

# BULLETIN

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## BULLETIN 2010

The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. It is a member of BETH (European Theological Libraries). The *Bulletin* is published three times a year (March, June and November) and now has a circulation of approximately 250 copies, with about one third of that number going to libraries in Europe, North America, and the Commonwealth. The *Bulletin* is indexed in LISA (Library & Information Science Abstracts). ISSN 0305-781X

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Philosophical Libraries***

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The front cover shows La Tete Carree, Louis-Nucera Library, Nice

## **NOTICE OF MEETINGS**

### **2011 Spring Conference Norwich 7-9 April**

The next ABTAPL Spring Conference will be held in Norwich from April 7 – 9 2011. Plans are already well underway for what promises to be an interesting and worthwhile Conference at a very reasonable price.

Here are some comments from the delegates on last year's Conference:

"It was interesting to meet other people and discover other ways of working - or potential ones"

"Had a great time - I'm looking forward to next year's already"

"The Saturday morning session....gave us plenty to think about and I have lots of ideas buzzing around my head."

"A well planned conference which I found personally and professionally valuable"

"A stimulating choice of visits"

"A good conference with good opportunities to meet old friends and make new acquaintances"

"I had a wonderful time, met lovely people and got a lot out of it"

The Conference will be based at the Maids Head Hotel which is located very close to the Cathedral in the historic Tombland area of the city. This Hotel is the oldest in the country and won the Best Hotel in Norfolk award in 2008.

Details of the speakers and visits will be announced early next year and booking forms will be available from the end of January 2011. As we have been able to negotiate a special deal with the Hotel, we are anticipating only a small price increase on last year so the Conference remains excellent value for money. Bursaries and discounted prices will be available for ABTAPL members who are retired, unemployed, students or whose employers are unable to fund their attendance.

For further details, please contact Rachel Eichhorn (Conference Secretary) at [rachel.eichhorn@lkh.co.uk](mailto:rachel.eichhorn@lkh.co.uk)

## FROM THE CHAIRMAN

This issue of the Bulletin marks the debut of Jayne Downey as our new editor, who is taking over from Humeyra Ceylan-Izhar, who, as many of you will already know, has now left the UK following her husband's appointment to a job in Jeddah. On behalf of the membership I'd therefore like to say a very big thank-you to Humeyra for the great job she has done in editing the Bulletin over the past few years, and to wish Jayne all the very best as she takes on this responsibility.

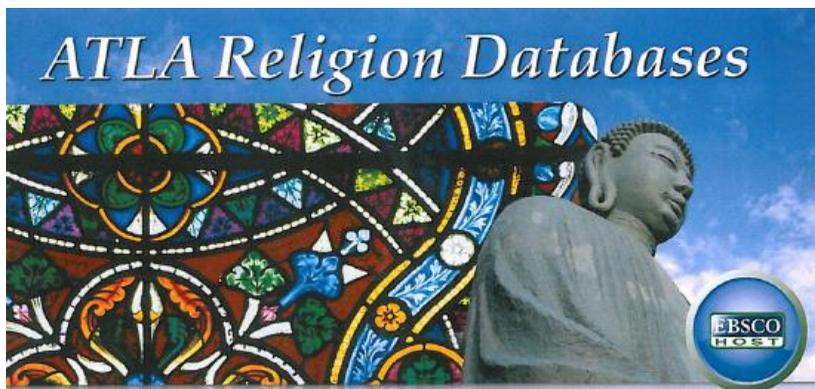
It was encouraging to see yet another healthy turnout of ABTAPL members at our 2010 Autumn Meeting at Dr Williams's Library early in November, and to see among them a number of new faces. Many of those present indicated that they would be coming to the Spring Conference in Norwich next April, which thus promises to be another well-attended and vibrant event. These are all indications that the Association is in good heart. Incidentally, if you've never attended a Spring Conference, Norwich 2011 would be a great one to start with, so do please give it some serious thought. You will be guaranteed a warm welcome as we don't stand on ceremony on these occasions, and you'll quickly find yourself chatting with the 'old hands'.

It has been particularly satisfying to have at long last concluded a consortium agreement jointly with ATLA and EBSCO to facilitate more affordable access to the ATLA Religion / ATLA Serials database. I was speaking to one of EBSCO's executives recently, and he told me that they have been very pleased with the level of take-up of both this and their own Religion and Philosophy e-journals database, for which an ABTAPL consortium was set up last year. These are both highly strategic resources, so I'm very gratified that ABTAPL has been able to make them accessible to the membership at advantageous rates. In view of the seemingly never-ending rises in journal subscription prices, at a time when our budgets are coming under increasing pressure, resources such as these can help stretch the pennies a bit further.

Mention of ATLA and journal prices prompts me to remind you of ATLA's very own e-journal 'Theological Librarianship', one e-journal which is not only worth reading regularly, but which has the added bonus of being completely free. If you haven't yet seen what it has to offer I suggest you check out the latest issue on [www.atla.com](http://www.atla.com) and make a point of making regular visits.

As this will be the last Bulletin of 2010 I'd like to finish by wishing you all a very happy Christmas and a successful and fulfilling New Year.

*Alan Linfield*  
Chair, ABTAPL



■ **ATLA Religion Database**

ATLA Religion Database provides information on topics such as biblical studies, world religions, church history, and religion in social issues. This database is the definitive index for religious and theological literature. ATLA Religion Database contains more than 1.7 million bibliographic records covering the research literature of religion in over 60 languages. It includes more than 570,000 article citations from more than 1,677 journals (546 currently indexed), more than 237,000 essay citations from over 16,700 multi-author works, more than 525,000 book review citations, and a growing number of multimedia citations. Most coverage spans from 1908 to the present, while an ambitious retrospective indexing project provides citations of select titles back to their original publication date. This database is an essential resource for researchers and students in theology as well as in social sciences, history, and humanities. This database is produced by the American Theological Library Association.

■ **ATLA Religion Database with ATLASerials**

ATLA Religion Database with ATLASerials combines the premier index to journal articles, book reviews, and collections of essays in all fields of religion with ATLA's online collection of major religion and theology journals. The ATLA Religion Database includes more than 570,000 article citations from more than 1,677 journals (546 currently indexed), more than 232,000 essay citations from over 16,700 multi-author works, more than 525,000 book review citations, and a growing number of multimedia citations. This database begins in 1908 although indexing for some journal titles extends back into the nineteenth century. Full text is provided for more than 266,000 electronic articles and book reviews, from more than 130 journals selected by leading religion scholars in the United States. This database is produced by the American Theological Library Association.

■ **ATLA Historical Monographs Collection: Series 1 (13th Century to 1893)**

Series 1 consists of titles from the 13th Century through the 1893 World Parliament of Religions with the majority of titles from the 19th century. This is the first of two monograph series to be offered by EBSCO Publishing from the ATLA's historical monograph archives and is a vast collection containing over 5 million pages of content. The historical time period of the collection reflects upon a time of great doctrinal, social, and organizational change. Since religion was such an integral part of the social, political and economic fabric of life during the time period of this collection, historians researching a wide range of areas, not just religion, will find invaluable material relevant to their work.

■ **ATLA Historical Monographs Collection: Series 2 (1894 to 1923)**

Series 2 contains hundreds of volumes describing the evangelical movement and collections of evangelical sermons including covering the debates between science and religion in the current day that has its roots in the late nineteenth century. A significant number of titles that describe the missionary activities of the period are included as well as numerous biographies of nineteenth century theologians which provide perspective on how and why these leaders were valued in the nineteenth century. It offers a unique collection of books by and about women and the church and also books about Native Americans and their religion and the view that Puritans and others held about Native Americans and their religion. Topics like Jewish laws, music, literature, and history are also well covered in the collection.

## **REPORT OF THE ABTAPL AUTUMN MEETING, 4th NOVEMBER 2010**

By Jenny Monds

Dr Williams's Library

After the ABTAPL AGM we were given an impressive tea and an very interesting illustrated talk on the history of the library by David Wykes, Director of Dr Williams's Trust.

The library is the pre-eminent research library of English Protestant nonconformity with collections comparable to those of Oxford and Cambridge in terms of significance and rarity, though not in size. It was founded in 1727 and opened two years later, having been established under the will of Dr. Daniel Williams, who died in 1716. (The delay in opening the library was partly due to Dr Williams's elder sister, who contested the will).

The library is visited by scholars from all over the world, who come to see treasures such as an annotated collection of George Herbert's poems, the papers of Richard Baxter, the original minutes of the Westminster Assembly and a large amount of correspondence of the major Divines.

Of Daniel Williams himself, surprisingly little is known. He was a leading dissenter, born around 1643, a hostile time for Puritans. He became a Nonconformist and went to Ireland in 1667, where he remained as a Minister for twenty years. His hostility to Catholicism made necessary a sudden departure from Dublin and he settled in London in 1687. At the age of forty, he was leader of the London Dissenting ministers. His leadership was probably the result of two fortuitous marriages, both childless, which left him very wealthy as well as through his own abilities and talent for preaching.

Dr Williams's bequest was for a Trust to be set up to educate Dissenting ministers. He also left 7,600 books, including 127 volumes and tracts, originally just for the use of the London ministers. There was no endowment, and the library building came later. Williams had imagined a small library with a fire at each end of the room to keep the books dry - the original library building in Red Cross Street. Lay Trustees were encouraged to give £10 per year for new purchases, and ministerial Trustees to leave the library their own collections.

In 1699 Daniel Williams purchased Dr William Bates's library, which added heavy-weight theology, Huguenot literature from his wife's family and English literature – including a Shakespeare folio! (sadly, no longer in the library).

The library grew, mainly by gift, and by 1846 had 22,000 books. In the 1860s the coming of the railway necessitated a not very successful move, and in 1873 a new library was built in Grafton Street. At about this time 2,400 scientific books were added from the library of George Henry Lewis (the husband of George Eliot).

In 1890 the library moved once again, to its present location in Gordon Square, originally a hall of residence for the University of London. It now contains about 300,000 titles, many of which have been donated over the years. The Trust now also administers the Congregational Library, housed in the same building, and the two libraries complement each other.

The original collection reflected Dr. Williams's interests. From 1870s – 1939, it became a more general collection, with many new purchases over a wide area of subjects. A postal service was provided at that time to Ministers to help with their sermon writing. Far fewer books are posted today.

Since the second World War, the collection has again become more specialised, with the focus on collecting all Protestant nonconformist materials. Gifts and manuscripts are accepted in these areas, and the papers of twentieth century ministers are sought.

Much work has been done recently on the building. In 2009 the library closed for about nine months for the reordering of the strong rooms in the basement. For the future, there are plans to computerise the card catalogue and make it available online, and to make the library better known through the work of the Dr Williams's Centre for Dissenting Studies.

*Jenny Monds*  
*Sarum College*

## **REPORT ON THE ABTAPL SKILLS DAY - TEACHING SKILLS FOR LIBRARIANS – 10 JUNE 2010**

By Michael Gale

Teaching skills are becoming an increasingly important part of the librarian's skills set and many of us in theological education now have a role to play in the provision of information skills training within our institutions. It was for this reason that we invited Chris Powis of the University of Northampton and Jo Webb of De Montfort University to lead a teaching skills workshop at Birmingham Central Library on June 10<sup>th</sup>.

Chris and Jo have an established track record in this field, having originally developed much of the material for EduLib, a JISC-funded eLib project, in the 1990s. The workshop covered:

- theories of teaching and learning
- planning a teaching and learning event
- how to match teaching methods to learning needs
- assessment strategies
- teaching evaluation

Eleven ABTAPL members attended the event, an ideal number for this sort of participative workshop which balanced theoretical input with practical sessions. I am particularly fascinated by the concept of learning styles – the idea that people learn in different ways, and that what works for one learner may not work for another. In my institution, I work with students of all ages and many different educational backgrounds. Learning styles are all part of the mix, and a reminder of the need for flexibility.

At lunch time there was the added bonus of a short visit to the Staffordshire Hoard, a selection of the recently-discovered Anglo-Saxon gold currently on display at the Birmingham Museum & Art Gallery. Having declined to join the long queues to view the Hoard last year, I was rather chuffed at being able to go straight in.

*Michael Gale*

*Queen's Foundation*

## **PERNICIOUS BOOKS AND DAMNABLE DOCTRINES : A BRISK JOG THROUGH 300 YEARS OF HIGH CHURCH OXFORD HISTORY.**

### **Part 4: Banned books and deposed kings.**

By Andrew Lacey

(What follows is an expanded version of a talk given during the 2009 ABTAPL conference at Worcester College, Oxford).

The Restoration of the monarchy in 1660 brought back much more than just the king after twenty years of civil war and republican experiment. The Church of England, the House of Lords and the Universities of Oxford and Cambridge were also restored to their pre-war positions of dominance. After the upheavals of the 1640s and 50s the restored establishment was determined that those forces and ideas which they blamed for the civil wars should be permanently suppressed if not totally eradicated. The Church of England claimed a monopoly of religious observance after the passing of the Act of Uniformity of 1662. All religious observance within each community was to be centred on the parish church and articulated strictly according to the *Book of Common Prayer*. Complementing the Act of Uniformity were a further series of Acts, collectively known as the ‘Clarendon Code’, which sought to outlaw the expression of any non-Anglican religion in England and which instituted a period of harsh persecution against dissenters. As we saw in part 3, even intellectual freedom was suspect in certain quarters with Robert South for one denouncing the Royal Society for encouraging scepticism and contempt for tradition and authority.

Oxford in particular saw itself after 1660 as the bastion of orthodoxy and the defender of tradition. There was a price to pay for this rigidity as the fall in student numbers after the Restoration testifies. The Clarendon Code attempted to exclude dissenters from society, whilst the Test Act of 1673 sought to exclude Catholics from public life. To attend University in England one had now to swear allegiance to the Church of England and the Thirty-Nine Articles. Oxford was also reluctant to overhaul and modernize the curriculum which, until the reforms of the 19<sup>th</sup> century, remained locked into a syllabus based upon scholasticism and the classics largely unchanged from the early 16<sup>th</sup> century. Also, the social and financial position of the gentry and clergy – the two constituencies which had provided most of the undergraduates in the early 17<sup>th</sup> century – were in decline after 1660. The new monied classes of Restoration society were successful in trade, banking

and the professions and had little time for the antiquated studies of Oxbridge and sought a more practical higher education for their sons.<sup>1</sup>

Yet for all the power of the establishment after 1660 they never had it entirely their own way; to begin with there was person of the king himself. Charles II may have been the Supreme Governor of the Church of England and the hope of the cavaliers but he refused to play the role of the good Anglican monarch allotted to him. His private life was noted for its lack of chaste piety and his high regard for Roman Catholicism made him eager to lighten the burden of English Catholics who laboured under the penal laws. In 1662 and 1672 Charles issued Declarations of Indulgence which attempted to suspend the penal laws against both Catholics and dissenters. On both occasions Charles was greeted with howls of anguish from the Anglican clergy and their lay supporters in Parliament and on both occasions Charles was obliged to back-down and withdraw the declarations. Another fly in the ointment was the very persistence of dissent, both Catholic and Protestant, within English society. Alongside dissenters was a significant section of the ruling class who objected to the Anglican monopoly and felt that the doors of the national church should be opened as wide as possible, with its structures and formularies designed to comprehend 'tender consciences' rather than driving them out by an over-strict enforcement of 'things indifferent'.

It was in this atmosphere of tension, suspicion and fear that the revelations of the Popish Plot exploded in 1678. James, Duke of York, the king's brother and heir to the throne, had been 'outed' as a Roman Catholic in 1673 as a result of the Test Act and obliged to resign as Lord High Admiral. In the same year he married Mary of Modena, an Italian Catholic princess. The prospect of a 'popish' king was bad enough, but in 1678 two men, Titus Oates and Israel Tonge, revealed the existence of a plot to murder Charles II, put James on the throne and, with the help of French and Spanish armies, murder the Protestants of England and restore Catholicism. Charles II always believed the plot to be nonsense and Oates and Tonge charlatans, but he was in a distinct minority. The plot was believed hook, line and sinker and Oates, for a time, became the hero of the hour. Catholics were arrested, their houses searched for weapons, Catholic chapels attacked and in some cases demolished, foreign Catholics were assaulted in the street. Thirty-five people were executed, including nine Jesuit priests, on jumped

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<sup>1</sup> For a much fuller discussion of social change in Restoration Oxbridge see: Kearney, H. *Scholars and gentlemen : universities and society in pre-industrial Britain 1500-1700*. London : Faber and Faber, 1970. Chapters 9 & 10.

up charges of treason.<sup>2</sup> Even the good Protestant Samuel Pepys was arrested and imprisoned for a time on the grounds that he had worked for the Duke of York in the 1660s at the Navy Office when James had been Lord High Admiral.

Ultimately the hysteria caused by the plot subsided,<sup>3</sup> but out of it grew a Parliamentary movement which called for the exclusion of the Duke of York from the succession on the grounds that he was a Catholic. The ‘excluders’ wanted to replace him as heir with James, Duke of Monmouth, one of Charles’s numerous illegitimate children but a good Protestant.<sup>4</sup> Charles II would not countenance the exclusion of his brother and the ‘Exclusion Crisis’ dominated the last years of Charles’s reign. The crisis demonstrated the depth of the divisions which remained within English society as the country polarized between those who favoured exclusion – known as Whigs, and those who upheld James’s rights – known as Tories.<sup>5</sup> Many feared that England was on the verge of another civil war, so deep and so violent were the passions aroused by the question of exclusion.

Initially the Whigs made the running and it seemed that exclusion must pass into law. But a skilful use of the Parliamentary opposition by the king and, eventually, his dissolution of Parliament in 1681, together with a growing reaction in the country against the Whigs, meant that the Tories gradually regained the initiative. The Whig cause was further weakened by the revelation of various plots to assassinate James and Charles and put Monmouth on the throne. Whether these plots ever existed or whether they were the work of a government ‘dirty tricks’ department will never be known. Yet one such alleged plot in 1683 involved a plan to ambush and assassinate James and Charles at a place called Rye House near Hoddesdon in Hertfordshire as they were returning to London from the racing at Newmarket. The plot was discovered and a rising pro-government judge

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<sup>2</sup> One of the most famous victims of Oates was Oliver Plunkett, Archbishop of Armagh. Accused of plotting to land a French army in Ireland, Plunkett was tried for treason in London and hung, drawn and quartered at Tyburn on the 11<sup>th</sup> July 1683. He was canonized by the Roman Catholic Church in 1975.

<sup>3</sup> Oates was eventually tried for perjury and sentenced to life imprisonment when James became king in 1685. After the ‘Glorious Revolution’ he was released and pardoned.

<sup>4</sup> The Whigs made strenuous efforts to prove that Charles had married Monmouth’s mother, Lucy Walters, before Monmouth’s birth, thus making him legitimate and heir to the throne. Charles II always denied that he had married Lucy but there was talk of a mysterious ‘black box’ kept by the king which allegedly contained papers proving Monmouth’s legitimacy. Needless to say, no such box was ever found.

<sup>5</sup> As is often the case, the names ‘Whig’ and ‘Tory’ began as terms of abuse. ‘Whig’ comes from Whiggamoor, the name for a cattle rustler in lowland Scotland, whilst ‘Tory’ was the name for an Irish highwayman.

called George Jeffreys took great delight in sending many of the accused to the scaffold.<sup>6</sup>

In royalist Anglican Oxford all this excitement had been viewed with horror by the University authorities. As we have seen, from the very beginning Oxford lent its intellectual weight to defending the Tory principles of divine right monarchy, passive obedience to legitimate authority, non-resistance and uniformity within the Church. The University was unanimous in its rejection of exclusion both in principle and practice and it is no coincidence that Charles moved the last Exclusion Parliament from Westminster to Oxford in 1681 in his attempts to out-manoeuvre the Whigs. For many Oxford Tories – as thus we may now call them – the revelations of the Whig plots against the crown came as no surprise. After all, they argued, is not ‘Whig’ just another name for rebel and schismatic? Are they not the heirs of those rebels and schismatics who rose up against Charles I and destroyed both monarchy and Church in the 1640s and 50s? Is not exclusion just a continuation of their old conspiracy to bring crown and altar down in blood and confusion?

When the University heard of the Rye House plot on 1683 they decided it was time to act to purge the University of those ideas and principles which they believed inspired the Whigs in their impious attacks on monarchy. On the 21<sup>st</sup> July 1683 Convocation passed a judgement and decree ‘against certain pernicious books and damnable doctrines, destructive to the sacred persons of princes, their state and government, and of all humane society’. The decree consisted of 27 propositions which the University condemned. Chief amongst these propositions were ideas of popular sovereignty, contract theory, the right of resistance, regicide and principles of toleration in religion. In other words, all those ideas which had been developed during the civil wars to justify opposition to Charles I and which were now being resurrected by some radical Whig writers.<sup>7</sup> The decree also condemned certain authors who were held responsible for teaching these ‘damnable doctrines’ and who were, from henceforth, to be banned within the University. They included John Milton, George Buchanan, John Knox, Robert Bellamine, Richard Baxter, Thomas Hobbes and the writings of Quakers and Jesuits.<sup>8</sup> The University claimed a duty to protect youth from

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<sup>6</sup> Judge Jeffreys gained notoriety as the ‘hanging Judge’ who presided over the so-called ‘Bloody Assizes’ after Monmouth’s failed rebellion against James in 1685.

<sup>7</sup> The full text of the Oxford University declaration can be read in Wootton, D. (ed) *Divine right and democracy : an anthology of political writing in Stuart England*. Harmondsworth : Penguin, 1986. pp.120-126.

<sup>8</sup> Similar attempts were made in Cambridge to suppress ideas and authors regarded as subversive. In 1669 Daniel Scargill, Fellow of Corpus Christi, was stripped of his degree and

being corrupted by these writers and their ideas and offending book were ordered to be removed from the Bodleian and college libraries and publically burnt by the University Marshall in the courtyard of the schools.

Having condemned the ideas and destroyed the books, Convocation further ordered that

All and singular readers, tutors, catechists, and others to whom the care and trust of institution of youth is committed that they diligently instruct and ground their scholars in that most necessary doctrine which, in a manner, is the badge and character of the Church of England, of submitting to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well; teaching that this submission and obedience is to be clear, absolute, and without exception of any state or order of men.<sup>9</sup>

It was further ordered that copies of these decrees be 'publically affixed in the libraries, refectories, or other fit places, (within the University and Colleges) where they may be seen and read by all'.<sup>10</sup>

The Tories defence of divine right and the Church was rewarded in 1685 when James succeeded his brother as king without opposition. It seemed that exclusion and all the pernicious doctrines of the Whigs were finally defeated and the principles of legitimacy and true religion triumphant. It was regrettable that James was a papist, but one could not have everything and the Tories consoled themselves with the thought that James had promised to maintain the Anglican monopoly and that his heirs, his two daughters Mary and Anne, were staunch Anglicans. When James died things would get back to normal. Unfortunately, James was a man of sincere conscience and found it increasingly difficult to reconcile his duty to his faith and his co-religionists in England with a defence of the Tory Anglican establishment.

James naturally sought to alleviate the plight of English Catholics from the penal laws. He endeavoured to enlist the aid of the dissenters, promising them that they would benefit from the dismantling of the Anglican

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expelled from the University for recommending Thomas Hobbes and materialist theories to his students.

<sup>9</sup> Wootton. 1986. p.126

<sup>10</sup> *ibid*

monopoly and that religious equality for both Catholics and Protestants was his aim. Thus he tried to repeal the Test Act and the Clarendon Code which barred dissenters and Catholics from the Universities and from public life. He also tried to remove the penalties against the free expression of Catholic and dissenting worship. James tried to get Catholics elected to the boroughs and corporations and a Declaration of Indulgence of 1687 suspended the penal laws. He also appointed Catholic officers in the army and navy which expanded rapidly during his reign. In Ireland the process went even further, with Catholics being allowed to take the lead in the civil and military administration for the first time in well over a hundred years.

It need hardly be said that this was not the outcome the Tory Anglican establishment had envisaged when it had supported James's accession to the throne. He had placed them in an invidious position. On the one hand they believed sincerely in the unity of crown and altar, that, as the 1683 Oxford decrees had stated, the principles of divine right, passive obedience and non-resistance were those of an orthodox Christian. Yet what did a good Tory do if the king began to attack the Church?<sup>11</sup> Was one to stand by and allow a papist king to undermine the Church of England and restore Roman Catholicism in an unholy alliance with dissenters? These issues came to a head when James sought to appoint Catholic dons within the Universities.

James believed that the Church of England would not oppose him given their belief in passive obedience and non-resistance.<sup>12</sup> Also, James argued that to oppose his policy of undermining the establishment was to meddle in affairs of state, matters irrelevant to the work of a clergyman. It was in this vain that James wrote to the Archbishops of Canterbury and York in March 1686. However, in May of that year John Sharp preached an anti-Catholic sermon at St. Giles-in-the-Fields. The king was furious and instructed the Bishop of London, Henry Compton, to suspend Sharp on the grounds that he had wilfully contravened the king's instructions to the Archbishops of

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<sup>11</sup> This reflects Thomas Cranmer's crisis of conscience when Mary Tudor restored Catholicism in 1553. As a believer in the Royal Supremacy was he obliged to fall-in with whatever religious policy the crown decided to pursue or could he, in conscience, oppose the crown if he believed that the existence of 'true religion' was at stake?

<sup>12</sup> Like many before and since, James fatally misunderstood the Tory Anglican doctrine of non-resistance and passive obedience, believing that it gave the king a blank cheque to do anything he liked and requiring unthinking, active support from subjects. In fact, the doctrine made allowance for resistance to ones superiors as long as that resistance was always passive and never active. Thus if a superior ordered something which was unlawful one could refuse to obey but then had to submit passively to whatever penalty the slighted superior sought to inflict. Thus the dons in Oxford and the Bishops who refused to read James's Declaration of Indulgence in 1688 were being entirely consistent to this doctrine.

March. Compton refused and was himself suspended. James also established an Ecclesiastical Commission to oversee his religious reforms.

James, like his brother Charles before him, argued that under the terms of the Royal Supremacy he could dispense individuals from the effects of the Test Act. Using this procedure he appointed a Catholic, Obadiah Walker, Master of University College, Oxford. Another Catholic, John Massey, was appointed Dean of Christ Church. In Cambridge, Joshua Basset was made Master of Sidney Sussex. But it was at Magdalen, Oxford, that James encountered spirit resistance from the Fellows when he attempted to install a new Catholic Master. The Fellows had, under their statutes, elected John Hough to be their new Master. James referred the matter to the Ecclesiastical Commission who declared Hough's election invalid and instructed the Fellows to choose another candidate acceptable to the king. The Fellows refused, arguing that Hough had been constitutionally elected and had now been installed as Master. James descended on Oxford in a towering rage in September 1687, summoned the Fellows of Magdalen before him and ticked them off properly:

Ye have been a stubborn, turbulent College [he told them]. Is this your Church of England loyalty? One would wonder to find so many Church of England men in such a business. Go home and show yourselves good members of the Church of England. I will be obeyed.<sup>13</sup>

The Fellows remained firm and twenty-five were suspended and replaced by Catholics. When the Bishop of Oxford died shortly after, he too was replaced by a Catholic, Bonaventure Gifford.

James's attack on the Anglican establishment and the Universities was accompanied by an attempt to win over the non-conformists to his side by promising to repeal the Test Act and the Clarendon Code, to end the Anglican monopoly and to introduce a 'liberty for tender consciences'. Initially some non-conformists welcomed this move by the king, but as time went on many came to have doubts as to whether James's belief in toleration was genuine or simply a ploy to replace the Anglican monopoly with a Roman Catholic one. In the seventeenth century memories were long and the fires of Smithfield under Mary Tudor still smouldered in the minds of Protestants of all persuasions. By the beginning of 1688 most non-conformists shared with Anglicans a profound unease as to the king's

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<sup>13</sup> Ashley, M. *James II*. London : Dent, 1977. p.210

intentions and ultimate objectives. Whilst he was childless and his heirs were Mary and Anne most people were content to sit tight and weather the storm. But two events in the first half of 1688 radically changed the situation.

In May James issued another Declaration of Indulgence suspending the penal laws and the Test Act. He ordered that this Declaration be read from every pulpit in the land on Sundays 20<sup>th</sup> and 27<sup>th</sup> May. On the 16<sup>th</sup> May six Bishops waited upon the king with a petition written by the Archbishop of Canterbury, William Sancroft. This petition requested James to delay the issuing of the Declaration until its constitutional validity could be established. Again James saw red and accused the Bishops of hypocrisy and of inciting rebellion in resisting a clear order of their king. Nevertheless, true to their principles of non-resistance and passive obedience, the Bishops remained firm and in the end very few clergy read James's Declaration from their pulpits as instructed. James's religious policy had been openly defied.

In June the six Bishops and the Archbishop were summoned before the Privy Council, charged with seditious libel and committed to the Tower to await trial. The arrest of the Archbishop and the six Bishops caused a sensation. They were rapidly transformed into Protestant martyrs and thousands flocked to Tower Hill where they knelt and prayed for their deliverance. The whole country held its breath during the trial and went wild with joy when all the clergymen were acquitted. James had now been defied and defeated in his own courts. The other significance event of June 1688, which occurred whilst the arrest and trial of the Archbishop and his colleagues was in progress, was that the queen, Mary of Modena, was delivered of a son on the 10<sup>th</sup> June.<sup>14</sup> The birth of a son changed everything. The baby boy immediately supplanted his half-sisters as heir to the English throne and he would be brought up as a Catholic. Now England faced the prospect of a Catholic Stuart dynasty.

It was at this point that tentative contact was made between certain leading Protestant courtiers and clergymen and William of Orange, Stadholder of the Netherlands. William had strong Stuart connections; his mother had been a Stuart and he was married to James's eldest daughter, Mary. In June William was formally invited to land in England with a Dutch army and deliver the country from 'popery and arbitrary government'. He landed at Torbay on the 5<sup>th</sup> November 1688, a date redolent with Protestant

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<sup>14</sup> This is the famous 'warming pan baby'. It was alleged by enemies of James that the queen was never pregnant and that a baby boy was smuggled into the bed chamber of the queen in a warming pan and then passed off as the legitimate offspring of James and Mary.

significance, and began a slow advance out of the west country towards London. James moved west to challenge William but became increasingly unsure of the loyalty of his army and its officers. When he heard that his youngest daughter Anne had abandoned him and joined William his nerve failed him and he fled back to London, from whence, with his wife and new born son, he took ship to France.<sup>15</sup> William entered London in triumph and he and Mary were crowned the following year.

The Exclusion of James, Duke of York had been defeated in 1681 to the joy and thanksgiving of the Tories. In 1688 exclusion triumphed. As a result of the 'Glorious Revolution' James was excluded from the throne and replaced by a Protestant. But what of the Tory principles of Crown and Altar? What of the principles of non-resistance and passive obedience enshrined in the Oxford declaration of 1683? In the next part we will see how many good Anglicans found that they could not reconcile their principles with the deposition of James and chose exile and obscurity rather than abandon what they regarded as the essence of orthodox Christianity.

To be continued...

*Andrew Lacey*  
*University of Cambridge*

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<sup>15</sup> Anne left London in the charge of Henry Compton, the Bishop of London suspended by James in 1686. Anne rode in a carriage, the Bishop, booted and spurred and brandishing two large pistols, rode alongside her.

James made two attempts to escape. The first time he was recognised by some sailors, detained and returned to London. No doubt William preferred him out of the way because he was allowed to escape his house arrest and this time made it across the channel to France.

## **REPORT OF THE 39<sup>th</sup> GENERAL ASSEMBLY OF BETH: NICE, FRANCE, 4<sup>th</sup> – 8<sup>th</sup> SEPTEMBER 2010**

By Marion Smith

The 39<sup>th</sup> General Assembly of BETH was held at the Maison du Séminaire, Nice, attended by 37 representatives of the member associations, personal members and guests; this included a colleague from Finland for the first time and a representative of ForATL (Forum of Asian Theological Libraries) whose arrival was unfortunately much delayed. The theme of *Searching and Researching Scripture: Biblical Study in the 21<sup>st</sup> Century* was marked by a series of lectures, presentations and discussions.

During 2010 Nice has been celebrating the 150<sup>th</sup> anniversary of becoming part of France – the first evening of the assembly coincided with Nice's port festival which ended with a firework display on the harbour. A popular destination for tourists since the 18<sup>th</sup> century, Nice was founded as a trading post by the Greeks in the 4<sup>th</sup> century BC, although excavations have found evidence of occupation some 400,000 years ago. Around 150 BC the Romans settled and built a town there. Ten centuries of invasions followed and in the 14<sup>th</sup> century AD, the people of Nice placed themselves under the protection of the House of Savoy. From 1691 to 1713 the Comté of Nice was ruled by the French king Louis XIV and from 1792 to 1814, it was part of the French Republic, then of Napoleon I's Empire. In 1860 the people of Nice and its Comté voted to become part of France; since then it has grown to become the fifth largest town in France.

The Assembly began with a welcome from our host, Gilles Bouis, Diocesan Archivist and Librarian, Odile Dupont, President of BETH, and Mgr Louis Sankalé, Bishop of Nice. The Diocesan Library shares a site with the Maison du Séminaire, overlooking the sea and the Bay of Nice. Built in the 19<sup>th</sup> century to house the "small" seminary run by the Lazarites, the buildings were confiscated in 1907 under the law separating the Church and State and passed to the town. In 1928 Mgr Ricard bought them back to re-establish a seminary. After his sudden death in October 1929, his successor, Mgr Rémond continued his work; he restored the buildings, had the chapel richly decorated and created a modern and spacious library. He wished the library to be open to the laity as well as the clergy and offer ecclesiastical sciences and local religious history. The Bishop of Nice bequeathed a large part of his personal library collected as a seminarian and young priest. The seminary opened in 1931 and closed in 1966, joining with the inter-diocesan seminaries of Marseille, Aix and Avignon. In 1966 the library became 'diocesan' and is open to all. The library holds around 30,000 books for

study, 3,000 books published before 1811, and about 250 sets of 19<sup>th</sup> and 20<sup>th</sup> century journals and periodicals in ecclesiastical sciences. The holdings of the library catalogue can found on-line at <http://www.sudoc.abes.fr>

As well as the reports from member associations and libraries, there was a workshop on the formation of a group of theological libraries within IFLA, and a series of talks and presentations, which are available on the meetings page of the BETH website at <http://theo.kuleuven.be/beth/page/103/>:

- Acolit, a reference guide to the Bible (Mons. Michele Pennisi)
- the Anjou Bible preservation project, including digitisation (Etienne D'hondt)
- a critical review of search engines, on-line Bibles and access to other on-line texts (Brother Ferdinand Postwick)
- ATLA and its products (Margot Lyon)
- Theological Book Network (Kurt Behrends)
- BOSEB which indexes Biblical periodicals and provides teaching tools to students from the Catholic Institute of Paris (Marie-Francoise Pape and Jesus Asurmendi)
- training students for theological documental research (Yvan Bourquin)
- the financing of digitalization projects (Stéphane Ipert)
- EBSCO (Phillipe Sénéchal)
- Brepols (Rudolf Puelinckx)

We also heard that two colleagues have retired: Dennis Norlin, formerly Executive Director of ATLA and Etienne D'hondt, Librarian of the Maurits Sabbe Library of the Catholic University of Leuven; a festschrift has been published in his honour <sup>1</sup>.

La Bibliothèque Municipale à Vocation Régionale de Nice (the public library services) holds collections of more than 1,100,000 documents. We visited two sites: the Romain Gary Library and the Louis-Nucéra Library. The latter is located in two linked buildings. In one it occupies a vast area on a single level housing adult and children's lending libraries, music and multi-media libraries, an auditorium and an exhibition space, where we saw a display about the history of Nice. The administration offices are housed in "la Tête Carrée" (the Square Head) designed by the artist, Sacha Sosno. In the Romain Gary Library, some of the library's treasures had been put on display for us.

A visit was also made to the Chagall Museum. Built in 1972, this houses the most important permanent collection of his work, based around a series of works on the “Biblical Message” which Chagall presented to the French nation. He was able to supervise the installation of the works, which include 17 large paintings, stained-glass windows, mosaics, and sculptures. The collection also contains preparatory sketches, prints, gouaches, and tapestries.

We received a very warm welcome from our hosts, the Diocese of Nice, Gilles Bouis, Diocesan Archivist and Librarian, the volunteers in the Diocesan library, and the staff of the libraries we visited. ATLA, EBSCO, BREPOLs, TBN kindly provided sponsorship. We were grateful to Odile Dupont, President of BETH, and Penelope Hall, Secretary, for arranging the assembly and ensuring it ran smoothly, and now we are looking forward to the 2011 Assembly which will be held in Amsterdam.

1. [LAMBERIGTS M.](#), [KENIS L.](#) (eds) *Omnia Autem Probate, Quod Bonum Est Tenete* Opstellen aangeboden aan Etienne D'hondt, bibliothecaris van de Maurits Sabbebibliotheek. (Dutch, German and English text). Leuven, Belgium: Peeters, 2010. ISBN: 978-90-429-2378-2 Price: 20 €

La Bibliothèque Municipale à Vocation Régionale de Nice (public library services)  
<http://www.bmvr-nice.com.fr>

Anjou Bible  
[http://www.kuleuven.be/newsletter/newsflash/anjou\\_bible](http://www.kuleuven.be/newsletter/newsflash/anjou_bible)

Chagall Museum, Nice  
<http://www.musee-chagall.fr/>

Presentations from the Assembly  
<http://theo.kuleuven.be/beth/page/103>

*Marion Smith*  
*Birmingham Central Library*  
*ABTAPL delegate to BETH*

## **39<sup>TH</sup> GENERAL ASSEMBLY OF BETH – THE VIEW OF A BETH NOVICE**

By Carol Reekie

It was with both excitement and apprehension that I attended the 39<sup>th</sup> BETH Conference in Nice, 4-8<sup>th</sup> September. My plane was late so I was thrown in at the deep end as soon as I arrived. My apprehension soon dissipated with the warm welcome that I received from both the staff at the Maison de Seminaire and the other delegates. I was also pleased to see a few familiar faces from previous ABTAPL conferences who were able to outline the conference formula to me.

The conference programme was very full with little free time available, the business sessions finishing after 10pm most evenings. It was extremely interesting to learn of the organisational structures of the 13 different countries represented. Many of the delegates represented associations that are either Catholic or Protestant based and so are somewhat different to ABTAPL.

The topics covered were varied and interesting, many of which demonstrated new theological electronic resources that are available for researchers. I was particularly interested in the new product that ATLA has introduced which gives alumni access to an institutions' ATLAS Serials database for a small additional cost. This is tied in with Textweek.com, a resource that suggests current ATLAS articles for sermon preparation that spans the whole three-year liturgical calendar.

The networking opportunities that the conference provided were amazing. Talking to delegates over dinner gave me some understanding of their organisations, their setups, the needs of their students and the hopes and aspirations of their libraries. The common ground that we have with our European neighbours was clearly emphasised through the discussions, presentations and the interesting dinner conversations that the conference facilitated. It illustrated the importance of networking, co-operation and the sharing of ideas and knowledge.

A good example of European co-operation is the new IFLA initiative that has requested BETH to establish a special theological library group for inter-religious dialogue to improve communication between cultures. Much discussion and debate ensued that resulted in the establishing of the aims

and objectives of the new interest group. It was a truly collaborative effort and I am proud to have been part of it.

It was not however, all work and no play. Despite the intensive schedule we were treated to a trip to the Chagall Museum and spent an enjoyable evening wine tasting and sampling the local produce. The final morning was spent at the interesting Municipal Library of Regional Vocations and the Romain Gary, Patrimonial Library. I thoroughly enjoyed the conference and I certainly hope to attend another in the future.

*Carol Reekie*

*Hon. Secretary, ABTAPL*

*Federation Librarian, Cambridge Theological Federation*

**MINUTES OF THE 39TH BETH ASSEMBLY, 4-8 SEPTEMBER  
2010, MAISON DU SÉMINAIRE, NICE, FRANCE**

By Penelope Hall

List of 2010 BETH Assembly Attendees

Rebecca Abel, North American Pontifical College, Rome, Italy; Jesus Asurmendi, BOSEB; Pierre Beffa, Geneva, Switzerland; Michèle Behr, UCL, Lyon, France; Kurt Berends, The Theological Book Network, Grandville, Michigan, U.S.A.; Yvan Bourquin, Lausanne, Switzerland; Etienne D'hondt, Vice-President of BETH, VRB, KULeuven, Belgium; Odile Dupont, President of BETH, ABCF, Institut Catholique de Paris, France; Anja Emmerich Barke, VkwB, Evangelische Kirche von Westfalen, Bielefeld, Germany; Heinz Finger, Dombibliothek, Köln, Germany; Penelope Hall, Secretary of BETH, ABTAPL, Edinburgh, Scotland; U.K.; Geert D. Harmanny, VTB, Kampen, The Netherlands; Marcel Haverals, VRB, Leuven, Belgium; Yolande Juste, CIB, Maredsous, Belgium; Laszlo Kontos, EKE, The Collections of the Transdanubian District, Pápa, Hungary; Christophe Langlois, BNF Paris, France; Margot Lyon, Representative from ATLA, Chicago, U.S.A.; Stephano Maria Malaspina, ABEI, Italy; Melody Mazuk, ATLA, Palmer Seminary, Philadelphia, U.S.A.; Matti Myllykoski, Theological Library, University of Helsinki, Finland; Marie-Françoise Pape, Bibliothèque Jean de Vernon, Paris, France; Marian Papavoine, VTB and Tilburg University, Tilburg, The Netherlands; Mons. Michele Pennisi, ABEI, Italy; Ferdinand Poswick, CIB, Maredsous, Belgium; Rudolf Puelinckx, Brepols Publishers, Turnout, Belgium; Elizabeth Pulanco, ForATL; Carol Reekie, Cambridge Federation of Theological Schools, ABTAPL, U.K. Marek Rostkowski, URBE, Italy; Maaïke van Rossem, VTB, University of Amsterdam, The Netherlands; Hermann-Josef Schmalor, AKThB, Germany; Paul Sindermann, personal member, Rome, Italy; Marion Smith, ABTAPL, U.K.; Paola Sverzellati, ABEI, Italy; Veronique Verspeurt, KUL, Leuven, Belgium; Werner Wessel, Dombibliothek, Köln, Germany; Jerzy Witczak, FIDES, Pontifical Theological Library, Wroclaw, Poland; Madeleine Zeller, BNU Strasbourg, Strasbourg, France

1. The Assembly came to order for business on Sunday morning, 5 September 2010. Following the welcome of the previous evening at the opening reception, the Assembly proceeded with introductions. Each delegate and guest introduced him/herself

- briefly giving their names, their associations and/or their libraries and countries of origin.
2. Apologies were received from Andre Geuns, Botond Szabo, Thomas Riplinger, Svein Helge Birkeflet, Eileen Crawford, May Semaan Seigneurie and Genevieve Bricolet. Andre Geuns, Thomas Riplinger, Botond Szabo, Svein Helge Birkeflet, Kristof Decoorne, Eileen Crawford and Dennis Norlin all sent greetings to the assembled delegates.
  3. The Assembly expressed their gratitude to Gilles Bouis, the librarian of the Diocesan Library housed in the Seminaire du Maison, for his warm welcome and for all that he did in preparation for our Assembly, to the staff of the Maison and to Mgr. Louis Sankalé, Bishop of Nice, for his gracious words during the opening reception. We also were very grateful for the sponsorship for this Assembly from TBN for sponsoring our coffee breaks and our transportation, from Brepols for financial sponsorship, to the EBSCO office in France, and to the Diocese of Nice - the Diocesan Library and the Churches of the diocese.
  4. The Agenda as prepared by the President was adopted with the agreement that the chair had the right to adjust the order as necessary.
  5. The Minutes of the 38th general Assembly were adopted as prepared by the secretary.
  6. The financial accounts were received and adopted in their present form with the understanding that the date of the Assembly was so close to the end of the fiscal year that it was impossible for the treasurer to fully complete the records for the year before the Assembly.
  7. The assembled delegates gave a vote of thanks to the treasurer for his many years of faithful service to the Association.
  8. In response to the treasurer's desire to retire from this office, Veronique Verspeurt, the new librarian at the Maurits Sabbe Library, KULeuven, was nominated as treasurer. No further nominations were received from the floor and the delegates voted that nominations cease.
  9. A summary of the report of the meeting of the Board, which was held in Paris 23-24 March 2010 was presented to the Assembly. There were no questions or discussion following this report.
  10. The Board members reported on the various visits that they had made during the year: The **President** reported on the visit, with the Secretary to the ATLA conference in Louisville, Kentucky, where the BETH-ATLA agreement was renewed for another five-

year term; she gave some interesting facts gained from some of the sessions that she attended, and mentioned her meeting with John Weaver of BibleWorks. The full report of this visit was sent out to the mailing list earlier this year. The **Vice-President** was not able to make quite so many visits over the year, but did attend the VTB meeting in Nijmegen, The AKThB meeting with many lectures in Würzburg, where they saw the new building with the united library and archives, and the VRB meeting where a new President and executive committee was elected. The **Secretary** attended the ATLA conference in the United States, the ABTAPL meetings and also gave a report on her work with the new seminary library in Viet Nam. The **President** went on to report on her involvement with **IFLA**, and the off-site session in Milan. She spoke of the formation of a group of libraries interested in inter-religious dialogue, as well as the advice she received from the people who help with funds for libraries, marketing, various trust funds, use of statistics and information technology.

11. The Assembly then heard brief (five-minute) reports from the delegates present about the current situations in the member associations and the libraries of the extraordinary members in attendance. Most of these reports were based on written annual reports, some of which have been given to the secretary and can be found in the Appendix at the end of these minutes.
12. The Assembly voted for the admission of a new extraordinary member: Bibliothèque de théologie de l'Université Catholique de Louvain, Belgium.
13. The Assembly heard the reports on the activities of the theological library associations: **Margot Lyon** presented the renewal of the **ATLA-BETH** agreement, and updated the delegates on the latest developments and the new products offered by **ATLA**. The delegates received a flyer on the new database developed by **ANZTLA**. The expected report from **ForATL** was delayed due to the late arrival of **Elizabeth Pulanco** from the Philippines. **Kurt Berends** gave us a presentation on the work of the **Theological Book Network**.
14. The Assembly heard some presentations on Tools for Biblical Information Research from **Margot Lyon of ATLA** and from **Marie-Françoise Pape of BOSEB**. These presentations are available at <http://theo.kuleuven.be/beth/page/103>
15. The secretary reported that little progress had been made on the bookmark and the same was true of the website dues to

- interruptions in travel earlier in the year which prevented her from getting to Leuven to work on these things.
16. The President called for an additional meeting of those interested in the formation of the group within IFLA. A small group gathered back at the Maison during the afternoon of the optional visit to the Franciscan convent and the garden of Cimiez. Separate notes were taken for this optional meeting.
  17. On 7 September the Assembly voted and **Veronique Verspeurt** was elected as the **Treasurer** of the Association by acclamation.
  18. A report on the gathering of the questionnaires ensued and a discussion about the various uses of this information and these statistics. Poland, Hungary and The Netherlands were congratulated for submitting questionnaires from the majority of their member libraries. The delegates were urged to promote this exercise and encourage their colleagues to fill in these questionnaires as soon as possible. When sufficient questionnaires have been gathered, we shall endeavour to put the results on the website.
  19. The delegates were encouraged to continue to exchange their bulletins with the other member associations, to inform the membership of any new publications from their respective associations and libraries and to send all updates for the address list to the secretary, including the current executive committee members of the member associations.
  20. The Assembly sent greetings to our absent members and colleagues.
  21. The announcement was made that the 2011 Assembly would be held in Amsterdam at the invitation of VTB, thanks also to help from Geert Harmanny, Maaiké van Rossem and Marian Papavoine. The dates for the next Assembly are 3-7 September 2011. The Board continues to be open to invitations from our members and suggestion for future locations for our Assemblies. ABTAPL had already invited BETH to return to Great Britain for a meeting in 2012.
  22. The business session of the Assembly was adjourned on 7 September at 15:00 hours.

*Penelope R. Hall, Ph.D.*

*Secretary of BETH (Bibliothèques européennes de théologie)*

## THE PAPAL VISIT TO OSCOTT COLLEGE

By Gerard Boylan

On Sunday 19<sup>th</sup> September 2010, Pope Benedict XVI came to Birmingham to beatify<sup>16</sup> the nineteenth century theologian and cardinal, John Henry Newman, 1801-1890. This was the last day of his visit to the United Kingdom, and in some respects the highlight. The Pope wished to show his personal regard for Newman by himself presiding at the beatification Mass, a function which would otherwise have been carried out by the Archbishop of Birmingham.

Newman was a priest of the Church of England, a Fellow of Oriel and Vicar of the University Church, St. Mary's, Oxford, an eloquent and compelling preacher and a man of exemplary life. His years of study of the early Church Fathers and his work with the Tractarians led him to request the Italian missionary, (Saint) Dominic Barberi, to receive him into the Catholic Church at Littlemore near Oxford on 8<sup>th</sup> October 1845. He was confirmed in the chapel here at St Mary's College, Oscott, three weeks later by the Rector, Bishop Nicholas Wiseman. Following a period of study in Rome, he was ordained as a Catholic priest, and set up the first English community of the Congregation of the Oratory in Birmingham, where he remained, as a parish priest, a spiritual director and a voluminous correspondent, almost to the end of his life.

His connection with Oscott College continued after ordination. The first home of his Oratorian community was the property the College had vacated in 1838, some two miles from its present site. This he christened 'Maryvale', the name by which it is still known. He came to the present College to give lectures to the students – at that time it was both a seminary and a public school – and our museum has a rather unkind caricature sketched of him by one of his pupils.

In 1852 the first synod of the restored Catholic hierarchy was held in the College chapel. Newman was asked to preach and his homily became famous in English Catholic history, as the 'Second Spring' sermon in which he contrasted the procession of events which characterize secular history where nations rise to power, decay, and pass into memory, with the history of the Church in England. Here was an institution so much a part of the nation's life that its demise was unimaginable, but reduced in a generation

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<sup>16</sup> Beatification is the first of a two-stage process of canonisation, in which the Church declares officially that the deceased is a saint and may be honoured as such. In the Church's liturgy Cardinal Newman is now referred to as Blessed John Henry Newman.

to a hidden, sometimes persecuted, generally despised minority, of whom no-one would have predicted anything but extinction. But like the rebirth of spring foliage, what appeared dead has burst into life in our day. He drew the inevitable conclusion for the assembled bishops and clergy; what you are witnessing is God's work, a kind of miracle. He went on to warn, however, that this might prove to be an *English* spring, "... an uncertain time of hope and fear, of joy and suffering, - of bright promise and budding hopes, yet withal, of keen blasts and cold showers, and sudden storms."<sup>17</sup>

The sermon was given an altogether optimistic and predictive character that Newman had perhaps not intended, some chose to see it as heralding the conversion of the nation *en masse* to the faith of its forefathers.

'It was an age when men were not ashamed to give vent to their emotions. By the time he had finished ... "all were weeping", declared one eyewitness, "most of us silently, but some audibly; as to the big-hearted Cardinal, [Wiseman], he fairly gave up the effort of dignity and self-control, and sobbed like a child."<sup>18</sup>

Newman was not the first Anglican priest to convert in that extraordinary movement towards Rome, but he was by far the best known and most influential. His leaving the Church of England was a national sensation, polarising opinions among Anglican clergy and laity. And for Newman himself, the move brought little in the way of human consolation. His early years as a Catholic were the most unhappy of his life.

Many 'old Catholics' didn't know what to make of their new co-religionists and regarded them with suspicion. Recusant Catholicism had of necessity 'gone underground', had become hidden, characterized by unobtrusive devotional practices, by a quiet reserve, and by the local resolution of disputes. Now they feared that the measure of grudging acceptance from Protestant British society they had recently gained was being put at risk. Many former Anglicans were seen as far too flamboyant in their religious devotions, "too Italian", too "Gothick", too keen to trumpet their enthusiasms, or to appeal to Rome for arbitration. It was a view with which Newman sympathised, but for some Catholics of the old school he long remained an enigma.

Although his relations with the Catholic hierarchy were sometimes strained, or even on occasions mutually distrustful, Newman's reputation as a man of

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<sup>17</sup> Cited by Cornwall, John, *Newman's unquiet grave*, London, 2010, p.138.

<sup>18</sup> Cited by Fothergill, Brian, *Nicholas Wiseman*, London, 1963, p.202.

integrity grew with the years. In 1879 Pope Leo XIII made him a cardinal. It was the highest accolade the Church could pay. His local Bishop, the doughty Yorkshireman William Ullathorne, who had known him for forty years, and not always seen eye to eye, came to regard him with real respect and affection. On the last occasion the two octogenarians met, Ullathorne recalled that the cardinal had insisted on kneeling to him and asking for his blessing. "As I walked to the door ... [Newman] said, 'I have been indoors all my life, whilst you have battled for the Church in the world.' I felt annihilated in his presence; there is a Saint in that man."<sup>19</sup>

Pope Benedict came to the College from the Oratory Church in the city centre, where he had visited Newman's bedroom, preserved as on the day he died in 1890, and where he prayed at the new shrine in the chapel dedicated to his memory. In the afternoon he addressed the assembled bishops of England, Wales and Scotland in the College chapel, before leaving for the airport and returning to Rome.

Inevitably, media interest in the College was raised when the Pope's itinerary was published, and we were asked if the building might be used as the location for a B.B.C. 2 programme, in which a panel of four guests and a chairman would review the four days of the visit.

Having toured the building, the production team came to the library, and decided this was the room they wished to use.

Now, as I'm sure you will know if you have been involved in anything similar, to programme producers, libraries are simply stage sets on these occasions, to be adapted with a view to visual effect. Built in 1928, ours is in the 'academic gothic' style with an open-beamed roof, a balcony floor, oak floor-to-ceiling shelving, Pugin-inspired tables and chairs and leaded perpendicular windows. They loved it. The only problem was the books.

The conversation went something along these lines:

"Gerard, we just *love* your library."

"That's nice."

"We wondered if you could make a few alterations."

[Pause.] "Oh yes?"

"Could you possibly have these periodicals units moved out of camera shot so as to create a space where the panel will sit?"

[Longer pause.] "I expect so."

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<sup>19</sup> Cited by Cornwell, *ibid.*, p.216.

“Wonderful. Now, do you have any *old* books?”

[Suspicious stare.] “Why?”

“Well, we would really like something more *sympathetic* as the backdrop to the guests. We don’t want the viewers distracted by these books’ titles while the panel are speaking.”

[Resigned acceptance.] “What would you say to vellum-bound folios?”

“What do they look like?”

[A description followed.]

“Lovely. Do you think you might have any *treasures* you could display?”

[Quick calculation of months until retirement.] “I expect I could find some fifteenth century illuminated Books of Hours.”

“Marvellous.”

So on the preceding Friday and Saturday, by emptying sixty shelves of periodicals, by conscripting the combined horse-power of the grounds staff to move book cases, by emptying thirty shelves of unacceptably modern books, by trundling vellum, calf, and pigskin-bound folios from their store, by adjusting the heights of shelves, by covering anything as offensively modern as a gas-pipe<sup>20</sup>, by making the place look like a seminary library from the *Ancien Regime*, we were able to send them away happy, ready for the shoot on Sunday.

And you know, I have to admit that when I did see the programme some nights later, I quite liked the look of it.

*Gerard Boylan*  
*Oscott College*



Glancey Library, Oscott College, July 2009

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<sup>20</sup> An eighteenth century statue of a Dominican theologian, his arm raised heavenwards, just reached up to the point where the offending pipe would cease to be in camera shot.

## **WEB ARCHIVING OF QUAKER WEBSITES**

By Jennifer Milligan

Since early 2009, the Library of the Religious Society of Friends has been working with the UK Web Archive to collect and preserve Quaker websites.

The UK Web Archive is a national venture by the British Library to collect, preserve and give continuous access to key UK “websites that publish research, that reflect diversity of lives, interests and activities throughout the UK, and that demonstrate web innovation”.

As the Internet grows in importance as an information source and means of communication, there is a danger that important intellectual and cultural material may be lost for future researchers due to the temporal nature of many websites. The UK web archive was established to ensure that this material is recorded and saved for posterity.

The Library has identified over 250 Quaker websites to be archived by the UK Web Archive which represent Quaker views and activities in the UK. Those identified include the websites of Area Quaker Meetings, local Quaker Meetings, Friends Schools, Friends centres such as Swarthmoor Hall, Friends Special interest groups such as the Quaker Lesbian and Gay Fellowship, organisations such as Quaker Social Action and blogs of individual Friends. This will be a valuable addition to the record of Friends’ activities and thought in the UK in the early twenty first century.

Each institution or individual has been contacted and asked to provide their consent. The response has been extremely positive.

As of August 2010 there are 190 individual websites archived. This number will increase as the project progresses.

The web archive can be viewed at <http://www.webarchive.org.uk/quaker>

*Jennifer Milligan,*

*Senior Library Assistant, Library of the Religious Society of Friends*

## **PLACES OF WORSHIP**

By Markfield Interfaith Group (MIG)

The Markfield Interfaith Group arranged an outing to Places of Worship on Wednesday, 15<sup>th</sup> September 2010. A minibus full of 16 people from the village of Markfield, Leicestershire, visited the Church of St Philips and the Sikh Gurdwara in Leicester city that morning.

The group was given a guided tour of the Church by Revd. Alan Race and there was the opportunity to see an exhibition of paintings by an artist from India. In the Gurdwara, we were offered dried fruit in the temple and we were given a tour of the museum.

In the afternoon there were two short talks hosted by the Islamic Foundation (I.F.) on the importance of the Mosque or Masjid and the concept of worship in Islam, Christianity and Judaism. One of the speaker's, Mr Mohamed Rafeek, Arabic Librarian, I.F. quoted from the Qur'an about how worship has been prescribed in all religions by God.

The day was rounded up by a discussion about the multiple functions of places of worship in all religions. Sandra Lange who was the facilitator of the group summarised the main functions of places of worship and their multiple roles in education, socialising and celebrations.

The Church, Gurdwara or Mosque act as a place of shelter and refuge in our society and historically places of worship in all faiths played an important role as a sanctuary to the poor and the destitute. The Gurdwara in Leicester offer meals every day to anyone who visits their centre and St Philip's Centre offer counselling and advice to people who turn up on their doorstep.

The Markfield Interfaith group has been meeting regularly since November 2009 when the idea of the group was initiated during the inter-faith week. The group comprises of Christian and Muslims who are interested in learning about other faiths. Humeyra Ceylan, Librarian of the Islamic Foundation Library applied for a grant through the Leicestershire City Council for £490 to support events such as art workshops and talks, including the trip to places of Worship organised by the group in cooperation with the I.F. Library during the year.

The Library website Picture gallery has images of events that took place between 2009 & 10 : <http://www.iflibrary.org.uk/User/PictureGallery.aspx>

Humeyra ensured that the activities of the MIG would continue before she left and she was successful in her application for another grant of, £5855 offered by the Community Development Project for Round 2 of funding in Faiths in Action.

The next event is planned in November 19th 2010. There will be a day time workshop and presentation in the evening by Tom Bree, a geometer/artist, musician and lecturer at the Prince's School of Traditional Arts on "Geometry and Islamic Patterns: unity in faiths". The programme will be advertised in the art college as well as the local Parish Church and community centre of Markfield.

*Jasmine Ansari, Secretary of MIG  
Librarian, Islamic Foundation*

## **NEWS AND NOTES**

The Birmingham Museum and Art Gallery has an exhibition about Cardinal Newman, until next year

<http://www.bmag.org.uk/events?id=960&start=3>

President Emerson (Haverford College, USA) travelled to Paris to return a letter written by the French philosopher, Descartes, that had been stolen from the Institut de France more than 160 years ago. The letter was discovered in an autograph collection donated to the College in 1902.

<http://unesco.usmission.gov/haverford-descartes-letter.html>

Manchester University has started a research project on multi-faith spaces

<http://www.sed.manchester.ac.uk/architecture/research/mfs/>

John Ray Initiative – a project linking religion, science and environment – has just hosted the Faith and the Future of the Countryside Conference 2010

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

David Kerry started work as Librarian of Union Theological College, Belfast at the beginning of September, following the retirement of Stephen Gregory at the end of June

## **WEBSITES**

ANZTLA - Australian & New Zealand Theological Libraries Association  
<http://www.anztla.org/>

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

ATLA RELIGION DATABASE  
[http://www.atla.com/products/catalogs/catalogs\\_rdb.html](http://www.atla.com/products/catalogs/catalogs_rdb.html)

ATLA SERIALS  
[http://www.atla.com/products/catalogs/catalogs\\_atlas.html](http://www.atla.com/products/catalogs/catalogs_atlas.html)

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

BOSEB - The Ecumenical and Biblical Studies Library  
<http://www.icp.fr/en/Libraries/Specialized-libraries/The-Ecumenical-and-Biblical-Studies-Library-BOSEB>

BREPOLIS  
<http://www.brepolis.net/>

Dr Williams Library  
<http://www.dwlib.co.uk/dwlib/index.html>

EBSCO  
<http://search.ebscohost.com/>

ForATL - Forum of Asian Theological Libraries  
<http://www.foratl.org/>

IFLA  
<http://www.ifla.org/>

Theological Book Network  
<http://www.theologicalbooknetwork.org/tbn/>

Theological Education Association of Mid-America  
<http://www.eteama.org/>