

BULLETIN

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The front cover shows the Unitarian Chapel, Norwich
(courtesy of Andrew Lacey)

NOTICE OF MEETINGS

2012 ABTAPL Spring Conference and Annual General Meeting

**Thursday 12th to Saturday 14th April 2012
Luther King House, Manchester**

The ABTAPL Spring Conference 2012 will be held from April 12 - 14 at Luther King House, Manchester. Booking forms will be sent out towards the end of January and an early response is advised as the 2011 Conference was fully booked. At this stage of planning, the cost for a residential delegate is estimated to be no more than £180, so we are sure you'll agree that the Conference is excellent value for money! We have invited a couple of great speakers and there are some interesting visits lined up. The Conference is a great opportunity to learn and develop professionally, meet likeminded colleagues, share experiences, and make new friends. We do hope you will be able to join us - put the dates in your diary now and contact the Conference Secretary if you have any questions.

41st General Assembly of BETH

**8-12 September 2012
Stranmillis College, Belfast, Northern Ireland
*Religion in Conflict***

The 41st General Assembly of BETH will be hosted by ABTAPL and held in Belfast, Northern Ireland, The theme will be *Religion in Conflict*.

In keeping with the theme, we anticipate some visits to libraries and archives that have carefully collected the many books, documents and artefacts associated with the 'Troubles' in Northern Ireland. In addition we are planning some interesting lectures and panel discussions on topics related to the theme of the conference, as well as other issues that are pertinent to professional development for librarians.

We are extending an open invitation to any members of ABTAPL who would like to join us for this conference and play host to our European colleagues who will be gathering for the Assembly. We would be pleased to have as many as possible who could see their way clear to join us for the whole conference or even for a day or two. Do mark the dates on your calendar.

LANDSCAPES OF EAST ANGLIAN RELIGION, PART 2

By Andrew Lacey

[This is an expanded version of a talk given to the ABTAPL conference in Norwich on the 7th April 2011.]

In part one of this article we saw the effects of Henry VIII's break with Rome at the shrine of Our Lady in Walsingham, Norfolk, and the same policy implemented at Walsingham extended across the region. The king's commissioners visited every religious house making an inventory of its contents and income and then, between 1536 and 1540 these same religious houses were dissolved. Sometimes there was violence and coercion, as at Walsingham, but often the transition was less painful with monks, nuns and canons receiving a small pension and returning to lay life whilst their former houses were sold. The great Benedictine abbey at Norwich was closed in May 1538 and the Cathedral was re-founded as a secular institution governed by a Dean and Chapter. William Castleton, the last Prior, became, over-night, the first Dean, whilst many of the former monks became officiating clergy in the new cathedral. The other great Benedictine foundation at Ely was dissolved the following year and, like Norwich, was re-founded as a secular cathedral with a Dean and Chapter.

Although the dissolution of the monasteries and the destruction of shrines such as Walsingham must have been deeply traumatic, for the moment the parish churches were largely spared the attentions of iconoclasts. Henry VIII may have had no qualms about seizing the wealth and property of the monastic orders, but in other respects he was a traditional Catholic, indeed, towards the end of his reign it was to be the enthusiastic reformers who were to feel the effects of royal anger as Henry tried to bridle any further change. This meant that the average parish church in 1540 would have appeared much as it had done at the beginning of Henry's reign in 1509, complete with stain-glass, rood screens, statues and paintings on the wall. Despite a gradual introduction of English into the Mass, the clergy were still robed and vested and the rhythm of the churches year remained largely unchanged. The first wave of parochial iconoclasm came during the reign of Henry's successor, Edward VI. Although only nine when he came to the throne, Edward had been brought up in a decidedly Protestant atmosphere, he was surrounded by a regency council which was also made up of men of a reforming temper and in his short reign of six years the appearance of English parish churches underwent a radical transformation. Out went colour, spectacle, music and ceremony. Stain glass was smashed, rood screens were torn out, walls were whitewashed, rich vestments destroyed

and stone altars replaced by wooden communion tables. Latin gave way to a new English prayer book and the clergy were left with little ceremonial vestments beyond a cassock, a surplice and a cope.

This process is graphically illustrated at Binham Priory in west Norfolk. Another Benedictine foundation, it was dissolved in 1539 and the church and monastic buildings pillaged for building stone. Today the parish church of Binham consists of seven bays of the nave of the abbey church which sit in the midst of the ruins of the medieval monastery. Within the church are the remains of the medieval rood screen which was whitewashed at the Reformation and decorated with biblical texts in black gothic lettering. Over time the whitewash and lettering have peeled away and the medieval paintings of Christ and the saints are re-emerging, peering out from behind the reformer's lettering. I find this a very powerful image of what took place in 16th century England when a religion of image and symbol was replaced by one of word and text.

As I've said, Edward VI only reigned for six years, dying in 1553, to be succeeded by his half-sister, Mary. The powerful machinery propelling England in the direction of Protestantism was immediately thrown into reverse because Mary had remained a devout Catholic throughout the religious upheavals of her father's and half-brother's reigns and she was now determined to return England to Catholicism. The iconoclastic campaign of Edward was halted and, as far as possible, the trappings of traditional Catholicism were restored.¹ Mary even tried to restore some of the monasteries, although this caused some unease amongst all those who had profited from the property bonanza of the dissolution.

Mary's reign is best remembered for the number of Protestants burnt at the stake and recorded in John Foxe's *Acts and monuments*, or, more popularly, Foxe's Book of Martyrs. What is interesting when one looks at the patterns of persecution is the number of victims who came from East Anglia and, in particular, from Essex where at least 22 people were burnt and seven more were awaiting execution in Colchester castle when Queen Mary died in 1558. This can be explained partly by the activities of Edmund Bonner, bishop of London, who was active in suppressing Protestants, for Essex lay within his diocese. Also, most of the burnings were centred on London and the home counties simply because in an age when travel was difficult you

¹ In many cases church wardens and lay people brought out of hiding religious artefacts which they had spirited away for safe keeping before Edward's iconoclasts arrived in their church. The same process was to happen in the following century when artefacts were hidden to protect them from puritan iconoclasts which were then restored after the Restoration.

were safer the further away you were from the centre of power! But the number of burnings is one of the first indications that Protestantism had taken root and flourished in East Anglia, a fact which was to characterise the region for the next 350 years. It is difficult to explain why this is so. Historians have pointed out the persistence of Lollard ideas and practices in East Anglia in the 15th century. John Ball, the radical priest of the Peasants' Revolt, came from Colchester and in 1520 the bishop of London's visitation led to charges of heresy against 80 people in Essex. Some historians have suggested that the regions trading links with the continent allowed Protestant ideas and books to pass into England. Some have offered an economic argument and suggested that the prosperity and 'merchant culture' of East Anglia was conducive to the reception of reformed theology and ideas. Whatever the reasons, throughout the 16th century East Anglia was to become known for its puritanism, a fact which often infuriated monarchs and bishops from Elizabeth to Charles I, who made repeated attempts to keep the more radical clergy and laity in line when they were tempted to call for further reformation of the church, the overthrow of episcopacy and the cleansing of the 'rags of popery' from the Church of England.

It should not surprise us that many towns on the eastern seaboard of the United States have East Anglian names, for the late 16th and early 17th century was the great age of puritan emigration to the new world. Despairing of the Church of England and hopefully of establishing a godly commonwealth in America, many took ship from East Anglian ports for a new life in the new world, the 'Mayflower' voyage of 1620 being one of the most famous. Even one of East Anglia's most famous sons, Oliver Cromwell, considered emigration during the 1630s.

Cromwell was born and raised in Huntingdon, spent a year at Cambridge University, before living in Ely. The religious, political and social issues which resulted in civil war in the 1640s need not detain us here. What is significant is that Cromwell's first recorded military action was to muster a troop of cavalry in Huntingdon market place in 1642. From there he went on to become one of the most successful Parliamentary generals. East Anglia was also the heartland of the Parliamentary cause. The two greatest magnates in the region, the Earl of Warwick and the Earl of Manchester, were supporters of the Parliament and ensured that any royalist activity was nipped in the bud in the region. East Anglia supplied many of the rank-and-file of the Parliamentary army and the counties of Norfolk, Suffolk, Essex, Cambridgeshire and Huntingdonshire formed the nucleus of the Eastern Association with its headquarters at Cambridge. The Association

coordinated the Parliamentary war effort in the region, raised taxes, encouraged recruitment and kept an eye on the enemy. Thus it is hardly surprising that East Anglian churches witnessed another wave of iconoclasm, particularly in the figure of William Dowsing.

Dowsing was born in Laxfield, Suffolk, in 1596, the younger son of a prosperous yeoman farmer. From 1642 he lived in Stratford St. Mary on the Suffolk side of the river Stour. Across the river in Essex stood Dedham, a great centre of puritan preaching, indeed the whole Stour valley was known as a place where the 'godly' were particularly active. Dowsing associated himself uncompromisingly with the puritan movement and, as the country descended into civil war in 1641-42, joined with his fellow puritans in supporting the Parliamentary cause and signing petitions against 'papists and other ill-affected person'.

During the summer of 1643 Dowsing was with the army of the Eastern Association under the command of the Earl of Manchester and took part in the siege of Kings Lynn. He must have impressed the Earl with his zeal for 'godly reformation' for in December of that year Dowsing was appointed by Manchester as his special commissioner for the removal of 'monuments of idolatry and superstition from the churches of Cambridgeshire and Suffolk'. As such, Dowsing was charged with implementing an Ordinance of Parliament of August 1643 ordering church wardens to 'cleanse' their churches of the 'rags of popery'. In particular, the Ordinance mentioned altars, communion rails, candles and candle sticks, crucifixes, crosses, images, pictures. They even commanded that chancels be levelled and 'superstitious inscriptions' removed. The Ordinance put responsibility for this iconoclasm on the churchwardens of each parish, assisted, where necessary, by the army, Dowsing's particular commission from Manchester is unique.

He went to work with a will, beginning in Cambridge in late December 1643. He moved from college chapel to college chapel listing the 'monuments of superstition' that were to be removed. At Peterhouse he had a field day for the College had become notorious amongst the 'godly' as a nest of Laudians and ritualists during the 1630s and the chapel was very ornate. He then moved on to Pembroke where he got into an argument with the Fellows who objected to his activities, and so on around the University, although at Sidney Sussex he recorded that the chapel contained 'nothing there to be mended'. We know so much about Dowsing's activities because

he recorded everything in a journal, much of which has survived.² Having ‘cleansed’ Cambridge, Dowsing returned home to Stratford St. Mary visiting and ‘cleansing’ churches en route and throughout the rest of 1644 the journal records his journeys back and forth across Suffolk and Cambridgeshire engaged in the work of destruction.

But from late 1644 Dowsing’s zeal for iconoclasm seems to wane, possibly because the star of his patron, the Earl of Manchester, was also on the wane to be replaced by the rise to prominence of Cromwell and the religious radicals whose brand of puritan independency was not to the taste of the good Presbyterian Dowsing. He recedes back into the historical shadows, but the evidence of the work of Dowsing and other puritan iconoclasts can be seen all over East Anglia in defaced inscriptions, clear glass windows which replaced broken stained glass and headless and handleless images. As such this was all part of a puritan agenda which saw all religious imagery as an offence to God and as the work of the popish anti-Christ. For Dowsing and his like the work of iconoclasm was a necessary work of cleansing so as to rid the land of pollution. This notion of ‘cleansing’ not only inspired iconoclasts who targeted religious artefacts, it also inspired individuals like Matthew Hopkins to seek out and destroy those other manifestations of pollution – witches.

Like Dowsing, we know little of Hopkins’s early life until he suddenly erupts into the historical record in 1645. Living in Manningtree, Essex, he claims that he became aware that the town was full of witches and he began his own investigations. Between then and Hopkins death in 1647 about 250 women and one man were accused of witchcraft as Hopkins and his associate John Stearne moved from town to town and village to village, investigating, examining and charging. Of those 250 charged and brought to trial about 100 were executed including 36 women at one time in Chelmsford in July 1645. Trials also took place in Great Yarmouth, Kings Lynn, Stowmarket and Aldeburgh.

Hopkins methods of extracting a confession from the accused included sleep deprivation and investigation for the ‘devil’s mark’ and the eventual confessions usually followed the same pattern: the devil visited the accused at night, usually in the form of a well-dressed young man, and made love to

² See: Dowsing, W. *The journal of William Dowsing : iconoclasm in East Anglia during the English Civil War*. Trevor Cooper, ed. Woodbridge : Boydell Press, 2001. There is a mystery as to why Dowsing did not destroy the 16th century stained glass in King’s College Chapel, which would have been an obvious target. It is possible that he left orders for its destruction before leaving Cambridge and the orders were not carried out.

her. Having thus sealed a covenant the devil gave the witch an imp, a small creature or insect, and she grew a teat somewhere on her body where the imp could suckle, this was the 'devil's mark'. The witch now had power to cast spells upon her neighbours through the agency of the imp, these spells usually involved killing cattle, blighting crops, sometimes even killing people in revenge for real or imagined slights against the witch. It is probable that one of the reasons the confessions follow a similar pattern is that the accused were prompted by Hopkins and Stearne and told them what they wanted to hear, particularly as a result of sleep deprivation. For example, Elizabeth Clarke from Manningtree confessed to making a covenant with the devil, to being given an imp and to casting spells against her neighbours after being kept awake for three days and nights by Hopkins and his team. Sleep deprivation was known as 'watching' and was accompanied by the strip searching of the accused by a team of women who accompanied Hopkins and Stearne and who would search for the 'devil's mark'. Another method of detection was to 'swim' the accused. The bound witch was thrown into a pond or river, if she floated she was guilty, if she sank (and probably drowned) she was innocent.

With Hopkins's death the 'witchcraze' subsided and historians have debated ever since why it happened in this particular place at this particular time. It may have been a product of the fears, anxieties and disruption caused by the civil war. But it was also, partly, inspired by the puritan impulse to see the Christian life as a struggle against an active and powerful enemy. Many puritan preachers spoke at length about the need for spiritual warfare and the need to smite the enemy 'hip and thigh' and cleanse the land of pollution. For Dowsing that pollution resided in religious images, for Hopkins in the bodies of women seduced by the devil to become his agents. In cleansing the land these people believed they were doing the work of the Lord.

The culmination of the civil war in East Anglia came in the summer of 1648 when a large body of royalists under the command of Sir George Lisle and Sir Charles Lucas were besieged by a Parliamentarian army under Sir Thomas Fairfax in Colchester. Refusing to surrender the town suffered a six week siege during which the townspeople were reduced to eating every dog, cat and rodent in the place! Finally the town surrendered on the 28th August and Lisle and Lucas were summarily court-martialled and shot outside Colchester castle.³ With the capture of Colchester the civil war ended in East Anglia and after all the terrors and excitements of the 1640s life settled

³ If you visit Colchester today it is fairly easy to see evidence of musket shot and cannon balls on the buildings of the old town.

back more or less into its familiar patterns. In 1660 the monarchy was restored in the person of the Charles II and after 20 years of religious experimentation the Church of England and the *Book of Common Prayer* were likewise restored. The bishops returned to their palaces in Norwich and Ely, the Deans and Chapters to their stalls in the cathedrals, rectors and vicars returned to their parishes and matins and evensong were once again sung or said daily. However the restoration of traditional forms and ways in church and state could not entirely obliterate the puritan tradition in East Anglia.

The period after the Restoration witnessed the creation of ‘dissent’ as a permanent feature of English religious life. Barred from taking part in public life and from higher education by a series of Test Acts and other discriminatory measures, dissenters managed, nevertheless, to maintain their identity often in the face of fierce persecution. Initially consisting of ‘old dissent’ – Congregationalists, Baptists, Presbyterians and various forms of Independency – non-conformity was periodically renewed and reinvigorated by revivalism, the most significant being the rise of Methodism in the 18th century. For a vision of 17th century dissent you should visit the village of Walpole in Suffolk. There is one of the oldest dissenting chapels in the country. Originally two cottages, it housed an Independent congregation during the civil war and has remained in the Congregationalist tradition, the interior is almost entirely original.

Life became a little easier for dissenters after 1689 when the Toleration Act was passed. This provided a space, albeit confined, within which dissenters could exist legally, but they were still excluded from the Universities. Their response was to create in the 18th century ‘dissenting academies’ which combined the functions of school, college and seminary. In East Anglia the most famous was the Palgrave Academy, after the village in Suffolk. These academies often attracted the sons of Anglicans as well as dissenters as they usually taught a much wider range of subjects than traditional schools and colleges, such as science and foreign languages.⁴ East Anglia was still a wealthy region in the 18th century, as can be seen in the fine Georgian houses built in such places as Wisbech. It was also a region which experimented with new methods in increasing crop yields, led by the

⁴ Homerton College, Cambridge, began life as a dissenting academy in the village of Homerton, north London. Daventry Academy moved to London where, with three other dissenting institutions, it became New College London in 1850. Warrington Academy, known as ‘the Athens of the north’ moved to Manchester and York before becoming Harris Manchester College, Oxford.

Norfolk aristocrat Charles, Viscount Townsend, known to history as 'Turnip' Townsend.

By the 19th century dissenters had achieved complete emancipation and, when allied to the new wealth created by the Industrial Revolution, the 'nonconformist conscience' became a powerful political force in Victorian Britain, sustaining the Liberal Party, the temperance movement and in the later part of the century the fledgling socialist and labour movement. The strength of 19th century dissent in East Anglia can be seen by the large number of chapels of all denominations which can still be found in the towns and villages of the region. But whilst dissent may have thrived in 19th century East Anglia, economically the region went into a long period of decline as the new industrial centres of the Midlands and the north of England developed. The region was also badly hit by the agricultural depression of the 1870s and 80s with the subsequent slump in land values, and took many years to recover.

In terms of the regions religious life, the late 19th and early 20th centuries witnessed the consolidation of the various non-conformist denominations into the social and political fabric of East Anglian life. One more element which re-emerged in the late 19th century was that of Roman Catholicism. Proscribed by law, the Roman Catholic church in East Anglia had led a quiet existence throughout the 18th and early 19th century, the small number of Catholics were content to keep their heads down and practise their faith unobtrusively. The Emancipation Act of 1829 removed most of the discriminatory barriers against Roman Catholics but their numbers in East Anglia remained small. When the Roman Catholic hierarchy was restored in 1851 the whole of East Anglia was included in the newly created Diocese of Northampton. However, in 1882, the Catholic Duke of Norfolk, Henry Fitzalan-Howard, married and decided to build a church in Norwich as a gift to his new wife. He commissioned George Gilbert Scott Jr as the architect and between 1882 and 1910 a church of cathedral-like proportions in the Early English style rose on the Norwich sky-line. At its completion it was by far and away the largest Roman Catholic church in England. When the new Roman Catholic diocese of East Anglia was created in 1976 they had a ready-made cathedral ready and waiting!⁵

Post-war East Anglia witnessed all the immense social and political changes common to the rest of Great Britain: rising prosperity, social mobility,

⁵ The Roman Catholic diocese of East Anglia covers Norfolk, Suffolk, Cambridgeshire and Peterborough. Essex and east London were formed into a separate diocese of Brentwood in 1917 with its cathedral in Chelmsford.

ethnic diversity etc. In terms of the religious landscape there has been an eclipse of the distinct dissenting tradition of the region. Most of the many nonconformist chapels you can see are either shut, used as shops or warehouses, or turned into homes. The same goes for the Church of England and a walk around Norwich soon reveals that only a few of the numerous medieval parish churches still function as churches, the rest are either shut or given over to various secular uses such as concert halls, studios or art galleries, one is the home of a martial arts club. Alongside the decline of traditional Christianity is the rise of religious pluralism. Across East Anglia today can be found groups practising Buddhism, Taoism, Hinduism, Wicca and a former church hall in Norwich has been converted into a mosque. The various Christian denominations which have dominated the East Anglian landscape since the arrival of Felix and Cedd in the 7th century must now share that space with other faiths.

Yet the Christian story of East Anglia is far from over. For example, in 1991 a new Roman Catholic cathedral was built in Chelmsford for the diocese of Brentwood and in 2010 the wonderful new central tower in the perpendicular style, was dedicated at St. Edmundsbury cathedral in Bury St. Edmunds. That great tower seems a fitting place to end this quick gallop through 1500 years of East Anglican religious history, for the church at Bury takes us back almost to the beginning of our period, having been originally founded on the site of the martyrdom of king Edmund by the Danes in 869. The medieval church within the precincts of Bury Abbey was dedicated to St. James and became a parish church at the Reformation when the abbey was dissolved. The name of St. Edmund was added when the Diocese of St. Edmundsbury and Ipswich was created in 1914.⁶ Thus we see in this one building something of the religious, political and social history of this region – the periods of growth and decline, the periods of war, invasion and persecution, the periods of destruction and the periods of rebuilding. East Anglia has its own story to tell, its own distinctive landscape, but at the same time it influences and is influenced by the world around it; as Bertie Wooster once said, it is part of ‘the rich tapestry of our island’s story’.

Andrew Lacey
University of Cambridge

⁶ The Anglican diocese of Chelmsford was also created in 1914 covering Essex and east London.

BOOK REPAIR FOR LIBRARIANS

By Michale Gale

An ABTAPL workshop held at Birmingham Central Library, 9th June 2011

Many theological librarians working in small institutions have responsibility for significant collections of older books. These collections can be both a privilege and a burden to manage. On the one hand they often represent an important part of the institution's history and heritage, as well as being a vital resource for research. On the other hand the costs associated with the care and management of older collections are often disproportionate to the resources available.

This workshop aimed to address two aspects of the care and management of nineteenth century cloth bindings, which form a high proportion of many libraries' older collections. It looked first at the structure of cloth bindings and the cleaning techniques used to prevent and minimize damage occurring. It then looked at refurbishment and repair, the former defined as minimum intervention in order to slow down further damage, the latter defined as full intervention. Our workshop leaders were Karen Vidler, a book conservator based in Northampton, and her assistant, Jayne West.

Structure and cleaning

This session introduced us to the science of the materials used in cloth bindings – cloth, paper, and adhesives – and the chemical and physical processes which lead to decay. It also covered the structure of case-style binding, with the names of all the various parts of the case-bound book. We learnt about the weave of the cloth, and how early cloth bindings tried to imitate the look and feel of leather.

We then learnt how to use a smoke sponge to remove surface dirt and a plastic eraser to remove more ingrained dirt, as well as a special vacuum cleaner to absorb particles released by brushing the grubby edges of the several examples of decrepit books which we had brought with us.

Refurbishment and repair

The session on refurbishment covered the repair of endcaps (the bit at the top and bottom of the spine), corners, and inner hinges. Timely repair of these parts of the binding can help to slow down the demise of the book, and the need for more costly intervention later. But even these interventions are more complex than they first appear. The endcaps and corners both require painstaking and delicate attention to detail as well as a myriad of

materials and tools: Melinex sheeting, reemay (a non-stick “barrier” paper), and Japanese repair papers, EVA glue and Nori paste, spatulas and scalpels, brushes, needles, scissors and bone folders. Karen had put together a toolkit for us to use, so our desks were a mass of papers and books and tools. This was very much a hands-on workshop in which practice was an integral part of the learning experience.

The demonstration of how to create a new “hollow” spine was, for me, the most fascinating part of the workshop, but also the moment I realized that I probably wasn’t going to be able to go back to my library and repair my own books. The actual mechanics of the spine are deceptively simple – a strip of paper folded in three, with the centre piece pasted face down onto the inner spine, and the two side pieces folded up and over and pasted to each other so as to leave a “hollow” between them and the centre piece. But to complete the job, you need a new cloth spine, requiring not only a press but also more delicate tool work, which seemed to me to go beyond the experience of most librarians with regular day jobs. Not without reason were we advised to buy in a job lot from Oxfam to practice on!

Reflections ...

Despite these reservations this was an incredibly worthwhile day: intense, full-on, and packed with good things. At the very least, my own enhanced understanding of the structure and mechanics of cloth bindings will equip me to negotiate more intelligently with specialist binders. But I also learnt a great deal about cleaning and modest refurbishment which should enable me to slow down the rate of decay of my books, and save my institution a bit of money. I might even feel confident enough to attempt an inner hinge repair.

... and thanks

We are deeply grateful to Karen and Jayne, whose contribution felt more like the working out of a vocation than just a day’s work. We are also grateful to Birmingham Central Library for the use of the Conference Room on the 4th floor, and to their conservators for the provision of tools. Over the years ABTAPL has benefited greatly from the library’s central location, their facilities, and the willingness of staff to help us with our events. With the retirement of Marion Smith, and the imminent move of the library to a new location, we may have to look elsewhere in the future.

Michael Gale
Queen’s Foundation

REPORT ON THE ATLA CONFERENCE HELD IN CHICAGO, JUNE 2011

By Alan Linfield

Those of you who are familiar with previous reports of ATLA conferences will already know that these occasions are an entirely different affair from ABTAPL's intimate and cosy gatherings, and that attending an ATLA conference for the first time can induce acute culture-shock. Certainly that was my experience when I arrived in Chicago on June 8th this year, and made my way to the large Mart Plaza complex, where the Holiday Inn hotel hosting the conference was situated. My first experience at the conference was to attend a welcome reception for first-time attendees, the headcount for which was probably three times as many as that of an entire ABTAPL conference. This was followed by the main reception, held in the massive hotel ballroom, for which I joined the vast throng of other delegates to enjoy a lavish buffet of local specialities, featuring among other things real deep-pan Chicago pizzas and hot dogs. A jazz quartet provided cool background music. In between the conference sessions another cavernous function room on the floor below housed a large exhibition, with the stands of various publishers and assorted library service-providers. Welcome to the world of ATLA!

The conference programme (maybe that should be program), offered a wealth of options, with workshop and panel discussions on a wide variety of topics. Among those I attended were a case-study of an RFID installation, a workshop on 'speed-weeding', an analysis of the books in the personal library of C S Lewis, a reflection on theological librarianship as a ministry, and re-envisioning the theological library.

There were two excellent plenary addresses, one from NT scholar Scot McKnight, who examined the state of theological education in the digital age, and the other from Keith Fiels, Executive Director of the American Library Association. Keith punctured a number of common myths concerning the current state of libraries and their long-term viability. Rather than attempting to summarise these addresses, the best thing I can do is invite you to enjoy them for yourself, which you can now do thanks to the magic of Youtube. Just go to:

www.youtube.com/user/ATLAone#g

Personal networking is of course another important aspect of such occasions, and it was good to make contact with Brenda Bailey-Hainer,

ATLA's new Executive Director, who was very appreciative and supportive of ABTAPL's activities, and who gave a third plenary address outlining ATLA's main activities over the past year. She was kind enough to invite me plus representatives of BETH and ForATL to a very pleasant dinner at a local seafood restaurant one evening, in company with a number of other ATLA executives. I'm hopeful that we may see Brenda at one of our conferences before too long. Another enjoyable after-hours excursion was a boat trip along the river for an introduction to the skyscrapers of the Chicago skyline.

All told, a new, sometimes slightly overwhelming but always stimulating experience, and one in which bonds between ATLA and ABTAPL were strengthened.

Alan Linfield
ABTAPL Chairman
Librarian, London School of Theology

REPORT ON THE ABTAPL AUTUMN MEETING, 3rd NOVEMBER 2011

By Jayne Downey

This year's autumn meeting took place in the rather grand surroundings of the Guard Room at Lambeth Palace. The meeting began with apologies of absences and the acceptance of the minutes of the Spring Meeting held in Norwich. Carol Reekie mentioned that, in sorting through the ABTAPL archives, she has come across a 3-volume work by Peter John Bilborough containing letters from British soldiers serving in both armies during the US Civil War. She wonders if anyone knows who deposited it with ABTAPL and whether it should remain in our archives? If there is no reason for ABTAPL to keep it, it will be passed on to a more suitable home. Judy Powles is still interested in which journal subscriptions are being cancelled by libraries this year and has sent out a new email asking libraries to confirm which of the more expensive journals they are continuing with. It is hoped that at least one ABTAPL library will continue for each title. Emma Walsh at Regent's Park College, Oxford has recently taken over responsibility for the ABTAPL Union List of Periodicals so please send any updates to her at emma.walsh@regents.ox.ac.uk.

Alan Linfield attended this year's ATLA Conference in Chicago and reported that it had been a very positive experience; his report can be read in the Bulletin. Penny Smith reported that the 2011 BETH Conference at the new public library in Amsterdam had also been very successful. One of the new internet resources they had the opportunity to explore was GlobeTheoLib, a Global Digital Library on Theology and Ecumenism This multi-lingual resource has a special focus on intercultural theology and ecumenism, including contextual theologies, world mission and missiology, gender and theology, interreligious dialogue, theological education, and World Christianity and offers free access to more than 200,000 texts, documents and other academic resources for individual registered participants such as theological researchers, educators and students. Penny also reminded us that ABTAPL is hosting next year's BETH Conference in Belfast, from 8-12 September, so warmly encouraged all members to think about attending, if possible, even just for part of the meeting. More details will follow. Rachel Eichhorn revealed that plans are well under way for the 2012 ABTAPL Spring Conference in Manchester.

The meeting ended with a presentation by Andrew Hall and Roger Press from InteLex Corporation about their Past Masters Series of full-text

electronic editions in philosophy. Existing Past Masters series encompass philosophy, political thought, religious studies, sociology, the history of science, economics, and classics and they are keen to forge new links with religious and philosophical libraries with a view to publishing definitive editions by seminal figures in the history of the philosophy of religion, including published and unpublished works, articles and essays, reviews and correspondence. For more information on what is currently available, visit the website at <http://www.nlx.com/home>. A free trial of the Religious Studies series can be arranged for interested libraries.

After tea, we were able to make a brief visit to the Library where Hugh Cahill, the Deputy Librarian welcomed us and showed us round the Great Hall. Lambeth Palace Library is the historic library and record office of the Archbishops of Canterbury and the principal repository of the documentary history of the Church of England. The original library dates back to 1610 when Archbishop Bancroft willed it to his successors. James I described the Library as 'a monument of fame' in his kingdom and Peter the Great, who visited in 1698, is recorded as saying that nothing in England astonished him as much as Lambeth Palace Library; he had never thought there were so many books in all the world. The first librarian was appointed in the 1690s and the library has prospered ever since. It moved into the refurbished Great Hall (originally built in the 1660s by Archbishop Juxon) in the 1830s but today most of the collection is kept in closed stacks around Lambeth Palace. There is a small reading room but lack of space and environmental problems have led to plans to relocate the collection to a dedicated library building situated in the garden. In 1996 Lambeth Palace Library took into its care all the early collections of Sion College, the historic library of the City of London clergy, which comprise manuscripts, pre-1850 printed books, and pamphlets. Its collection, with a key focus on the Church, complements that of Lambeth.

Jayne Downey
Librarian, Sarum College

IFLA SPECIAL INTEREST PROJECT

By Penny Hall

The idea of forming a special interest group within IFLA to facilitate the sharing of documents pertinent to intercultural/ interreligious dialogue came out of an IFLA off-site meeting in Milan in 2009. Since that initial meeting in Milan, the President of BETH, Odile Dupont of the Institut Catholique de Paris, has been actively promoting this project.

The principle objective is to identify a body of literature to digitize, that subsequently would be made available online to aid in on-going academic research into intercultural/interreligious dialogue.

The project follows the UNESCO guidelines to develop education, science, culture and communication in the service of peace and not to serve as an end in itself⁷. One of the priorities of the organization's strategic orientations for the period 2008-2013 was entitled: "*Fostering cultural diversity, intercultural dialogue and a culture of peace*".

This project highlights the following three themes:

- To improve and to explore the conditions for genuine cultural dialogue on diverse peace-related themes
- To open the field to a wide range of participants — "More extensive use might also be made of the possibilities offered by new information technologies to facilitate dialogue."
- To renew our partnerships and to help forge new public and private partnerships in the service of peace

The gathered libraries, highly conscience of the importance of this dialogue, endeavoured to work together in the spirit of this project, which follows the aims of IFLA.

"The aims of IFLA are to promote international understanding, co-operation, discussion, research and development in all fields of library activity and information science, and to provide a body through which

⁷ High panel on peace and dialogue among cultures . UNESCO, 18 February 2010. BSP/2010/ME/H/1
<http://unesdoc.unesco.org/images/0018/001869/186995e.pdf>

librarianship can be represented in matters of international interest. The federation currently has more than 1400 members from 141 countries.⁸

The Institut de Science et de Théologie des Religions and the libraries of the Institut Catholique de Paris, collaborating with the Bibliothèque nationale de France, as an observer in this first stage, want to promote the sharing of a body of literature, whose digitalization would facilitate directly the dialogue among cultures. The main themes involved in this dialogue are literature, philosophy, theology, anthropology and sociology.

Penelope R. Hall, Ph.D.

Secretary of BETH (Bibliothèques européennes de théologie)

⁸The aims of IFLA, 64th IFLA General Conference, Amsterdam, Netherlands, August 16 - August 21, 1998.

<http://archive.ifla.org/IV/ifla64/64taoi.htm>

A TREASURE OF THE C.H. SPURGEON ARCHIVE, OR: A SKELETON IN THE CUPBOARD

By Judy Powles

A hitherto unknown document has recently come to light in the C.H. Spurgeon Archive at Spurgeon's College. Although the discovery may not have had the same impact as finding a Mozart or Beethoven manuscript, it has certainly been exciting for the College. Judy Powles, the College's Librarian, was looking for an item in one of the cupboards and found a slim exercise book which had been misplaced from a set of early sermon notes labelled "Spurgeon skeletons" (the skeletons in question being another term for sermon outlines). The first few pages were devoted to notes on John Gill's *Body of Divinity* and the rest of the book appeared to be blank. Judy happened to notice a doodle on the back of the exercise book which caused her to open the book at the other end. Over 7 pages she found in Spurgeon's close handwriting the full text of a story called *A Remarkable Dream* headed "October 19, 1851, Waterbeach". On a separate slip of paper inserted into the notebook Spurgeon had written 'I am not able at the present time to remember the name of the Volume from which this dream was borrowed. I used it upon my first occupancy of the pulpit at Waterbeach as a means of attracting an audience. The announcement was made that A Dream would be read, and the chapel was crowded to hear it. It is striking and impressive'.

As we know that the previous Sunday was Spurgeon's first in Waterbeach (as described in a letter to his father, dated 15th October 1851), this discovery is particularly exciting, not only because it was only his second week there but also because it shows the 17 year old preacher using a whole story borrowed from elsewhere to make an impact. Throughout Spurgeon's life, he almost always preached from a sermon outline, usually a few headings on a small piece of paper (there are many examples of these in the archive), not a full script, so this example is particularly unusual.

The story, set in London in 1814, describes three elderly sisters, two of whom are 'very pious' while the third is the complete opposite, described as 'gay and volatile' and 'hating the piety of her sisters'. One morning, Anna, the third sister, is found in a state of deep melancholy, but refusing to tell her sisters what has happened. Eventually she is persuaded to describe a remarkable dream which has affected her deeply. She has had a vision of heaven, as described in Revelation, where she has been invited to join the company of the saved but she has rejected the invitation. As she recounts the dream, her sisters beg her to take heed of the vision and to join them by

‘learning the steps that lead to Heaven’, but, as in her dream, she refuses. Her melancholia continues over the next few days until one morning she is found dead in her room with no obvious cause of death and ‘without spiritual change’. There the story ends.

In Spurgeon’s Autobiography he describes the drunkenness and debauchery rife in the village of Waterbeach, ‘one of the worst in England’ he says. Clearly Spurgeon realised that this borrowed story would resonate with his listeners and hold their attention. One can imagine how the tension in the little Chapel in the village would gradually build, as the young Spurgeon recounted this moral tale with its description of the wind outside ‘never ceasing to rage and blow and howl the more’ followed by the description of heaven and the penalty of not accepting the invitation to follow the path to Christ.

Judy has been unable to trace the source of the story so, if anyone recognizes it, she would be delighted to hear from you. She is also aware that there may be further treasures in the archive, waiting to be discovered. Perhaps another skeleton in the cupboard?

Judy Powles
Librarian, Spurgeon's College

INTRODUCING INSPIRE

By Jasmine Ansari

I have been referring our students to *Inspire* member libraries in the East Midlands region since I rejoined my post as Librarian at the Islamic Foundation in 2010.

I would like to share the benefits of becoming a member of *Inspire* with other small, independently funded institutions like the Islamic Foundation who may not enjoy membership to SCONUL Access⁹ (Society of College, National and University Libraries) as their Institutions do not fulfill the prerequisite membership terms that will allow their students and academic staff free access to many HE/FE libraries to borrow books or use for reference only.

Inspire was established in 2003 as a gateway to provide information access to everyone, through libraries, museums and national archives by working in collaboration with organizations across England. Its Management Board (IMB) has representation from National Libraries in Wales and Northern Ireland as well as the British Library.

The *Inspire* team leaders recognized the value of sharing knowledge and resources and making it available *freely* to the wider public at the onset of the project. Libraries and resource centres were approached at a regional level in early 2003 to become members of Inspire.

In times of cut backs and high prices of academic textbooks, *Inspire*, through its network of university, specialist and public library members encourages sharing resources across regions and co-operation between sectors. Sally Curry in her report¹⁰, “Access to information for everyone at all times: the case of Inspire in the UK, 2010,” quotes the example of a successful shared project of the Worcester Library and History Centre¹¹ that provide a joined public and university library service. Here is a link to this library/history centre. It is still being built and will open in July 2012.

Inspire works on a referral basis, whereby a member library can refer a user to another institution when their collections are unable to satisfy an individual’s information request. University and specialist libraries may

⁹ <http://www.sconul.ac.uk/members/>

¹⁰ <http://hdl.handle.net/10760/15833>

¹¹ <http://www.wlhc.org.uk/>

have certain entry requirements and it is advisable to check beforehand. The access details of organizations are available from the Inspire online catalogue¹². Some regions issue an *Inspire* passport and card to users which are valid for other member libraries. Affiliated libraries and information resource centres across the sectors allow free access to their collections on site for reference use only, and may charge for borrowing.

There are 4000 libraries registered with Inspire in 9 regions. In the East Midlands Inspire is managed by LIEM (Libraries & Information East Midlands)¹³. *Inspire* has benefited public libraries hugely as it has been instrumental in providing access to academic libraries for the general public/visitors who otherwise would not be allowed admission to use the resources of these Institutions.

Inspire supports the Open Access policy to e-resources (see RIN Report on Access for members of the public/visitors to digital content held in university and college libraries.)¹⁴ University of Nottingham is a member of *Inspire* and as part of the open access scheme it has made some free e-journals accessible in the Library to visitors/members of the public. Loughborough University library also has a “walk-in” policy and there is no entrance barrier or registration required to use the Library. They provide limited access in the library to pcs/printers.

Inspire through its network has encouraged libraries and resource centres to map their repositories and make them public. The Findit! and cornucopia databases¹⁵ are unique as they provide details of specialist collections on a national level that would otherwise be limited to the knowledge of a few local library communities. COPAC also provides such information but *access is not necessarily guaranteed to all comers*. Using COPAC necessitates a visit to the website of the holding library to see whether public access for reference purposes is permitted.

Such specialist information can now be shared widely over the internet and be of great benefit to researchers and information seekers alike as their location and details can be easily accessible via the Inspire online catalogues. The Kew Library and Archives and the Islamic Foundation’s Abdullah Quilliam collection details are included in the *Find it!* database.

¹² <http://www.cornucopia.org.uk/> or <http://www.findit.org.uk/>

¹³ [http://www.liem.org.uk/Inspire/Inspire - home](http://www.liem.org.uk/Inspire/Inspire%20-%20home)

¹⁴ RIN report <http://www.rin.ac.uk/public-access>

¹⁵ <http://www.cornucopia.org.uk/> or <http://www.findit.org.uk/>

The future directions of *Inspire* has been summed up by Sally Curry:
“It is to be hoped that the value of collaboration to individual organisations will be greater than that of competition and that sharing services, resources, even staff perhaps, will be the way forward for all to assist in riding out the storm of coming financial cutbacks.”¹⁶

ABTAPL members can be inspired as well by increasing co-operation in resource sharing and networking with other members that adhere to similar aims and objectives as their own.

Please visit the LIEM website for further details and information about Inspire’s members and activities.

Jasmine Ansari,
Librarian, the Islamic Foundation

¹⁶ <http://hdl.handle.net/10760/15833>

NEWS AND NOTES

Royal Manuscripts: The Genius of Illumination. 11 November 2011- 13 March 2012

Royal Manuscripts: The Genius of Illumination is the British Library's first major exhibition to bring together the Library's Royal collection, a treasure trove of illuminated manuscripts collected by the kings and queens of England between the 9th and 16th centuries. Collected by the kings and queens of England over 800 years these treasures are outstanding examples of the decorative and figurative painting of the era. Together they are our most vivid source for understanding royal identity, moral and religious beliefs, learning, faith artistic trends and the international politics of the period. www.bl.uk/royal

Defender of the Faith. 22 May – 27 July 2012

Next summer, Lambeth Palace Library plans to celebrate the religious life of the monarchy in an exhibition marking the Diamond Jubilee of Queen Elizabeth II and the 350th anniversary of the revise Book of Common Prayer. The exhibition will chart the relationship between Crown and Church and its embodiment in the history of one of the most important books in the English language. Highlights will include written materials owned by Archbishops of Canterbury and the Monarchy over the past 600 years, copies of the Book of Common Prayer from 1549 to 1662 and beyond, orders of service, letters and photographs showing the use of the Book of Common Prayer during royal christenings, weddings and funerals, bibles and prayer books belonging to members of the Royal Family, and documents, objects and photographs from the coronation of Queen Elizabeth II.

How the secularization of religious houses transformed the libraries of Europe, 16th-19th centuries. 22 – 24 March 2012

Organised by the Bodleian Library's Centre for the Study of the Book, this conference will consider how the closure of religious houses affected all of Europe at some point between the sixteenth and nineteenth centuries. At different times and in different countries the consequences for monastic libraries were widely varied, in some cases preserving medieval and early modern collections intact, in others abandoning books to their fate, or transferring them piecemeal into new ownership to serve different cultural purposes. What impact did these historic changes have on the shape of libraries, access to libraries, and in particular on the preservation or otherwise of books from the past ---the intellectual heritage of Europe? <http://www.bodleian.ox.ac.uk/csb/MigrationofKnowledge.htm>

New free online training course to help PhD students with research data management

A new free online training course to help disseminate good practice in research data management is now free to use by PhD students, early career researchers and digital data users at all UK universities.

Produced by EDINA, a JISC-funded UK national academic data centre based at the University of Edinburgh, this non-credit, online course has interactive units focused on key concepts of data management including video clips of senior academics talking about data management challenges. There are also practical exercises in handling data in four software packages widely used by researchers in different fields, which learners can download and work through at their own pace.

<http://datalib.edina.ac.uk/mantra/>

Religious Archives Group Conference -“*On a Wing and a Prayer*”: *Managing the Small Repository*

The September 2011 conference sought to address the needs of those running small repositories. Presentations included what can be done to preserve materials on a tight budget, inventive ways of promoting your collections, and an oral archive project looking at the experiences of Muslims in Britain over the last 40 years. For a conference summary and papers see

<http://rylibweb.man.ac.uk/rag2/activities/conference/Conference2011.html>

Open Access Journals:

The Bible and Critical Theory. Now in its 7th season, The BCT journal is an "...exploratory and innovative online scholarly journal for biblical studies, published by the Bible and Critical Theory Seminar. The journal explores the intersections between critical theory, understood in the broad sense, and biblical studies." The editors are Roland Boer and Julie Kelso.

<http://www.relegere.org/index.php/bct/index>

Religion and Gender is a refereed, online, open access journal for the systematic study of gender and religion in an interdisciplinary perspective. The journal explores the relation, confrontation and intersection of gender and religion, taking into account the multiple and changing manifestations of religion in diverse social and cultural contexts. It is edited by a small team of managing editors, supported by an international editorial board and an advisory board consisting of renowned scholars in the broad field of the study of religion and gender.

<http://www.religionandgender.org/index.php/rg/issue/current>

Baptist Resources:

The Transactions of the Baptist Historical Society are now in the Public Domain. A full set, including a table of contents, can be downloaded as a single compressed file (65 MB) or read online from http://www.biblicalstudies.org.uk/articles_tbhs_01.php

The *Baptist Quarterly* succeeded and incorporated the Transactions of the Baptist Historical Society in 1922. Issues up to 1939 are now in the Public Domain. The remainder are the copyright of The Baptist Historical Society but are reproduced online by permission at http://www.biblicalstudies.org.uk/articles_bq_01.php

Online Research Bulletin:

Launched in April 2011, *tomorrow's evangelism* is free online produced by The Sheffield Centre – the Church Army's Research Unit. With a mix of news items, statistics and thought-provoking articles, it explores contemporary culture as the context for mission, using social analysis and lessons drawn from the experience of Christian mission. http://www.churcharmy.org.uk/ms/sc/Evangelism/sfc_tomorrows_evangelism.aspx

ABTAPL Subscription Renewal

This year for the first time, as part of our continuing efforts to improve efficiency and minimise costs, we are enclosing your renewal form with this issue of the Bulletin. Please contact the treasurer (contact details on the inside front cover) if you didn't receive a copy of the form.

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED

Christian Librarian No 53, Summer 2011

Christian Librarian No 54, Autumn 2011

Christian Librarian No 55, Winter 2011

WEBSITES

ATLA

<http://www.atla.com>

ATLA RELIGION DATABASE

http://www.atla.com/products/catalogs/catalogs_rdb.html

BETH

<http://www.beth.be>

CORNUCOPIA

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

EBSCO

<http://www.ebscohost.com/>

find it!

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

GlobeTheoLib

<http://www.globethics.net/gtl>

IFLA

www.ifla.org

INSPIRE

<http://www.liem.org.uk/Inspire>

LIBRARIES & INFORMATION EAST MIDLANDS

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

PAST MASTERS Series- Religious Studies

<http://www.nlx.com/subjects/10>

SCONUL

<http://www.sconul.ac.uk/>