

BIBLIOGRAPHIES & REFERENCE BOOKS — 25

Reference works for theological research: an annotated selective bibliographical guide. by Robert J. Kepple. 2nd ed. Washington, D.C., University Press of America, 1981. xiv, 283 pages. ISBN 0-8191-1680-7 \$21.50 (cloth), \$11.75 (paper)

The term 'theology' is commonly used in a Christian context, and the compiler of this bibliography has followed that line of approach. The other monotheistic religions — Judaism and Islam — are given comparatively little space, apart from coverage in general chapters 1-17, although there are entries for the *Encyclopaedia Judaica*, the *Jewish encyclopedia*, and *Index to Jewish periodicals*, - for background and for the Jewish perspective that they provide.

The existence, too, of the excellent *Critical guide to Catholic reference books*, by James Patrick McCabe (2nd ed. Littleton, Colo., Libraries Unlimited, 1980) has obliged Robert J. Kepple to be 'highly restrictive in including works about the Roman Catholic Church or produced under its auspices'. A place clearly had to be found, however, for such major tools as the *Dictionnaire de théologie catholique*, the *New Catholic encyclopedia*, and *Catholic periodical and literature index*, as well as items on Vatican II and the Catholic viewpoint on ecumenism and other issues. Donald Attwater's *The Christian Churches of the East* (Rev. ed. Milwaukee, Wisc., Bruce, 1961. 2v.) or R.M. French's *The Eastern Orthodox Church* (London, Hutchinson, 1951) — still one of the best general accounts in English — are not included, for coverage of the Eastern Church. John A. Bollier's *The*

literature of theology: a guide for students and pastors (Philadelphia, Pa., Westminster Press, 1979), comparable to Kepple's bibliography, does include some sources on Eastern religions.

Of the 39 chapters in *Reference works for theological research*, the first 18 constitute Part 1: 'The general & general religious theological lists'. They cover general and general/special encyclopaedias, handbooks, directories, lists of dissertations and theses, and indexes to periodicals. There is even a chapter 'Writing and publishing tools'. Part 2, 'The subject area lists' (chapters 19-39), deal with such specific areas as Biblical studies, church history, systematic theology, Christian ethics, philosophy, apologetics, and psychology. Each chapter has a brief introduction. The systematically arranged and annotated entries, about 800 in all, as against 450 unannotated entries in the untraced first edition of 1978), are concise and evaluative, particularly noting the presence of bibliographies and adequacy of indexes in the works concerned. Periodical articles are also given a place.

The detailed index (p.251-83) accommodates entries for both authors/editors and joint authors/editors, titles and alternative titles. On the debit side, a subject index is lacking. However full the contents-list (p.v-xi), material on Mariology, Asceticism, the Council of Trent, and Anabaptism is less easily traceable than it need be. A single-letter notation, plus running numbers, is allotted to chapters 1-18 entries; the more specific chapters 19-31 have a two-letter notation plus numbers. This coding is not cited in the contents-list.

Mr. Kepple, librarian at the Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., and the author of *A study and evaluation of religious periodical indexes* (1978), writes authoritatively on religious/theological indexes in Chapter 16. It is a pity that the leading periodicals themselves, such as *Review of religious research*, *Journal of theological study*, *Religious studies review*, *Heythrop journal*, *Theologisches Literaturzeitung*, and *Revue des sciences philosophiques et théologiques* are not given entries as well. The current perusal of these journals — 3 or 6 months ahead of their being indexed/abstracted (the so-called 'spin-offs') — is an essential process in research.

Finally, this research tool has some U.S. slant, with special chapters on USA bibliography and American church history. There is no mention of the Institute of Religion and Theology of Great Britain and Ireland's *Current research* (1974.), with its computer file.

All in all, *Reference works for theological research* is a valuable tool for the student reading Christian theology, if not for a wider public. It has 40% more entries than Bollier's *The literature of theology* and is generally more evaluative in its annotations.

A.J. Walford



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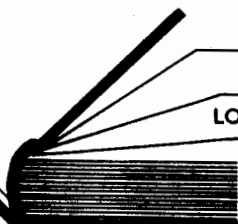
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HYMNOLOGY – NEW GUIDES AND INDEXES

Some works of interest to hymnologists:

Robin A. Leaver. *Hymns with the new Lectionary*. Bramcote, Notts.: Grove Books, 1980. 184 p. (paper £3.50).

Bibliotheca Hymnologica (1890); ed. by Robin A. Leaver. London: Charles Higham (SPCK), 1981. xv, 107p. (paper £3.00).

Erik Routley. *An English-speaking Hymnal Guide* (xiv, 125 p.) and *A Panorama of Christian Hymnody* (vi, 259 p.) Colledgeville, Minn.: Liturgical Press, 1979. (\$29.50 each).

Thomas B. McDormand and Frederic S. Crossman. *Judson-Concordance to Hymns*. Valley Forge, Pa.: Judson Press, 1965. 375 p. \$7.50.

Methodist Hymn Book. *Subject, Textual and Lineal Indexes*. London: Methodist Publishing House, 1934, repr. 1978. 143 p. (paper £2.50).

David W. Perry. *Hymns and Tunes Indexed by first lines, tune names, and metres*. Hymn Soc. of G.B. & Ireland and Royal School of Church Music, Addington Palace, Croydon, CR9 5AD, 1980. ix, 306 p. (paper £6.95, inc. p. & p.),

Keith C. Clark. *A Selective Bibliography for the Study of Hymns*. Hymn Soc. of America, Wittenberg Univ., Springfield, Ohio 45501, 1980. 45 unnumbered p. (Papers of the HSA, 33) (paper, unpriced).

First, a minor correction to my review in last June's *Bulletin of ABT/APL* (n.s. no. 18), pp. 7f. of Robin Leaver's *Hymn Book Survey, 1962-80*. His brief excluded denominations that had not revised their collections since 1962. I gave the Unitarians as an example. In fact, Leaver tacitly limited his coverage to Trinitarian bodies. Otherwise he would have noted *Hymns of Worship revised for use in Unitarian and Free Christian congregations* (Lindsey Press, 1962).

One feature of the Anglican *Alternative Service Book* (1980) is a revised lectionary. To go with these new eucharistic readings and themes Robin Leaver has compiled a valuable list of suitable hymns from about twenty-five hymn-books, thus continuing on a broader front the work begun in his *Thematic Guide to the Anglican Hymn Book* (1975). He has also recently contributed to the multi-volumed *New Grove Dictionary of Music and Musicians* (Macmillan), to the symposium *Anglican Worship Today*, (Collins) besides editing *Bibliotheca Hymnologica*.

The original, 1890, edition of the *Bibliotheca* was compiled by William Thomas Brooke (1848-1917), the leading hymnologist of his day, for the theological booksellers, Charles Higham. This extensive catalogue remains important, especially for English hymn book production, 1750-1850. The firm is now a part of SPCK, which has published this facsimile reprint with an introduction by Robin Leaver and full indexes of dates, principal subjects, authors, composers and editors, and places of publication and/or use. The editor's introduction is short but crammed full of bibliographical details about sources for hymnology, the sale catalogue itself (which lists over

2,000 items), the compiler and Daniel Sedgwick (whose protégé he was), and finally the bookseller.

If Robin Leaver continues at this rate, he will be as prolific and fruitful as that doyen of hymnologists, Erik Routley, whose *Hymnal Guide* and *Panorama* are companions to each other. The *Guide* lists 888 of the most popular hymns in English and indicates with sigla in which current collections each appears. The quarry consists of about thirty collections from Canada, the U.S. and Britain. After several introductory essays (typically full of learning lightly worn) Routley supplies for each hymn, notes on the metrical form, rhyme scheme, historical data on the genesis of the hymn, biographical data on its author and often other relevant facts. The list of hymns is in two sequences, a primary list arranged alphabetically by first lines of 832 native English hymns followed by a list of 56 hymns of foreign origin in multiple English translations. Among additional material is a helpful chronological index of hymnodists.

In his *Panorama* Routley divides hymnody into twenty-seven historical sections, introducing each with a brief essay on the period, place or author. A final section comprises hymns from modern foreign sources. The texts of 593 hymns are given with some of the more important variants and, in the case of translations, with their original versions alongside. For good measure are added a table of sources based mainly on those used for the *Guide* and a biographical appendix, besides the usual indexes of authors and first lines.

How does one trace Hymn when one cannot remember the first line? The *Judson Concordance* claims to cover nearly 2,400 (there are actually 2,342) hymns from 27 hymn-books in common use, including those of many major denominations in the U.S. and Canada, as well as a number of youth hymnal and gospel song-books. The names of the collections are not listed, and probably few British ones are covered. To some extent the publisher's claim is true that any '*well-known* hymn will appear in almost every *reputable* hymnbook' (my italics). The other limitation of the *Concordance* is its date of publication (though it is, I believe, still in print): it cannot exploit the contents of most of the hymnals cited in Leaver's *Survey*.

Otherwise the *Concordance* is thorough. The *modus operandi* similar to that used in a dictionary of quotations is clearly set out on the endpapers. Starting with a known line you select a key word, which leads to the complete line in the line index. The reference number appended to that line leads to the table of first lines at the front of the volume. One still has to hunt for a hymnal that contains this first line.

The 1912 *Moravian Hymn Book* had indexes to the first lines of verses, although this feature was dropped from the 1940 Supplement and the 1969/75 revision. The current Salvation Army collection and some of the older Methodist ones have such indexes. There is also one in the current, 1933 Methodist collection (though, oddly enough, only in the words edition and not the music one). In addition, there is the impressive separately-published *Subject Textual and Lineal Indexes* which attack this collection from virtually all angles. The preacher is well served by a list of hymns under many specific subject headings and another list of many texts referred to or illustrated in the hymns. My only adverse comment is that ingenuity has occasionally allocated hymns to subjects or texts with which they have only a tenuous connection; but this is a good fault. It was with glee that I recently

found a lacuna. There is no reference under Isaiah 11.9 to hymn no. 812. 'God is working His purpose out'. The best index of all, and one which takes up the bulk of the volume, is that to *every line* line in the hymns.

One cannot blame the compilers for another limitation, namely, that one needs a copy of the *Methodist Hymn Book* (my music edition cost me 6d. way back) and, more seriously, that the hymn located may not be in *your* church's hymnbook, especially since the Methodist book contains nearly a thousand hymns.

This is where Perry's *Hymns and Tunes Indexed* comes in, although to get the best value from it you need access to a number of hymn books. Perry exploits the contents of nearly forty in current use in Britain. Variant forms of the same first lines are cross-indexed and alternative versions of translated hymns are shown. For some but by no means all translations the original first lines in the foreign language are given. The index of first lines contains about 6,800 entries. Understandably Perry does not index the first line of each verse. The index of names of tunes, including alternative names, contains more than 5,000 entries. The index of metres classifies the tunes under nearly 900 metres, with (a novel feature this) a 'popularity figure' for each tune, giving the number of books in which it is found.

The coverage of hymn-books and hymn-supplements ranges from the Standard and Revised editions of *Ancient & Modern* through various Free Church, Roman Catholic and inter-denominational collections to the not-yet-published *Broadcast Praise*, a supplement to the also-included *BBC Hymn Book*. The classified list in the Introduction collocates three evangelical collections, *Hymns of Faith*, *Songs of Worship* and the *Anglican Hymn Book*, thereby wrongly implying that the first two, which are Scripture Union publications, are Church of England ones. The classification also implies that *Christian Worship* is possibly 'non-denominational' (which would please its predominantly Brethren users) or 'ecumenical' (which would shock some of them). The list is helpfully repeated on the endpaper in alphabetical order of the abbreviations with the inadvertent omission of CP for *Congregational Praise*. Perry has forgivably excluded the many hymnals designed primarily for children and those not 'in wide current use for adult congregations'.

The abbreviations of hymnals are those recently recommended by the Hymn Society except that HT has been expanded to HHT (*100 Hymns for Today*) because of the existence now of MHT (*More Hymns for Today*).

Hymns beginning 'Jesu' and 'Jesus' are sensibly interfiled. The same should have happened with those beginning 'O' and 'Oh' and those beginning 'Alleluia' and 'Hallelujah'. Time will reveal the odd inconsistency (e.g. something is wrong with the two entries for 'Jesus lives'; No longer now'); but my final word must be one of admiration for this considerable and well-executed labour of love. The book is rightly dedicated 'to all creators and users of hymns and to the cause of Christian unity'.

Bernard Manning did not 'study, nor even possess, that book without which no student of hymns [could] allow himself to be, Julian's *Dictionary of Hymnology*' (*The Hymns of Wesley and Watts* Epworth Press, 1942, p.107). Lesser mortals need not only Julian and Manning himself but also, now, Clark's 'selective bibliography' — or 'short bibliography' as it was named in its first incarnation in 1964. The emphasis of the revision is on recent

works; but major older ones, notably but not merely in the historical sections, have been retained. There are six sections, each with sub-sections: hymnology, individual biographies, psalmody, Afro-American religious music, carols, and church music.

'An asterisk indicates the volumes that would constitute a significant basic library.' No two readers will agree here. For example, if Clark had allowed himself to use more than one star, Manning should have been given three instead of none. Another point: the arrangement within sub-sections is alphabetically by author or, for biography, by biographee. The lack of what would have been an unduly bulky index necessitates more cross-referencing than is provided. The value of the starred popular work by Cecil J. Allen is hardly 'historical' but 'denominational' in that it contains one of the few accounts of Brethren hymnody.

Ephemera are excluded: the 'stories of hymns' sub-section contains only four items. Yet the selection is eclectic: under 'John Newton' a historical novel is listed on grounds of quality, Grace Irwin's *Servant of Slaves*. One unavowed limitation is to English-language works, although translations are listed.

These are minor flaws in an excellent, pleasantly produced *vade mecum*. Full bibliographical data are given, e.g. such a collation as 'xxii, (23-523) unnumbered, 524-602p.' It was a happy touch to reproduce at the end of the Contents page the text of Psalm 110 from the *Scottish Psalter* (1635), containing the line 'What greater shame than to the divell to run?' It was presumably the printer's devil that omitted the page numbers from the bibliography itself (a fact confessed by the Society on an easily-lost erratum slip) and also the heading for sub-section IB half-way down page [2].

John S. Andrews

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