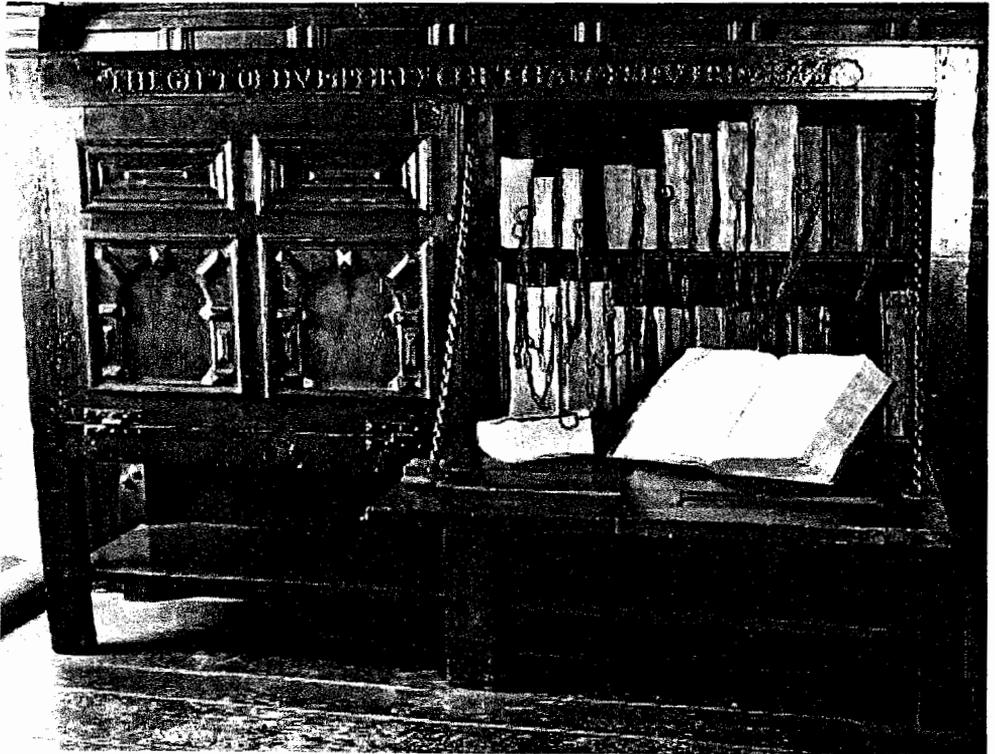


BULLETIN

of the

Association of British Theological

and Philosophical Libraries



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March 2004



BULLETIN 2004

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

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The front cover shows the Gorton Chained Library,
Chetham's Library, Manchester

PUBLICATIONS

ABTAPL UNION LIST OF PERIODICALS

The Union List is now available on the internet at
<http://www.le.ac.uk/abtapl/>

It includes the philosophy, theology and religious studies journal holdings of 47 different institutions in the UK and should prove a useful tool in tracing the locations of titles. Publisher details are given for some titles and links to free electronic journals are also included. It is updated regularly.

Amendments and new contributions can be sent to Evelyn Cornell,
The Main Library, University of Leicester. E-mail: ec37@leicester.ac.uk

Copies of the 2000 printed edition with holdings of 41 institutions are
available from
Mrs Judith Powles, Librarian, Spurgeon's College, 189 South Norwood Hill,
London SE25 6DJ
£14.50 for non-contributors and £12 for contributors.
Cheques should be made payable to **ABTAPL**

Please note that some holdings shown in the printed list are now incorrect
More accurate holdings can be found on the website.

* * * * *

GUIDE TO THEOLOGICAL AND RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN AND IRELAND

The 2004 edition of the "*Guide to Theological and Religious Studies Collections of Great Britain and Ireland*" is nearing completion. It is in database form (Access 2000) and will be published on the ABTAPL website as soon as it is ready. I am looking for a volunteer to proof-read the database for me - there are about 400 entries. Ideally it would be someone coming to the ABTAPL conference in Leicester in April so that I can hand over all the paperwork personally, but if you can't make the conference please don't let it deter you from volunteering. I would be really grateful to hear from you on 020 8449 0467 ext.253 or at wendyb@oakhill.ac.uk.

Wendy Bell
Oak Hill College, London N14 4PS

NOTICE OF MEETINGS

**2004 Spring Residential Conference
and Annual General Meeting**
will be held at
University of Leicester
from
Thursday 15th April to Saturday 17th April

*** * * ***

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

*** * * ***

2004 Autumn Meeting
will be held at
Heythrop College, London
on
Thursday 14th October at 2.00 p.m.

*** * * ***

**2005 Spring Residential Conference
and Annual General Meeting**
will be held in
Durham
from
Thursday 7th April to Saturday 9th April

*** * * ***

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

EUROPE'S LARGEST THEOLOGICAL COLLEGE ENTERS NEW ERA AS LONDON SCHOOL OF THEOLOGY

A new name heralds a new era for London Bible College - Europe's largest theological college which trains over 360 students a year for courses from certificate up to PhD level from its campus in Northwood, London. From 25th February 2004, it will be called London School of Theology - retaining the same ethos and direction it has held for 60 years with the Bible at its centre, but with a name that is more suitable for its work in the 21st Century and in a range of cultures and contexts.

A change for the institution's title has been on the agenda for some twenty years; London School of Theology was chosen because 'London' is a recognised world-leading capital, 'School' is a conventional name for graduate and postgraduate institutions, and 'Theology' defines the principles and practice the College is committed to.

The London School of Theology name and logo were privately announced to past and present College staff and students at a special celebration of the College's 60th anniversary last October. It was met with unanimous enthusiasm as three former principals and the current principal addressed trustees, current and former students, leading church leaders and other guests on the significant past, life-changing present and exciting future of the training institution.

"The new name wonderfully encapsulates what we do here at College. The Bible remains central, but we use the Bible to teach and train students to apply theology to all aspects of life and society. We are concerned about students' spiritual growth, personal development, skill enhancement and academic learning - and London School of Theology is a name that expresses that well," said Principal, Derek Tidball.

It had been thought for some time that in a worldwide context the label Bible College is misleading for the type of institution the college is. This is mainly because in America and wherever American missions have influence it is more associated with a non-academic gap year type institution and this has never been the role of the college. In American terms, it is more akin to a seminary, although that word is not appropriate to use in the United Kingdom. This, along with implications for those graduates working in mission situations in societies with other dominant faiths, sparked the impetuous for the change.

"We are passionately concerned to make a difference in an indifferent world as students prepare to work in the UK and overseas in the ministry, mission or back in the marketplace. London School of Theology remains a place striving to make a difference in the world God loves so much," said Mr Tidball.

London School of Theology

Green Lane

Northwood

Middlesex

HA6 2UW

Website <http://www.lst.ac.uk>

Library - tel: 1923 456 190; fax: 01923 456 001

In all former LBC email addresses, substitute 'lst' for 'londonbiblecollege'

* * * * *

The College has recently awarded a PhD to the Revd. Edgar Dowse, aged 93.

PATRICIA MUGLISTON, 1925-2004

I became a colleague of Pat Mugliston on being appointed acquisitions librarian at Aberdeen University in 1958, and very soon found myself introduced to the joys of hillwalking in the Grampians. She became a firm family friend and after we moved to Dundee and then Edinburgh, her house at Cults with its marvellous view over Deeside, to which she had transported her elderly parents and aunts (from the Isle of Wight), was a regular base for visits to the Northeast.

She travelled from Aberdeen to many ABTAPL annual conferences over the years, and was a familiar figure until increasing deafness and the multiplication of her cats made it too difficult for her. She tended to arrive surrounded by parcels and an air of randomness which was entirely misleading: her itineraries were systematically planned and her preferences precise.

Only child of an Anglican priest, she took an Arts degree at the University of St Andrews, and began her library career at Ewell, Surrey. She was appointed a cataloguer in Aberdeen University Library in 1949, continuing till retirement in 1988. As cataloguers do, she acquired a reading knowledge of many tongues and many scripts including Russian and those of the biblical languages. Theology and religion were always particular interests. In retirement she continued to do voluntary work in the Special Collections of the library, especially in indexing the run of *Aberdeen University Review*.

Pat was a loyal member of the Scottish Episcopal Church, but a traditionalist and member of the Prayer Book Society. A few years ago she responded to the changes in her local congregation by moving to St John's, Crown Street, a city centre church where she felt more at home. It was there that a large congregation held a service of "Celebration and Farewell" on 5th February. There were addresses by the Most Rev. Bruce Cameron (Bishop of Aberdeen), Mr A.T. Hall (formerly University Librarian), and a young man whom Pat had recently helped to enjoy the rhythm of her recently acquired Indian hand drums! She was the source of an endless stream of gifts to those she knew, and made the little house in St Andrews (bequeathed to her by a great friend) available free to many, including colleagues in ABTAPL.

John V. Howard (formerly Librarian, New College, Edinburgh)

CHETHAM'S LIBRARY, MANCHESTER

By Michael Powell

The notion of Chetham's Library, Manchester as a theological library is unfamiliar both to the people who work here and to those who make use of it. Chetham's was founded in 1653 by a Manchester merchant and landowner, a more secular figure it is difficult to conceive. It was not affiliated to any religious foundation; it was intended to cover the whole range of human knowledge and was open free of charge to any member of the public. Today, it remains much as intended by its founder, an independent public library, housed in a fifteenth-century building that was adapted for use as a library in the mid-seventeenth century.

The Library's theology collections are significant, for a number of reasons. First, the Library has documentation going back the 1650s, which enable us to trace when particular works were acquired, where they came from and also how much was paid for them. Through an analysis of the correspondence between booksellers and the library, the acquisition registers and early catalogues, we can begin to understand what sort of books were regarded as relevant and important, how the English and continental book trades were utilised to provide reading matter for provincial men, and how scholars and visitors to Manchester made use of the resource. In the case of Chetham's we can begin to say something about the cultural history of Manchester, to feel the intellectual pulse of a crucial era in our collective past. Secondly, because the Library was not linked to any religious organisation or institution, we can see how a theology collection was built up, one which was not intended to promote particular religious or political views. Ultimately we could begin to compare Chetham's holdings with those of other libraries of the period, the other endowed town libraries and also the college and university libraries and get a better understanding of the whole question of theological librarianship in pre-industrial society.

This brief paper seeks to illustrate how the Library set about the task of building up a collection of theological books and to give some indication of the range of our holdings.

Under the terms of the will of Humphrey Chetham (1580-1653), a prosperous Manchester merchant and landowner, his executors were required to secure the foundation of a Hospital for forty poor boys and no fewer than six libraries. The sum of two hundred pounds was left for the

creation of five church libraries for the parish churches of Manchester and Bolton and for the parochial chapels of Gorton, Turton and Walmsley. The money was to go on 'godly English Bookes, such as Calvins, Prestons and Perkins workes, comments or annotacions upon the Bible or some parts thereof'; these books having been singled out by the founder for the edification of the common people. In addition to the church libraries, the will provided for the creation of a public library within the town of Manchester 'for the use of schollars and others well affected', and a thousand pounds was allocated for the purchase of books for this, the 'Great Library'. Once all other charitable bequests had been fulfilled, the remainder of Chetham's estate was to be invested in land for the continuing benefit of the Library.

By providing both capital expenditure and revenue income for the Library Chetham created a library which within a generation of his death was at the least the equal of that of any Oxbridge College; in the words of Chetham's contemporary Thomas Fuller, 'as great a masterpiece of bounty as our age hath afforded'.

The task of buying books for the Library was entrusted not to the librarians but to three clergymen on the governing body: Richard Johnson, a former fellow of the Collegiate Church who was Preacher of the Temple in London, Richard Hollingworth, Rector of Trinity Church Salford and author of *Mancuniensis*, the earliest surviving history of the town, and John Tilsley, Vicar of Deane. The latter two belonged to the more extreme wing of presbyterianism whilst Johnson had actually been deprived of his fellowship at the Collegiate church for refusing to abjure episcopacy. Surviving correspondence between the three shows that this group could not even begin to agree on the choice of books for the parochial libraries, still less the public library in Manchester. Tilsley made it abundantly clear that he would not tolerate the writings of Congregationalists. Whilst it was possible for people of different religious and political views to bury their differences over minor matters such as the education of children, it was asking too much to expect them to reach a consensus on the choice of books for the Library. This potential recipe for disaster was only avoided by the fact that Richard Johnson, the only one of the three living in London, and consequently the only one with contacts with the booktrade, ignored the views of the others and took it on himself to acquire books for the Library. Johnson selected the second-hand bookseller Robert Littlebury of Little Britain as the Library's supplier and the two men were responsible for virtually all purchases up to Johnson's death in 1675.

From the outset Johnson sought to acquire books on all subjects. Editions of the classics were bought at an early date as were works of history, travel, law and science. Few of the early purchases were written in English or indeed published in England. Almost all were written in Latin or Greek and printed overseas. At first Johnson did what anyone else at that time would do armed with enormous sums of money – he simply bought those editions that were to be found in Oxbridge college libraries, in other words, those books with which he was already familiar. The earliest acquisitions include some important works, such as the Estienne Plato bought in 1655 for £3.10s., which came from the Library of Ben Jonson, and which has his inscription “tanquam explorator” on the title-page, or the 1539 edition of the works of Prosper of Aquitaine, which is bound in white deerskin and decorated with the motto and coats of arms of Henry VIII. For the sum of 8 shillings this clearly represented a good buy. Of the earliest books the scientific acquisitions are the most impressive. Galen, Hippocrates, Aristotle, Euclid, Avicenna and Alhazen made a classical foundation, to which was added Galileo, Copernicus, Kepler and Tycho Brahe. Mathematics were well covered as were medicine and natural history. The purchase of Gilbert’s *De Magnete* 1633, Hooke’s *Micrographia* 1665, and Zucchi’s *Optica philosophia* 1652-6 show an avant-garde interest in the new physics, reinforced by the purchase of Newton’s *Principia*, bought in 1690 for the sum of 7s. 6d.

Works pertaining to religion, featured in every single consignment of books purchased by the feoffees in the seventeenth century. To some extent this was no surprise - many of the Library’s earliest readers were local divines and one of the library’s main purposes was to provide reading matter which at least would be read rather than stored for either its value or its potential interest. The theology collection, as listed in the summary shelf lists and catalogues of the seventeenth century, amounts to a formidable body of Latinised scholarship which attempts to incorporate a total history of religion dating from the earliest times unto the present day. The amount of money placed at the disposal of Johnson and his successors enabled them to seek out specific authors, specific editions, favoured commentaries and new and old subjects of religious controversy. The character of religious works reflected a wish to experiment with changing modes of thinking and a need to build upon the foundations of a hundred years or more of Protestant scholarship. What is most unusual is the markedly tolerant, inclusive attitude of the feoffees. Catholic works were chosen not simply to highlight the truth of Protestant apologetics but because they were seen as having intrinsic worth - the twelve volume *Annales Ecclesiastici* of the Vatican

Librarian Cardinal Baronius or the twenty-two volumes of the Spanish Jesuit Francisco Suarez (purchased at a cost of £9 in 1660) were to be regarded as of equal value to militant Protestant works as the Lutheran Magdeburg Centuries or the vast outpourings of Genevan scholarship.

This emphasis on inclusivity, of thoroughness, can be seen in virtually every part of the theology collections: liturgics where large expensive folio missals, graduals, antiphonals produced in response to the reforms of Clement VIII sit next to books of common prayer produced for the church in Scotland, and to Greek Orthodox works, or more contemporary polemics, where, for example, the very first batch of acquisitions contained the works of the Jesuits Molina, Lessius, Lapidus, Azor, Barradius and Berchorius. One can only imagine the effect of all this popery on poor John Tilsley who thought that Congregationalists were too extreme!

The same quality of comprehensiveness is apparent in the field of languages and in particular the study of the Bible. The need to return to earliest sources as a means of identifying the origins of the Church resulted in the Library purchasing large quantities of Hebrew and Greek testaments, and the lexicons, dictionaries and concordances necessary to understand them. Bomberg's 2nd *Biblia Rabbinica* of 1525 was bought in June 1666 for £3.10s. Five years later the Library added Sebastian Munster's Hebrew/Latin Bible of 1546. By then the Library already owned the 6th *Biblia Rabbinica* of 1618-19, Plantin's Polygot Bible, Walton's Polygot, and Castell's *Lexicon Heptaglotton*. The first list of purchases of August 1655 lists Buxtorf's *Lexicon Rabbinicum* (1640), Callassius's 4 volume *Hebrew Concordance* of 1621, *Plantaviti's Thesaurus Synonymicus Hebraico-Chaldaico Rabbinicus* (1644), Kircher's *Hebrew-Greek Concordance* of 1607. By the end of the 1650s the Library had added Buxtorf's *Hebrew Concordance* of 1632, Rabbi Nathan's *Hebrew Concordance* of 1581, Constantini's *Greek Lexicon* of 1592, Giggeius's 4 volume *Lexicon Arabicum* of 1632, Minshew's 9 language dictionary (1625), Stephanus's *Concordance* (1624), and Calepinus's 8 language dictionary 1647. Philology, lexicons and dictionaries coupled with a wealth of biblical source material served immediately to propel Chetham's to the forefront of the new learning. In the case of Greek New Testaments, for example, the Library holds the first printed (Complutensian Polygot 1514-17), the first published (Erasmus, 1516), the earliest separate of 1521, the smallest, a 32mo of 1629 and the first modern Greek of 1638.

In 1684 the Library attempted its first stock-take of the collection. In the thirty years or so since the death of the founder the Library had acquired about 3,000 volumes. Theology books accounted for two out of every three books in the Library (68%) with arts and science at 25%, law, 2.5% and medicine 4.5%. A century later, when the first catalogue came out, theology now accounted for less than one in three books (29%). In the 1850s, in response to the creation of rate-supported public libraries, the governors of Chetham's decided to restrict the subject coverage to works of British history. The collection of theology, along with the collections of science, law, and literature were simply frozen. Apart from some modern studies of churches or of local divines, the theology collection has remained closed since the mid-19th century. It remains an important resource of the history of religion and philosophy, certainly up to the period when theology came to be dominated by Germanic scholarship.

How many books the Library has as a whole is difficult to say, still less can we identify the number of theological items held at Chetham's. In recent years, with the help of a grant from the Heritage Lottery Fund, staff have begun to catalogue the collection of early printed books and this is available on-line at <http://www.chethams.org.uk>. Possibly theological books and periodicals account for twenty thousand volumes. Within this there are some large and some important collections, such as a collection of tracts produced in the 1670s and 80s centred on the popish controversy (ca. 1,700 volumes) and a large group of pamphlets and sermons, many of which were delivered in churches in the North-west of England, from the seventeenth to the nineteenth century. Of the ninety or more incunables, most are of theological interest as are many of the Library's earliest manuscript items. Indeed the very first manuscript to be purchased was a collection of the works of St. Augustine written in the fourteenth century and purchased in 1658 at a cost of £2. Coincidentally, the first printed work listed on the first consignment of books for the Library was Nicolas Episcopius's ten volume edition of Augustine printed in Basel between 1541 and 1543, purchased in August 1655 for the astonishing sum of £7.

Whilst archival material relating to theology are few in number, works on religious history comprise one of the largest categories of manuscripts and the Library holds a wealth of sermons, commonplace books, diaries and other papers that were written by local clergymen. There are a number of important items from the Manchester Collegiate Church (now the Cathedral) including papers of some of the wardens, the Bible belonging to the Protestant reformer John Bradford - a Bible upon which successive

Bishops of Manchester are required to swear their oaths of allegiance - papers of James Fraser, 2nd Bishop of Manchester, papers of the Manchester Association for promoting a Reform in the Ecclesiastical Provision for the parish of Manchester (1847-50) and papers of the Manchester Diocesan Church Building Society (1851-).

Mention has been made of the Heritage Lottery Fund project to catalogue the Library's holdings. In recent years the Library has been involved in two further lottery-funded projects: the first, a co-operative project with Manchester Cathedral to sort, conserve and list the Cathedral's archives; the second, the acquisition by Chetham's of one of the six chained parish libraries established in Chetham's will. Two years ago, the parish Library of Gorton, in Manchester, was bought with the help of a lottery grant by Chetham's. If any member of ABTAPL knows of another librarian who has bought a chained library, then I would ask them to get in touch.

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Long Millgate,
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e-mail : librarian@chethams.org.uk;
website: <http://www.chethams.org.uk>.

Chetham's Library is open to the public Monday - Friday, 9.00am - 4.30pm.

ALL THINGS IFLA: A REPORT ON IFLA: WORLD LIBRARY AND INFORMATION CONGRESS BERLIN, 1ST – 9TH AUGUST 2003

By Jonathan Andrews

Early in 2003 my manager mentioned something called IFLA. They were due to hold a conference in Argentina in 2004, and she thought myself or one of my colleagues might like to apply for a grant from CILIP to attend. I thereafter looked at the CILIP website and discovered that, not only were there some grants awarded for first-time attenders, but there was a conference this year too, in Berlin. This attracted my attention at once. As a librarian with a strong interest in things German, I certainly wanted to attend. When the letter arrived confirming the award, I set about registering and choosing from the list of Berlin hotels (I was in Unter den Linden, a former GDR showpiece, now a comfortable 3 star hotel with a heady mix of international librarians and German OAPs when I was there). As I was to find out, IFLA conferences are huge. So a meeting at CILIP headquarters with the other UK first-timers, and CILIP organisers, was an essential preparation for the Berlin conference.

“Access Point Library” was the theme for this year’s conference, intended to cover the various types of material provided by libraries now and also the various communities locally and globally. Personally, the simple notion of ‘Old and New’ came to mind frequently. Old and new IFLA, with a change of President and Secretary-General this and next year. Old and new worlds, Africa taking a lead role with Kay Raseroka’s Presidency. Old and new Berlin, wonderful architecture embodying past times and present. Old and new media, with some speakers from outside the library profession concerned about the future of books; while other speakers were aware of the need for libraries to provide access to all forms of information, and above and beyond this, to take a lead in reaching communities and bridging the gap between those with plentiful resources in information and those not (the information rich and poor). The old established IFLA conference (this was the 69th) also has a new name; this was the first year it was called the World Library and Information Congress, a successful attempt to move away from library acronyms and increase the event’s visibility to the wider world. The title was emblazoned on the front of the imposing ICC Conference centre in the West of Berlin.

IFLA is huge, and the conference hall seemed huger. However, plenty of help was on hand from volunteers from various countries, who wore trademark red bodywarmers and all spoke good English – as I found out

when I tried my German on a friendly young helper who looked blankly back at me and turned out to be Polish (there were a number of volunteer helpers from nearby Poland). IFLA folk are keen to break the ice, and the handy rucksack with the IFLA logo immediately identifies you and others as you make your way between events. This made settling in a lot easier. The programme can be very full, and with tours offered too you need to plan in advance. Judicious use of advance information, not least from the IFLANET website, is essential to make the most of the week.

Berlin Diary

After a lengthy journey on Saturday I found my way by bus to the hotel Unter den Linden. The conference material helpfully listed appropriate bus routes etc – and compared to the UK, public transport in Berlin is superb – but I was still glad I had some familiarity with the city, and could speak the language. As a prime example of changing societies Berlin was an ideal venue for this year's conference. It has seen dictatorship, book-burning and propaganda, mass-murder and yet scholarship and a tradition of knowledge being stored and made available to the highest standards. Culturally, Berlin is a treasure-trove, and it is no surprise that it has drawn two musical greats in recent years, in Sir Simon Rattle (long-time conductor of the City of Birmingham Symphony Orchestra!) and Daniel Barenboim. It does have huge debts, but the capital maintains an impressive cultural profile and depth. If only the UK was prepared to invest as much in the arts.

The first event I attended was the newcomers' session on Sunday morning. Ross Shimmon, outgoing Secretary-General, spoke on the aims and core values of IFLA as well as relations with other bodies such as UNESCO and the International Publishers' Association. Other speakers included Claudia Lux of Berlin Central Library with a witty and informative presentation on the sights of the city. General events comprised open sessions with speakers and questions arising, workshops, poster sessions (display stands on the ground floor, with the displayers available for questions at lunch hours), a variety of committee meetings by officers and plenary sessions with one main speaker. The exhibition was opened later in the day. Libraries and library organisations were present here as well as commercial companies, and visiting stands made for an enjoyable break and provided some potentially valuable professional contacts.

For the Monday morning, I had booked onto the *Berlin Orientation Tour*. Old and new were to the fore again with the capital's combination of grand

Prussian edifices, bright modern constructions, hope for the future as well as necessary reminders of past horrors (the Wall, the Nazi era, etc).

Following lunch with CILIP delegates, I went to the open session on *Africa*. This was a fascinating insight into the challenges facing this continent in the library/information fields. How much are Western approaches and methods appropriate for Africa? How useful is the Internet when connectivity can be intermittent at best? Are African cultures being appropriated by the West in a kind of cultural imperialism? Have African librarians and libraries been able to move with the times? Libraries should provide official, essential information for local populations, find out what users need, and keep cultures alive, not just preserve them, according to Peter Lor of South Africa. This session opened my eyes to a whole other world of issues, something perhaps only a conference of this scope can do.

The official *Opening Session* combined a lively mix of politicians, media personalities and IFLA speakers. Moderated by the at least trilingual grandson of the great Ranganathan it covered books, Berlin, culture and the future of IFLA (external speakers did worry about the future of books...). Perhaps the most effective talk was by Prof. Klaus Sauer of Sauer publishers.

Tuesday Talks:

FAIFE – the Free Access to Information and Freedom of Expression branch of IFLA – produced passionate speeches in the open session on the *Information Society in the Aftermath of 11 September*. The Patriot Act in the USA enables the FBI to secure personal information, including borrower records (and internet searching histories) from libraries, at the same time preventing libraries from notifying those affected. Some websites have problems finding hosts due to their controversial news content. Elsewhere, Chinese authorities restrict availability of sites or search engines. Undemocratic governments will use the US measures as an excuse for further censorship and repression. This session provided current awareness on a global level, a vital part of IFLA's work. I was glad I went, if disturbed by the content.

Libraries for the Blind I work in a small College library, but still one which needs to comply with the UK Disability Act provisions. So I looked for information which might help in this process, and found some here, although this was really tailored towards specialist and not academic libraries. Britain seems to have a problem integrating its services and

providing a better deal for visually impaired users, not least in the academic field. Academic texts are not a priority for publishers of Braille or large print books. Reading software and hardware exists but cannot cover all situations.

Reprofessionalisation of Reference Work Sabina Robertson was most effective here; she spoke about innovative developments in aiding postgraduate students at Melbourne University.

Poster Sessions I found these were highlights of the whole conference. Display stands, with text and pictures about projects around the world, were great for a quick survey, with the opportunity to question the relevant librarians on a one-to-one basis if you wanted more detail. I talked amongst others to a librarian from Zadar in Croatia (an exemplary public library service in a stricken region), and a Turkish library school lecturer on information skills programmes in schools there.

Company Receptions were scheduled for Tuesday evening. I went to 3M's, as they were presenting the new IFLA/3M marketing awards, in which my library had won 3rd place.

On Wednesday I went to a *Brainstorming Session* led by Kay Raseroka. This was designed to elicit key points from different IFLA divisions on the theme of Lifelong Literacy. This was more useful really for experienced delegates. More appropriate for my needs was the *Open Session* on the projected International Information Literacy Certificate. Opinion seemed generally against a 'one-size fits-all' approach, the first two speakers leaning towards more individually-tailored programmes for particular groups. The third speaker, Chan Sai-Noi from Malaysia, outlined her University's existing skills programme which is an official part of the teaching programme.

Wednesday evening meant invitations to respective embassies, a chance to network (ie socialise) at the British Embassy, a futuristic and well-guarded building off Unter den Linden. I did enjoy the chance to mix with English and German colleagues, and add to my growing collection of business cards! Seriously though, the chance to make contacts can be the best thing for you and your employers.

One Library visit is included in the programme for each delegate. I opted for a trip on Thursday to Frankfurt an der Oder and Shubice on each side of

the German/Polish border. This was an excellent day, well worth the early start. It was presented by friendly hosts, and showed how two institutions in two states cooperate successfully for their users. The European University of Viadrina is in Germany, but has a particular remit for international and especially Polish students. It has an old but interrupted history and in its current form dates from 1991. It has helped set up the Collegium Polonicum on the other side of the river (and border), which nonetheless functions in its own right, with specialisms in law and business studies among other subjects. The latter also houses the archive of the Polish translator Karl Dedecius. The librarians in both countries showed an obvious respect for each others' professionalism and culture and were a real model of best practice.

By Friday the conference was winding down. I spent the morning on another organised coach tour (these tours were a strong point of the week), this time to show historical Jewish areas of Berlin. Given the terrible events of 1933-1945, this was inevitably in part a case of 'this is where [whichever building etc] used to be'. However, it still brought out the immense contribution of the Jewish people (never more than a small minority of the population) to the cultural, business, professional and religious life of the city through the centuries. A number of the group returned afterwards to the Jewish Museum, with its fascinating exhibition and radically new and carefully restored older architecture. Jews have been persecuted appallingly over the years; exhibitions like this can only help clear some of the prejudice they have suffered. This was a very appropriate visit for a conference expounding the need for freedom of and ready access to information; it is a bad sign when information is restricted and distorted.

The *Official Closing Session* took place after lunch. There were a number of presentations, speeches and awards. A feeling of transition, of old and new, characterised the whole. Two much-loved and respected figures were departing or about to depart from office. IFLA President Christine Deschamps – a representative of 'old Europe' and France particularly at their very best in her knowledge, culture and understanding – and Secretary-General Ross Shimmon, a very practical library advocate who for once made me proud to be British. Kay Raseroka of Botswana was enthusiastically greeted by the African delegates, indeed welcomed by everyone as the new President. IFLA's choice of Mrs Raseroka offers a chance for often struggling countries to be better represented in an international organisation, and at the same time gives that organisation new impetus and direction.

The final scheduled part of the programme was a choice between various tours on the Saturday. I went for a morning coach trip around the remarkable new architecture of Berlin.

I would heartily recommend IFLA, if you can get a first-timer or other grant or funding. My own aims were to maintain and develop German library interests, learn more about current issues in the library and information world internationally, and find out something about the workings of IFLA. The conference met all of these aims. I could have added, simply to meet people – in the same line of work from across the globe.

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Bridge to Europe. 2000(?)

LOR, Peter and BRITZ, Johannes *A moral reflection on the digitization of Africa's documentary heritage*. 2003

ROBERTSON, Sabina *Designing and delivering information services to postgraduate students: experiences of one librarian at the University of Melbourne*. 2003

SOI-NOI, Chan *Making information literacy a compulsory subject for undergraduates: the experience of the University of Malaya*. 2003

WORLD LIBRARY AND INFORMATION CONGRESS CONFERENCE
69th IFLA General Conference and Council *Conference Programme 2003*

Website: <http://www.iflanet.org>

This is an edited version of a report presented to CILIP, who provided my funding as a first-time attender of IFLA and permission to publish it here.

Jonathan Andrews
Education Liaison Librarian,
Newman College of Higher Education,
Birmingham

UK AND NORTH AMERICAN THEOLOGICAL LIBRARIES COMPARED

By Chris Beldan

My late Aunt Marjory's concept of a vacation involved a stay in a hotel room with several magazines as entertainment, only venturing down to the dining room for meals and off to shops to select gifts to take home to her sisters. As a model for travelling, I can't imagine anything more insular. In contrast to this approach, for 2003, my wife and I sought to get some feel of what it would be like to live and work as librarians in the UK. We had ten weeks to spend and thanks to an offer from Wendy Bell at Oak Hill Theological College in the North of London, had a cataloguing project to tackle, and for lodging, a spacious, well-equipped flat overlooking what my wife referred to as "the savannah", a grand expanse of back lawn, trees, and parkland.

As a North American in the UK, it soon becomes apparent that while so many things are similar, they are not at all the same. Instruction is needed many times. Door locks work differently, toilets work differently, words work differently. Shopping and prices are another world as well. At the time, gasoline in the USA cost about \$1.50 a US gallon which would equal £0.24 per litre if purchased in the UK. Turned around, Americans would pay \$4.67 per gallon if their gasoline cost the same as UK petrol at the current £0.76 per litre. Offsetting this, however, is the fact that my English cousin's Devon house has more than doubled in value in seven years while ours in Pennsylvania probably hasn't changed. Then there's space. While the cousin's house in the UK and ours initially cost the same, hers is four small rooms with no basement and ours is ten large rooms with a finished basement. So many differences without even venturing a comment on generalized national character traits. With all these day-to-day differences we anticipated finding dissimilarities in theological libraries, and we weren't disappointed. With both Oak Hill and Lancaster Theological Seminary, where I work, having about 100 full-time students, there was at least size as a common element from which to start.

An immediate observation at Oak Hill, and subsequently visiting other theological colleges, was that often in the UK both buildings and even libraries within buildings were locked with access either through electronic pass keys or combination-style locks. Building and room security seemed in greater evidence in the UK than in North America where theological libraries are often accessible to the public. This brings to mind that when

out and about in the UK, the impression is that there are greater numbers of closed-circuit television cameras in evidence than in North America.

In contrast to the tight physical security, it was a surprise to find that, while using a self-serve circulation system, I could not only see the name of a borrower who had a book I wished to borrow, but I could also see the borrowing history of that individual. On this side of the Atlantic, we have become quite sensitive to privacy issues and react sharply to such disclosure.

Standardization seems to matter most in the USA, a little less in Canada, and less still in the UK. MARC records, AACR2, and use of Library of Congress Classification and Subject Headings seem the rule in North American academic libraries. The very common American participation in OCLC makes standardization a must. In the UK there is greater variation in the use of classification systems including those devised in-house. Keyword access as opposed to use of a fixed system of subject headings seems popular.

The size of the library's slice of budgetary pie relative to those of other college departments was another point of comparison. For theological colleges on either side of the Atlantic, the struggle for economic survival is intense. Staff reductions, hiring freezes and other painful strategies do not seem to be foreign to either the UK or North American colleges. The wolf isn't far from the door in either situation. But I would venture the opinion that North American theological libraries have a larger percentage of their schools' annual budget than their UK counterpart. At Oak Hill I noticed that all residence rooms and college-provided houses were furnished with network access. This is something that we do not have at LTS both because of initial cost and subsequent ongoing staffing demands this would create. What Oak Hill has spent on computer systems, we can't afford. Yet our library staffing and acquisitions level seemed greater than that evident at Oak Hill. Looking at American Theological Library Association (ATLA) statistics from close to 30 seminaries around the size of LTS, I arrived at an average of 8.0% of schools annual budgets going to their libraries, with ours at 8.9%. I was not able to determine a comparable figure for UK schools but suspect that the figure is less. Is this because in North America, the theological librarians' professional organization, ATLA, is an offshoot of the accrediting association, the Association of Theological Schools in the United States and Canada (ATS) and this link of our professional association to our schools' accrediting body gives greater audience to

librarians' concerns to provide space, staff and materials in support of academic programs at our colleges? Whatever the reason, certain efficiencies in UK schools' operation compared to their North American counterpart reduce the significance of any difference. Self-serve circulation as opposed to a staffed circulation desk, and not offering two or three-hour short-term/reserve loans could well eliminate a full-time salary.

North American theological school and Bible college accrediting bodies stipulate that each member school's primary librarian should be a member of the faculty with other librarians possibly having faculty status. This practice seemed to be less in evidence in the UK.

While we were at Oak Hill, we made visits to three other theological college libraries, spending time with their librarians. One concern that I took away from those conversations was that while the ATLA Religion Database (RDB) was highly regarded and very much needed, it was priced out of reach for many UK schools. When I expressed this concern to Dennis Norlin, Executive Director of ATLA, he indicated that he would discuss the issue with their marketing meeting. He also indicated that ATLA had just reduced the price of the most recent ten-year subset of the RDB by \$500, making the price \$1000 US. Schools on both sides of the Atlantic that have found the RDB too dear might well revisit their decision not to subscribe based on this more attractively-priced option.

After ten weeks away, it was certainly good to get home. But my wife and I had not concluded that it would be better to be a librarian in either a UK or a North American theological college library. We could be happy in either situation. At the same time, lack of sufficient means to do all that we see as vital would be bothersome both in the UK and North America.

Chris Beldan is Librarian for Public Services and Systems at Lancaster Theological Seminary, Lancaster, Pennsylvania. He is a member of both ATLA and ABTAPL. His wife, Anne McGillivray, is Adjunct Librarian in cataloguing and reference at nearby Millersville University. They are Canadians.

ATLA RELIGION DATABASE SUBSETS: TEN-CD and IBRR ONLINE

Librarians and scholars are well aware of the value of the ATLA Religion Database (RDB) as a research tool for all aspects of religion studies. But, did you know that two unique subsets of the database also offer great value due to their significantly lower price?

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- Price for Library subscription reduced 35% to \$ 1,000, annually
- Price for newly established Individual subscription: \$250, annually
- Concurrent subscription with RIO reduces RIO by 50% to \$287.50

Index to Book Reviews in Religion (IBRR) Online

- 400,000+ citations for book and media reviews from 778 journals indexed annually by ATLA
- Priced at \$300 for Library subscriptions; \$150 for Individuals
- Ability to cache all reviews in the database for a selected title

In providing these specially priced, condensed versions of the ATLA Religion Database, ATLA is attempting to provide the widest access to the scholarly literature of religion - a main goal of the Association - by addressing the constraints on libraries' (and individuals') budgets and access to particular technologies.

To subscribe, or for more information on these or any ATLA products, please contact

ATLA Sales Manager, Richard Adamek by email (radamek@atla.com); telephone, (001) 312-454-5100; or fax, (001) 312-454-5505.

ATLA website: <http://www.atla.com>

PUBLICATION OF MAJOR REPORT ON INTER FAITH RELATIONS IN BRITAIN

The Inter Faith Network for the UK has published a major new report: *Local Inter Faith Activity in the UK: A Survey*. The report contains the findings of a six month project recently completed by the Network. The umbrella bodies of all the major faiths supported this groundbreaking study. Partners in the project were the Home Office, the Office of the Deputy Prime Minister and the Local Government Association. The study was funded through a grant by the Community Cohesion Unit of the Home Office. Rt Revd Tom Butler, Bishop of Southwark and Network Co-Chair said, "This report makes a major contribution to deepening inter faith understanding and cooperation in Britain. It highlights a wealth of positive inter faith initiatives which are contributing to community cohesion and helping ensure that faith unites and does not divide."

In the 2001 census 76.8% of people in the UK identified themselves with a specific religion. The majority of people in Britain are Christian but there are also over 1.5 million Muslims, half a million Hindus and sizeable communities of Sikhs, Jews and Buddhists as well as of smaller faiths such as the Baha'is, Jains and Zoroastrians. The fact that so many people of different faiths live in today's UK means that inter faith dialogue is of increasing importance. The report looks at how Christians, Muslims, Hindus, Sikhs, Jews, Buddhists, Jains, Zoroastrians, Baha'is and others are working together to increase inter faith understanding in Britain. It covers the spectrum of local inter faith activity in the UK but has a special focus on local inter faith groups and councils and on how local authorities are working in partnership with these to improve community cohesion. The project found that there are now nearly 140 inter faith and multi faith local bodies in the UK. 43% of these have come into existence since the start of 2000.

Local inter faith groups and councils of faiths are important forums for leaders and members of different religions to come together to discuss issues of common concern, to learn more about one another's faith and to co-operate in giving advice on religious issues to local public service providers. They also ensure that key members of the different faiths in a locality meet regularly for routine matters or special functions. These personal links are crucial to ensure rapid and effective response if problems occur such as attacks on places of worship or tension between different communities. In recent times, local inter faith bodies have had a

particularly important role to play in responding to tensions in multi faith towns and cities arising from the impact of overseas events on communities in the UK – notably the impact of the terrorist attacks in the USA of 11 September, military action in Afghanistan, war in Iraq, as well as events more generally in India, in the Middle East, and elsewhere.

Despite the importance of inter faith work, the study found that it is significantly under-funded. 82% of local inter faith bodies have no paid staff and most bodies have very small budgets for their important activities.

The report also looks at how local authorities are working to ensure that faith communities can give input to strategic initiatives. It found that 44% of authorities in England and Wales now have an officer responsible for liaison with faith groups and/or for faith issues. Local authorities are also increasingly recognising the contribution that inter faith bodies can make to community cohesion and 13% of local authorities indicate current support of a local inter faith group or council or multi faith forum.

At the same time as the publication of this report, Inter Faith Network also published a short good practice booklet *Partnership for the Common Good: Inter Faith Structures and Local Government*. This is published in association with the Local Government Association, the Home Office and the Office of the Deputy Prime Minister. It gives guidance for local authorities working to support or set up local inter faith or multi faith structures, bearing particularly in mind the need to ensure the appropriate involvement of faith communities in the context of initiatives such as development of community strategies or the work of Local Strategic Partnerships.

Copies of the survey report are available from the Network office, priced £8.95 including postage and packing. The good practice booklet *Partnership for the Common Good* can be found on the Network's website: <http://www.interfaith.org.uk> or single copies can be obtained by sending an A4 stamped addressed envelope to the Network office (34 pence second class or 42 pence first class).

The Inter Faith Network for the UK
8A Lower Grosvenor Place
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email: ifnet@interfaith.org.uk; website: <http://www.interfaith.org.uk>

REVIEWS

GRIFFITHS, D. N. *The Bibliography of the Book of Common Prayer 1549-1999*. The British Library, 2002. ISBN 0712347720. £65.00. Available in North America from Oak Knoll Press.

It is a sad reflection of the state of education and scholarship in this country at the end of the second millennium that this magnificent book could only be produced by a scholar who is not now, and never has been, employed by a university. David Griffiths was an ordained minister of the Church of England who began to compile a bibliography of the Prayer Book whilst working for the SPCK. This work continued through parish ministry and retirement so that what we are presented with in this volume is a labour of love extending over forty years.

The result is a highly professional bibliographic description of the books of Common Prayer which have been issued since 1549. This includes over 1,200 translations into more than 200 different languages and dialects, from Acholi to Zulu. The volume is equipped with introductory sections on the history of the Prayer Book, its print history, a glossary, a description of the bibliographic method adopted and extensive indices. As such it is an indispensable reference tool for all those concerned with Anglican history, missionary history or print history and the British Library is to be commended for publishing it. As the dust-jacket 'blurb' points out, the author would be pleased if the book "encourages librarians and antiquarian booksellers to look carefully at their stocks, and in doing so make fresh discoveries of their own".

*Andrew Lacey
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Cambridge*

OVERMEIER, Judith (ed.) *Out-of-print and special collection materials: acquisition and purchasing options.* Haworth Press, 2002. ISBN 0789016834. \$24.95

This collection of twelve essays was published simultaneously as *The Acquisitions Librarian*, no. 27, 2002. It is a useful and relevant book for anyone working in library acquisitions or who is considering collection development issues. Although some of the essays are quite specialized, much of what is written will resonate with librarians more widely. The difficulties associated with donations and obtaining hard-to-find titles are common to nearly all libraries.

Specialist articles deal with acquiring out-of-print music and underground poetry. I found them both informative in areas that I knew nothing about. The article about out-of-print music was aimed at the non-specialist who was confronted with the difficulty of needing to use specialist terminology and have some knowledge of the music publishing industry before acquiring printed music. I should think this is essential reading if you are attempting to venture into this area without background knowledge. Acquiring underground poetry presents very different demands to music; conventional approaches to acquisitions do not apply here, the importance of relationships and having contacts at a local level are stressed. While this may not be so relevant to ABTAPL libraries it did cross my mind that acquiring “underground theology” might require a similar approach.

Of the more general articles Elaine Doak’s “A tale of special collections in the small academic library” was an enjoyable read and something which I could easily relate to. It was honest about the organisational parameters which libraries exist in, particularly lack of space and the varied demands of users. It is good to have a down-to-earth idea of what other libraries are doing.

A number of other areas are dealt with: obtaining books from abroad (in this case non-U.S.); acquiring and using rarer items (the example used is for the history of science); the fair market value of out-of-print books; issues associated with gifts; and acquiring books just-on-time.

Two issues stand out from these studies (i) the importance of relationships with book dealers and (ii) the growing importance of the Internet for the acquisitions process. The Internet has made it much easier to search for out-of-print titles and interestingly, as the just-in-time acquisitions article

makes clear, purchasing books over the Internet can now be as quick as inter library loan.

The book which is fairly short (128 pages) is concluded by the editor with a review of literature in the field so particular areas can be pursued in more depth. This book is interesting and relevant and full of practical experience. It does have an American bias, as ever things seems to be on a much larger scale in the U.S., but this does not affect the general usefulness of the book.

*Marcus Hobson,
College Librarian,
Evangelical Theological College of Wales,
Bridgend*

**NEWBIGIN.NET: BIBLIOGRAPHY AND DOCUMENT ARCHIVE
ON CD-ROM. Cambridge: Gospel and Our Culture Network. £20.00**

This modestly priced CD-Rom offers convenient access to over 200 texts written by Bishop Lesslie Newbigin. The CD-Rom is intended to be used alongside the online database at <http://www.Newbigin.Net>

Some time and effort is needed to come to terms with the *askSam* search facility, but it yields dividends in terms of access to a lot of material which is currently out of print. For students researching Newbigin's theology or missiology, the CD-Rom and the website are immediately helpful in supplying a comprehensive listing of books and articles by and about Newbigin.

For many librarians, teachers and students the real boon is that the CD-Rom includes the full text of twelve of Newbigin's books, as well as various pamphlets and journal articles. In terms of books, alongside *Christian Freedom in the Modern World* from 1937, you can find *The Household of God* from 1953, and various other titles including *The Other Side of 84*, published in 1983. As many of these titles are out of print and unavailable, the CD-Rom represents an easy way of adding to the library's holdings more of this significant thinker's works, without taking up much space on the shelves. A vital research tool and an excellent resource for the library, which many students and theologians will probably want to buy for themselves in due course.

The Newbigin.Net CD-Rom is available for £20 from:-

The Gospel and Our Culture network (CD)
11, Redgate Road
Girton,
Cambridge
CB3 0PP

Dr Peter K Stevenson
Director of Training
Spurgeon's College
London.

NEWS AND NOTES

American Theological Library Association

ATLA has announced formal agreements which will make available online versions of the *Catholic Periodical and Literature Index*, *Old Testament Abstracts* and *New Testament Abstracts*. See <http://www.atla.com>

Christianity and the Encounter with World Religions is a project to microfilm a large collection of 19th and early 20th century reports and journals from around the world, representing seven languages on six continents. Three phases are now available, covering more than 350 titles.

The new ATLA Preservation Program Catalog Online includes more than 32,000 entries of the monograph and serial titles preserved during the past 50 years. Freely available online it can be searched and allows users to download and/or print citations, and order items from the collections. See http://apcat.atla.com/star/presonline_login.htm

Changes of Email Addresses

London School of Theology, formerly London Bible College: in all former LBC email addresses, substitute 'lst' for 'londonbiblecollege'

Partnership House Mission Studies Library

new address: library.phmslib@cms-uk.org

Copyright

The following are to be published by Facet Publishing, the publishing arm of CILIP: further details at <http://www.facetpublishing.co.uk>

CORNISH, Graham. *Copyright: interpreting the law for libraries, archives and information services*. Fourth edition; July 2004; 224pp; paperback; 1-85604-508-0; £24.95.

NORMAN, Sandy. *Practical Copyright for Information Professionals: the CILIP Handbook* March 2004; 208pp; paperback; 1-85604-490-4; £24.95.

PADFIELD, Tim *Copyright for Archivists and Users of Archives*. Second edition. March 2004; 272pp; paperback; 1-85604-512-9; £24.95.

Copyright Circle have arranged training events for 19th May 2004 in Bristol and for 14th September 2004 in Glasgow. For information see the website at <http://www.copyrightcircle.co.uk>.

Electronic Publications

Published by Ad Fontes, LLC, the *Digital Library of Classic Protestant Texts* and the *Digital Library of the Catholic Reformation* will offer web-based access to 16th and 17th century works, covering 1,500 and almost 2,000 titles respectively. Information at <http://www.ad-fontes.com>.

The **Huguenot Society of Great Britain and Ireland** is to digitise and republish its *Quarto Series* on CD Rom; volumes will be grouped by common themes. CD Roms will cost £19.99 (US\$37; €30) plus postage. For further information email: huguenot.cdrom@virgin.net or write to Tony Fuller, 81 Rosewood Avenue, Elm Park, Hornchurch, Essex RM12 5LD.

The **Monasterium Project** has been set up to digitise the charters of monasteries in Lower Austria, aiming to offer all pre-1500 charters and a representative collection of documents for later centuries (some 20,000 in all) and to include other abbeys in Austria and neighbouring countries. For more information see <http://www.monasterium.net>.

The *Routledge Encyclopedia of Philosophy Online Version 2.0* has been announced. Details at: <http://www.rep.routledge.com>

Journals

Modern Intellectual History - a triannual journal launched in 2004 by Cambridge University Press. See http://journals.cambridge.org/jid_MIH

The **House of Commons Science and Technology Select Committee** has begun an inquiry into scientific publications, including journals. The Select Committee's report will be published on the internet at <http://www.publications.parliament.uk/pa/cm/cmsctech.htm>
The text of CILIP's submission to the Committee is available at <http://www.cilip.org.uk/advocacy/responses/scientific.html>.

Librarians' Christian Fellowship

LCF's annual conference is to be held on 24th April 2004 at College Hall, Malet St., London WC1; it has the theme "Spreading the Net". Further details are available on <http://www.librarianscf.org.uk>

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED

Copies of the following have been sent to Marion Smith, Editor of the *Bulletin*.

American Theological Library Association *Annual Report* September 2002 to August 2003 and *Newsletters* Vol. 51, no. 1, November 2003 and Vol. 51, no. 2, February 2004.

Arbeitsgemeinschaft Katholisch-theologischer Bibliotheken / Verband kirchlich-wissenschaftlicher Bibliotheken *Kirchliches Buch- und Bibliothekswesen Jahrbuch* Jahrgang 3, 2002. Yearbook published jointly by the two German associations AKThB and VkwB

Association des Bibliothèques Chrétiennes de France *Bulletin de Liaison* No. 124, December 2003. Includes a piece on the history of the Association, founded 40 years ago.

Associazione dei Bibliotecari Ecclesiastici Italiani *Bollettino di Informazione* No. 2, 2003.

Australian and New Zealand Theological Library Association *Newsletter* No. 51, December 2003. Includes two more papers from the 2003 annual conference.

Centre Informatique et Bible (Maredsous, Belgium) *Interface* December 2003.

Forum of Asian Theological Librarians *ForATL News* Vol. 1, no. 2, December 2003. Describes training courses recently provided for librarians.

Librarians' Christian Fellowship *Newsletter* Winter 2003 and Spring 2004.

WEBSITES

HISTORIC FUNDS <http://www.ffhb.org.uk>
Online guide to sources of funds for restoring historic buildings

HOUSE OF COMMONS SCIENCE AND TECHNOLOGY SELECT COMMITTEE INQUIRY INTO SCIENTIFIC PUBLICATIONS

Report:- <http://www.publications.parliament.uk/pa/cm/cmsctech.htm>

CILIP's response:-
<http://www.cilip.org.uk/advocacy/responses/scientific.html>

JEWISH BOOKS ONLINE <http://www.JewishBooksOnline.co.uk>

MONASTERIUM PROJECT <http://www.monasterium.net>
Digitisation of medieval charters of monasteries, primarily in Lower Austria

NEWBIGIN.NET <http://www.newbiggin.net>
Searchable database on writings and life of Bishop J.E. Lesslie Newbiggin

OXFORD SCHOLARSHIP ONLINE <http://www.oxfordscholarship.com>
Full texts of over 700 selected Oxford University Press books available online by annual subscription

SHERPA: Securing a Hybrid Environment for Research Preservation and Access <http://www.sherpa.ac.uk>
Project to investigate issues in the future of scholarly communication and publishing.

VIRTUELLEN KATALOG THEOLOGIE UND KIRCHE (VThK) <http://www.vthk.de>
Virtual catalogue which provides for literature searches of the online catalogues of 16 theology and church libraries in Germany