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The photograph on the front cover shows the bollards, by sculptor Harry Gray, outside Cambridge University Library, courtesy of Jayne Downey

REPORT OF THE ABTAPL SPRING CONFERENCE AND ANNUAL GENERAL MEETING, CAMBRIDGE, 26-28 MARCH 2015

By Jayne Downey and Jenny Monds

This year's conference took place in Cambridge and was hosted by Carol Reekie and the Cambridge Theological Federation. We stayed at Westminster College, a training college for the United Reformed Church which has just undergone a 7 million pound refurbishment, and it proved to be a convenient, comfortable and hospitable base for our activities. The rooms were very well equipped although I don't think many of us needed to use the George Foreman grills found in some of the kitchenettes!

The theme of this year's conference was 'Different Ways of Learning' and as usual, we had a packed programme of events over the three days. Thursday afternoon began with an optional tour of the Cambridge Centre for Christianity Worldwide which is located next door to Westminster College. The tour was led by the Director Dr Emma Wild-Wood who explained the history and aims of the Centre and showed us the results of their recent relocation and refurbishment.

Many of us may have felt a slight pang of envy as we gathered in the Centre for our first visit, and found ourselves in a very attractive, light space with prints by Johti Sahi on the walls, fabric on the end of some of the book shelves, a brand new display case - and an old-fashioned phone on the table which turned out to be an audio guide.

The feelings didn't go away when we were shown the temperature controlled basement archive with rolling stack - and lots of space!

The library is on the ground floor, and consists of the historical collection of mainly missiology and Biblical hermeneutics, but there is now also a policy of collecting books to reflect the focus of the last 30 years on the 'Global South'. There has been a shift in the literature to include all the continents and their cultures, and the centre sets out to reflect this change.

The collections date from the 1890s, when a trust was set up in the name of Henry Martyn, the Anglican Priest and missionary. The Trust built the Henry Martyn Hall in the 1880s to encourage overseas mission, and in the 1890s they built a library to house their missionary registers and biographies. The library grew slowly until the 1990s, when the Trust decided to provide a lectureship in Missiology for the Cambridge Federation, and to expand the library into a Study Centre. The Centre

would broaden its holdings and become ecumenical, and recognise the change in Mission work from solely West to East, and include the anthropological literature coming from all over the world. At this time the library joined the federation and moved to its present building at Westminster College.

Last year the library adopted its new name and, with the help of Heritage Lottery Funding, moved into purpose-built premises on the Westminster College site. It is now independent and no longer part of the Westminster library (which meant that staffing is no longer shared with Westminster). Since the move, the centre has seen an increase in users. It is open to the public, with a small charge for borrowing rights. Study carrels can be booked by researchers for small charge. The books are listed on the Newton catalogue, and the archives are listed on the Centre's website.

The archive includes the Joe Church collection. Joe Church was a member of the Rwandan mission of medical students who went to Kampala in the 1930s. He helped spark the East African Revival.

A exhibition (in the new display case) is dedicated to Henry Martyn, the most famous missionary before Livingstone. Martyn travelled with the East India Company as their chaplain, and died in Turkey of TB. He translated the Gospels and Psalms into Persian. A special copy was produced for the Shah. The library has a large collection of his biographies.

More information can be found on the website
<http://www.martynmission.cam.ac.uk>

Members of THUG (Theological Heritage User Group) then held their AGM before all this year's delegates met for a pre-dinner drinks reception, sponsored by ATLA. This gave us our first opportunity to catch up with colleagues old and new. Dinner was served in the Arts and Crafts dining room overlooked by several rather imposing portraits of former principals and the 'Sisters of Sinai', Mrs Lewis and Mrs Gibson who founded the College.



The Library, courtesy of Westminster College

After dinner, we were given a tour and talk by Helen Weller, the Westminster Archivist. Helen showed us the library and some of the newly refurbished rooms including the principal's study, the principal's dining room, the Senatus room, the Chapel and the Library (see the November 2014 issue of the Bulletin). Along the way, we were able to see some of the gifts and artefacts that the College has received over the years including manuscripts, photographs, notes and books etc from the sisters' tours of the Middle East and their stay at St Catherine's Monastery in Sinai. Helen's enthusiasm for the sisters was infectious and she really brought their story to life.

Another treasure on display was the Westminster Confession of Faith. In 1643, Parliament invited 121 "learned, godly and judicious Divines", and thirty laymen, to meet in Westminster and provide advice on issues of worship, doctrine, and governance of the Church of England. These men - the Westminster Assembly - met in the Jerusalem Chamber of Westminster Abbey for five years, and prepared a series of documents designed to underpin a reformation of the Church: the Directory of Publick Worship, the Confession of Faith, and the Larger and Shorter Catechisms. The Church of England never adopted the documents, but they formed the basis of church order for all Presbyterian churches worldwide.

The United Reformed Church History Society holds the only known manuscript copy of the Westminster Confession of Faith, dating from

November 1646, which was submitted to Parliament for approval; and also a collection of early printed editions of the Confession from the late 1640s.



One of the earliest printed editions of the Westminster Confession, courtesy of Helen Weller

Friday was, as usual, a day of visits and we were blessed with plenty of warm Spring sunshine for our walks between venues so were able to appreciate Cambridge at its best. Our first visit was to Trinity College where we split into two groups to see the library and the chapel. The Wren Library was completed in 1695 to the design of Sir Christopher Wren and must have been quite an innovative design with its huge windows that let in so much light and the books arranged in bays down each side of the room. There are several special collections housed in the current library including medieval manuscripts and books from Sir Isaac Newton's own library. Unfortunately, we weren't able to see Newton's library but we were able to wander around the rest of the beautiful and impressive room admiring the carvings and statues designed by Grinling Gibbons and the busts of notable Trinity men including Richard Bentley, Edward Coke, Tennyson and J J Thomson. There were also a few treasures on display including A A Milne's manuscript of *The House at Pooh Corner*, a leaf from the Gutenberg bible, a copy of Shakespeare's first folio, some of Wittgenstein's letters and

some rather lovely illuminated manuscripts. Across the Quad is Trinity chapel where we could view more statues of Trinity alumni including Isaac Newton and Francis Bacon. We also posed for a group photo.

From Trinity College, we enjoyed a short walk along the Backs to the University Library where we had a fascinating introduction to the Taylor-Schechter Genizah Research Unit, a collection of 193,000 manuscript fragments in Aramaic, Hebrew, Arabic and Judaeo-Arabic spanning almost 1,000 years of Jewish social and religious history. The Cairo Genizah as it's known was a repository in the Ben Ezra Synagogue in Fustat, Old Cairo for unusable manuscripts which couldn't be destroyed. It was built in the early 11th century and was used right up until renovations to the building exposed the contents in the late 19th century. Many of the exposed fragments were recovered by the Sisters of Sinai and were brought back to Cambridge. They were dirty and in very poor condition but work began at the University in the 1970s to preserve them in special climate controlled conditions and to index and describe them so that they can be available for research. High-resolution images and detailed descriptions of more than 17,000 fragments are now available on the Genizah section of the Cambridge University Digital Library. Alongside literary and sacred texts, the collection includes a huge number of personal letters, legal deeds and other documents, which is leading to all manner of important discoveries about Jewish religious, communal and personal life, Hebrew and Arabic literary traditions, and relations between Muslims, Jews and Christians from as early as the ninth and tenth centuries CE. Several examples were on display for us to look at in closer detail.

After the talk we had almost a couple of hours of free time in which to explore the exhibition in the University Library about the 'Use and Abuse of Books', wander into town and enjoy lunch before reassembling at Westminster College for the afternoon visit to Fitzwilliam College Library. The Olisa Library is one of the newest libraries in Cambridge, designed and built in the electronic age and it made quite a contrast to the other libraries we had seen. The new library building, built in 2009 provides a light, peaceful study space for up to 200 students. It was designed to respect the adjacent buildings and exceeds the latest building regulation requirements for energy consumption and insulation levels. Large north-facing windows maximise natural daylight while minimising solar gain and reader comfort is achieved using a fresh-air heating system with low energy consumption. There is an impressive stair tower which not only provides access between floors but also has study desks on each half landing which seemed very popular with students. We were taken on a tour of the main reading areas

and had fun playing 'guess the classification system' (BLISS). We were also impressed with the amount of space the library has for more books, a rare thing in most ABTAPL libraries. The librarian, Chris Roberts, explained that Fitzwilliam students have access to over 100 libraries in Cambridge each with their own unique collections and study spaces and that ebooks and ejournals are provided centrally by the University Library. This provides students with an amazing collection of resources.

While at Fitzwilliam, we also visited the College Chapel which is modern and was designed in the shape of Noah's Ark with lots of wood panelling. It is a very peaceful and flexible space but for me the most memorable thing about it is the wall behind the altar which is a huge window looking out onto a tree. It must be very hard to concentrate on the sermon with that as a backdrop!

Saturday morning gave us the opportunity to learn about and discuss some current professional issues with an open forum followed by a lecture. Michael Gale began with a presentation about EBSCO ebooks, comparing their Religion Collection (subscription based) with the EBSCOhost Collection (buy the books outright) and comparing both to Dawson ebooks. Michael has recently trialled the Religion Collection but found that coverage wasn't good against books on undergraduate reading lists (only 3 out of 164 titles were in the collection). EBSCOhost coverage was better (43 out of 164 titles) but the limitations on concurrent access and cost involved in purchasing the ebooks outright made it an expensive option. He concluded that both need to be tested rigorously against reading lists before making any decisions.

Other questions/discussions in the Open Forum were about the possibility of reinstating Book Reviews in the ABTAPL Bulletin (with books from Ashgate or Brill?) and the ongoing subject of putting dissertations online. A question was also asked about Library Management Systems (other than Heritage) suitable for small theological libraries. Among those suggested were: Koha (easy to use but might need technical support to set up the server), Alice (mostly used in schools?), Talis (rather expensive and complicated), Papyrus (mostly used in the majority world?), Eos (similar price to Heritage but allows MARC cataloguing) and OPALS (used by Nazarene libraries in the majority world). Two suggestions for encouraging interaction between students were also rather interesting - forums and 'tech buddies' - and the ability to link to articles from reading lists via a VLE was also briefly discussed. More feedback on all of these would be welcome either at future meetings or through the Bulletin. Lastly, there was a short,

useful discussion about how to provide relevant library provision to part-time students who tend to be in College outside normal library opening times. Part-time students should feel included in the learning community and often the librarians are one of the few members of staff the students actually meet.

Coffee was followed by a presentation and discussion lead by Rachel Eichhorn from Luther King House titled 'Librarians as Educators - Learning and Teaching in a Library Environment' This was a really interesting and thought-provoking session, covering an introduction to theories of teaching and learning as applied to library environments, some recent research and case studies and then an examination of how we can apply this in our own practice. Rachel gave us lots to think about, especially about which techniques we currently use to teach information literacy to our students, whether these are really the best way for them to learn and how they fit in with the rest of the teaching that they receive

The Conference finished with a buffet lunch. Once again, it proved to be a really useful mix of old and new, lectures and discussion. Many thanks to Carol Reekie for organising the three days and to all her colleagues who showed us round and gave presentations. I certainly came away inspired with new ideas.



Some of this year's delegates in front of The Wren Library, courtesy of John Bardwell

The 2015 AGM and ABTAPL Spring Meeting were held on Friday evening. At the AGM, Pat Anstis stepped down as Honorary Treasurer and Fiona Turnbull had already left the Committee. This left several vacancies to be filled, including that of Conference Secretary which was open from last year. Donald Mitchell (Wales Evangelical School of Theology) was elected as Conference Secretary and Amanda Hodgson (St John's, Nottingham) was elected to the Committee but no-one felt able to stand as Treasurer. All other committee members were re-elected.

The Spring General Meeting, followed the AGM. A list of discounts available to ABTAPL members is available from the Honor Hania (ABTAPL secretary) and she would be interested in any others members might know about. The Committee was asked to consider changing the membership category from 'retired' to 'unwaged' and they will also set up a working party to consider the drop in membership. The training course on digital copyright last year was fully booked and proved to be very useful. This year we propose to organise a workshop on setting up an archive and/or a beginner's guide to rare book conservation. This will be led by the archives department at Oxford and Chris Leftly (Wycliffe Hall) will send out a questionnaire so that the course can be tailored to our needs. The suggested title is 'Archives on a shoestring' and it is scheduled for 19 November 2015. Upcoming meetings include: 2015 BETH Conference, Bologne, 19-23 September, on Copyright (Carol Reekie is to give a paper on the situation in the UK); ABTAPL Autumn meeting at Ealing Abbey; ABTAPL 2016 Spring Conference in Rome; ABTAPL 2017 Spring Conference possibly at Woodbrooke Quaker Study Centre, Birmingham.

Christine Purcell from Durham University gave a quick update on Common Awards. The Durham University website now has a page for Common Awards students with information on obtaining a campus card, SCONUL access, how to access the Durham e-resources and links to other useful information. The address is:

<https://www.dur.ac.uk/library/using/information/commonawardsstudents/>.

Most institutions aren't yet using CAVLE but all students should have access as this is the way for students to access the Common Awards e-resources. Staff and librarians have access to all Durham's e-resources but it is recognised that librarians also need student access in order to teach their students how to access the resources. This will follow. It has been suggested that summer conferences at Durham might provide a way for students to use the library and borrow books. Lastly, students should identify themselves as Common Awards students, not distance learners, when applying for SCONUL access.

Emma Walsh ended the meeting with a short talk about her involvement with the East African Mission Orphanage, an account of which was included in the March 2015 ABTAPL Bulletin.

Jayne Downey
Librarian, Sarum College

Jenny Monds
Director of Learning Resources, Sarum College

THE CAMBRIDGE CENTRE FOR CHRISTIANITY WORLDWIDE, WESTMINSTER COLLEGE, CAMBRIDGE

By Ruth MacLean

The last twenty years has seen the Cambridge Centre for Christianity Worldwide (CCCW Library) develop into one of the UK's foremost missiological libraries, and one of the few which is actively expanding instead of retracting. From its modest beginnings as a collection of books chosen to inspire university students with mission overseas and located in the Henry Martyn Hall adjacent to Holy Trinity Church in the centre of Cambridge, it has grown into a specialised mission studies and global Christianity library with over 9000 books and 113 runs of journals (34 active) and recently relocated to a newly built and purpose-designed premises in Westminster College, Cambridge.

'Under the dynamic leadership of its successive directors and long-term Librarian, Jane Gregory (1996-2014), the formerly named Henry Martyn Library has experienced rapid growth in its collections of printed monographs and periodicals from around the world, modern manuscripts and also archival holdings donated by former missionaries and their families. The collections are interdenominational, and not only are the archives unique but many of the books and periodicals are also unique within the UK. An extensive pamphlet collection, currently being catalogued by the former Librarian, is certain to be yet another of the library's assets.

The library serves University of Cambridge undergraduates, doctoral and research students and staff from a range of disciplines, notably history, theology, anthropology, and social sciences; doctoral and research students from elsewhere in Cambridge and further afield; university alumni; Cambridge Theological Federation members; visiting scholars, bursary recipients of the Intercultural Encounter scheme run by the CCCW and funded by the Henry Martyn Trust, as well as members of the general public, including missionaries and Church leaders.

Associated with the University of Cambridge, the library has the advantage of having all of its resources catalogued alongside the rest of the University of Cambridge libraries' collections, searchable online through LibrarySearch. This opens up the scope of its readership university-wide and beyond, with readers being able to use all the facilities this provides, including access to eJournals and eBooks purchased by the university, as well as the online renewal of loans. The current Voyager Library

Management System is due to be replaced with a new one ‘with a new modern capability that meets the future needs of the University and the users of its libraries’ so that it will be, it is hoped, a world-class system that will put it alongside other major library catalogues.

The highly-qualified and experienced, part-time staff know the collection extremely well and assist enquirers in person or by email, and keep readers updated with news and acquisitions through its website and social media presence on Facebook and Twitter.

The library has benefited over the years from kind and generous donations of specialised books and other material, and it most recently became the recipient of a valuable collection of 1,300 missiology books from the St Augustine Foundation Library, Canterbury Cathedral, dating mostly from the late 1800s to the mid-1900s. Their Trustees entrusted the collection to us on condition that the books would remain accessible to readers. With this in mind, the Librarian will be seeking a professional cataloguer to catalogue the collection to full RDA/Cambridge University standards, so that each item can be located by searching the catalogue online.

A long history, in brief

The CCCW Library has a long history of more than one hundred years. Previously known as ‘The Henry Martyn Library’, it was named after Henry Martyn (18 February 1781 – 16 October 1812), Anglican minister and missionary to the peoples of Persia and India.

Henry Martyn was extremely gifted and hard-working. He was noticeably talented at languages but his greatest honour was in gaining the title of Senior Wrangler at St John’s College, an award given to the top mathematics undergraduate at the University of Cambridge. This was then regarded as "the greatest intellectual achievement attainable in Britain," according to David Forfar in *Mathematical Spectrum* 29 (1), 1996. He went on to become Fellow of the same College.

Yet it was his conversion in 1800 during these university years that made the biggest impact on his life. Charles Simeon was vicar of Holy Trinity in Cambridge at the time and also Fellow of King’s College and he exerted a remarkable influence on the lives of many undergraduates. One of these was Henry Martyn. Through Simeon, Martyn began to rethink his original intention to go into law. As one of the Founders of the Church Missionary

Society (CMS) in 1799, Simeon supported and encouraged Henry Martyn's sense of call and desire to go into missionary service.

Abandoning an easy life in England, Martyn instead took up the Chaplaincy for the British East Indian Company, arriving in India in April 1806. He was to have only six more years of life, and in these years he accomplished more than most could do in a whole lifetime. He began by doing much foreign language study, studying linguistics and preaching to the beggars in Cawnpore. It was this that brought Abdul Masih (1776-1827) to the city, in the hope of hearing him preach. It is thought that Masih was Martyn's first convert from Islam to Christianity. He went on to be baptised in 1811 by Revd David Brown and he later became the first Indian Muslim to be admitted into Holy Orders in the Church of England in 1825. When Henry Martyn returned in 1812 after five months away from India, he rejoiced at the change in Abdul Masih. He gave him a copy of the newly completed translation of the New Testament in Persian with the inscription "There is joy in Heaven over one sinner that repenteth. Henry Martyn".

Abdul Masih and another man, Sabat, helped him as he sought to translate the New Testament into Urdu. Martyn went on to translate the New Testament into Persian and Judaeo-Persic and revised an Arabic translation of the New Testament. He also translated the Psalms into Persian and the Book of Common Prayer into Urdu. In 1811 he left India for Persia, hoping to do further translations and to improve his existing ones, there and in Arabia. But he became ill on his travels and eventually died at Tokat, Armenia (modern day Turkey) on 16 October, 1812, aged only 31.

In a letter dated 5 September 1822, Abdul Masih wrote of Martyn, "[his] labours in the Cause of Religion are so published abroad, that profit will extend far and wide; for this translation is intelligible to all".

At the opening of the Henry Martyn Hall in 1887, the first speaker in his opening address described the desire that had begun in 1881, the 100th anniversary of Henry Martyn's birth, for 'a suitable Hall in which to hold missionary and other religious meetings' hoping that 'greater interest would be taken in the work of our Societies especially this connected with the University if they had a settled and central place of meeting'. And so the Henry Martyn Hall was opened with the purpose of it becoming the weekly meeting place of the University Church Mission Union.

A few days later, at another of the addresses organised to commemorate the opening of the Hall, another spoke of the significance of Henry Martyn. He acknowledged the efforts of Carey before him, but saw Henry Martyn as the turning point, “I would not for a moment conceal the fact that Carey went out to India in 1793 ... but it was Martyn who at length woke up the English Church to her responsibilities towards the heathen.”

Ten years after the opening of the Henry Martyn Hall, in 1897, an appeal was launched for a ‘Proposed Missionary Library for Cambridge University’ to be housed within the Hall. The ambitious purpose of the library was to “give students access to the best material” and to “help build up a true sense of the importance of Missions in those who will afterwards hold the highest offices both in Church and State.” And so the Henry Martyn Library was started with a few books, mainly missionary biographies and evangelistic material.



Nearly one hundred and twenty years later, the Cambridge Centre for Christianity Worldwide has not forgotten these two original purposes, nor the legacy of Henry Martyn. On its opening page, the Centre’s website states that “The Centre encourages a deeper understanding of the worldwide and missionary nature of the Christian Church. It maintains a distinctive balance between study and engagement.”

Indeed, the Henry Martyn Trust which funds the CCCW states in its charitable objectives: “To advance the Christian faith, and to advance education in the Christian faith for the benefit of the public, and to promote the understanding of and engagement with Christian mission and world Christianity, in particular but not exclusively, in the Universities of Cambridge.”

*Mrs Ruth MacLean,
Librarian, Cambridge Centre for Christianity Worldwide, Cambridge*

THE WREN LIBRARY AT TRINITY COLLEGE

By Sandy Paul

The Wren Library at Trinity College is one of the greatest treasures of Cambridge. Designed by Christopher Wren in the 1670s it opened in 1695. Today it contains the manuscripts and printed books which were in the college library by 1820, together with various special collections given to the College during the last 200 years. Among the special collections housed in the Wren are 1250 medieval manuscripts; the Capell collection of early Shakespeare editions; many books from Sir Isaac Newton's own library; the Rothschild collection of 18th century English literature and A.A. Milne's manuscripts of Winnie-the-Pooh and The House at Pooh Corner. The library also contains collections of 19th and 20th century papers including Wittgenstein's notebooks, the papers of R.A. Butler and some of Tennyson's manuscripts.

In addition to the Wren there is a modern library for students and an underground store which contains the overflow from the student library, bound periodicals, part of the college archive and many nineteenth-century books. The library contains in total some two hundred and seventy thousand volumes and has a full and part-time staff of over twenty. It is the largest college library in Cambridge.

The Wren remains a working library open to Fellows of the College and many visiting scholars who work by appointment and under supervision at our readers' desk; but it is also a tourist attraction and has been since it opened in the 1690s. In 2014 almost twenty-five thousand people visited during our normal tourist visiting hours from noon – 2pm, Monday to Friday, when the Wren is open free of charge. In addition we welcome special interest groups of librarians, architectural historians and those who want to see one of the great glories of Cambridge.

The library was designed by Wren in the 1670s. The then Master of Trinity, Isaac Barrow, asked Wren to design a new library for the College. Wren produced two designs: one for a circular library and the other, which was chosen, for the rectangular building we know today. The scale of the building is enormous – it is 160 feet long, forty feet wide and forty feet high. Christopher Wren designed not only the building but the furniture, the bookcases, the desks, seats and reading lecterns. When completed, it was of a size and scale then unknown in libraries. It cost the huge sum of £15000 of which £12000 was raised by subscription. There are carvings of royal and benefactors' coats of arms as well as sumptuous garlands of fruit and

flowers all by Grinling Gibbons. In addition there is sculpture by Rysbrack, Roubilliac and Scheemakers. There is a superb statue of Lord Byron by Bertel Thorvaldsen which came to the library in 1845 following its rejection by the authorities of Westminster Abbey who would not contemplate the presence of an image of this most scandalous of men in Poets' Corner.



The Wren Library, courtesy of the Master and Fellows of Trinity College Cambridge

Wren would recognise the building as his creation: the only major addition since its opening in 1695 is the Cipriani window at the south end, a frothy confection, always controversial for its style and allegorical content, made by Peckitt of York and designed by Gian Battista Cipriani in 1774. The building is otherwise largely unchanged although today we have the benefit of heating, electricity for subtle lighting and wi-fi!

The Wren continues to grow – we add to the print collection every year – and we have a strong digital presence as we proceed with a major project to scan all of our medieval manuscripts. To date, almost four hundred have been made available on the internet so it is now possible to examine remotely and without charge many of our greatest treasures. We intend to continue with this most important project and make as many as possible of our unique contents available to the world and to those who would have no opportunity to visit the Wren.

The Wren Library is a magnificent space containing one of the finest smaller library collections in the world. It is a building of elegance and exquisite proportion, full of light and space and it never fails to raise the spirit. One of the great joys of my job is sharing the Wren with our many guests and seeing their obvious pleasure in this most graceful, elegant and sophisticated of rooms.

The website of Trinity College Library can be found at:
<http://www.trin.cam.ac.uk/library>

The Wren Digital Library can be found at:
http://sites.trin.cam.ac.uk/james/browse.php?show=virtual_listing

The online catalogue of Trinity College Library can be found at:
<http://lib-cat.trin.cam.ac.uk/>

Mr Sandy Paul
Sub-Librarian, Trinity College Library

SWINGS AND ROUNDABOUTS: MORE E-BOOK OPTIONS ¹

By Michael Gale

Introduction

Three years ago we introduced e-books ². We chose Dawsonera because it offered us the option of experimenting with a small number of e-books at relatively low cost without committing ourselves to long term investment. The Dawsonera model allows us to purchase, in perpetuity, as many – or as few – e-books as we want, and the only constraint on usage is a limit on the total number of times a title can be accessed in a year. So far this limit – which is determined by the publisher – has not been an issue for us.

To date we have purchased only nineteen Dawsonera e-books. Our strategy has been only to purchase titles which are core texts on module reading lists, and to complement – not to replace – print copies. With overall student numbers rising, and an increasing number of distance learners and part time students, our intention has been to offer an alternative mode of access for students who have difficulty getting hold of the printed text.

The results have been mixed. Last year roughly 10% of students used the e-books at least once, and only four titles were used more than ten times. One reason for the low use is that relatively few core texts are available on the Dawsonera platform, but it also seems clear that most students still prefer to read a printed text if possible. Another reason may be that Dawsonera requires individual logins to be set up for each student. This certainly creates extra work for the librarian, and may also be an additional obstacle for students.

Ebsco e-books : two models

Ebsco are now offering two different models for the provision of e-books. The first is a subscription model, and is similar to the Religion & Philosophy Collection of online journals, with which many ABTAPL members will be familiar. The E-book Religion Collection is a fully searchable database of c. 5,400 full text e-books with unlimited access. The

¹ This article grew out of a short presentation at the ABTAPL Conference in March.

² For an account of that process, see my article in the *ABTAPL Bulletin*, vol.19 no.3, November 2012, p.21-24.

cost of an annual subscription will depend on the size of the institution, but is likely to be similar to the cost of subscribing to the online journals.

The second is a purchase model, and is similar to Dawsonera. E-books are purchased “in perpetuity” from the Ebscohost Collection, but – like Dawsonera – are hosted by the supplier. One key difference is the range of access options. With Dawsonera concurrent access – up to a total annual limit – is the norm. But with Ebsco, the option to purchase concurrent access is only sometimes available. More often the only option is one user access or – at extra cost – three user access.

One big advantage of both Ebsco models is that the supplier does not require individual logins. The institution’s e-books collection sits alongside its other Ebsco databases, is accessible via the same institutional login, and can be searched separately or simultaneously with the online journals.

So how do the two Ebsco models compare on a range of criteria?

Coverage

We tested five undergraduate reading lists (704 titles in total) against the two collections, and – judged simply on the basis of availability – the Ebscohost Collection (purchase model) was the clear winner, with 134 titles (19%). The E-book Religion Collection (subscription model) had just 24 titles (3.4%). Institutions will want to make their own judgements, but to my mind the list of publishers contributing to this collection (including Ashgate, Brill, and a host of American university presses) has a postgraduate feel to it. It is not a collection of textbooks.

Cost

For libraries which already subscribe to Ebsco’s online journals, the E-book Religion Collection is likely to be “affordable”. But the inevitable drawback of any subscription collection is that it is not permanent. Access to the database ceases when the subscription lapses. Moreover our experience of the online journals has taught us that the content cannot be guaranteed either, and is dependent on the whim of publishers. Journal titles come and go, and e-books do, too.

It is harder to assess the cost of titles in the Ebscohost Collection. In our sample, we found that roughly half the titles found (69 / 134) cost less than

£40³. But this does not reflect the cost of the more expensive titles, the average cost of which was £80. Moreover the cost is clearly linked to the availability of concurrent access. Only nine titles, a mere 1.3% of the total sample, were available with concurrent access at a cost of less than £40.

Functionality

We have trialled the E-book Religion Collection for one month. We have also purchased one title from the Ebscohost Collection (with one user access). So our experience is limited. But users of Ebsco's online journals will find the search interface and much of the functionality familiar. It is possible to download whole e-books from the E-book Religion Collection to a variety of devices (the "loan period" is defined by the administrator), and to save or print a specified number of pages (determined by the publisher).

The functionality of purchased titles is inevitably more complex, especially when access is limited to one user at a time. The maximum "loan period" (of a download) is defined by the administrator; users can place "reservations", and are automatically notified by email when a book becomes available. But the duration of a "hold" can also be set by the administrator, so books are not held up. At times of peak demand, it is difficult to predict how this would work out in practice. The number of pages which can be saved or printed appears to be more restrictive.

Access

As previously noted, a big advantage of both models is that Ebsco does not require users to log in individually in order to access the content (users can set up their own account – "My Ebscohost" – to make use of the other functionality, as they do with the online journals). This makes the E-book Religion Collection in particular a very user-friendly resource.

But for libraries seeking to address the problem of access to core texts for distance learners and part time students, the one user access restriction imposed on many titles in the Ebscohost Collection is a serious problem. In our sample, only 48 titles (6.8%) were available with concurrent access, and as noted above, only nine of these (1.3%) were at an "affordable" price. It is true that some titles come with a three user access option (which typically costs 50% more than one user access), and it is also true that one could purchase multiple copies. Nevertheless I would anticipate considerable

³ These figures exclude VAT, which is charged at 20%.

frustration on the part of students trying to access core texts at peak times, with the understandable expectation that “online” means “always available”, only to find that it doesn’t.

Integrity of the catalogue

A link can be provided for purchased titles from the library catalogue to the hosting platform, just as with Dawsonera. Ebsco also offers to provide catalogue records for the 5,400 titles in the E-book Religion Collection, which would certainly make them more visible and would increase usage. But I would be reluctant to import records over which I have little control, and which would inevitably compromise the quality of the catalogue. Moreover, when titles are removed from the collection, or when the subscription lapses, there would be a legacy of dead links. Institutions will again want to make their own judgement in what is essentially a trade-off between the integrity of the catalogue (and the time and cost of maintaining it) and the visibility of the e-book collection.

Why e-books?

The two different models of e-book access offered by Ebsco seem to me to address different needs. The E-book Religion Collection provides user-friendly access to a sizeable collection from reputable academic publishers at reasonable cost. If your library strategy – for whatever reason – is to build up the e-book collection, then this may be a good way forward. Students who like e-books will love it; it will – at a stroke – provide an online library for distance learners and others who find it difficult to access the physical collection; and it may have some political value in impressing managers and funders and raising the profile of the library. But personally I would need to hear from academic colleagues that the collection does what the library sets out to do, which is to support teaching and learning, and given the poor correlation between the titles in the collection and those currently on module reading lists, I might need some persuading.

The Ebscohost Collection on the other hand offers something very similar to Dawsonera, namely, a way of providing an online mode of access to core texts for students who have difficulty getting hold of the printed book. So how do they compare?

- On cost, the two suppliers appear to be broadly similar, based on a comparison of the price of the same books, where both are available.

- On coverage, the Ebscohost Collection (19% of the sample) scores above Dawsonera (13.6%), but on coverage with concurrent access, Dawsonera comes out on top (11.9% to 6.8%).
- On access, the Ebscohost Collection is considerably more user-friendly to log into, but the one user access model is likely to be a source of frustration to students.
- On functionality and ease of use, there doesn't appear to be a great deal to choose between them, except that the Ebsco environment will already be familiar to users of the online journals.

But does it matter? When purchasing individual titles, each title must be considered on its own merits. A vital core text might be worth an excessive price, or multiple copies. The combined coverage of the two resources is more relevant than a comparison of their individual coverage. So it makes sense to use both where appropriate.

Michael Gale
Librarian
The Queen's Foundation

LIBRARIANS AS EDUCATORS: LEARNING AND TEACHING IN A LIBRARY ENVIRONMENT. ABTAPL SPRING CONFERENCE, 2015

By Rachel Eichhorn

There can be no questioning the fact that libraries are places of education and learning, whatever the type of library. I refer to education in the widest sense of the word; libraries are places of access and empowerment, containing many different kinds of resources. In a world where there is arguably an overabundance of information, it is my view that the role of the librarian is more important than ever as we should seek to educate and empower people in their journeys of discovery and learning. Here I use the term 'librarian' to refer to any information professional working in a library or learning resources environment, whatever the job title.

So what is, or what should be the role of the librarian in teaching and learning? There are almost as many answers to this question as there are library contexts, as it will depend on the organisation of which the library is a part, the culture of the organisation and the perspective and abilities of the librarian, as well as the limitations, boundaries and definitions of our roles, alongside the library's collection, focus and audience. Despite this variety, a large amount of theory and research in this area applies across the board whatever our role or context.

My own context requires some explanation at this point. I work in an ecumenical theological college where courses are validated by a UK university. All students are adult learners of diverse backgrounds, beliefs, nationalities and academic experiences. Theology is taught contextually and most students have placements and practical assessments. The tutors/academics also have varied backgrounds, some with a long academic career and others who have mostly been based in practical ministry. Tutors often have different expectations and ideas about the role of the librarian. My job title is 'Learning Resources Tutor', which I feel gives me the flexibility to be more than a 'keeper' or 'organiser'. The title infers that it is my role to teach/show people how to use learning resources, and therefore there has always been a strong tutor focus to my work in terms of learning support and information literacy. Getting the right balance between this area of my job and the more traditional library work is sometimes difficult.

In the past, I have 'taught' 'study skills' in a 90 minute session as part of induction week and then organised follow up sessions throughout the year, as well as one to one sessions for some students. My approach was generic,

focusing on a set of skills that had to be learned in a set way; the more the student 'practiced' their study skills, the easier they would become. Students found it hard to transfer the skills into an assignment or library context and there was a lack of personal relevance. I knew this was not the right approach, but I didn't know how to change it. The main aim was to empower students and equip them to learn independently, but the sessions were not reducing the number of requests for individual tutorials or extra support.

I discussed the provision of support with some tutors. Surprisingly, there was a lot of overlap between the support provided by tutors and myself. We needed to ensure that our students were supported at the right time, in the right place (library or classroom) and by the most qualified person. We all agreed that some students lacked confidence, struggled to use their reading in their assignments, had low critical thinking skills and couldn't evaluate the usefulness of different resources. We felt we gave some students too much help, while others were falling through the net. Something needed to change.

My approach had not taken into account the fact that people learn differently; that information is not always static and objective and that what is right and appropriate for one person may not be for another. According to educational theory, we can learn by acquisition (transmission of knowledge, for example in a lecture), enquiry, practice, collaboration and discussion. The approach to learning in my library appeared to be quite unbalanced!

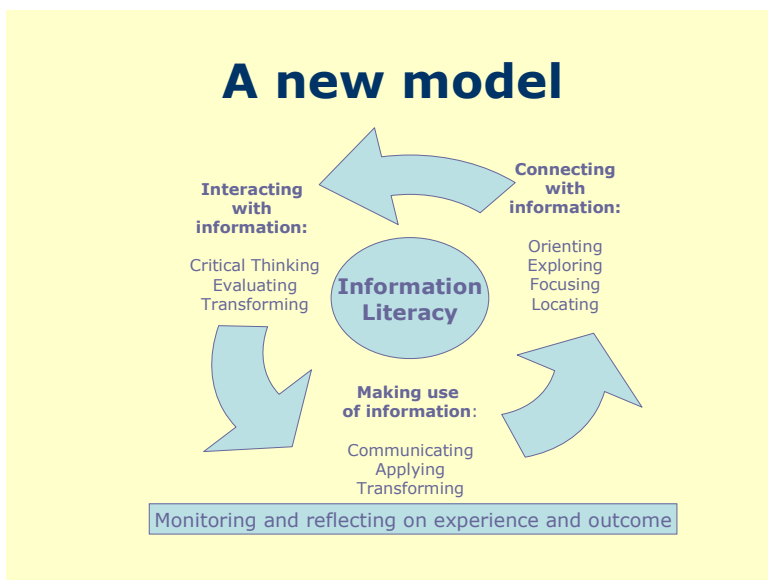
Carol Kuhlthau (2004, 26) describes how such an approach might apply in the library, relating information need to constructivist learning theory:

From a tentative formulation, individuals move beyond the information given to interpret and create something of their own. The process of [knowledge] construction involves a cycle of acting and reflecting, feeling and formulating, predicting and choosing, and interpreting and creating.

Diana Laurillard (2012) took a constructivist approach and applied it to a technological learning environment. She developed a conversational model of learning that is discursive, adaptive (student focused), interactive and reflective for both teacher and student. In this approach, students have some influence on what they learn and the teacher is flexible and adaptive where possible, to meet students where they are.

I had previously built my teaching around the ‘Seven Pillars’ of information literacy (SCONUL, 2011). This model could be accused of over emphasising the objective nature of information and the skills needed to navigate databases and catalogues. I wanted to balance this by encouraging students to see the personal relevance of the information they searched for, to be able to critically evaluate its usefulness and to make use of the information for their individual purpose.

Therefore, I developed a new model on which to base my teaching. This was influenced by the work of Christine Bruce (2006) who named six frames of information literacy: Content and Competency (connecting with information), Learning to Learn and Personal Relevance (interacting with information, ‘know what you need to know’), Social Impact and Relational (making use of information). For my context, this approach offers more than the Seven Pillars model and is more applicable for students with a non traditional academic background who study contextually.



From this, I’ve learned that a situated, contextual approach to information literacy has much to offer. I work in collaboration with tutors, going into classrooms at relevant points in modules to introduce specific resources, talk through assignment guidance, help with referencing and answer other

general questions about how the library can help with each particular assignment. This has given tutors more of an idea of what I do and how the library is relevant. An individual, realistic approach that meets students where they are is more appropriate for some students who are never going to be great academics.

Of course, collaborating with tutors can be difficult. I am fortunate in that I have a good relationship with the tutors in college. There have been occasions when we have perhaps encroached onto each others' roles, but those times have been few and far between, and the students definitely find it helpful to have more of a joined up approach. There is less duplication of work and students are more confident in asking for help. For some librarians, this way of working would not be possible. However, collaboration can begin at any time and at any level. Sometimes a change of staff or module is all it takes to provide an opening for a new opportunity. I would advise librarians to be as aware as possible of what goes on in classrooms, and to look for openings where our professional expertise is needed.

After adopting the new model, I decided to offer four information literacy sessions across an academic year. The sessions would be for all students at any level, with the overarching aim of moving students towards a more confident and independent use of resources. I was not expecting all students to reach a certain standard or level but the aim was for them to make individual progress towards information literacy in whatever way was helpful and appropriate for them.

Focusing on specific assignment related tasks where possible rather than generic examples, I aimed to use examples of information literacy from outside an academic environment, to encourage the transfer of skill from one area to another. We have students who are extremely confident and self reliant in a non academic environment, but who find it difficult to be so in a library. I wanted to take away some of the fear and anxiety experienced by some students who thought they were not capable of conducting their own, independent research.

The sessions were on Critical analysis (interacting with information); Finding good quality information on the Web (2 sessions) (connecting and interacting with information) and Organising and presenting your information (making use of information). They didn't have to be taken in a particular order and would last no longer than an hour and a half each.

First results suggest that the sessions have been successful in several ways: promoting the importance and relevance of information literacy amongst students; encouraging students to seek help at the point of need rather than waiting until it is too late; enabling even the weakest students to grasp the concept of transferable skills in order to make the library and research less fearsome; promoting the library and the librarian amongst the students and staff and demonstrating the unique role of the librarian. My profile has undoubtedly been raised across the college, which can be no bad thing.

So what else can we change to improve the teaching and learning that goes on in and around our libraries? I have attempted to break down some of the barriers between the library and the classroom, to encourage students and tutors to see both learning environments as parts of one whole, with some learning more appropriate for a classroom and some more appropriate for a library. My approach has become more realistic as I consider where my students are actually at, rather than where I would like them to be. As a result, students feel more included, less anxious and therefore learn more effectively.

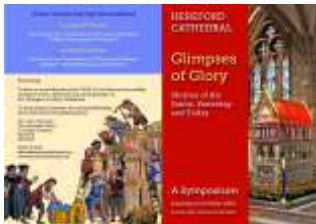
If your library doesn't have a mission statement of its own, I would suggest that you consider writing one. As well as reflecting what you do, the mission statement should also include the overall aims and ethos of the library. The mission statement serves as a benchmark for all library activities and for the general approach of the librarian. Although I am sure that many of our users are unaware of its existence, for me it is useful as it creates a boundary for my role and enables me to focus on what I am good at whilst making sure that I have a balanced approach to the job as a whole.

As I am employed as a member of academic staff, I sit on all the relevant course committees and management teams, and this has been invaluable in helping me to develop a complete picture of my organisation rather than focusing only on the library. I see the bigger picture and this helps me to ensure that the library remains relevant and responsive to other changes taking place across the college. It allows me to understand the roles of others, and gives me the opportunity to promote the library. Teaching staff who have a good awareness of the library and are enthusiastic about its services and resources are fantastic witnesses to students and often succeed in raising the library profile among groups of students where I have had limited success. This is one of the fruits of collaboration.

As stated at the start, I firmly believe that our role as information professionals is as vital as ever. By placing ourselves and our libraries as close to the heart of our organisations as possible, the essential and unique role of the librarian in teaching and learning can be realised to its proper potential, not only for the benefits of students but for the library, librarian, teaching staff and the entire organisational culture.

Rachel has been the Learning Resources Tutor at Luther King House, Manchester (www.lutherkinghouse.org.uk) since 2000. She was ABTAPL Conference Secretary from 2009 – 2013 and is currently studying for an MA in Digital Technologies, Communication and Education at the University of Manchester. This is an edited version of her presentation. For a copy of the accompanying Powerpoint presentation and a list of further reading and useful resources, please email rachel.eichhorn@lkh.co.uk

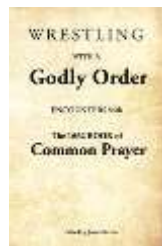
NEWS



Hereford Cathedral is holding a symposium on Saturday 24 October 2015: **Glimpses of Glory: Shrines of the Saints, Yesterday and Today**. The day will include presentations by five specialists, a related exhibition and Choral Evensong. It will trace the rise, fall and rejuvenation of the shrines, from the medieval period to the present day, with a particular focus on changing attitudes in the 19th century. For more information, contact Dr Rosemary Firman, Librarian, Hereford Cathedral. 01432 374225

New From Sarum College Press:

Wrestling With a Godly Order: Encounters with the 1662 Book of Common Prayer. The essays in this book, edited by James Steven, provide contemporary and historical accounts of the significance of the Book of Common Prayer for a variety of Christian traditions. Originating as papers delivered at an ecumenical



symposium held at Sarum College marking the 350th Anniversary of the 1662 Book of Common Prayer, the contributions to this book narrate a rich, diverse and probing account of a 'Godly Order' that has had a profound and long lasting impact upon English public prayer in the modern era.

If anyone would like to review a copy for the Bulletin, please contact Jenny Monds, jmonds@sarum.ac.uk

NOTICE OF MEETINGS

44th General Assembly of BETH

19-23 September 2015

Bologna

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Conservation On A Shoestring

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ABTAPL Bulletin online

http://www.biblicalstudies.org.uk/articles_abtapl_01.php

ATLA

<http://www.atla.com>

ATLA Religion Database with ATLASerials

<http://www.ebscohost.com/academic/atla-religion-database-with-atlaserials>

BETH

<http://www.beth.be>

Cambridge digital Library

<http://cudl.lib.cam.ac.uk/>

Cambridge Centre for Christianity Worldwide

<http://www.martynmission.cam.ac.uk>

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