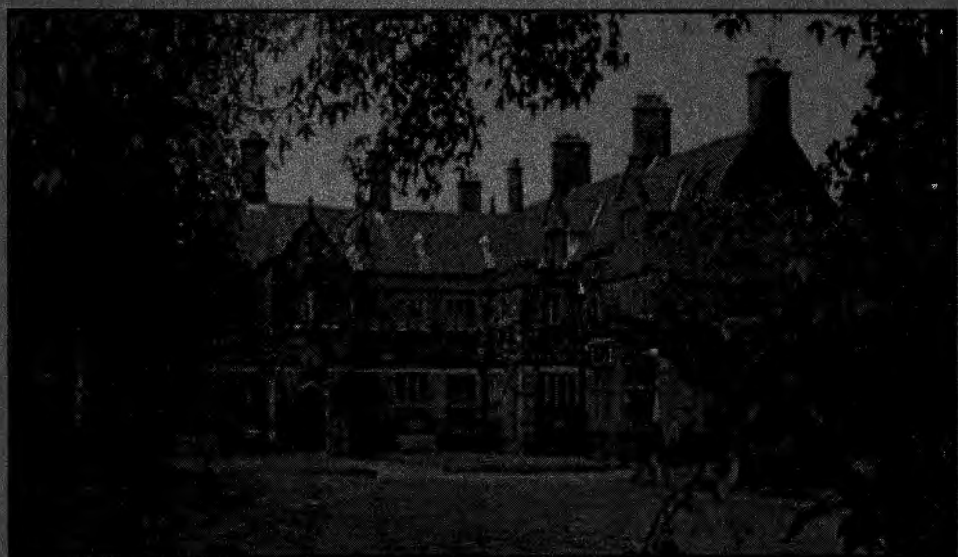


BULLETIN

of the

Association of British Theological

and Philosophical Libraries



Volume 15, Number 3
November 2008



BULLETIN 2008

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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BETH Website: <http://www.beth.be>

ABTAPL holds its membership list on a computer; this is used for no other purpose than to generate mailing labels for use by the Association.

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

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The front cover shows a view of St Deiniol's Library

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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DIRECTORY OF THEOLOGICAL AND RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN AND IRELAND

The ABTAPL Directory can now be updated by means of a form that can be
found on the ABTAPL website

<http://www.abtapl.org.uk/database/contents.html>

Please send your completed entry electronically to either Chris Leftley
(library@wycliff.ox.ac.uk) or Carol Reekie (cr248@cam.ac.uk).
Alternatively you may contact Carol Reekie and she will send you a printed
version of the questionnaire, plus a copy of your current entry from the
ABTAPL website. It is important that we keep our website update so your
time and effort will be greatly appreciated.
Many thanks to those who have already contacted us.

* * * * *

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

**2009 Spring Conference
and Annual General Meeting**

will be held at

Worcester College

Oxford

from

Thursday 2nd to Saturday 4th April

Details will be sent to UK members. Members not resident in the UK who would like further information should contact the Conference Secretary. Please send items for inclusion in the agenda to the Honorary Secretary.

2009 Autumn Meeting

will be held in

October

at

Wellcome Institute, London

Date and time to be confirmed

TOUR OF THE BRITISH LIBRARY, 16th OCTOBER 2008

By Alan Linfield

If librarians are the high priests of knowledge, then the British Library must surely be the principal temple for those ministering in the UK. So it was with a suitable feeling of awe that I joined 30 ABTAPLers serving in rather humbler shrines gathered in the lofty portals of the BL on 16th October prior to the Autumn meeting. Having been duly provided with visitor's badges we divided into 2 groups for guided tours behind the scenes to see what makes the place tick.

We were given an overview of the history and development of the BL, starting from its origins as part of the British Museum and its evolution into a separate entity, entailing its eventual migration to the St Pancras site. The various vicissitudes of this move, the seemingly endless delays, planning issues and spiralling costs are all of course well-known, but some fascinating snippets from this process were shared with us, one being that the brickwork, which planners decreed had to use the same type of brick as the adjoining St Pancras Station, required such a vast quantity of bricks that the particular type of Shropshire clay needed to make them has now all been used up. A model of the library also reveals that its design deliberately echoes that of a cruise liner, with architectural allusions to the bow, superstructure, funnel, and even a swimming pool!

Unfortunately the dreaded Health and Safety police prevented us from descending into the vast subterranean book storage areas which lay beneath our feet (and which at one point had to be built to fit around one of the Victoria Line underground tunnels). A day's H&S induction is apparently now necessary before anyone may venture there. We were however shown a video of the processes by which books are transported through the depths to the waiting readers in the reading rooms above. The books are placed in transit boxes which then negotiate a complex system of motorized rolled conveyors controlled by computer and rather resembling the layout of a miniature railway, complete with crossovers and junctions. Barcodes on the transit boxes encode the destination point for the book it holds, and this is read by scanners the box regularly encounters as it proceeds along the system. The box is thus automatically routed on its journey, switching lines and changing levels at appropriate points under the control of the computer until it reaches the 'terminus' nearest to the user. After use the book makes the return journey back to its shelf. Impressively, apparently not one book has yet gone astray.

We were told that books are generally shelved by size, thus maximizing the headroom available for shelving by having books of similar sizes on a given shelf. The subject of the books alongside is irrelevant, since with closed access all that is needed is a shelf location code to indicate whereabouts a particular book resides.

It was good to be reminded that despite the many exhibitions and events which the BL now puts on, it still remains at heart a working library. Thus the books in the King's Collection, some 30,000 volumes so called because they were originally collected and then bequeathed to the nation by King George III, are all available for consultation if required. Likewise the largest book in the Library, a Dutch atlas from the 17th Century and kept on display in a hermetically-sealed display case, may also be consulted - provided one can convince the curator of maps that it is essential to consult the original rather than the digitized pages one can now view via a PC! The atlas is almost the size of a door and was originally presented to Charles II.

Our tour ended with a visit to the reader registration centre where the registration formalities were explained to us. The hoops one had to jump through to gain admission in the old British Museum Reading Room days are long gone, and the formalities are now only a little more strict than those of some public libraries. We were told (whisper it softly) that librarians applying for a reader's pass can expect to be fast-tracked through the system, and at least one of our party had duly secured a pass within a few minutes!

This was a fascinating peep behind the scenes, and although I came away with the impression that what we had seen had only scratched the surface, it was nonetheless a very informative and worthwhile visit.

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REPORT OF THE ABTAPL AUTUMN MEETING, 16th OCTOBER 2008

After the tour of the British Library, Dr Joanna Newman, Head of Strategic Partnerships, Higher Education gave a talk on BL's Higher Education Strategy and partnerships that they are developing to make the collection widely available. BL is working in partnership with universities to support UK research and there are collaborative projects like UK Research Reserve (UKRR), online access to findings of UK Life Sciences (UK PubMed, www.ukpmc.ac.uk) and Electronic Thesis Online Service (ETHos, <http://www.ethos.ac.uk>) which will open access to UK thesis free and full text. There are also, postgraduate trainings, workshops on resource discovery and how BL works. The Strategic Partnership promotes the BL collection primarily to HE researchers, postgraduates, academic libraries etc.

At the end of the talk, the business meeting began with welcome from our new Chairman Alan Linfield and apologies for absences. Penelope Hall informed everybody about difficulties in exchanging journals with libraries abroad. Ian Jackson gave a report as a treasurer and said he would like to step down from his position if anyone is interested. He also talked about charitable status of ABTAPL and its constitution which will be amended.

Interlending charges will be discussed in the next committee meeting. BETH subscription fee increased to €150 per year for associations and personal membership remains the same €45. BETH meeting will be restructured for strong professional development. ATLA would like to have ABTAPL guidelines recently updated and would like to give copies to some theological libraries in USA. It is decided that it is good to share the guidelines with colleagues outside UK. ABTAPL will send an official representative to ATLA conference in 2009 and the committee has decided to send Carol Reekie. Also Alan Linfield is invited by ForATL for their convention in Singapore, March 2009 to share ideas and expertise. Preparations for spring conference 2009, Worcester College, Oxford is going well and autumn meeting at Wellcome Institute is to be confirmed. Members suggested it would be good to organize a training day on preservation maybe at BL and electronic resources. In the end, announcements were made for secretary, treasurer and conference secretary vacancies.

Humeyra Ceylan Izhar, IslamicFoundation Library

CENTENARY OF THE BAPTIST HISTORICAL SOCIETY

By Faith Bowers

In 2008 the Baptist Historical Society celebrated its centenary. English Baptists, a late product of the radical wing of the Reformation, first practised believer's baptism in 1609 in Amsterdam, where they had gone to avoid persecution for dissenting from the Church of England. Already practising congregational church government, they believed each congregation was answerable only to Christ, not subject to external human hierarchy. The focus on a gathered community of believers led to the conviction that baptism should mark belief rather than birth. Baptists share some characteristics with earlier Anabaptists but are distinct from them.

Thomas Helwys took a small group back to London and established a Baptist church in Spitalfields. They called for religious liberty, grasping that this must apply to all. In 1612 Thomas Helwys published a call for this, explaining that a man's religion was not to be determined by the King to whom he owed allegiance in civil matters, and that this must apply to Jews, Turks, or whatsoever. Helwys was rewarded with imprisonment, but Baptists have continued to cherish religious liberty, even when this has entailed restriction of civil liberties.

Baptists also emerged in America and spread around the world, by missionary effort and spontaneous generation as radical Bible study has brought similar understandings. Baptists are Bible-centred, Trinitarian and Evangelical. They are strong on the priesthood of all believers: their ordained ministers do not have an exclusive priestly role. Churches are self-governing and self-financing. Some early Baptists were Armenian, others Calvinistic; most worshipped on Sunday but some on Saturday, the seventh day; many had closed table and membership, others were open to receive professing Christians from other traditions. The present Baptist Union of Great Britain comprises churches of varied background.

Foundation and Early Activities

On 30 April 1908 the Baptist Union of Great Britain and Ireland (BU) approved the foundation of a Baptist Historical Society (BHS). The aims were to gather records, hold meetings to discuss obscure points, promote the study of local and county Baptist history, ensure the care of archives, and encourage young historians. Publishing was central to the Society's endeavours. They planned to publish transactions and issue annually a Volume of Original Sources of Elaborated History.

With 65 founder members, Dr George Gould, Principal of Regent's Park College, was appointed as President, with three eminent Vice-Presidents including the BU General Secretary, a Treasurer, Secretary, and up to twelve committee members. Dr W.T. Whitley (1861-1947) served as Secretary and Editor for twenty-seven years, Vice President for a further eleven, and was briefly President. The infant Society depended greatly on his enthusiasm and zeal.

The annual meeting during the Baptist Assembly included a lecture. From 1920 an outing was added, except in 1934 when preference was expressed for no pilgrimage, but for a sedentary gathering. One year they visited the Bible Society's treasures and spent so long on these there was no time for Dr Lord's lecture on Baptist translations of the Bible. Such outings lapsed with the war. The Society helped churches write histories, and the Union discovered the legal usefulness of the historical knowledge amassed by the Society for trust-related matters.

Publishing, the key activity, proved expensive. In 1922 excess stock was offered to ordinary members at a 25% discount, prices to be raised as the copies grow scarcer. Allan H. Calder, a chartered accountant was treasurer 1931-66 and began to build a Reserve Fund.

The first *Transactions* appeared in October 1908. The editorial suggested members might help by borrowing old church books and other ancient documents of interest with permission to publish transcriptions; preparing monographs of a church or some outstanding hero; finding rare books on the shelves of some village patriarch and inducing him to give, lend, sell, or bequeath them; collecting circular letters of Baptist Associations; recruiting; persuading public libraries to subscribe; and reporting these activities. Queries were invited but may tax the knowledge of all. Ancient churches (for Baptists those claiming foundation before 1650) should try to establish when they became Baptist, since there was no evidence of believer's baptism being adopted by any Englishman before 1609 or of sprinkling being judged inadequate before 1642.

Enough ancient records were located to call in 1909 for workers to translate, transcribe, search and elaborate their results into finished articles. By 1921 the antiquarian material had been well worked so modern history could also be considered. A library was built through gifts, duplicate exchanges, and occasional purchases.

Enough had been gathered to need cataloguing in 1915. This was augmented considerably when the Midland College closed. Members also valued the great Angus Collection at Regent's Park College.

Seven volumes of *Transactions* appeared between 1908 and 1921, their contents later summarized as: Anabaptists in Europe and in Britain in the 16th century; the beginnings of nonconformity in Britain; nonconformists in Britain during and since the 17th century and their relations with others in Europe; the persecution of nonconformists; nonconformists, the State and religious liberty; the beginnings of the modern missionary movement; nonconformity in Britain in the 18th century and since; studies of families and individuals; early settlements in the north American continent. They were widely and favourably reviewed. In 1914 the *Cambridge History of Modern Literature* opined that the publications of the Society are providing exactly what is required for the elucidation of our history.

In 1923 they were superseded by the *Baptist Quarterly*, with 48 pages per issue. Libraries urged the Society to keep the antiquarian element and this remained in Whitley's editorial hands, while Dr Dakin undertook to obtain articles which apply the lesson of history to present-day problems, aiming to give similar space to each. Reviews were limited to books by or relating to Baptists. Wheeler Robinson's opening presidential editorial claimed that Baptist history, from the seventeenth century to the present, had many common themes so study of the past had relevance for the present. Whitley retired from the archaeological editorship in 1935, having edited fourteen volumes of *Transactions* and *Baptist Quarterly* altogether.

To cover costs they needed to recruit vigorously. In January 1937 there were 149 members, including seventeen women, and 21 libraries. The *Transactions* were made available on microfilm in 1965 by University Microfilms Ltd, who also published cumulative indexes to the *Transactions* and *Baptist Quarterly*. Some Class A books had to span two or three years to cover cost. They included transcriptions of church books, the works of early Baptists, regional studies, and two volumes of *Baptist Bibliography*, compiled by Whitley, with material for a third lodged in the Angus Library.

Wartime paper shortage reduced the frequency of the journal in 1942-48, and post-war BHS struggled with rising costs, erratic flow of material and late delivery from the printers, yet maintained four issues a year from 1949. The Baptist publisher, Carey Kingsgate Press, closed so in 1966 the editor had to find another printer and from 1968 used Plowprint of Dartford.

The Committee only gathered once in 1941 and then not until December 1946, when only three officers met, but the *Quarterly* maintained contact through the war and the Society was in credit. Soon after the war several prominent members, including Whitley, died, but new enthusiasts emerged. Ernest Payne became editor until appointed BU General Secretary in 1950. He was an active President, 1960-80.

An intensive postwar recruitment campaign, extending to the USA and the British Commonwealth, brought in more members, but deficits still increased. After raising subscriptions in 1957 to one guinea (1-1s-0d), and two guineas in 1963, with lower rates for ministers, BHS just covered costs in 1964. Allan Calder wished to retire but it took two years to find a successor. Likely laymen all declined, but the Revd. Thornton Elwyn offered his services and served for forty years. He briskly pursued arrears, introduced standing orders, arranged proper auditing and insurance, and soon began to grow reserves. As costs rose and other comparable journals reduced their frequency, BHS maintained quarterly publication and remained solvent. In 1976, with growing reserves, Elwyn sought advice on investment. With rocketing inflation in the 1970s, subscriptions had to rise in 1970, 1973, and 1977. The Society became a registered charity in 1976, which helped financially. Membership peaked at 618 in 1991 and 1996; it is currently a little below 600.

Enlarged *Quarterly* issues marked the 50th and 60th anniversaries, and special issues or supplements have honoured eminent members and Sue Mills, the long-serving Angus librarian. Most issues contain varied material, but occasionally there is a special focus. It was early recognized that the journal, as a tool for scholars, needed a good index. In time, there was a demand for a cumulative index, which Douglas Sparkes undertook to compile. In 1965 he reported that the *Transactions* yielded 10,000 entries, and twenty volumes of the *Quarterly* would probably require 55,000. The Historical Manuscripts Commission put him in touch with University Microfilms Ltd, who published the cumulative indexes and made the *Transactions* available on microfilm. Sparkes also indexed thirty current issues. As royalties accrued from the cumulative indexes, the treasurer began a fund for Occasional Publications. A specialist firm, Fothergill Associates, indexed the *Quarterly* 1987-98.

The Society faced a financial crisis in 1980, when Plowprint closed after long cushioning the *Quarterly* against rising prices. Letterpress was no longer viable.

Reluctant to reduce frequency with a wealth of material in hand, the Committee decided quantity must prevail over quality. Warily they tried xerox reproduction from a good typescript. Even so, subscriptions had to rise sharply. Since then Faith Bowers has produced typeset copy, with the Society providing a good typewriter and later a succession of computers. Now copy for *Quarterly* and books goes to Tyndale as electronic files. Some short-run publications have been produced in-house, comb-bound.

A succession of scholarly ministers, two lay men and one lay woman have been editors down the years. Professor John Briggs served longest, 1985-2008. He made the *Baptist Quarterly* a refereed journal. His overseas contacts, through service to the Baptist World Alliance (BWA) and World Council of Churches, brought a wide geographical as well as historical perspective. With a constant flow of material, he increased the length of each issue to 52 pages, then with an improved format to 64 pages from 2003. As the Society enters its second century, Dr Ian Randall becomes editor.

During the Festival of Britain in 1951 the Society took part in the Commonwealth and Empire Baptist Congress. A Commonwealth Congress Historical Meeting on 5th June included speakers from New Zealand, Canada, and England. Dr Townley Lord, London minister and editor 1924-38, was President of the BWA 1950-55, and wrote the fiftieth anniversary BWA history (1955). Several of the Society's officers have been called to local ministries in England, and several members have held senior church appointments in Europe in recent years. Several members have served on the BWA Commission devoted to Baptist heritage and identity; three contributed to the BWA's centenary history.

To celebrate the Diamond Jubilee in 1968 the Society held its first Summer School. This residential conference proved a great success and has been repeated every few years. The centenary conference was held in Prague in July 2008. At the more popular level, the Society helps churches to celebrate significant anniversaries and prepare histories. Historical material has been used for local pageants, plays and musicals.

For family historians, in 1948 Seymour Price wrote on Baptist pedigrees for the Genealogical Society, which later commissioned Geoffrey Breed's *My Ancestor was a Baptist* (1986; revised edition 2007). Efforts to appoint representatives regionally to promote the Society's aims met with limited success, voluntary effort always depending on individual zeal. A newsletter offers a more popular approach to history than the scholarly *Quarterly*.

Some members have gathered pictorial records, drawn on for a BU promotional slide set in the 1970s. The Society also publishes material on its website: www.baptisthistory.org.uk

The Society registered as a charity in 1976, defining its objects as:

To advance the Christian faith and in particular to promote the care of Baptist records and places of historic interest to Baptists, to assist those studying Baptist history and principles, and to record Baptist history through lectures and publications.

When the Baptist Union moved to Didcot, members of the Society helped transfer the library, incorporating that of BHS, to the Angus Library at Regent's Park College, Oxford. This became the primary English Baptist archive. The Angus staff and BHS representatives advised the Union on document retention during the major reorganization of regional bodies. Changes in the Baptist Assembly have restricted the time available for the BHS meeting, so now a seminar is held there but the AGM and annual lecture have been held on a separate occasion since 1999.

The Society is a sponsor of the annual Whitley Lectures, established to encourage Baptist scholarship. Dr G. Henton Davies endowed the Benjamin Henton Lecture in 1964, to be given periodically at BHS meetings by a Baptist on a Baptist topic, biographical or historical. The Society has had a rolling programme of book publishing since 1978. BHS books include the set of four volumes on English Baptists century by century. Baptist historians take pride in colleagues' publications elsewhere, especially those of David Bebbington, Keith Clements and Ian Randall, and Brian Stanley's history of the Baptist Missionary Society. With Anthony Cross as editor, Paternoster Press has issued a series of Baptist Studies.

The Baptist Historical Society has always depended on voluntary effort. It has never had staff or premises, but has been run by busy people in their own time from their homes, pastors and lay members of churches, teachers in theological colleges and universities, and people holding denominational offices. Several have given many years of devoted service in their enthusiasm for this Society.

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REPORT OF THE 37th GENERAL ASSEMBLY OF BETH: LEUVEN, BELGIUM, 13th – 17th SEPTEMBER 2008

Attended by 32 delegates and guests, the 37th BETH Assembly was hosted by the Catholic University of Leuven in Belgium, where we were warmly welcomed by BETH's Vice-President, Etienne D'hondt. We were based at the Louvain Institute for Ireland in Europe, formerly known as the Irish College. It was founded in 1607 as the Irish Franciscan College of St. Anthony, moving to the present site in 1617 as its permanent home. The first book in Gaelic was printed in the College's printing house and important collections of the lives of the Irish saints were compiled here. The College was suppressed during the 18th century and reopened in 1927.

Leuven (Louvain in French) can be traced back to the 9th century, becoming an important trading centre in the 11th and 12th centuries, and flourishing from the 15th century. Much of the city was destroyed in the two world wars, and fine restoration work has now been completed. The University of Leuven was founded in 1425, many of its colleges being constructed in the next 200 years. Because of its proximity to Antwerp, the city developed into one of the key centres of the Counter-Reformation.

After the delegates' arrivals during Saturday, the evening was spent listening to a concert of songs from old Flemish songbooks performed by Gilbert Huybens and Kristof Decoorne; they were joined by Penelope Hall for one of the songs. They performed six songs dating from 1540 to 1897, some of which are preserved in the Maurits Sabbe Library of the University. Commentary and historical background were presented by Gilbert Huybens who has studied these old songs for many years and collected some 30,000 printed texts. During the 16th, 17th and 18th centuries many song books appeared in the large Flemish towns, such as Antwerp, Bruges, Brussels, and Leuven. They contained thousands of pious songs, sometimes accompanied by their original melodies or with a note of the theme. New religious texts were written to melodies which originally accompanied popular songs, love songs, and similar; over the centuries the texts, but not the melodies, were adapted to suit the times. Such songs formed part of the Catholic Church's strategy against Protestantism and included references to articles of faith which the latter rejected.

On Sunday, the worship service at the Justus Lipsius College was followed by a visit to the Holland College (Paridaens). After the afternoon business session, we made an evening visit to the Maurits Sabbe Library, the University's Theological Faculty library, where we heard a lecture on

Leuven, the University and its libraries. We were also able to see some of the library's treasures during our tour, led by Etienne D'hondt, the Librarian. Business continued the following morning and in the afternoon we visited the University's Main Library, including its Museum of the Book, as well as KADOC, an interfaculty research centre. Created in 1976 following concerns about the preservation of Belgium's Catholic heritage, its collections relate to the interaction between religion, culture and society in Flanders from the mid-18th century, setting it in its national and international context. Material is in all formats, including artefacts, archives, printed and electronic resources, and made available to the public. Research is also undertaken and published. We then met representatives of the publishers Brepols who gave a presentation on the company's history, as well as a demonstration of several on-line databases by a former professor of Leuven University. Originally founded at the end of the 18th century as a printing house, the company expanded into book-binding and the production of a wide range of paper goods. In 1947 they began publishing *Corpus Christianorum*, a series of critical editions of patristic writings. In 2006 they took over the founding editor's archive and library, which forms the basis of the Corpus Christianorum Library and Knowledge Centre. Containing more than 25,000 monographs, 250 current journal titles, and a photographic collection, it is housed in the Sint-Annaconvent in the Beguinage in Turnhout. The day concluded with a dinner, sponsored by Brepols, at the Faculty Club in the former Infirmierie of Leuven's Grand Beguinage. Founded in the 13th century and covering an area of some 7.5 acres, the Beguinage provided homes for a community of unmarried, semi-religious women. Included in the UNESCO World Heritage List, it is owned by the University and has been completely restored.

Tuesday began with a visit to the University Library of the Exact Sciences, on the Arenberg Campus. A modern library, designed by the Spanish architect, Rafael Moneo, it is housed in a 17th century former convent which had fallen into disrepair 200 years later. A tour of Peeters' printing offices followed, and then a visit to the Plantin Moretus Museum in Antwerp. At Peeters we saw the complete process of book production from typesetting on computer to the final bound volume. A family firm established in 1857, Peeters is an international publishing and printing house based in Leuven, publishing annually about 150 new book titles and 60 journals (both print and online versions) on a range of subjects in the arts, classical studies, theology and philosophy. With a strong network within the academic world, Peeters publishes original scholarly research, as well as reference material. In complete contrast to the state of the art equipment at Peeters, the Plantin Moretus is a museum of printing and publishing before 1800, housing

original workrooms, complete with equipment. In the mid-16th century a Frenchman, Christophe Plantin, who first worked as a bookbinder and leatherworker in Antwerp, founded a printing and publishing company, the Golden Compasses. He moved to the present site in 1576, where the company remained with his descendants (the Moretus family) for 300 years. Also the family home for that time, it opened as a museum in 1877 and became a UNESCO World Heritage site in 2005. There are rich art, typographical, illustration and book collections, with the library contents dating from the 9th to 17th centuries, as well as the complete company archive. Our day ended with a dinner hosted by the Peeters family in Leuven.

The main points from the business meetings were

- Membership rates from 2009 will be

Ordinary members (associations)	€ 150
Extraordinary members (libraries)	€ 75
Personal members	€ 45
- A new logo for BETH was chosen by the Assembly and the Secretary agreed to update the BETH brochure, incorporating it.
- It was suggested that it would be very helpful to have a collection of data on the libraries that are members of our member associations. To this end it was proposed to send out a questionnaire to gather the pertinent facts.
- The book outlining the history of BETH (formerly le Conseil des associations de bibliothèques de théologie) only covers the years up to 1996; the President urged the Assembly to move to update this information, a project for which the questionnaire will also prove helpful. She agreed to take steps to gather this information, along with a compilation of the various collaborative tools that have been put into service by our members. It is proposed that this be BETH's first e-book.
- The Board members reported on their visits to member association meetings throughout the year. The President and the Secretary had attended the ATLA meeting in Ottawa. The Vice-President reported on his visits to the meetings of AKThB, VTB, and VRB. The Secretary reported on the ABTAPL meetings.
- Delegates gave reports on the activities of their associations.
- Problems have arisen in the Johannes a Lasco Library in Emden, Germany, and it was agreed that BETH should be prepared to write letters of support, and to seek for the best ways to properly support both the library and our colleague, Walter Schulz.

- Dennis Norlin of ATLA thanked BETH for including him in the meetings. He reviewed the Agreement between ATLA and BETH signed in 2005; since then some \$100,000, a share of the royalties, had come to BETH and the member associations. He expressed appreciation for the publicity given for the ATLA products, as part of the agreement. ATLA will no longer produce a CD-Rom version of the RDB because there is so little demand for it, rather it will be available on-line through an aggregate provider, such as EBSCO, OVID, First Search. Recognizing that some systems that work in the US do not work in Europe, he encouraged us to pursue the best arrangements, by exploring consortia possibilities; some on-line publications are only available through EBSCO. Some of the free offerings on the ATLA website were highlighted. The historical monograph digitization project was mentioned and some pointers given with regards to seeking facilities for digitizing manuscripts and other valuable materials. An on-line course in theological librarianship is available, as well as grants for research and travel grants for members. The *On-line Journal for Theological Librarianship* was brought to the attention of the delegates, along with the bibliographies that are published by Scarecrow Press in collaboration with the Publications Committee of ATLA. Eileen Crawford spoke on behalf of ATLA's Special Committee on International Collaboration, giving a demonstration of the theological librarians' Wiki.
- ForATL will meet in Singapore in March 2009; the President intends to attend, as does Alan Linfield, the Chairman of ABTAPL. The Secretary reported on her recent visit to the theological libraries in Singapore.
- Kurt Berends brought a report on the Theological Book Network, explaining that they are in the process of relocating to a larger facility. They are continuing to ship books overseas and have recently supplied libraries in Zambia, India, Ghana, Zimbabwe, Myanmar, Poland, Belarus, and other area of the globe. They are looking to update their website and to add text in French, German and Spanish.
- The General Assembly 2009 will be held at IBTS, in Prague, Czech Republic, 19th - 23rd September. In 2010, it is proposed to go to Nice, France.

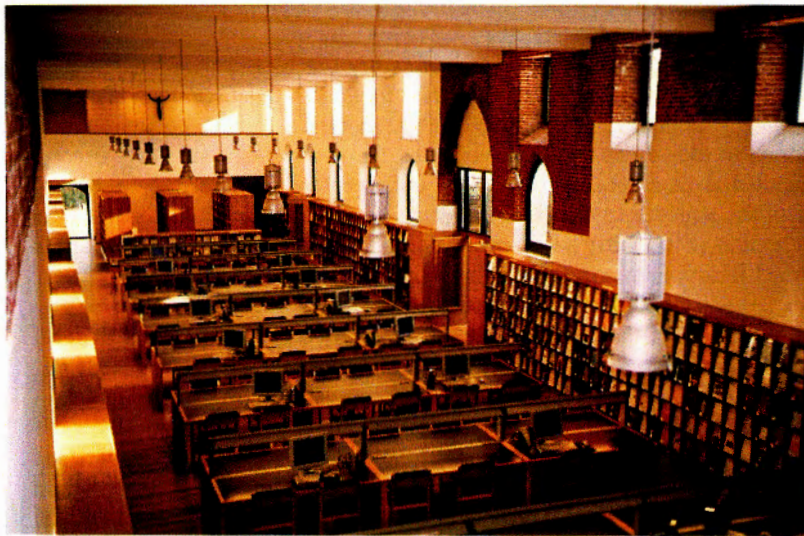
Claire Chine of the French Bleu Shield Organization made a presentation on *Emergency Planning and Disaster Prevention* and Luc Lannoy gave a presentation on *Cataloguing Today and Tomorrow*. For the Minutes of the Assembly, reports of member associations, and presentations see the BETH website. The Assembly gave a vote of thanks to Etienne D'hondt for hosting such a splendid Assembly, rich in interesting libraries and abounding in culinary delights.

Penelope Hall

Secretary to BETH and ABTAPL delegate

Marion Smith

ABTAPL delegate



University Library of the Exact Sciences, Leuven

THE MAURITS SABBE LIBRARY, FACULTY OF THEOLOGY, KATHOLIEKE UNIVERSITEIT LEUVEN

By Etienne D'hondt

The Library of the Faculty of Theology of the Katholieke Universiteit Leuven was established in the beginning of the 1970's, when the university decided to decentralize the university library system by creating faculty libraries. On 16 October 1974, the library was opened in a brand new building, designed by the architect Paul Van Aerschot. Under the dynamic guidance of the first academic librarian, biblical scholar Maurits Sabbe, the collection was composed by bringing together various valuable libraries. In addition to the theology collection of the university, two important libraries formed the basis of the library: the theological collection of the Flemish Jesuits and the theological library of the Archdiocesan Seminary of Mechelen. Both collections guaranteed from the very beginning the availability of an exceptionally well equipped scholarly library, combined with a rich collection of more than 180.000 older printings from the 15th to the 18th centuries. During the following decades, this collection was gradually expanded with various libraries from faculty professors, religious orders and congregations, through donations, and a continuous dynamic purchasing policy of the faculty. Whereas originally the collection was planned to include ca. 800,000 volumes, the number of books is presently estimated to have reached over 1,200,000 volumes. This makes the library one of the largest and richest theological libraries in Europe. In 2004, at the celebration of its thirty years of existence, the library was named Maurits Sabbe Library, to honor its first librarian.

The collection of the Maurits Sabbe Library covers, among recent literary, the entire area of theology and religious studies in all the major languages, including over a thousand subscriptions to scholarly journals -among whom a growing number in electronic form-. Among the many areas of specialization, worth mentioning are the exceptionally valuable collections concerning ancient (and particularly oriental) Christianity, the Reformation and Counter Reformation, Jansenism, the history of Louvain University and its theologians, the history of religious orders such as the Jesuits, the Franciscans, Dominicans, religious philosophy, family ethics etc. Next to this dynamic collection, the large number of ancient books includes 1100 manuscripts, 602 incunabula, 9,000 printings from the 16th century, and 170,000 from the 17th and 18th centuries. A catalogue of the post incunabula 1501-1540 collection was published in 1994 (953 titles) with a supplement in 2004 (325 titles).

The faculty hosts various archives, among which the Center for the Study of the Second Vatican Council, with a rich set of documents, concerning the important Belgian representation at the council. Two book series are published by the library: *Documenta Libraria* (started 1979, 35 vols. published) and *Instrumenta Theologica* (started 1984, 30 vols. published). These series, which are presently published by Peeters Press, Leuven, include catalogues, inventories, exhibition guides, editions of texts and documentary materials, and minutes of congresses related to the documents and publications that are preserved in the library and the archives. The database of the library is included in the LIBIS^{ng} database of K.U.Leuven (<http://www.theo.kuleuven.be/gbib/en/>); in addition, some special collections have also separate links, e.g. the Jesuitica collection (<http://www.jesuitica.be>).

You can contact the Maurits Sabbe Library by addressing Librarian Mr. Etienne D'hondt:

Maurits Sabbe Library, Faculty of Theology, Ch. de Bériotstraat 26, B-3000 Leuven (Belgium); mailing address: Sint-Michielsstraat 6 box 3102, B-3000 Leuven (Belgium); telephone: +32 16 32 38 13; fax : +32 16 32 38 62; email: gbib@theo.kuleuven.be

Etienne D'hondt

Librarian

Maurits Sabbe Library, Faculty of Theology

A LIBRARIAN IN BRAZIL: REFLECTIONS ON A VISIT WITH BRISTOL BAPTIST COLLEGE

By Shirley Shire

In March this year I had the exciting opportunity to visit São Paulo and Rio de Janeiro with the Principal and a small group of students from Bristol Baptist College. The main aims of the trip were to observe and help in projects supported by BMS World Mission in the favelas of São Paulo, and to work with a mega-church, led by a former Baptist College student in Niteroi. Niteroi is situated across the bay from Rio and affords stunning views of Sugar Loaf mountain and the statue of Christ the Redeemer. I may have been 'off-duty' but the librarian in me noted mentally every shelf of resources I came across in churches or organizations we visited, and on two occasions I had the chance to 'speak' to librarians who welcomed me warmly and gave me an impromptu tour of their facilities. We had 18 days of intense activity, so this article will only contain brief snippets of information with observations and reflections on books and literacy.

Bristol Baptist College has a fine collection of hymn books and I was hoping to browse through a Brazilian hymn book to see if the hymns were 'indigenous' or translations of English and American hymns. I sang hymns and spiritual songs every day, but I never held a sheet or hymn book – everything was projected. For poor churches it is probably more cost effective to buy a projector than a set of hymn books, given cost of printing, 'shelf-life', quantity and quality of modern songs, but I hope that good material is being recorded in hard copy for future generations as hymns and songs reflect the theology of the age. I noticed that poor churches tended to sing their own creations and translations of modern religious songs, whilst the mega-church sang many traditional hymns in translation which were familiar to me from my childhood. Ironically, one of the poorest churches had a bookshelf full of brand new books donated by well wishers. I was told that no one ever borrowed them because the content was either too esoteric, too 'high brow' or irrelevant to their situation. When I saw a copy of 'O Hobbit' I understood what they meant and wondered what sort of books would be suitable for bright, enquiring people who faced the problems of favela life everyday. I have the impression that television is far more popular than reading and Brazilian Christians seem to enjoy watching American religious films (dubbed or with sub-titles) which made me cringe.

The highlight of my stay in São Paulo was being able to work in an inspiring social project, called PEPE (preschool education programme). PEPE started in Jdm Olinda Favela in 1992 after the Baptist church asked

the community what was its greatest need. The poorest children are taught literacy, numeracy and social skills (such as teeth cleaning) along with bible knowledge in a clean, structured environment. These skills enable them to fit seamlessly into the state primary education system without feeling stigmatized. If children do well at primary school they will hopefully go on to secondary and maybe higher education. Since PEPE started, numbers of young children being used as drug runners (or ‘aeroplanes’ as they are nicknamed) have decreased dramatically. PEPE teachers are recruited from the neighbourhood and trained, and every family is visited regularly in a pastoral capacity, so the whole community benefits. Today PEPE can be found throughout South America and it has even spread as far as the Portuguese speaking countries of Africa.

Brazilians are very hardworking; many people earn their living in the day and study in the evening. We had a lively encounter with staff and students of the Faculdade Batista de Teologia do Grande ABC, a Baptist seminary near São Paulo. They assumed that we British were like the Americans with all the answers and all the money to solve their problems. Our Principal Rev Dr Stephen Finamore told them that we were there to learn from the South Americans who are experiencing phenomenal church growth and he felt it was up to the rich Brazilian mega-churches to fund theological education. I asked to see the library and met a hardworking librarian doing her best to serve the seminary in very cramped conditions with an ageing book stock. However, not all seminary libraries were like that; my team mates visited a spacious well-equipped library in Rio while I rested up with a migraine. The mega-church in Niteroi also had a small library well-used by church members and students of the Bible school.

As I finish, I must pay tribute to one of my predecessors at Bristol Baptist College – Stella Reed. Stella proof-read the thesis of Pr Jose Laurindho, senior pastor of the First Baptist Church in Niteroi, when he was a student in Bristol in the 1990s. It is obvious he still holds her in high esteem because when I was once introduced as ‘the librarian’ during one church service, I was approached afterwards and asked if I was the wonderful person who had helped the pastor in England. Sadly, I had to disappoint her! I am grateful I had the opportunity to go to South America and it has spurred me on to pursue my ambition to teach English as a foreign language in a developing country when I retire.

Shirley Shire, Librarian

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REPORT OF THE ATLA CONFERENCE: OTTAWA, CANADA, 25th - 28th JUNE 2008

The 2008 ATLA Conference was held in Ottawa, the capital city of Canada, a beautiful city set on the banks of the Ottawa River with both the Rideau River and the Rideau Canal running through the city to empty into the Ottawa. All along the waterways they have developed wide expanses of parkland, with extensive flower beds in many areas. Parliament Hill graces the northern central point of the city with the Peace Tower presiding like a stately sentinel over the expansive lawns on one side and the Ottawa River at the bottom of the escarpment on the other. The ATLA conference was held in the Congress Centre, just a short walk from the Parliament Buildings.

Ottawa is home to three universities and numerous colleges of higher learning. St. Paul's University, the theological university/seminary, which operates under the umbrella of Ottawa University was host for the conference. St. Paul's is a bilingual institution and although its historical roots are found in the French-Canadian Roman Catholic Church, it has become an ecumenical university.

As always, in addition to the two plenary addresses, there were many different tracks of interest that were offered during the conference. The theme of the conference was *The French Connection*, a most appropriate one for the setting, and the conference delegates were given a taste of a truly bilingual milieu. The speaker at one plenary session traced the history of relations between the Church and State in Canada, with particular emphasis on the Province of Quebec, while the other address introduced the attendees to the wealth of resources that are available through *Canadiana*, a scholars' portal which has come unto existence through the cooperation of the Canadian institutions of higher learning. It is a superb electronic resource.

During the Conference ATLA launched its new online journal, *Theological Librarianship*, which is available in open access at <http://journal.atla.com/ojs/index.php/theolib> . There will be two volumes of the journal released each year with all content relating to the profession of theological librarianship, whether it be in the peer reviewed articles, the introductions to theological libraries, the bibliographies, the book reviews, or the website reviews.

The editorial board and the advisory board, of which I am a member, is open to receive any suggestions for articles, and or anything that fits within the purview of the journal, with the understanding that actual publication will be at the discretion of the editors. They are also eager to accept contributions from other theological library associations outside of North America.

During the course of the conference days, we were once again hosted by the Special Committee for International Collaboration and treated to dinner on a river boat. We were also introduced to the latest products and full text online journals from ATLA that are available through the aggregate providers. ATLA has theological librarianship at its heart and therefore, produces practical and efficient tools for use in theological libraries. If anyone is not familiar with the range of products and resources that are available from ATLA, let me urge you to puruse their website (www.atla.com) to see the wide ranging tools there; in addition to the RDB and the ATLAS serials programme, there is everything from a Wiki for theological librarians, to a database of digitized images, to grants on offer for various kinds of research or study.

It has been my privilege to uphold the interests of ABTAPL at the ATLA conferences over the past fifteen years, and to strengthen the ties with our American cousins, working towards an even closer and more profitable collaboration for the benefit of our libraries and our profession.

Respectfully submitted,
Penelope Hall, Ph.D.
BETH Secretary and delegate to ATLA

BEYOND GOOGLE: WORKING WITH INFORMATION ONLINE

By Christine Ainsley

I would highly recommend this short course, on which I am currently enrolled, offered by the Open University:

<http://www3.open.ac.uk/courses/bin/p12.dll?C01tu120>

I will admit to feeling rather patronised when this was first suggested to me by someone outside my organisation, but nevertheless I went ahead. It is proving so relevant to my role here and what I see as being my responsibility to improve information literacy among our students – students ranging from the ‘digital natives’ of our Youth Ministry course to the ‘digital immigrants’ and even ‘exiles’ of the mature student intake. I could now do with a sabbatical to work out how this could be further developed in my institution.

I am also having the opportunity to develop skills in web 2.0, and network with other students from a wider range of background in the online forums. Also, I am now a student of an institution which offers a large range of electronic resources, albeit for only 12 weeks - but having been outside of the e-world here for so long I now feel far more confident in my own professional knowledge and abilities. I feel more linked into the information world and have acquired better skills in keeping abreast of some of ICT developments which affect our roles. Having been Solo now for 7 years this has been of immense benefit.

Take a look for yourself. If you think the course is for you, the next intake is May 2009. There may be other similar courses out there, this just happened to be the one which crossed my path at the right time.

Christine Ainsley

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ST DEINIOL'S GLADSTONE'S LIBRARY

By Annette Lewis

St Deiniol's Library was founded in 1894 by William Ewart Gladstone (1809–98) in the Welsh village of Hawarden, near the Roman city of Chester. Four times Prime Minister, Chancellor of the Exchequer for thirteen years and in Parliament for over sixty years, Gladstone is often regarded as the greatest statesman that Britain has produced. In the final years of his long life, Gladstone put his still prodigious energy into establishing St Deiniol's Library "for the pursuit of divine learning." It is the only Prime Ministerial Library in Britain and is unique in being a residential library.

Gladstone had a huge personal collection of over 32,000 books. We know he read about 22,000 of them as he listed his daily reading in his diary. Mostly, these books were carefully read, annotations being made in the margins and a personal index often compiled at the end of the book. 32,000 books would be something of a logistical worry for any family even if, like the Gladstones, they lived in a castle. Throughout his political career Gladstone was involved in establishing public libraries. He firmly believed that knowledge acquired from books was the surest way to advancement and a better option than the pub for the working class.

Gladstone himself was generous with his own books, encouraging bright children and young adults of Hawarden Village to use his collection and his study in his absence. His daughter, Mary Drew, wrote that it was his desire "to bring together books which had no readers with readers who had no books." It was that strong impulse which led to the creation of St Deiniol's Library.

When Gladstone attended the funeral of Edward Pusey (the Anglican divine) in 1882, the idea of a library based around Pusey's books was suggested and, indeed, was later realized. After the funeral, Gladstone returned to Hawarden convinced that his books could also form the basis of a library. He had more books than Pusey and certainly a wider range of books than the Anglican theologian. From that moment on, he played with the idea of a library based on his private collection and sought advice from friends and colleagues. Some suggested giving the books to the Bodleian Library in Oxford (after all, he was a former student and had been Member of Parliament for Oxford University); others suggested donating them to the London Library of which he was a leading and active trustee.

Gladstone was adamant that his collection should go to a location that was not already awash with books. He chose his home village of Hawarden because it was within easy reach by rail of Manchester and Liverpool, the rapidly growing new cities of the approaching twentieth century, and because it was situated in North Wales, an area renowned for its castles and mountains rather than as a centre of learning.

Having chosen the location, Gladstone then chose a name. He initially called his library Monad, a Greek word and concept meaning the One, oneness or one truth – the original principle. What the name underlines is Gladstone's firm conviction in the unity of truth. As a devout High Anglican who might well have become a priest rather than a politician, he nevertheless believed that as much truth could be found in Dante, Homer, Augustine or Butler, in works of great literature, the beauty of mathematics, or the codes of Roman law as in the four gospels. Anyone working "solidly and seriously for the benefit of mankind" would contribute to the one truth. After keeping the name of Monad for the first few months of the Library's existence, Gladstone renamed it St Deiniol's – the same name as the adjacent parish church. Nevertheless, the name Monad probably more accurately describes the purpose of his foundation.

With a name and location decided upon, Gladstone, in his eighties, started to move books from Hawarden Castle to a corrugated iron building known as the Tin Tabernacle. He packed up the books at the Castle and wheeled them three quarters of a mile to the Tin Tabernacle where he unpacked them and put them on shelves using his own cataloguing system. In this task he was helped by one of his daughters and an estate worker. At the same time he rented the former village school as a hostel for readers. Gladstone was ahead of his time in recognizing the benefits of residential learning. Following his death in 1898, the present Library was built as the National Memorial to Gladstone. It is an elegant Victorian building with two wings – one for the Library and one for the residence. The architect was John Douglas of Chester; it is considered his masterpiece. Gladstone's daughter, Mary Drew, described it as "a country house for the purpose of study and research, for the pursuit of divine learning."

What is often forgotten about Gladstone's collection is that almost 40% of his books were what could be broadly labeled theology. Despite ultimately rejecting the call of the Anglican priesthood, Gladstone remained involved in church life and the key theological debates of the nineteenth century. There was a religious purpose behind establishing the Library. As Prime Minister, he had overseen the disestablishment of the Church in Ireland and there were moves afoot to disestablish the Welsh Church as well. He thought it would be inevitable that England would follow. Disestablishment worried him for he thought the Anglican Church would become a sect – a



thing apart – cut off from the intellectual debates of the day and the insights of other disciplines. Theology would be sidelined in increasingly secular universities and excluded from national debates. This not only offended his very wide concept of Truth but also his desire that theological insight should contribute to debates about value and meaning in society. His library would be a buffer in case of disestablishment and help to keep the Church in touch with contemporary debates about value and meaning.

Although his library was to be for the "pursuit of divine learning" and Gladstone was a committed Anglican, he nevertheless wanted it to be "for all Christian denominations; not only for Christian denominations but for all religions, not only for all religions but for people of any ideology."

In fact, all who were searching for Truth and working "solidly and seriously for the benefit of mankind" – a surprising sentiment to find on the lips of a nineteenth century High Anglican but one which underlined his belief that all Truth was One.

Gladstone and Human Rights

Gladstone's political life resonated with the practical outworking of universal religious truths – not in some abstract intellectual way but with real issues: his concern for justice in Ireland; his horror at ethnic cleansing in the Balkans; his belief that the life of a Muslim peasant woman in Afghanistan was as sacrosanct to God as his own; his concern for the conditions of political prisoners in Naples; and his rescue work among the prostitutes of London. The stances he took were often unpopular and frequently entailed great personal or political risk for him.

These great 'crusades' had an influence that was felt long after his death. One notable example was when the Nazis were deporting Jews from Bulgaria. The King of Bulgaria, leaders of the Orthodox Church and members of the government stood in front of the trains to stand up and be counted for the Jews, citing the example of Gladstone who had stood up for them in the face of ethnic cleansing.

Gladstone's Legacy

To be true to its Gladstonian heritage, St Deiniol's should be not only a centre for scholarly research but also a forum for debate about value and meaning in society. The Library has throughout its history stuck at this task. For instance, in the Second World War, the Archbishop of Canterbury, William Temple, sent Alec Vidler, a respected priest and theologian, to be Warden of St Deiniol's and to provide a home for European Jewish and Christian theologians where they could reflect on why people of faith had been so blind to the dangers of Nazism and to ask what sort of society would emerge in the postwar years.

This sort of engaged debate has continued to flourish at St Deiniol's Library and has in recent years, covered topics as diverse as urban deprivation, bioethics, the human genome, contemporary prostitution and violence against women, peacemaking and conflict resolution, the changing face of the countryside and rural communities. The outcomes of these debates have often been disseminated through publications but all have in various ways helped to inform decision makers in Church and society.

In 2009, it is the bicentenary of Gladstone's birth. How should a Library founded by him, and which is his National Memorial, take note of this landmark? Knowing what we do about Gladstone's political life and what could be termed his 'ministry', it is clear that it should not be about creating or polishing a memorial to a great statesman but about trying to do the sort of things that Gladstone would be doing if he were alive today. Gladstone as an inclusive and liberal person of faith would undoubtedly have favoured attempts to bridge the gap between Islam and Christianity. He would want to encourage study and dialogue between these two great world religions and would want to ensure that clergy, politicians and opinion formers educated themselves about Islam and its adherents as a way of countering contemporary Islamophobia and encouraging moderate Islamic scholarship.

Islamic Reading Room

St Deiniol's Library proposes to build an Islamic Reading Room as the most appropriate way to extend the Gladstone heritage and to celebrate the bicentenary of his birth. This Reading Room would contain books on Islam and provide desks for scholars of all disciplines. It would primarily be a centre to educate Christians and others about Islam but would also be of sufficient depth and scope to be a useful resource for Islamic scholars.

St Deiniol's would offer courses and lectures on Islam to run in conjunction with the collection. The difference between this facility and a Centre of Islamic Studies at a university is that Gladstone's library provides much wider access. Anyone can become a Reader and anyone can attend its courses. It, of course, mirrors the move from Christian theology to religious studies in universities but it will be carefully targeted at the specific task of promoting dialogue between Christianity and moderate Islam.

Religious Education Resource Centre

Gladstone encouraged children and students to use his books in his study at Hawarden Castle long before St Deiniol's was founded and the Library has continued to work with local schools as well as visiting groups of young students. As part of the Gladstone 200 Campaign, the Library will provide a Religious Education Resource Centre. This will be built alongside the Islamic Reading Room and provide an up to date facility for school teachers, Sunday School teachers and parents.

It will be multi-faith and be yet another way of building understanding and respect between the great world faiths as well as playing an important role in educating young people about religions other than their own.

Both the Resource Centre and the Reading Room will be enhanced by the provision of a Quiet Room for prayer and reflection together with washing facilities. As a consequence of building the new Islamic Reading Room and Religious Education Resource Centre, St Deiniol's Library will need to supplement and enhance its Islamic collection and its resources for religious education.

The importance and size of the present collection (over 250,000 printed items) coupled with an ever increasing number of users has inevitably increased the workload of our one trained librarian. The provision of a new Reading Room and Resource Centre will increase this burden even further so we will need to appoint an Assistant Librarian with a competence in world religions to help manage the collection and to support the needs of readers.

St Deiniol's has a proud thirty year tradition of training graduate librarians by offering a one year placement prior to studying for a professional qualification at a university library school. The Islamic Reading Room and RE Resource Centre will make a placement at St Deiniol's of even greater value to our trainees, many of whom have gone on to staff and oversee some of Britain's most important research libraries.

Annette Lewis
Development Office
St Deiniol's Library
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Email: deiniol.annette@btconnect.com

NEWS AND NOTES

Publications

ABTAPL Guidelines to Theological Libraries, £3.50 plus p&p. A practical booklet that sets out guidelines for the provision of library services in colleges involved in theological education and training. For more information or to order a copy please contact:

Carol Reekie Tel: 01223 741043 or email: cr248@cam.c.uk

Workshop

AHRC Diasporas, Migration and Identities Programme will be co-hosting a postgraduate workshop on Researching Diasporas and a keynote lecture by Thomas A. Tweed with the AHRC/ESRC Religion and Society Programme. The event is free on Monday 15 December at the Holiday Inn, Camden Lock, London at 2 pm.

Research Grants

The British Academy has issued a new call for applications for the Small Research Grant scheme. Funds are available to facilitate initial project planning and development; to support the direct costs of research; and to enable the advancement of research through workshops, or visits by or to partner scholars. Grants are tenable for up to two years.

www.britac.ac.uk/funding/guide/srg.html

Latourette Library of William Carey International University

The university offers resources for people around the world in Bible, theology, missions, international development and practical tools. The home page <http://www.wciu.edu/library> links to non-password protected resources such as the Theological Journals Search of open-access journals and to the WCIU library catalogue. Currently 1447 open-access books are listed, but more are being frequently added. (Source: WEA Theological News, October 2008).

Digitised Resources in Islamic Studies

In response to the government's agenda to make more of the UK's Islamic texts available online, JISC has funded the User Requirements for Digitised Resources in Islamic Studies report. This study was carried out by the University of Exeter's, Institute of Arab and Islamic Studies (IAIS) and Academic Services departments and shows that around 10,000 texts are available online but are difficult to retrieve.

<http://www.jisc.ac.uk/Home/news/stories/2008/09/digitalislam.aspx>

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED

Associazione dei Bibliotecari Ecclesiastici Italiani *Bollettino di Informazione* Vol. 17, No. 2, 2008.

Australian and New Zealand Theological Library Association Newsletter No.61, Spring 2007.

Forum of Asian Theological Librarians ForATL News Vol. 6 No. 1, June 2008.

FIDES *Biuletyn Bibliotek Koscielnych* No. 1/2 (24/25) 2007.
Contents list in English, articles in Polish.

Librarians' Christian Fellowship Christian Librarian No.41, Summer 2008 and No.42, Autumn 2008.

WEBSITES

ATLA <http://www.atla.com>
-Theological Librarians' Wiki <http://wiki.atla.com/wiki/index.php/ICC>

BETH <http://www.beth.be>

CATHOLIC UNIVERSITY OF LEUVEN (LOUVAIN)

<http://www.kuleuven.be/english/>

- Arenberg Campus, Library of the Exact Sciences

<http://www.wbib.kuleuven.be/?node=74>

- article on its design

http://www.iconeye.com/index.php?option=com_content&view=article&catid=297&id=2378

- KADOC <http://kadoc.kuleuven.be/eng/>

LOUVAIN INSTITUTE FOR IRELAND IN EUROPE

<http://www.louvaininstitute.com/history.asp>

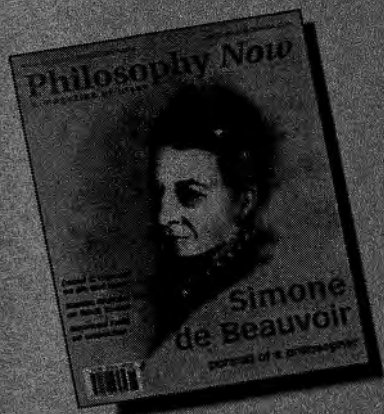
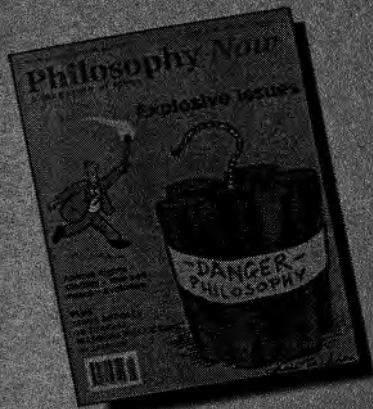
PEETERS <http://www.peeters-leuven.be>

PATROLOGIA GRAECA OR PATROLOGIA LATINA

<http://www.documentacatholicaomnia.eu>

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