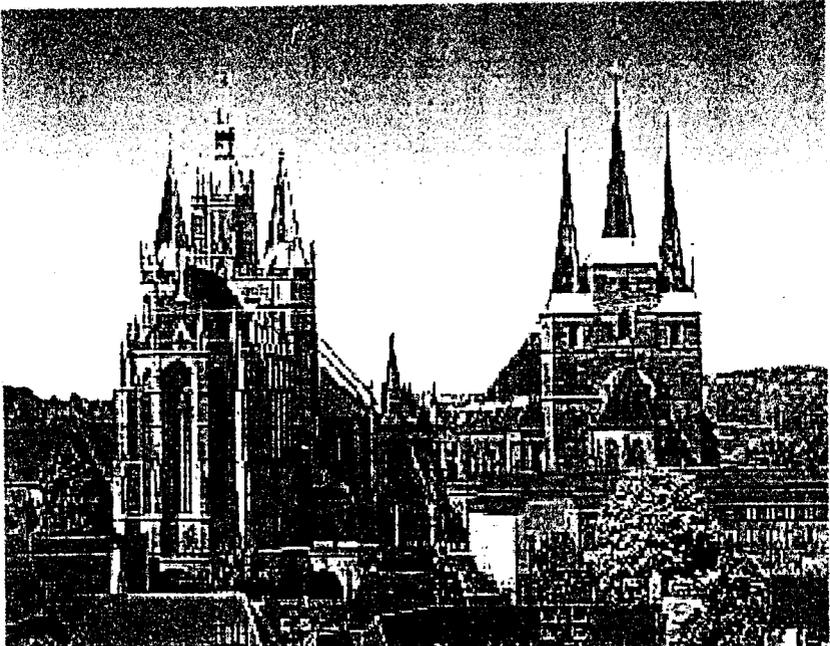


BULLETIN

of the

Association of British Theological

and Philosophical Libraries



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November 2001

BULLETIN 2001

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. It is a member of BETH (European Theological Libraries). The *Bulletin* is published three times a year (March, June and November) and now has a circulation of approximately 250 copies, with about one third of that number going to libraries in Europe, North America, and the Commonwealth. The *Bulletin* is indexed in LISA (Library & Information Science Abstracts). ISSN 0305-781X

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

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The front cover shows the Cathedral and Church of St Severius at Erfurt, Germany,
the venue of this year's BETH Assembly

PUBLICATIONS

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

Compiled and edited by David A. Kerry & Evelyn Cornell
ABTAPL Publishing, April 1999, ISBN 094894501X

Copies available from
Dr. A. Lacey, Hon. Sec. ABTAPL, Trinity Hall, Trinity Lane, Cambridge CB2 1TJ

£15/\$25 for ABTAPL members; £17.50/\$30 for non-members (inc. p+p)

Amendment: The Scottish Baptist College has moved to the University Library,
Paisley University, Paisley PA1 2BE

* * * * *

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 44
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.

New contributors include the Henry Martyn Centre, Redcliffe College Library,
University of Leicester Library, and Woodbrooke Quaker Study Centre.

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.

Amendments and new contributions for the list can be sent to Evelyn Cornell,
University of Leicester from September 2002 onwards.

* * * * *

Cheques for both publications should be made payable to ABTAPL

NOTICE OF MEETINGS

2002 Spring Residential Conference and Annual General Meeting

will be held at

Chester College, Chester

from

Thursday 11th April to Saturday 13th April

*** * * * ***

2002 Autumn Meeting

will be held at

The Friends' Meeting House, London

on

Thursday 17th October

The meeting will be held in the afternoon and a tour of the library
will be available in the morning

*** * * * ***

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

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

REPORT OF THE 2001 AUTUMN MEETING

On Wednesday 7th November some twenty members of ABTAPL met at the Marx Memorial Library, London for this year's Autumn Meeting. We were pleased to welcome three recent appointees to member libraries to the first meeting at a "Philosophical Library" for many years! Founded in 1933, the Marx Memorial Library is situated in the oldest building on Clerkenwell Green, in the heart of the historic London village of Clerkenwell. It is an independent subscription library of material relating to all aspects of Marxism, socialism and the history of working class movements, with a lending section of some 20,000 volumes and a reference collection which contains extensive holdings of journals from the 1850s, around 23,000 pamphlets, numerous original materials and books, many of which are unavailable elsewhere, as well as photographs and ephemera. A project is currently under way to produce a computerised catalogue of the Library's holdings, which will be posted on the Internet.

After the business meeting we were told about the history of the Library, its collections and the building by the librarian, Tish Collins, who then led us on a tour, which included the office used by Lenin and some early 15th century tunnels in the basement. In the library on the first floor we were able to see the fresco *Worker of the Future clearing away the chaos of Capitalism*, painted in 1935 by Jack Hastings, Earl of Huntingdon. More information about the Library can be found on its website at www.marxmemoriallibrary.sageweb.co.uk

During the Autumn Meeting, it was announced that Andrew Lacey would be resigning as Hon. Secretary at the 2002 Annual General Meeting and that Colin Rowe would be resigning as Hon. Treasurer at the 2003 Meeting. Venues for future meetings were discussed; it was suggested that the 2002 Autumn Meeting be held at Friends' House, London on 17th October and the 2003 Spring Conference and AGM be held at Sarum College, Salisbury. As the *Guide to Theological and Religious Studies Collections of Great Britain and Ireland* was published in 1999, a new edition would need to be considered soon, in particular its format. The *Union List of Periodicals* was now available on the internet at <http://www.le.ac.uk/abtapl/>. Evelyn Cornell, the list's editor, would be working in Australia from January to August 2002. Any amendments or new contributions to the list should not be sent until her return.

Penelope Hall gave a brief report of this year's BETH Assembly. Marion Smith had met the Executive Secretary of the Indian Theological Library Association, currently on sabbatical at Crowther Hall, Birmingham. Judith Powles had received an email

from Goma Ndamba, Librarian of the Protestant University of the Congo, who had attended the BETH Assembly in York 2000; he had been on several trips to European libraries since then and had attended the IFLA conference in Boston, USA, in September 2001. Margaret Ecclestone reported on a recent meeting of the Historic Libraries Forum, entitled "Selling your soul", which had included several speakers about merchandising and marketing. Information on the Forum is available from Peter Hingley, Royal Astronomical Society, Burlington House, Piccadilly, London, email: pdh@ras.org.uk

Marion Smith
Birmingham Central Library

REPORT OF THE 30th GENERAL ASSEMBLY OF BETH, 2001

The 30th General Assembly of BETH was held in Erfurt, Germany, from 30th August to 2nd September 2001. Twenty-three delegates, along with some nine others who were present as guests and observers, were cordially welcomed to Erfurt by our host association, the German Association of Catholic Libraries (AKThB), by the local host, Mr. Walter Kaliner, and by the mayor of the city, who graciously held a reception in our honour on the first evening.

Unusually, the BETH assembly did not co-incide with the host association's annual conference; it had taken place a few weeks previously. We were given a brief introduction to the work of AKThB, with particular emphasis on the projects that they had been involved in during the past year, by Mr. J. Bepler, the Chairman. Over the past twelve months, this association had published a yearbook, an internet version of their church library catalogue and a beautiful display book, *Schätze als Alltag*. The purpose of this book was to communicate the culture, heritage and the treasures of the church in Germany in an attractive form, and to generate some revenue for the association at the same time. It was also brought to our attention that the Johannes a Lasco Library, Emden, had been awarded a grant of 50,000 DM by the German Library Association in recognition of their excellent work, their service, their technological achievements, and their preservation of valuable historical materials; their website can be found at: www.reformiert-online.org.

When calling the meeting to order, the President, André Geuns, stated that the purpose of the assembly was not only to execute the business at hand, but also to

provide a forum for the exchange of ideas and other pertinent items of information. The assembly was reminded that there is a need to seek sponsorship in order to be able to increase our activities and branch out into new projects; each association present was encouraged to look for those organisations that would be willing to sponsor the work of BETH.

Although André Geuns had expressed a desire to resign from his position as President on account of his health, it became evident that nobody was ready or willing to take his place at this time. It was, therefore, agreed that he would continue in office for the time-being, and that should the occasion arise when he was unable to perform his duties, Mr. Etienne D'Hondt would take over the reins of leadership.

The ETHERELI project was quietly laid to rest at this meeting. The reasons for discontinuing the work of this project are:

1. There no longer seems to be a pressing need for this type of multilingual thesaurus;
2. There are no financial resources for this work; and
3. Our hands-on participation in the MACS project does not appear to be feasible.

There was some discussion of our relationship with the American Theological Library Association (ATLA), with particular reference to the high price of their database. It is recognised that these are valuable tools for our libraries, but for some of the smaller libraries the price is prohibitive. This point had come up in the discussion at the ATLA Annual Conference in Durham, North Carolina, in June and the newly formed international committee within ATLA had taken it under advisement.

Paul Stalder from Basle, Switzerland, gave a report on the exchange program in which he participated. He found the visit to the Tennessee libraries to be most enjoyable and instructive, but he pointed out the need for more structure and direction for this project. It was agreed that we would continue to pursue opportunities for similar exchanges with regional organisations within ATLA. In addition to the American exchanges, it was suggested that we promote exchanges within our own European membership.

The contents of the BETH website were reviewed, along with the hyperlink project which Eileen Crawford has established at Vanderbilt University. The members were encouraged to participate in the latter project, and to contact Paul Stalder who will be working on the European links. Michèle Behr, the ABCF delegate, offered to write a description of the various kinds of theological libraries in Europe for this project.

There was some discussion on the composition of BETH, which will be continued in the meeting next year. The Executive Committee was commissioned to study this further and to come up with suggested criteria for expansion of the membership and for the inclusion of individual libraries as members of BETH.

The 2002 Annual Meeting will be held in Salamanca, Spain, from 21st to 27th September. Father Javier Suarez Alba assured the assembly that a very interesting programme was being planned for the delegates. Tentatively the list of future meetings is as follows: 2003 in Brixen, Austria; 2004 in France - either in Lyons or Dijon; 2005 perhaps in Milan. The Minutes of the Assembly and reports of the members are available on the BETH website at <http://www.theo.kuleuven.ac.be/beth>

The cultural aspects of the assembly were centred on Erfurt and Weimar, where we spent a day which included a walking tour of "classical" Weimar. Erfurt is "the city in the green heart of Germany" and is known as "the Thuringian Rome" because of its many churches. The bishopric of Erfurt was founded in 742 by St. Boniface and, in the middle ages, the city grew into a powerful trade centre and university city due to its position at the crossing point of long-established trade routes. As the economic, intellectual, cultural and political centre of the region of Thuringia, Erfurt attracted important figures such as Luther, Goethe, Schiller, Herder, Bach, and Napoleon. It has one of the best preserved mediaeval city centres in Germany, with restoration and rebuilding work continuing in the rest of the city today, as in other areas of the former East Germany. We stayed in well appointed and comfortable accommodation in the Piushaus of the Priesterseminar near the Domplatz, dominated by the ensemble of the Cathedral and the Severikirche.

As part of Erfurt's 1250th anniversary celebrations in 1992, the University was re-established; founded in 1392 it was suppressed by the Prussians in 1816. Martin Luther studied at the University from 1501 to 1505 and then became a monk in the Augustinerkloster. We visited the library of the Evangelical Ministry, a historical and theological collection of some 65,000 volumes, which is housed there, and a fine exhibition of the treasures of the Amplonius library displayed at the Anger Museum. The "Bibliotheca Amploniana" is one of the largest collections of mediaeval manuscripts and books in the German speaking world, containing texts on philosophy, theology, medicine and law; it is a rich resource for grammar, poetry, logic, rhetoric, mathematics, metaphysics and alchemy. The nucleus of the collection (633 manuscripts) was bequeathed to the University by Amplonius Rating de Bercka, who studied and taught there between 1392 and 1395. By the end of 18th century, there were more than 1200 manuscripts, dating from 8th century, approximately 1500 printed items and 4000 treatises.

Weimar was the European City of Culture in 1999 and there are strong links with Goethe, Schiller, Bach, Liszt, Gröpius and other architects of the Bauhaus movement. The Bauhaus and its sites are on the UNESCO list of World Heritage Sites. Although perhaps best known as an author, Johann Wolfgang von Goethe was an avid collector. His fine arts collection (26,500 pieces), natural sciences collection (5,000 items), geological, mineralogical and palaeontological collections (18,000 items) and his library (5,500 volumes) are preserved in the Goethe National Museum. In 1886 the house where he had lived for almost 50 years up to his death in 1831 was opened as a memorial. We visited the Goethe House, which still contains a small part of his collections, and the Schiller House, as well as the Duchess Anna Amalia Library. The latter is housed in a former royal residence, converted to a library in the 1760s, where the royal book collection and a number of works of art from the classical period were brought. The old city tower of 1453 was connected to the building in 1803-5, and was set up as a library archive in 1821-25. The origins of the royal library can be traced to the early 16th century. From 1791 to 1832, Goethe was the director of the Library, one of the most significant collections in Germany with 120,000 volumes. In 1991, on the 300th anniversary of its founding, it was renamed the Duchess Anna Amalia Library, in honour of its most important patron. It now contains a collection of 900,000 items and is a research library for literary and cultural history focusing on German literature from 1750 to 1850, as well as a general library for the region and an institutional library for the Weimar Classics Foundation. This is a public institution, which, among its many properties, includes the Goethe National Museum, the Schiller House and the Schiller Museum, 18 other literary museums, palaces and memorials, the Duchess Anna Amalia Library and the Goethe-Schiller archives, and five parks in or near Weimar.

The final day of the assembly began with a Pontifical Mass in the Cathedral, followed by guided tours of the Cathedral and the Severikirche, as well as the Theological Faculty and its library. The assembly closed with a reception hosted by Bishop Dr. Wanke, at which we were able to thank Mr Kaliner and his colleagues for their warm welcome and an interesting programme of visits, as well as the smooth-running of the conference generally.

*Penelope Hall
Marion Smith
ABTAPL Delegates*

ARBEITSGEMEINSCHAFT KATHOLISCHTHEOLOGISCHER BIBLIOTHEKEN

The following is an edited version of the welcome speech made to the BETH delegates by the Chairman of AKThB, the German association of Catholic research libraries, which represents 160 institutions.

Research libraries owned and run by the Church are as heterogeneous as they ever were in terms of their size, their direct functions and the profiles of their holdings. They are however increasingly at pains to work together to consolidate their common potential in establishing and maintaining an independent and self-confident identity in the library landscape and defining more closely the Church-orientated concept of the services they offer and the specific contribution they can make to research discourse and the broader library framework.

In more than one respect Church libraries are increasingly assuming an important role in transmitting certain values. Let me just sketch three observations:

1. Our book holdings are, and generally always have been, not exclusively dominated by theology. Very often their profile is that of universal, humanist collections which reflect the general cultural context in which the Church has always seen itself. This means that a general move towards cultural history is a logical extension to traditional theological research in our collections.

2. Universities and state institutions, the whole of our research culture, are dominated by research assessment exercises, evaluation and benchmarking and the frenetic search for outside funding and sponsorship, in short by a completely overheated concept of time. I am sure I speak not just of Germany but of all of our countries when I describe these phenomena. The concepts and attitudes which we are all gradually adopting from the natural sciences and the computer-dominated revolution of our feeling for time could actually mean a revival of the positive image of the ivory tower. Something of the tranquillity which stems from the security of a long tradition and the Christian certitude that future generations will engage in study and reflection is part of what Church libraries have to offer.

3. Most of our readers are no longer committed to the Church, some are not even more than vaguely acquainted with its heritage. Many use Church libraries because of their conducive atmosphere and the individual service they offer. Church libraries are increasingly becoming a stepping stone towards a closer knowledge and recognition of the cultural role of the Church for those who are either disinterested or alienated.

This makes it clear that a concentration on confessional differentiation in the definition of the specific profile of Church library services is unhelpful. The problems and expectations we confront are common to all. For this reason over the past years we have established and strengthened our partnership with the Church libraries owned and run by the Protestant Church and can look back on successful common ventures.

Despite all confessional differences we have been able to assert ourselves in the specific German research landscape which developed against the background of the anti-Church movement of the 60s and 70s and which has long passed from rejection to indifference and apathy. The general loss of orientation which this has meant however, especially in ethical questions, has also meant that with our specific profile we can be assured of arousing interest and gaining attention.

BETH has increasingly become an important instrument in establishing a European network for the supply of theological and Church-related literature and cultural heritage, and our membership is a cornerstone for our plans for the future.

Jochen Bepler
Chairman AKThB

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION ANNUAL CONFERENCE, 2001: REPORT TO BETH

The 2001 Conference of the American Theological Library Association was hosted by the Divinity School Library of Duke University and was convened at the Civic Centre Durham Marriott Hotel, Durham, North Carolina. *2001: A Research Odyssey* was the overall theme of this year's conference, which was attended by a record number of delegates (372 registered).

During the course of the conference the attendees were treated to a number of interesting presentations: a lecture on John Wesley's *A Christian Library*; ATLA's Strategic Plan for 2000-2003; Mediaeval Cathedrals of Burgundy and the Ile de France; an explanation and a demonstration of traditional Jewish scribal techniques and procedures; co-operation across the disciplines of Theology and Medicine; a

discourse on the value of collecting printed sermons; an introduction to ATLA's new offices; and a general discussion on modern librarianship—just to mention a few. In addition to the general sessions, a number of small groups or 'round table' discussions took place. Among these, two, in particular, were of interest—a meeting on International Co-operation and one on International Collaboration. The pertinent points that emerged from these two sessions were:

1. The need to set up some type of formal agreement for the exchange mechanism, and the procedural form including—
 - the invitation initiative,
 - the expectations,
 - the duration,
 - the availability,
 - the financial considerations and support, and
 - the evaluation procedure;(The necessity for some of the above has been highlighted by our first exchange with the Tennessee Association.)
2. The compilation and the usage of co-operative digital resources;
3. Sponsorship opportunities for librarians, including encouragement for sponsoring second copies of the Religion One Index, ATLAS Series databases, etc. for overseas libraries;
4. The waiving of the ATLA conference registration fees for representatives from other associated Theological Library Associations who will be in attendance at future ATLA conferences; and
5. The organisation of a sub-group within ATLA for the express purpose of promoting international co-operation.

It was a privilege to attend the ATLA 2001 Conference as the BETH representative, and a joy to see the spirit of co-operation continues to flourish between ATLA and BETH.

Penelope R. Hall
BETH Delegate

THE EU COPYRIGHT DIRECTIVE - WHAT MIGHT IT MEAN?

By Graham P Cornish

The Process

On 22nd June the European Commission published the Draft Directive on the Harmonisation of Certain Aspects of Copyright and Related Rights in the Information Society. Member States have until 22nd December 2002 to implement any changes needed in their law.

What the Directive Says

The Directive is very long with 60 recitals and 15 articles, many of which have many sub-divisions and clauses. It is important to remember that directives are not law as such but the context within which national legislations must implement what the directive intends to achieve. The Department of Trade and Industry in the UK will issue a Draft Statutory Instrument at the end of this year and consultation will start in earnest then. Interested parties may make representations informally before then if they wish.

Two Rights Established

The directive makes sure that every Member State has in place the Right of Reproduction (essentially copying in any form) and the Right of Communication or Making Available to the Public. This is the right to make works available to the public or communicate them to the public by wire or wireless means. This will include making them available through websites.

Exceptions

Most copyright laws have "exceptions" which allow users to do some things without the copyright owner's consent. The exceptions in the Directive are all optional with one exception! Temporary acts of reproduction which are transient or incidental, and are integral and essential to the technological process to enable transmission in a network between third parties by an intermediary or to facilitate a lawful use of the work must be allowed.

There are then a series of exceptions, all optional, to the reproduction right as described above. Those most relevant to ABTAPL members include:

- (a) copying by a photographic technique onto paper can be allowed

except for sheet music

- (b) copying in any medium by a natural person for private use
- (c) specific acts of reproduction by libraries, educational establishments, museums and archives, provided they are accessible to the public and of a non-commercial nature.

In the case of (a) and (b) the rights-holder should receive fair compensation but "fair" could be zero in some circumstances.

There then follows a whole series of optional exceptions to both the reproduction right and the right of communication to the public. Just how many of these will be implemented by national governments remains to be seen and they will be the grounds for some serious battling between owners and users in the next two years. Briefly, the exceptions allowed of interest in our field are

- (a) use for teaching or scientific research - source must be acknowledged (where possible) and use must be non-commercial
- (b) benefit of those with disabilities
- (c) reporting the news
- (d) quotation
- (f) political and similar speeches
- (g) use during religious or official ceremonies
- (j) advertising sale or exhibition of artistic works
- (k) caricature, parody or pastiche
- (n) making available works to users of publicly accessible places through terminals (this is subject to very strict limitations)
- (o) minor uses in analogue format

Some of these require that the source be acknowledged where possible and/or that they be of a non-commercial nature. Just what (o) would permit is totally unclear and could be a loophole for all kinds of exceptions!! Each Member State may implement as many of these exceptions as they feel appropriate. What price a harmonisation of EU law?

Significance for the Library/Information World

Firstly, it is impossible to say exactly what the Directive will mean for the information profession in anything but very general terms. It is likely that in the UK the DTI will introduce the minimum changes necessary to comply with the Directive. So (f), (g) and (k) above are unlikely to appear in UK law and the very strong lobbying for (b) may be dealt with in other ways.

Making copies for the use of an individual seems possible under three of the sub-sections. Firstly, copying onto paper is allowed without any particular purpose or reason being given but compensation is then due. Secondly, individuals may make copies for themselves in any medium providing the rights-holder receives fair compensation. Thirdly, libraries, museums and archives are specifically mentioned as institutions, which might enjoy some exceptions, along with educational establishments. They may be allowed to undertake specific acts of reproduction which basically means that the conditions for this must be specified in law as in some way out of the ordinary. These institutions must be accessible to the public (with, it appears, the exception of the archives). The copies must not be for direct or indirect economic or commercial advantage. No limit is put on the format in which the copies may be made. A worrying point is that some theological libraries are NOT generally accessible to the public and might lose their privileges under this law. The EU has made it clear that the commercial advantage applies to the institution, not to the purpose for which the copy is wanted. So an academic library could copy for someone even though they wanted the paper for a commercial piece of research.

Whether it will be possible to "mix-and-match" these different situations remains to be seen. For example, can a library reproduce something in a different format from the original for an individual user? This could be a specific act but it would not fall into the definition of a copy made by a natural person for private use.

Other areas of importance for information providers include the possibility to provide material for illustrating teaching or scientific research. Lots of debate here as the grammar is unclear (does 'illustrating' go with just teaching or the whole phrase that follows?). The rather tortuous clause about dedicated terminals really means that libraries, museums, educational establishments and archives open to the public can provide access to electronic materials through dedicated terminals on the premises provided these works are not subject to purchase agreements, licences or contracts. An example would be a CD-ROM that had no specific conditions of sale attached to it. Believe it or not, such beasts do exist!

Technological Measurers

Member states must put in place legislation to protect electronic rights management systems to ensure that they cannot be interfered with nor can the data they contain be manipulated without the owner's permission. It will be an offence to circumvent mechanisms and to import materials which the importer knows have had much of the controls removed.

Where Next?

There is still a lot of lobbying to do. Theological college libraries do not want to lose their status as prescribed libraries and do want to continue to be able to provide copies as they do now. Anyone with serious anxieties should contact the Library Association Copyright Alliance (LACA) to make their feelings known. Sandy Norman is the Secretary (sandyn@clara.net) and see the LA website for more details (www.la-hq.org.uk/).

Graham P Cornish
Consultant
Copyright Circle
Gp-jm.cornish@virgin.net

MAKING THEOLOGY PAY

By Michael Walsh

Early in September 2000, in the unlikely setting of London's Groucho Club, the recently appointed director of SCM Press outlined his vision to a gathering of authors, fellow-publishers and general well-wishers. The party marked the launch of Alex Wright's first list. His predecessor, the Revd Dr John Bowden, in charge for 30 years or more, had established SCM as possibly the major publisher in England of serious theology. Perhaps the university presses of Oxford and, more particularly, Cambridge had run him close, but SCM's 40 or so titles a year in its heyday, many of them works of German, Dutch and French scholars, the translations frequently being done by Bowden himself, established a distinctive brand. Bowden claimed, with some justification, to be the leading publisher in Britain of Catholic theological thinking. Of the 15 new publications listed in SCM's catalogue, six have been translated by Bowden. His personal impact has been immense.

Bowden's achievements, however, disguised a serious problem. SCM Press had been cut adrift from the Student Christian Movement which had given it its name. It was, in recent years, a subsidy-free, fully commercial operation, and therefore had to make its own way. The trouble was, it didn't. The press moved from central to north London. The Bookroom, a refuge for generations of impecunious theology students, closed. The number of titles diminished. SCM was eventually acquired, debts and all, by the Canterbury Press of Norwich, an Anglican publishing house whose income is handsomely bolstered by the sales of *Hymns Ancient and Modern*. Alex Wright has the task of returning SCM to profit. His plan for doing so marks a significant break

with the publishing policy of John Bowden, and presents a challenge for other mainstream religious publishers in Britain.

"What we are missing at present", Wright said in the introduction to the catalogue for 2000 and, in similar words, in his speech at the Groucho Club, "is a theology which engages seriously with the world." It is a rather sweeping statement. What he means, I take it, is a theology which engages seriously with other disciplines - with sociology, psychology, history, even economics. Increasingly, interdisciplinary works of this kind are becoming the stuff of academic debate. If these are the types of books that Wright is hoping to commission, and from British authors, then he will be doing the profession of theology in Britain a considerable service.

But there are still major publishers who believe that they can survive on the more traditional theological fare. The Edinburgh firm of T. and T. Clark, under Dr Geoffrey Green, has been a particularly successful example, though its impressive religious list has been accompanied by a successful legal one, and lawyers need books even more than do theologians. In recent years the solid diet of good, mainly Protestant, theology (at times it almost seemed that the firm was the private publishing arm of the remarkable Torrance clan) has been associated with Catholic works, especially those of von Balthasar and other authors with almost classical status such as de Lubac. These volumes are frequently co-published with Ignatius Press of San Francisco, founded by Joseph Fessio SJ, which has been described by Michael Cuneo in his book *The Smoke of Satan* as "the primary conservative Catholic publishing house in the United States". T. and T. Clark's venture into Catholicism under the guidance of Stratford Caldecott, formerly director of Oxford's Centre for Faith and Culture, has raised a few eyebrows in Scotland, but it has been financially remarkably successful. *Communio*, the Balthasarian rival to the liberal Catholic *Concilium*, is also published in Britain by T. and T. Clark.

Many in Scotland were taken aback by this Catholic turn. It came as an even greater shock when, earlier in 2000, the firm was bought by the London and New York publishers Continuum. "It is very worrying to see T. and T. Clark bought out by an American conglomerate", said one Scottish academic. "In Scotland we had come to rely on them for good, intelligent theological publishing", said another, "and as a means for getting some of our younger scholars into print." Continuum, however, is very far from being an American conglomerate. It represents the academic and, especially, religious lists of the British firm Cassell. Continuum International is Anglo-American. Having an American arm is essential for any publisher producing academic books in any discipline, but particularly in religion; the religious market in the United States is at the very least four times the size of that in Britain. That

Continuum can sell directly into the States should be seen as a plus, not a minus, for authors who can benefit from such wider distribution. More books become financially viable.

But with the benefits there are losses. T. and T. Clark's law list has been sold off; the religious list on its own would be a less attractive prospect for anyone who might consider buying the firm back and re-establishing its independence. And Clark is not the only religious publisher to be acquired by Continuum, which has also bought the long-established Burns & Oates, adding that imprint to those of Pinter, Geoffrey Chapman and Mowbray. In addition Continuum has acquired the distinguished New Testament list from A and C. Black. An author's manuscript, which at one time might have had the chance of attracting the attention of one or other of these several publishers, will now land on the London desk of one man, Robin Baird-Smith, for final approval. With their inbred suspicion of things English, one can understand the alarm of the Scots, though Baird-Smith himself has an unimpeachable Scottish ancestry.

Robin Baird-Smith and Alex Wright have contrary notions of what theological publishing should be about, which makes the competition for the religious market between SCM and the Continuum group particularly interesting. They are, of course, not the only players in the field. A newcomer to Darton, Longman & Todd, a firm with a very distinguished history, is Brendan Walsh, formerly of SPCK and then of Cafod, as its publishing director. DLT is the publisher of the *Jerusalem Bible*, which remains its major money-spinner, but of late the emphasis has been on spirituality. Walsh has begun to develop the list into more controversial areas - he acquired the British rights to Gary Wills's *Papal Sin* - but the scope for innovation is limited, as it is for all major religious publishers with markets only in the United Kingdom.

SPCK, for its part, makes a virtue of not having a single American distributor, claiming relations with a "variety of specialist publishers in the States". They have, of course, strong links with the Anglican Communion, but the list of their publications, some of them academically highly distinguished, fits no clear pattern and members of all Christian denominations are to be found among their authors. This lack of focus in the past may have been a problem, for it is no secret in the trade that they have been struggling financially - possibly also because of their extensive chain of bookshops. They have, perhaps one ought to add, one of the most attractive of publishers' web sites.

In this survey I have concentrated on publishers with a mainly academic list. Whatever their original denominational affiliation, most within this group claim to

be "ecumenical" or interdenominational. Paternoster in Carlisle, or IVP in Leicester, however, serve mainly the more evangelical end of the Christian spectrum, but both continue to produce serious studies. Paternoster - with a string of periodicals also to its credit - is the more prolific: it produces year on year the largest number of new titles in any list of religious publishers. IVP, especially its Apollos imprint, is, perhaps, the more academically important.

Any list of religious publishers ought, of course, to encompass firms such as Hodder Headline, HarperCollins, Blackwells, and the university presses of Oxford and Cambridge. The first of these remains a major player producing, under the imprint Hodder Christian Books, publications for its traditional evangelical market. As Hodder & Stoughton it publishes books with a religious theme into the general market - Thora Hird's autobiography, for example, or Monica Furlong on the Church of England. Somewhat over a tenth of HarperCollins's publications are religious, but of late these have tended to be inspirational rather than academic. Blackwells has also had a long tradition of serious theological publishing, but it, too, has rather changed course, avoiding monographs which sell in small numbers and instead producing textbooks, readers and "companion"-style volumes, which have a bigger market - and have, indeed, been largely well received. But this policy does not particularly foster new talent, or new perspectives. Oxford University Press and Cambridge University Press, though both now far more commercially-minded than they used to be, have a better reputation in this regard; OUP has a strong tradition of producing books in ecclesiastical history and patristics, CUP a bias towards Scripture, as well as publishing more of the lucrative "companion"-style volumes.

Sheffield Academic Press is an off-shoot of the theological faculty at the University of Sheffield, which has an enviable reputation for biblical studies. The same, alas, cannot be said for the Press. Its publications, many of them doctoral theses, vary wildly in quality, and are marketed at high prices - which come down dramatically during the press's regular clearance sales if potential buyers can manage to wait that long. As well as publishing a dozen or so journals, from biblical studies it has branched out into other areas, including feminism and Pentecostal theology. Librarians frequently make decisions on the strength of a publisher's track record when deciding to acquire a book by an unknown author. Unfortunately, with Sheffield, that is something they can no longer afford to do in times of tightly restricted budgets.

All in all, the number of books published with a religious content remains fairly steady at some 3.5% of the new titles produced annually in Britain, giving a total of around 3,000 a year. The number of publishers is more difficult to calculate, because

some general publishers, such as the university presses mentioned a moment ago, have important religious lists even though they account for only a small part of their output. Others come and go. "Creative Publishing", which according to the *UK Christian Handbook* for 1998-99 brought out 600 titles, mysteriously disappeared from the next edition of the same work.

It would be enlightening to compare the space devoted to Christian books to that given over, in Waterstone's and other major book store chains, to the rather more prevalent "Mind, body, spirit" titles. Unfortunately, such statistics do not appear to exist. The number of bookshops claiming to be Christian, however, is steadily rising, though the average square footage for each is, if anything, slightly in decline. There is a suspicion in the trade that avowedly "Christian" bookshops espouse an evangelical version of the faith, and are unwelcoming to publications in a Catholic tradition. This may be about to change, for the evangelical market, one publisher specialising in that field remarked to me, is now only about a tenth of the size it was in the 1970s. Be that as it may, by far the largest of the bookshops - as big again as its nearest competitor - is St Paul's beside Westminster Cathedral.

A few years back, standing in a line to register at a meeting in Philadelphia of the American Academy of Religion, I overheard a conversation between two American publishers. "I am going to the UK after the meeting to recruit authors", said one, "because English academics write so much better than do North American ones." I would like to believe that to be true, but much of the most imaginative recent religious publishing has come from the United States. I have the strong impression, for instance, that OUP New York is rather more enterprising than its Oxford parent. It seems to me that, over the last decade or so, the investment by British publishers in new British authors, and in new trends in theology - feminism and ecology apart - has been limited. The new directors of publishing at both Continuum and at SCM are promising to change that. The trouble is, given their own accounts of their publishing policy, they cannot both be right about what the rest of us want to buy.

Michael Walsh
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THE NEW DIVINITY FACULTY LIBRARY IN CAMBRIDGE

by Dr Peta Dunstan

The idea to build a new Faculty of Divinity in Cambridge was first suggested in the early 1950s, as part of the development of a campus of university arts faculties. After the boom of the 1960s, economic conditions halted the project with only some of the faculties built on the 'Sidgwick Site', as it became known. In the 1990s, however, a second wave of new buildings began with the Law Faculty, and in September 2000 the Divinity Faculty moved to its new premises. After forty years, the idea has finally been realized. The contrast between the old and the new is striking, and the most dramatic change has been for the library.

In the old Gothic building of 1879, most of the library occupied a converted lecture room on the ground floor, with little natural light, so that the 1960s book stacks were like narrow tunnels. (The room originally designed to be the library had been taken over as a meeting and seminar room in 1970.) The library in the new building is on the top floor, with a mezzanine gallery, and, even on rainy dull days, the space is full of light. Open bookcases mean that light filters through the rows of books. The round shape of the building allows the library to be both an intimate space with good sight lines, and yet also have sufficient capacity for future expansion. More space has allowed for the gathering of all the books once stored away, so that the collection is together in one place for the first time in many years.

The new library is fully automated for borrowing, and for access to the on-line catalogue, the internet and networked databases. There is an additional computer room on the floor below with a printer available, and a separate room for a photocopier. There are forty-six desk spaces, situated both in the centre and by windows, allowing a variety of locations to suit different readers. Each has its own adjustable lamp.

The oldest part of the collection (including several hundred pre-1800 volumes) reflects the nineteenth-century Anglican identity of the Faculty, with a concentration on Biblical and Patristic subjects. J. B. Lightfoot left his collection to the Faculty and for several generations this remained the core of the old library.

Shedding first its denominational ties, and then later its exclusively Christian curriculum, the Faculty widened the subject range of its teaching and research in the early 1970s. The Library has changed to reflect those developments and today stocks books on Buddhism, Hinduism, Islam, Judaism and other non-Christian religions. The science/religion debate, psychology and sociology of religion, and Holocaust

Studies are some of the other areas of growth in the collection in the past decade. Accessions have continued, however, to include monographs in Christian doctrine, Biblical studies, Philosophy of Religion and Church history. Although the major task of the Library is to provide for undergraduate and taught postgraduate courses, it is still a considerable resource for research students too. In total it houses around 50,000 books and 2,000 pamphlets.

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The Library was opened by Her Majesty the Queen on 23rd November 2000. An article about her visit to Trinity Hall later that day appeared in the *Bulletin* vol. 8, no.2, March 2001.

EXETER CATHEDRAL LIBRARY

By Peter Thomas

In the year 1050 the see of Exeter was established, and its first bishop, Leofric, enthroned. When he came to the minster which was to become his cathedral, Leofric apparently found there just five books, at least two of which were 'much decayed', a very unsatisfactory situation for a bishop and bibliophile. We know that Leofric loved books because he remedied the lack of them at Exeter by passing on 66 of his own volumes to the cathedral, thus forming the original Cathedral Library.

In many of the bishop's books are dire warnings along these lines:

Leofric, Bishop of the Church of Saint Peter the Apostle in Exeter, gives this book to his cathedral church, for the relief of his soul and for the use of his successors. If, however, anyone shall take it away from thence, let him lie under perpetual malediction. Amen.

Leofric's book list survives, and though it is not always straightforward to identify particular copies, it appears that only one of the 66 is still at Exeter, despite his anathemas. Fortunately, this is the magnificent 10th-century Anglo-Saxon poetry anthology, the *Exeter Book*, one of the most precious books in the country and a foundation volume of English literature. The book has now been digitised, and the resulting CD-Rom enables its contents to be manipulated in a variety of ways - it is possible, for example, to hear poems (or their modern English translations) chanted at the click of a mouse.

Leofric died in 1072, and his successor, Osbern, was also a benefactor to Exeter Cathedral and library. He may have been responsible for the acquisition of the library's other great manuscript treasure, the *Exon Domesday* (1086), in which he is mentioned as a landowner. This volume was used as the basis for the entries for the South-West region (Cornwall to Wiltshire) in *Domesday Book* itself and is unique in that it is the only regional *Domesday* to survive alongside the corresponding section of *Domesday Book*. The material in *Exon* was however heavily edited before being incorporated in the final version, and a wealth of detail was not transferred at all, so a large amount of data would have been lost if *Exon* had not been preserved.

A surviving inventory indicates that there were well over 400 manuscripts in the library in 1327, reflecting a period of growth in the 12th century. The year 1327 also saw the enthronement as bishop of John de Grandisson, a towering figure in the history of both cathedral and library (though he remarked at one point that the people of Devon were 'enemies of God and His Church'). Many of his manuscripts survive (by no means all at Exeter), some with his distinctive annotations, and a very interesting gold ring, found near his ransacked tomb and known as the 'Grandisson ring', is on show in the library. Grandisson continues to attract scholarly interest, and a book has recently been published which brings together many strands of evidence to back up the writer's thesis that the bishop was the author of *Piers Plowman*.

The only known medieval room dedicated to housing library books was completed by 1412 and situated over the southern range of the new cloisters. The books here were of course chained, but no vestige of room or chains survives. Talk of rehousing the cathedral library has been in the air in recent years, and one suggestion has been to return the present collections to a rebuilt cloister area as part of a larger project, but this idea is currently in abeyance.

An unhappy 200 years for the library began in the 16th century, one fateful year being 1602, when the Dean and Chapter presented that great Exonian Sir Thomas Bodley with 81 of their manuscripts (including 8 which had belonged to Leofric) for his new foundation in Oxford, the Bodleian Library. Perhaps these manuscripts would have perished if they had remained in Exeter, but it is a measure of the loss that today only some two dozen manuscripts survive from the medieval period in the Cathedral Library, though some other medieval material has been presented or purchased since.

A worse fate could easily have befallen the library at the time of the Civil War and Commonwealth, but for the intervention of Robert Vilvain, a local physician. In 1657 the cathedral was divided in two by a brick wall, so that the Presbyterians could

worship in one half and the Independents in the other. The cloisters were demolished to make way for a serge market, which meant the destruction of the library room and could easily have led to the loss of all the books. Vilvain, however, had them removed to St John's Hospital, where they were stored until he obtained permission to adapt the dismantled Lady Chapel as a library at his own expense.

By the middle of the 18th century the library contained over 6,000 books. One of the most important donors at this period was another local physician, Thomas Glass (d. 1786), who bequeathed his library to the cathedral for the use of his colleagues. A human skeleton which was in the library at this time has been removed, but Glass's books are still there and form a significant part of the extensive holdings of early medical and scientific material. (A printed catalogue of this material by the present librarian is due for publication soon.)

In the 1820s the library was moved from the Lady Chapel to the Chapter House, and in the 1880s two bequests, from Precentor F.C. Cook and Chancellor E.C. Harington, hugely increased the book stock. The Cook collection is slightly smaller than the Harington collection but contains more unusual material, reflecting the fact that Cook knew about 50 languages. A new library (now known as the Old Library) was built to accommodate the increased holdings, but it was never large enough for them all.

In the mid-1950s the University of Exeter took over the administration of the library, and one floor of the old part of the Bishop's Palace was fitted up as the main library room. This is where most of the books are still housed, but it too was never big enough and a number of additional locations have had to be used, leading to a regrettable scattering of the stock, which now comprises some 20,000 items, from the 10th to the 21st century. The Old Library, for example, still contains a large proportion of the holdings, in addition to the extensive and important Cathedral Archives. The University withdrew its provision of staffing and administration in 2001, and in preparation for the new situation a weeding exercise was undertaken and a full Library Report produced. We are now finding our feet with a team of volunteers under a part-time professional librarian who has worked at the library since 1977. We are still hoping for new premises which can house all the library and archive collections together, but the exact shape of the library's future is difficult to predict.

Peter Thomas
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MOUNTAINEERING AND THEOLOGY

By Margaret Ecclestone

"A traveller without knowledge is like a bird without wings"

Mushariff-Ud-Din (1184-1291)

Among the categories of the 2001 Winston Churchill Travelling Fellowships was one for librarians and archivists. Copies of the publicity leaflet are sent every year to the Alpine Club as the fellowships always include a category "Adventure, Exploration and Leaders of Expeditions". Having been librarian at the Alpine Club since 1992 I thought it was high time I went on an expedition - and a mission - to other mountaineering libraries.

I had been inspired by Graham Cornish's Presidential speech at the Library Association's reception in the British Library in June last year when he declared "the basic goal of any library or library service is to improve the well-being of humanity generally... Essentially the library is there to maximise access to the creativity of the human mind"¹. In relation to sports libraries, he might have added "and the enhancement of our physical enjoyment of the world". I also recalled an article in *Special Libraries*, November 1973, by Paula M. Strain, entitled "Mountain libraries: a look at a special kind of geographic library". This was a study of 17 libraries in the United States and Canada, falling into two categories: the libraries of mountain or trail clubs, and the libraries of special institutions.

My project was to visit eight collections in six European countries to familiarise myself with their stock and services, to find out if they were planning any special events for the forthcoming U.N. International Year of the Mountains, 2002, and to see if there was any interest in short or longer term collaboration.

I was awarded a Fellowship - along with nine other librarians and one archivist - in February 2001 and, after contacting the relevant librarians, drawing up a travel schedule and designing a survey questionnaire, I spent the whole of June on the project. My previous experience in the libraries of the U.S.P.G. and Partnership House, which have a lot of geography in them - albeit not necessarily hilly - as well as missiology, proved helpful, as did participation in ABTAPL conferences in widespread British and Irish venues and visits to a large variety of collections from small, very specialist organisations to large university libraries.

An unexpected aspect of the Fellowship was a religious theme. I arrived in Paris at Pentecost (fortunately I already had fluent French and Spanish, and some German),

at which, though France is a secular state, the Monday following is kept as a "bank holiday". I took the opportunity of spending this in the Louvre, immersing myself in European culture, contemplating its wonderful collections from Giotto to Leonardo and much other art both "religious" and secular.

In Spain, the first mountaineering information centre I visited was in a town near Barcelona, and housed in a redundant tenth-century church, beautifully restored and converted. On the Sunday I went by funicular up to the Montserrat Monastery - the centre of Catalan religious life - and heard mass in Catalan, a forbidden language when I had lived in Spain many years ago. I also spent time in the city's Museum of the History of Catalan Art, which has wonderful paintings and carvings from Pyrenean village romanesque churches.

The following day I visited the Catalan Alpine Club library in the "Barrio Gótico" of Barcelona, in Paradise Street, adjacent to the cathedral, and on the site of the temple of Caesar Augustus, with four splendid Roman columns.

Onward to Turin, I had time to visit the almost convincing Shroud Museum, and the Egyptian Museum, apparently the largest collection outside Cairo, with many mummies and funerary objects to accompany the dead in the afterlife. In the evening of Corpus Christi I went to the standing-room-only cathedral mass with outstanding congregational singing, and took part in the torch- and candle-lit procession through the streets, with hundreds of Torinese.

The National Mountaineering Museum of the Italian Alpine Club (C.A.I.) in Turin is in one of the buildings on the Monte dei Capuccini - overlooking the River Po and the city - which form part of the Capuccini Monastery, rebuilt after destruction by Napoleon's army, and still functioning with fifteen monks. The library of the C.A.I. is to move at the end of this year from its city-centre, faded, elegant building to a purpose-built library in the hillside alongside the museum and the monastery .

There are many instances in the Alpine libraries of village clergy being pioneers of mountaineering and writing about their experiences. One of these was Franz Senn, an Austrian Tyrol parish priest whose commemorative painting I saw on the side of a house in the beautiful Stubai valley, near Innsbruck. I took the opportunity of spending the weekend here in the village of Neustift, which celebrated the eve of the feast of John the Baptist with blazing mountain-top beacons, and a Sunday morning village square eucharist, preceded by canon fire, and followed by a procession of the faithful in lovely Tyrolean costume.

One evening in Munich I heard the Bavarian State Radio Orchestra's performance of Haydn's *Creation* (libretto from Milton's *Paradise Lost*), and the following day - the last on my tour - I went to the Dachau Memorial Site, a few miles outside the city; the first of the Nazi concentration camps, it had many clergy among its prisoners, including Martin Niemöller.

The Alpine Club itself in its mid-Victorian days counted about one-third of its membership as ordained gentlemen who took the train and diligence in the summer to the Alps, enjoying their muscular Christianity and finding also spiritual refreshment on the peaks. One or two, however, lost their faith, notably Leslie Stephen, creator of the *Dictionary of National Biography* and father of Virginia Woolf. The Alps and Pyrenees are dotted with "English" churches which served the Victorian and Edwardian mountaineering, skiing and health resort tourist congregations, summer and winter.

There is much material in the Alpine Club collection to form the basis of an interesting study of the relationship between mountains (from Ararat and Sinai to the holy peaks of Tibet and China), their inhabitants, their visitors - and theology, which I hope will one day attract academic attention.

If you would like any further information on the libraries I visited or the Winston Churchill Travelling Fellowships, please contact me or

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tel/fax: 020 7613 0755
e-mail: library@alpine-club.org.uk

¹ See *Bulletin* of ABTAPL vol. 7, no. 3, November 2000, pp. 31-32.

PERIODICALS WANTED

The departments of Theology & Religious Studies and Philosophy at the University of Surrey Roehampton are about to take up subscriptions to several journals, and would like, if possible, to source any back runs.

If you have any such runs available and are willing to negotiate a price, or know of any good commercial source of second-hand journals, I would be very happy to hear from you. I am aware that new copies of several of these can be ordered from Swets, but the prices are rather high!

The journals are:

Analysis (back run needed: 1996-2001)

Philosophy (back run needed: 1996-2001)

Philosophical Quarterly (back run needed: 1996-2001)

Theology & Sexuality (back run needed: 1996-2001)

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REVIEW: SIEWERT, J.A. & WELLS, D. (eds) *Mission Handbook: US and Canadian Ministries Overseas 2001-2003 (18th edition)* Wheaton, USA: EMIS, 2000. ISBN 0961775157

This edition of the *Mission Handbook* is an extensive listing of overseas activities mission agencies that are based in the United States and Canada. The continued tradition and main aim is to provide statistical and other forms of data about agencies with missions in other countries. This information comprises the main body of the book while other chapters are dedicated to supporting the concept of the modern mission through discussion and exploration of various topics such as co-operation between churches and missions, and local work and 'global vision'.

The statistical information from the 1999 survey gives clear listings of agencies and their work. It includes both Protestant and Catholic agencies but with greater emphasis given to Protestant agencies and with much more detail presumably in view

of the numbers in existence and type information available. The information on US is greater in terms of numbers of agencies than Canadian agencies and is listed first.

In those chapters dealing with US Protestant and Canadian Protestant Agencies, the agencies are listed alphabetically by name of the agency, with US and Canadian each having separate listings. Each entry gives basic information such as postal address and website but also includes detailed information such contact name, short description of the agency and in which countries they are located, year that agency was founded and income. Information about Catholic Agencies is based on US agencies only and listing is by country and numbers of men and women who work at the missions. Subsequent information on the Catholic Agencies relocates information by region. This section of the book (first included in the *Mission Handbook* in 1990s) is, however, much smaller, and without most of the detailed aspect included in Protestant Agencies' listings but with equal recognition. Both the US Protestant and Canadian Protestant Agencies information is accompanied by separate indices and agencies are indexed by Church Tradition and by Ministry Activity. It is also possible to search for agencies by name via country of activity.

It is worth adding that the chapters which are outside the main concern of the book, i.e. data, are by individual contributors and serve to provide an added dimension through discussion, thus providing a context for mission in this publication which goes beyond data gathered via the survey. The data itself is comprehensive and could be seen as valuable to those working in the field of mission or, possibly more obviously, religious libraries.

Margaret Hanson
Birmingham Central Library

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 Newsletters August and November 2001. Both issues contain reports on the General Board of Global Ministries trip to Cambodia, January 2001. The November issue has a piece on managing upgrades of computer systems.

Association des Bibliothèques Chrétiennes de France Bulletin de Liaison No. 118, November 2001.

Associazione dei Bibliotecari Ecclesiastici Italiani Bollettino di Informazione No. 1 and 2, 2001.

Australian and New Zealand Theological Library Association Newsletter No. 44, August 2001. Includes articles on Library of Congress subject headings and promoting special collections.

Centre Informatique et Bible (Maredsous, Belgium) Interface September 2001.

Librarians' Christian Fellowship Christian Librarian, No. 25, 2001 and *Newsletter* Summer/Autumn and Winter 2001. *Christian Librarian* contains addresses given at the LCF 25th Anniversary Conference, with the theme "Information and the Church". The Winter *Newsletter* includes an article by Michael Gale about leading a Library Staff Training Institute for theological librarians in Nigeria, with colleague Gordon Harris.

Vereniging van Religieus-Wetenschappelijke Bibliothecarissen VRB Informatie 30 (1-4) 2000.

NEWS AND NOTES

American Theological Library Association

Dates and venues of future ATLA Annual Conferences: 19th-22nd June 2002 at St Paul, Minnesota; 25th-28th June 2002 at Portland, Oregon; 16th-19th June 2004 at Kansas City.

Australian and New Zealand Theological Library Association

Kim Robinson has stepped down as President of ANZTLA. Kim attended the BETH and ABTAPL conferences in York in 2000. He is succeeded by Judith Bright.

ANZTLA's 17th Annual Conference will be in Canberra from 4th to 7th July 2002.

Borthwick Institute of Historical Research

It is hoped that the Institute, which holds the records of the archbishops of York, will move to a new humanities research library at the University of York that will house special collections for use by scholars around the world.

British Academy Book Prize

In September 2001 the British Academy announced this new prize which aims to celebrate the best of accessible scholarly writing within the humanities and social sciences. The list of 14 books announced in November includes David Brown's *Discipleship and Imagination*. From these a short list of 6 will be chosen and the winning book will be announced at the British Academy on 19th December 2001.

Electronic Journals

The Public Library of Science (<http://publiclibraryofscience/org>) and Sparc, the Scholarly Publishing and Academic Resources Coalition (<http://www.arl.org/sparc>) are two initiatives set up by academics as alternatives to highly priced commercially published scientific journals.

Exhibition

"Gentlemen, Scholars and Scoundrels" is the title of an exhibition to mark the 300th anniversary of Bevis Marks Synagogue, London, and explores the rich history of Spanish and Portuguese Jews. It will be held from 14th November 2001 to 7th April 2002 at the Jewish Museum, 129-131 Albert Street, London NW1 7NB.

Latin American Theological Libraries

The 4th Congress of Latin American theological librarians is to take place 16th-19th July 2002 in Havana, Cuba.

Librarians' Christian Fellowship

LCF's 2002 annual conference, with the theme "Change and Decay . . . and Opportunity? Facing Change in Libraries and Society", will be on 27th April in Connaught Hall, 41 Tavistock Square, London WC1. The 25th anniversary public lecture will be on 12th October 2002 at St Saviour's Church, Guildford.

People

Mary Barker has moved from Bristol; she has been succeeded as Librarian at the Bristol Baptist College by Shirley Shire.

Evelyn Cornell, Information Librarian (Humanities) at the University of Leicester Library, will be taking part in a job exchange from 10th January to the end of August 2002 with Bernie Lingham, Liaison Librarian for the Faculty of Arts, Deakin University, Geelong Campus, Victoria, Australia. Any amendments or new contributions to the ABTAPL *Union List of Periodicals*, which Evelyn edits, should not be sent until she returns from Australia.

Ian Jackson has been appointed librarian at Woodbrooke Quaker Study Centre, Birmingham. He succeeds Mary Jo Clogg who retired during the summer.

Andrew Lacey has taken up the RSLP-funded post of Special Collections Librarian at the University of Leicester. He is working there for three days a week and remains in his post at Trinity Hall, Cambridge for two days a week.

Rosemary Pugh took early retirement at the end of August 2001 after 24 ½ years as Librarian of Sarum College, Salisbury. During this time Rosemary was responsible for amalgamating various collections, setting up a thriving bookshop business and the expansion of the library into new accommodation. She can be contacted by email at rosemarypugh@freenet.co.uk. Jennifer Davis has taken over as Librarian.

Publications

Bevis Marks Synagogue: a short history of the building and an appreciation of its architecture has been published by English Heritage (price £5.00, ISBN 1873592655) to coincide with the Synagogue's tercentenary.

Faith in Life, the preliminary report of the Church Life Survey is available from Churches Information for Mission, 27 Tavistock Square, London WC1H 9RT, priced £3.00. CIM was set up by the principal denominations to provide reliable information to help shape future mission strategies. The final report is due to be published in 2002.

Holocaust Theology, a reader edited by Dan Cohn-Sherbok is available from University of Exeter Press, Exeter EX4 4QR at special pre-publication prices of £15 (paperback - 0859896250) and £40.00 (hardback - 0859896242). Publication due 27th January 2002. Further details at www.ex.ac.uk/uep/holocaust.htm

Justice Reflections, a journal due to begin publication in 2002, is an ecumenical collection of theological papers incorporating ethical, pastoral and restorative themes in the domain of justice. Details from *Justice Reflections*, 2 Temple Gardens, Lincoln LN2 1NP, email: justicereflections@hotmail.com

Price Correction: *Ministering Asian Faith and Wisdom: a Manual for Theological Librarians in Asia* by Rita M. England with John C. England published by New Day Publishers is priced outside India and the Philippines at US\$13.50 (+post & packing)

Preserving Library and Archive Collections in Historic Buildings by Susan Hughes published by Resource (The Council for Museums, Archives and Libraries) is available from Miss Elizabeth Danbury, School of Library, Archive and Information Studies, UCL, Gower Street, London WC1E 6BT, email: uczcda@ucl.ac.uk

Publishers

At the end of August 2001 Cambridge Information Group acquired the R. R. Bowker publishing operations; CIG has sold several of the Bowker directories to Information Today, Inc. CIG has established a new subsidiary, R. R. Bowker LLC to operate *Books in Print*, *Ulrich's Guide to Periodicals* and the ISBN agency.

Scottish Baptist College

The College has moved to Paisley University Library, Paisley PA1 2BE.

WEBSITES

ADHERENTS.COM <http://www.adherents.com>
Statistics on membership of religious groups

ANTIOCH <http://www.antioch.com/sg/bible/>
On-line Bible study tools

CROSSWALK.COM <http://bible.crosswalk.com/Lexicons/NewTestamentGreek/>
On-line Bible study tools

INTERNATIONAL COUNCIL FOR PHILOSOPHICAL INQUIRY WITH CHILDREN http://www.p4c.net/html/about_icpic.html

MARX MEMORIAL LIBRARY www.marxmemoriallibrary.sageweb.co.uk

METANEXUS www.metanexus.net
International online forum on religion and science

PUBLIC LIBRARY OF SCIENCE www.publiclibraryofscience.org
Set up by academics in response to price increases for journals and limited access to research

RE DIRECTORY www.theREdirectory.org.uk
Directory developed by the Culham College Institute for Religious Education

SAPERE SOCIETY www.sapere.net
The Society for the Advancement of Philosophical Enquiry & Reflection in Education

SCHOLARLY PUBLISHING & ACADEMIC RESOURCES COALITION (SPARC)
<http://www.arl.org/sparc>
“World wide alliance of [scientific] research institutions, libraries and organisations that encourages competition in scholarly communications market.”

SCOTTISH EPISCOPAL CHURCH www.scotland.anglican.org

SCOTTISH EPISCOPALIAN www.scotland.anglican.org/episc_choice.htm