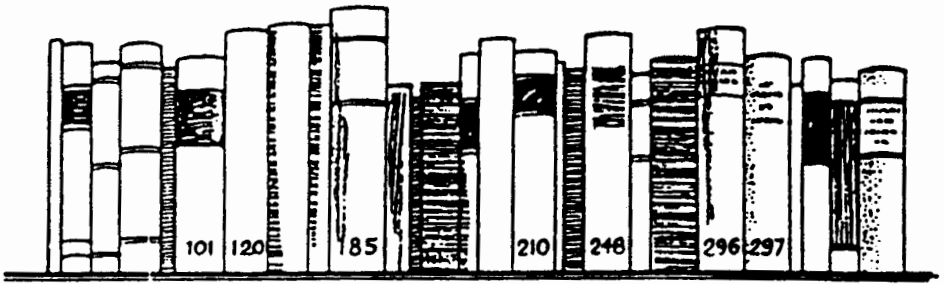


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of the

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March 1998

BULLETIN 1998

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. The *Bulletin* is published three times a year (March, June and November) and now has a circulation of approximately 300 copies, with about one third of that number going to libraries in Europe, North America, Japan and the Commonwealth.

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ABTAPL holds its mailing list on a computer; this list is used for no other purpose than to generate mailing labels. On occasion we will sell the list on labels for one time use to selected publishers and library related organisations for relevant items only. If you object to being included in such a list, please write to the Honorary Secretary at the above address.

Bulletin of the Association of British Theological and Philosophical Libraries

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EDITORIAL

This issue of the *Bulletin* has been delayed to enable me to include the report of this year's Spring conference, which was held in Manchester, an appropriate venue given that the joint themes were multiculturalism and nonconformity, both of which are represented in Manchester's religious history. I found that the talks given by both speakers were stimulating and thought-provoking, providing the opportunity to reflect on the diversity of ethnic groups in Britain today. The article by Harriet Crabtree on religious identity in contemporary Britain in this issue considers this further. This year's conference also gave some delegates an opportunity to indulge in nostalgia for our student days in Manchester, although most delegates' abiding memory of this conference will no doubt be of time spent "stuffing" envelopes for the mailing of questionnaires for the new edition of the *Guide to the Theological and Religious Studies Collections of the British Isles*. During the conference we discussed an electronic mailing service for ABTAPL, as described in Stephen Dixon's article, which gives those of us with access to e-mail the facility for fast and effective discussion - and those of us without perhaps will have more "ammunition" for obtaining it.

INDEX TO THE BULLETIN OF ABTAPL 1981 -1996

Copies of this are now available at £6 (\$11)

Orders to Marion Smith, Social Sciences, Birmingham Central Library, Birmingham B3 3HQ

GUIDE TO THE THEOLOGICAL & RELIGIOUS STUDIES COLLECTIONS OF THE BRITISH ISLES.

Questionnaires to provide information for entries in the revised edition of the *Guide to the Theological Libraries of Great Britain and Ireland* have been sent out to libraries in the UK and Eire. If you have not received one please contact David Kerry, Librarian, William Booth Memorial Training College, Denmark Hill, London SE5 8BQ.

ABTAPL UNION LIST OF PERIODICALS

The 1998 edition is now available.

New contributors for 1998 are: All Nations Christian College, Dr. Williams' Library, the Maryvale Institute, Ripon College Cuddesdon, St John's College Nottingham and the William Booth Memorial Training College.

The Union List now includes the philosophy, theology and religious studies journal holdings of 37 different institutions in the UK and should prove a useful tool in tracing the locations of titles.

Publisher details are given for some titles and it is hoped that the coverage of bibliographical details will increase with future editions. Thank you to everyone who has helped to provide details.

The cost of the **ABTAPL Union List of Periodicals** is **£12**.

Cheques should be made payable to **ABTAPL**

and sent to: Ms. Evelyn Cornell
The Library
King's College London
Strand
London WC2R 2LS

CORRECTION

Please note the following amendment to the Union List of Periodicals address pages:

Email address for Heather Bell of the Nazarene Theological College should read as follows:

Hbell1@compuserve.com

REPORT OF 1998 SPRING CONFERENCE

This year's Spring Conference was held in Manchester from 2nd to 4th April, having the joint themes of "Multiculturalism and Non-conformity: resources and issues", and was attended by 28 delegates, with several colleagues and library studies students joining us for various sessions. The conference was preceded by a meeting of THUGs (Theological Heritage User Group) at the Nazarene Theological College, Didsbury.

The programme provided an interesting combination of lectures, visits to libraries and practical sessions. In their lectures, the Revd Dr John Parry of the Northern Federation for Training in Ministry and the Revd Professor Richard Bonney of the Centre for the History of Religions, Inter-Faith Dialogue and Pluralism at Leicester University, provided much to consider, as they described the development and diversity of the multifaith community that now forms the United Kingdom, and the role and aims of their respective establishments. Nazir Sheikh (Ethnic Minorities Librarian of Bolton Libraries) joined our workshop on issues in multi-ethnic librarianship, making a valuable contribution based on his own experiences. Some delegates expressed concern over difficulties they were experiencing in identifying and obtaining suitable material on faiths other than Christianity for multicultural collections in their libraries.

Our three library visits provided interesting contrasts. At the John Rylands University Library on the main campus, under the expert tutelage of Judith Shiel, we were able to access the library's catalogues and on-line databases, and to consult a variety of internet resources, including *MultiFaithNet*, a service developed at the University of Derby and introduced to us by Eileen Fry. At Luther King House Dorothy Wright, the Librarian, explained the development of the library, from an amalgamation of those from the five institutions which form the Northern Federation for Training in Ministry. Our visit also provided an opportunity to view an exhibition of material from the Bolton Multicultural Resource Centre. At the John Rylands Library, Deansgate, we were shown a fascinating selection of material from the manuscript and rare book collections, as well as from the non-conformist archives. Opened to the public on 1st January 1900, the library is considered to be one of the finest examples of modern Gothic architecture in Europe. It remained an independent library until 1972, when it merged with Manchester University Library, and now houses the rare book and manuscript collections of the John Rylands University Library of Manchester.

The Annual General Meeting of ABTAPL was held on 3rd April. The present committee was re-elected, with the exception of Ruth Gibson, who had resigned. The accounts were presented and accepted. The Spring Meeting followed, during which it was decided to offer honorary membership of ABTAPL to Mary Elliott (Honorary Secretary for many years) and Father Morlion (former President of the Conseil) who was instrumental in ABTAPL's decision to join the Conseil (The International Council of Theological Library Associations). Reports were presented on the progress of the Association's publications, preparations for the Conferences in 1999 at Cambridge and 2000 at York (to be held jointly with the Conseil), the progress of the Conseil's Ethereli Project, the creation of a website and the development of a mail-list server for members. The 1998 meeting of the Conseil is due to be held in September in Krakow, Poland, which Penny Hall is to attend as ABTAPL's delegate. She is also due to attend the American Theological Library Association's annual conference as the Conseil's delegate. ABTAPL's Autumn meeting is to be held at the William Booth Memorial Library, London in November. Thanks were expressed to Dorothy Wright for her hard work in arranging the programme of the conference.

Marion Smith
Birmingham Central Library

KEEPING IN TOUCH: THE ABTAPL MAILING LIST

by Stephen Dixon

Introduction

After a recent meeting of the Birmingham Theological Libraries Group, there followed an informal discussion on the various ways that we could take ABTAPL into the twenty-first century. Obviously, the possibility of an ABTAPL website was mooted, but a more immediate and easily manageable facility was seen to be an electronic mailing list for ABTAPL, to be run through the MAILBASE service (chosen both for its ease of use and cost - it is totally free). Whilst we were very conscious that those members without e-mail facilities or access to the internet may feel somewhat isolated, we considered this to be an important step forward for the organisation, bringing the benefits of fast and effective communication between members on both a national and international basis. Indeed, it is hoped

that further evidence of the increasing use of the internet by theological librarians may give those who are pressing for library or institution access some more bargaining power in their negotiations.

I have now set up an ABTAPL mailing list (or *discussion list*) for members to use. There follows a brief explanation of discussion lists and the Mailbase service, and details of how to join the list and send messages through it.

Discussion Lists

Discussion lists are a logical extension of electronic mail, allowing communication within a group rather than on a one-to-one basis. A group of people with a common interest all join an electronic discussion list. If someone then sends an e-mail message to the list, the message is sent to all the list members, allowing for quick and easy group discussion.

Mailbase

Mailbase is a service which runs electronic discussion lists for the UK higher education and research community, allowing members of these lists to talk with colleagues via electronic mail. The service can be used merely to keep in touch with colleagues in a given subject area, or for more specific purposes, such as arranging meetings, announcing conferences or collaborating on projects. Mailbase discussion lists cover a vast range of topics - although up until recently I could find none specifically for theological librarians, or professionals who dealt with theological information.

Mailbase is based in the University Computing Service at the University of Newcastle. The service was specifically developed for inexperienced users, in that many academics and professionals with online access were finding discussion lists difficult to use. It was setup in 1989, with funding from the Higher Education Funding bodies, and currently has 1,894 discussion lists, and 133,946 members worldwide.

The ABTAPL Mailing List

After a discussion with Marion Smith, the *Bulletin's* editor, at the last Birmingham Theology Library Group meeting, I managed to persuade MAILBASE (after weeks of protracted negotiations) to set up a mailing list for

ABTAPL. Bearing in mind the omission mentioned above, it seemed an ideal opportunity to kill two birds with one stone, in that the list could serve theology librarians through the ABTAPL name. This would also bring the added benefits of publicity, and, to some extent, accountability - those that join the list who are not members of ABTAPL may well find that they receive subscription forms shortly after joining!

The real problem I had was in convincing MAILBASE as to the viability of the list, especially as many ABTAPL members do not have academic (.ac.uk) e-mail addresses. Certainly, after so much wrangling they will want to see some use of the facility. However, this may prove to be overly pessimistic - at the time of writing, although no messages have yet been posted, the list already has 15 members (including myself), after no publicity that I am aware of.

More information on the ABTAPL Mailing List can be found on the World Wide Web at:

<http://www.mailbase.ac.uk/lists/abtapl/>

How to Join

The list is very easy to join - users do not need World Wide Web access, just e-mail. To join, users need to send a message to **mailbase@mailbase.ac.uk** with this command in the body of the message

```
join abtapl firstname lastname  
stop
```

(Instead of firstname and lastname, users type their own personal names - not their email address)

After joining, new members should receive an e-mail message from Mailbase, welcoming them to the list.

Sending a Message to the List

To send a message to the ABTAPL Mailing List, users just need to send their message to

```
abtapl@mailbase.ac.uk
```

A copy of this message is then sent to everyone who has joined the list.

Benefits of an ABTAPL Mailing List through Mailbase

The most obvious benefit of running the list through Mailbase is that the service, in being centrally funded, is totally free. ABTAPL members who have to pay for their time online will still obviously have to do so, but the service itself has no direct cost (on a personal level, the management of the list will take up very little of my time). Secondly, Mailbase is extremely easy to use. It is a fully supported service, with documents, a website, a helpline, and a dedicated user group. The mailing list will allow those ABTAPL members with e-mail facilities to communicate quickly, effectively, and cheaply. Mailbase lists are used by academics, researchers and professionals from all over the world. Thus, the list also gives members the facility to exchange news and views with ABTAPL members from outside the UK just as easily.

Should any members require a user guide, a comprehensive set of documents explaining the Mailbase service are readily available. These can be obtained in three ways:

- via the World Wide Web at: <http://www.mailbase.ac.uk/docs/>
- via e-mail, by sending the following message to mailbase@mailbase.ac.uk

 send mailbase user-guide
 stop
- a printed version can be obtained by sending an e-mail request to mailbase-helpline@mailbase.ac.uk, although you must remember to include your postal address in your message.

If any members have any further queries or questions regarding the list or the service, please do not hesitate to contact me at S.Dixon@newman.ac.uk, or by telephone on 0121 476 1181 (Ext 208).

*Stephen Dixon
Library and Theology Department
Newman College of Higher Education
Birmingham*

RELIGIOUS IDENTITY IN CONTEMPORARY BRITAIN

by Harriet Crabtree

The British population is very diverse culturally, ethnically and religiously. This has been so for much longer than is often recognised. The Commission for Racial Equality's recent publication *Roots for the Future: Ethnic Diversity in the Making of Britain* highlights the long history of settlement and migration that has shaped the UK and reminds us that diversity is not a modern phenomenon. Yet it is in the years since the Second World War that diversity of background has increased most rapidly, with new communities emerging as a result of the patterns of migration linked to employment and political refuge.

Religious Belief And Practice: A Forgotten Dimension Of Identity

The ethnic and cultural background of new communities has often been focused on, to the exclusion of other aspects of their heritage and identity. Frequently overlooked has been the fact that in many cases they have also introduced into the national life new religious resources in the shape of the world's great religious traditions. Baha'is, Buddhists, Hindus, Jains, Muslims, Sikhs and Zoroastrians, among others, have joined Jews and Christians in increasing numbers.

Teachers of religious education, local inter faith organisers, and academics in disciplines such as sociology and social geography were among the few to give early attention to the religious aspect of Britain's growing diversity. It was, however, largely overlooked for many years by service providers, public authorities, and the media. In an influential 1990 article, "Muslims, Race and Equality in Britain", Tariq Modood highlighted the drawbacks of concepts of "race" and "anti-racism" which focus purely on ethnic background and disregard the dimensions of a community's life which they themselves consider most vital and from which they draw their greatest strength - for Muslims, their faith.

In the 1991 census a set of options was introduced to indicate ethnic origin, to help local authorities and other service providing bodies serve the population better. It was not, however, accompanied by a question relating to religion. This was upsetting to a number of respondents for precisely the sort of reasons articulated by Modood. Many Muslims, in particular, felt particularly strongly about the issue and some campaigned to ensure that the ethnic question was scratched out by Muslims completing the 1991 census form and "Muslim" written along side the ethnic categories.

As the time came last year to begin work on questions to be piloted for the 2001 census, several of the faith communities began to work to achieve the inclusion of a religious identity question on the census on the basis that the resulting information would be useful to service providers, educationalists, and others. The Office of National Statistics has agreed to include such a question in the testing process this summer and if it ends up being included in the actual census, this will mean a significant shift in the way British people are being asked to give identifying information about themselves. Religious affiliation or practice will have become a key personal identifying statistic.

The Increased Public Significance Of Religious Identity In Recent Years

The census question debate reflects the increasing degree to which religion has come more to the forefront of national awareness. In part this is the natural result of more and more children and young adults going through their education alongside peers of faiths other than their own and more people in the workforce working with colleagues of other faiths. Good multi faith RE has also played a significant role.

The increased consciousness of the importance of religious identity is, however, very much also the result of the more extended process of educating the wider population undertaken by the faith communities themselves and by organisations such as The Inter Faith Network which was set up in 1987 to promote good relations between the faith communities represented in the United Kingdom and to work with its member bodies to increase understanding of the beliefs and practices of the different traditions.

The public agenda is also, of course, determined by friction at points of conflict. Where religion is concerned, this was particularly the case in the 1980s. The Swann Report and the Rushdie affair were among the things which drew attention to the factor of religious identity, with the result that religion was forcibly dragged out of the private domain and its impact on the ways we participate in the public realm began to be debated with energy.

Actually, it is probably misleading to say religion was ever genuinely in the private domain. It was traditional to talk about faith as a private affair but of course Christianity has always had a very public face in Britain, with established churches in Scotland and England, and has shaped and structured many of our public institutions and expectations. It is simply that the presence of Christianity was so familiar that many forgot it was even part of the social landscape.

Widening Patterns Of Consultation

So, familiarity, education and friction have all played a part in raising general awareness about the importance of religious identity for many of the population. As a result there are signs that national and local government and also other public and private sector bodies are making genuine efforts to take religious identity into account and also to draw on the resources that the faith communities have to offer in the public arena.

For example, in 1992, the Department of the Environment set up the Inner Cities Religious Council to advise the Government on inner city issues from the faith community perspective of its members. Other departments, such as that of Health, have also been actively seeking to involve members of different faiths in their consultations. Different types of organisations such as hospitals and universities are also trying to broaden their chaplaincy arrangements and to respond better to the needs of users of various faiths.

However, despite these positive developments, there remains another problematic area where ethnicity or 'race' (a term used in a number of existing legal contexts) is focused upon to the exclusion of religious identity. Except in Northern Ireland, there is only the most limited and indirect legal protection against religious discrimination. A Hindu, for example, who feels discriminated against in a job application would only be able to seek legal redress by linking the religious discrimination to their racial background and claiming "indirect discrimination". A white English convert to the tradition would have no redress whatsoever under the present Race Relations Act. In 1996 a working group of the Inner Cities Religious Council (with both Inter Faith Network and Commission for Racial Equality (CRE) participation) produced material about some of the existing ways to seek redress while debate continues about whether fresh legislation is needed. The CRE, meanwhile, has set up a special project team which is reviewing the evidence relating to cases of discrimination and analysing the options for possible new legislation.

The Dilemma Of "Representativeness"

Some interesting "identity" questions arise when bodies like local authorities want to invite people from the faiths in their area to participate in events or projects. Challenge number one is to discover whom to invite. Who is "representative" of the faith in question? Say you have six mandirs or twelve churches in your town, but only two places for each of the faiths in question, how do you decide whom to approach? And if you have a multi faith committee - let us say a SACRE for example - when the

members speak about materials relating to their faith, are they doing so in a "representative" fashion or on a personal basis? It is the usual question of representativeness which affects all types of consultation, but it takes acute form where religion is concerned.

Identity Experienced Most Acutely When Under Threat

We are, perhaps, as both individuals and communities, most conscious of an aspect of our identity at precisely that moment when it is threatened. Members of the majority tradition often have fears about their religious identity within a society experienced as anti-religious; however it is for smaller faith communities that the threat to identity is probably felt most acutely. Quite apart from anything else, a significant threat comes precisely from being in a minority: a minority which may well be recognizably different in ethnic origin from the majority of the population.

Smaller groupings have many good reasons to fear for their religious identity. The lack of leaders and teachers for the particular faith in a new land; inter marriage; evangelism by other faiths; un-supportive religious education or strongly Christian collective worship at their children's schools; the general pressures in society which draw the young away from religious practice and undermine traditional ideals: all of these can threaten the life of minority religious communities in Britain.

Minority communities have responded in a variety of ways to the threats to identity. There is an increasing recognition of the need for English speaking religious personnel and teachers who understand the British context and can interpret the faith tradition for the new generations who have grown up in this country. The majority of Britain's Hindus, Jains, Muslims and Sikhs came to Britain between the 1950s and 1970s. The first generation put much energy into securing places of worship and bringing personnel from their countries of origin. This process still continues, but there can sometimes be tension between those (more usually the older generation) seeking to maintain a form of religious identity which can be tightly bound up with the cultural traditions of their original country, and those who seek to reinterpret their inheritance to discern what is authentically "Muslim" or "Sikh" or "Hindu" or whatever in the new context of late twentieth century Britain. At the very heart of this divergence of approach is a different understanding of identity. The first approach sees ethnic, cultural and religious identity as inextricably intertwined and essentially un-negotiable. The second approach is one which understands religious identity as fixed in some respects and fluid in others and as to some extent separable from cultural identity.

Converts And Religious Identity

Converts can often experience acute problems of identity. For example, white English men or women who become Muslim may experience, as occasional letters to the Muslim weekly *Q News* show, difficulties being accepted within the local mosque or community. Or in multi faith consultations they may be passed over because people want a Muslim from an ethnic minority background to maximize their ethnic and religious mix. Meanwhile people within their family or circle of acquaintances may feel the convert has betrayed his or her previous tradition or taken up with a tradition portrayed in unfavourable ways by much of the media. Converts to and from different traditions may experience comparable problems. At the same time, of course, converts are often valued as particularly committed people and also as signs of the power of the faith that has attracted them.

Mission And Religiously Diverse Societies

Missionary situations with resultant conversions can trigger great anxiety about the maintenance of religious identity. One of the ways of achieving a kind of workable status quo in pluralist societies is for there to be a kind of tacit agreement of the sort: "You keep to your religion and we'll keep to ours". This often goes hand in hand with the approach to religious identity which sees it as a matter of birth and/or ethnic background. For some traditions where race and religion overlap substantially, this seems a workable solution. For traditions such as Islam or Christianity which have both a missionary dimension and a multi racial composition, it is highly problematic.

The question of mission in a multi faith society was the focus for the multi faith working group set up by The Inter Faith Network in 1992 which produced a consultation document called *Mission, Dialogue, and Inter Religious Encounter*, the final section of which became the Network's code, *Building Good Relations with People of Different Faiths and Beliefs* which offers a short set of guidelines for inter religious encounter in a pluralist society.

Inter Faith Encounter And Anxiety About Religious Identity

Inter faith encounter is in many ways vital to the development of a peaceful and harmonious multi faith society. At the same time it too can be a cause of anxiety for religious people, especially where there is a suspicion that inter faith work is about blurring the boundaries of identity, or - worse yet - somehow melding the faiths

together into some new composite religion. To avoid such difficulties, it is vital that each faith tradition develops its own, authentically rooted, rationale for inter faith involvement and that in inter faith encounter participants respect each other's integrity. One of the reasons The Inter Faith Network has been able to survive and grow is that those involved in its work have been very careful to emphasise that building good relationships between the faiths need not compromise the integrity of the participant traditions.

Differing Identities, Shared Vision?

In a country where people's backgrounds and outlooks are very varied, there is of course a question about communal identity. Can we forge a society united by some kind of common values even where we may differ in many of our views and practices? This is one of the problematics of pluralism.

In recent years it has been a particular concern of bodies such as the School Curriculum Assessment Authority whose National Forum on Values in Education and the Community has recently been working on a set of values which might be taught to children as a kind of values core of the curriculum. It has also been a concern of The Inter Faith Network which recently brought together key contributors to the values debate, such as Professor Bhikhu Parekh, Bishop Gavin Reid, Chief Rabbi Dr Jonathan Sacks, Dr Nicholas Tate, Monica Taylor as well as a range of faith community representatives to look at some of the challenges involved in the quest for common values.

One of the key questions for all common values initiatives is whether the hope is to find certain universal values which can be articulated separately from any religious perspective but to which religious people can assent, or whether one is, by contrast, looking for a consensus on what values are supported by the particular faiths and overlap sufficiently to allow a limited safe ground on which everyone can put out their chair during discussion together as public citizens regardless of the private moral domain to which they go home at the end of the day. The latter is the more promising route for those who suspect universalising tendencies of being covert attempts to evangelise on behalf of some form of secular post-Enlightenment philosophy. Some remain uneasy about the notion of a consensus of values because they feel it cannot be dignified with the status of truth, but there is no particular logical reason why the common values should be any less true simply because they are commonly held.

In many ways it is the question of process which is most significant in the quest for common values. Inclusiveness of consultation and conversation is of paramount importance along with the need to develop respectful but honest forms of debate. In the words of the Network's code, *Building Good Relations*:

Living and working together is not always easy. Religion harnesses deep emotions which can sometimes take destructive forms. Where this happens, we must draw on our faith to bring about reconciliation and understanding. The truest fruits of religion are healing and positive. We have a great deal to learn from one another which can enrich us without undermining our own identities. Together, listening and responding with openness and respect, we can move forward to work in ways that acknowledge genuine differences but build on shared hopes and values.

Resources

Building Good Relations with People of Different Faiths and Beliefs. Inter Faith Network, 1993.

FROM, Mayerlene *Roots of the Future: Ethnic Diversity in the Making of Britain*. Commission for Racial Equality, 1996.

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Muslims, Race and Equality in Britain: some post-Rushdie affair reflections. *Occasional Papers (Europe)*. Birmingham: Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, 1990. Revised version printed in *Third Text* 11:127-134.

The Quest for Common Values. Conference Report. Inter Faith Network, 1997.

WELLER, Paul (ed) *Religions in the UK: A Multi Faith Directory*. University of Derby/Inter Faith Network, May 1997. Available from University of Derby, RE and Research Centre, tel: 01332 622231.

Helen Crabtree

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5 - 7 Tavistock Place, London WC1H 9SN

This article has been reprinted , with the kind permission of the author and that of the editor, from *World Religions in Education* 1997/98,

BOLTON MULTICULTURAL RESOURCE CENTRE

History

People from many different cultural, religious and racial backgrounds live, work and study in Bolton. As a result the Local Education Authority decided to apply for an Education Support Grant from the Department of Education and Science in 1987 to develop activities related to educational needs in a multi-ethnic society.

The Multicultural Resource Centre was established in 1988 to support teaching staff within the Metropolitan Borough of Bolton. The Education Support Grant covered a period of five years which ended in August 1993 after which time the Local Education Authority was unable to make funds available for running the Centre.

However, it was felt by the staff and its many users that all efforts should be made to carry on the valuable services which the Multicultural Centre had been providing to schools and colleges as well as to nurseries, hospitals, Social Services, the Health Department, the Police, the Racial Equality Council, Council for Voluntary Service and many other organisations and individuals. So, in November 1993, the Multicultural Resource Centre was established as a non-profit making, self-financing company (company limited by guarantee). There are currently three directors, one of whom is responsible for the day to day running of the Centre.

Since its creation, the Centre has developed to provide resources and expertise to a large and diverse selection of people and organisations throughout Bolton and the surrounding areas, and receives enquiries from all over the country for resources advertised in the catalogue of items for sale. It is now one of the few remaining centres of its kind in the country.

The Resources

The Multicultural Resource Centre has available a unique collection of resources which reflect the cultural and linguistic diversity of our society. All the resources are carefully chosen to challenge bias and stereotyping and encourage users to view issues from various perspectives. The resources are non-racist and non-sexist and issues of equal opportunities (race, gender, disability and class) are taken into consideration when selecting them. Most can be used for the delivery of the National Curriculum. The staff at the Centre are looking to provide a greater number of resources for use by the general public on a wide range of topics.

Resources available for loan include videos, artefacts (e.g. puppets, masks), musical instruments, games and clothes from around the world, cookery project materials (pots, pans, recipes, spices, etc), religious education project boxes (e.g. Diwali, Eid, Jewish and Chinese New Year), books on a wide variety of topics, books with cassette tapes, dual-language books, posters. There are also many books, posters and artefacts available for sale.

Contact:

The Multicultural Resource Centre

& Multicultural Books

St Paul's Church

Deansgate

Bolton BL1 4TH

tel/fax: 01204 366868

IN EACH OTHER'S SHOES: A LIBRARY JOB EXCHANGE

by Barbara Frame and Jill Britton

Barbara writes:

A few years ago I met a theology lecturer from the UK who spent a couple of years in Dunedin, and after he moved to Southampton we stayed in touch. He knew that I was interested in working overseas for a time, and one day suggested that I contact Jill, who does a broadly similar job, about the possibility of an exchange.

So I e-mailed Jill, virtually out of the blue, and she gamely responded. We corresponded for several months, discussing the nature of our jobs and practical matters that would have to be sorted out if the exchange came about. We exchanged CVs, collection policy and other documents. Gradually our "ifs" turned into "whens" and by December 1996 I was in a position to approach the Hewitson Library Committee with a detailed proposal, to which they agreed.

Jill writes:

Barbara and I first made contact more than a year before the start of the exchange and, although this may seem a long period, I think it was helpful to have enough time for detailed planning and preparation (and also to save some money!). Being able to communicate by e-mail made the initial process very easy, as problems and questions could be dealt with instantly, and it was easier to get to know one another in that more "conversational" mode.

The exchange itself was effected relatively smoothly. We agreed to keep our own salaries, which must have helped getting employer agreement; we were also able to exchange houses, and would have done the same with cars if I had had one. We finally agreed on the period June to December which gave us both a good spread of the seasons. This means that I shall experience two winters in six months (!) but in fact it would have been quite difficult for Barbara to have started at New College at any other time than the summer when there was sufficient calm in the academic year to give her time to get to know the systems before the students arrived back. We also arranged dates so that we overlapped in Dunedin for a week. Barbara was able to show me procedures at Knox, and it was good to actually meet one another.

Barbara writes:

From my point of view, it has worked beautifully. The New College Library is not much bigger than the Hewitson Library, but it is busier and has more staff. As subject librarian for Theology, English, Art (in all of which I can claim some knowledge or expertise) and (completely new to me) Sport, I have been able to broaden my experience, and I have gained practice with Dewey and familiarity with TinLib, the library system used here. Evenings and weekends leave me free to see as much of England as possible, and indulge my passion for theatre. During the several weeks between leaving Dunedin and arriving here, I was able to see quite a lot of Europe.

I know that when the time comes I shall be glad to return home, but at present I am happy to absorb as much as I can. I would certainly recommend the job-exchange experience to anyone who is considering it.

Jill writes:

I have enjoyed my time in New Zealand enormously and it will be very sad to say goodbye to friends and colleagues I have met here. Work has been interesting and I have made good contacts with fellow professionals in Dunedin. There is a much more integrated approach to librarianship in New Zealand; people move more easily between academic, public and special library positions than they might in the UK, and they also co-operate more closely. I have been involved with a grant application during my time here which has involved Knox, the University and Dunedin Public Library which has been a useful experience in all sorts of ways. I have also been impressed by the extent to which e-mail and the internet are used by professionals. I had not used Dynix (or a solely Unix-based system) before, and I have grappled with the complexities of NZBN!

One of the great attractions of doing a job exchange is, of course, the chance to see another part of the world, and I have been making the most of my time here by getting away every other weekend when possible. New Zealand is certainly a very beautiful country with spectacular scenery. I shall go back with many memories of new experiences: watching yellow-eyed penguins in Sandfly Bay, sandflies! a helicopter flight over Milford Sound and landing on a glacier, the sight of six albatrosses flying over Taieroa Head, sitting next to the pilot in a tiny 10-seater plane on the way to Stewart Island. I am also looking forward to my Summer/Christmas holiday when I shall see something of the North Island and

Australia. I too can thoroughly recommend doing a job exchange, and am grateful to Barbara for helping it to happen so effortlessly.

[Although we did not know it, there is an organisation which helps effect exchanges between librarians. Known as Libex it is the Bureau for International Library Staff Exchange which “acts as a clearing house for library and information staff interested in arranging job exchanges with LIS professionals in other countries”. It is based at the University of Wales, Aberystwyth, Thomas Parry Library. (Aberystwyth is one of the major library schools in the UK). The internet address is:

<http://www.aber.ac.uk/~tplwww/libex.html>]

*Barbara Frame,
Librarian, Hewitson Library,
Knox College,
Dunedin, New Zealand.*

*Jill Britton,
Deputy Librarian,
New College,
University of Southampton,
UK*

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TOWARDS A NATIONAL POLICY FOR LIBRARY AND INFORMATION SERVICES IN IRELAND

by Aoife Kelly

Introduction

Ireland does not have a national policy on library and information services (LIS). The Euro-Focus on Libraries Committee, Ireland's National Focal Point for the EU Libraries Programme, recognised the need for a national policy and in July 1995 commissioned Professor Michael Casey of the Department of Library and Information Studies, University College Dublin to do an initial report.

After widespread consultation his report, *Libraries in the Information Society*, was published in November 1996. This report recommended that a Project Team be set up to investigate the position of Irish LIS.

The Project commenced in September 1997. The team is based at the offices of An Chomhairle Leabharlanna/The Library Council, an advisory body to the Department of the Environment and Local Government and to local authorities on public libraries.

Aims

The project aims to provide a framework for the development of LIS sector well into the next century. This includes:

- Meeting the needs of and co-operating with Information Society stakeholders
- Presenting a coherent and consistent position to those stakeholders enabling the development of a rationale for future areas of growth and development
- Identifying priority areas for further research
- Initiatives for greater access to information
- Continuing the development of the range of services offered by the LIS sector
- Developing a framework for marketing LIS

Definition

For the purposes of the project, a library or information service is one where there is a member of staff dedicated to information provision either to the general public or to a discrete user group. Such services include public libraries, academic

libraries, school libraries, health libraries, business libraries, libraries in the statutory and non-statutory sectors, European Information Outlets, Citizen Information Centres, and Youth Information Centres, etc.

Interest in the project has been widespread, and feedback from the LIS sector very positive.

The Team welcome submissions from any individual or group with an interest in the development of library and information services. Any queries should be addressed to :

John Cullen

National Policy for Library and Information Services

The Library Council

53/54 Upper Mount Street

Dublin 2

Ireland

Tel: (00353) 1 676 1167; Fax: (00 353) 1 676 6721

Email: lib-pol@leabharlann.iol.ie

<http://homepages.iol.ie/~libcounc/policy.htm>

THEOLOGICAL RESEARCH INITIATIVE

The first conference of the Theological Research Initiative was held on Monday 5th January to Wednesday 7th January 1998 at The Queen's College, Birmingham. The Conference, organised by the Theological Research Initiative was led by the Bishop of Ely, the Rt Revd Stephen Sykes. It brought together church representatives and academics. They considered how churches can make better use of theological research undertaken in the universities and how academics can become more aware of the churches' needs. Participants came from the major church denominations, universities and other centres of theological education.

The conference considered three main areas: first the research needs and interests of the academic institutions and the churches. Second, there was an examination

and evaluation of the database RESRELCH (Research Related to Churches), a comprehensive database of recent research in theology and religious studies. Third, the conference debated the future of the Theological Research Initiative.

It was agreed to establish a permanent representative body (The Churches' Theological Research Trust) to facilitate and continue the work of the Theological Research Initiative. The Trust will promote the mutual support and partnership of academic institutions and the churches in scholarship and research. It will maintain and update the database regularly, and widen its scope to include independent related research. The database will be available on a membership basis.

Initial soundings taken from the conference indicated that both the conference itself and the possibility of future developments were warmly welcomed. The Rt Revd John Brewer, Roman Catholic Bishop of Lancaster called it "a unique gathering". Professor Mary Grey (Sarum College) called the process "an act of trust, moving to a spirit of collaboration".

RESRELCH: a New Database of Theological Research

RESRELCH is the most comprehensive guide to doctoral and post-doctoral research in theology and religious studies currently being undertaken in British and Irish institutions of learning.

The database covers all areas of theology and lists nearly 4000 research projects from 1994 onwards. It is conveniently accessed by a system of keywords which provide an up-to-date account of who is researching which topic. It will prove an invaluable tool for all levels of university work and will also help independent scholars and church leaders. The database will be updated on an annual basis.

The Bishop of Ely, the Rt Revd Stephen Sykes, has described this database as a "vital tool in promoting the research interests of both Churches and institutions of higher education and improving communication between them".

Copies of the database are available at a cost of £50 from Professor Jeff Astley, North of England Institute for Christian Education, Carter House, Pelaw Leazes Lane, Durham DH1 1TB. The database comes in DOS format, readable in "Windows", and is accompanied by the relevant software and instructions.

THE PAROCHIAL LIBRARIES OF THE CHURCH OF ENGLAND: A REVISED DIRECTORY

By Michael Perkin

In 1994 I began the task of revising: *The Parochial Libraries of the Church of England. Report of a Committee appointed by the Central Council for the Care of Churches to investigate the number and condition of Parochial Libraries belonging to the Church of England. With an Historical Introduction, Notes on early Printed Books and their Care and an Alphabetical List of Parochial Libraries Past and Present.* London: Published in conjunction with the College of Faith by The Faith Press Ltd., 1959.

If there was an “onelic begetter” of the 1959 Report and List of parochial libraries it must have been Frank (later Sir Frank) Francis, who, in about 1949 in his capacity as Secretary of The Bibliographical Society, wrote to Geoffrey Fisher, Archbishop of Canterbury, drawing his attention to the very neglected state of many parochial libraries. The Archbishop in his turn wrote to the Central Council for the Care of Churches requesting them to take action. A survey was proposed and a Committee formed, meeting at Westminster Abbey, of which F. C. Morgan was the Honorary Secretary, and it was he who was mainly responsible for the circularizing of incumbents throughout the country. In 1950 the then Archdeacon of Wales asked if Welsh libraries could also be included in the survey. So much valuable information came to light that a decision was taken to publish the results. The material was prepared under the direction of Frank Francis, and edited with a substantial historical introduction and indices by Neil Ker. The College of Faith financed both the preparation and publication of the book.

Over the years most of the clauses in the Queen Anne Act of 1709 “for the better preservation of parochial libraries in that part of Great Britain called England”, printed in full in the 1959 Report, have been ignored or contravened at some time or another; since 1709 many libraries have disappeared, some have been grossly neglected or deliberately destroyed or sold without any form of consultation or agreement. The 1959 Committee, while still advocating the retention of parochial libraries in their original homes if possible, recognized that deposit elsewhere was often the only realistic option; between 1800 and 1959 some 38 libraries were deposited, mainly in public, county, cathedral or university libraries, and in record offices. Dr Geoffrey Bill, then Lambeth Palace Librarian, issued an interim report on parochial libraries in 1970, based on a survey of those which still possessed books in 1959, and adding a further 13 hitherto unrecorded. During this decade another 37 libraries were deposited, and from 1970 to the time of writing, because

of increased security and conservation problems, the trend has continued and some 65 libraries have been deposited.

My work on the revision has involved recording these changes of location, and sometimes status, noting new discoveries and investigating losses, dispersals and sales. However the new edition of *The Parochial Libraries of the Church of England* will differ in a number of respects from its predecessor. I am intending to increase the scope of the Directory to include not only all new discoveries, additions and changes since 1959 but also three additional categories: firstly, all the post-1750 Bray library foundations mentioned but not included in the 1959 Report, including those in Wales (The Church in Wales) and the Isle of Man; secondly, all the "chained libraries" that I can trace - that is churches holding prescribed service and other books from c.1536 to the 18th century, usually chained to a desk, lectern or cupboard - both those with surviving books and those only known by archival references; and thirdly, I am attempting to include all other parochial or related libraries founded, as far as I can establish, before 1850. In this latter category I am confining "related" to mean diocesan, deanery and other foundations known to have had a parochial link of some sort at the time of their foundation; this will in practice often mean only a cross-reference to a fuller description elsewhere. The cut-off date of 1850 has been chosen simply because the number of "related" libraries seem to proliferate after that date, and it is also the date of the first piece of public library legislation.

It is hoped that the revision will be completed this year. I would still welcome any fresh information about additions, corrections, changes of location, etc., at my home address (below).

Michael Perkin
37 Rectory Close
Newbury
Berkshire RG14 6DD
Email: Itsprkin@reading.ac.uk

REFORMED CHRISTIAN SOURCES INDEX: ON COMPUTER DISK, E-MAIL AND WEB SITE

A complete and combined Author and Title-Keyword index to three Reformed sources: *The Banner of Truth Magazine* 1955-1997; *Reformation Today* 1970-1997; *Westminster and Puritan Conferences* 1956-1997. Indexes more than 3,000 articles and provides 8,247 entries. Compiled by Michael Keen.

No database software provided - just use your word processor. (There are four ascii/plain text files.) The disks may be freely distributed but not sold for profit without my agreement.

Diskette: PC High Density 3.5".

Price: Local - £1.00; UK - £1.50 including postage; EU countries - £2.00 (in UK Sterling only); other countries - £2.50 (in UK Sterling only)

Obtainable from: The Christian Book Shop, Albert Place, ABERYSTWYTH, SY23 2BS

Email: emk@aber.ac.uk

The four index files can be forwarded to your mailbox; as they are text files, just remove the Email bits. If necessary I could try sending them as an attachment, but that is less easy for me. The largest file is 720K. I have not yet produced zipped versions.

Web: <http://www.aber.ac.uk/~emk/>

The index may be searched, or the index files saved by you.

There is now a definite plan to publish this index in printed form and it is hoped that this will be available in 1998. The complete Puritan/Westminster Conference index was printed with the 1996 papers.

I am using Email and Web facilities provided by my employer, for which I am most grateful.

*Mr E Michael Keen, Msc FLA FIInfSc
Research Associate, Department of Information & Library Studies
University of Wales Aberystwyth
Llanbadarn Campus
ABERYSWYTH SY23 3AS
Email: emk@aber.ac.uk; tel: 01970 622181; fax: 01970 622190*

Review :- Dowland, D. A. *Nineteenth-Century Anglican Theological Training: the Redbrick Challenge*. Oxford: Clarendon Press, 1997.

“Oxford we know and Cambridge we know, but who are ye?” This was the reaction of the Bishop of Rochester to a lower middle-class ordinand from one of the new training colleges he encountered in 1875 and is a suitable place for David Dowland to begin his history of the development of non-graduate training for the clergy in the Church of England. It encapsulates the incomprehension of many Anglicans and their reluctance to accept the validity of non-Oxbridge ordinands.

Dowlands concentrates on the colleges founded to provide a new type of ministerial training to men who did not have a traditional university education, usually because they were of the wrong social class to be admitted. Thus he looks at St David’s College Lampeter, King’s College London, St Aidan’s Birkenhead, St John’s Highbury and Kelham. These institutions not only reflected the changing needs of the Church in Victorian Britain - although many of them modelled their syllabus on the classics-based teaching of Oxbridge - but also the partisan tensions within the Church. Thus St John’s, Highbury was founded partly to counter the growth of “Puseyism” and Kelham is an obvious example of an Anglo-Catholic vision of priestly formation.

As well as looking at the colleges themselves, Dowland also discusses the reaction of the wider Church to this new phenomenon in their midst and demonstrates that, with one or two exceptions, the hierarchy were initially reluctant to exploit the new colleges or use the men trained in them to meet the challenges the Church faced in the mid-19th century. Many bishops remained convinced that the training provided in the new colleges was narrow and sectarian and that, unlike the traditional universities, they were unable to turn out clergy who were also gentlemen. Little wonder that many of the ordinands from these new institutions ended up in the mission field; the Church obviously felt that they were more suited to Africa than Surrey!

Dowland ends his book by discussing the relative merits of the new institutions over and against the traditional universities and the book is a useful and readable account of an important though neglected aspect of 19th-century Anglican history. It will be of interest, not only to those who work in or have contact with the descendants of these 19th-century foundations, but to all those concerned with ministerial training.

Andrew Lacey, Trinity Hall, Cambridge

NEWS AND NOTES

Archive of the Catholic Church's Inquisition

This 4,500 volume archive, covering the period 1542 to 1903, has been officially opened to researchers. The records are mostly concerned with trials in the Italian states; few other European countries recognised the authority of the Roman Inquisition or its right to extradite defendants. The archive is housed in the 16th century place next to St Peter's Basilica in Rome.

Brethren Archivists & Historians Network

Set up in 1992, the BAHN has the following aims: to support the development of archives of the history of the Christian Brethren, the deposit of material in such archives and to make their resources better known; to encourage research into Brethren history world-wide, to assist those writing on such topics and to encourage co-operation, and greater understanding of the development of the movement; to support the publication and circulation of historical works on the Brethren, and to increase awareness of them. *Network Review* is their annual publication, the first issue appearing in Autumn 1997. For further information contact the Secretary: Neil Dickson, 6 Belleisle Place, Kilmarnock KA1 4UD, UK, tel: 01563 533854.

Cathedral Libraries and Archives Conference

The 5th triennial residential conference will be held from 15th to 17th July 1998 at Hereford. The conference is not limited to Cathedral librarians only; anyone interested is welcome to attend. Contact Miss J. Williams, Hereford Cathedral Library, Hereford HR1 2NG, tel: 01432 359880; fax: 01432 355929.

Cathedral Libraries Catalogue

Volume 1 of this work, published in 1984, gave a summary listing of all the English-printed and English language books, printed before 1701, in Anglican Cathedral libraries in England and Wales. Volume 2 will shortly be available and is a full-scale catalogue of all the books printed outside Great Britain before 1701. Each volume contains some 26,000 entries; both are available from the British Library Publishing Office, 96 Euston Road, St Pancras, London NW1 2DB, special prices to members of the Bibliographical Society.

Centre for the Study of Implicit Religion & Contemporary Spirituality

This new centre at Middlesex University was launched in November 1997; implicit religion will form part of undergraduate and postgraduate studies.

Christian Resources Exhibition

The 14th CRE is to be held from 19th to 22nd May 1998 at the Sandown Park Exhibition Centre in Esher.

Commission on the Future of Multi-Ethnic Britain

This Commission has been set up by the Runnymede Trust to "look at Britain now and at how it will develop over the next twenty years." The Commission is seeking responses to five questions which it has identified as being of concern to the whole nation. Copies of its document are available by contacting the Commission at PO Box 18002, London EC1A 4LJ, email run2@btinternet.com. Initial written responses are required by 30th June 1998 and should be sent to Helen Seaford, Director, Commission on the Future of Multi-Ethnic Britain, 133 Aldersgate Street, London EC1 4JA, tel 0171 600 9111, fax 0171 600 8999, email run2@btinternet.com

Digitised Data

In the UK, the Joint Information Systems Committee and the Publishers Association have announced an agreement, covering digital material such as CD-Roms and the World Wide Web, which includes a model licence to enable higher education establishments to distribute digital versions of publications, a charging formula, and guidelines on "fair dealing". The joint working group papers are available at www.ukoln.ac.uk/services/elib/pa/pers/pa

DISKUS

Originally available only on disk, *DISKUS: the Disembodied Journal of International Religious Studies*, has now "migrated" to the Internet, where it will be freely available. First produced in 1993, its address is <http://www.uni-marburg.de/fb11/religionswissenschaft/journal/diskus> (note - fb11 = fb "eleven")

Dr Williams' Trust and Library

Dr David Wykes has been appointed director of the Dr Williams' Trust and Library, with effect from 1st October 1998. He will succeed Jim McClelland, the Trust Secretary, and John Creasey, the Librarian, both of whom are retiring.

Education And Ethos: Studies In Religiously Affiliated Schools, Colleges And Universities

Published by the University of Wales Press, *Education and Ethos* is to have two issues per annum, commencing in March 1998. A free subscription is included in membership of the Education and Ethos Network, details of which are available

from D. W. Lankshear, National Society (E), Church House, Great Smith Street, London, SW1P 3NZ, tel: 0171 222 1672, Email: NS@NATSOC.DEMON.CO.UK

Geza Vermes Lecture in the History of Religions

The 2nd lecture in this series is to be given by Dr Julius Lipner on 13th May 1998 at Leicester University, entitled *The Limits of Hindu Nationalism*. Admission by ticket only, contact Mr A Goodliffe, The Administrator, Leicester Council of Faiths, tel 0116 254 6868, fax 0116 254 3528.

Historic Libraries Forum

HLF provides a mailing service for people actively involved in Historic Libraries, Rare Books, and similar fields. There is no subscription charge. To join the mailing list, contact Peter D. Hingley, 10 Capel Road, Faversham, Kent, ME13 8RL.

Jesuit Library, France

The Jesuit Library in Chantilly, France, is due to close in August 1998. It is the largest private theology library in France, comprising some 450,000 volumes, and, since opening to the public in 1970, the library has been used by up to 700 people each year. Several proposals for the library's future have been submitted, the consensus being that the library should remain intact. The most likely seems to be the transfer of the collection to the National Library at Strasbourg.

Jews' College

Professor David-Hillel Ruben, of the London School of Economics, has been appointed on a two year secondment to the new post of Director of Jews' College, Hendon. His role will be to manage the College's redevelopment, following a review established by the College's President, Chief Rabbi Dr Jonathan Sacks. The College has launched a fund-raising campaign through a limited edition facsimile of a rare Torah scroll fragment. The fragment belongs to the Porjes Trust and is now housed in the Jews' College Library.

Legal Deposit of Electronic Publications

The Department for Culture, Media and Sport is to set up a working party on how to implement the legal deposit of electronic publications.

Librarians' Christian Fellowship

LCF's 1998 Annual Conference has the theme "Faith in Management '98" and will take place on Saturday 25th April at the Connaught Hall, 41 Tavistock Square, London WC1. On Saturday 10th October 1998, their annual public

lecture will be at Cardiff Central Library. For details contact Graham Hedges, LCF Secretary, 34 Thurlstone Avenue, Ilford, Essex IG3 9DU, tel 0181 599 1310 (home) or 0181 870 3100 (work)

Library and Information Show

Formerly known as the Library Resources Exhibition, the 1998 show will be held at the NEC, Birmingham from 2nd to 4th June.

Methodist Archives

At the John Rylands University Library of Manchester, the third volume of the catalogue of the Rattenbury Collection has been completed, as has the first volume of the papers of Mary Fletcher-Bosanquet. Recent additions to the Archives include a large collection of 18th-century newspapers containing references to John and Charles Wesley, the papers of Lord Soper and those of Dr Stanley Worrall.

Philosophy Department, Manchester University

This Department is to relocate to the Department of Government in the Faculty of Economic and Social Studies, where it will become the Centre for Philosophy with effect from the beginning of the 1998/99 session. The two Departments have had strong links for many years.

Scottish Episcopal Church Library

The News and Notes section of the *Bulletin* for June 1997, included incorrect information on the Library of the Scottish Episcopal Church. In fact, the Library has not existed since 1995 when it became part of the United Library at St Colm's. The latter has now moved and renamed as the United (SCOC) Library, Old Coates House, 32 Manor Place, Edinburgh EH3 7EB, tel 0131 225 4911, email scoclibrary@compuserve.com. [My apologies to Mr Buck, Librarian - Ed.]

Suppliers

Winning Computer Disputes is a new booklet offering advice to companies who are let down by their information technology supplier. It is available free from Financial Management Consultants, tel. 0800 731 0734.

Theft of Books and Manuscripts from Libraries: Code of Practice

The Library Association has issued the above. Copies are available from Information Services, The Library Association, 7 Ridgmount Street, London WC1E 7AE, tel 0171 636 7543, fax 0171 436 7218, email info@la-hq.org.uk

Theology

Following a debate at Liverpool Hope University College, a group of academics, mostly from church colleges, issued a statement calling for “a new theology for a new age”. The statement urges dialogue with “the perspectives of the laity, of women, of artists, writers and film makers, of the modern scientific spirit, of people of diverse ethnic backgrounds and sexual expression and, in particular, of the great religious traditions”.

Women in Theology Group

The Group’s papers have been deposited in the John Rylands University Library of Manchester.

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS

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

Associazione dei Bibliotecari Ecclesiastici Italiani *Bolletino di Informazione*, issue 3, 1997.

American Theological Library Association *Newsletter* February 1998 and the *Summary of Proceedings of the 51st Annual Conference*.

Australian and New Zealand Theological Library Association *Newsletter* December 1997. This includes the following: L. Sulisty-Basuki - Theological libraries in Indonesia: a library-management-based brief view; Jocelyn Morris - “Who is on the Lord’s side?”: theological libraries on the edge.

WEBSITES

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

<http://atla.library.vanderbilt.edu/atla/home.html>

BIRMINGHAM THEOLOGICAL LIBRARIES GROUP

<http://www.newman.ac.uk/mw3/btlg.html>

CENTRE FOR THE HISTORY OF RELIGIONS, INTER-FAITH DIALOGUE
AND PLURALISM, LEICESTER UNIVERSITY

<http://www.le.ac.uk/history/>

CHRISTIANS ON THE INTERNET

<http://www.ely.anglican.org/coin>

CHURCH TIMES

www.churchtimes.co.uk

COMPARATIVE RELIGION

<http://weber.u.washington.edu/~madin/>

- useful collection of Internet resources for religious studies

CULHAM COLLEGE

www.culham.ac.uk

DISKUS <http://www.uni-marburg.de/fb11/religionswissenschaft/journal/diskus>

note - "fb11" is "fb eleven"

- journal, formerly available in disk format only

FARMINGTON INSTITUTE PAPERS

<http://info.ox.ac.uk/~manc0039/farm.html>

FINDING GOD IN CYBERSPACE

<http://gabriel.franuniv.edu/jp2/fgic.htm>

- guide, providing a selective listing of religious studies resources

JOINT INFORMATION SYSTEMS COMMITTEE / PUBLISHERS
ASSOCIATION WORKING GROUP PAPERS

www.ukoln.ac.uk/services/elib/pa/pers/pa

KING'S COLLEGE LONDON LIBRARY

<http://www.kcl.ac.uk/kis/support/lib/top.html>

LIBEX - BUREAU FOR INTERNATIONAL LIBRARY STAFF EXCHANGE
<http://www.aber.ac.uk/~tplwww/libex.html>

LIBRARIANS' CHRISTIAN FELLOWSHIP
<http://churchnet.ucsm.ac.uk/lcf/lcfhome.htm>

LITTMAN LIBRARY OF JEWISH CIVILIZATION <http://www.littman.co.uk>

METHODIST ARCHIVES <http://rylibweb.man.ac.uk/data1/dg/text/method.html>

MINORITY RIGHTS GROUP www.minorityrights.org
- describes MRG's function as an advocacy organisation working on issues concerning ethnic, religious and linguistic minority groups worldwide

MR WESLEY'S PREACHERS
<http://rylibweb.man.ac.uk/data1/dg/methodist/preacher.html>
- images of portraits and manuscripts relating to 17 of Wesley's preachers

MULTIFAITHNET <http://www.multifaithnet.org/>

MUSLIM NEWS www.webstar.co.uk/~musnews

NATIONAL POLICY FOR LIBRARY AND INFORMATION SERVICES IN IRELAND
<http://homepages.iol.ie/~libcounc/policy.htm>

NEW LIBRARY: THE PEOPLE'S NETWORK
<http://www.ukoln.ac/services/lic/newlibrary>

REFORM SYNAGOGUES OF GREAT BRITAIN www.refsyn.org.uk

RELIGION/RELIGIONS, RELIGIOUS STUDIES
<http://www.clas.ufl.edu/users/gthursby/linkrel.htm>
- useful links page for religious studies

RELIGION AND PHILOSOPHY RESOURCES ON THE INTERNET
<http://web.bu.edu/STH/Library/contents.html>

TIMES EDUCATIONAL SUPPLEMENT <http://www.tes.co.uk>

- includes summary of news, features, reviews and other articles, with job advertisements. Access to fully searchable archive of *THES* from October 1994 available to subscribers.

- publishers of books on Jewish history, heritage, religion and of general Jewish interest.

PERIODICALS FOR DISPOSAL

St John's College, Nottingham has some backfiles of periodicals which they wish to dispose of, as listed below. Payment of postage or collection from the College library would be appreciated. Contact Louise Manheim, The Library, St John's College, Chilwell Lane, Bramcote, Nottingham NG9 3DS (tel. 0115 925 1114)

21st Century Christian	Oct. 1987 - July 1988
Acts 29	1973 - 1988
AIM	No 7, 1973 - no 26, 1983
Anglican Catholic	19(61) Spring 1989-19(70) Aut 1993
Anglo-Orthodoxy	8(2) Sept 1989-13(3) Lent 1995
Archive for Reformation History	1984 - 1986
Areopagus	7(1) 1994 - 8(3) 1995
AVA	No 41, Jan 1971-no 97, Summer 1988
Bible Translator	Jan 1950 - Jan 1967
Biblical Creation	No 1, Oct 1978 - no 24, Aut 1986
Bishopric	2(4)1980 - 9(1) 1987
Chrism	15(1) Feb 1971 - 33(1) 1996
Christian Leadership Letter	August 1977 - December 1987
Chronicle of Convocation	January 1959 - May 1973
Church Buildings Today	April 1961 - October 1969
Church Service Society	May 1957 - May 1970
Crowhurst	Winter 1990 - Spring 1996
Discernment	Summer 1986 - 3(1) 1996
European Judaism	No 1, 1989 - no 2, 1991
Evangel	January 1983 - Winter 1985

Evangelical Magazine.....	No 1, Sept 1959 - no 64, Nov 1970
Evangelium.....	June 1986 - October 1992
Faith and Unity.....	14(6) 1970 - 22(1) 1978
Frontier.....	Winter 1962 - 18(4) 1975
Grace.....	January 1990 - February 1996
Grass Roots.....	Jan/Feb 1982 - Sept/Oct 1986
Hallel.....	Vol 18, 1993 - vol 21, 1996
Hokhma.....	No 1, 1976 - no 8, 1978
Innovation & Learning in Education.....	1(1) 1995 - 1(3) 1995
Institute for the Study of Worship and Religious Architecture.....	1966 - 1970
Inter Varsity.....	1946-1950; Spring 1954-Spring 1970
Interchange.....	No 25, 1979 - no 39, 1986
Journal of Theology for Southern Africa.....	No 14, 1976 - no 59, 1987
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