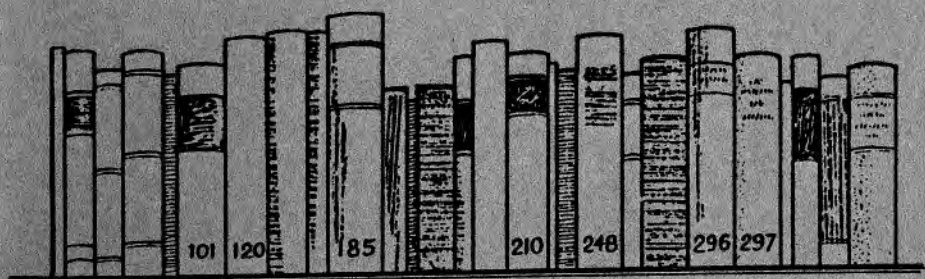


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June 1997

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The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. The *Bulletin* is published three times a year (March, June and November) and now has a circulation of approximately 300 copies, with about one third of that number going to libraries in Europe, North America, Japan and the Commonwealth.

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***Bulletin of the Association of British Theological and
Philosophical Libraries***

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EDITORIAL

This issue includes the report of the Spring Conference, held at Winchester this year. As always it gave members the opportunity to meet colleagues, exchange experiences and establish contacts. For me, this year's meeting emphasised the international aspects of ABTAPL's role as we were able to welcome a colleague from Belgium and to make plans for the joint conference with the International Council of Theological Library Associations which it is hoped will take place in the year 2000. Plans are well under way for next year's conference, details of which appear elsewhere in this issue. If you have not yet attended a conference and are unsure whether it would be worthwhile, please think about it - the opportunity for networking is valuable and the training sessions and visits are interesting and enjoyable.

Included in this issue is a list of websites, which I hope will be useful; I will be happy to make this a regular feature if the information can be passed on to me.

INDEX TO THE BULLETIN

An Index to the *Bulletin of ABTAPL* is in preparation.

It will cover issues from Volume 1, number 21 (1981) to Volume 3, number 9 (1996) inclusively. The cost will be approximately £3.00. Information on ordering will be included in the *Bulletin* for November 1997. Copies of the index to issues Volume 1, numbers 1 - 20 (1974 - 1981) are also available.

DESIGN A LOGO FOR ABTAPL AND A COVER FOR THE BULLETIN

Ideas are being sought for a logo for ABTAPL, to be included on publications, etc., and a new design for the cover of the *Bulletin*. All contributions will be very welcome, in rough draft - no matter how unprofessional (or even silly) you may think they look. So start turning the doodles you make into something we can use. Please send your ideas (or those of colleagues, friends and family) to the Chairman or any member of the committee.

NOTICE OF MEETINGS

1997 Autumn Day Conference

will be held on

Thursday 6th November 1997

at

London Bible College, Northwood

Please send items for inclusion in the agenda to the Honorary Secretary

1998 Spring Residential Conference

and Annual General Meeting

will be held from

Thursday 2nd to Saturday 4th April 1998

in Manchester

The theme is Multi-Culturalism and Non-Conformity. The programme will include visits to the Luther King House Library and the Methodist Archives and Research Centre of the John Rylands Library of the University of Manchester. Hands-on experience of the Internet will also be available.

Details of both meetings will be posted to UK members. Members not resident in UK who would like further information should contact the Honorary Secretary.

1997 SPRING CONFERENCE REPORT

The conference, which was held in April at the charming location of King Alfred's College, Winchester, began with an introduction to the Winchester Bible. The talk was given by John Hardacre, Curator of Winchester Cathedral, and was illustrated by particularly exquisite slides which showed in fine detail the way in which the illuminations of the manuscript were executed. Comprising 468 folios of calf-skin parchment, the Winchester Bible is the largest of the English 12th century Bibles which survive today, and is judged to be the finest, even though the illuminations remained unfinished. Although the work of copying the text of the Bible was undertaken by only one scribe, six artists worked on the illuminations over a period of about fifteen years. In its unfinished state, the Winchester Bible provides an outstanding example of the processes used in producing such an elaborate medieval manuscript.

The theme of the conference was "Design and Display"; a long session on Sunday was devoted to a demonstration on display techniques given by the dynamic Alternative Display Company which revealed the artistic talents of some conference delegates during the "hands-on" participation exercise.

The Spring Meeting was held on Sunday evening and it was agreed that in future the financial year would run from January to December and that the Annual General Meeting would be held during the Spring Conference, rather than following the Autumn Meeting, with effect from 1998. The Autumn 1997 Meeting would be held at the London Bible College and the Spring 1998 Conference at Manchester; suggestions for future venues included the William Booth Memorial Training College, St Deiniol's College and Cambridge. The 1997 meeting of the International Council of Theological Library Associations would be in Cologne in September. It was reported that they had accepted ABTAPL's invitation to hold a joint meeting in the year 2000, probably in York. The Council had recently received confirmation of a grant from the European Union for the revised Etherli Project. The following ABTAPL publications were discussed: an index to the *Bulletin* (1981-1996), the *Union List of Periodicals*, the *Guide to Theological Collections*, and the design of a logo. Jill Britton of LSU College of Higher Education (Southampton) announced that she would be taking part in a exchange scheme with Barbara Frame of Knox College, Dunedin, New Zealand from June to December this year. Thanks were expressed to Stella Rogers of the Thorold and Lyttleton Library for her hard work in arranging such a fascinating weekend.

Monday morning comprised tours of the Thorold and Lyttelton Library, and the Cathedral and its library, providing an opportunity to view the Winchester Bible in its full glory. The pages of the four folio-size volumes were turned to enable us to see more of the magnificent illuminations and appreciate their exquisite detail. The conference ended with a lunch-time meeting of THUG for those delegates whose libraries use the "Heritage" system.

Judith Shiel

John Rylands University Library, Manchester

Marion Smith

Birmingham Central Library

Dorothy Wright

Northern Federation for Training in Ministry, Manchester

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LIBRARIES AND PHILANTHROPY 1690-1740

by W. M. Jacob

In 1681 there were about forty "public" libraries in England mostly in towns and normally associated with the local parish church; by 1740 there were over 200¹. Why was there this dramatic increase during this period? One reason is that there was a very considerable expansion of the publishing and book trade in England and Wales following the lapse in 1695 of the Act which had required a licence for every book published² and there was a significant literate public among the "middling sort". However, apart from the ubiquitous chapbooks and almanacs³, books were still relatively expensive items and, although there was a lot of book-borrowing among the "middling sort", there was a demand for easier access to books.

One of the ways in which this demand was met was in the context of a burst of philanthropic activity in late 17th century and early 18th century England. Christian faith was still an important influence in most people's lives. Early 18th century England was a communal society in which a sense of belonging was important to people, and the strongest sense of identity and belonging came through the practice of the Christian faith in the national and established Church. Those who dissented from the Church of England only accounted for about five per cent of the population. Christianity permeated most people's lives and most of the social institutions of the country; the evidence from the publishing trade suggests that there was a large market for popular devotional books, volumes of sermons and theological works.

There was also, however, a sense that this ordered Anglican society was under threat. There were fears that disorder, as represented by licentious sexual behaviour, by the claims of Quakers and other radical dissenters who, it was believed, had been responsible for the overthrow of order and the Church and King and the imposition of anarchy between 1649 and 1660, and by the threat of the absolutism of Roman Catholicism, represented by the triumphalism of Louis XIV in Europe, would be permitted by God to punish the nation, if it erred from the path of true righteousness. Godliness and good living were therefore seen as essential for the political as well as the spiritual well-being of the nation. Philanthropy was a way of putting faith into practice. This was expressed not just in setting up charitable doles for the poor and in founding hospitals and almshouses, but in building and improving churches, to provide more seats for the poor, in establishing schools to teach children to be able to read the Bible and the Prayer Book and, if time and money permitted, to write and count, in supplementing the stipends of poor clergy and, most importantly, in providing Christian literature and making knowledge about God and his ways more easily available for clergy, so that they would be able to preach better and have more

knowledge of God's world, and also to make these sources more easily available to lay people⁴. The movement for the foundation of "public" libraries in the period from 1680 to 1740 was, therefore, an aspect of Christian philanthropy.

That the increase in the number of libraries in the last years of the 17th century and the early years of the 18th century is part of a renewal of the Church of England engendered by a concern for the salvation of the individual and the community is shown by a report by Andrew Cranston that at Reigate, alongside the setting up of the library, a monthly sacrament had been instituted, and "the number of Communicants increase daily" illustrating the close link between the supply of improving reading matter and religious practice⁵. Some libraries were intended primarily for clergy, but many were intended as lending libraries for clergy and laity. At Maidstone in Kent, where a library was established in 1716 and augmented in the 1730s, citizens were permitted to borrow books, and the library operated as an embryo public library⁶.

The most spectacular library was that set up by Archbishop Narcissus Marsh in Dublin in 1701 with almost 10,000 volumes. He employed Sir William Robinson, the architect of Kilmainham Royal Hospital to design the building and secured an Act of the Irish Parliament in 1707 "for Settling and Preserving a Public Library for ever"⁷. At King's Lynn in Norfolk the Common Council of the borough had for many years managed the library at St Margaret's Church, from time to time appointing a committee to "Inspect . . . the Library and order the Binding of such bookes as are necessary and to call in those which are lent out and transact other such matters needful". In 1714 they received a "handsome legacy of Books left by the will of Dr Thurlyn. . .", formerly President of St John's College Cambridge and rector of Gaywood, a parish just outside King's Lynn, and a former scholar of the grammar school in King's Lynn. The Common Council resolved to build a new library at the west end of the south aisle of the church, with a "lofty Portico" and a "handsome Pediment" at the entrance, and furnished with fine book cases lettered in gilt⁸. This was paid for by public subscription, to which Sir Robert Walpole, one of the borough's members of Parliament contributed £25 and Viscount Townshend contributed £509. The Common Council also paid the usher of the grammar school to act as the librarian. At Newcastle, Sir William Blackett of Wallington built a splendid library over the vestry of St Nicholas' Church¹⁰. When a new parish church was built at Stockton on Tees, a room at first floor level in the south-west corner of the church, off the staircase to the gallery, was fitted up as a library, with tall bookshelves and a bureau. The bookstock of all these libraries was predominantly theological.

Whilst these examples represent outstanding efforts by lay people in leading provincial centres for the propagation of Christian knowledge among their fellow citizens by means of easily available reading material, ratepayers in smaller towns also showed care to maintain and expand parish libraries. The churchwardens of Boston paid for "Classis" to be made in the library of their parish church in 1720 to receive the books bought for £50 for the library by the Corporation from Edward Kelsall, the Vicar¹¹. There were numerous gifts of books and money to libraries attached to parish churches. Sir Philip Sydenham in 1700 erected a library at Hackness in North Yorkshire for which the benefactors' book, begun in 1701, lists twenty donors up to 1729, who together gave 283 volumes¹².

Alongside the establishment of what might be regarded as civic libraries in leading towns, often managed by the corporation for the benefit of their clergy and citizens, there was a movement to provide more modest libraries in parishes where incumbents were unlikely to be able to afford to buy books for themselves. Better-off clergy sometimes bequeathed their books to the successors "for ever", and sometimes the nobility and gentry founded libraries in their parish churches, as did Roger North at Rougham in Norfolk, "for the use of the minister . . . and under certain regulations and restrictions, of the neighbouring clergy also, for ever"¹³. The number of libraries founded in poor livings "to be an agreeable Companion to a Man of Letters destitute of Books in a solitary Country" (as the secretary of the Society for the Promotion of Christian Knowledge [SPCK] put it), was quite considerable.

The pioneer in establishing collections of books in poor parishes was Benjamin Oley, fellow of Clare College Cambridge, prebendary of Worcester Cathedral, and vicar of Great Gransden, who, when he died in 1695, required his executors to give sixteen volumes, costing £10 10s 8d per set, to each of ten poor vicarages in the diocese of Carlisle, "the several books . . . to be kept within the church . . . for the use of the vicars there for the time being, and their successors for ever". Unfortunately he made no provision for the housing and storage of the books and when the Bishop of Carlisle, during a visitation of his diocese in 1703, checked up on the books, he found the condition of most of them unsatisfactory¹⁴.

The most significant figure in the promotion of parochial libraries was Thomas Bray. He combined all the essential qualifications of a campaigner: commitment and dedication to a cause, tempered only by his vision of its place in a wider strategy for promoting Christian knowledge and propagation of the gospel in foreign parts and the moral reformation of English society, a capacity for hard work, and organisational and lobbying skills. He was rector of Sheldon in Buckinghamshire, but he caught the eye of the ecclesiastical world when in 1695 he published his

Catechetical Lectures on the Preliminary Questions and Answers of the Church Catechism, in four volumes. In 1696 Henry Compton, the Bishop of London, invited Bray to become his commissary in Maryland to supervise and model the Church in the colony. Before accepting the commission, Bray ascertained the difficulty of finding sufficient able clerical recruits to work in the colony and, recognising that the only volunteers were likely to be poor men, lacking the means to buy books to keep up their reading, he recommended to the Bishop that libraries would be necessary for the well-being and encouragement of the clergy appointed to chaplaincies in the North American colonies. Compton accepted Bray's recommendations and, on his three-month tour of inspection in Maryland, Bray set up a library in Annapolis. On his return to England in 1697, he published his *Bibliotheca Parochialis* in which he set out his ideal for a parochial library. A second, revised edition was published in 1701. The first chapter listed ministerial directories to assist a minister in pastoral care; chapter two was devoted to books about "historico-Philosophical Discourses in the Divine Existence"; chapter three was concerned with angels and the "Souls of Men"; chapter four with natural religion and moral philosophy; chapter five with heresy, chapter six was devoted to "Scriptural Criticism and Commentary"; and chapter seven, from pages 145 to 412 was concerned with "Church Fathers, Councils, Liturgies and Rituals". A substantial section devoted to the Classics was to be printed as a second volume but, apparently, it was never published. Bray's intention was that a nucleus of sound learning should be provided in every parish in North America.

Later in the same year Bray published *An Essay Towards Promoting All Necessary and Useful Knowledge both Divine and Human in all parts of His Majesties Dominions, both at home and abroad*, in which he set out proposals "For purchasing Lending Libraries in all the Deaneries of England, and Parochial Libraries for Maryland, Virginia, and other of the Foreign Plantations". He recommended that libraries should be established in market towns so that both clergy and gentry from the surrounding deanery might borrow books and meet together to discuss what they had read, in order "to excite and invigorate one another". Such a library was in fact established in Doncaster and was subscribed to by the local gentry and clergy¹⁵. Bray offered practical advice about establishing and maintaining a library. He recommended that the books should be kept in a separate meeting place "rather than in their private houses, which will cause expense, or in Public Houses, which will, beside the expense, give scandal". He went into details of administration, suggested titles of books, a classification scheme, and offered advice about the care and marking of books.

In 1699 Bray was temporarily diverted from his concern for libraries by his involvement with four laymen in the foundation of the S.P.C.K., which was largely

concerned with publishing and distributing tracts and encouraging the foundation of charity schools to promote the Christian education of children, and in 1701 by the foundation of the Society for the Propagation of the Gospel in Foreign Parts (S.P.G., now U.S.P.G.). In 1705, however, he established a library committee of the S.P.C.K which produced "A Catalogue of Books suitable for a Parochial Catechetical Library". Between 1710 and 1713 libraries, comprising seventy-two or seventy-six volumes, a travelling cupboard in which they were to be kept, a catalogue and a set of rules, were distributed to fifty-two poor parishes, at a cost of £22 10s, of which £5 was required from the parish priest and the rest was defrayed by the Society¹⁶. The survival rate of these libraries has been patchy; the only one where both the cupboard and the books survive is that sent to Wingham in Kent.

In the context of these strenuous voluntary activities to promote parish libraries, in 1703/4 a Bill "to preserve Libraries" was under discussion in Parliament. It was sponsored by Sir John Holland, an early supporter of the S.P.C.K., but Archbishop Tenison, himself a founder of a library at his former parish of St Martin's in the Fields, warned that the Bill was politically unacceptable, as it would permit bishops to inspect libraries in parishes which fell outside their authority, as peculiar jurisdictions. In 1709, however, an Act was passed (which still remains on the statute book) for the "Better Preservation of Parochial Libraries". This Act is exactly upon lines proposed by Bray. The preamble noted that ". . . whereas of late years, several charitable and well disposed Persons have by charitable Contributions erected Libraries within several Parishes and Districts in England and Wales; but some Provision is wanting to preserve the same . . . from Embezzlement: Be it therefore Enacted . . . That in every Parish or Place where such a Library is or shall be erected, the same shall be preserved for such Use and Uses, as the same is and shall be given, and the Orders and Rules of the Founder and Founders of such Libraries shall be observed and kept".

The 1709 Act required incumbents of parishes with libraries to give security for the preservation of the library and for the observation of its rules and orders before they might be permitted to use it. Incumbents were also required to make a catalogue of the library and give it to their bishop within six months of the foundation of a library, and thereafter to maintain a book recording the benefactors to the library. Books might only be alienated from a library with the consent of the bishop, and then only if they were duplicates. Upon the death or resignation of an incumbent, the churchwardens were to lock up a library. If any book were removed from a library, incumbents were required to commence an action of trover and conversion in the name of the bishop for "treble damages", with costs. Although no evidence exists for any such actions, throughout the 18th century archdeacons and bishops on their

regular visitations of parish churches continued to inquire after and to inspect libraries¹⁷.

With the rise of circulating libraries in the middle years of the 18th century, lay people ceased to patronise the old "town libraries", maintained by corporations or trustees in parish churches. From the mid-19th century changing theological fashions (and often a lack of Latin) discouraged clergy from taking an interest in these libraries and they sank into the neglect which continued well beyond the publication of *The Parochial Libraries of the Church of England: a Report of a Committee appointed by the Central Council for the Care of Churches*, which in 1959 drew renewed attention to their patchy survival, as a reminder of a golden age of interest in theology and philanthropy, and a concern for the learning of the clergy.

1 See *The Parochial Libraries of the Church of England: a Report of a committee appointed by the Central Council for the Care of Churches*. London: Faith Press, 1959.

2 See FEATHER, John. *The Provincial Book Trade in 18th Century England*. Cambridge University Press, 1985.

3 See SPUFFORD, Margaret. *Small Books and Pleasant Histories: Popular Fiction and its Readership in 17th Century England*. Methuen, 1981, pp 135-146
and VALENZE, Deborah M. Prophecy and Literature in 18th Century England. *Journal of Ecclesiastical History* vol. 29, no. 1, pp. 75-92.

4 For a fuller account of the place of religion in late 17th and early 18th century England see JACOB, W. M. *Lay People and Religion in the Early 18th Century*. Cambridge University Press, 1996.

5 ALLEN, W. O. B. and McCLURE, E. *Two Hundred Years: the History of S.P.C.K. 1698 - 1898*. S.P.C.K., 1898, p. 99.

6 YATES, W. N. The Parochial Library of All Saints, Maidstone, and other Parochial Libraries. *Archaeologia Cantiana* no. 94, 1983, pp. 159-173.

7 McCARTHY, Muriel. *Archbishop Marsh's Library*. Dublin, no date, no pagination.

8 King's Lynn Borough Archives C7/12 Hall Book 1684-1731. Some of the fine early 18th century bookcases survive in the south choir aisle of St Margaret's Church, King's Lynn.

9 JACOB, W. M. *Church and Borough: King's Lynn 1700-1750* in JACOB, W. M. and YATES, Nigel *Crown and Mitre: Religion and Society in Northern Europe since the Reformation*. Woodbridge: Boydell, 1993, p. 70.

10 Northumberland County Record Office 2AN/M13/C7 Letter Book and Accounts of Dr. Thomlinson, Rector of Whickham 1720-1748.

11 Presumably "classis" were book cases or presses. LAO Boston 10/L Vestry Minute Book 1705-1776 and *Parochial Libraries of the Church of England*, p. 70.

12 *ibid*, p. 81.

13 *ibid*, p. 96.

14 FERGUSON, R. S. (ed.) *Miscellany Accounts of the Diocese of Carlisle . . . by William Nicolson, Bishop of Carlisle*. Carlisle: C. Thurnam & Sons, 1877. pp. 7-8.

15 Doncaster Archives Department P1/5/E1 St George's Doncaster Library Minute Book.

16 For a full account of Bray and his manifold activities see THOMPSON, H. P. *Thomas Bray*. S.P.C.K., 1954.

17 *Parochial Libraries of the Church of England*, pp. 21-22.

Ven. Dr. W. M. Jacob
Archdeacon of Charing Cross

BUDDHISM IN BRITAIN

Part 2: 1914-1945

by Andrew Lacey

It is now extremely difficult to fully appreciate the shattering effect of the Great War on the western psyche, or to look back into that pre-war world before August 1914 without the sense that one is a stranger in a strange land. The war encompassed the globe and reached into the lives of almost every family in the British Isles. The nation was mobilised and conscripted on a scale never before conceived and the great industrial technologies of Europe, which before the war had been held up as examples of human progress, now became the means of unleashing death and destruction on a previously unimaginable scale.

Despite the optimism of the Versailles Treaty, the foundation of the League of Nations, and a general sense that such a war should never be allowed to happen again, many people emerged from the horror profoundly disillusioned with the old certainties of religion and country which had so manifestly let them down. The call of patriotism and duty, which had been so enthusiastically received in 1914, sounded hollow and mocking by 1919.

Malcolm Muggeridge once remarked that when people cease to believe in the Christian god, they do not believe in nothing, they believe in anything. Certainly the shock of the war accelerated the decline of "traditional" religious observance and the consequent growth of religious pluralism as increasing numbers of people began the search for spiritual answers and purpose beyond the Churches. In these circumstances the seeds of Buddhist practice planted in the west before the Great War were about to be nurtured into growth.

Arguably one of the most significant events for British Buddhism occurred in 1924 when a young lawyer and Theosophist named Christmas Humphreys founded the Buddhist Lodge under the auspices of the Theosophical Society. After studying law at Cambridge, Humphreys practised as a barrister at the Old Bailey, eventually finishing his career as a High Court judge, in which capacity he was required to reconcile his Buddhist principles with the need to occasionally impose the death sentence; but, until his death in 1983, Humphreys was one of the great guiding force within British Buddhism. In many ways he was typical of the rather patrician Buddhists of the time, people who had the time and independence to pursue their interests and enthusiasms, but this should not detract from Humphrey's importance in transforming Buddhism from an academic interest to a living faith in Britain. Many contemporary Buddhists will affirm that their feet were first set upon the Buddhist

path through membership of the Buddhist Lodge (later renamed the Buddhist Society) or through reading what was probably Humphreys' most influential book, entitled simply *Buddhism*, published in 1951 and still in print today.

The Buddhist Lodge succeeded the Buddhist Society of Great Britain and Ireland, founded in 1907 to support the mission of Ananda Metteyya to Britain. The Society's activities had flagged somewhat during the War and the year 1921-22 saw the death of both its founder and first President, Professor T. W. Rhys Davids, and Ananada Metteyya himself. Thus there was a sense of a new beginning when, with something of a flourish and a series of public lectures, the Buddhist Lodge appeared on the scene in 1924.

The following year there occurred another important step in the establishment of the Dharma as an integral part of the British religious landscape. This was the return visit of Anagarika Dharmapala from Sri Lanka with the intention of leading a Buddhist "mission" in England and the founding of a Theravada monastery. As you may recall, Dharmapala had first visited in 1890, the guest of Sir Edwin Arnold, but thirty-five years and a world war had to elapse before the conditions were right for Dharmapala's dream of planting the monastic sangha in Britain to materialise. Dharmapala founded a British branch of the Mahabodhi Society and on 24th July 1926 the first Buddhist monastery in the British Isles opened in a house acquired for the purpose in Ealing. At the inauguration a speech was delivered by, among others, Christmas Humphreys on behalf of the Buddhist Lodge and in 1927 the Mahabodhi Society and the Lodge celebrated a joint ceremony for Buddha Day, or Wesak. The two organisations, whilst remaining distinct, have always worked in harmony since then. In 1928 the Vihara moved to larger premises off Regent's Park and Dharmapala dispatched three Sri Lankan monks to London to reside there, supported and maintained by the Mahabodhi Society. The Regent's Park Vihara offered a range of public talks, instruction in Pali and meditation classes. In 1932 two of the original Sri Lankan monks returned home to be replaced by two Indian monks and in 1937 both the Vihara and Mahabodhi Society successfully coped with the death of their founder, Anagarika Dharmapala. Indeed, during the 1930s, the Vihara became the principal centre for traditional Buddhist teaching and practice in England. Their activities were only halted by the intervention of the Luftwaffe and, due to the Blitz, the Vihara was obliged to close in 1940. Its fourteen-year existence had demonstrated that the monastic sangha could adapt and thrive on the alien soil of mid-twentieth century Britain.

Meanwhile the Buddhist Lodge had also been thriving, although initially there had been some tension between them and the Theosophical Society which in 1926

resulted in the Lodge severing its ties with Theosophy and reconstituting itself as an independent organisation. From its inception the Buddhist Lodge organised lectures, classes and summer schools in Buddhism and meditation and published a renowned journal, originally called *Buddhism in Britain*, subsequently *The Middle Way*. *The Middle Way* is currently one of the oldest Buddhist journals in Europe; as one American commentator remarks, it is "the Granddaddy of Buddhist journals in the west". The Lodge (and later the Society) has always acted to some extent as a clearing house for Buddhism in Britain. Many individuals who feel drawn to investigate or practise the Dharma have begun by subscribing to the Lodge or Society, receiving the journal and perhaps attending one of the annual and ever popular summer schools. Many provincial groups and associations which emerged after 1945 owe their foundation to individuals who were members of the Buddhist Lodge. With the proliferation of Buddhist groups, monasteries and retreat centres throughout the British Isles in the last twenty years or so, that role is now perhaps less important than it used to be. Certainly before World War II, membership of the Lodge was the principal means by which individuals could further their interest and gain the support of fellow Buddhists. However, many first generation British Buddhists had been heavily influenced by Theosophy, Humphreys and Dharmapala amongst them, and the sort of Buddhism available through the Lodge in the early days and, in some of Humphreys' writings, was heavily dosed with Theosophical ideas. It was also orientated towards the Theravada tradition of south-east Asia; it again reflected Humphreys' own commitment and the fact that most of the imperial connections between Britain and indigenous Buddhism had taken place in that part of the world.

The particular contribution of the Lodge to the establishment of Buddhism, apart from its presence as a unifying and stabilising force, was through its publishing activities. These began in 1928 when the Lodge published *What is Buddhism? An answer from the western point of view*. This was a very influential publication as it was aimed at the general reader who was interested in an authoritative but non-technical introduction; it was also one of the first introductions to Buddhism produced in Britain by and for westerners. 1929 saw the Lodge re-publish two books which reflected a different aspect of the west's encounter with Buddhism: William McGovern's *Intimate glimpses of mysterious Tibet* and *To Lhasa in disguise*. Throughout the 19th century there had been a growing fascination with the hidden land of Tibet and many travel books of varying degrees of fantasy had been produced purporting to detail the magical arts of this mysterious land; Madame Blavatsky's spirit guides, the Mahatmas, had allegedly been Tibetan mystics. However, in 1927 there appeared a rather more reliable account of a journey in Tibet; *My journey to*

Lhasa recounted the adventures of a remarkable Frenchwoman, Alexandra David-Neel.

Born in 1870, Madame David-Neel became fascinated by Tibet and in 1924 became the first European woman to reach the capital Lhasa after an epic journey, mainly on foot, across "the roof of the world" disguised as a Tibetan nun. In many ways Alexandra David-Neel resembles such figures as Madame Blavatsky and Annie Besant in that she shared an early interest in mystical and exotic religion, coupled with a militant radicalism, and her early Buddhist beliefs were refracted through a late 19th century intellectual modernism. Yet she was one of the first to introduce something of the truth about the mysteries of Tibetan Buddhism to the west after her return to France in 1925, principally through three books published in the 1930s: *With mystics and magicians in Tibet* (1931), *Initiations and initiates in Tibet* (1931) and *Tibetan journey* (1936). To what extent these epic tales of mysterious and far-away places actually translated into a genuine desire to practise the Dharma for oneself is impossible to tell; one suspects that they largely supplied the demand for exotic travel books. Yet she did publish in 1932 one of the first western translations of a Tibetan text, *The superhuman life of Gesar of Ling*, and in 1939 appeared her highly influential introduction to the Dharma, *Buddhism: its doctrine and method*. Apart from her publishing activities Madame David-Neel gave periodic public lectures to capacity audiences until she returned to India in the late 1930s. She spent the war years in neutral territory on the Tibetan-Chinese border, returning to France just prior to the Communist victory in China in 1949, and remaining there until her death in 1969. Madame David-Neel did not accept any role as a teacher or guru, she established no centres and accepted no disciples. Her major contribution was to make known to a wide audience something of the splendour and profundity of Tibetan culture and Buddhism.

Meanwhile the Buddhist Lodge continued to quietly propagate the Dharma. W.M. McGovern had already published *An introduction to Mahayana Buddhism* in 1922 and *A manual of Buddhist philosophy* in 1923, and in 1929 A.C. March, the editor of the Lodge journal, *Buddhism in England*, published *A brief glossary of Buddhist terms*, to be followed by *A Buddhist bibliography*. The fruits of this effort were confirmed in 1934 when the European Buddhist Congress elected to hold its annual gathering in England as the guests of the Mahabodhi Society, to which the Buddhist Lodge was invited as honoured guests. The following year saw another first for the Lodge, the publication of *Concentration and meditation: a manual of mind development*. This was the first book for and by westerners to deal specifically with all aspects of Buddhist meditation, and included detailed instruction on how to begin meditation, the need for a teacher, the various stages through which one may pass,

etc. As such *Concentration and meditation* is the first example of a genre of d-i-y meditation manuals which would now fill an entire library!

Because Christmas Humphreys occupies such an important position within British Buddhism, it was perhaps inevitable, as mentioned earlier, that the dominant ethos of the Lodge in the inter-war years should be Theravadin. However, slowly over this period the Mahayana, or northern tradition of Buddhism became more widely known and practised. We have already seen that W.M. McGovern published an introduction to the Mahayana in the early 1920s and that Alexandra David-Neel's work introduced many to the Vajrayana, or the Buddhism of Tibet. Yet there is one man who, perhaps more than any other, brought a real appreciation of the history and philosophy of the Mahayana to the west and that is Daisetz Teitaro Suzuki. During his long life (1870-1966) Suzuki worked tirelessly lecturing and writing on the Mahayana in general and Zen in particular. Perhaps part of Suzuki's success was that he "practised what he preached"; he was able to speak of Mahayana insight not just from intellectual knowledge, although that was vast and erudite, but from personal practice and experience. Thus in 1936 when Suzuki travelled to England to take part in the World Congress of Faiths organised by Sir Francis Younghusband, at the large public meeting designed to close the Congress, Suzuki, who was one of the speakers, appeared to be asleep on the platform. The theme of the speeches was "The supreme spiritual ideal" and many rather portentous addresses were delivered. Suzuki however was not asleep, for when his turn came he spoke simply about his small house in Japan; as John Snelling remarks, the audience "realised that here was very subtle but profound teaching".

Suzuki's early "career" took place in the Engaku-ji Temple in Kamakura, until in 1897 he moved to La Salle, Illinois to work for Paul Carus and his Open Court Publishing House. There Suzuki took the opportunity to perfect his English, study western philosophy and publish a series of Mahayana texts in translation. In 1907 Suzuki published *Outlines of Mahayana Buddhism* which quickly established itself as a classic and the following year Suzuki was in London where he encountered Ananda Metteyya's "mission". After his work with Carus, Suzuki returned to Japan where he held a succession of teaching posts in Mahayana philosophy and a steady stream of books flowed from his pen, many of which are still in print, such as *A brief history of early Chinese philosophy* (2nd edition 1914). His influential *Essays in Zen Buddhism, series 1-3* (1927), *Studies in the Lankavatara Sutra* (1930), were followed in 1934 by *An index to the Lankavatara Sutra* and in the next year by an English translation of the Sutra itself. Also in 1934 appeared *The training of the Zen Buddhist monk, A manual of Zen Buddhism* in 1935 and in 1938 *Zen Buddhism and its influence on Japanese culture*. Suzuki had been joined in this work by his American

wife Beatrice Lane Suzuki who in 1938 published *Mahayana Buddhism* and in 1940 *Impressions of Mahayana Buddhism*.

Suzuki's influence was to become particularly prevalent after the Second World War when a form of Zen contributed to the explosion of hippy power in the late 1950s. Another figure who was to be a leading light of that movement was Alan Watts who came to prominence in 1936 with his first book, published at the age of 21, *The spirit of Zen*. Watts was deeply impressed by Suzuki's teachings and personality at the 1936 World Congress of Faiths and for two years after that event he edited the Lodge journal *Buddhism in England*. Watt's true milieu was America to which he moved in 1938 on marrying, and his real significance belongs to the period after 1945, as does Suzuki's continuing career when he maintained a strenuous teaching and writing programme centred on Columbia University until well into his 80s.

Although the Regent's Park Vihara became a casualty of war in 1940, the Buddhist Lodge continued, albeit on a reduced scale, throughout World War II. (Public meetings were avoided during the Blitz, for obvious reasons!) A flurry of correspondence and discussion took place in 1939 as to the ethical response of Buddhists to war, and whether the Lodge should adopt a pacifist stance. In the end, the Lodge decided to support whatever decisions its members made individually, and in practice the Lodge soon resumed its schedule of meetings and offered support to those trying to follow the Buddha's teachings in wartime. This work resulted in a change of address and name in 1941; the Buddhist Lodge became the Buddhist Society and moved to premises in Great Russell Street. Whether because wartime conditions served to emphasise the relevance of the Buddha's teachings of suffering and impermanence or not, the public meetings at the new premises attracted ever greater numbers of people. By the end of the War, the Buddhist Society had demonstrated that it could not just survive during a world war, but that the Buddha's message of peace, wisdom and compassion had a continuing relevance in the midst of this troubled century.

Thus between 1914 and 1945 the history of Buddhism in Britain was one of consolidation and measured expansion. Building upon the earlier scholastic work of Burnouf and Rhys Davids, the popular impact of Arnold's *The light of Asia*, and the attempts of Ananda Mettayya to lead a "mission" to England, the Buddhist Lodge and the Mahabodhi Society provided the conditions for the Dharma to be practised in a consistent, traditional and genuine manner on British soil. They demonstrated not only that the monastic sangha could survive and thrive in the west, but that the Buddha's teachings transcended any particular cultural context because they spoke to the essential predicament of humanity and offered a practical and realisable solution.

Given Britain's imperial connections in the Far East and its enviable political stability in the 1920s and 30s compared to the rest of Europe, it is perhaps not surprising that it was here that some of the most significant developments in the transmission of the Dharma took place. After 1945, in a world as different to that of 1939 as 1919 was to 1914, the pace of that transmission developed apace, but now the focus for change moved across the Atlantic to the United States of America.

To be continued.

Glossary

Mahayana: Literally: "the greater vehicle". Refers to the tradition of Buddhism prevalent in Tibet, China, Mongolia, Korea, Japan and parts of former Indo-China.

Sangha: This term means either the community of Buddhist practitioners or, more exclusively, the community of ordained Buddhist monks and nuns.

Theravada: Literally: "the tradition of the elders". Refers to the tradition of Buddhism prevalent in Sri Lanka, Burma and Thailand, also found in Laos, Cambodia and Vietnam.

Vajrayana: Literally: "the diamond vehicle". A form of Tantric Buddhist practice from Tibet.

Vihara: A Buddhist monastery of Theravadin tradition.

Wesak: Buddha Day. The principal Buddhist festival of the year, usually held on the full moon of May to celebrate the Buddha's birth, enlightenment and passing away.

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REVIEWS

MACCULLOCH, Diarmaid. *Thomas Cranmer: a life*. xii, 692pp. New Haven: Yale University Press, 1996. £29.95. ISBN 0-300-06688-0

SELWYN, David G. *The library of Thomas Cranmer*. xcv, 358pp. Oxford: Oxford Bibliographical Society, 1996. £37.50. ISBN 0-901420-52-2.

1996 was an auspicious year for all those interested in English Reformation studies, for it marks the publication of two works on the life and work of Thomas Cranmer, Archbishop of Canterbury. Rarely can two such seminal works on the same individual have appeared in the same year. Each complements the other and together they form an indispensable arsenal with which to tackle not only Cranmer himself, but also the political, religious and intellectual history of the first half of the 16th century in England.

The first published biography of Thomas Cranmer appeared at the hands of John Strype in 1694. Since that date there have been numerous new biographies, notably by A.F. Pollard and Jasper Ridley. Diarmaid MacCulloch's biography weighs in at 700 pages and it is a triumph of historical narrative. It is one of the most important historical biographies of an Englishman ever written and it is a masterpiece. Dr MacCulloch's use of primary sources is masterful. Here, for the first time, is a coherent account of the contents of Thomas Cranmer's episcopal register at Lambeth Palace. Registers are formal records of a diocesan's acts as bishop and Cranmer's register, stemming from his activities as metropolitan of the southern province, is a

sadly-neglected document. I am in the process of editing the whole text for publication by Boydell and Brewer, and it is a joy to see the contents of this impressive manuscript put to such good use in Dr MacCulloch's work.

Much that was previously unknown has now come to light in this important biography. Building on the work of Stephen Ryle, Dr MacCulloch is able to demonstrate that the well-known meeting between Cranmer and royal officials at Waltham in 1529 was by no means the first contact between Cranmer, a Fellow of Jesus College Cambridge, and the government. Newly-discovered letters from Cranmer in 1527 show that he was already engaged on royal service abroad and had actually met Henry VIII. All this helps to explain the otherwise surprising choice of Cranmer as Archbishop of Canterbury on William Warham's death in 1532.

The full history of the theological and doctrinal changes introduced into England during the reign of Edward VI (1547-53) remains to be written. A substantial contribution to that history, however, is provided in a series of chapters which together provide an enthralling example of historical narrative writing. On Dr MacCulloch's reading, doctrinal and liturgical reformation in England was not inevitable. The progress of Reformation in England is seen as a battle between conservative and reforming forces, either of which might have been successful. This contest is set in a European perspective, and the influence of men such as Martin Bucer and Peter Martyr appears crucial in supporting Cranmer's attempts to reform the doctrine, liturgy and belief of the Church in England.

The production of this book is handsome and astonishingly good value at £29.95. The only real fault with the volume is that the 44 illustrations do not appear as photographic plates. This is a mistake and it is to be hoped that the publishers correct this oversight in future printings of this seminal work. The fascinating account of the Holbein portrait of Warham and Flicke's portrait of Cranmer on pages 338ff. would benefit from such a move. This being said, such observations should not detract from the enormous value of this book, which forms an indispensable commentary on the early progress of the English Reformation.

David Selwyn's *The library of Thomas Cranmer* has as its aim the reconstruction of the magnificent personal library of the Tudor Archbishop. In its day, Cranmer's personal collection of books was larger than the collection held in Cambridge University Library. Amassed throughout his life, the library fell forfeit to the Crown in 1553 on Cranmer's arrest. No contemporary catalogue of Cranmer's books

survives, but the surest evidence of ownership is the familiar "Thomas Cantuarien" signature, in the hand of one of his staff, on the title page.

David Selwyn has identified 585 printed books and 70 manuscripts. Another 80 items have been tentatively conjectured as forming part of the collection. What kind of material did Cranmer collect? Theology predominates, unsurprisingly, and nearly 400 volumes fall into this general category. Only a small number of Protestant books are numbered in this total, and David Selwyn rightly concludes that such material was weeded out soon after Cranmer's library was forfeit to the state. About 130 volumes fall into the category of "Arts and Philosophy", and Cranmer probably used these when studying for the Arts course in Cambridge. 60 can be classified as "History"; Cranmer also collected works in medicine, law (much of it canon law), and "Cosmography and Geography", which also includes astronomy and travel. 85% of his books are in Latin. Of the rest, the majority are in Greek and Hebrew. As such, Thomas Cranmer's library is important for students of both the Renaissance and the Reformation. In addition, Cranmer frequently annotated his books as he read and it is possible to trace the evolution of his views and the use of the library in the theological and political controversies of the day. The subsequent history of Cranmer's library is graphically illustrated by the author. The main line of descent is via Henry Fitzalan, 12th Earl of Arundel, John Lord Lumley, Henry Prince of Wales, the old Royal Library, the British Museum and so to the British Library.

The catalogue itself runs to 202 pages. A good example of David Selwyn's approach is to analyse his entry for one of Cranmer's manuscripts. Harleian MS. 426 in the British Library is the Latin text of a revised code of canon law. This is Cranmer's working copy, which is not in its final form. It was later used, along with Matthew Parker's manuscript, as the basis of John Foxe's published edition (STC 6006). David Selwyn notes Cardwell's 19th century and a modern English translation, along with modern secondary literature. He then comments on annotations in the manuscript from Foxe, Walter Haddon, Peter Martyr and Cranmer himself. He traces the later history of the manuscript to its eventual purchase by Robert Harley, Earl of Oxford, in 1709, which explains how it now resides in the Harleian collection in the British Library.

This is meticulous scholarship and all students of the intellectual history of the Renaissance and Reformation are in the author's debt. The book was begun in the 1960s and is a monument to scholarship. David Selwyn finishes his work with ten appendices which analyse the library in various ways, e.g. indices of provenances, bindings, and books with manuscript notes. The work ends with 14 pages of plates which have been chosen with care. Plate 10 is an illustration of the Dialogus of

Oecolampadius (Basel, 1536) from Cambridge University Library (classmark H*.8.17). The book is heavily annotated and, in a reference to this very volume, Cranmer wrote that whilst he had seen almost everything published by Oecolampadius or Zwingli, he felt that the writings of every man should be read with discrimination (Parker Society, *Cranmer II*, p. 344).

The works of both Diarmaid MacCulloch and David Selwyn paint portraits of Thomas Cranmer as a leading European intellectual. 1996 was a momentous year for English Reformation studies and both these books are indispensable for all serious students of the subject.

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THICH NHAT HANH. *Living Buddha, Living Christ*. Introduction by Elaine Pagels, forward by Br. David Steindl-Rast, OSB. London: Rider, 1995.

HIS HOLINESS THE DALAI LAMA. *The Good Heart*. Introduction and Christian context by Lawrence Freeman, OSB. Translated from the Tibetan and annotated by Geshe Thupten Jinpa. Edited and with a preface by Robert Kiely. London: Rider, 1996.

If you are seeking a detailed theological or philosophical exposition of Christian-Buddhist dialogue, then these books are not for you! That sort of academic dialogue has been going on for many years and has produced much important and influential work. What these two books offer, however, is a more practical encounter between Buddhist masters and the Christian tradition, based upon a shared tradition of meditation. Thich Nhat Hanh, a highly respected Vietnamese Zen master who has lived in France for many years since his expulsion from his native land during the Vietnam war, explores the parallel between the figures of Christ and the Buddha and the place of such encounters in the process of awakening peace and reconciliation, within both the individual and the world.

The *Good Heart* comprises the transcripts of talks given by the Dalai Lama in London to the 1994 John Main Seminar under the auspices of the World Community for Christian Meditation. The Dalai Lama was invited to comment on eight well-known gospel passages such as the Sermon on the Mount, the Transfiguration and the Resurrection within the context of a shared contemplative tradition.

It is the practicality of these books which provides the common theme between them; they are addressed to practitioners of Buddhist and Christian meditation who seek to come alongside individuals of a different tradition and engage in dialogue based upon "the good heart" rather than doctrinal formulations. Whilst there is nothing particularly new about this sort of dialogue, what is encouraging about these two books is the way in which respected teachers of one tradition feel confident enough to comment upon the most important and precious aspects of another tradition, namely that tradition's founder and its sacred scriptures. In doing so they run the obvious risk of trespassing upon Christianity's "home ground" by discussing the person of Christ and the gospels as "outsiders", but it may be a measure of the respect and reverence which both the Dalai Lama and Thich Nhat Hanh accord their own Buddhist tradition, its founder and its scriptures that they can approach another tradition with such care and insight. It is certainly a sign of the maturity achieved within the inter-faith movement that discussions and encounters of this quality have now moved well beyond the purely academic domain.

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NEWS AND NOTES

The Annual of Rabbinic Judaism, Ancient, Medieval, and Modern

Scholars Press have announced *The Annual of Rabbinic Judaism*, "the first and only journal to focus upon Rabbinic Judaism in particular"; Volume One is due to appear in October 1998.

Australian & New Zealand Theological Library Association

The *ANZTLA Newsletter* for April 1997 includes, among others, the following articles: Trevor Zweck - Australian and New Zealand theological libraries and librarianship today: the impact of the ANZTLA in its first decade; Robin Dunn - Libraries on the move [a report on the integration of the Anglican Institute of Theology and the Uniting Church Perth Theological Hall Library Collections into Murdoch University Library]; Stephen Connelly - A personal view of change at The Joint Theological Library, 1995-1996; ANZTLA Statistics 1995.

Blackfriars Priory, Gloucester

Restoration work is being undertaken on Gloucester Blackfriars, a rare survival amongst medieval Dominican priories in that it retains so much of its medieval

fabric, including what is possibly the earliest surviving Scriptorium in England. Tours are available; for further information contact the Gloucester Tourist Information Centre, tel: 01452 421188.

Bookshops

The SPCK Bookshop in Deansgate, Manchester has closed. The shop in Sheffield has relocated to 8 East Parade, Sheffield S1 2ET (tel: 01142 723 454) and that in Leicester has relocated to Pilgrim House, 10 Bishop Street, Leicester LE1 6AF (tel: 01162 964 499).

British Library

The British Library Opac 97 went live on 20th May; it provides a free Web service to those with access to the Internet and a Web browser. Some 8.5 million records for books and other materials dating from 1450 to the present are available. For further information contact the British Library, National Bibliographic Service, tel: 01937 546551; e-mail: opac97@bl.uk; URL <http://portico.bl.uk/nbs/opac97.html>

Catholic Central Library

The Order of the Friars of the Atonement, which has financed and operated the Catholic Central Library since 1959, has been evaluating its ministry world-wide; as a result the Library is to close with effect from 1st July 1997. Ways are being sought to continue library services at a central London venue.

Colleges

It has been announced that Glasgow Bible College and Northumbria Bible College will merge.

Southampton University is intending to launch a new adult and continuing education campus on the site of La Sainte Union College of Higher Education, which is to close at the end of August 1997, as a result of the Teacher Training Agency's decision to withdraw accreditation from its teacher training courses.

The Theological Institute of the Scottish Episcopal Church is to expand, with the appointment of three additional part-time academic staff, to be based in Glasgow, the Diocese of Aberdeen, and Central Scotland respectively. Based in Edinburgh, TISC is to move from St Colm's College to Old Coates House in order to provide the additional facilities required, including accommodating the Scottish Episcopal Church library. Edinburgh University has validated TISEC's Provincial Curriculum as a Certificate in Christian Ministry and Mission and the Methodist Church has

asked TISEC to train its part-time ministry in Scotland, in collaboration with the Wesley Study Centre in Durham.

COPAC

Based at Manchester University, COPAC provides unified access to the consolidated online catalogues of some of the largest university research libraries in the UK and Ireland. Access is free of charge. Information is available from The COPAC Helpdesk: tel. 0161 275 6037; fax. 0161 275 6040; email. copac@mcc.ac.uk; www. <http://copac.ac.uk/copacinfo/>

Croydon Religious Education Resource Centre

One of the largest RE resource centres in the country, CRERC has moved to new premises as follows:

CRERC, The Crescent, Croydon, CR0 2HN, tel. 0181 689 5343.

Dead Sea Scrolls

1997 marks the 50th anniversary of the discovery of the first scrolls near Qumran; as part of the celebrations, an exhibition is to be held at Manchester Museum from the end of September to December.

Huguenot Society Library

Stephen Massil has been appointed librarian, to replace Derek Wright who retired in November 1996.

Librarians' Christian Fellowship

Articles in the 1997 issue of LCF's annual journal *Christian Librarian* include among others: Len Bickerton - Forty years in public libraries: a Christian's story; Geoff Warren - Beauty for ashes: Christian librarians facing a fragmented profession.

Library and Information Commission

At the request of the LIC, John Dolan, Head of Birmingham Central Library, has been seconded from April to July 1997 to act as Project Leader to manage the process of producing the plan for the networking of public libraries, as proposed in the Public Library Review.

Oxford Centre for Islamic Studies

A new college is planned, to be completed by the year 2000. Sited next to Magdalen deer park, the building will combine western and Islamic styles.

Roots of the Future

Organised by the Commission for Racial Equality, *Roots of the Future* is a celebration of ethnic diversity in British life, looking at the wide-ranging contributions made by immigrant communities and individuals. The project comprises a touring exhibition, with guide, a fully-illustrated book, an education pack, postcards, posters and other information. The exhibition of photographs and images dating from the 16th century to the present includes a section on religion. It is at Birmingham until 11th July and then moves to Bradford, London, Plymouth, Manchester, Liverpool, Belfast, and Preston.

Vereniging van Religieus-wetenschappelijke Bibliothecarissen

VRB Informatie (the journal of the Belgian association of theological libraries) vol. 26, no. 3/4 (1996) included the following English-language article: C. Carlo-Stella - The Pontifical Commission for the Cultural Heritage of the Church: aims and objectives in the area of conservation and promotion of the Church's cultural heritage and in particular church libraries.

WEBSITES

The last issue of the *Bulletin* featured an article by Catherine Gorton entitled *The accessibility of theological information via electronic means*. This included a list of useful Unique Resource Locations on the Internet. Further ones are given below:

BLACKWELL'S <http://www.blackwellpublishers.co.uk>
- details of books and journals including order information

BLACKWELL RESOURCE CENTRE FOR RELIGION
<http://www.blackwellpublishers.co.uk/religion>
- apparently wide range of relevant contacts, in particular the *Guide Theological Resources on the Internet*

BRITISH LIBRARY OPAC 97
<http://portico.bl.uk/nbs/opac97.html>
- access to some 8.5 million records for books and other material dating from 1450 to the present

CATHOLIC RESOURCES

<http://www.catholic.net>

- large amount of information including Catholic publications, texts of papal encyclicals

<http://www.cs.cmu.edu/People/spok/catholic/by-subject.html>

- Catholic documents by subject, including full texts

CHURCHES TOGETHER IN ENGLAND

<http://www.2000ad.org>

- web site for the Millenium Office of Churches Together in England; includes full text of *Millenium News*

CHURCHNET <http://www.churchnet.org.uk/churchnet>

- Churches' network for UK - denominations, local churches

COPAC <http://copac.ac.uk/copac/>

- unified access to the consolidated online catalogues of some of the largest university research libraries in the UK and Ireland

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http://www.cla.co.uk/www/about_cla.htm

- licenses users, including institutions, for copying extracts from books, journals and periodicals

PHILIP LUND <http://www.antiquarian.com/lund-theological>

- bookseller, including second hand stock

NCEC <http://www.netlink.co.uk/users/ncec>

- very slow because lots of graphics; includes order forms for NCEC publications and information on NCEC courses, etc

THEOLOGISCHE LITERATURZEITUNG

<http://www.thlz.de>

-German-language review journal for theology and religious studies

TRUTH AND RECONCILIATION COMMISSION, SOUTH AFRICA

<http://www.truth.org.za>

- information and newspaper articles about TRC, 2 years of TRC press releases

WORLD COUNCIL OF CHURCHES

<http://www.wcc-ccc.org>

- vast amounts of potentially useful information including
WCC Resources, Church Colleges

<http://www.wcc-ccc.org/resources.html>

- huge directory giving access to denominations, etc.

APPEALS FOR ASSISTANCE

Books for Siberian Catholic Seminary

An appeal has been launched for books which will be sent to the Siberian Catholic Seminary in Russia. Stephen Duckett is collecting books (in any condition) on Christian religion and philosophy which will aid the seminarians in their studies. Lists of material for donation can be sent to Stephen Duckett at Cleveland House, 269 Long Lane, Halesown, West Midlands B62 9JY (tel: 0121 421 7545).

Fedsem Library, Fort Hare University, South Africa

The library of the former Federal Theological Seminary (Fedsem) has been deposited at the Fort Hare University Library. An appeal has been received from a lecturer in the Faculty of Theology for voluntary assistance in processing the collection, which also includes the archives of the Seminary. Fedsem comprised four colleges (Presbyterian, Anglican, Methodist, and Congregationalist) for training black ministers. For further information contact Marion Smith, Birmingham Central Library (tel: 0121-235 4545)

Christian Periodicals Index

The Librarians' Christian Fellowship has received a request from Stanford Terhune, a former President of the [American] Association of Christian Librarians, for suggestions which would make *Christian Periodicals Index* (produced by ACL) "of value to British evangelical colleges, universities, church libraries, or theological seminaries". Recommendations for additional titles to be included, ideas for marketing, and offers of help in indexing periodicals can be made via Graham Hedges, LCF Secretary (tel: 0181 599 1310 - home; 0181 870 3100 - work)