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(see below)

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ABTAPL AUTUMN MEETING, 1980

Members and all interested are invited on Friday 31st October to the Library of the British and Foreign Society at Bible House, 146 Queen Victoria Street, London EC4V 4BX. Mrs. Gwen Anderson, Translations Manager of the Bible Society will speak on "Bringing the Bible to Africa".

The Annual General Meeting will also be held. Nominations for officers and committee for 1981 should be sent to the Honorary Secretary as soon as possible.

ABTAPL AT YORK

The ABTAPL weekend at York, 25th – 27th April 1980 was attended by twenty or so members, the group assembling for dinner on the Friday evening at Hazlewood Castle, Tadcaster. Hazlewood is an historic house, owned for centuries by one family, but in 1972 it became the home of Carmelite monks and a centre for their work in Yorkshire. The community runs a series of retreats, and the 18th century stable block has been converted into a guest house for visitors.

The business meeting took place on the Friday evening, the main topics being the proposed associated status with the Library Association, which was unanimously approved. The Handbook of Theological Libraries received its usual perfunctory mention, while the news that the text of the Guide to Current Literature in Religion was now with the publishers was warmly received. The possibility of further publications, also backed by Mansell, was broached. Mr. Larkin of Warwick University asked for more involvement in the philosophical side of "theological and philosophical libraries".

Saturday was taken up with a series of pre-arranged visits in and around York. The first was to the Bar Convent, a school run by Jesuit nuns, situated near the city walls, and founded in the 17th century. Noteworthy was the Georgian chapel designed by Thomas Atkinson with its splendid sunken dome, and also a priest's hiding hole. The Library also proved of interest, having several volumes dating back to the 16th century. From the convent the party passed to York Minster Library, where the librarian Mr. C.B.L. Barr delivered an excellent short history of the library from its foundation in the 7th-8th centuries, its association with Alcuin, and its many vicissitudes (including destruction by the Vikings) up to the 15th century when the acquisition of books was systematised. The library escaped the depredations both of Reformation and Civil War and in 1628 acquired 3,000 volumes on the death of Archbishop Tobie Matthew. It moved in the 19th century to its present home, and now, in association with York University Library, claims to be the most used cathedral library in the country.

After lunch the party motored across the North Yorkshire Moors to Shandy Hall, Coxwold, the parsonage for eight years of the novelist Laurence Sterne (1713-1768). The house, hiding its original 15th century timber framework behind later brick walls, had fallen into disrepair by the 1950's, until taken over and renovated by the Sterne Society. The tiny study and other appropriately furnished rooms were shown with enthusiastic erudition by Kenneth and Julia Monkman, the present occupants.

From here the group moved on to Ampleforth College and Abbey which is set in extensive grounds near the village of Yearsley. A conducted tour was given by Dom Placid Spearritt, the Abbey librarian. He traced its history to the Abbey of Westminster, and its re-foundation as the English Benedictine community at Dieulouard, near Nancy, in 1608. Re-established in Yorkshire in 1802 after the French Revolution, it works in a number of Northern parishes and runs the College, a large independent Catholic boarding school. The Abbey library has around 60,000 books, some of the most interesting being displayed for the ABTAPL visitors, who also visited the magnificently oak-panelled College Library.

The day was completed with an evening talk by Dr Oliver Beckerlegge, editor of one of the volumes of the Oxford edition of the Works of John Wesley. So far only volume 2 has been published, but the complete edition will be between 30 and 40 volumes, the largest ever edition produced by Oxford University Press for an English author. The talk was informative, entertaining, and unbelievably unscripted.

The party dispersed on Sunday after a most enjoyable if hectic weekend in which members were able to meet socially, compare notes, visit some fine buildings and share in the worship of different Christian traditions in the chapel at Hazlewood, and in the Minster and elsewhere in York.

Alan Smith

ON BEING 'PHILOSOPHICAL' ABOUT ABTAPL

A newcomer to ABTAPL might be forgiven for thinking its title suggests an amalgamation of theology and philosophy libraries rather than a group of theology libraries with some philosophical interest. No special collections in philosophy exist, of course, in this country, outside university and public libraries, whereas a number of specialist theological libraries remain active. Since special librarians always seem keener to organise themselves than their colleagues in general libraries, it is not surprising ABTAPL has been principally concerned with their needs, and has not yet become a subject-group for religion and philosophy as a whole except in name. Now, about to enter into association with the L.A., with a right of consultation 'on policy in the librarianship of religion and philosophy' (*Bulletin of ABTAPL* n.s. 16 (1979) p.4), the time seems ripe to respond more widely to the whole subject area, without prejudice to the special needs and excellences of the small theological library.

The *Bulletin* has a major role here in widening its scope of news items and critical notices so as to cover more material of relevance to the academic philosophy collection. ABTAPL should be the natural forum for cooperative projects between philosophical librarians, particularly in the field of current-awareness services. A more long-term project might be the production of an index to reprinted philosophy 'readings' (as exists in psychology). Two libraries known to me maintain their own card listings, but a printed index would be invaluable, particularly to the smaller library. Exchange of local guides and user-education methods might be another area to benefit if philosophy librarians made greater use of ABTAPL to keep in contact.

Despite attempts a few years ago to align philosophy with psychology, the traditional 'religion and philosophy' association seems likely to remain, and is one ABTAPL should build on. In 1974 John V. Howard saw clearly that its work must relate to the larger general libraries, and for this to come about 'the bibliography of philosophy [would] have to be cultivated as well as that of religion, for if they flourish in that soil at all, they tend to bloom together.' (*Bulletin of ABTAPL* n.s. 1 (1974), p.15) Given the constant need to sustain the membership of ABTAPL, this must be even more true for the 'eighties.

Peter Larkin

LIBRARIES – 17

Theology Faculty Library Oxford

Theology Faculty Library, Pusey House, St. Giles, Oxford OX1 3LZ.
Tel:– 0865 57117

Hon. Librarian Revd. A. Louth, M.A., M.Th.

Librarian in charge Mrs W.L.F. Minty, M.Theol.

History Since the late 1950's the Theology Faculty Library (principally an undergraduate lending library) had been housed in Pusey House, though in separate quarters from the latter's much larger collection (hitherto not borrowable) and having its own catalogue, etc. In 1972 it was agreed that a closer co-operation would be beneficial for both bodies with the result that in 1977 Pusey House's books became borrowable and the Theological Faculty Library assumed responsibility for all loans from the combined stock of about 60,000 volumes; it was not, however, integration in the fullest sense in that Pusey House still purchases, catalogues, classifies and processes its books independently, though care is taken to avoid undue overlapping of interests. (Pusey House, founded to perpetuate the memory of Dr. E.B. Pusey, has a library especially strong in Victorian Church sources, Patristics and Liturgy. The premises are about to pass to St. Cross College Oxford and the implications of this for the Theology Faculty Library are at the time of writing not fully clear.)

Function The library of the Theology Faculty of Oxford University is primarily intended to meet the needs of the Faculty's undergraduate students studying for the Oxford B.A. honours degree in Theology or the combined course in Philosophy and Theology. Nevertheless research students and members of the Faculty (while requiring to make more extensive use of other rich collections locally) find much relevant material in the library; in addition use is made by students from other faculties and the many ordinands in Oxford studying for the Certificate/Diploma in Theology.

Coverage Holdings are strongest in those fields covered by the syllabus of the Honour School of Theology, comprising Biblical studies, Christian doctrine, Church history, Patristics, Liturgy, Philosophy and Psychology of religion, etc.

Stock 12,000 vols.; 46 periodical titles are currently taken.

Classification	A domestic scheme is used (origins uncertain); it is enumerative and affords detail often in excess of requirements.								
Catalogues	The card catalogue is by author only and the procedure for descriptive cataloguing in the main follows the Bodleian pattern, consisting of a simple statement of the major bibliographical elements; for entry and heading there is now a much greater reliance on AACR than on local principles. Some revision is being conducted to achieve a greater consistency in this regard. The maintenance of a second sequence of cards filed numerically according to classmark has just been commenced, which will ultimately enable limited access by subject when used in conjunction with the classification scheme.								
Access	Members of the University may read and borrow, others may use the reading room for reference at the discretion of the Librarian. Opening hours: <table> <tr> <td>(Term)</td> <td>9 a.m. – 5 p.m., Mon. – Fri.</td> </tr> <tr> <td></td> <td>9 a.m. – 1 p.m., Sat.</td> </tr> <tr> <td>(Vacation)</td> <td>9 a.m. – 1 p.m.,</td> </tr> <tr> <td></td> <td>2 p.m. – 5 p.m., Mon. – Fri.</td> </tr> </table>	(Term)	9 a.m. – 5 p.m., Mon. – Fri.		9 a.m. – 1 p.m., Sat.	(Vacation)	9 a.m. – 1 p.m.,		2 p.m. – 5 p.m., Mon. – Fri.
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(Vacation)	9 a.m. – 1 p.m.,								
	2 p.m. – 5 p.m., Mon. – Fri.								
Staff	1 full-time, 1 part-time.								

AMPLEFORTH AGAIN

The latest issue of *Microdoc*, vol. 19, no. 2, 1980, has an article, pp 58-64, by the College Librarian, the Rev. A. Cramer, entitled Microforms in Ampleforth College. He collects a large amount of recent material from various sources as a quarry for boys from IV to VI forms to use when doing projects and writing essays. Microfilm and microfiche are used (1) as a substitute for binding serials, (2), for filing miscellaneous printed or written material, and (3) for indexes of every kind including library catalogues and classified lists. (3) is the most used section. Acquiring, maintaining and using various sorts of equipment on a shoe-string budget is discussed in detail. Information retrieval is dealt with in a commonsense but cavalier fashion. Altogether it reinforces the opinion that this school houses some remarkable facilities and remarkable people.

JHV

SOCIETIES – 11

The Teilhard Centre for the Future of Man

81 Cromwell Road, London SW7 Tel: 01-370-6660

Officers *President* Dr. Joseph Needham FRS FBA
 Secretary The Revd Dr. John Newson

Aims

The Teilhard Centre is a non-profitmaking organisation established for the critical study, dissemination and development of the evolutionary thought of Pierre Teilhard de Chardin, and its application to contemporary human problems and the shaping of the future.

Activities

Conferences, lectures and seminars are held in London and the provinces. Speakers have included Ivan Illich; Stafford Beer, E.F. Schumacher; Tom Lambo; Arthur Koestler; Morris West, Henryk Skolimowski; John Taylor; as well as the President and many of the Vice-presidents of the Centre (Bishop George Appleton, Prof. Roger Garaudy, Prof. David Jenkins, Dr. Robert Jungk, Prof. William Thorpe, Prof. Bernard Towers, Lady Collins, Prof. Raimundo Panikkar, Mlle Jeanne Mortier, Prof. William Johnston).

Study groups meet at about thirty centres around Britain and Ireland. International contacts are maintained with similar associations in France (Fondation Teilhard de Chardin, 38 rue Geoffroy Saint-Hilaire, 75005 Paris), the U.S.A., Canada, Belg., J.n, Germany, Italy, Nigeria, Sri Lanka, Japan, the Phillipines, Australia and many other countries, as well as with many other bodies concerned with the future of mankind.

Specialist working groups of invited participants meet to consider in depth matters of critical importance in the contemporary world: the future of work; the evolution of consciousness, etc.

Publications

The Teilhard Review is an international journal concerned with the future of a humanity increasingly responsible for its own evolution. Founded in 1966, it is now published three a times a year at £6.00 p.a. *The Teilhard Study Library* is a series of books on diverse aspects of the Teilhardian synthesis. Seven titles have appeared to date of which the latest are *Hope and the future of man*, edited by Ewart Cousins (£2.40 cloth, £0.85 paper); and *Beyond chance and necessity*, edited by John Lewis (£1.00). *Interchange* is a very readable and informal journal concerned with all aspects of human evolution. (£2.50 annually for 6 issues.) Records and cassettes are produced for sale and loan by the Centre's Audio Department. Book sales: the works of Teilhard and books on Teilhardian and related themes are sold by mail order, and to personal visitors to the Centre.

Library

A library and archives for general reading and research purposes are available at the Centre. They are open from Monday to Friday from 10.00 a.m. to 5.00 p.m.

Membership

The Centre receives some income through royalties and various of its activities, but it is in large measure dependent upon its members for financial support. Membership is open to everyone: the minimum subscription is £5.00 per annum (larger contributions are welcomed); lower rates are available for full-time students and retired people. U.K. tax-payers are invited to covenant their subscriptions.

BIBLIOGRAPHIES & REFERENCE BOOKS — 19

Robin Leaver. *A hymn book survey 1962–80*. Bramcote, Notts; Grove Books, 1980. 24 p. (Grove worship series, no. 71) (paper £0.50). 'Supplement' in: *News of liturgy* (Grove Books), no. 61 (Jan. 1980), 4 p. (paper £0.10).

Reviewers should declare vested interests. Years ago when starting to study German hymnody I thought there was something new to say about the translator of German hymns, Catherine Winkworth. Also, confident of breaking new ground, I made a survey of English hymnals, a revised edition of which is to appear this year in the July/September issue of the *Evangelical Quarterly*.

Things do not stand still. A substantial treatment of Catherine Winkworth's translations appeared from Concordia in 1978, and a survey of current English hymnals has just appeared from Grove Books, the author of both works being the Rev. Robin A. Leaver.

The moral is that librarians should stifle their craving for bibliographical completeness, accept that there is little if anything new under the sun, and rejoice that others share their interests. In most of us, however, *la déformation professionnelle* remains acute.

Who is Robin Leaver? After ordination in 1964 he served in several parishes before his present one in Witney, Oxfordshire. Besides the two works mentioned he has published books and articles on Luther, Lutheranism and Zwingli (he knows American Lutheranism at first hand after a year's travelling fellowship in the U.S.), church music and liturgy in general and in particular Bach, Schutz and John Marbeck. Leaver's high level of scholarship is typical of St John's College, Nottingham, with which Grove Books are associated, and of Latimer House, Oxford, of which he is an Associate-Librarian.

Before discussing his *Survey* in some detail I should explain that my own, while it overlaps for the later years, covers at least superficially the period from the original (1861) edition of *Ancient and Modern* onwards. Although Leaver on occasion refers to earlier collections he has chosen 1962 as his water-shed.

His brief introduction contains a sentence too good to miss: '... today many new hymnodical trees blossom . . . the many-branched standard hymn books with their all-embracing coverage; the sapling supplements . . . which have grown rapidly but now look somewhat unsteady in the wind of change; the collections of charismatic conifers waving their hands in the air and celebrating Christmas all the year round; and the multiplicity of home-grown parish pot-plants, highly original hybrids which have a propensity to shed their autumnal loose-leaves at every service'. The introduction concludes with a paragraph on the high copyright fees, which cause compilers to exclude worthy hymns and tunes.

The *Survey* proper begins with a list of twelve standard books from *The Baptist Hymn Book* of 1962 to *With One Voice* of 1979. Then comes a list of five supplements designed as stop-gaps until the parent books can be substantially revised or totally replaced. The fact that the next section, 'Other Supplements', is a rag-bag of fifteen titles illustrates the fluid state of the market. Leaver singles out five factors that stimulated a demand for hymns not found in the standard collections: the Billy Graham crusades;

informal teaching in schools; the 20th Century Church Light Music Group, the charismatic movement; and the growth of family services. He warns that many of these newer hymns are not theologically orthodox, while some are simplistic and are not always suitable for regular worship. Finally, he lists no fewer than thirteen Roman Catholic collections compiled in the years since the Second Vatican Council.

The *Survey* gives full bibliographical details, including the number of hymns in each collection, refers to any handbooks or 'companions' and any reviews in, e.g., *The Hymn Society's Bulletin* and *English Church Music*. The detailed critical annotations often mention other (usually earlier) collections. A note of any records or cassettes would have been useful.

The additional chapter entitled '1980 and the Future' had to be published separately as an issue of *News of Liturgy*. This contains advance information of collections in various stages of preparation. Leaver also forecasts future developments, e.g. those likely in Roman Catholic hymnody, the growing influence of the hymnody of other countries upon that of England, and the problem of modernising the texts of older hymns.

Leaver is an Anglican evangelical but able to recognise the good in other traditions. His sympathetic treatment of recent Roman Catholic hymnody is partly explained by the fact that it has been largely Biblical in emphasis. He is not entirely happy with 'the hymn-sandwich chapel tradition' (p.9, item 9), or, indeed, with any very conservative approach (passim); but he is fairminded and judicious.

The *Survey* excludes collections compiled for use in schools. Anyone familiar with the volume of publishing in the comparable field of school texts will sympathise. Leaver's *terminus a quo* excludes any mention of Dearmer's *Songs of Praise* and the school hymn books derived from it; but he is able to discuss *Hymns of Church & School* (1964), which is the fourth edition of *The Public School Hymn Book*, and the Galliard trilogy for children: *New Life* (1971), *New Orbit* (1972) and *New Horizons* (1974).

He does not consider denominations e.g. the Salvation Army, the Churches of Christ and the Unitarians, who have not revised their collections since 1962. Within his period he is comprehensive. The only lacuna I can suggest is quite minor: Mitchley Hill Chapel, Sanderstead, Surrey, published in 1967 a supplement of 90 mainly Communion hymns to be used with *Hymns of Faith*. It has just been reprinted.

However, there are even more hymn books than there are lives of Richard Wagner. Two potboilers, published in February this year, would hardly fall within the scope of the *Survey*. For the record they are: *The Illustrated Family Hymn Book*, ed. by Tony Jasper (Queen Anne Press) and *A Selection from Your 100 Best Hymns* (Macdonald).

Unable to find serious gaps in coverage I fall back on noting a few misprints: in the *Survey* German words are misspelled on pp. 5 (n. 2), 16 (item 20), and in the 'Supplement' on pp.2 (item 25) and 8 (where three Umlauts are omitted). The only slips that might cause confusion are in the *Survey* on p.17, item 24 (line 7 from foot should read ' . . . the *first* book . . .?') and p.19, item 31 (in the annotation the parenthesis should read ' . . . and 27').

By now I hope have made clear that the *Survey* and its 'Supplement' are essential purchases for libraries and individuals with serious interests in the field.

John S. Andrews

LIBRARY OF CONGRESS BIBLIOGRAPHY ON STAR OF BETHLEHEM

The Star of Bethlehem: A List of References, a 44-page bibliography compiled by the Library's associate chief bibliographer Ruth Freitag, includes both popular and scholarly treatments of the nature of the star. The star seen by the Wise Men, as described in the Gospel of Matthew, has been a perennial source of wonder. It has engaged the interest of historians and chronologists striving to determine the exact year of Christ's birth, theologians and exegetists attempting to plumb its significance, orientalist seeking to place the story in the context of the astrological beliefs of the time, and astronomers hoping to explain the phenomenon in a natural way.

The bibliography, a revised and expanded version of the list that appeared in the *LC Information Bulletin* last December, contains entries that were identified through indexes to general, astronomical, and religious periodicals and through library catalogs. National Union Catalog symbols for other libraries are used wherever possible to indicate the locations of copies of monographs not in the collections of the Library of Congress. Other titles are identified by Library of Congress call number.

The list of writings reveals that even the best efforts by most learned scholars have failed to settle the matter, although works of research and speculation on the nature of the star of Bethlehem are numerous. Interest in the star, as reflected in the literature, has also occasionally been heightened by fresh developments, such as the search for the "pilgrim star" in the 1880s, the return of Halley's comet in 1910, and the establishment in the 1920s and 1930s of planetariums in many European and U.S. cities.

The Star of Bethlehem (ISBN 0-8444-0292-3) is available for \$2.50 from—the Superintendent of Documents, U.S. Government Printing Office, Washington, U.S. Government Printing Office, Washington, D.C. 20402 (Stock No. 030-000-00112-5).

BIBLIOGRAPHIES & REFERENCE BOOKS — 20

Book Publishers Directory in the Field of Religion/Repertoire international des éditeurs religieux. (RIC supplement 50-52) 1980.

Cercic Publications, 9, Place de l'Université, 67084 Strasbourg Cedex (France). xx, 125pp. 165FF (paper) ISBN 2-85097-016-6.

There are various large general directories of publishers which individuals and even fairly large libraries cannot afford, or at least justify by frequent use. But here is a compact one aiming at an international listing for the specific field of religion. One can open it at, say, Netherlands or France or Australia for a print-out of all the publishers of religious books in those countries known to Cercic. Potentially a very valuable tool: I have already had one success with a hitherto unfindable Indian publisher. But, and it is a very large but, this is apparently a by-product of the data fed into this Strasbourg computer over the last 12 years for the compilation of RIC, the index to periodicals and books on the organisational aspects of post-Vatican II Christian churches.

A computer cannot do what it has not been told to do. This one was not told about consistency in headings or about the dangers of over-abbreviating the names of corporate bodies like publishers. It was not told to subdivide Africa, Asia or Latin America into separate countries. The compilers themselves in the preface (this and the lists of abbreviations are in five languages) claim that "Among the 2440 addresses making up this volume are not only publishers specializing uniquely in religious books, but also publishers who occasionally [sic] bring out a work in this field, notably those whose books have been analysed in the RIC and Supplements."

A greater selectivity, or at least an asterisk to indicate which were the really minor ones, would give the user more confidence in the list. The section for Great Britain certainly has some surprises, so presumably there are others in the countries whose publishers are less known to me. A few examples — Croom Helm, London; Greeg, Farnborough; Higway Pr., London; Barry Rose, Little London, Chichester; Barbour, King's College, Old Aberdeen: (This last was the Moderator of the General Assembly of the Church of Scotland last year; I wonder what he has been up to?). If this happens to those we know, what faith can we have in the Italian, German or Spanish sections?

But perhaps the Cercic computer reads those languages more fluently, and, with regular up-dating and a little more human editing, these faults will be ironed out in future editions. It might even be programmed to use lower case in its print-outs. Meanwhile, this edition is serviceable within the limits indicated, though rather expensive at about £18.00.

Theological and Religious Index, vol. 2, parts 3/4 [1980] Theological Abstracting and Bibliographical Services, 33 Mayfield Grove, Harrogate, North Yorkshire, HG1 5HD.

This index to periodicals and academic dissertations has aimed at a convenient subject coverage of material not easily available in small libraries or to individual researchers, e.g. the *Journal of Ethiopian Studies*, or *Texte*

und Untersuchungen. This issue includes 377 items mainly published in 1972 and 1973. It is unfortunately the last. The compiler states "Publication is suspended with this issue. A different format is planned and subscriptions for volume 3 already paid will be credited to subscriptions for the new publication".

A Primitive Methodist bibliography, compiled by Stephen Hatcher, 1980. Laurie Gage Books [100 The Broadway, Leigh-on-sea, Essex SS9 1AB] [88] pp. £1.50 (paper).

The Primitive Methodists existed as a separate Connexion or Church from 1811 to 1932, when they rejoined the Wesleyan Methodists and United Methodists (though a few stayed out then, as with all reunions). The Rev. Stephen Hatcher has compiled this bibliography to mark the bicentenary on 12th March 1980 of the birth of William Clowes, who, with Hugh Bourne, was a founding father of the P.M. Connexion.

There are 1,602 entries for books, pamphlets and periodicals, which include official publications (e.g. the Holborn Review), works about the Connexion (e.g. those of R.F. Wearmouth), and works by Primitive Methodist authors (such as the voluminous A.S. Peake). Later editions are listed in the same entry as the first, so the total number of items included is in fact higher. The arrangement is alphabetical by author, and each item is identified by a letter and running number, e.g. A1 – A64, B1 – B236, etc. Details given in each entry vary. The fullest entries give publisher, place and date, together with pagination. But many lack some or all of these. (Is the Primitive Methodist Diary (D21) really undated?) Many undated items could have been helpfully assigned a probable decade by a compiler so deeply versed in the literature. Pagination is also such a useful identification feature that it should always be included in a specialist bibliography.

Items A – De have the reference number from vols 1 – 3 of Kenneth Rowe's *Methodist Union Catalog* (Metuchen, N.J. 1976–) included, if listed by him.

The small typewriter fount used and the uneven reproduction do detract from clarity and quick consultation.

There are useful notes on identifying P.M. publications by their imprints, and a disclaimer of completeness. The compiler asks for further entries to be contributed, and will be pleased to purchase items not in his own collection (asterisked in the list). These are the only items for which copies are located. It is hoped to give other locations in a future edition.

J.V.H.

PHILOSOPHY AND RELIGION IN DEWEY 19

Dewey decimal classification and relative index. 19th edition.

Forest Press. 1979. 3 vols.

R.J. Duckett

General

A new edition of Dewey is an event greeted by Dewey users with great anxiety, even fear. How much has changed? Can the new edition be used without reclassifying half the library? Have confusions been resolved and archaisms dropped?

Let me say straightaway that the 19th edition is, aesthetically speaking, an improvement. Its light grey volumes are smaller and easier to handle, the type is clearer and the pages have a more pleasing matt appearance. Content-wise, there is an increase of 3,387 entries plus fuller instructions. General appreciation and comment has already appeared in the librarianship press, while fuller studies and description of the classification can be found in librarianship textbooks and indeed in the editor's introduction. It is sufficient here to say that Volume One contains the Editor's Introduction, (Characteristics of Edition 19, Basic Plan, and A Practical Guide to the Use of the Classification) and the Tables (which can be applied to various places in the main schedules, such as the Tables for Areas and Languages). Volume Two contains some 1600 pages of the Schedules of the classification itself. Volume Three is the 1200-page Relative Index.

Philosophy

The schedules for philosophy must be one of the most unsatisfactory in the whole of the Dewey classification scheme. I state this with particular feeling as one who has tried to classify philosophy books by Dewey and failed. (The professor of philosophy was so dissatisfied with my attempts that, despite being a professional librarian who specialised in classification and a philosophy graduate to boot, the professor had 'his' books classified in a different way!) The outline of Class 100 (Philosophy and related disciplines) is basically unchanged from earlier editions, indeed from the first edition of 1876:—

- 110 Metaphysics (Speculative philosophy)
- 120 Epistemology, causation, humankind
- 130 Paranormal phenomena and arts
- 140 Specific philosophical viewpoints
- 150 Psychology
- 160 Logic
- 170 Ethics (Moral philosophy)
- 180 Ancient medieval, Oriental philosophy
- 190 Modern Western philosophy

The 130's and 150's continue to destroy the unity of the class and make such a simple thing as signposting the philosophy shelves cumbersome. Another confusion apparent from the above synopsis is that the work of a philosopher can be classified by subject, philosophical viewpoint or by nationality. To the classifier the logic may be clear and the scheme gives clear instructions. Thus a ". . . critical appraisal of Kant's theory of knowledge

121.0924", of his metaphysics in the 110's, of Kantianism at 142.3, or on Kant himself at 193. Books are to be classified at specific subjects. But I do have sympathy for the professor who wants all his Aristotle together and I well remember being annoyed at having to leave the cosy familiarity of the philosophy reading area to trek across to the science library to get books on the philosophy of science, or to the social sciences section to get Plato's Republic. This, however, is a problem of all subject classification and not merely Dewey's. (There is a useful discussion on the classification of philosophy in D.W. Langridge's Classification and Indexing in the Humanities. Butterworths, 1976.)

The Metaphysics (110) and Epistemology (120) sections have been improved. Terminology has been modernised: so that Transcendental properties of being (111.8) becomes Classical properties of being; Matter and form (117) becomes Structure; and Belief and Certitude (121.6) becomes the more useful Nature of inquiry. New topics listed include Universals (111.2), Possibility and limits of knowledge (121.2), Meaning, interpretation, hermeneutics (121.68) and Human action and experience (128.4) — all topics which have a fairly extensive literature. Cosmic harmony (previously 111.6) is one of the items ditched.

The 140's (Specific philosophical viewpoints) still have a nineteenth century ring about them, for example:—

- 143 Intuitionism and Bergsonism
- 146 Naturalism and related systems and doctrines
- 146.3 Materialism
- 146.4 Positivism (Comtism) and related systems
- 146.5 Atomism
- 146.6 Mechanism and neomechanism
- 146.7 Evolutionism
- 148 Liberalism, eclecticism, syncretism, traditionalism, dogmatism

Philosophers themselves could doubtless have a field day here. Why, for example, is not Mysticism (149.3) more closely related to Pantheism and related systems (147) or how can Existentialism (142.78) be regarded as a sub-division of Critical philosophy (142)? However, it is nice to see Semantics (149.946) and Structuralism (149.96) recognised at last.

Logic (160's) is untouched though Ethics (170's) has been improved a little. Critical ethics (Metaethics) 170.42, Normative ethics (170.44), Warfare (172.42) Respect for life (179.1) and Abortion (179.76) now have specific numbers, while Genetic engineering is covered (with organ transplants) in 174.25. The ethics of reading comics (175.83) is one of the topics dropped; while Philanthropy, benevolence, kindness (177.7) becomes Love! The regional treatment (180's and 190's) is unchanged, though how one distinguishes Oriental philosophy (181) from the Oriental religions in the 290's is a gratuitous problem caused by Dewey's 'western' origin.

To sum up, philosophy in Dewey still presents a old-fashioned and ramshackle appearance. Small improvements have been made which will make the classification easier to use, but a radical re-think is needed. Perhaps philosophical topics should be sub-divided by the philosophical viewpoint and the regional approach dropped altogether except as an optional

sub-division (Is Wittgenstein's philosophy Austrian or British, or Whitehead's British or American?!)

Religion

The basic outline of Class 200 is unaltered and continues to show its Western bias by giving 90% of its notational space to Christianity. Closer study, though, does reveal a considerable change in detail, and no less than four options ". . . to give preferred treatment to, or make available more and shorter numbers for the classification of, any specific religion other than Christianity that it is desired to emphasize."

An oddity of Dewey is that there is no specific number for Christianity: comprehensive works on Christianity being classed at the number for Religion itself (200.) The heading '230-280 Christianity' is misleading since the Bible comes at 220 and Standard subdivisions of Christianity at 201-209. (The latter include dictionaries, serials and the teaching of Christianity). Separating Christianity in general (200) and these standard subdivisions (201-209) from the Bible (220) and specific Christian topics (230-289) is the neutral section Natural Religion (210-219). Some internal rearrangement has taken place here: thus Polytheism, Dualism, Monotheism, Pantheism and Anthropomorphism have been shifted from 212 (Nature of God) to 211 (Concepts of God. Previously 'God'); while Theosophy, Anthroposophy and Subud have been moved out altogether to Other Religions (299's). Existence [of God] including proofs comes in at 212.1, while 217 (Worship and prayer) is ". . . discontinued because without meaning in natural religion".

The Bible

I have always found the Dewey schedules for the Bible excellent, with versions and individual books of the Bible fully enumerated. Jewish library users will doubtless disagree since Dewey separates the Torah (Old Testament) from other Jewish writings, such as the Talmud and Midrash, which are in the 296's. Improvements in terminology have been made. Two examples are the replacement of 'Prophetic message' by 'Biblical prophecy' at 220.15 under Origins and Authenticity, and at 220.42 'Chaldee' [texts] is now 'Biblical Aramaic. Sometimes identified as Chaldee'. New numbers are provided for the Jerusalem Bible (220.5207) and 'Private translations. Examples: Goodspeed, Knox, Moffatt, Phillips.' (220.5209). I see that the Hebrews epistle is here classified as a Pauline one despite controversy on the matter, (227.87), and I would have liked a place for the procedures and techniques for translating the Bible.

Theology

Class 230 is Christian theology sub-divided by the main elements of Christian doctrine (though surely the phrase used 'Christian doctrinal theology' is tautologous?). Thus:—

- | | |
|---------------------------------------|---|
| 232 God | 236 Eschatology |
| 232 Jesus Christ and his family | 238 Creeds, confessions of faith, covenants, catechisms |
| 233 Humankind | 239 Apologetics and polemics |
| 234 Salvation (Soteriology) and grace | |

Catholic (230.042) and Protestant (230.044) theology in general can now be specified instead of just, e.g. Roman Catholic or Anglican theology. Protestant theology includes "... liberal, existentialist, process, neo-orthodox, fundamentalist, dispensationalist theologies." I would have liked more expansion here so that books on the same theological approach could be brought closer together, and plus Radical theology perhaps. The Fall of Man, incidentally, has been de-sexed (233.14). Similarly de-sexed is 253.2 (Life and person of the clergy). No specific mention is made here of women in the ministry (although their ordination is specified at 262.14 (Local clergy)).

Theology continues in Class 240 (Christian moral and devotional theology) while 250 – 280 is the 'Christian Church'. The latter starts off with the Local Church (251-254) which covers Preaching, Sermons and Pastoral Theology. 255 (Religions congregations and orders) gives, as before, a full listing of kinds of orders (e.g. Nursing orders 255.07) and specifically named orders arranged by denomination, e.g. Cistercians, Capuchins, Carmelites, etc.

Relation of the sexes, marriage, family (261.835) and Ecology and population (261.836) are examples of new divisions of Christian social theology (261) where further number-building is possible, e.g. Christian attitude toward pollution (261.83628). Ecclesiology (262) could perhaps be better related to Doctrine, (for example, New Testament concepts of the Ministry,) and a mention of democratic attitudes is perhaps warranted. Evangelism (269.2) and Pentecostalism (269.4) now have their own numbers, and a distinction is now made between Ecumenism (262.0011) and Church Renewal (262.0017).

Denominations and Church History

Considering Christian History (270), Gnosticism and Manicheism are no longer found in 273 (Doctrinal controversies and heresies) and have been made 'religions' in their own right at 299.932. The unsatisfactory split between the history of the Church divided by region (e.g. Christian church in Britain 274.1), the history of a denomination by region (e.g. History of the Anglican Church in Britain 283.41), and even the history of religion in a country (e.g. Religious history of Britain 200.941) remains. The logic is clear, but to the student of religious history, or even the classifier, unhelpful.

Dewey's American bias reappears in Class 280 (Denominations and sects of the Christian church) where we find detailed subdivisions for the Lutheran, Presbyterian and other churches strongly represented in the U.S.A. Hence we can find numbers for the Augustana Evangelical Lutheran Church (284.1333), the Cumberland [U.S.] Presbyterian Church (285.135) and the Methodist Episcopal Church, South (287.633), but not for the Greek Orthodox Church! In view of the instructions to classify the various denominations by using the "Areas" notation, such American pre-eminence is not just arrogant, it is unnecessary! The Orthodox church is particularly poorly subdivided at 281.9 with no provision for major doctrinal elements (and none in the 230's) and with a simple regional subdivision masking its more important structural divisions. A similar failure occurs with other denominations where their distinctive forms of organisations and divisions cannot be specified. However, the United Reformed Church is in at 285.232, and at least the

Roman Catholic church is no longer called a 'sect' as in the early editions!
An overall number for Free Churches is perhaps warranted.

Non-Christian Religions

The schedules for Comparative Religion (291) and Specific religions (292-299) show small modifications. Creation and cosmology (291.24) is new, as are also Tantric Buddhism (294.3925) and 'the Qumran community (including comprehensive works on the Dead Sea Scrolls (296.155)). The split of the Vedas from Hinduism has now been healed, the Vedas now being 294.5921 under Hindu sacred books and scriptures.

For general libraries and libraries with a basic Christian orientation, the schedules for non-Christian religions are full enough, though libraries with a basically Jewish, Hindu or Islamic orientation may prefer a classification more in line with their Weltanschauung. The new Islamic scheme (Islam: outline of a classification scheme, by Ziauddin Sardar. C. Gingley, 1979) makes the point that Islam is itself a world view and not to be pigeon-holed as one of many 'systems of thought'. Jews can argue the same and the separation of the Torah from their other sacred writings by the main body of Christian theology and history has already been noted. Similarly, the separation of religion and philosophy is distinctly unhelpful for Indian and Oriental cultures: the *I Ching* and Yoga are two subjects which suffer a multiplicity of possible numbers. The former could claim 181.11 (Philosophy. China and Korea), 299.51 (Religion of Chinese origin), 895.1 (Chinese literature) or even 133.3 (Divinatory arts); while the many systems and schools of Yoga need more elaboration to cover the vast output by Yoga practitioners and gurus.

Finally, there is a useful expansion of Class 299 (Other religions). The schedules for Religions of Black African and Negro origin (299.6) and for those of North American native origin (299.7) have been expanded — Voodooism (299.67) and Snake dances (299.74) are both included. And usefully transferred from elsewhere are Gnosticism (299.932), Subud (299.933), Theosophy (299.934), Anthroposophy (299.935) and Scientology (299.934).

Conclusion

Generally speaking, Dewey presents a mixture much as before — which will be a great relief to most classifiers. Improvements of terminology and collocation are to be welcomed, but the scheme is not perfect yet! If users of the classification, or indeed anyone else, care to send me their comments and observations about the scheme, I would be very happy to pass them on to the editor and the various revision committees. I am sure that the compilers will welcome constructive comment and suggestions for improvements from informed users.

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