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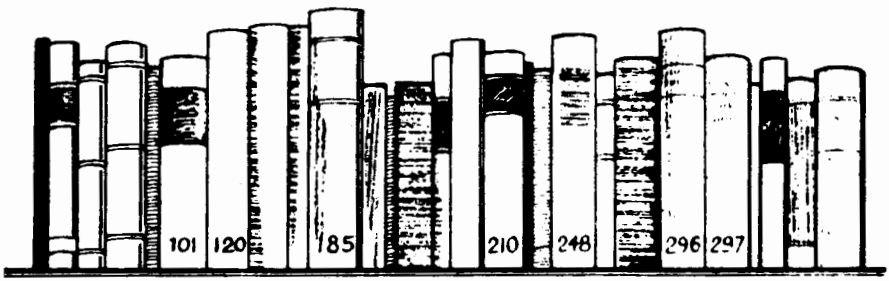

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of the

Association of British Theological and Philosophical Libraries

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Hon. Treasurer
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London W1M 0AN

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BULLETIN OF THE ASSOCIATION OF BRITISH
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(in liaison with The Library Association)

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ABTAPL AUTUMN MEETING

This will be held at Heythrop College Library, London, on Friday 31st October 1986. A demonstration of the Library's use of a microcomputer will follow the AGM. Personal members will receive fuller details from the Honorary Secretary.

OUR CONTRIBUTORS

The Rev Dr R.F. Buxton is Honorary Lecturer in Liturgy in the Faculty of Theology of the University of Manchester.

Mr Alan F. Jesson is Bible Society Librarian, Cambridge University Library.

Miss Elizabeth A. Livingstone is Editor of the third edition of the Oxford Dictionary of the Christian Church.

Miss Elizabeth Williams is assistant in the Library of the United Society for the Propagation of the Gospel, London.

ABTAPL SPRING WEEKEND Manchester College, Oxford, 10 – 13th April, 1986

This year's Spring weekend at Manchester College started a day earlier than usual in order to accommodate a "training day" so that younger and less experienced members of ABTAPL could receive advice on various aspects of theological librarianship. Consequently, about fourteen people arrived on the Thursday evening ready for a discussion session the following morning.

Friday's proceedings began with John Creasey talking about professional versus non-professional tasks, with Alan Jesson speaking of his experiences of the use of voluntary labour. Michael Walsh followed with a chat about computers on small budgets and John Howard spoke on book selection and acquisition which prompted much discussion. Finally, Mary Elliott rounded off the session with reclassification and stock moves. Others joined in with their own ideas and experiences and all agreed that the discussion session had been useful for everybody and not just for the younger members.

A visit to Blackwell's distribution centre followed in the afternoon where we were shown the book and periodical ordering system. It was interesting to see behind the scenes but I think that most people were glad to get out of the hot and stuffy atmosphere of the modern office building. Time was then our own to wander round Oxford and, not surprisingly, bookshops, especially Blackwell's, proved very popular!

The evening sherry reception saw the early arrivals meet up with the remaining members and after the evening meal we all settled down in the library to hear a talk by Paul Morgan of the Bodleian about the history of the Oxford libraries. His interesting, but long, talk meant there was little time for Joanna Parker, the new Manchester College Librarian, to tell us about the library but we managed to have a quick tour, which included the historical collections in the attic levels of the College.

On Saturday we visited the Bodleian in the morning where, split into two groups, we toured the libraries and listened to the problems of conservation. Of particular interest was Duke Humfrey's Library, dating from 1489, which was very impressive with its lofty ceiling and wooden beams. We also looked inside the Radcliffe Camera and walked through the tunnel connecting the old and new Bodleian Library buildings.

Saturday afternoon was free though most of us went on the optional visits to college libraries – Lincoln or Worcester, Campion Hall and Christ Church. There was so much to see that we had to cancel our scheduled visit to Oriel College and apologies must go to Joanna who was due to show us round.

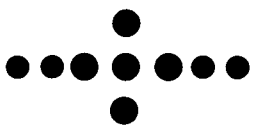
After a brief interval, it was time for the General Meeting where reports were given on the Association's finances, progress of the Handbook (now at last being printed) and a brief address was given by Father Morlion of the

Conseil International. Mary Elliott announced her resignation as Secretary and thanks were duly expressed for her long service in this post and for all the hard work she has put in on behalf of the Association.

Dinner was followed by speeches on the history of Manchester College and the development of Unitarianism by the Principal, Rev. Tony Cross, and then Miss Livingstone, co-editor of the Oxford Dictionary of the Christian Church, spoke about her work on the third edition. Thus, two interesting speakers rounded off a busy but enjoyable day.

Sunday morning saw people heading home after breakfast, though some stayed for church services and a visit to the Library of the Oxford Centre for Post-Graduate Hebrew Studies. General opinion of the weekend was that it had been most enjoyable and the extra training day had been greatly appreciated and ought to be repeated in the future. Thanks must go to Mary Elliott once again for making all the arrangements and to the Librarian and staff of Manchester College for making us all welcome on a very unspring-like weekend!

Elizabeth Williams



LIBRARIES – 35
Library of the Society of Friends
Friends House,
Euston Road,
London NW1 2BJ
Tel: 01-387 3601 ext. 22

Librarian: Malcolm J. Thomas

History

The Library of the Society of Friends derives from the decision in 1673 to acquire two copies of each publication by Friends, and one copy of everything "written against the Truth. . . that the Answers thereunto be dispatched". With further additions from bequests and donations a substantial collection built up, and the first of several catalogues was made in 1693. When Joseph Smith compiled his great Descriptive Catalogue in 1867, it covered 2,174 authors and 16,604 publications, with editions carefully described. Yet the collection was slow to assume the identity of a library, being housed in various different parts of the Society's premises in Bishopsgate, and no Librarian was appointed until 1901. In 1926 the new Friends House premises included a purpose-built library.

Coverage

Printed: The Library collects material on Quaker history, thought and activities in Great Britain and abroad, with supporting collections on those subjects (e.g. peace, antislavery) in which Quakers have maintained longstanding interest. The collection is primarily for reference, but second copies of some items may be available for loan.

Archives and Manuscripts: The manuscript collection comprises four main groups of material:–

i the central archives of the Yearly Meeting of the Society of Friends in Great Britain (London Yearly Meeting);
ii the archives of local Quarterly, Monthly and Preparative Meetings of the Society in the London and Middlesex area;
iii private and family papers, and the archives of some bodies with Quaker associations;
iv digest registers of births, marriages and burials prepared for the surrender of the originals to the Registrar General in 1840.

Pictures: The picture collection comprises a very few oil and water colours, a modest collection of engravings, etchings and lithographs, and a substantial collection of photographs of individual Friends, of meeting houses, and of aspects of Quaker work at home and overseas.

Stock

Approximately 26,000 monograph volumes, 400 sets of bound periodicals, (150 current titles), manuscripts equivalent to 4,000 volumes, 400 rolls of microfilm, 25,000 pictures. The Library holds copies of all material published from Friends House; the Friends Historical Society deposits exchange and review items; some other donations are received, e.g. from meeting house libraries or Quaker organisations. Acquisitions are otherwise purchased from a modest budget.

Classification

A special classification, with some elements of Dewey incorporated.

Catalogues

Separate dictionary card catalogues for Printed Books and for manuscripts; subject entries not extensive, many having been transferred to special files. Extensive indexes and finding aids to all aspects of the collection, especially for personal names. "Dictionary of Quaker Biography" now has approximately 15,000 entries. Guides, catalogues etc. for Quaker records and collections held elsewhere.

Access

The Library is open to members of the Society of Friends; also to others who are bona fide researchers, who are asked to provide advance introductions or letters of recommendation on arrival. It is not essential to contact the Library before each visit, but it may save time or avoid a wasted journey. The Library is open *Tuesday to Friday* from 10.00 to 17.00. It is closed on public holidays; during the week before the Spring Bank Holiday; and for one week in August (variable year to year). Pencils only are to be used in the Library.

Staff

Currently a staff of five, of whom two are Printed Books Librarians, two Archivists, and one Picture Librarian.

TRANSLATIONS OF THE ENGLISH BOOKS OF COMMON PRAYER INTO LANGUAGES OTHER THAN ENGLISH

"The early translations of the Book of Common Prayer", *The Library*, 6th series (3) 1981 1 – 16

"Prayer-Book translations in the nineteenth century", *The Library*, 6th series (6) 1984 1 – 23

"The French translations of the English Book of Common Prayer", *Huguenot Society of London, Proccedings*, 1972 (22) 90 – 107

"Four centuries of the Welsh Prayer Book," *Transactions of the Honourable Society of Cymmrodorion*, 1974/5 162 – 190

This review will attempt to summarise and comment on the four articles by the Revd. D.N. Griffiths listed above. The first two articles deal with all the translations of the various editions of the English Books of Common Prayer made into any foreign language from the time of the Reformation until the end of the nineteenth century. The second two, in fact published earlier, are detailed studies of translations into French and Welsh respectively.

These four articles together constitute an extremely detailed and thorough account of what is inevitably something of a backwater in Anglican liturgy and its study. The standard textbooks on Anglican liturgy say comparatively little about the matter. F. Procter and W.H. Frere in their *A New History of the Book of Common Prayer* give a fairly detailed account of the early Latin translations but only the briefest of notes about those in other languages (1). W.K. Lowther Clarke devoted a short chapter to the topic in *Liturgy and Worship* (2), but a major part of this is as much about liturgical adaptations of the Prayer Book in the growing parts of the Anglican Communion where English was not the native language as about Prayer Book translations themselves, though the material dealt with by Griffiths in the first of his papers is covered reasonably fully. G.J. Cuming, in what is now the standard work on the subject, *A History of Anglican Liturgy* (3), deals briefly with the early Latin versions, but does not mention the topic at all otherwise.

Nor is this brief treatment surprising or in the least reprehensible for Anglican liturgy was in origin, and to a very considerable extent continues to be, written in English for people to worship by in this language, and so these textbooks naturally devote themselves to discussing it.

Indeed it might at first sight seem surprising that the need arose to translate the Prayer Book into other languages at all. However Griffiths identifies three major reasons for doing this, first to meet the needs of linguistic minorities in the British Isles, second the apologetic purpose of commending Anglican ways of worship to other branches of the Christian Church, and third to provide vernacular worship for non-English speaking congregations

of converts in the mission field; the Anglican principle that worship should be in the mother tongue made this necessary. He points out that apologetic translations of the Prayer Book could have political uses, for example in connection with negotiations concerning proposed dynastic marriages. One or two appear to have been produced simply as literary exercises. He points out that these various uses could overlap, as for example in French, which has at times been used in all five of these ways.

In his first article Griffiths describes the translations of the Prayer Book that had been produced by the end of the eighteenth century, by which time versions of it had been produced in fourteen different languages. He points out that while these were made under a variety of statutory provisions and official encouragement, the actual processes by which they were produced were remarkably haphazard at times. Of these fourteen languages, the Latin, French and Welsh versions were clearly the most important.

A Latin version of the 1549 Prayer Book was produced by Alexander Alesius in 1551; this was not a particularly accurate piece of work as Alesius took the short cut of incorporating large sections of existing Latin service books into it instead of directly translating it all, thus misleading Continental divines into thinking that the 1549 book was less Reformed than it actually was. No Latin translation was made of the 1552 book, but when the 1559 book appeared a Latin version was produced almost at once. The author of this was Walter Haddon, Master of Trinity Hall, Cambridge, who based it on the earlier work by Alesius. Whether by accident or design, this Latin text was in places more 'catholic' than the English 1559 book. It was not until 1571 that an accurate translation of the English original appeared, and various printings of this lasted well into the seventeenth century. A Latin version of the 1662 book appeared in 1670 and, with a different version of the psalms being substituted in 1713, continued to be printed throughout the eighteenth century, quite considerable numbers of them being sold. To complete the story of the Latin Prayer Book, a scholarly version was produced by W. Bright and P.G. Medd, published by Rivingtons in 1865 (4); handsomely produced little books with rubrics in red, whose successive printings can be regarded as the definitive version. As appendices, this book includes translations into Latin of the 1549 and Scottish and American Episcopal communion services.

One of the uses of the 1560 Latin book appears to have been as an interim measure for Ireland. Many Irish clergy and congregations could not speak English, and no books in Irish were available. They did not become so until 1608, and even these were little used. A further, and inferior version, was produced in 1712. This lack of prayer books in the Irish language may be one reason why the Reformation made so little progress in Ireland; how different subsequent Irish history might have been if someone had regarded the production of Irish prayer books as an urgent priority at the beginning of the reign of Queen Elizabeth I.

To turn for a moment from Ireland to Scotland, the first Prayer Book expressly prepared in Scottish Gaelic was not published until 1794. Some 80 years previously, in 1712, a consignment of Irish Prayer Books had reputedly been dispatched to Gaelic speaking Scotland, in the mistaken belief that the two languages were the same, a sad commentary on English ignorance of their Celtic neighbours.

In contrast, the Welsh were much better provided for; indeed it is the only language for which specific statutory provision has been made for translating the Prayer Book. Parliament passed an act in 1563 providing for the translation of the Bible and Prayer Book into Welsh and the first Welsh Prayer Book was produced in consequence of this in 1567. There has been an obvious and continuing market for such books through the centuries. Many of these were unofficial editions published by small presses in Shrewsbury and other border towns. Two interesting innovations appeared in connection with Welsh Prayer Books in the early seventeenth century, which later became widely adopted, namely binding either with the Welsh metrical psalms of Archdeacon Edmund Prys or with complete Welsh bibles. The first specific translation of the 1662 book was produced in 1665. In his article on "Four Centuries of the Welsh Prayer Book" Griffiths gives an extremely detailed and meticulous account of all the Welsh versions of the Prayer Book up to the end of the nineteenth century, listing nearly 80. He points out that few copies have survived of many of these versions, that many of those that have are extremely well used, and that no library possesses anything like a complete set of them. The consequence of this is that a great deal of very careful research must have been necessary for him to be able to give the account of the subject that he has. With the late nineteenth century versions remaining in print and supplying the market well into the middle of the twentieth century, it must be reckoned definitive and virtually complete.

As an interesting sidelight in this article, Griffiths gives details of a statistical survey of the use of the Welsh Prayer Book in churches in Wales in 1905/6. Something like 30% of the services were in Welsh, and a further 6% were bilingual. There was considerable variation between the different parts of Wales, without about 70% of services in the diocese of Bangor being in Welsh, 35% in St Asaph, and 27% Welsh and 17% bilingual in St David's.

At the time of the Reformation there were parts of the English King's dominions where French was the native language, namely Calais and the Channel Islands, and French has the distinction of being the first language into which the Prayer Book was translated. That of 1549 was apparently put into French at the instigation of the Governor of Jersey, but this has not survived. Two versions of the 1552 book exist. The first of these is a single copy in manuscript only, which was made by King Edward VI's French tutor, produced it would seem not for liturgical use but to provide the young king with pious reading in French. The second was a printed version produced in 1552 by one Francois Phillipe. Little practical use can have been made of it however, for Calais was lost to the English Crown during the reign of

Queen Mary I, and it was a long time before parishes in the Channel Islands conformed to the Prayer Book preferring worship of a more Reformed and Calvinist type. It is hardly surprising that no French version of the 1559 book was produced. Not until 1616 did another French version appear, produced by Pierre de Laune, Pastor of the Walloon Church in Norwich. The impetus for this was apparently diplomatic, but the English ecclesiastical authorities attempted to persuade the Huguenot congregations living in this country to conform to the English Church by using it, but in this they had only limited success. There was a demand for French Prayer Books after the Restoration, and Pastor John Durel of the Savoy Chapel produced one. Surviving copies of this are exceedingly rare, but Griffiths has shown that Durel's version was but a revision of Laune's translation, amended where necessary to take account of changes made in the Prayer Book in 1662. This version seems to have been the basis for most subsequent French versions, with Durel usually and rather unfairly getting the credit for what was for the most part Laune's work, and Griffiths traces all the various printings through into this century, showing how the need for them slowly declined in the British Isles (5), but with French Anglican worship continuing and growing in parts of the western hemisphere.

By the end of the eighteenth century Prayer Books had also been produced in Spanish, Portuguese, Italian, Dutch, German, Greek, Arabic, Manx and Mohawk (the solitary eighteenth century example of a translation produced for explicitly missionary purposes). By 1800 one might have thought that there would be little call for its translation into any further languages.

Yet, as Griffiths demonstrates in his article on Prayer Book translation in the nineteenth century, there was a massive expansion in Prayer Book translation work in that century, the vast majority being produced in non-European languages as a result of Anglican missionary work. In this the SPCK played a large part, and the Archbishop of Canterbury exercised some control over the process until 1920. By 1900 the Prayer Book or parts of it had been translated into no fewer than 127 different languages, of which only 17 were European.

Thus there is much more to this topic than might appear at first sight. Gratitude is due to the Revd. D.N. Griffiths for the immense amount of detailed scholarly work that must have been involved in seeking out all this information and then presenting it in clear and readable form in these four articles. The materials in them is of sufficient interest to merit wider circulation; perhaps an organisation such as the Alcuin Club or Grove Books might invite Mr Griffiths' collaboration with them in such a project.

These four articles do not cover the twentieth century. But increasingly in this century Anglican worship has evolved beyond the 1662 Book of Common Prayer (Scottish and American Anglicans have had their own liturgies since the eighteenth centuries), until about 1960 through revised versions of that book for the most part, and subsequently through new

liturgies based on the fruits of twentieth century scholarship. Anglicans will continue to need their liturgies translated into liturgies other than English, but decreasingly will these be translations of the Book of Common Prayer as such. It may surely be safely asserted that the twentieth century will cause little of significance to add to Griffiths' masterly account of the translations of the Book of Common Prayer.

Richard F. Buxton

1. Though first published in 1901 this work is still and will remain indispensable for a detailed study of the Book of Common Prayer.
   See p. 106-108, 116-125, 202-203, for their treatment of this matter.

2. First published in 1932 and subtitled "A Companion to the Books of Common Prayer of the Anglican Communion". The relevant chapter is entitled "Prayer Book Translations", p. 813-833.

3. 1st edition 1969, 2nd edition 1982 – see p. 124f and 92f respectively.

4. In the text of Griffiths' article on the nineteenth century translations this is misprinted as 'Goldsmith and Medd'; (p. 15) 'Goldsmith' is actually Medd's second christian name.

5. Regular French liturgical worship in the Channel Islands was dying out by 1914.

COMPILING A DIRECTORY. THE ABTAPL GUIDE TO THEOLOGICAL LIBRARIES

Alan F. Jesson

It undoubtedly began as a child of the sixties, although, equally undoubtedly there must have been a 'felt need' previously, as today's jargon inelegantly has it. But even if the idea did spring forth fully developed there had to be public discussion, and the first public reference to a handbook of theological libraries appeared in the first series of the *Bulletin of the Association of British Theological and Philosophical Libraries,* 17, December 1962. This was the first issue to appear under the editorship of Jennifer Statham, then of Kings College, and she wrote:

> *It is imperative that co-operative projects should be of real benefit to the libraries concerned, and a useful starting point would seem to be the carrying out of a comprehensive survey of library resources in ABTAPL's field.*

A promising start, but alas a false one, as priority was given *towards the compilation of a union catalogue of theological periodicals. (Bulletin,* 21, August, 1965). The report presented at the 1965 AGM (held then in May), however, recorded that a change in circumstances in the year had made it possible to proceed with both projects, i.e. the union catalogue, necessary because of deficiencies in *BUCOP* (remember BUCOP?) and a survey of theological library resources.

The change in circumstances was that the School of Librarianship at the North-Western Polytechnic had offered the services of a group of students supervised by Philip W. Plumb who were to visit theological libraries "at least in the home counties" and compile entries for a handbook or directory. The Library Association gave a research grant of £150 towards the travel expenses, which was also gratefully accepted.

> *The importance of the Bulletin to the Association is shown by the fact that with no Bulletin there was virtually no Association. (Bulletin, new series,* 1, December 1974)

Between 1966 and 1974 the Association went into a state of hibernation. There were four Annual General Meetings in seven years and only one visit to a theological library. Work on the *Handbook of Theological libraries,* as the project was then known, continued but slowly. When the Library Association discontinued the literature and librarianship of religion and philosophy from their professional examinations syllabus, there were no students left to continue the survey. However, in 1972 Philip Plumb managed to issue a revised questionnaire and received 250 replies. It was confidently expected that:

> *. . . publication of a handbook or directory of libraries actively interested in,* (sic) *or with significant theological collections, will be ready for publication in 1975. (Ibid.)*

But it wasn't.

After a few more years, when every General Meeting seemed to have on its agenda *Handbook of Theological libraries* as a standing item, and *nothing further to report* as a standing response, the Association retrieved the completed questionnaires, notes and supporting materials and looked for a means to complete the work. Thanks largely to the persistance of members of the Committee, and in particular Michael Walsh, the means, then known as Emma Dennis, came eventually to hand.

Emma was on a Master's degree course at Loughborough University, and required a project on which to prepare a dissertation, to fulfil the requirements of the course. It was confirmed that completing the handbook would be a suitable project; thus the scheme was revived for the third time.

There was a further revision of the questionnaire – largely the addition of some questions on staffing and qualifications, and Emma circulated the questionnaire with a covering letter which explained the project and emphasised that there was a deadline. The appeal of this letter doubtless enhanced the response rate and, together with enormous help from other ABTAPL members who chased dilatory, or shy, libraries, a large number of new entries was added. The older entries were revised, the thesis written, submitted, rewarded with the award of the degree, and an unbound copy deposited with ABTAPL.

We have now arrived at the October 1984 AGM. Michael Walsh is reporting that to his delight the copy has arrived, but it needs "a little light editing" (the exact phrase still burns in my mind!) to ready it for publication. Nobody volunteers.

After the meeting idle curiosity makes me go to have a look at the typescript of the long-awaited work. To my horror I hear myself saying "Well, I'll take a look at it and let you know." Here I am, in the throes of moving a library from London to Cambridge and I think I can edit a handbook! Well, three months at the outside. And an index? – no problem.

And so I began work. Textually the editorial work *is* light, but some aspects of presentation need to be recast, and new material, too late for Emma's deadline, must be incorporated. This problem is the most intractable one during my fifteen months work.

I decided that I had to go right back and compare each entry with its questionnaire; not from any suspicion of previous work, but simply as a safeguard and to get my mind attuned so that I could spot inconsistencies more easily. This proved in the end to have been a worthwhile exercise, though scarcely stimulating.

And still questionnaires arrive. And changes of personnel are reported – deaths, translations, amalgamations, retirements. By the time my 'light edit' has been completed I have added 40 completely new entries, rewritten or amended about 150 more and checked each one at least once against its original questionnaire. Even while the Camera-ready copy was being prepared, entries were being updated. It is to be hoped that the scars are not visible!

Was it worth the effort? Unquestionably yes! Even with uncertainties about publishing (one quotation worked out at a *cost* price of £25 per copy), the project has proved to be stimulating; worthwhile and even enjoyable. At last there is a guide to collections and libraries specialising in theology. The furrow seems a less lonely one to hoe as we now have contact with a greater cloud of witnesses. The *Guide* is, of course, imperfect; some librarians did not return the questionnaire. A very few declined to provide any but the barest information, it was "too difficult". One refused point blank to allow his library to be even named because "it only encourages people who do not read the restrictions to bother us". Some who did co-operate did not return their questionnaires until printing was complete. But at last we have a guide, and I believe, a very usable one.

Work has begun on a second edition, but do not let this deter you from buying the first. I will be pleased to receive corrections and additions, but please don't write to tell me that I have spelt some personal names wrongly. *This is how they appeared, usually in block letters, on the responses and further enquiries have not been fruitful.*

I wonder if a 22 year gestation period qualifies the *Guide* for a mention in the *Guinness Book of Records?*

COMPILING A DICTIONARY: THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH

Elizabeth Livingstone

On Maundy Thursday 1939 Geoffrey Cumberlege, who was then head of the London arm of the Oxford University Press, had two rather obscure Anglican clergymen to lunch. It is recorded that he fed them on cherry jam. This was the occasion when he invited Tom Parker and Leslie Cross to compile an *Oxford Companion to the Christian Religion.* It was to be a handy little volume, ready within a year. If this is what the publisher wanted, he had mistaken his authors. They certainly set to work and drew up lists of articles in the approved fashion, but it soon became clear that the enterprise was going to be a massive undertaking. Within a year Tom Parker had resigned, though not without leaving his mark on such matters as the choice of Popes to be included and, I suspect, on the tone of some articles on the nature of Anglicanism. Dr. Cross recruited numerous people to help him, offering the sum of 10 shillings (50 pence) for every thousand words published, to be paid when the dictionary saw the light of day. Some of the people recruited were then unknown young graduates, others, such as Norman Sykes, well established scholars. In order to achieve some uniformity of style, the editor rewrote much of the material he received, as well as writing a vast number of articles himself. Eventually the copy was sent off to the printer. The Clarendon Press in Oxford was busy with work connected with the war, and R and R Clark of Edinburgh got the job. They produced sets of long galley proofs which hung on the walls of one of the rooms of the Priory House in Christ Church which had become the home of Dr. Cross on his appointment to the Lady Margaret Chair of Divinity in 1944. As more articles were written, they went off to the printer, and by the end of the 1940s there were some five sequences of articles. By this time the publisher was not unnaturally far from happy, not only about the mounting cost of production, but also about the fact that what he was likely to get was quite different from what he had envisaged. Less understandably, he had qualms about the standard of the work and commissioned Professors Powicke and Greenslade to read some of the articles. Each produced long lists of comments, and it was one of my first tasks in the early 1950s to finish checking the points they had raised: Dr. Cross took nothing on trust, however eminent its source. At about the same time, to the further dismay of the publisher, he decided that the articles should be supplied with bibliographies, and he and I set to work to compile these, begging what help we could. In 1957 the book, now called the *Oxford Dictionary of the Christian Church*, was eventually published. To his credit, the publisher laid on an excellent advertising campaign, even though he had serious qualms about the sales prospects of a book which lacked popular appeal; he ordered a modest orinting. Within a few months he had to reprint the book and went on doing so through the 1960s. But as he increased the price from £3.50 to £8 sales began to flag, the book was getting badly out of date with all the changes brought about by the second Vatican Council, and the type was worn because it had not seemed worth while to make plates at the beginning. So a new edition was planned. Dr. Cross worked out the principles on which the work should be done, but died before we had got very far.

After his death I found that I was appointed his literary executor and had inherited part of the royalties; after some hesitation the Press asked me to complete the work on the second edition. Happily, I had also inherited two other assets: a medieval begging bowl (from my mother) and an enormous amount of good will both from people who had known and loved Dr. Cross personally and from those who thought the dictionary worthwhile in itself. They guided and encouraged me with extraordinary generosity. To give two examples: for one evening a week during term I could take articles on Biblical and related matters to Hedley Sparks, then Oriel Professor of the Interpretation of Holy Scripture; he read the articles I brought him, told me what to say, and very often came to the library next day to inspect books or articles that I was doubtful about including in the bibliographies; he also got his former pupils to write things for me as well as writing a number of major articles himself when he thought the existing ones inadequate or that new subjects needed covering. Similarly, Richard Hunt was in charge of the Bodleian Library for three hours each week in term; once he had checked that all was well in the library, he usually gave me similar guidance on matters ranging from the Carolingian renaissance to that of the 15th century and beyond. What he did not immediately know, he could find out from colleagues who were in his debt. There were many others who gave of their time and of their expertise, so that, by and large, the second edition probably has a more scholarly approach than the first. It could build on the first edition which was already an established work.

The second edition was published in 1974. There have been various reprints and in each of these I have been allowed to make a number of changes, notably in that of 1983. It now appears that the tape, which serves in place of type, has become so patched that little more can be done, and I have started work on a third edition: I suspect my swan song. On the material side technology has given me some advantages I did not have last time. The photocopier enabled the publisher to supply me with an enlarged text; this is especially helpful in dealing with the bibliographies. It also enables me to send these enlarged sheets to contributors for revision, and their very size means that they are less liable to be mislaid. It also makes it far easier for me to send back edited texts for approval or amendment than it was when I had to make carbon copies; bits can be stuck together and still come out reasonably clearly. The photocopier and the development of the inter-library loan services make it far easier than formerly to get access to the material not available in Oxford or indeed in England. Finally, access through the Radcliffe Science Library computer to the short title Incunabula Catalogue held in the British Library makes it reasonable easy to check details of current views on say the date and place of publication of the *editio princeps* of Ludolf of Saxony's *Vita Christi*.

Apart from the bonus of these technical aids, almost everything is more difficult than it was 15 years ago. There are two main reasons for this. The first is the far greater degree of specialization; this means that even the best disposed scholars will operate in only a narrow field. The second is the demise of the certainties and uniformities of the past. I used to instance the articles on the Incarnation and the Trinity as subjects on which I could not

possibly be expected to make any change; now it is not only the bibliographies which needs adjusting, but perceptions of the doctrines themselves have altered. Where there was previously a basic unity in the liturgical practice of the Anglican Communion, based primarily on the Book of Common Prayer and the comparatively conservative revisions of the inter-war period, I now have to check a battery of modern liturgies before I dare say anything about Anglican practice, and I am told that there are moves afoot to allow for greater indigenization of liturgy in the RC Church.

Since the early 1970s there have been new events: a couple of Popes, a new Code of Canon Law, the beatification of Fra Angelico, the rise of Liberation Theology, the birth of the Hospice Movement, and so on. These obviously have to be recorded, as do the recovery of new letters of St. Augustine or the second part of the works of Isaac of Nineveh. Some things which are not new in themselves have taken on added significance. C.S.Lewis was dead by the time of the second edition, and indeed was considered but not included; now there is a revival of interest and he must come in. Recent recognition of the importance of say Byrhtferth or the monasteries of Tur Abdin have assured them separate entries. Though it is not easy to draw the line as to what to add, it is far more difficult to decide what to leave out. As I am supposed to produce a third edition which is no longer than the second, some deletions are inevitable. I am dropping a few entries, such as that on William Vincent, a Dean of Westminster who died in 1815, but for the most part I plan to leave a vestige of former entries, giving at least the dates of individuals. I think even a minimum of information is useful, while this policy also avoids the danger of leaving false cross references. The hardest task of all is dealing with changes in outlook and in scholarly opinion. The former will probably be reflected only to a minor degree, since I aim to preserve the general character of the work. The latter I hope to pick up where there is a question of fact rather than fashion, though I depend very much on the good will of others to alert me, for example to changes of attributions of writings or paintings, or the authenticity of documents such as Hadrian IV's bull granting lordship over Ireland to an English king.

It might seem logical to read through a book one was about to revise and at the beginning to make lists of what needed doing. I have not worked quite like that, partly because I have read the book so often that it is difficult to see it objectively. I have rather started from what I have been offered or could beg. To begin with there were the criticisms in the reviews of the previous editions. Then, over the years, there have been letters taking up particular points. Some of my correspondents are cranks; the vast majority have provided useful and often specialized information. In addition to this gratuitous material, I have been given quite amazing assistance by scholars willing to look at particular areas: one who checked all the entries on medieval Dominicans against the entries in the published volumes of Kaepeli's *Scriptores Ordinis Praedicatorum Medii Aevi* is a good example. Then I asked a leading historian on Nonconformity to look at articles in which he was interested: he read the work from cover to cover, sending me a weekly bulletin of inconsistencies and minor points needing adjustment, as well as pointing out what seemed to be gaps from a Protestant point of view, such

as the absence of any entry on Validity, a term frequently used without explanation; he also put me in the way of getting a first-rate entry on the Amish and revisions of material on all manner of matters connected with the Anabaptists. I hope, as a result of his good offices that I shall have an entry on Preaching this time. In addition to these roving advisers, there are those who allow me to consult them on articles on particular fields as I get to them: the lady at the Institut de L'Histoire de la Reformation at Geneva, for instance, who not only revises material on Swiss and other Reformers, but tells me of books and articles on the Reformation usually long before they have got into Bodley, and certainly long before they are catalogued. Others allow me to send them articles on Popes of a particular period, religious orders, philosophical doctrines, and so on. And then there are the kindly librarians, not only in the places where I work, but across the world. An American academic librarian, to whom I wrote because he had a copy of an authoritative biography of Cano in whose life one date was disputed, went far beyond any possible call of duty in sending me photocopies of the relevant material in other works, enabling me to realize that the date in *ODCC* (ed. 2) could stand, despite the contrary indications of several other works of reference.

When I am not incorporating the material that others have provided, I try to make sure that I am not missing any major work by checking the bibliographies against the material entered in Bodley's catalogue for the people who figure in the dictionary. This exercise is of limited usefulness. How much further I go varies from article to article. In cases such as the entry on the Bible Christians, who united with other bodies to form the United Methodist Church in 1907, I tend to assume that the entry can stand, if no one has complained, and that all I need to do is to bring the bibliography up to date, whereas the entry on the Methodist Church will certainly need some revision. The revision, however, even with the most generous cooperation of scholars and librarians, will take a long time. When the third edition eventually appears, it will be for others to judge how far I have succeeded in what I am trying to do.

(This paper was given at the ABTAPL Oxford conference on 12th April 1986).