

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



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**Autumn 2021**



## BULLETIN 2021

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 (Spring, Summer and Autumn) and now has a circulation of approximately 200 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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Email: [sally.gibbs@regents-tc.ac.uk](mailto:sally.gibbs@regents-tc.ac.uk)

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Hon. Secretary: Anna James, General Archivist, Medical Mission Sisters  
Email: [Anna.james.libraries@outlook.com](mailto:Anna.james.libraries@outlook.com)

Hon. Editor: Richard Johnson, Kingsbury House, Main Road, Withern, Alford, Lincs. LN13 0LD  
Email: [richard@qohelethresources.co.uk](mailto:richard@qohelethresources.co.uk)

Conf. Secretaries: Gudrun Warren, Librarian and Curator, Norwich Cathedral  
Email: [gwarren@cathedral.org.uk](mailto:gwarren@cathedral.org.uk)

Sarah Mann, Librarian, Regent's Park College, Oxford  
Email: [sarah.mann@regents.ox.ac.uk](mailto:sarah.mann@regents.ox.ac.uk)

Training Co-ordinator: Winette Field, Librarian, William Booth College  
Email: [Winette.Field@salvationarmy.org.uk](mailto:Winette.Field@salvationarmy.org.uk)

Retired Members rep: Jon Purcell

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ABTAPL Website: <http://www.abtapl.org.uk> E-Mailing List: [abtapl@jiscmail.ac.uk](mailto:abtapl@jiscmail.ac.uk)

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Regents Theological College  
Elim International Centre  
De Walden Road  
West Malvern  
Worcs.  
WR14 4DF



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The picture on the front cover shows mobile shelving at Lambeth Palace Library, the venue for the 2021 ABTAPL Autumn Conference.

## ***DATES FOR YOUR DIARY***

Apologies that we cannot be definite about future plans,  
but we live in uncertain times!

### **13 JANUARY 2022**

Hannie Riley:  
Going digital on a shoestring for smart working  
Online 10 AM – 1 PM

Contact Winette Field for further details.

### **2022 ABTAPL SPRING CONFERENCE & AGM**

This will be based at the Clayton Hotel  
in Cardiff from 7-9 Apr 2022.

Please see the article in the Bulletin and the booking form at the back.

### **2022 ABTAPL AUTUMN CONFERENCE**

To be held in London; details to be confirmed

### **2023 ABTAPL SPRING CONFERENCE & AGM**

We are hoping to hold this in Oxford,  
but look out for further details!

## Editorial

It's that time of year again, with forms to fill in (at the front and back of the Bulletin) to renew your ABTAPL membership for 2022 and to book for our long-awaited Spring Conference in Cardiff (Omicron permitting!)

There are also articles about the Spring conference (by Gudrun Warren), about ABTAPL's role in promoting CPD for its members (by Winette Field), and about the Autumn meeting and AGM and the visit to Lambeth Palace Library (by Sally Gibbs).

Chesterton once wrote: 'The disadvantage of men not knowing the past is that they do not know the present. History is a hill or high point of vantage, from which alone men see the town in which they live or the age in which they are living. Without some such contrast or comparison, without some such shifting of the point of view, we should see nothing whatever of our own social surroundings. We should take them for granted... It is the variety of the human story that brings out sharply the last turn that the road has taken.'

I'm sure Chesterton would have approved of the distinct historical flavour of the rest of the Bulletin, with articles (in descending order of generality) about the history of Theological Libraries in England since the Reformation (by Anna James), the history of Theological Libraries in Oxford (by Hannie Riley) and the history of one man: the Primitive Methodist Hugh Bourne, the 250<sup>th</sup> anniversary of whose birth will be celebrated next year by the Englesea Brook Chapel and Museum of Primitive Methodism, by Tim Macquiban.

Incidentally, in passing, you might have noticed that 6 of the 7 articles are by members of the committee! I'm sure the rest of you have your stories to tell and your histories to relate... so how about a New Year resolution to write one article for the Bulletin in 2022?

Richard Johnson  
(editor)

# **CHAIR'S REPORT**

## **Autumn Meeting and AGM**

It was wonderful to be able to meet in person for our Autumn Meeting and AGM at the new Lambeth Palace Library, where we were hosted most generously. We had a good turn-out – no doubt attracted by the tour of the new facilities after our meetings.

At the AGM we voted on two new committee members: Sarah Mann, who for some time has been extremely capably chairing the working party for the new ABTAPL website, and Jon Purcell in the new role of Retired Members Rep. We still have room for one or two more committee members, please get in touch if you are interested.

ABTAPL's finances are still very healthy; nobody raised any questions about the 2020 financial statement; and we are somewhat closer to blessing two libraries in the majority world with some funding (the pandemic has not helped in this regard). We are making progress re: our new website, having had Zoom meetings with three vendors. We are currently checking out some references for the preferred company.

Colour brochures about our Spring Conference April 7-9, 2022, were distributed. It would be brilliant if we could have an abundant attendance at this, our first in-person residential conference for what will be three years. Please see details elsewhere in this Bulletin. Members should have received full minutes of both meetings with the Chair's and Treasurer's reports in full.

ABchaTL – our informal, lunchtime Zoom gatherings will be continuing even though numbers have dropped over the year. This is an important way to connect, especially as some of our members are sole librarians.

## **The New Lambeth Palace Library**



There is a tall airy foyer when you first enter the library through specially designed double doors to cut down on pollution entering the premises. At the back is a view of the specially installed pond; and on the mezzanine floor overlooking the foyer there are exhibition cabinets displaying some of the many archival riches; these had bespoke foldable covers to exclude light except when being viewed.

The tour of the new library was fascinating. The group I was in was first informed about the dire need for new premises for the vast collections, and then the design process. The library itself somewhat resembles a fortress as there are few windows in the outer wall – indeed light is excluded from the many archives and printed collections rooms; and it has a strong feeling of a tower of protection for the many priceless manuscripts, archives, and printed works. We were blessed to use the Bancroft Room for our meetings, the views from 8 floors up were stupendous and we all took advantage of stepping out on to the terrace. It is always a privilege to be taken behind the scenes, and the tour was thorough, showing us examples of the different vaults, the open plan offices, the reading room, the exhibition area, smaller meeting rooms and the conservation centre. Although the library is on a totally different scale to many of our own, it is always inspiring and educational to visit such places and ask questions; sometimes it is the little comments that prompt positive action back in our own settings.

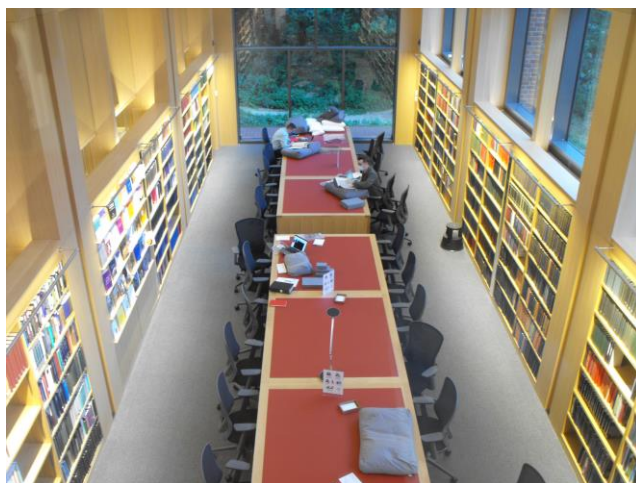


The overwhelming impression is that a great deal of care has gone into the design – discarding any architects’ plans to use basements so near the Thames, and future proofing with kilometres of shelving. Having visited for our Autumn Meeting in November 2018 and being shown the new library’s footprint and one or two floors, it was captivating to see the finished structure. Thank you, Lambeth Palace Library staff for inviting us back this time, and for future meetings.

ABTAPL has not only survived during the ongoing pandemic, but has adapted well. We have made full use of Zoom for training purposes, meetings and our informal lunchtime gatherings. As in many other areas of life, some of our enforced adjustments will remain and be beneficial for our members. The acceleration of online resources will indisputably change our roles as librarians; as user footfall reduces, the connection with others which ABTAPL affords will become increasingly important, as will our need to upskill to meet the demands of a progressively digital profession – please keep letting us know what training would be of use.

I am looking forward to seeing many of you at the Cardiff Spring Conference.

Sally Gibbs  
ABTAPL Chair



## **Hugh Bourne: 250 years on**

Hugh Bourne was born in North Staffordshire on 3<sup>rd</sup> April 1772 and was associated with the movement of revival called Primitive Methodism, which started in South Cheshire and the Potteries over 200 years ago; in this he played a central role, along with his colleague William Clowes, as co-founders of the movement, until his death on 11<sup>th</sup> October 1852.

His parents made sure he had a good education in a church school, reading from an early age, with books given to him by his mother, including the life of saintly John Fletcher and the sermons of John Wesley. He trained as an engineer and millwright with his uncle. When he got to be a preacher, he travelled mostly on foot, upwards of 20 miles a day, leaving him with lifelong problems with his feet. For him, as for many of the early Primitive Methodists, the turning point came with a conversion experience similar to the one that John Wesley had in 1738, of an experience of the assurance of the forgiveness of sins. He wrote: "I was able to believe in Christ with my heart ... the burden of my sin was quite gone." After that he joined the society of Wesleyan Methodists at Burslem, attending their prayer meetings, listening to the sermons of the itinerant preachers and participating in the love feasts which were occasions of great spiritual renewal.

It was at Mow Cop a hill on the borders of Cheshire and Staffordshire that he preached for the first time in the open air, somewhat nervously on 12<sup>th</sup> July 1801. Mow Cop was that day "consecrated to the Most High". Someone later wrote that he "caused a camp-meeting to be held without a name!" Times were difficult; they were in the middle of the war with Napoleon and the government was afraid of any troubles at home. So open air preaching, especially if it involved ordinary uneducated people, especially when women too were involved, caused them to be anxious, even though the numbers of those converted and becoming members greatly increased. Nevertheless, the Wesleyan Methodists became increasingly cautious, not wanting to end up in jail or to have themselves banned from preaching. So when Bourne and others started to advocate for more

open air preaching, for camp meetings and for the use of the gifts of the women preachers, then the more traditional Methodists drew back. Having met William Clowes, a local potter, in 1805 they took up the example of Lorenzo Dow the American evangelist who had come to the area. And on 31<sup>st</sup> May 1807 as many as 4,000 gathered to hear these preachers; many lives were changed. But the Wesleyan conference meeting in Liverpool that year outlawed camp meetings, declaring them to be “highly improper”. And the Burslem Circuit meeting turned against Bourne and Clowes and turned them out. More camp meetings were held nearby, and at the Wrekin and elsewhere, which were equally successful. So, they were forced out of the chapels and into the kitchens and barns of their supporters. Many started to leave the Wesleyan chapels in disgust, not that they wanted to form a new denomination but to be true to their calling.

Camp meeting hymnals were gathered and published, based on the collection of songs that Lorenzo Dow introduced. He was a revivalist preacher so eccentric that they called him “crazy Dow”! He was republican by sympathy. The only Kingdom he believed in was the Kingdom of God, calling the fire down from heaven like the prophet Elijah.

People often ask, when did the Primitive Methodist Connexion come into being? And why ‘Primitive’ Methodists? Well, the name came from John Wesley when he reminded his followers that they should go back to the primitive simplicity of the early days of Christianity and of the Methodist movement. The Connexion emerged over a whole decade, from the first camp-meeting at Mow Cop in 1807, to the formation of the first circuit and printing of class tickets in 1811, to the first assembly or Conference held in Hull in 1820. By then they took on the shape of their rivals, the Wesleyans. But the Prims were very different in the way they used the gifts of lay people and the status of the itinerant preachers. Bourne and Clowes weren’t the first Presidents of the Connexion but from the beginning took on the leadership roles as servants of the local circuits and evangelists. Hugh, with his brother James, did much of the work on the publication of magazines, tracts, and hymnals which resourced the movement, many of them printed on the press at the family farm at Bemersley.

Inevitably money was short, and the preachers were not given much to keep themselves – they needed other employment to support their ministries. Many of their members were poor and illiterate, in contrast to the rather better off Wesleyans. But they were initially content to be a people on the move without the debts around their necks of building large chapels. Primitive Methodism moved rapidly beyond rural Cheshire and Staffordshire to the towns of Derby and Nottingham and beyond, as the word spread with the fire of their revivalist preaching and praying the way the Ranters did, loudly and enthusiastically. And thousands came to those early camp meetings, becoming members of the growing number of societies, 16,000 in the first ten years.

Like most such movements which became denominations, it adopted the features of its parent church, with conference and districts and circuits, minutes and meetings, chapels and colleges, as Primitive Methodism grew. By the time of Bourne`s death in 1852, it was the second largest nonconformist denomination in England. His legacy was to have founded a radical, mostly lay-led movement which espoused temperance, workers` rights, and the place of women in the church, which took root particularly amongst the miners and agricultural labourers of the industrial North and East Anglia and rural areas.

This 250<sup>th</sup> anniversary year gives **Englesea Brook Chapel and Museum** the opportunity to re-assess Bourne`s legacy and the contribution of the Primitive Methodists in British society. Our year is launched the first weekend of April with a conference at the John Rylands Library and Research Institute on the 1<sup>st</sup> (Professor David Bebbington and Dr Jill Barber being amongst the panel of speakers) and 3<sup>rd</sup> (a service at Englesea Brook celebrating his birth and life) with a special exhibition which will go on tour.

For further details please visit the website or contact us on [admin@engleseabrook.org.uk](mailto:admin@engleseabrook.org.uk).

Tim Macquiban  
Englesea Brook Chapel and Museum of Primitive Methodism





## A History of the Theological Libraries in Oxford

The city of Oxford is the birthplace of one of the most renowned universities of the world, the University of Oxford, and has been an important centre of religious activity in Britain. Its influence on history through the university was incalculable in the realms of culture, politics and religion.<sup>1</sup>

Oxford is relatively small in size (just 45.5 km<sup>2</sup>) but it contains more than 100 libraries connected to the university, and further research libraries associated with other institutions. The greatest by far is the Bodleian, with its 400 year history. This, the second largest library in the UK (after the British Library), is the university's principal library and one of the oldest libraries in Europe. Under its umbrella the Bodleian comprises the Bodleian Libraries group, which includes 30 further research, faculty, departmental and institutional libraries, such as the Philosophy and Theology Faculties Library (PTFL). The Bodleian Libraries together have the biggest academic library system in the UK and hold more than 12 million items.<sup>2</sup>

Distinct from the Bodleian Libraries, 27 other libraries of various sizes and specialities are also spread around the city. They are independent from the Bodleian but make use of the Bodleian's library management system. Examples include the libraries of the university's Museum of Natural History and the Oxford Union Society.<sup>3</sup>

The University of Oxford consists of 39 colleges and 6 permanent private halls. Every college and PPH in Oxford also has its own library, some modest and some grand; these total 45 libraries in all. Just as the colleges are separate from the University, the college

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<sup>1</sup> V. H. H. Green, *Religion at Oxford and Cambridge: A History c.1160-c.1960* (London: SCM, 1964), 11.

<sup>2</sup> The University of Oxford, "Libraries," <https://www.ox.ac.uk/research/libraries> [accessed March 18, 2021].

<sup>3</sup> The University of Oxford, "Map of Oxford libraries," <https://www.bodleian.ox.ac.uk/subjects-and-libraries/libraries> [accessed March 18, 2021].



libraries are not part of the Bodleian. However, they serve the same clients, and most use the Bodleian's library management system.

Three distinct religious changes have happened in the course of British history which have shaped the way these various libraries in Oxford came into being, and then developed, adapted and were transformed. From Catholic administration, to the exclusiveness of Church of England, and finally to an inclusive national organisation, the transition of governing power over the University has carved out the fate of the University, colleges and libraries, alongside shaping the teaching and research syllabus.

Firstly, Roman Catholicism was dominant from the 13<sup>th</sup> century and Oxford became one of the leading centres of Christian scholarship. Thus the birth of medieval libraries was strongly rooted in Roman Catholic foundations, and their scholastic tradition was reflected in the library holdings. These medieval libraries naturally came into being in three different places where intellectual activities were prominent: monasteries and priories; colleges; and the university.

The medieval libraries in the religious houses of the friars held the finest books,<sup>4</sup> but their life was relatively short-lived compared to those in the colleges and the university due to the abolition of the monasteries in the 1530s. Their libraries were closed and their books were scattered or absorbed into private libraries.<sup>5</sup>

All the early colleges such as University, Balliol, Merton, Exeter and so on originally began as small Christian communities, often founded by celibate priests with a strong sense of Christian faith.<sup>6</sup> Provision of books which connected to the Oxford curriculum was primarily by

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<sup>4</sup> Richard FitzRalph, quoted in Andrew Atherstone, *Oxford: City of Saints, Scholars and Dreaming Spires* (Leominster: Day One Publications, 2008), 21.

<sup>5</sup> E. Leedham-Green & T. Webber "Introduction", in *The Cambridge History of Libraries in Britain and Ireland: vol 1 to 1640*, ed. Alistair Black and Peter Hoare (Cambridge: Cambridge University Press, 2006), 3

<sup>6</sup> Andrew Atherstone, *Oxford: City of Saints, Scholars and Dreaming Spires* (Leominster: Day One Publications, 2008), 12.

means of gifts and donations rather purchases.<sup>7</sup> Books were often chained to the lectern desk or kept in a loan chest.

Considering the University was originally an ecclesiastical body, it was predictable that a church and churchman played a vital role in the creation of the University's first library. It began in the 1320s when Thomas Cobham, Bishop of Worcester, supplied funds and his own extensive collection of manuscripts for the University to build its own congregation house and a small room to house his collection, adjoining to the University Church of St Mary the Virgin.<sup>8</sup>

From the 1530s the Protestant reformation brought great changes to the religious landscape and life of England. In 1581 the University agreed to subscribe to the royal supremacy and the Thirty-nine Articles, which made official the monopoly of the Church of England. This turned the library world upside-down by forcing the dissolution of libraries in the religious dwellings of the monks and friars, including the University's second library, Duke Humfrey's. Whereas many monasteries and convent libraries were left empty, new college libraries and the surviving libraries' expansion filled the void. During this period, more and more libraries were built using the stall system instead of desk shelving. Their collections flourished due to the influence of classical humanism, the new Anglican Church and the revolution of printing.

Thomas Bodley opened a new library for the university in 1602 with about 2,000 volumes, and managed to reach an agreement with the Stationer's Company of London in 1610 for copyright depository privilege. Bodley wanted his library to continually provide resources not only for the university but also for the scholarly world by making it a reference library with chained books. The chains were removed in the 18th century.

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<sup>7</sup> Bodleian Library, "The 13<sup>th</sup>-16<sup>th</sup> Centuries".

<sup>8</sup> Brockliss, *The University of Oxford: A Brief History*, 17; Geoffrey Tyack, *Bodleian Library University of Oxford: A History*, (Oxford: Bodleian Library, 2000), 3; Green, *Religion at Oxford and Cambridge*, 13.

In the middle of the 19<sup>th</sup> century, when the rise of secularism swept across Western Europe, Oxford was under pressure from new rival educational institutes. The University Reform Act of 1854 ended religious subscription to Anglicanism. By secularization and anti-clericalism, when the University and colleges transformed themselves from Anglican seminaries to national higher education institutions these libraries also grew into multidisciplinary academic libraries. They preserved their medieval manuscripts and western incunabula, which had formed the founding stock, but were now transformed into modern libraries by diversifying their collections. Proportionally the size of the theology holdings shrank significantly whereas other disciplines grew substantially. Nevertheless, the theological collection is treasured as a rare, extraordinary heritage with historical significance.

As a result of all these changes, the future of theological libraries was, at first, deemed to be very bleak, given the advancement of secularised culture, the development of the scientific mind, a decline of interest in religion, and the rationalism of the time. However, Christians found ways to counter the erosion of the Christian faith in Oxford. Their way of continuing to maintain the Christian tradition was to found new theological colleges within the university.<sup>9</sup> Various religious groups wanted to provide new resources for ordinands and church men in Oxford, and thus new theological libraries started to spring up, such as Regent's Park College Library and the Angus Library and Archive. The Anglo-Catholic movement had a direct effect on creating four Anglican theological libraries in Oxford during this period: Keble College library, Pusey House library, St Stephen's House Library and Ripon College, Cuddesdon library. Two evangelical libraries were also founded: the Wycliffe Hall library and St Peter's College library.

Currently 15 libraries continue to operate as theology libraries. In addition to six PPH libraries and the PTFLL, these are the Angus Library and Archives within Regent's Park College (1927); the Crowther Mission Studies Library within the Church Mission Society (CMS, relocated in 2007); the Leopold Muller Memorial Library for

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<sup>9</sup> Green, *A History of Oxford University*, (London: Batsford, 1974), 153.

Hebrew and Jewish Studies (relocated in 2014); Pusey House Library (1884); and libraries of the Oxford Centre for Hindu Studies (1997), the Oxford Centre for Islamic Studies (1985), the Oxford Centre for Mission Studies (OCMS, 1983), the Oxford Centre for Methodism and Church History (OCMCH) within Oxford Brookes University (relocated 1959 and renamed in 2007) and the Oxford Centre for Muslim-Christian Studies (CMCS, 2008).

What of the future for the theological libraries in Oxford? As the University of Oxford has been the most distinguished centre of scholarship internationally, it is still attracting new openings and the relocation of historically valuable theological libraries. The future of theological libraries looks promising in Oxford, especially with news of a potential new theological library near Oxford. Watch this space.

Hannie Riley  
Librarian, Wycliffe Hall, Oxford

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### **Tolerating Theology Libraries in England: the Libraries of Anglicans and ‘Others’ since the English Reformation**

England’s break with the Roman Catholic Church in 1539 did not result in the immediate destruction of books which has sometimes happened in religious revolutions: Church property was chiefly redistributed either into the pockets of the King, or to his ‘new’ Church of England. The great monastic libraries such as those at Durham Priory were dismantled, but most books individually found new homes: they were either absorbed by the continuing religious libraries of cathedrals and universities, or fell into private ownership. Counteracting this loss of monastic libraries, several Anglican libraries of national importance were founded in the early 17th century, including the Archbishop’s Library at Lambeth Palace (1610); the clerical library of Sion College in London (1630); and the mighty Bodleian Library in Oxford (1602). However, by 1640 the British Isles were engulfed by a civil war in which the doctrine and governance of the Church of England was a key issue.

This era of turmoil was brought to an end partly through the introduction of limited freedom of religion at the conclusion of the war when the monarchy was restored. This came to have a long-lasting effect on the development of theology libraries in the United Kingdom. Although ‘non-conformity’ with the Episcopally-governed Church of England was no longer a crime, Roman Catholics and Protestant Dissenters were not authorized to take part political life, and could not study at the English Universities. Consequently, Recusants and Dissenters founded their own centres of education, and developed libraries within their own religious traditions. These academies and seminaries started with a degree of secrecy, but grew increasingly confident through the 18th century, ultimately becoming legitimate rivals to Oxford and Cambridge.

Legal barriers against non-Anglicans attending University were eventually dismantled in the early 19th century. In response to this ‘secularisation’ of Oxford and Cambridge – the traditional training ground of Anglican clergy – the Church of England also set up its own Theological Colleges to train its priests. As the population, wealth, and international power of the United Kingdom expanded in the Victorian era, so the number of clergy training colleges of all denominations expanded likewise. Theological colleges and their associated libraries reached a high water-mark on the eve of World War 1, and have been in decline ever since.

Nevertheless, the speed of decline in religious adherence in England has slowed since the 1970s, and England has been heavily affected by a South Asian and West African diaspora whose communities are significantly ‘more religious’ than the nation as a whole: Pentecostal Protestant Churches and non-Christian religions are growing. There is often a mistrust between the old and new denominations, rather akin to that between Anglicans and others in previous generations. There are important questions about how established but declining denominations and newer but growing parts of the Universal Church in England can support each other and build one another up. The long term survival of historic religious libraries in England may depend on working together with new audiences who share a common heritage with more established Churches in England.

Anna James

## **ABTAPL – continuing professional development.**

Back in 2020 we did a short survey to ascertain what the training needs of ABTAPL members were. These responses were then used to help plan the events held over the last 18 months or so. Another contribution to our decision making has been input from other events – for instance the Spring Conference and ABchaTL. This has led to a diverse program, but we would like to find out more of your thoughts. Consequently, another survey will be launched in the next few weeks.

Feedback from members indicated that CPD is impacted by a lack of time, money, and personal circumstances. In addition, there is the pressure caused by our workloads, particularly for those of us working as solo Library and information / archive services. None the less by investing in yourself you are investing in your service and organisation. Many professions, including ours, suggest 20 hours of CPD per year. That's about 33 mins per week over 37 weeks or approximately 3 hours per month. It's not a dry thing either, involving the cycle of: Recognizing, Doing, Applying and Reflecting.

This year the committee looked at the JISC IT skills tool but felt it was not the right for us. Those of you with access to it, via your employer subscriptions, might want to use it to analyze your IT skills. Similarly, those of you who are members of CILIP might want to sign up for the free skills assessment to identify your strengths and weaknesses. Both can then be used to inform your choice of training.

For its part ABTAPL can provide a small grant to support members undertaking training. Please see our website for more details of how to apply.

Once completed, applying learning to your own context is the next step. As a part of this, following Jo Boardman's introduction to risk assessment, a small number of us met up online as a community of practice to discuss our own situations. Similarly, a few practitioners shared their use of digital tools. It is hoped that something like this can be done again in 2022 to look at methods of collection development and new stock identification.

Thinking about the future, are these topics still a priority for you?

- Collaboration and knowledge sharing technology
- Strategic planning inc. risk management

Do you want more input in the areas of:

- Classification
- Customer service and user experience
- Operational and work planning
- Sector knowledge -what's happening in the theological world and what are the implications for libraries / archives?
- People management inc. volunteers
- Policy and legal compliance  
inc. copyright, GDPR, and Prevent legislation

Our next planned event is being delivered by Hannie Riley:

Going digital on a shoestring for smart working  
Online January 13<sup>th</sup> 2022 10 AM – 1 PM

Winette Field  
Librarian, William Booth College

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**ABTAPL Spring Conference 2022:  
Cardiff – the capital city of Wales**

We are looking forward to our Spring Conference in Cardiff – at last! Postponed from 2020, we will meet in Cardiff from Thursday 7 – Saturday 9 April 2022. There will be optional visits in the afternoon of Thursday 7 April to the library of the National Museum of Wales and Cardiff University Special Collections. These must be booked in advance as numbers are limited; further details in due course, but tours are likely to be at 2.15pm and 3.30pm. The formal conference dinner will be followed by our after-dinner speaker, Professor Norman Doe.

Friday will concentrate on CPD and will be at St Padarn's Institute ([www.stpadarns.ac.uk](http://www.stpadarns.ac.uk)). The day will include sessions on information literacy, censorship in libraries, the current state of New Testament scholarship and rare books cataloguing. There will be no formal conference session on Friday evening, allowing time to explore the city, or relax with fellow delegates.

We will stay in the stunning high-rise Clayton Hotel in Cardiff ([www.claytonhotelcardiff.com](http://www.claytonhotelcardiff.com)), scarcely 2 minutes' walk from Cardiff Central station. Check-in is from 3pm, with the possibility of leaving luggage before that time.

Our Saturday morning sessions will be held in the hotel; these will include TeachMeet and Open Forum sessions – offers for presentations or questions for the Open Forum are welcomed. Also on Saturday morning will be the ABTAPL AGM and Spring meeting.

As well as the formal CPD opportunities, the ABTAPL Spring Conference provides the chance to extend professional networks, continuing conversations beyond the formal sessions, and learning from how other librarians are dealing with similar situations.

Full details of conference fees are available on the booking form. There is an “Early Bird” discount for full price conference bookings, in addition to non-residential and day rates. Concessions are available for unwaged and retired members; bursaries are also available. For further details and application form please contact as below.

For queries please contact the ABTAPL Conference Secretary, Gudrun Warren: [gwarren@cathedral.org.uk](mailto:gwarren@cathedral.org.uk). Please complete the booking form here or from the website: <https://abtapl.org.uk/notice-of-meetings/>.

Gudrun Warren  
Librarian and Curator, Norwich Cathedral





Spring Conference at Clayton Hotel, Cardiff  
Thursday 7 – Saturday 9 April 2022  
Booking Form

**Please return your form with your payment  
by 25 FEBRUARY 2022.**

I / We wish to attend the ABTAPL Spring Conference at the following fee (please tick). (Book by 25<sup>th</sup> Jan for the Early Bird option.)

	Full	Concession	<b>EARLY BIRD</b>
Delegate	£250	£175	£225
Delegate and accompanying partner	£342	£329	£320

Non-residential delegate £112

Day rate            Friday: £50 (£70 including supper);  
                         Saturday: £30

Name .....

Partner (if applicable) .....

Institution (if applicable) .....

Address .....  
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.....

Email address .....

Daytime and/or mobile phone number

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Please indicate any dietary or other special needs

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BACS please use payment ref: **ABTAPLSprConf22**

Account /Payee Name: **ABTAPL**

Bank Name, Sort Code and Account Number: **Co-operative Bank;  
08-92-99; 65667284**

IBAN Number, Swift Code, and Routing Number (US Only): **IBAN:  
GB53 CPBK 08929965 6672 84**

**BIC: CPBK GB22**

We prefer direct bank payments.

Please email booking form to [gwarren@cathedral.org.uk](mailto:gwarren@cathedral.org.uk)

Cheques should be payable to ABTAPL and returned with your form to:

Sally Gibbs (Treasurer),  
Regents Theological College,  
Elim International Centre,  
De Walden Road,  
West Malvern,  
WR14 4DF.

Invoices or information on bursaries can be provided on request.