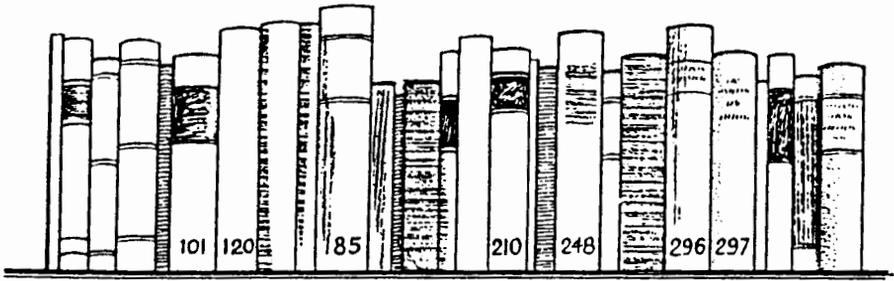


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November 1996

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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. Twenty-four issues of the *Bulletin* were issued between 1956 and 1966. After a period of abeyance, the *Bulletin* was revived in a New Series [Volume 1] by John Howard in 1974. It has been published in its present form, three times a year (March, June and November) since that time. Numbers 1-40 of the New Series (to November 1987) have been construed as Volume 1 of the New Series; Volume 2 began with March 1988 and ended with No 18, November 1993. Volume 3 began with the March 1994 issue to coincide with changing the subscription year to follow the calendar year. The *Bulletin* now has a circulation of over 300 copies, with about a 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
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ABTAPL holds its mailing list on a computer; this list is used for no other purpose than to generate mailing labels. On occasion we will sell the list ready printed on labels for one time use to selected publishers for relevant items only. If you object to being included in such a list, please write to the Honorary Secretary at the address on the inside cover.

EDITORIAL

A few weeks ago, Birmingham Central Library was the venue for this year's ABTAPL Autumn meeting/AGM. We were able to demonstrate to colleagues from other libraries how materials relating to theology and religion can be spread throughout a large collection, yet remain accessible to readers. The collection is based on several floors, and, whilst the principal philosophy and religion section is nominally in one area, there is relevant material on virtually every floor, the Central Library being divided into subject areas. The main philosophy and religion collection is part of Social Sciences, Archives houses documents relating to local churches, Local Studies and History has materials on aspects of different religions in Birmingham, whilst any pre-17th century items are part of the Early and Fine Printing Collection of the Arts, Language and Literature section.

The meeting was well attended with colleagues from a wide range of institutions, each with its own particular needs and problems. I have since received the following comment from a colleague who works in a "half a person library":

"It is important for those of us who face a daily struggle with limited resources to provide a basic library service to have the support of larger institutions"

I feel that this comment emphasizes what ABTAPL is really all about: co-operation and mutual support.

AUTUMN MEETING AND ANNUAL GENERAL MEETING 1996

The 1996 combined AGM and Autumn Meeting was held on 4th November in Birmingham Central Library. The meeting commenced in the Shakespeare Memorial Room, originally part of the central library demolished in the early 1970s to make way for the complex which includes the Library, Birmingham Conservatoire, a concert hall, and a theatre. John Dolan, Head of Central Library, welcomed delegates to Birmingham Libraries, outlining some issues currently under consideration there, which might also be of relevance to ABFLAPL.

After ten years in office, Alan Jesson resigned the post of Honorary Secretary. He was thanked for all his hard work as Secretary, Acting Editor, and committee member, and a gift was presented to him by the Chairman. Andrew Lacey was elected as his successor; he then stepped down as joint Editor. The remaining officers were re-elected. John Howard and Robin Noad had resigned as members of the committee; thanks were expressed to them both. Dorothy Wright and Evelyn Cornell were elected in their stead and the remaining committee members were re-elected.

An increase in the subscription rates to £15.00 (£6.00 for retired members) was agreed, with effect from 1 January 1997. A draft revised constitution had been prepared; after some discussion and amendments, it was accepted with immediate effect. Items referred to the Committee for proposals to be presented to the next meeting were changing the financial year and reviewing the date of the annual general meeting. At the close of the meeting Stephen Gregory, former Librarian of Sion College, spoke about the events which had led to the closure of the Library and the dispersal of its collections.

The meeting then moved into the main Central Library building where members were able to see material from the various special collections, as well as some of the databases available in this large public library.

Marion Smith

**REPORT ON THE GENERAL ASSEMBLY OF THE
INTERNATIONAL COUNCIL OF THEOLOGICAL LIBRARY
ASSOCIATIONS
PANNONHALMA, HUNGARY, 3-7 SEPTEMBER 1996**

The General Assembly of the International Council of Theological Library Associations convened in Pannonhalma, Hungary, on the afternoon of 3 September. The formal business sessions were held during the first two days, followed by an informal session, visits, and concluding on Friday morning with the return trip to the Gyor railway station. Seventeen persons attended the assembly as representatives of the associations or organisations listed below:

- French Association of Theological Libraries (ABEF)
- Association of British Theological & Philosophical Libraries (ABTAPL)
- Association of Italian Theological Libraries (ABEI)
- German Association of Catholic Theological Libraries (AKThB)
- Association of Hungarian Theological Libraries (EKE)
- Association of Polish Theological Libraries (FIDES)
- German Association of Evangelical Theological Libraries (VkwB)
- National Ecumenical Library of Strasbourg (BNUS)
- Belgium Association of Theological Libraries (VRB)
- Netherlands Association of Theological Libraries (VTB)
- World Council of Churches (WCC)
- Pontifical Commission for the Preservation of the Arts and Historical Heritage
- The Alfonsian Academy
- The Synod Library of the Patriarch of Moscow

Apologies for absence were received from

F. Postwick, J. Wyngaerden, J. Cervello-Margalef, and P. Benzerath.

The business session began with the approval of the minutes of the previous assembly and the report of the executive committee. The latter led into a brief summary of the activity with regards to the ETHEREUM project. Unfortunately, the project was not approved for funding by the European Union on the first submission. Subsequently, the proposal was revised and resubmitted to the Commission. Among the responses from the Commission was a suggestion that each member organisation appoint one or two of its members to serve as contact personnel for this project. The German Library of Frankfurt and the American Theological Library Association have given some valuable help and support to the Council, collaborating with the Council in the initial stages of

organising this project. The project has now reached the point at which it would be beneficial to appoint an international team to implement the plans. There followed some discussion about the finances of the ETHERELI project, with various suggestions for raising additional funds.

There followed some discussion about the structure of the General Assembly. The executive committee brought forth a proposal for restructuring the meetings around a central theme. This would entail inviting someone to address the group on a topic or problem of interest within our area of concern and allowing some time for discussion; some agreed that this would make a valuable contribution to our continuing education and up-dating in the field. It was further agreed that the time set aside for business must be increased to one full day, plus one half-day because the agenda has increased steadily over the past few years, as the membership grows.

It was brought to the attention of the Council that there was a need for the member organisations to share their ideas with one another on the various methods used in training professional librarians, and particularly in the training necessary for a theological librarian. It is well recognised in all fields that one must continually work to keep abreast of the changes in one's field and strive to maintain professionalism within the ranks. The Council would appreciate receiving a report from each member organisation on the specific methods used in the training and preparation of theological librarians in the respective countries. In some areas the association of theological librarians is responsible for the training of librarians. These shared reports, therefore, would be beneficial and prove to be a practical way in which the members could lend support to one another.

The new Council brochure was distributed. Mr. D'hondt reminded the delegates that the committee had done the best they could to up-date the brochure, but that the members must bear in mind that the individual member committees were continually changing from year to year. He thanked the members who had co-operated in supplying up-dated information. In addition, the committee encourages each member association to advertise the availability of the brochure in its regular bulletin and to urge individual members to purchase a copy for their reference area. The brochure is available to members at 15DM a copy and to non-members at 20DM (see below).

In the absence of the Treasurer, Dr. Cervello-Margalef, the Vice-President presented the financial report for approval. A number of questions were raised

concerning specific entries, all of which were satisfactorily answered and the report was adopted. It was suggested that the subscription rate be set on a sliding scale and that the contribution be according to the size of the member organisation, be it library, association or individual. However, it was agreed that for the present the subscription rate remain at 100DM for members, 75 DM for non-members per annum until F. Postwick completes his study of the situation and presents his proposals to the Council.

The Council approved a recommendation that a polyglot book be sent to P. Benzerath from the Council in recognition of his years of work on and for the Council.

There were a number of reports presented from non-member organisations beginning with a lengthy report from the American Theological Library Association (ATLA). The President, A. Guens, attended the 1996 ATLA convention in Denver in June as their invited guest. He received a cordial welcome, and was pleased at the interest shown in a closer association between the Council and ATLA. He noted the close co-operation in the United States between the library association and those who teach theology. The convention publishes a Festschrift which may be valuable for our consideration. It was agreed that for the present the Council and ATLA exchange representatives at their meetings without charging the usual subscription fee. It was further noted that the Canadians continue to show some interest in associating with the International Council, although theoretically they are part of ATLA. The next general meeting of ATLA is to convene in Boston in June 1997. The Council appointed the representative from ABTAPL as the official delegate to ATLA for 1997.

There are a number of other organisations, associations and universities in Europe and in other parts of the world that may be interested in holding member status in the Council. The Council will be considering the various possible members on the basis of individual merit. It was noted that only certain universities, such as Tübingen, could qualify for special member status.

Thus far, the International Federation of Catholic Universities (FIUC) has shown no interest in associating with the Council, a situation very different from that which exists in the United States between the library association and the schools of theology.

Problems have surfaced between URBE (Roman Union of Ecclesiastical

Libraries) and ALEF. URBE has withdrawn from the co-operative computerisation project, leaving the joint project without an electronic agreement. Although URBE has indicated in the past that it was ready to associate more closely with the Council, they have yet to act on that word. Apparently there are a number of obstacles to overcome.

The delegates from Maribourg were expected at the Council meeting, but they never arrived. The Council anticipated that Maribourg was going to apply for special member status. We understand that the two Slovenian theological institutions, Maribourg and Luviano, are still interested in associating with the Council.

The President met with Mr Zweck, the representative of ANZTLA (Australian and New Zealand Theological Library Association), at the ATLA meeting in Denver. On his return journey to New Zealand, Mr Zweck stopped in Europe to visit some of our libraries. Members of ANZTLA are interested in remaining in contact with the Council and continuing to exchange publications with us. Their association, which has been rather inactive for a period of time, is reviving now and concentrating on the development of their collections.

The representative of the Patriarch of Moscow gave a brief description of the situation in Moscow and in Russia in general. He explained the difficulties of working within a library system where all the faculties share the same facilities. They are further hampered by the paucity of communication between libraries, the lack of financial support and the many other demands and involvements of the Patriarch. He said that their libraries were run on the enthusiasm of a reviving-resurrecting church, not on money. He asked the Council to support their efforts in Russia and indicated their interest in associating with the Council.

The Pontifical Commission for the Preservation of the Arts and Historical Heritage reported that, since its inception in 1988, it has continued to work towards the conservation of the cultural heritage of the churches and the education of churches in valuing their monuments, libraries, archives, and structures. The Commission is now creating a data bank of all materials in the Catholic world for the purpose of promoting an interchange of information. They have also established a training programme for diocesan and local church people in the preservation of the cultural heritage of the church. In the near future they will publish a document of church archives, noting locations, availability, contacts, etc. In addition they have developed a programme for the

cataloguing of valuable documents and artistic materials. A written report from the Commission will be distributed to the member organisations later this year. The last report from non-member organisations was concerning the work in Spain. The Jesuits have established a new library in Spain and have formed some type of an association under their leadership. There exists the possibility of having contact with this newly formed association, but as yet no definite avenue has been established. There are still obstacles which prevent the continued contact with the Spanish and Portuguese associations of theological libraries.

The locations for the following Council meetings were approved:

1997: 6-12 September in Cologne

1998: Poland (most likely Krakow)

1999: France (possibly in Montpellier)

The Council suggested that they would be interested in meeting in Britain in the year 2000 and will await an invitation from ABTAPL.

There was some discussion in closing concerning the feasibility of developing some kind of world directory of theological libraries. At present there is no formal contact with or representation of any organisations in South America, Asia or Africa, yet we know that there are a number of theological libraries on these continents. Perhaps some sort of guide to theological libraries could be developed with the collaboration of ATLA and ANZTLA.

The formal business meeting was adjourned and the informal session of reports followed. The reports concentrated largely on accounts of the respective annual meetings along with a few notes on specific projects. If anyone has any particular interest in what is going on in one or other of the member associations please feel free to contact your representative.

On the Thursday, we left Pannonhalma, which was in a state of pandemonium because of the impending visit of His Holiness Pope John Paul II, who was coming to participate in the special celebrations of the 1000-year anniversary of the establishment of the monastery. We were taken to visit a number of other libraries, all of which had certain cherished ancient manuscripts proudly on display, and for a quick tour of the new Catholic University. It was a very interesting day, though rather long, returning to Pannonhalma just before midnight.

The International Council sends greetings to the members of ABTAPL; the

Council values the continued support and participation of the British Association.

Penelope R. Hall
Edinburgh

The following publication is available from
M. Etienne D'hondt
Library of the Faculty of Theology of the Catholic University
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GINNEBERGE, G (ed) *International Council of Theological Library Associations 1961-1996*. 15DM for ABTAPL members, 20DM for non-members

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Neuerwerbungen Theologie und Allgemeine Religionswissenschaft
(Acquisitions in Theology and Comparative Religion)
Zeitschrifteninhaltsdienst Theologie (Current Contents List)

THE BUDDHA IN BRITAIN

Part 1: to 1914

If you measure your religion in terms of success and failure, then the growth of Buddhism in the West in the last thirty years or so must be considered a success. From the pursuit of academics and, it must be said, a small and rather exclusive élite in the 1940s and 1950s, Buddhism has grown into a major religious force in Britain with a large and committed following. Most major towns now have at least one Buddhist society or group, visits of such figures as His Holiness the Dalai Lama attract capacity audiences to large venues and, perhaps most importantly, the monastic Sangha in its Theravada, Tibetan and Zen forms is now firmly established on British soil. Perhaps more immediately obvious has been the publishing boom over the last twenty years in books aimed at the general public on Buddhism and related topics. Most major bookshops now stock a wide range of material on Buddhism and the lists are growing longer all the time. This tremendous growth in such a short time indicates something of the profound change which has come about in the way people approach and articulate their religious, philosophical and spiritual needs. This short series of articles will attempt to say something about how Buddhism came to Britain in the first place and how it has grown.

"Buddhism" is a western term first used in the 1830s to delineate the teaching and practice of the Dharma, or the Law laid down by the Buddha, in the sixth century BCE. Gautama Siddhartha was born in the Himalayan kingdom of the Sakyas, at Lumbini, just inside the borders of modern Nepal, in about 560 BCE, the son of the local Rajah. This makes him a near contemporary of Lao-Tzu, Confucius, Mahavira and Socrates. At his birth, a holy man predicted that Siddhartha would become either a great emperor or a great spiritual teacher. His father set his sights on the former option, and to shield Siddhartha from any thoughts of religion, kept him in the royal palace and lavished every luxury and pleasure upon him in an attempt to distract him from any thoughts of mortality. Eventually, though, Siddhartha began to wonder what the world was like beyond his gilded cage and so, with his charioteer, he made four secret visits outside the palace. There he experienced what are called "The Four Signs". On each trip he encountered an aspect of suffering for the first time which greatly distressed him. The first was an old man, wrinkled and bent; the second was someone suffering from a serious illness; the third was a corpse; and the fourth was a wandering monk or ascetic. This first experience of old age, sickness and death greatly shocked Siddhartha, particularly when his

charioteer assured him that this was the fate of all beings. But the fourth sign, the monk, made Siddhartha see that there was the possibility of a way out, a release from the inevitability of suffering. In the dead of night he left the palace and went off into the forest to find the answer to the problem of suffering. His quest lasted many years and entailed much hard endeavour, but eventually Siddhartha awoke to the truth, he achieved Enlightenment and was henceforth known as the Buddha - the awakened one. The last forty years of his life were spent as a wandering teacher and he soon attracted a large following of disciples who were organised into the first monastic Sangha. After his death his teaching spread south and east across India and south-east Asia as well as north across the Himalayas into Tibet, China, Korea and Japan.

Stephen Batchelor in his book *The Awakening of the West* tells the story of the contacts between "the West" and Buddhism over 2500 years. The first contacts were probably made by Alexander the Great and his armies when he invaded the Indus valley. The Macedonian kings he left behind quickly assimilated the local customs and religion and the first representations of the Buddha appear at this date, influenced by Hellenistic sculptural forms. It is probable that there were Buddhist monks in Alexandria around the time of the birth of Christ, and certainly the busy trade routes between the Roman near east, India and China would have carried ideas and religious practices as well as merchandise.

With the rise of Islam an effective barrier was created between Europe and the Far East which survived throughout most of the Middle Ages. Marco Polo is one of the few exceptions to this and in his travels in China and central Asia recorded his high opinion of the Buddha, remarking that if he had been baptised he would have become a great saint. Memories of the Buddha persisted in medieval Europe, in particular in the legend of Barlaam and Josaphat, which told the story of a rich young ruler who left his home to go in search of the truth. Here, refracted through a medieval, Christian context, was essentially the life story of the Buddha.

In 1498 the Portugese rounded the tip of Africa and landed in the East Indies; medieval Europe had broken the barrier of Islam. From then on Portugese, French, Spanish, Dutch and English merchants and missionaries poured into the East to trade, colonise and convert. Meanwhile, in the north, the Russians discovered Buddhism as they pushed into central Asia in the 17th century. Peter the Great, on being presented with the first example of Tibetan script, sent it to Louis XIV's librarian in the hope of gaining a translation - he was to

be disappointed. Some, like St Francis Xavier and the Jesuits in Japan came to honour the indigenous traditions they discovered and tempered the missionary imperative with respect, but most simply regarded the East as being populated by heathens who worshipped devils.

However the 18th-century fascination with reason created the environment where, in theory, information was collected and categorised irrespective of ideological demands. Thus in the course of the century, Asiatic languages were mastered and studied and in 1784 Sir William Jones founded the Asiatic Society of Bengal in Calcutta to undertake the systematic study of Britain's expanding Indian Empire. Amongst many projects, the Society sponsored the work of Csoma de Koros, a Hungarian who had initially travelled to India intent on discovering the mythical birthplace of the Hungarian people somewhere on the Tibetan plateau. Instead, with the aid of the Asiatic Society, de Koros became a pioneer of Tibetan studies and was the first European to write about Tibetan Buddhism in a scholarly way. In 1837 one of the first Buddhist scriptures to be translated into English appeared, the work of George Tournour, a civil servant in Ceylon, and in 1844 Eugène Burnouf, Professor of Sanskrit at the Collège de France, produced one of the first general surveys of Buddhism in his *Introduction to Indian Buddhism*. In it Burnouf demonstrated for the first time the connections between the southern (Theravada) and northern (Mahayana) traditions of Buddhism. Burnouf also translated the Lotus Sutra in 1852 which made a profound impact on Henry Thoreau, who in turn translated *Introduction to Indian Buddhism* into English.

Scholarly work on Asian languages was to be one of the keys to unlocking the treasures of Asian philosophy and theology and this study went hand-in-hand with the European need to understand and control the peoples of their vast colonial empires. Thus another civil servant in India, Robert Childers produced the first *Dictionary of the Pali Language* in 1872 and this pioneering work helped to establish the Pali Text Society nine years later under the leadership of one of the great figures of Buddhist studies, Professor F. W. Rhys Davies. The aim of the Pali Text Society was to translate, edit and publish the whole of the Pali Canon, a monumental task which continues to this day, as texts originally translated before the Great War are revised and reworked.

Meanwhile, under the aegis of the British Raj, figures like Sir Alexander Cunningham engaged in detailed archaeological work on the long forgotten Buddhist sites in northern India. Buddhism had disappeared from the land of its birth as a result of the Muslim invasions in the 8th and 9th centuries AD

and, not only had the exact whereabouts of the sites mentioned in the texts been lost, but there was some doubt whether the Buddha had ever been an historical figure at all. The work of Cunningham and others revealed the location of such places as the Buddha's birthplace at Lumbini and the site of the great Buddhist "university" at Nalanda. It was apparent from the remains that Buddhism had once been a major feature of the Indian religious scene and that the Buddha was as historically valid as the Prophet Muhammed or Socrates.

When Buddhist thought became available to the West in the 19th century, it began to influence some contemporary philosophers. For example, the German nihilist philosopher Nietzsche spoke sympathetically of Buddhist "atheism" whilst declaring the the traditional image of God had ceased to be relevant in his famous phrase, "God is dead". Schopenhauer was deeply influenced by the little he knew of Buddhist philosophy, an influence which appeared in *The World as Will and Representation* where he talks of the unsatisfactoriness of life when seen from a distorted perspective coloured by desire, a view reminiscent of the Buddha's teaching on dukkha. This philosophical interest, important though it was, was based on very flimsy foundations, for very little of the depth and range of Buddhist thought, philosophy and practice was available to 19th-century thinkers and even less to the general public.

This changed in 1879 when Sir Edwin Arnold published an epic prose poem called *The Light of Asia* retelling the life of the Buddha. *The Light of Asia* was an immediate bestseller and introduced many outside academia to the beauty and dignity of the Buddha and his teachings for the first time. Arnold also encouraged the archaeological work on Buddhist sites in northern India, in particular at Bodh Gaya, the scene of the Buddha's enlightenment. He began the process which culminated in 1949 with the purchase of the site from its Hindu owner and its restoration as a major centre of Buddhist pilgrimage.

The other route through which a form of pseudo-Buddhism trickled into Britain before 1914 was through the influence of Theosophy. The Theosophical Society, founded by Madame Blavatsky and her American partner Colonel Henry Olcott, enjoyed a certain vogue at the end of the 19th century, helping to fill the spiritual vacuum created in the West by the gradual breakdown of conventional religion. Theosophy taught that conventional religion was merely a watered down version of an ancient wisdom which was only available to the initiate who wished to penetrate beyond the superficial. Olcott and Blavatsky claimed to be channels for the ancient wisdom which was taught to them by

their spirit guides whom they referred to as the Mahatmas. The Society established its headquarters at Adyar outside Madras and in 1880 Blavatsky and Olcott made a public profession of Buddhism as the most pure remnant of the ancient wisdom amongst the world's religions.

Eccentric as some of their ideas and methods undoubtedly were, in one respect at least the Theosophists rendered a great service to Buddhism by encouraging and supporting the revival of Buddhism in Sri Lanka, where they were helped in their efforts by a native Sri Lankan monk, Anagarika Dharmapala. Dharmapala went on to work tirelessly to restore Buddhism in India, its native home and, to this end, in 1891 founded the Maha Bodhi Society in Calcutta. Amongst other projects, Dharmapala worked with Sir Edwin Arnold to recover Bodhi Gaya as a place of Buddhist pilgrimage.

However the form of Buddhism disseminated in Britain under the banner of Theosophy contained a number of major distortions, but in 1901 a more authentic contact between Britain and the Dharma occurred when an individual named Allan Bennett received monastic ordination at Akyals in Burma; Bennett took the name Ananda Metteyya and hoped to lead a Buddhist "mission" to Britain. To this end a support group was established in 1907 called the Buddhist Society of Great Britain and Ireland, the first specifically Buddhist organisation in Europe. Bennett duly arrived from Burma full of hope but continued ill health and lack of oratorical skills forced him to return to Burma within six months. There he continued to be dogged by ill health until in 1914 he disrobed and returned to Britain where he died in 1923. Bennett had been joined in Burma by a Scot, J. F. McKechnie, who also attained monastic ordination in 1906, and devoted himself to the Buddhist "mission". Ultimately McKechnie too was to disrobe after Bennett's death and return home in 1925. The first British experiment with the Sangha had not been an overwhelming success.

Meanwhile among the Germans more lasting success was achieved when in 1903 Anton Gueth received monastic ordination, again in Burma, and took the name Nyanatiloka Bhikkhu. Nyanatiloka soon moved to Sri Lanka where he remained, apart from a visit to Europe in 1910-11. He was joined by a German disciple, Siegmund Feniger, who received monastic ordination in 1936 as Nyanaponika Bhikku. Nyanaponika has written many influential books on Buddhism aimed at the European market, including *The Heart of Buddhist Meditation* which is now considered a classic exposition of Theravada Buddhist teaching on meditation.

Other European contacts with Buddhism before the First World War took place in the Russian Empire where the Czar counted Buryat and Kalmut peoples amongst his subjects. They followed a form of Tibetan Buddhism and Buddhist ideas and Lamas were welcomed at the Court of the last Czar, Nicholas II. A temple was opened in St Petersburg but most of their activity was swept away as a result of the revolution and the Stalinist purges.

By the beginning of the Great War, Buddhist ideas had begun to make some impact on the West, although often in a confused form and frequently heavily dosed with Theosophy. It was mainly as an academic discipline that genuine Buddhist thought first reached the West through the work of the Pali Text Society, or the archaeological studies undertaken in India. However, the founding of the Buddhist Society of Great Britain and Ireland in 1907 provided something of a boost to the dissemination of the Dharma, as the Society staged public meetings and published magazines and pamphlets, and the ordination of Nyanatiloka Bhikkhu demonstrated that Europeans could live the life of a traditional Buddhist monk. These early and sometimes faltering beginnings were to bear much fruit after the upheavals and traumas of the First World War.

To be continued

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THE JOURNAL OF BUDDHIST ETHICS: AN ONLINE JOURNAL

by Damien Keown

The theme of this article might best be summed up by the phrase, "small is beautiful". The *Journal of Buddhist Ethics* (JBE) could be described as a venture in electronic micro-publishing; it is produced for a small and specialized readership, is non-commercial (the journal is free), employs no staff, and has no premises, revenue or resources of its own. Whatever significance an ejournal like the *JBE* might have is clearly not to be measured in terms of scale; its output is simply a drop in the ocean in a multi-billion dollar industry where the larger science publishers are adding hundreds, if not thousands, of new articles per month across their ranges.

I think the significance of the new stand-alone journals such as the *JBE* is more of a conceptual one, in that they offer an alternative model for academic publishing. Some see this as a kind of nirvana in which academics are liberated from what Stevan Harnad calls their "Faustian bargain" with commercial publishers, an arrangement which obliges scholars to sell their souls - or in practice to give them away - in order to see their work in print.

My own view is that academic publishing will evolve by a kind of natural selection into a variety of hybrid forms, including many weird and wonderful permutations of which the stand-alone ejournal will be but one. Rather than indulge in futurology, however, what I will offer here is simply a short description of the *Journal of Buddhist Ethics* as a publishing experiment.

The *JBE* is a joint venture between Goldsmiths College, University of London and the State University of Pennsylvania. It was founded jointly by the author and Charles Prebish, a colleague at Pennsylvania, and launched on 1 July 1994. I believe this makes it the first scholarly journal to be published in the United Kingdom in a purely electronic format on the World Wide Web. There is no paper version of the journal, there never has been, and there are no plans to introduce one. The editors are, however, in discussion with conventional publishers regarding the production of an annual volume or yearbook which will be published retrospectively and contain either selections from, or the full text of, the electronic volume for the preceding calendar year. This arrangement will be similar to that of *The Web Journal of Current Legal Issues* at the University of Newcastle which publishes an annual Yearbook in association with Blackstone Press.

Management and Administration

The *JBE*'s staff consists of two general editors (the founding editors), a technical editor, a book review editor based at the University of Virginia, a copy editor based at Fairfax, Virginia, and several assistant review editors around the globe responsible for books in different cultural areas. There is an international editorial board consisting of 19 distinguished academics in universities in Europe, North America and Japan. Naturally, everyone associated with the journal is on email and virtually all administrative business is transacted through this medium. In order to reduce the workload on the editors there are plans to recruit extra staff to undertake the bulk of the day-to-day editorial and administrative work and to take responsibility for specific technical projects, such as creating search-engines and managing the Listserv.

Subject Area

As well as using a new medium, the subject-matter of the journal is itself quite original. Buddhist ethics is a field which has been little explored by western scholars, and there has never been a journal of any kind in this field before. The newness of the field has both advantages and disadvantages. Since there are no paper journals in this area the *JBE* is not treading on anyone's toes or competing for readership. The downside is that the pool of potential contributors is small. Because of this the submission rate and the rejection rate are both low, since proposals for articles are normally discussed well in advance of a submission and a dialogue is maintained with the author through to publication.

The smallness of the field was an important consideration in deciding to make the journal electronic, since it was felt that the subscriber base for a printed periodical would simply be too small to interest a commercial publisher. Another, perhaps more important, consideration was the "hassle factor"; doing things electronically seemed infinitely simpler. Although the initial target audience was a small academic one, in practice the subject matter has appealed to a more general readership, mainly in Europe and North America, who are not themselves engaged in academic research. Perhaps this is an example of the "democratization of knowledge" which some commentators see resulting from the Internet.

Articles published in the journal range from 5,000 to 12,000 words in length,

with an average of around 7,500. The present volume, volume 2, is just over 200 pages in length. By the standards of science journals this is microscopic, but it is already equal to some of the smaller humanities journals and within another year it is expected that parity will be reached with the larger established journals which publish around 500-600 pages per year. Adding the papers published in our 1995 online conference (see below) would put the output close to this figure, and the addition of our new reviews section, to begin in 1996, should ensure that output equals or exceeds that of printed competitors. Since the journal is not driven by economic considerations, however, there is no pressing need to increase output or generate revenue.

Lest it seem odd to have an electronic journal in Buddhism, it is worth pointing out that Buddhism and publishing go back a long way together. For the past two thousand years scribes have recorded the scriptures in a variety of ways, their experiments often driven by the imperative of finding ways of preserving texts in climates where organic materials decayed rapidly. The world's oldest surviving printed book, dating to 868 AD, is, in fact, a Buddhist text - a Chinese translation of the Diamond Sutra. The Buddhist canon, the *Tripitaka*, was first printed in China from wood blocks in 972 AD and ran to 130,000 pages. Gravitating to a digital medium may put a lot of scribes out of business, but it will also make the work of making backup copies considerably easier!

Finance

The *JBE* survives essentially on the goodwill of its host institutions. This takes the form of use of computer hardware and software, access to the Internet, and occasional technical advice and support. It is difficult to cost these facilities, but it is doubtful that the *JBE* adds much to institutional overheads. The journal has also received occasional modest grants from its host institutions to pay for one-off items of expenditure, such as specific items of software or upgrades, the purchase of stationery, the printing of leaflets and the services of a graphic designer to produce a logo and page layout. I doubt that these sums would amount to more than £2000 over a period of 18 months. It has no other sources of revenue. All staff are unpaid, as are authors.

The editors are considering asking subscribers for a voluntary contribution in the region of \$20 per annum. A subscriber survey revealed (somewhat to our surprise) that around 50% of subscribers who now receive the journal free would be willing to make a contribution of this kind. Assuming that only one

third of subscribers contributed, this would give an income of a few thousand pounds which would be sufficient to defray day-to-day expenditure, pay for new software or upgrades, and perhaps allow the employment of a copy editor on a part-time basis.

Operation

In many respects the *JBE* functions like a traditional humanities journal but with the paper taken away. Ideas for articles, draft proposals, and eventually the finished articles are submitted to the general editors by email. The editors forward articles to referees by email for peer review together with a report form. The form includes information on the date the article was received by the journal, the date it was received by the referee, and the date it was returned by the referee. It asks the referee to rate the article on a scale of 1 - 10 in terms of scholarship, originality, and relevance to the journal, to provide a report of around 500 words, and to indicate whether in their view the article should be published. A standard format of this kind has proved helpful in monitoring the progress of an article through the system. It normally takes around three to four weeks for all the reports to be returned. Once all the reports are received they are forwarded to the author with the referees' names removed, together with a covering letter from the general editors with their decision.

When an article is approved the process of publication begins. The author receives a copy of the journal's style guide and a sample article and is asked to format their article on the same basis. Few manage to do this correctly, but it helps to some degree. The final formatting of the plain-text version of the article is done by the journal's copy editor in Fairfax, Virginia, and from this an HTML version is produced by the technical editor in Pennsylvania. Up to now the official version of all publications has been in plain ASCII text. This is paginated by inserting a page number every 55 lines so that citations can be given by volume and page in the conventional manner. For the past six months the journal has been experimenting with Adobe Acrobat, and issuing a PDF version of articles on a trial basis.

The formatting stage takes perhaps a week or ten days. Once the article is ready it is sent to the author for final proofing and when returned is placed in the journal's electronic archives, of which there are two, one in Pennsylvania and one in London. From here the articles are available for reading and retrieval by WWW, Gopher, and anonymous FTP. The average time from

submission to publication is around six to eight weeks.

The *JBE* has dispensed with the concept of periodic issues, a custom which seems largely a legacy of print technology. Publishing at set intervals serves no clear academic purpose and can hold up the release of new material. Apart from anything else it becomes a self-inflicted torture for the editors who have to meet periodic deadlines with all the attendant stress this entails.

Subscribers

Somewhat to the editors' surprise, after the journal was first announced the list of subscribers climbed rapidly above the small number expected, reaching several hundred within a few weeks. Since then it has continued steadily upwards, and currently numbers around 750 subscribers from 36 countries. To cope with these numbers a Listserv discussion list was set up, known as JBE-L. This list is used simply for notifying subscribers when new articles have been published. Notices about new publications are also placed on relevant discussion lists in case non-subscribers are interested. Articles are not distributed automatically since this would be a waste of bandwidth, and it is unlikely that every subscriber would be interested in every article.

The system operates on a self-service basis and most subscribers seem satisfied with this arrangement. There is no requirement to be a subscriber to retrieve articles, and many people read the journal without subscribing to it. Total readership is difficult to estimate, but it seems likely that at least as many people - and perhaps many times more - read the journal on a casual basis as subscribe to it. A ball-park readership number might be between 2,000-5,000. The journal's World Wide Web sites receive about 30,000 hits per year, which is the kind of exposure only publication on the Internet could provide for a journal of this size.

At the start of each calendar year a subscriber survey is carried out. The survey asks a number of detailed questions covering general background (occupation, education and profession), how subscribers heard about the journal, how they access it, how they connect to the Internet, their level of technical skill, the subject areas they are most interested in, and which articles they enjoyed most. The editors felt it was important to gather this data since, in a new venture of this kind, suppositions and assumptions can often be wide of the mark.

The 1995 survey revealed that, apart from academics, subscribers included a

large number of professional people, notably programmers and software developers, physicians, lawyers, clergy, marketing and other consultants, physicists and research scientists. Most described themselves as "Intermediate" users of the Internet. The majority accessed publications using the WWW, followed by FTP and then Gopher.

Online Conference

In 1995 the journal ran its first online conference, which took place over two weeks from 1-13 October on the theme "Buddhism and Human Rights". Just as the journal is like a conventional journal without paper, so the conference was like a conventional conference without people, at least not people who were physically present together. Twelve papers were published in advance on the WWW and discussion took place on the JBE-L Listserv. Online conferences are still something of a novelty, but a similar event known as ECTOC or the Electronic Conference on Trends in Organic Chemistry was staged at Imperial College from June 12 to July 7 1995. In this conference there were six keynote papers, 71 other papers, and 49 messages were posted in the discussion. The *JBE* conference lasted for only half as long but generated over 300 postings. It would seem there is clearly a future for online events of this kind whatever the subject-matter. The conference papers and proceedings will eventually be published in book form.

Review

In retrospect the editors are very satisfied with how things have gone and have no regrets about taking the plunge into electronic publishing. The journal has established itself very quickly within the mainstream discipline and has received much good publicity. Its launch was reported in the *Times Higher Educational Supplement* and also in the *Chronicle of Higher Education*. Several new journals in related fields have followed its example and gone electronic. The editors were invited to host a special topics forum on electronic publishing at the Annual Convention of the American Academy of Religion in Philadelphia in November 1995. In the past the journal has also won four first-place awards in international competition for electronic information servers: Best Overall Networked Information System, Best FTP Site, Best World Wide Web Site, and Best Electronic Journal. The journal's WWW site has received a "Top 5% of the Web" award from Pointcom Corporation and a "Four Star" rating from the McKinley Internet Directory. The URL for the journal in London is:
<http://www.gold.ac.uk/jbe/jbe.html>

and in the USA:

<http://www.psu.edu./jbe/jbe.html>.

Future Prospects

Looking to the future there are plans to change from ASCII to Acrobat as the official publishing format, to pursue funding through subscriber donations, to develop the book reviews section into a major feature of the journal, and to offer a preprint facility whereby articles are subject to open peer commentary. The implementation of these plans depends largely on the degree of support forthcoming from unpaid volunteers.

In a broader context, the *JBE* will no doubt be influenced by new technical developments - something which few can predict the direction of - and practices in other disciplines. Perhaps the one thing we can be sure of is that there will be continuous change. The main driving force in the area is the sciences, and I suspect the humanities will follow where they lead.

I think many would agree, however, that in the electronic journal someone has built a better mousetrap, and that this must place a question mark over the long-term future of the printed equivalent. The decision by the Higher Education Funding Councils to recognize electronic publishing for the purposes of Research Assessment Exercises will doubtless do much to remove any lingering doubts about the status of articles published online.

In conclusion, the *JBE* has found the electronic medium a congenial environment for scholarly publishing. In the absence of the Internet the journal simply would not exist. Neither the editors nor the readers hanker after a paper edition, and authors find a publishing process which involves uploading their wordprocessor files much smoother than one in which paper intervenes. What the experience of the *JBE* shows above all is that size isn't everything, and the Internet allows academics to do quite a lot with very little in the way of resources.

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REVIEWS

RELIGION DATABASE

This CD-ROM is produced by the American Theological Library Association, and comprises the following printed indexes: RELIGION INDEX 1 - Periodicals, RELIGION INDEX 2 - Multi-author works, RESEARCH IN MINISTRY, INDEX TO BOOK REVIEWS IN RELIGION and METHODIST REVIEWS INDEX. The time span covered is not the same for all these indexes. Religion Index 1 covers the period from 1949 onwards, Religion Index 2 from 1960, RIM from 1981, IBRR from 1975 and MRI covers the period from 1818-1985. RELIGION INDEX 1 indexes over 500 journals in the field of religion, and RELIGION INDEX 2 covers 450 publications containing works by several authors, such as Festschriften, collections of essays and conference proceedings.

The general search screen is clearly set out, showing the fields which can be searched on the database. Some of these fields can be combined, so that one can enter an author's name, a keyword and a year or a specific journal to narrow a search. By using the field RECORD TYPE, it is possible to specify whether books, journal articles or review articles on a particular subject are required.

When a search has been done, a list of the references found will be displayed in a very brief format so that they can be scanned quickly. By taking the highlight to a desired reference, and pressing ENTER the full reference will be shown. This is clearly set out and gives full bibliographical details of each item. In the case of books consisting of collections of essays by several authors, details of the contents are given, and for both books and articles, subject terms are shown on screen, which may give ideas for further searches.

The screen does not give detailed guidance on how to enter search terms in

the various fields. For this, the HELP key (F1) must be used and the instructions there read and followed. For example, Boolean terms AND, OR and NOT should be used if two or more KEYWORD terms are used, and, most importantly, it is vital to use the correct format for entering an author's name. The name searched for must be enclosed within inverted commas, e.g. "bruce,f*". (The asterisk is the symbol indicating truncation of a term in this database.) A surname alone can be entered without " ", but this is obviously only practicable if the surname is unusual, or can be combined with specific keywords or title. An alternative way to conduct a search is to use the BROWSE INDEXES key in each search field (F2). This will reveal the index to that field, and entering a search term will take the user to the relevant section of that index. This is particularly useful for author's names, which may be on the database in more than one form. For example, using F2 and entering "BRUCE" will show entries in the forms BRUCE, F F, BRUCE, Frederick F, and BRUCE, Frederick Fyvie. These all refer to the same author, and can then be selected and searched in turn, so that a user does not miss entries to a particular author by using a different form of the name. The PERSON AS SUBJECT field works in the same way. A single name, e.g. ELIJAH, can be entered simply. A surname with initials needs to be entered as for the author field, e.g. "GORE, C*" to make a search effective. It should be noted that actual persons should be included in the PERSON AS SUBJECT index, fictional or mythical persons, in the SUBJECT HEADINGS index. In fact many names, such as biblical characters and BUDDHA occur in both, so both fields need to be scanned to make the search comprehensive.

The SCRIPTURE REFERENCE field can be used to search for articles on specific biblical references. As abbreviations of biblical books are used entering the full titles of the books on the search screen will not find the required references. The best way to search this field is the use F2 "BROWSE INDEXES" and enter the beginning of the biblical book required, then use up/down arrows to arrive at the desired text. It will be seen that the index of biblical citations is not arranged in the usual numerical order, but as follows -1, 10,11-19, 2, 20, 21-29, 3, etc.

The BOOK/ESSAY LINK is a useful feature. As the database contains books which are collections of essays or papers, and lists the contents of these books, it is possible to search for a book, display the full reference when a BOOK/ESSAY LINK number will be shown, then revert to the general search screen and search on this number. A list of the essays in the book will then be shown.

RELIGION DATABASE is a very useful tool for searching religious literature. It covers a wider time span than many CD-ROM indexes, particularly in its coverage of periodicals which runs from 1949. It is also helpful to have both books which are collected works and book reviews included in the database. RELIGION DATABASE is not especially user-friendly, and the correct modes of searching need to be learned, either by using the F1 "HELP" key in each field, or by studying the Quick-Reference Guide which is provided with the system. Even with this, it might be useful to provide a slightly fuller guide to searching the system, especially in a library catering for readers with varying degrees of familiarity with CD-ROMs. However the advantages of the database in terms of flexibility of searching and comprehensiveness outweigh the difficulties of becoming acquainted with the techniques of searching.

PHILOSOPHER'S INDEX

This CD-ROM indexes many books and over 300 journals, covering the period from 1940 to date. It also provides abstracts. The subject coverage ranges over metaphysics, epistemology, logic, ethics, and aesthetics, as well as the philosophical aspects of such disciplines as education, history, law, science, and religion. It is updated quarterly.

Initial access is simple and the Search Options screen gives the choice of searching by WORD/PHRASE INDEX, SUBJECT HEADINGS, TITLE WORDS, AUTHOR NAME, JOURNAL NAME, NAMED PERSON and PUBLICATION YEAR. On-screen instructions are quite clear, and when a search field has been selected and a term entered the number of records retrieved is shown. Options of displaying records or modifying the search are clearly given. There is only one unified file to search, books and journals not being in separate files. If the initial search has yielded too many records, the search may be modified by adding a term in any of the original search fields, or by Additional Search Options such as language, publisher or document type (i.e. contribution, journal article or monograph). It is not possible to select review articles only.

When an appropriate number of records have been found, it is possible to display them in various formats, Complete Record, List of Titles, Bibliographic Reference (without abstract) or Keyword in Context (with abstract but not bibliographic details). In the Keyword in Context option, the search term(s) is/are highlighted, as they frequently are in the Complete Record format.

When an abstract is displayed on screen, descriptor terms are shown, which may give ideas for further searches, or for broadening the search. The feature SEARCH FROM DISPLAY is another way of achieving this. When an abstract is shown, the user may press F10 (cryptically labelled MORE), and F6 SEARCH FROM DISPLAY. The cursor and space bar may then be used to highlight a term in the text of the abstract, and a search done on this term.

- Instructions for printing/downloading are quite clearly given on screen. A list of references may be scanned, using F7 (MARK) to mark those records it is wished to keep. F8 (PRINT/XFER) gives a menu of options which can easily be selected.

A list of references may also be sorted into a different order from that in which it initially appears. F5 (SORT OPTIONS) gives a menu of options, (TITLE, AUTHOR NAME, JOURNAL NAME, PUBLICATION YEAR and FREQUENCY OF SEARCH TERM) and the list may be sorted in any one of these ways.

Altogether PHILOSOPHER'S INDEX is a very useful research tool. It is user-friendly and the F1 (HELP) screens are brief and clear. The database is helpful in including books as well as journals; it includes many aspects of philosophy and covers a good time period.

Judith B. Shiel

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NEWS AND NOTES

British Library

Initiatives for Access is a programme designed by the British Library to meet one of its strategic objectives for the year 2000: to "provide a simple means of access to the Library's collections and its services via electronic networks". As part of the programme materials such as manuscripts, photographs and current journals are being digitised. A free newsletter *Initiatives for Access News* is available, as is further information on the programme, from Jonathan Purday, The British Library, Freepost, Boston Spa, Wetherby, West Yorkshire, LS23 6YY, tel: 01937 546614, fax: 01937 546586, e-mail: jonathan.purday@bl.uk

CD-ROM

The Bible in English contains twenty-one versions of the Bible, including English and American texts, dating from the Anglo-Saxon period to the 1970s. It is published by Chadwyck-Healey at £1250.

Despite favourable reviews in professional journals, the American Theological Library Association has announced the termination of its *Ethics Index*, as not being financially sustainable.

The Works of John Wesley on Compact Disc contains the 14-volume "Jackson Edition" published in 1854, as well as the King James Version of the Bible with hypertext links from Wesley's documents to the scriptures. Announced by Providence House Publishers, it is available at US\$149.95 from The Segen Corporation, 108 Crosspointe, Hendersonville, TN 37075, USA, tel: 800-737-0877, fax: 615-822-8458

Conferences

The *Australian and New Zealand Theological Libraries Association Newsletters* for December 1995 and April 1996 reported on the Association's 10th anniversary conference held in September 1995. Papers delivered at the conference were reprinted; the emphasis was on maximising resources, including by the use of information technology. Their 1996 conference was held in October and had the theme: "Tradition and technology: theological libraries in the electronic age".

UNESCO's second philosophy forum, held at its headquarters in March this year, was reported in *UNESCO Sources* No. 79, May 1996. "Who are we?" was the question tackled by some 50 philosophers, historians, film-makers, jurists, writers, journalists, scientists, mathematicians, doctors, students, artists and members of the public from all over the world.

Internet

CHRISTIANS ON THE INTERNET (COIN) [<http://www.ely.anglican.org/coin>] is an interdenominational group set up to encourage and to help churches, church organisations and individuals to use the Internet. It offers advice, contacts, online mailing lists and materials, examples of use of the Internet. For further information or to enrol, please contact Alan Jesson, Bible Society's Library, Cambridge University Library, Cambridge CB3 9DR, e-mail: afj@ula.cam.ac.uk

CHURCH NET UK [<http://www.churchnet.org.uk/churchnet/>] is part of the Electronic Media and Religions Project of the Religious Studies Department, University College of St Martin, Lancaster. Features include direct Internet connections to over 1200 Christian churches, groups and organisations in UK and world-wide, an Archive and Christian Resources section, news services, discussion forums, pinboard sections. Other services and training are also available. For further information contact the above address, tel: 01524 63446 x 532, fax: 01524 68943, e-mail: churchnet@ucsm.ac.uk

Publications

A bibliography has been compiled of materials written by and about staff and volunteers sent to work overseas by the PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND and the METHODIST CHURCH OF NEW ZEALAND for more than 100 years. There is a wealth of resources covered by this bibliography for anyone wishing to research the overseas mission of these Churches, of their partner Churches in Africa, Asia and the Pacific, and of the involvement and influence of the Churches' representatives in mission. Copies are available at NZ\$10.00 (+post and packing) from Council for Mission and Ecumenical Co-operation, PO Box 21-395, Christchurch 8001, New Zealand.

A collection of essays has been published which co-incides with the 150th anniversary of New College, Edinburgh. Edited by David F Wright and Gary D Badcock, *Disruption to Diversity: Edinburgh Divinity 1846-1996* is published by T & T Clark.

The American Theological Library Association has published *Essays in Celebration of the First Fifty Years* to mark the anniversary of their founding.

So Great a Cloud of Witnesses: Libraries and Theologies is a festschrift published in honour of Lawrence D McIntosh to celebrate his outstanding contribution to librarianship, in particular theological librarianship, on his retirement from the Joint Theological Library in Melbourne. Copies of the festschrift or further information can be obtained from Philip Harvey, Joint Theological Library, Ormond College, Parkville, Victoria 3052, Australia.

Trevor Zweck

The Reverend Trevor Zweck, President of the Australian and New Zealand Theological Library Association and Librarian of the Luther Seminary, North Adelaide, died on 13th September 1996.

He had attended the American Theological Library Association convention in June and, on his way home to Australia, had undertaken a study tour, visiting several libraries in Europe. Unfortunately, Revd Zweck was taken into hospital on the day he returned to Australia and, although discharged after a week, was re-admitted after which his health declined rapidly. In the diary of his trip he commented that he was "treated like royalty" and his family has written to all the libraries he visited to thank them for their hospitality.