

BULLETIN

of the

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BULLETIN 2007

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Philosophical Libraries***

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The front cover shows a view of Spurgeon's College, London

ABTAPL UNION LIST OF PERIODICALS

The Union List is 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 is 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 can be sent to Evelyn Cornell,
The Main Library, University of Leicester. E-mail: ec37@leicester.ac.uk

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

The *Guide* is available on the ABTAPL website at
<http://www.abtapl.org.uk/pub.html>

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BETH PERIODICAL EXCHANGE LIST

An email list for exchanges, particularly of duplicate periodicals, has been set up for members of BETH (European Theological Libraries Association)

To register contact Penelope Hall at Prjhall@aol.com

NOTICE OF MEETINGS

**2007 Spring Conference
and Annual General Meeting**

will be held at

The University of Edinburgh

from

Thursday 12th to Saturday 14th April

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

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2007 Autumn Meeting

will be held on

Thursday October 18th 2.00-4.30pm

at

Wesley's Chapel, London

<http://www.wesleyschapel.org.uk/>

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

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LUTHER KING HOUSE LIBRARY

The majority of the stock at Luther King House Library will be inaccessible from mid-April until the end of August 2007. The library is being redeveloped during this period and, whilst core stock will be available for registered library users to borrow, we will be unable to accommodate visitors or respond to Inter Library Loan requests during the affected period. I apologise in advance for any inconvenience that this may cause. Please contact me if you have any queries.

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LIBRARY OF THE RELIGIOUS SOCIETY OF FRIENDS

From 2nd January 2007 the Library of the Religious Society of Friends (also called Friends House Library) will be introducing a new reader registration system. All new and existing users will be asked to complete a registration form on their first visit. If they are not a member or attender of the Society, they will also need to produce formal proof of identification showing their permanent address (such as driver's licence, bank statement, or a recent utilities bill). Unfortunately we will not be able to register users without such proof. Members or attenders of the Society will also need to fill in a registration form, but will not need to show proof of address.

The registration form and further information are available from the Library or from the website at <http://www.quaker.org.uk/library>. We will not be able to accept electronic copies of the completed form, and it will need to be printed out and completed by hand.

Heather Rowland, Librarian
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173 Euston Road, London NW1 2BJ
Tel: direct line: 020 7663 1129; main library: 020 7663 1135

PRESENTATION BY URBE TO THE BETH ASSEMBLY, ROME, 11th SEPTEMBER 2006

The first document that directly speaks about collaboration between the ecclesiastical faculties and universities can be traced in articles 52-54 of the apostolic constitution of John Paul II *Sapientia Christiana* dated 15th April 1979. However, the collaboration between the Pontifical Atheneos of Rome began in 1967 itself. In fact, during the meeting among the Rectors and the Presidents of the ecclesiastical institutes which took place on 21st April 1967, there was a long discussion on the common and uniform way of cataloguing the books of the various Roman Atheneos. In the same meeting, it was decided to call a meeting of the librarians - at the Centre for the Congregation for Catholic Education - for further consultation with the aim of creating new projects. This meeting took place on 9th June 1967; nine librarians representing various Atheneos took part.

Following the *Normae quaedam ad Cost. Apost. "Deus scientiarum Dominus"*, *de studiis ecclesiasticis, recognoscendam* (20th May 1968) which demanded that "there should be collaboration and mutual help among various ecclesiastical academic institutions" (principle no. IV), the Congregation for Catholic Education approached the Rectors and Presidents of the Pontifical Atheneos of Rome, asking them to collaborate among themselves and follow the above-mentioned norms. In the month of December 1968, various meetings took place; the first meetings were between the deans of theological faculties and then between various officials such as secretaries, treasurers, administrators and librarians. It is to be noted that the Congregation for Catholic Education intervened again in 1970.

In the atmosphere of these initiatives, the first meeting of the librarians of the Pontifical Atheneos of Rome took place on 28th February 1973. Eighteen librarians took part in this meeting. As the first fruit of this meeting, *Guida alle Biblioteche dei Pontifici istituti di studi superiori in Roma* was published in 1974. In the early 1980s the librarians' commitment was very strong. The Apostolic Vatican Library also took part in the meetings of the librarians. In these meetings, the following points were discussed at length: computerisation, common language at least in the catalogues, new technologies to launch a unified network of catalogues. The

Rectors and Presidents, as well as the Congregation for Catholic Education also took part in these problematic discussions.

A seminar on the creation of a network of the libraries of religious sciences, was organized by the Centre Information et Bible, in collaboration with the Students' Association of the Vatican Library, from 22nd February to 2nd March 1984. After having participated in this seminar, the librarians wrote a document and sent it to the academic authorities. This document contains the following statement: "*We feel that it is necessary to create a network of the ecclesiastical libraries — a network at European and world level — in order to make our service to the culture of our times and to the Church more concrete and more effective.*" These words show a great deal of enthusiasm. Unfortunately the efforts that followed did not see any immediate successful results.

It was only towards the end of 1989 that the librarians recommenced their efforts to convene meetings and began to form *Gruppo Biblioteche Ecclesiastiche* (GBE). The statutes of GBE were drawn up and approved by the librarians in 1990. The GBE renewed collaboration between the libraries. It is from this group (GBE), which ended its activities in 1995, that URBE (*Unione Romana Biblioteche Ecclesiastiche*) was born as an association of Pontifical Atheneos of Rome, with the remit of coordinating and administering the libraries' electronic network system (using the ALEPH programme). On 13th May 1991, URBE was registered by a notary act, undersigned by the then Rectors of five academic institutions and the Teutonic College; then some other new institutions also joined it. Three years after the establishment of this association, the computerised network of URBE was officially inaugurated on 12th May 1994.

On the occasion of the tenth anniversary of its inauguration, URBE organized a one-day seminar on 27th May 2004, in order to study and reflect on the importance of collaboration between the libraries. The experiences of these ten years were collected into one volume, showing the background, history and various types of collaboration that took place between the libraries of the Pontifical Atheneos of Rome from 1976 to 2003. The celebration of the tenth anniversary of the computerised network did not mark merely a conclusion of a process and a commitment but rather a beginning of continuous and creative collaboration between the libraries

with the aim of effectively serving the professors and the students of the academic institutions.

The following 14 libraries are the current associates of the Network:

Pontificia Academia Alfonsiana
Pontificia Università San Tommaso "Angelicum"
Pontificio Istituto Anselmianum
Pontificia Università Antonianum
Pontificio Istituto di scienze dell'educazione "Auxilium"
Pontificio Istituto Biblico
Centro pro unione
Pontificia Università Gregoriana
Pontificia facoltà teologica Marianum
Pontificio Istituto orientale
Pontificia Università Salesiana
Pontificia Università della Santa Croce
Pontificia Università Urbaniana
Pontificio Istituto di Studi Arabi e di Ismistica

Most of the institutions offer their readers a heritage of specialization in various fields, and some offer their readers collections at a very general level; however, all the institutions are at the service of the professors and the students of the universities. Until 31st December 2003, the collective holdings were around 3,500,000 books; 10,250 current journals; 14,650 journals that are no longer published; OPAC has 1,700,000 records. Around 1,500 professors are teaching various subjects and around 12,000 students have been enrolled. It is they (professors and students) who make use of and profit from what the association offers. It is interesting and important to note the variety of the students and professors, because various questions are raised regarding how and what type of "culture" has to be offered and passed on to them. At present, the majority of the students come from the southern part of the world (Africa, South Asia, Latin America). They do not belong to classical European culture and so a new type of method and language is demanded of us. In this respect, the libraries have an important role to play.

The statutes, which define the association, do not set out the organisational

structure, nor do they specify its various responsibilities at different levels. The statutes were definitively approved in January 1999. Article no. 2 reads: "The scope of this association is to coordinate and administer the computerised network system among the associate libraries". From this article it is deduced that at the beginning stage the scope was merely based on collaboration in the electronic network system. That is why someone has recently made a comment in a volume as follows: "In most of the cases — in Italy or elsewhere — the libraries began to cooperate merely to share and cover the expenses of purchasing computers and/or software programmes."

The project of creating a uniform catalogue that was begun was unfortunately never brought to a successful end. It is because the cataloguing team had no strong desire or willpower to adopt a cataloguing system with uniform codes. Although the majority of the libraries were following the method of the Apostolic Vatican library and some were following RICA (*Regole italiane di catalogazione per autore*), the AACR (*Anglo-American Cataloguing Rules*) were taken into consideration, strongly insisting on the uniformity and formal coherence of the catalogues. Today the catalogue of URBE consists of 14 catalogues corresponding to 14 libraries that belong to it. It is a catalogue of 14 institutions compiled in various centres, with notations that differ from one library to the other.

The aims did not only concern the catalogue; on the contrary they included also a programme of coordination for the purchase of new books, document deliveries and training courses for the library staff involved in cataloguing the books.

Regarding the institutional and organizational aspects, the URBE network depends on the assembly of the associates/partners constituted by the Rectors/Presidents of the Pontifical Universities; the assembly of associates/partners elect the President, the Director of the Council and the Treasurer. Apart from the Rules and Statutes (the only guiding rules of the association), the other essential legislative tools that justify the aims of cooperation are the minutes of the meetings that are held at various levels, i.e. the meetings of the directive council and that of the assembly.

The majority of the libraries are excellent; it is enough to think of the six university libraries that belong to the association (Gregorianum,

Salesianum, Angelicum, Urbanianum, Santa Croce, Antonianum). Also the other libraries —each one specialised in a particular field: Bible, Liturgy, Mariology, Oriental Patristics, Moral Theology, Ecumenism, Islamic Studies, Education — offer their readers a logical system for the retrieval of information.

On 27th May 2004 - as has been mentioned earlier - the tenth anniversary of the association was celebrated with a study day; two more years have passed and we are always aware that we still have a long way to go. We are convinced that it is high time that we have to be up to the mark and up to the standard demanded by international library systems: legibility and homogeneity of the catalogues, cooperation, willingness to lend books between libraries, a document library, a proper database. We should not just stop with good intentions, but it is necessary to make all these aspects become part of a serious plan of cooperation. This year we have already reaped the first fruit of these efforts, organising a training course for our library staff, who are involved in cataloguing the books. The duration of the course was 95 hours and 25 people took part. Excellent professors came to offer the course and those who participated showed a great deal of enthusiasm and satisfaction.

As was decided on 18th October 2001, URBE will change software from Aleph to Amicus. The associates/partners of URBE have fully agreed upon this and upon the aims of collaboration.

As Michael Gorman confirms in his latest book, *La biblioteca come valore*, we are also convinced that we must offer the highest level of service to the professors and students of our libraries through well-organised and appropriate resources and by accurate, impartial and polite responses to their requests.

Our journeys towards the end may be many and varied, but the spirit that guides our intentions should be only one: "*mai tradire la ragione del libro e la missione della biblioteca*" - Never betray the reason for books and the mission of libraries.

Fr. Silvano Danieli

Director of the directive council URBE

SPURGEON'S COLLEGE – 150TH ANNIVERSARY 2006

by Judith Powles

During 2006 Spurgeon's College celebrated the 150th anniversary of its founding in 1856 by the young Baptist pastor, Charles Haddon Spurgeon (1834-1892). Spurgeon himself, a gifted communicator, came to be considered as one of the most outstanding preachers of the Victorian era. It was only 6 years after his own conversion in 1850 at the age of 16 that Spurgeon founded the college that bears his name. Aware of the desire for theological training by people who had not received the formal academic education required for entry to the existing colleges he was determined to help so that they would be able to share in the task of bringing the "Good News" to a needy world. During his lifetime nearly 900 pastors trained at the College and almost 200 new churches were planted in Britain alone.

The College began with just one student, Thomas Medhurst, who had been converted during the time of Spurgeon's early ministry in New Park Street Chapel, London. After his baptism in 1854 Medhurst began preaching in the open air but Spurgeon soon realised that the young man needed more formal training. Initially Medhurst was placed under the care of C.H. Hosken, pastor of Crayford Baptist Church, while he studied under Spurgeon's guidance. However Spurgeon realised that this situation could not continue if the number of those in training was to grow. Therefore he began to look for a longer term solution. This was found in the person of George Rogers, pastor of the Independent (Congregational) Church in Albany Road, Camberwell.

The numbers of students attending classes at the home of Mr Rogers quickly grew and he was soon designated Principal of the Pastor's College. In 1861 classes moved to rooms in the newly built Metropolitan Tabernacle at Newington Butts (the area popularly known as "The Elephant and Castle").

By September 1874 new purpose-built premises had been opened in Temple Street, behind the Tabernacle, to house the rapidly growing numbers of students. However there was no residential accommodation for students and they had to lodge in private houses scattered in the immediate area and beyond. Some had to travel considerable distances each day to reach the

College. During Spurgeon's lifetime, the title of the College changed from "The Pastor's College" to "The Pastors' College".

By the early 1920s the College had outgrown its premises in Temple Street and so in 1920 the College Council appointed a committee to look for a house suitable for a residential college. In 1922 Mr Charles Hay Walker offered to give his house, Falkland Park, and some of the surrounding land in trust to the College in memory of his wife, Fanny. As this large house on South Norwood Hill was only half a mile from Spurgeon's former home, Westwood, the College Council thought it appropriate to accept Mr Hay Walker's generous offer and move the College to the area which Spurgeon had known so well. Spurgeon's house has long since been demolished and a school, Westwood Girls' School, now stands on the site in Spurgeon Road off Beulah Hill.

In Victorian times the whole area around the Crystal Palace and Beulah Spa became particularly fashionable. The wealthy were encouraged to move from low-lying central London with its infamous 'smog' to the bracing air of the leafy suburb of Upper Norwood. Many large Victorian houses still stand and show what an affluent area it must have been.

Although the house and estate to which the College moved was called 'Falkland Park' after Admiral the Hon. Plantaganet Pierrepont Cary, Viscount Falkland, in fact Admiral Cary himself never lived in the property (despite claims in 19th and 20th century brochures and local histories - and even 'official' Spurgeon's College publications - that he did.) Actually he died in 1886 - 4 years before the house was built. Admiral Cary had lived at a neighbouring house, the Georgian mansion Grangehurst (sometimes described as Grange Hyrst) which had belonged for many years to his wife's family, the Mauberts. After his death his nephew inherited the estate but, as he could not afford to run it, sold out to a Mr Thomas McMeekin, a retired tea planter.

Mr McMeekin, who did not wish to live in the old rambling house, decided to build a new mansion on the estate, some 100 metres to the south of Grangehurst, and named it Falkland Park. The house was finally completed in the early 1890s. The great house itself was 350 feet above sea level and was designed in the Renaissance style, with a frontage finished in Portland

stone, the remaining walls having white Suffolk brick facings. There were 28 bedrooms each with magnificent views, 6 reception rooms, and the drawing room was over 30 feet long with an ornate ceiling.

The grounds covered 30 acres. Flower gardens skirted the woods and a path through the dense trees led to a rhododendron avenue 300 feet in length, adjacent to which was a rustic garden and ornamental lakes. The huge conservatory was cruciform in shape, containing a climbing vine, an acacia tree, Cape pelargoniums, fuchsias and a fernery. There were 7 hot houses, one of which was 75 ft by 25ft. These houses contained rare tropical and semi-tropical plants and over 3000 orchids. Also there were tomato, melon and cucumber houses, and a kitchen garden of 1½ acres with fruit trees, 2 peach houses and 3 vineries. Falkland House was once described as "A Garden of Eden in Norwood", in a remote world of its own, set apart and little known by the local residents. Records show that Mr McMeekin brought with him his own servants from Scotland - he employed virtually no local labour.

Unfortunately Mr McMeekin and his family lived at Falkland Park for a relatively short time. Apparently he was forced to sell the estate when his tea ships were reported lost at sea resulting in severe financial difficulties. According to sources, these same tea ships eventually came into port, but too late to prevent the sale in the late 1890s. The property was purchased by Mr and Mrs Charles Hay Walker around 1900.

Two sale catalogues (now in the Heritage Room), one for c.1900 and one for c.1912, give a fascinating glimpse of what life in the mansion must have been like. A series of photographs show the beautifully furnished rooms, the magnificent conservatory, glass houses, stables, cottages and a 'model hand laundry'. No-one is quite sure why the house was advertised for sale in 1912 (there is a large sale board on display in the Heritage Room). In the event the Hay Walkers did not sell the property but remained as owners for another 10 years. During World War I the house was apparently requisitioned for military purposes and the gardens were sadly neglected. Photographs of the grounds in 1923 show a wilderness. It is a tribute to the College's gardeners over the years that the grounds have been restored.

The main entrance to the Falkland Park estate used to be further up South

Norwood Hill - the original lodge can still be seen on the corner of Grange Hill. The carriage drive 800 ft in length was bordered by shrubberies. The current entrance became the main entrance when the College moved to the property in 1923.

Since 1923 the College buildings have been extended and improved to provide extra facilities, including a Library, Chapel and student accommodation. Today the College community numbers over 900 students, full- and part-time, male and female, some living on site but others living in the surrounding area or further afield. Spurgeon's vision for the College, with its emphasis on preaching and pastoring, and its commitment to evangelism and social concern continues today as he would have wished.

The College Library

There has been a Library at the College since its beginnings. In its early days the Library was housed in a room at the Metropolitan Tabernacle. In those days, as books were difficult to come by, a circulating library was in operation. Books were packed in boxes and sent round to former students, many of whom were serving in churches in isolated parts of the country. These were kept for 2 months and then despatched to the next address on the list. As many as thirty-four boxes could be in circulation at any one time. The report for 1867 contains the following "Our ministers generally cannot afford to buy books and our desire is in some measure to supply this grievous want. A minister without a book is like a workman without tools".

When the Temple Street premises opened the Library was moved to the octagon room on the top floor where, known as "The Upper Room", it served the students for many years. When the College moved to its current site in 1923 the Library was scattered in various rooms throughout the building. These included the Junior Common Room and 2 of the smaller classrooms.

In 1937 an annexe, sympathetically designed to match the original building, was built at a cost of £4,000 so that the Library's entire stock could be brought together and housed in one large room. Following the death of former Principal, Percy Evans, an appeal was set up to enlarge the sections of the Library in the two areas in which he had lectured, Theology and New

Testament. There is a plaque in the Library to commemorate this.

By the early 1980s the Library had run out of space and so the students' games room (re-sited next to the Bookshop) was converted to form the current Reference Library. The Library has continued to expand and in 1990 a computer system was introduced to replace the old card catalogues. In 1992, this was extended to include an automated self-issue system, available 24 hours a day throughout the year. The Library catalogue, using Heritage software, is now available online on the College's website.

Like so many other theological college libraries, Spurgeon's College Library now has severe space problems. Sadly, plans for an extension to the existing library have had to be abandoned and it is unclear how the library will develop in the future to cope with the space crisis. Despite the development of electronic books and journals, it is still clear that the need for books in their traditional format will continue and therefore it is hoped that some way will be found to provide for the expansion of the Library.

For more information see:-

Spurgeon's College Annual Reports (1856 onwards), in College Archive

Spurgeon's College Record (1940 onwards), in College Archive

RANDALL, Ian M. *"A school of the prophets: 150 years of Spurgeon's College"*. London: Spurgeon's College, 2005 (ISBN 0 95006821 7)

POWLES, J.C. *"Forward in faith: Spurgeon's College in South Norwood"*. London: Spurgeon's College, 1998.

NICHOLLS, M. *"Lights to the world: a history of Spurgeon's College, 1856-1992"*. Harpenden: Nuprint, 1994. (ISBN 0 95226410 2)

SIMMONS, G. *A community within a community. an assessment of the increasing role of servants in an early 19th century mansion in South Norwood circa 1830-1886*. Open Univ. project, 1994, in College Archive

WILLMOTT, A.E. *"Greater things: a popular history of Spurgeon's College"*. London: Spurgeon's College, 1965. (ISBN 0 95006820 9)

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“OF MAKING MANY BOOKS...”: THEOLOGY, ACADEMY AND CHURCH IN A MEDIA AGE

By Clive Marsh

An address delivered on the occasion of the re-dedication of the library at the Queen's Foundation for Ecumenical Theological Education, Birmingham, 12th December 2006.

I cannot think of too many things more worthy of cause for great celebration than the re-dedication of a theology library. Admittedly, that is the kind of statement which would make my teenage children wince and confirm, along with the many other pieces of evidence they have gathered over the years, that I really have lost the plot and become an ecclesiastical anorak. But even if I say it slightly tongue in cheek, I also mean it. A good theology library is a great thing. But I want us to celebrate the library's re-dedication this evening in the light of two challenges to us all, challenges I want to present in the form of stark questions. First, if theology is so exciting, then why are our churches often so dull? Second, if theology is ultimately so practical, then why is so much of it so inaccessible when it finds its way onto the page or the screen, or into the words of a lecturer? I suggest we consider those two questions with respect to the title offered for this evening: “Of making many books...”: Theology, Academy and Church in a Media Age.’ What I’m signalling by my title, of course, is that church, academy and wider society are all involved in the task of doing theology. There is, though, some tension between the making of books and the so-called media age in which we now live. Yes, more books are now published than ever before. But more and more books are also pulped than ever before. And theological books make up a small percentage of book-production. All theological publishers struggle to make ends meet. Very few theology books become bestsellers. You have to become Archbishop of Canterbury, and already be known as a good academic, to make it into Waterstone’s. Otherwise, you are left – like a number of us here – dragging your wares round with you in a suitcase whenever you are invited to speak anywhere. So if theology *is* exciting and practical, how are church and academy to do any kind of theological task in a media-saturated society and age? And what place does a theology library play in all of that?

What does a theology library represent?

A theology library represents the church's collective wisdom. Having access to a library of the quality of the one on this campus is like having a whole load of people from the Christian past and the present crowded into the room as you do your thinking, prepare your sermon or write your essay. They are all having their say about who and what God is, pressing us all the time to clarify our own position – where we stand and why – asking us to think very carefully about what can be said about God in the present, whatever our context. Sometimes this is a bewildering experience. We may enter a place like Queen's thinking our grasp of Christian belief is fairly good – quite wide-ranging even. Its comprehensiveness quickly gets challenged, however, when we actually *meet* people who are very different: different theologically, different culturally, of different social and ethnic backgrounds, of different personality type. And when we explore the theological differences, in all their interwovenness with those other differences, we find that they all have deep roots. We need a library to enable us to explore those roots. And as we explore, interesting things start to happen. We are reminded, or made aware for the first time, that Augustine was an African, that orthodoxy may not quite have been what it seemed in the early centuries, that there are some blips in the apostolic succession, or that Methodists have not always been the gentle, materially comfortable, mild-mannered, middle-class people they sometimes are now (!). That's what libraries are all about.

What will any self-respecting theology library contain?

But what should we expect to find in a theology library these days? It will always contain the classics. A 'classic', of course, is a work which has proved itself over time and always merits being returned to, because it will go on offering new and fresh meanings which prove helpful to those who encounter it. The notion of 'proving its worth over time' is crucial. It takes time, in other words, to find out even what the classics are. 'Classic' is such an overused word now that it has been devalued. I find myself talking about a CD that may have come out last week with a few 'classic tracks' on it. But that is a misuse of the word. I am simply meaning: 'it sounds like a great track to me' and 'I really like it'. A *classic* track would merit returning to again and again. And not only that, lots of other people would have to agree

with me that the track was worth repeated listening, and over a long time. That is exactly how it is with theological resources. The reason that Augustine, Aquinas, Julian of Norwich, Luther, Calvin, Teresa of Avila, Hooker, Wesley, Schleiermacher and the like are regarded to have produced classics is that their works merit re-visiting.

But to ensure that it has the classics, any self-respecting theology library has to take the risk of gathering together lots of stuff which may prove ephemeral too. Today's classics are, after all, yesterday's journalism. The great systematic theological texts of today were the apologetic, contextual texts of the past. So theology libraries have to buy the journalism and the contextual theology of today, only some of which will last. But without libraries doing that, we do not remain present. We would be too dependent only on the past. And we would not already be working with texts now which *will* become classics over time. The fact is, in the present, we simply don't know which texts will be classics. It is not possible to predict.

And there's another twist, of course, in our media-dominated age. The 'texts' with which we work are changing in form. Yes, print copy is not likely to disappear. There are palm-tops, but they need batteries, or charging up, and their screens are so small. Until we have technology which is as satisfying and as easy as throwing a paperback into you bag when you go on a train journey, this is not likely to change. (We have the right-sized technology. But is the reading experience as gratifying?)

Be that as it may, theologians and ministers work with a wide range of material; art, film, and music are part of what need to be interpreted. We work in the present not only with classics, but with popular culture (and with classics of popular culture) too. And we have to work increasingly with material the theological content of which may be quite oblique, yet present nevertheless. Perhaps, in fact, it has always been so. It is just that the combination of the cultural dominance of Christianity for much of the recent history of the West and the way that histories of theology have been written (and by whom and for what purpose) mean that the interplay between theology and popular culture has been clear only to certain types of historian. And some have perhaps not wanted to, or been able, to highlight the theological aspects of their work. Or perhaps it has been the case that theologians have not really wanted to listen.

The evidence which is now being brought together through media and cultural studies, though, is showing us that Christians in the present are certainly not different in kind from others in the way they do their meaning-making. Yes, we may use resources which the explicitly non-religious do not. But we also consume films and music and TV and Internet broadcasts. And we read the Bible on our Blackberries and watch films on our laptops. This will have an impact, in time, on what libraries will hold and how we access the material to be found in them.

Theology can be reduced in its focus and purpose, of course, if it's too easily subsumed under the concept of 'meaning-making'. And some of the work which is done from the theological end in the field of popular culture is facile to say the least. But the fact of the ways in which meaning is discovered and made – whatever resources are used – cannot but be of interest to theology as a discipline.

In what way does a library help Christians to be critical?

But what, in more precise term, can a library actually do, other than provide people with information? In a recent collection of essays on the current state of the disciplines of theology and religious studies in the academy, Julius Lipner, Professor of Hinduism and the Comparative Study of Religion at the University of Cambridge, comments: 'It is the academic study of religion that helps rescue religion from its own worst excesses.'¹

I think that is absolutely right. It does not overstate the case. It recognises that it is not academic study alone that may prevent religion getting out of hand, and it does not claim a guaranteed success. But it acknowledges the dangerous tendencies which lurk within religion itself, and shows how the academy can actually serve its own and public good. So long as that kind of insight does not come to mean that universities are always the ones correcting what is delivered in church-run institutions, or that religious studies is inevitably in a better position to evaluate critically what the theologians get up to, then I suggest we pass Lipner's message on.

Religions can – indeed must - be internally self-critical. They will always receive criticism from outside anyway. And no-one is value-free. So if you stand outside of one tradition, religious or not, you are always standing in

another. But such critical enquiry – wherever it happens – has to be *resourced*. And that's what libraries do. And because beliefs are held by people, not books, we are reminded that in resourcing the contemporary critical enquiry that religious traditions need – that *contemporary Christianity* needs – through a place such as this, libraries resource *people*. Libraries enable informed conversations to happen between living people, who embody the traditions which *humanity as a whole* needs, in all its complex variety, for it to flourish.

To put it another way: at their best libraries create, and are related to, communities of learning. Communities of learning are rarely bunches of people who always think the same way. But they *are* bodies of people committed to the kind of informed critical conversation I have just described. The problem with the phrase 'communities of learning', of course, is that it can too easily conjure up an outdated image of a rather fusty Oxbridge common room with leather sofas, a ticking clock and copies of *The Economist*, *Punch* and *The Times* on the coffee table. Communities of learning need to be heard to exist equally in such forms as a church study group, a regular gathering of students around a kitchen table, a Diocesan evening course, or a Local Preachers' Continuing Development group. All such groups can only be communities of learning – as opposed to being groups which simply provide opportunities for the pooling of impressions or opinions, important though those are – when they are fed. Libraries can offer the food. Information is not of itself education. But uninformed conversation is not necessarily education either.

But if a theological library like the one in this institution represents the collective wisdom of Christianity; and if it contains a mixture of classical and contemporary material, as a living tradition, the leading edge of which is so fresh that we do not yet know what will last; and if it resources contemporary, critical enquiry, and serves both church and society by means of that resourcing; then what roles do church and academy play in making the best use of such a resource, and in guiding people – us – who use it? And how is the sheer excitement of accessing the collective wisdom of the tradition, of seeing just how broad and deep theological enquiry can be, and sharing that excitement in whatever communal settings we find ourselves in...how is that to be grasped hold of?

I offer two comments. First, church and academy are not polar opposites. Yes, the academy is not a place of worship (unless, of course, there is hidden worship of the human intellect going on). But as I have reminded us already, it is not value-free. It is a place of clashing political, ethical and ideological commitments. One thing that makes a university very different from a religious tradition is that a university does not usually have a single, dominant view which binds all its members together (save, perhaps, for a desire for free-spirited enquiry). But a university has a purpose – the expansion of knowledge for human good. Prosperity, and thus an economic drive, might have become more prominent in university aspirations in recent years. But there remains something in a university's reason for being about helping its students and staff develop, and about benefiting society.

Churches exist, it has been said, for their non-members. But they benefit their members too. If they in practice exist *only* for their members, then they have denied what they should be existing for. Do they need an academic arm? Certainly - and this campus is one such academy *within* the church which itself links both church and academy. In order to be the kind of academic institution which the church needs, there has also, though, to be a distinct form of institution like a university, to which a church institution like this can relate. But each has a different ethos. It is often being said at the moment how much universities are losing their sense of being communities of learning because they are too big, because study is becoming so individualistic, and because the practice of studying is becoming so utilitarian. Academic institutions in the church like Queen's have a chance to resist such tendencies. But let us not pretend that they can exist on their own. Arguably, the excitement of theology can be fostered more easily, and even more radically, in universities because of the spirit of free enquiry at work. But church academic institutions are the ones that remain closest to 'real religion'. For every conservative tendency which may be apparent in church life, there is a social radicalism – being in touch with the roots of where, and by whom, beliefs are actually held and practised – which universities sometimes cannot get anywhere near. Universities and church institutions have something to teach, and need, each other.

And the excitement of theology in the church must not, of course, be reflected only in academic institutions like this one. Most people here

already do have, or will have, a primary responsibility to be leaders of worship, local theologians, managers of small group processes in the lives of churches (even call them committees if you must). It is in all such settings where informed theology lives. Theology of this kind is vital for both church and society.

Second, we have to ask how both churches and universities can help people make sense of life in a media age. We shall not help people in their task of meaning-making just by stocking libraries up with DVDs as well as books. Some expansion and diversification of stock will be necessary – it already is necessary – but that will not of itself be enough. Nor will it be enough simply to remind academics to be more inter-disciplinary in their work (and despite much talk of interdisciplinarity, too little actually goes on). Cultural studies people will need to talk more to theologians, educationalists will need to talk more with religion scholars, and so on. Inter-disciplinary work is demanding, and time-consuming work. And grant-awarding bodies often don't know how to handle it. But even that will not be enough, because with all the best will in the world, inter-disciplinary work remains largely amongst the academics, even if its effects may be felt beyond academic circles.

No, what I'm talking about here is how we can respect the importance of churches through where they are socially focussed i.e. as, at their best, real-life, local communities of people already engaged in the business of meaning-making: theological meaning-making. And if that's what they are, then the purpose of a theology library is to resource churches, and those who lead them, in that task, with as much critical awareness as is possible, and in as informed and as contemporary a way as we can. That will not just mean finding Christian meanings embedded in *The Simpsons* or *Harry Potter* – though it may mean that too. It means knowing what to do with *Big Brother*, and *I'm a Celebrity*, *Get Me Out of Here*, or the contemporary significance of pre-match anthems at football matches, illuminated by reference to Luther and Luther King. Christian theology is, after all, about gaining a glimpse into who God is, through Christ, and about discovering who we are, given all that we do and experience, before God, as creatures made in God's image. Respecting that task in the midst of real-life communities called churches, with a clear view of the complex, cultural world in which we are all located, cannot but mean working in as accessible

a way as we can. We discover and explore our identities through all sorts circuitous routes, and by all manner of intriguing means. What we need, then, in communal terms, are places, safe places, where we can process, before God, all that stuff, and be resourced in the process. That means there is an urgent task for churches to be engaged in. Academic institutions run by the church will have an important future in this light. The theologians and ministers of the future have to be astute, resourced interpreters of wider culture, as well as Christian culture. And for them to be able to undertake both tasks, they will need well, and appropriately, stocked libraries. But as an enthusiastic ecclesiastical anorak, I would say that....

1. J. Lipner. 'Love' in FORD, D.F., QUASH, B. and SOSKICE, J.M. (eds.) *Fields of Faith: Theology and Religious Studies for the Twenty-First Century*. Cambridge: Cambridge University Press, 2005, p. 101.

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THE CAMBRIDGE THEOLOGICAL FEDERATION LIBRARY

By Carol Reekie

As one of the newer members of ABTAPL I have been asked to write a short article about the Cambridge Theological Federation, an ecumenical group of theological colleges located within the city of Cambridge. I was appointed in September 1999, as the Federation's first professionally qualified librarian. From the beginning I faced the challenge of bringing the Federation libraries into the 20th Century before being able to even contemplate the 21st Century.

Background

Cambridge Theological Federation was originally formed in 1972 by a group of theological colleges: Ridley Hall (Anglican), Wesley House (Methodist) and Westcott House (Anglican). Westminster College (United Reformed) became a member in 1976. Since then three further institutions have joined the Federation: the ecumenical East Anglian Ministerial Training Course (now renamed the Eastern Region Ministry Course), the Margaret Beaufort Institute of Theology (Roman Catholic) and the Institute for Orthodox Christian Studies. There are now five associate members: the Henry Martin Centre for the Study of Mission and World Christianity, the Centre for the Study of Jewish Christian Relations and the Norwich, St. Albans and St Edmundsbury & Ipswich Diocesan Ministry Course Centres.

Nine of the institutions share resources for the training of men and women for Christian ministry and service. This includes teaching, libraries, lecture rooms, chapels and dining facilities. Courses, seminars and supervisions are planned jointly and participants include the staff and students from all the institutions. In any one year there are more than 600 men and women training for ministry in the church or studying during a sabbatical or exchange programme. Approximately one third of the users are Cambridge based. Through the Federation students are able to study a variety of courses ranging from certificated courses to PhD that are validated by Cambridge University, Anglia Ruskin University or the University of Wales, Bangor. There are also a number of changes taking place at present, which include the introduction of a modular undergraduate programme which will lead to a Certificate, Diploma or BA in Christian Theology.

All members of the Federation have the opportunity to participate in the social events which are organised by each institution in order to promote a greater understanding, respect and tolerance for the many varied beliefs that are within the Federation and the community as a whole.

Library Facilities

The Federation has extensive library facilities with each institution having its own library. There is a combined stock of over 100,000 volumes and periodicals and each library has computer access to the Newton library catalogue, internet, e-resources and e-mail. The sharing of resources has enabled the Federation to increase its range of periodicals, books and research material. It has also enabled each institution to build up a specialist collection in a specific area of theology. All Federation students have access to member libraries. This multi-sited arrangement is not without its problems. As we are not able to continually staff all the libraries, access is controlled by college staff during office hours. Out of hours access continues to be problematic. It is hoped that this will be overcome with the introduction of swipe card access.

Staffing of the libraries has always been difficult but this academic year the existing part-time library assistant post was made full-time and an additional full-time library assistant was recruited. This has made a tremendous difference and has enabled a number of projects, such as cataloguing of the Wesley House archive collection, possible. In addition the Henry Martyn Centre has its own part-time librarian, library assistant and archivist.

Once a year we also receive additional help from the students. At the end of each summer term the student body of each institution kindly offer their services for one morning to undertake a library stock check and tidying session. This has proved to help create a sense of "ownership" as well as increase the student's knowledge of the library stock. Access to all the libraries is via a key system so the libraries are in effect opened 24 hours a day, 365 days a year. Each resident student has a key to their own college library. The libraries therefore tend to be unmanned and have always been run on a system of trust. Unfortunately the lack of a security system has resulted in a considerable loss of stock and we are now obliged to introduce

a fines system in order to offset the cost of replacing key texts.

Cambridge itself has a wealth of wonderful libraries and our students benefit from the reciprocal agreements that we maintain with other colleges and libraries. Cambridge University undergraduates are not generally admitted to our libraries unless special permission is obtained. Students pursuing courses from other theological institutions are welcome to use and borrow from our libraries for a small fee. A single visit reference only access is usually free, with a charge being made for regular use.

All our libraries are on the Cambridge University Network. This has enabled us to buy into their automated library management & circulation system, Voyager (Endeavor). Although we have experienced some initial problems with this system it is easy to use, offers a great deal of flexibility and is liked by the users. A popular feature, particularly amongst the part-time and distance learning students, is the online renewing facility. It facilitates a sense of "belonging" and control. Budget restraints have not enabled us to provide self-service machines. Instead we operate a manual self-service system, whereby the users issue and return the resources themselves by first scanning their library barcodes and then the barcodes of items to be borrowed. This basic procedure works quite well and all staff and students receive thorough training. Our users are also required to reshelve the returned books. This works surprisingly well with few books becoming 'lost'.

The day to day running of the Federation libraries is the responsibility of the Federation Librarian. Each library has its own Academic Librarian who acts as a link between the Federation Librarian and the institution. They also represent their institutions at the termly Federation Library Committee meetings and collate their institutions' book orders. Some colleges also have their own library committee meetings. Each member institution is independent and employs different work practices, although in regards to the library, this is not possible. The small number of library staff employed has meant that all the libraries have to be organised and run in the same way. This provides continuity and is the most cost effective way of providing the library service.

The Collections

The Libraries have four classification systems: Library of Congress and three in-house schemes. This has created problems for some students who only tend to be familiar with the classification system employed by their own college. The long term plan is for the whole of the Federation to move to Library of Congress. Unfortunately this classification scheme is not particularly user friendly to those with dyslexia so we have spent a great deal of time modifying the classmarks to suit local needs, improving the guiding and producing floor plans and leaflets.

Each library houses at least one specialist collection. Some are quite small, whilst others are internationally renowned. Westminster College, for example, is home to the United Reformed History Society Collection and the Elias Hymnology Library which attract both scholars and enquiries from around the world.

For more information please see <http://www.westminster.cam.ac.uk>

The Future

Bringing the Federation into the 21st century has indeed been a challenge but it is now becoming a reality. Taking a traditional print based library service and steering it towards a service that provides information in both print and electronic formats has been slow but we are finally getting there. For me, the Federation and its libraries are now entering into an exciting period. The new undergraduate programme, validated by Anglia Ruskin University, has created many opportunities for development and change. Like many theological libraries we have long been understaffed and underfunded but we have now been given an opportunity, an opportunity which we shall seize and act upon. Whilst keeping our existing libraries we hope to create a small teaching and resource library that will offer both traditional print based and electronic services. This area will facilitate electronic information training of both staff and students as well as private study. It is particularly aimed at our part-time and regional users who, by the nature of their location, have been disadvantaged. Although this still at the planning stage, it has captured the imagination of many and will hopefully succeed. If it doesn't, at least we will have tried.

Anyone wishing to find out more about the Cambridge Theological Federation please see our website at <http://www.theofed.cam.ac.uk>

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REVIEW

TALIAFERRO, Charles and TEPLY, Alison J. (eds) *Cambridge Platonist spirituality*. New York: Paulist Press, 2004. ISBN 080910539X

Out of the ferment of civil war and religious controversy in seventeenth century England emerged a group of theologians and philosophers who sought to demonstrate that religion could be a source of healing and unity, rather than the cause of war and hatred. It was an age in which all accepted authority was turned on its head; an age when issues of freedom and authority, free will and determinism, pluralism and truth were hotly debated. It was an age when certain powerful groups were always willing, if not eager, to resort to violence to further their particular version of reality – in other words, it was an age much like ours!

This group, collectively known in retrospect as the Cambridge Platonists, stressed the reality of God in the world as a principle of love and argued that our reason, rather than being at war with the life of faith, was a spark of the divine, the ‘candle of the Lord’, implanted by God in man to light his way to the truth. This assent to truth was reflected in a life of tolerance, active piety and service; a life which, in the words of the Prayer Book, was righteous, sober and godly.

The Platonists consisted of Benjamin Whichcote (1609-83), Ralph Cudworth (1617-88), Henry More (1617-88), Nathaniel Culverwell (ca.1618-51), John Smith (1618-52), and Peter Sterry (1612-72). All of them were Cambridge College Fellows and many of them were connected with Emmanuel College – hence their name, the Cambridge Platonists. One of the many good things about the present volume is that the editors have included a woman, Anne, Countess Conway (1630-79), who was a disciple of Henry More, an author, and, eventually, a Quaker.

The Cambridge Platonists were reacting not only against the disaster of civil war in England in the 1640s, but also against a Calvinist theology based upon an image of an arbitrary and vengeful God who robbed man of his freedom of action and, ultimately, his moral responsibility. The Cambridge Platonists argued forcefully that such a theology inevitably led, on the one hand, to the antinomianism and solipsism of the radical sects or, on the other, to the complete rejection of religion.

In reacting against Calvinism and materialism the Cambridge Platonists presented a God who was active in the world, concerned for the salvation of all and who obeyed his own laws: the highest of which was love. From a view of God as benign, they also argued that 'religious truth' must of necessity be a conditional affair whilst we 'see through a glass darkly'. They thus advocated a wide toleration of religious opinion and encouraged their readers to consider the best in their opponents. As Peter Sterry put it, 'Let no difference of principles or practices divide thee in thy affection from any person. He who seems to me as a Samaritan to a Jew, most worthy of contempt and hatred, most apt to wound or kill me, may hide under the shape of a Samaritan, a generous, affectionate neighbour, brother and friend'. (p.37) They even advocated inter-faith dialogue. Henry More wrote in 1660 that man's reason should lead him to seek the truth wherever it may be found, a search which could even lead him to 'confer with those of other religions, send for them out of one nation into another, entertain them when they arrive, hear them diligently, and, if they are convinced, openly profess it'. (p.174)

Their concerns were not only spiritual; Henry More and Ralph Cudworth corresponded with Descartes on the physics of matter and motion and wrote against Hobbes. Cudworth influenced the work of Isaac Newton and was

praised by philosophers such as John Locke, George Berkeley and Richard Price. Cudworth's daughter Damaris, Lady Masham (1658-1708) became a friend and patron to Locke and it was in her house at Oates, Essex that Locke died in 1704. Damaris also followed in her father's footsteps by publishing a *Discourse concerning the love of God* in 1696. Henry More was a founder member of the Royal Society, putting into practice the belief common to all the Cambridge Platonists that faith and reason were dual servants of the truth – as Nathaniel Culverwell put it in 1657, 'reason and faith have kissed each other' (p.149) - and that reason enables us to 'read the book of God's creation'. Their influence can also be seen in schemes for toleration and comprehension after the 'Glorious Revolution' of 1688, in particular the Act of Toleration of 1689, when for the first time the state accepted the principle that uniformity of religious observance was impossible to achieve.

Yet the Cambridge Platonists were never a coherent group or faction, they were individuals who came to similar conclusions about the problem of finding religious truth in a sinful world and the implications of that search. Whilst they learnt from each other and respected each others views, they never constituted a 'party' within the Church. Their importance was in the way they influenced ideas and attitudes in late 17th and 18th century England. Thus Benjamin Whichcote, as rector of St. Lawrence, Jewry, influenced Edward Stillingfleet, future Bishop of Worcester and John Tillotson, the future Archbishop of Canterbury who were, for many years, members of his congregation. In many respects they were very 'English' in their approach, for they articulated a vision of religion which was ordered, pragmatic, quiet, reasonable, tolerant and reflective; qualities which were to become the hallmarks of latitudinarian Anglicanism at its best and which are summed up in Culverwell's comments that reason 'is a calm and friendly light; it is a candle, not a comet – a quiet and peaceable light. And though this 'candle of the Lord' may be too hot for some, yet the lamp is maintained only with soft and peaceable oil'. (p.137) After the fire and fury of the civil wars and the enthusiasms of various radical religious groups, many people were receptive to a religion which preached that we should work out our salvation in 'rest and quietness' and respect those similarly engaged.

This volume is one of the latest in the 'Classics of Western Spirituality'

series published by the Paulist Press. Charles Taliaferro is an academic from the philosophy department of St. Olaf College, Minnesota and has written on the philosophy of religion. Alison Tepy completed her Ph.D. on Peter Sterry whilst based, appropriately enough, at Emmanuel College, Cambridge. The editors acknowledge that one of the main problems in studying the Cambridge Platonists is that of language. Their prose is often long-winded and tortuous to our ears. Therefore what Tepy and Taliaferro have presented are relatively short extracts designed to give a taste of their writings, concerns and opinions. This is set in context by an excellent introduction which explains the main features of Cambridge Platonist thought, provides potted biographies of the individuals included in the book and the historical context in which they worked; there is also an introduction by Jaroslav Pelikan. The book is furnished with excellent notes, index and bibliography.

The Cambridge Platonists have suffered a certain neglect over the years because they stand at the intersection of theology and philosophy and this book goes a long way to providing an accessible and stimulating introduction to their lives and thought. The issues they address – faith and reason, freedom and authority etc – are issues which are still very much with us. They lived in a time of violence and turmoil, yet in the midst of all this they consistently advocated a religion based on faith, reason, respect, tolerance and godly living in conformity to the example of Christ and sought to live up to St. Paul's teaching that

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Philemon 4:8).

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NEWS AND NOTES

Archive

The C O Project tells the stories of the conscientious objectors of the 20th century. It is building an archive which documents their experience, records their recollections, promotes their ideals, and publishes teaching resources. For more information see <http://www.coproject.org.uk>

Digitalisation

"The Digital Ice Age" is an article warning against too much reliance on digital formats. Published in *Popular Mechanics* December 2006 and at <http://www.popularmechanics.com/technology/industry/4201645.html>

Intellectual Property

The Final Report of the Gowers Review of Intellectual Property is now published and is available on the Review website, with a link to the Government's response which is contained in the Pre-Budget Report 2006. See <http://www.hm-treasury.gov.uk/gowers/>

Librarians' Christian Fellowship

LCF's annual conference will be held on Saturday 21st April 2007 at the Carrs Lance Church Centre, Birmingham. The theme is "This is my story... this is my song". For more information see <http://www.librarianscf.org.uk>

Publications

The Library Campaign has published a new edition of *The Handbook for Library Friends and User Groups*. Intended primarily for public libraries, it has much useful guidance for other libraries. Copies (£5.00) are available from The Library Campaign, 22 Upper Woburn Place, London WC1H 0TB; email: librarycam@aol.com; website: <http://www.librarycampaign.com>

Voices From Slavery by Chigor Chike tells the true story of four Africans who lived as slaves here in Britain, looking at their life and religious beliefs. In this year of commemoration of the abolition of the slave trade (1807-2007) this book looks at slavery from the perspective of the slaves. Published by Author House (<http://www.authorhouse.co.uk>), it is available at £10.99 and from other major outlets at £12.99. ISBN 9781425987398.

WEBSITES

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION PRODUCTS

<http://www.atla.com/products/products.html>

APCAT (ATLA Preservation Catalog Online)

http://apcat.atla.com/star/presonline_login.htm

Publicly available database of bibliographic records of religious and theological serials, monographs, and archives

ASSOCIATION DES BIBLIOTHÈQUES CHRÉTIENNES DE FRANCE

<http://www.abcf.fr>

CLERGY OF THE CHURCH OF ENGLAND DATABASE (1540-1835)

<http://www.theclergydatabase.org.uk>

C O PROJECT <http://www.coproject.org.uk>

Archive and educational resource of 20th-century conscientious objectors

COOPERATIVE DIGITAL RESOURCES INITIATIVE (CDRI)

<http://www.atla.com/digitalresources/>

Joint project of the American Theological Library Association and Association of Theological Schools; provides access to digital images of woodcuts, photographs, slides, papyri, coins, maps, postcards, manuscripts, lithographs, sermons, shape-note tune books, and various forms of Christian art, architecture, and iconography

THE EUROPEAN LIBRARY <http://www.theeuropeanlibrary.org>

Portal offering access to the combined resources (digital and non-digital) of the 45 national libraries of Europe

FOXES' *BOOK OF MARTYRS VARIORUM* EDITION ONLINE

<http://www.hrionline.ac.uk/johnfoxe/>

Includes a bibliographic database, transcriptions from four early editions of the work, and a set of introductory essays

GOWERS REVIEW OF INTELLECTUAL PROPERTY

<http://www.hm-treasury.gov.uk/gowers/>

OXFORD CENTRE FOR ANIMAL ETHICS

<http://www.oxfordanimaethics.com>

RIM® ONLINE http://rim.atla.com/star/rimonline_login.htm

Freely available database indexing DMin and DMiss projects from reporting schools of theology accredited by the Association of Theological Schools in USA and Canada. Author, title, project advisor, institution, and subject access are provided, with abstract for each project where available

WESLEY'S CHAPEL, LONDON <http://www.wesleyschapel.org.uk/>

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THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED

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

Association des Bibliothèques Chrétiennes de France *Bulletin de Liaison*, No. 131/132, November 2006, no. 133, February 2007.

Associazione dei Bibliotecari Ecclesiastici Italiani *Bollettino di Informazione* No. 2, 2006.

Australian and New Zealand Theological Library Association *Newsletter* No. 59, Spring 2006. Includes papers given at the 21st ANZTLA Conference, July 2006, and ANZTLA Statistics for 2005.

Centre Informatique et Bible (Maredsous, Belgium) *Interface* December 2006.

Forum of Asian Theological Librarians *ForATL News* Vol. 4, no. 2, December 2006. Online at <http://www.geocities.com/foratl/newsletter.htm>

Librarians' Christian Fellowship *Christian Librarian* No. 35, Winter 2006 and no. 36, Spring 2007