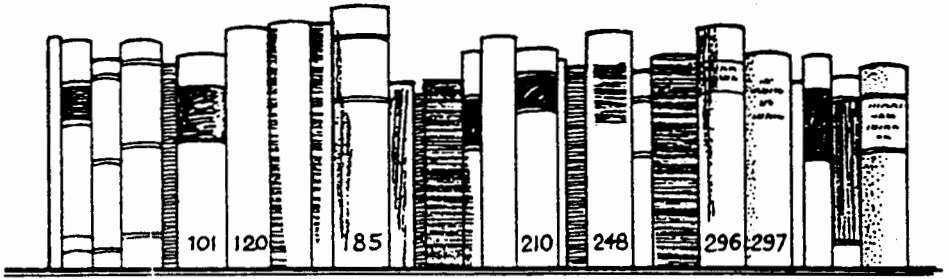


ISSN 0305-781X



# BULLETIN

*of the*

*Association of British Theological  
and Philosophical Libraries*

Vol. 2 No. 17  
June 1993

## BULLETIN 1992-93

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. Twenty four issues of the *Bulletin* were issued between 1956 and 1966. After a period of abeyance, the *Bulletin* was revived in a New Series [Volume 1] by John Howard in 1974. It has been published in its present form, three times a year (March, June and November), since that time. Numbers 1-40 of the New Series (to November 1987) have been construed as Volume 1 of the New Series; Volume 2 began with March 1988. The *Bulletin* now has a circulation of about 300 copies, with about a third of that number going to libraries in Europe, North America, Japan and the Commonwealth.

- Subscriptions:* Libraries and personal members £12.00/US\$20.00 per annum.  
Retired personal members £2.00 (not posted to library addresses).  
Payments to the Honorary Treasurer (address below)
- Back Numbers* (if available) £2.00 each (November 1989 issue: £3.00). A microfilm of the complete set consisting of the First Series of Newsletters and the New Series [Volume 1] Numbers 1 - 40 is now available. For back issues or microfilm, please write to the Honorary Secretary (address below).
- Advertising:* Enquiries about advertising options and rates should be addressed to the Assistant Secretary (address below)
- Articles and Reviews:* The Editor welcomes articles or reviews for consideration. Suggestions or comments may also be addressed to the Secretary at the address below.

## COMMITTEE 1992-3

- Chairman Mrs. J. Powles, Spurgeon's College Library, London.
- Hon. Secretary Revd Alan F. Jesson, Bible Society's Librarian, University Library, West Road, Cambridge CB3 9DR.
- Assistant Secretary Dr. Veronica Lawrence, Oxford Centre for Mission Studies Library, PO Box 70, Oxford OX2 6HB.
- Hon. Treasurer Mr. Michael Walsh, Librarian, Heythrop College Library, 11-13 Cavendish Square, London W1M 0AN.
- Hon. Editor *Vacant - please contact Hon Secretary*
- Elected Members Revd G.P. Cornish, British Library, Boston Spa, Wetherby.  
Mr. L. Gage, Gage Postal Books, Leigh-on-Sea, Essex.  
Miss R. Gibson, Birmingham University Library.  
Mr. J.V. Howard, University Library, Edinburgh.  
Mr. P. Larkin, University of Warwick Library, Coventry  
Mr. S.R. Noad, Bible Society Information Service, Swindon.

*The Bulletin of the Association of British Theological and  
Philosophical Libraries*

**JUNE 1993**

**CONTENTS**

---

Editorial	1
Message from the Chairman	2
Trinity and Related Collections in Glasgow University Library	3
Catholic Church Records	8
The Archives of the Church of Scotland	12
The Records of the Scottish Episcopal Church	17
Library Information Technology Centre	24
British Library Grants	26
IAMS Conference, Hawaii	26
News Notes and Queries	28

This issue of the *Bulletin* is largely given over to publishing the papers delivered at the Spring Conference in Glasgow, and I am very grateful to the authors both for their permission to publish and for the timely, not to say prompt, way they responded to my request. I am very conscious that reworking for publication a paper delivered live - with all the benefits of pauses, asides, and facial punctuation - is at best a boring job; speech does not always translate readily to print. The term "cold print" is often only too apt when the distilled wit and wisdom of a paper is re-presented as a print out. I am therefore delighted to say that as I was laying these texts into the *Bulletin* each one entertained and informed me afresh. I hope that for those who were at Glasgow, they will see and hear again those entertaining sessions from the "star-studded line-up of expert speakers" described by Margaret Ecclestone in our last issue. I also hope that those who were not at Glasgow may find the papers useful and, if not already regular attenders at our Spring Weekend, may determine to give it a try next time.

I am also grateful to Marion Smith who has contributed the greater part of this issue's **Notes and News** section. I would encourage every member to send snippets of news and miscellanea. A wide trawl of such materials would help us to maintain a broad view of our specialist subject - theology and philosophy - rather than narrow us down to the Dewey Decimal 230 classmark. (For those who, like me, do not use DC this is the class headed **Christian theology; Christian doctrinal theology**)

There are times when I begin to wonder whether or not there is anybody "out there" reading this *Bulletin*, and especially its editorials. I know that Patrick Lambe, too, had that feeling, and, I daresay, every editor of every journal. I was therefore greatly heartened that within a very short time of the last issue being posted I had a response to one article. If only we can now find some more *people* ...

AFJ

### DATA PROTECTION ACT

The Association's membership list is held by the Secretary on computer in a format which generates the sticky labels used to mail out issues of the *Bulletin*. The Treasurer holds a list which includes details of subscription payments. Any member who wishes to see their own record in either format should apply in both cases to the **Honorary Secretary** and enclose a stamped self-addressed envelope. It should be noted that the Honorary Treasurer will be unable to answer enquiries before September, at the earliest.

It has been suggested that it would be useful for new members if a list of members could be published from time to time, *for the use of members only*. Your comments on this proposal would be most welcome. Silence will be taken as assent!

## A MESSAGE FROM THE CHAIRMAN

Because of the deafening silence from the membership of ABTAPL over the replacement for the Editor of the *Bulletin* since the untimely death of Alan Smith, I feel that I must make some comment before we also have the resignation of the Secretary to contend with. I am assuming that everyone feels that, after the expertise and flair of the previous editors (John Howard, Patrick Lambe, Alan Smith and now Alan Jesson as holder of the fort) they could not follow these acts. I think that the time has now come for the Association to be realistic and appreciate that in these times of staff shortages and cut-backs in all aspects of library operations, we can no longer expect one person to produce and distribute the *Bulletin*, as well as carry out their normal day-to-day duties.

I am therefore proposing that an Editorial Board should be established so that the load can be shared more fairly. I am appealing to the membership for anyone with any interest whatsoever to contact me as soon as possible so that this can be set up well before the November *Bulletin* is due. If several people are involved no one person should have to carry the whole burden of responsibility. It may be that I shall have to take it upon myself to telephone round to try to find people willing to help. If I do contact you, please think very seriously about agreeing to join the Board - don't refuse immediately! As has been said many times before, the Association continues to exist mainly because of the *Bulletin*. Many of its members cannot send representatives to the 2 meetings each year for a variety of reasons and, therefore, the *Bulletin* serves as an invaluable means of communication, particularly for those institutions where isolation is a serious problem.

Finally I should like to pay tribute to Alan Jesson who has uncomplainingly stepped into the breach to keep the *Bulletin* in production as well as continuing with his role as Secretary. All the delegates present at the recent Spring meeting in Glasgow showed their appreciation of Alan and I am sure that the rest of the membership would agree that the Association is very fortunate

to have such a conscientious Secretary. We don't want to lose him! I look forward to hearing from you...

*Judith Powles*  
*Spurgeon's College*  
*189 South Norwood Hill*  
LONDON  
SE25 6DJ

Telephone: 081 653 0850  
Telefax: 081 771 0959

## TRINITY AND RELATED COLLECTIONS IN GLASGOW UNIVERSITY LIBRARY.

The Library of Trinity College, Glasgow, as it came to the University of Glasgow in 1974, was an amalgam of theological libraries formed to support the training of ministers in various branches of Scottish Presbyterianism. Each collected books, pamphlets and periodicals relating to contemporary interests and controversies as well as the wider research interests of staff and benefactors. So, although the College itself was a product of the mid-nineteenth-century Disruption, it is necessary to look back a century and a half before this in assessing the value of its library for present-day researchers.

The year 1690 saw the restoration of Presbyterianism in the established Church of Scotland. For different reasons both Episcopalians and Cameronians opted to remain outside this national church. The former required a clerical organisation based on bishops and have retained their independence throughout the succeeding three centuries. The Cameronians, who described themselves as "the anti-popish, anti-prelatic, anti-erastian, anti-sectarian, true presbyterian Church of Scotland"<sup>1</sup>, were extremist survivors of the covenanting movement. They were at odds with the established church over the relationship of church and state and the authority to appoint ministers. The Patronage Act of 1712 restored the right of patrons to present nominees to vacant churches, bringing this controversial matter to the heart of the Church of Scotland. Opposition grew and in 1733 Ebenezer Erskine led the first band of seceders against patronage to form an Associate Synod which was soon joined by the Hebronite Cameronians - a group led by John Hepburn.

Education of Church of Scotland ministers had remained with the divinity faculties of the four universities, augmented by St Mary's College at St Andrews and divinity halls in the other universities. From now on rival establishments developed within the seceding bodies, often relying on the universities for general education but with theology and other ministerial training conducted in separate divinity halls. To start with these met in the manse of the individual minister charged with the task, so from 1737 to 1742 the Secession Divinity Hall was at Perth under William Wilson and from 1742 to 1747 at Abernethy under Alexander Moncrieff. After the Associate Synod itself split over the burgess oath in 1747 an Anti-Burgher Divinity Hall continued here and subsequently under his son William at Alloa, while a Burgher Divinity Hall was set up at Stirling under Ebenezer Erskine, thereafter moving successively to Glasgow, Kinross, Haddington and Selkirk. As ministers conducting such establishments had the title of professor, these divinity halls have sometimes been referred to as universities. In the early days students appear to have relied largely on the professor's own collection of books but in 1770 a Burgher Divinity Hall Library was formally established by resolution of Synod and this then migrated with the Hall.

Both Burghers (in 1799) and Anti-Burghers (in 1806) proceeded to split within themselves over matters of state connection and covenants, each forming an Old Light and New Light group - the latter advocating total separation of church from state and regarding covenants as not literally binding. This common ground overcame the controversy regarding the burghess oath and both New Light branches came together in 1820 to form the United Secession Church. The General Associate (New Light Anti-Burgher) Synod had appointed George Paxton of Kilmaurs its Professor of Divinity in 1807 and, departing from precedent, had required him to resign his charge and move to Edinburgh. However he refused to join the union, so the first United Secession Divinity Hall was established in Glasgow in 1821 under John Dick and in the 1830s met under various professors alternately in Glasgow and Edinburgh. A United Secession Hall Library clearly existed in the 1840s when a collection of pamphlets was presented to it by Adam Thomson, Burgher minister of Coldstream West.

Meanwhile, in 1761, a further dispute over patronage in the established church had resulted in a Second Secession, led by Thomas Gillespie, and the formation of the Relief Church. For sixty years its students shared Glasgow University's Divinity Hall with the Church of Scotland, but by 1823 there was a Relief Divinity Hall in Paisley under James Thomson. The degree of Doctor of Divinity was conferred on him by Glasgow University in 1827 - the first time the University had given such recognition to a dissenting minister - and Relief Church students continued to attend background courses at one of the Scottish universities.

The first half of the nineteenth century saw renewed support for 'voluntaries', seeking complete separation of church and state, and non-intrusionists, who regarded the church as responsible to the state but not its creature, while a church extension programme was developed by Church of Scotland evangelicals to compete with dissenting churches in urban areas. These movements generated a considerable pamphlet literature, which was further fuelled by the Catholic Emancipation Act of 1829 and the enfranchisement of voluntaries by the Reform Act of 1832. In 1847 voluntarism proved a sufficiently common cause for the Relief and United Secession churches to merge as the United Presbyterian Church. The United Secession Hall Library consequently became the United Presbyterian College Library and was much enhanced in 1858 by the library of John Brown of Broughton Place, Professor of Exegetics successively in the Relief College and the United Presbyterian College. In 1877 the library of the College's biblical professor, John Eadie, who had died the previous year, was bought for £2000 by Thomas Biggart of Baidland and given to the College Library in Edinburgh. Eadie, a scholar of international repute, had amassed over 7,000 volumes, mainly of biblical and exegetical literature, including the first five editions of Erasmus's Greek New Testament, published at Basel, 1516-35.

By this time the Church of Scotland had suffered its third and most serious secession. In 1833 its General Assembly had passed the Veto Act

which bound presbyteries to accept the objections of the majority of heads of families to a presentee to a vacant ministry. The following year the rejected Robert Young at Auchterarder appealed to the Court of Session, which eventually ruled in his favour in 1838 - a decision supported on appeal to the House of Lords. A similar case at Strathbogie had reached impasse by 1842, while a dispute at Stewarton resulted in the General Assembly's 1833 Chapel Act being ruled *ultra vires* in 1843, denying chapel and extension ministers representation in Church courts. These controversies culminated in the Disruption of 1843, when Thomas Chalmers and thirty per cent of Church of Scotland ministers seceded and formed the Free Church of Scotland, opposed to intrusion and patronage but in favour of state connection and support. They were accompanied by most of the Church of Scotland's foreign missionaries and for the rest of the century presbyterian activity overseas was dominated by Free Church and United Presbyterian missionaries and chronicled largely in their published records.

Training for the Free Church ministry began in Edinburgh immediately, New College being built a few years later, and amid some controversy a Free Church College in Aberdeen opened in 1850. These were followed in 1856 by the Free Church College in Glasgow. It benefited immediately from inspired collection building for its library, led by its first Principal, Patrick Fairbairn. Some eighteen incunabula were among the early acquisitions and Fairbairn's own valuable collection, including early editions of Calvin, was bequeathed in 1876. The same year T.M. Lindsay and A.B. Bruce, both recently appointed to College chairs, raised a bargain £460 to purchase the library of Konstantin Tischendorf and transport it from Leipzig. As well as Tischendorf's copies of most of his own publications, including of course his edition of the Codex Sinaiticus which he had discovered in the monastery of St Catherine, Mount Sinai, this contained many early works on textual criticism and a wide range of near eastern travelogues. The College library was further augmented by a collection of eighteenth-century English dissenting pamphlets amassed by David Agnew, the Celtic collection of Thomas McLaughlan, former Moderator of the Free Church General Assembly and convener of its Highlands and Islands Committee, purchased for the College by William Ross, and pamphlets and other works collected by Robert Smith Candlish of New College, handed on by his son.

In 1876 the Free Church was joined by the Reformed Presbyterian Church, constituted by the Cameronians in 1743. Its Theological Hall was merged with New College, but at least some of the books and pamphlets from its library, which included a notable bequest by James Ferguson, minister of Kilbirnie, of 700 volumes in 1863, found their way to the Glasgow Free Church College. The Reformed Presbyterian Synod continued to administer its own assets and funded book purchases for the Glasgow College as late as the 1930s. At the end of the century an increasingly pro-establishment United Presbyterian laity brought their Church too into union with the Free Church. The United Presbyterian College Library was shared between New College and



the now United Free Church College in Glasgow, the Eadie collection coming intact to the latter. In 1923 was added James Mearns's collection of some 2,000 hymnological works. Mearns was reviser of Julian's *Dictionary of hymnology* and his working library contained many rare early items from the continent. It was complemented in 1967 by the smaller hymnology collection of the Methodist Harry Escott.

The spiritual independence of the Church of Scotland was guaranteed by act of parliament in 1921, thus clearing the way for reunion with the main seceding bodies now merged in the United Free Church. This took place in 1929 and shortly afterwards the former United Free Church College in Glasgow took the name of Trinity College. With two institutions less than a mile apart now involved in the training of Church of Scotland clergy, links between the College and Glasgow University inevitable grew tighter. The latter's Divinity Hall had a long-established library, considered important enough in the 1780s for Principal William Leechman to give his valuable collection of books and pamphlets - including the 1546 Paris edition of Jerome - to it in preference to the University Library. So the first step towards rationalisation was the transfer of the Divinity Hall Library to Trinity College. By 1970 both staff and students were commuting between the two establishments and in 1973 all teaching was moved to the University. The next year the library followed, for incorporation in a unified collection, although a further decade passed before all could be accommodated in the University Library building.

Divinity had been taught at the University since its foundation in 1451 and biblical and theological works proliferated among the 3,300 volumes recorded in its 1691 library catalogue. Since then, in addition to regular purchases to meet teaching and research needs, the University Library had received several substantial gifts and bequests. Outstanding was the library of William Hunter, moved from London in 1807, rich in early printed books and medieval illuminated manuscripts, including the 12th-century Hunterian Psalter. The William Euing bequest in 1874 brought 3,000 bibles, Psalters, hymnals and prayerbooks, followed in 1891 by A.B. McGrigor's books on Palestine. The first half of the twentieth century saw the addition of 4,000 books and 1,800 pamphlets, mainly on Scottish ecclesiastical matters, from Alexander Robertson, 20,000 items on West of Scotland history from David Murray, and collections on semitics from James Robertson, liturgy from William McMillan, and the more general theological library of William Hastie. Smaller acquisitions included John Howie's 18th-century transcripts of Covenanter sermons, works of 17th-century English theology deposited by Dumbarton Presbytery, and the purchase of nearly 200 16th-century Hebrew books collected by Ludwig Blau, Director of the Jewish Theological Seminary in Budapest. Unpublished papers of divinity professors spanned three centuries from Robert Baillie to Ronald Gregor Smith. More recent gifts have not matched the wealth of early printings from the nineteenth-century collectors, but the ongoing tradition of collecting contemporary material has

continued with Ian Muirhead's pamphlets on the ecumenical movement. Not surprisingly, the process of unifying the College and University collections since 1974 has revealed substantial overlap and some 20,000 duplicates have been sold off.<sup>2</sup> However, named collections have for the most part remained intact and largely complement each other. The combined resources of the two libraries are an incomparably richer field for research than either on its own.

## References

<sup>1</sup> Quoted by Gordon Donaldson, *Scotland: James V to James VII* (Edinburgh, 1965), p. 372.

<sup>2</sup> For an account of this exercise see Peter W. Asplin, 'The Trinity College collections at Glasgow University', *Bull. ABTAPL.*, new ser., no. 12, June 1978, pp 9-10.

## Select Bibliography

*Catalogue of the books in the private collection belonging to the cives and students of the Divinity Hall in the University of Glasgow, including Principal Leechman's donation.* Glasgow, 1860.

*Catalogue of the library of the late John Eadie, D.D., LL.D., S.T.P., presented to the Synod of the United Presbyterian Church by Thomas Biggart, Esq., of Baidland Hill, 15th May 1877.* Edinburgh, 1878.

*The Church College in Aberdeen: Free Church College, 1843-1900, United Free Church College, 1900-1929: complete roll of alumni, 1843 to 1929.* Aberdeen, 1936.

Church of Scotland. *Draft of a catalogue of books on Psalters, hymns and hymnology in National Library of Scotland, Edinburgh, Aberdeen University Library, New College, Edinburgh, Trinity College, Glasgow, including ... the Mearns Collection, Glasgow.* Edinburgh, 1939.

Couper, W. J. *The Reformed Presbyterian Church in Scotland: its congregations, ministers and students.* Edinburgh, 1925.

Donaldson, Gordon. *Scotland: James V to James VII.* Edinburgh, 1965.

Ewing, William. *Annals of the Free Church of Scotland.* Edinburgh, 1914.

2v.

Ferguson, William. *Scotland: 1689 to the present.* Edinburgh, 1968.

Hutchison, Matthew. *The Reformed Presbyterian Church in Scotland: its origin and history, 1680-1876.* Paisley, 1893.

Landreth, P. *The United Presbyterian Divinity Hall, in its changes and enlargements for one hundred and forty years: a memorial of its localities, professors, and training systems, and of the superintendence of students by presbyteries and committees.* Edinburgh, 1876.

Macgregor, W. M. *A souvenir of the Union in 1929: with an historical sketch of the United Free Church College, Glasgow.* Glasgow, 1930.

Mackelvie, William. *Annals and statistics of the United Presbyterian Church.* Edinburgh, 1873.

Mechie, Stewart. *Trinity College, Glasgow, 1856-1956; with an account of the College Library by James Mackintosh*. [Glasgow], 1956.

M'Kerrow, John. *History of the Secession Church*. Revised and enlarged ed. Glasgow, 1841.

Scott, David. *Annals and statistics of the Original Secession Church: till its disruption and union with the Free Church of Scotland in 1852: chiefly compiled from official records*. Edinburgh, 1886.

Small, Robert. *History of the congregations of the United Presbyterian Church from 1733 to 1900*. Edinburgh, 1904. 2v.

Struthers, Gavin. *The history of the rise, progress, and principles of the Relief Church: embracing notices of the other religious denominations in Scotland*. Glasgow, 1843.

Watt, Hugh. *New College, Edinburgh: a centenary history; with a section on the Library by A. Mitchell Hunter*. Edinburgh, 1946.

Peter W. Asplin,  
Special Collections,  
Glasgow University Library  
Hillhead Street  
GLASGOW.

## CATHOLIC CHURCH RECORDS

As Keeper of the Scottish Catholic Archives in Edinburgh, I am occasionally asked to lecture on Catholic church records. There can be two interpretations of such a request: to include all such records from the beginning of Christianity in Scotland to the present Catholic Church set-up, which would involve records not kept in the Scottish Catholic Archives; or to restrict the records to those dealt with in the Archives, some of which are not strictly ecclesiastical. Generally speaking, I prefer to touch, albeit briefly, on both aspects.

Christianity reached Scotland during the period of the Roman occupation of Britain. Its introduction led to the foundations of the see of Whitehorn in the fifth century, with Ninian its first bishop. Of far more lasting significance, however, was the introduction from Ireland to the west of Scotland of the Celtic Church. This Church was monastic rather than episcopal in its organisation, and was introduced by the Scots who settled in Dalraida (modern Argyll), and also in Galloway. Its most famous abbot was Columba (521 - 97), Abbot of Iona. From Iona other monasteries were founded throughout present-day Scotland, and as far south as Lindisfarne in Northumbria. Sources for these early churches are not to be found in the Catholic

Archives, but in Bede's *Ecclesiastical history*, in Irish annals, and in early chronicles. The relevant parts of these works have been collected together by Anderson in *Early sources of Scottish history*.

Although the Scottish Catholic Archives has no records of the Celtic Church itself, its earliest holdings do come from a Celtic foundation - the monastery of Ratisbon in Germany. Like Iona, Ratisbon was founded by Scoti from Ireland. In time, the Scoti who had originally settled in Dalriada gave their name to the country of Scotland. When the ownership of the monastery of Ratisbon was under dispute in the twelfth century this led to some confusion. The Bavarian Government mistook the founding *Scoti* for *Scots* and handed Ratisbon and the other Irish foundations at Erfurt and Wurzburg to the Scottish Church. They remained in Scottish Catholic hands until their dissolution in the nineteenth century. Many of the Ratisbon muniments from the post-Irish period are now in the Scottish Catholic Archives. They include early charters and the famous *Monasticum Scoticanum* of Thomas Brockie, part at least of which has been discredited by modern scholars.

Turning now to the medieval church in Scotland, many of its records were lost at the time of the Reformation of 1560. Most of the surviving monastic charters have now been published, many by the various Victorian Historical Societies. Little, however, is known of the diocesan records - with one notable exception. When Archbishop Beaton left Glasgow for Paris in 1560, he took with him the muniments of Glasgow Cathedral, together with silver statues and other valuable objects. The silver was left with the Carthusians in Paris; the muniments at the Scots College in the same city. The silver mace was later returned to Glasgow University. The rest of the valuables disappeared at the time of the French revolution in 1793. Most of the Glasgow muniments were also lost or destroyed. However, they had fortunately been surveyed by various historians over the two centuries in which they had lain in the Scots College, and from these surveys we know that they included between five and six hundred original charters as well as a number of bound volumes. Four of these volumes, a rentale, two cartularies and a protocol book, did survive and are now in Edinburgh.

Not only did Beaton deposit the Glasgow Cathedral records in the Scots College, but also his diplomatic correspondence. Beaton was ambassador in Paris to both Mary Queen of Scots and her son James VI, and his correspondence includes letters written during Mary's imprisonment in England. Again, much perished in 1793, but the Scottish Catholic Archives has over a hundred letters, written mainly in code, and sent by Mary and others to Beaton. Most of these letters have been published by Labanoff.

The Scots College in Paris also became the repository for Jacobite papers, including the holograph memoirs of James VII. Inevitably these records, too, were largely lost in 1793. James's *Memoirs* were burned by a Madame Charpentier, who considered that her husband was risking his life by safeguarding them for the College. Fortunately, James VIII had previously commissioned William Dicconson to write a *Life* of his father based on these

*Memoirs*. This biography did survive and is now in the Scottish Catholic Archives.

The Scottish Catholic Archives has thus acquired valuable pre-Reformation material, diplomatic correspondence and Jacobite papers. It has also, of course, holdings of post-Reformation Church papers. A key figure from the 17th century in the Scottish Catholic Church was the Agent at Rome, a priest whose duty it was to provide a channel of communication between Scotland and the Vatican. A fruitful source of information for the 17th and 18th centuries is the correspondence between the Scots College, Paris and the Agent. This correspondence is now in Edinburgh, having been brought home from France in 1798 by Abbé Paul MacPherson, the then Agent at Rome.

Another source for this period also derives from Rome. In 1622 the Congregation of Propaganda Fide was founded by the Vatican to have overall supervision of all the missionary churches throughout the world, of which Scotland was one. From its foundation, until it relinquished control in the 20th century, Propaganda received regular reports from Scotland, and it was responsible for all major administrative decisions. Other reports sent to Rome were those from the Jesuits working in Scotland to the General of the Society. These reports give local information on places like Braemar and Strathglass.

In 1694, after a break of 134 years, Rome granted to Scotland a Vicar Apostolic (a bishop with spiritual but not territorial jurisdiction) in the person of Thomas Nicholson. This paved the way for an organised church with all the benefits of stable government. More priests came into the country. Permanent mission stations were founded. Candidates for the priesthood could be better identified and sent to study at one of the colleges on the Continent. Small seminaries were founded in Scotland, and some students received all their education there. The most famous of these so-called "heather priests" was Hugh MacDonald, appointed first Vicar Apostolic of the Highland District in 1732. With the return of a stable organisation in Scotland, correspondence between priests and bishops began to accrue. A remarkably high percentage of these letters has survived.

This surviving correspondence was collected together by James Kyle (1788 - 1869), first Vicar Apostolic of the Northern District. Kyle acquired not only the internal correspondence and administrative records of the Scottish Church, but also the material that was beginning to filter back to Scotland from the Continent. He gradually arranged the collection, publishing some of the materials, and decoding the Queen Mary/Beaton correspondence. To begin with all the archives were kept at the seminary of Aquhorties, outside Inverurie. Later they went to Kyle's episcopal residence at Preshome, near Buckie. After Kyle's death the bulk of them was transferred to Blairs College outside the city of Aberdeen. Finally, in 1958, they came to the newly opened Scottish Catholic Archives in Edinburgh. They were subsequently augmented by the remnant which had been left behind at Preshome, and by Western District papers from Oban. Together these three collections provide a unique insight into the Church in Penal Times and later. They tell of Jacobite

activities and Highland emigration to Canada; of the effects of the French revolution and of the emigré clergy who taught French in the burgh schools. They describe chapel building and the introduction of the organs whose music attracted Presbyterian audiences. They tell of agricultural improving mania among the clergy - and they even mention the notorious Burke and Hare.

The core collection in the Scottish Catholic Archives covers the pre-1878 period. In 1878 the Hierarchy was restored in Scotland and six dioceses were established. In 1947 Glasgow, by far the largest diocese population-wise, was subdivided, two new dioceses being created. Each diocese kept its own archives. Over the past decade five dioceses have deposited their records in the Scottish Catholic Archives, realising that it provides superior facilities both for storage and research purposes. The record they have deposited are, generally speaking, of less historical importance in a national context than those of earlier centuries. They are, nevertheless, an invaluable source for the domestic history of the Church, illustrating not only material developments but also changes in attitudes. They chronicle, for instance, the growing emphasis placed on a separate Catholic education - James Kyle had attended Edinburgh's Royal High School. They deal with Lithuanian and Polish immigration and the depopulation of rural areas. They demonstrate attitudes to Communism and, more recently, towards ecumenism.

The Scottish Catholic Archives is now looking even further afield for deposits. It is finding, in the parishes, the occasional rich source of material. Catholic societies, too, are being encouraged to deposit their earlier records. These are important developments in that much more of this recent material is at risk in its present location.

The Scottish Catholic Archives belies its name. Its holdings embrace a far wider field than purely Church records. Even everyday correspondence between priests may embrace almost any topic from farming to music, from emigration to urban deprivation. This short article is only a brief introduction. For the reader who wishes to learn more, the *Innes Review* has published an in-depth history of the Archives, written by a former Keeper, the late Mgr David McRoberts<sup>1</sup>.

### Reference

McROBERTS, David: *The Scottish Catholic Archives*, *Innes Review*, XXVIII, 2, 1977

*Dr. Christine Johnson*  
*Keeper, Scottish Catholic Archives,*  
*Columba House*  
*16 Drummond Place*  
*Edinburgh EH3 6PL*

## THE ARCHIVES OF THE CHURCH OF SCOTLAND

What I shall have to say will be mainly concerned with the records of the Church of Scotland, especially at a local level, rather than with printed books or pamphlets which are likely to be of more immediate interest to librarians. Needless to say there have been many historical controversies in the history of Presbyterianism which have created an enormous bibliography of printed materials, but I shall only be able to mention some of these disputes in passing. From an archivist's point of view the records of the Church of Scotland are almost disappointingly simple, without the interesting terminology or the elaborate bureaucratic structure of Catholicism or the Church of England. On the other hand their content, at least at the parish level, is such that no-one has ever complained of finding them dull.

The Scottish reformation was late and comparatively peaceful. The old structure collapsed quite suddenly but not until 1559-1560, when Calvin's work in Geneva was almost done. For a man like John Knox the main task was simply to adapt as far as possible his ecclesiastical governance of a single city to a whole kingdom. Pride of place was to be given to Calvinist discipline.

As fully developed in the early 17th century, this involved a hierarchy of courts of law, beginning at the parish level with the kirk session. The earliest of these date from the 1550s as a feature of the private churches which grew up in the east-coast burghs. Glasgow was in a very conservative area which showed no particular hostility to its Catholic archbishops and indeed had good reason to miss them when they were gone. St Andrews, on the other hand, has a kirk session minute book beginning in 1559, the first entries dating only a few weeks after Knox's triumphant return to the town from the continent. Apart from matters of routine administration the bulk of this record, and of all similar ones until the early 19th century, is taken up with discipline: the enforcement of penalties for the offences traditionally associated with the courts of the church, the only Scottish peculiarity being that this enforcement was with a rigour unparalleled elsewhere in Europe. The court consisted of the minister and elders, who were at first elected annually, later for life, and usually sat weekly. The main offences were, in roughly increasing order of frequency: drunkenness or public disorder, adultery, slander or scandalous words, breach of the Sabbath and fornication. The last of these came to predominate almost exclusively. The reasons for this emphasis continue to puzzle historians, although it is apparently little different in the French equivalents of the kirk sessions, the *consistoires* of the Huguenots, and it caused a deep ambivalence towards the jurisdiction which has perhaps affected Scottish attitudes to the church itself.

In the seventeenth century this jurisdiction was enforced by fines and in extreme cases banishment from the parish, as well as the more traditional public rebuke before the whole congregation, which was a regular feature of church services at least in country districts until the early 19th century. The offenders would sit on a stool of repentance (often in practice a sort of low

stepladder), perhaps dressed in sackcloth, perhaps 'bareheaded and barefuitit' or, as sometimes in Glasgow, with their feet in a bucket of water. By the late 18th century there was a growing feeling that this was unedifying - John Galt's *Annals of the Parish* has a good example of the atmosphere that might be created - and the public rebuke would be replaced by a private one before the session. In this form the jurisdiction continued. The records of Govan parish, where we are this morning, include kirk session minute books dating from 1651 and separate records of discipline end only in 1918. Perhaps precisely because of their subject matter, much of it rather removed from the contents even of the older social history, these records are only beginning to receive their due, not as sources of anecdote but as materials for the history of mentalities, in the French sense of the word. A recent article by Geoffrey Parker on the early history of the imposition of discipline has addressed the question of how far it succeeded in modifying behaviour in the late 16th century. The evidence of the court record itself seems to show a substantial degree of success in modifying behaviour. Professor Rosalind Mitchison has used the records to illustrate attitudes towards illegitimacy. There has also been specialist work on witchcraft, which is comparatively rare in kirk session records, but arose in the form of sporadic local crises. It is not difficult to think of areas still awaiting investigation. One of the most interesting features of the jurisdiction is how widely applicable it was throughout society. Knox himself was emphatic: 'To discipline must all the estates within this Realm be subject, as well the Rulers as they that are ruled: yea and the Preachers themselves, as well as the poorest within the kirk.' (*First Book of Discipline*, 1560.) There is evidence that a treasurer of Scotland fell foul of his local kirk session shortly after the Reformation; on the other hand even in the 17th century we find members of the aristocracy successfully defying the session.

The unique force of the jurisdiction in Scotland came largely from the wholehearted support of the lay authorities. Landowners were willing to enforce the decrees of the session in their baron courts and the same was true of town councils and their burgh courts, whose magistrates would normally be elders. When this backing was withdrawn, as it was during Cromwell's occupation in the 1650s, the result was a sharp decline in the power of the session to enforce its decrees. After the Restoration it fell to the new episcopally ordained clergy to rempose the older discipline, which at least in some cases they did with great determination - there is no clear distinction between presbyterian and episcopalian in this respect. To some extent, however, this concurrence of the secular arm involved a compromise and the failings of the powerful came to be less closely examined than those of their inferiors.

On the other hand, if there were those too high to be brought to justice, there were also those too low. The parish of Govan, whose records I referred to earlier, has a series of minutes dating from 1651, and these show evidence of a community of miners on Bellahouston Moor, south of the river, who apparently defied all attempts to compel them to attend church or to submit



to the rulings of the session. This has suggested to some that the role of the session came to be to define a norm of respectability for the middle ranks, the moral majority, so to speak, in a way which would later equip the church badly to respond to the challenge of the new industrial cities.

Kirk session records are not entirely occupied with discipline. They also include a numerous administrative items relevant to social history, on poor relief, for example, or on the maintenance of parish schools, and especially in covenanting areas they can contain material of importance for national history. In some of these areas the formal responsibility was with the landowners of the parish, or heritors, whose records do not survive well, but are often not entirely distinct from those of the session. But the kirk session records are most prized for their diversity - not only occasional irrelevances such as cooking recipes devised by ministers' wives, but simply the extraordinary nature of the actions and perhaps even more so the reported words of the parishioners. Above the parish level the hierarchy continues with presbyteries (a slightly later introduction, from 1581), usually containing about a dozen parishes, each of which would send its minister and one elected elder from the kirk session. Apart from hearing disciplinary cases it examined, ordained, admitted (and deposed) ministers and carried out various administrative tasks. It was, and still is, the main unit of church organisation. It also acted as a court, however, and heard cases which were particularly serious, or where the social status of the accused might lead him or her to attempt to defy the session.

Above the presbytery were the synod, at the level of the diocese and during episcopal periods presided over by the bishops. The whole of south-west Scotland was in the synod of Glasgow and Ayr, for example, reflecting the medieval bishopric, later archbishopric, of Glasgow. In practice these were the least important of the courts. Above the synods was the General Assembly, meeting annually as both parliament and law court, a court from which there was no appeal.

I should say a word about the location of these records. The Church of Scotland came to an agreement with the Keeper of the Records of Scotland in 1960 as a result of which the records of all these courts passed to the Scottish Record Office. More recently successive Keepers have adopted the policy of decentralising many of them to local authority record offices, so that those of the presbyteries of Glasgow and Ayr, and of churches within those presbyteries, are in Strathclyde Regional Archives. A complication arises from the fact that in Scotland, unlike England, when civil registration of births, deaths and marriages was introduced, the older church registers were centralised in Edinburgh in the custody of the Registrar General and since some parishes combined the two records into one, some kirk session records are with the Registrar General.

Kirk session records occasionally came into private hands, although it is worth mentioning that Scots law provides that they are *extra commercium*, as it is expressed, that is, they cannot properly be acquired by purchase or

otherwise. This is of considerable importance to archivists, since it would give them an advantageous position in dealing with would-be sellers of these records.

I am aware that to give as much prominence to the records of church discipline as I have done is to give a false and unfair impression. Unfortunately this is to some extent inevitable since apart from the registers of baptisms, marriages and burials, these are the only records which survive for most parishes before 1800. The only other parish records which are common for that period are communion rolls and examination rolls of catechisable persons. These are valuable for demographers, but less so for the history of the church. In the 19th century, at least for the large urban parishes, there are of course the whole range of records of the activities of Victorian evangelicalism - parish magazines, records of Sunday Schools, youth and temperance organisations, Dorcas Societies, home and foreign missions, and so on.

The Church of Scotland has been praised for the democracy of its constitution (by Lenin among others), but a high price was to be paid for this and in particular for the absence of a strong central authority. Part of the price was a tendency to schism. In the seventeenth century the struggles over episcopacy absorbed much of its energy, but once victory had been gained some of these energies soon went into dissent. In 1690 the Church had before it a century and a half of these disputes. The Scots have always blamed the British Parliament for this and in particular its reintroduction in 1712 of patronage - the right of lay landowners to present to vacant ministries, previously abolished in 1690. More recent writers have stressed social factors and pointed to parallels with Methodism, but there is no doubt that patronage was the immediate cause of the succession of splits. The first Secession came in 1733 and was followed by the Relief Church in 1761. The Seceders split into the Burghers and Anti-Burghers over the lawfulness of taking an anti-Jacobite oath introduced in 1747. Both the Burghers and Anti-Burghers proceeded to split over theology into the New Licht and the Auld Licht, and so on - I shall not attempt to trace all these divisions in detail. For a time around 1800 Glasgow had representatives of most if not all of these tendencies. In fact by the 1820s about 30 per cent of the population of Scotland were presbyterian dissenters, obviously an enormously higher proportion than that of non-conformists in England, and the largest of the patronage schisms was still to come in 1843. About two-fifths of the clergy and adherents of the Church of Scotland left to form the Free Church. The religious census of 1851 came at the high watermark of presbyterian dissent. The Church of Scotland and the Free Church stood almost level at 32 per cent and protestant dissent as a whole at 59 per cent. Thereafter the tide reversed and a succession of unions, especially those of 1900 and 1929, brought the Church of Scotland back to predominance within the presbyterian majority.

It was characteristic of these disputes that those who left proclaimed themselves the true heirs of the Reformers and were especially punctilious about presbyterian government. Consequently their records are much the

same as those of the established church, allowing for some differences in constitution. Naturally the whole process accelerated the tendency for the courts of the Church of Scotland to become voluntary tribunals for the discipline of their own members, as those of the seceding churches inevitably were. The process of separation, and especially of reunion, has meant that a single church, especially in the towns, may have gone through two or even more changes of denomination and inherited the records of predecessors which have done the same.

These disputes were not characteristically about internal church government, but on the whole they were not about theology either. From 1646 the church had a standard of Calvinist orthodoxy, the Westminster Confession of Faith. This is a substantial document, claiming Biblical authority at every point and leaving little room for manoeuvre. So high was its status that at least until the second half of the 19th century speculation remained almost entirely within its limits. By then enthusiasm for the full rigours of predestination was waning and the higher criticism of the Old Testament led to a number of heresy trials, mainly of academics, and productive of much pamphlet warfare. In 1879 one large grouping, the United Presbyterians, began to allow ministers to make a modified adherence to the Confession. When the Free Church did likewise in 1892 the result was yet another schism and the formation of the Free Presbyterians, whose members include the present Lord Chancellor.

The results were paradoxical: on the one hand congregations which were accustomed to very detailed theological exposition from lectures and sermons which might continue for many months on the same text; on the other hand a suspicion amongst the ministry of almost all originality in speculation. Where we do find theological debate, such as the so-called Marrow controversy around 1720, it tends to be very abstruse. This atmosphere produced a good deal of pamphlet controversy, but not much of interest to non-specialists. When Dr Johnson was at Talisker in Skye during his Scottish journey he challenged the company, which included Boswell, in his usual style:

“The clergy of England have produced the most valuable books in support of religion, both theory and practice. What have your clergy done since you sunk into Presbyterianism? Can you name one book of any value in religion written by them?” We could not.’

This is unfair, of course - it ignores the economic factor and in particular the small size of the market for books in Scotland, but it seems to be accepted that he had a point.

If the records of kirk sessions and the other church courts do not do justice to the real life of the church, the same could perhaps be said of the older printed record, so much of it consisting of ephemeral literature arising from schisms and minor doctrinal debates. What is certain is that the local manuscript records of presbyteries and kirk sessions contain an immense

amount of material on church and society and that they are likely to be the sources from which new developments in church history will be drawn.

*Andrew M. Jackson,  
Principal Archivist  
Strathclyde Regional Archives  
Mitchell Library  
North Street  
Glasgow G3 7DN*

## THE RECORDS OF THE SCOTTISH EPISCOPAL CHURCH

One of the many achievements of the late Professor Gordon Donaldson was to have organised a survey of the records of the Scottish Episcopal Church, of which he was a member, in order to discover the extent of the Church's archives at the three levels of the congregation, the diocese and the province itself. The Church exists as a province of the Anglican communion and owes its modern origins to the 'revolution settlement' of 1689-90, by which the bishops were abolished and the church government of Scotland was given to the Presbyterians. Although at times a very small communion, the Episcopalians have played an important part in Scotland's religious, political and social history, but this has not received much serious historical attention. Donaldson's aim was to describe what sources the Church itself could furnish for such research, and by revealing their significance, to encourage good record-keeping by the clergy and laity.

The survey was funded by the Leverhulme and Pilgrim Trusts, and during 1982-1984 most of the Church's 300 or so congregations from Burrae in Shetland to Stranraer, and from Aberdeen to Stornoway, were visited and their records briefly listed. The survey work has been continued since 1985 by the National Register of Archives (Scotland), the branch of the Scottish Record Office responsible for surveying privately-held archives in Scotland, and most of the resultant surveys are now available through the SRO or the Historical MSS Commission. A summary list of the state of the Church's archives and a list of the main NRA(S) surveys is appended for easy reference. What follows is a brief examination of the principal types of records and some assessment of their significance.

Few documents of an official ecclesiastical nature survive from the traumatic post-revolution period, so that the earliest record of episcopal government is the register of the college of bishops, commencing in 1743, long after the college was created in an attempt to bring stability to the Church. From the mid-eighteenth century the bishops' activities are better documented. For example the minutes survive of the diocesan synods of Dunblane from 1735, and of Dunkeld from 1744, but the difficult conditions imposed by

the penal laws seem to have inhibited good record-keeping, or hastened the loss of all but a few episcopal registers or baptismal registers from the Jacobite or nonjuring congregations.

Following the repeal of the penal laws in 1792, Scottish episcopalianism gained strength, partly by the union of the nonjurors with most of the 'qualified' congregations (which had avoided the penal laws by qualifying according to law), and partly by social and demographic changes. Both its provincial government, embracing seven dioceses (reduced from the pre-revolution 14), and its diocesan administration were better organised, and better documented as a result. As in other denominations, its affairs were run by various specialised boards or committees reporting to the legislative body, which from 1877 was the Representative Church Council (now the General Synod). Many of these records are now in the Scottish Record Office, but diocesan archives are generally still held by the diocesan officials. Of most interest are the episcopal registers, which record ordinations, consecrations and other episcopal *acta*, but also useful are administrative records such as the statistical returns which record information on schools, church finances and attendances. Some will supplement the Church's published records, but they were not always considered valuable. The disgruntled incumbent of Drumtochty informed the dean of Brechin in 1886:

*I have tried my best to fill up the return you sent me so as not to give an utterly misleading view of the state of the Church here but it is impossible. You may just say 'No return' and I will take the consequences (if any) - I have suffered more from returns and schedules in the last 3 years since I returned to Scotland than in the 30 years previous when I was in English dioceses. If our Church perishes I think it will be of Statistics and Committees. I am very sorry if these sentiments are considered heterodox but they are shared by others in the diocese.'*

The most commonly used, and perhaps the most interesting, are the records of the congregations. Because they were imperfectly understood from previous surveys, the Church's survey concentrated on them and revealed a not altogether surprising pattern. Most of the records date from the early nineteenth century onwards, matching the Church's expansion, aided by English migration and religious changes such as the impact of the Oxford Movement from the 1840's. Another striking feature was that earlier documents survived from the traditionally strong episcopalian areas such as the north-east, and also for the burgh congregations which enjoyed the protection of the 1712 Toleration Act. Thirdly, it became clear that despite canons enjoining good care of at least the registers, the keeping of records has often been haphazard and at times irresponsible. Fourthly, it appeared that these custodians were more eccentric, or at least unpredictable, the further the survey travelled in any direction. This of course made the task of archival

surveying more entertaining.

Many of the congregations' registers of baptisms, marriages, burials and confirmations (the latter unique among Scottish Protestant denominations) predate the introduction in 1855 of the civil registration of births, marriages and deaths in Scotland. Therefore they offer unique information on local communities and individuals, especially in areas where Episcopalians were numerous, but also for places undergoing great changes, such as the expanding industrial towns of central Scotland. At Coatbridge and Airdrie many miners and iron workers were English, and some attended the episcopal chapels. In Greenock the workers included Lancastrian hatters, earthenware manufacturers from the Potteries, Geordie glassblowers, and chain-cable makers from Liverpool, besides many Irish and German Lutheran sugar-boilers. In the heart of Glasgow the records of St Andrews by the Green have been fascinatingly compared with those of the resort and dormitory town of Helensburgh, which lay a short steamer or railway journey down the Clyde, in order to point out the contrast between the urban and essentially suburban social and economic conditions of these two contrasting places. Of these registers, few have been published, and they remain an untapped resource.

Vestry minutes and accounts form the next largest group of records, and reveal not only much of the social and financial preoccupations and attitudes of the leading laity, but are also useful for architectural, and to some extent religious history. A marked contrast exists between the register of the church session of Longside in Aberdeenshire for the years 1727-1742, when the system of church discipline enforced by the church elders was still operating, and the typical nineteenth century vestry minute book, which records less moral control and more concern with good housekeeping, such as repairs to the fabric. As a supplement to such records, letters occasionally enliven an archive, though few as much as this example from a laird, prescribing his view of the suitable candidate for St Columba's, Crieff in 1897:

*We have not been fortunate in our Rectors - they have been rather too militant. To succeed the Rector must belong to a good old County Family if possible & have a good and handsome appearance be of a very peaceable disposition and avoid any appearance of superciliousness to the Presbyterian Clergy, who are the Established Kirk. He must not look or dress like an R.C. Priest. He must understand school work as we have a School of 100! he must not quarrel with the Schoolmistress or anybody else, must keep his accounts with exactness. His wife must be a lady of good family... Practically the Congregation who pay are old County Families, very conservative. The farmers are all Presbyterians. In summer we have many visitors but as a rule they do not give money to the Church funds & we don't want them. There are some poor most humbugs who come to get money....[P.S.] The Church is on my estate.*

Although there is ample evidence of the landed classes' leadership in rural areas, the population shift towards the towns thinned the strong country congregations and swelled in size and number those in and about the larger towns and cities. The contrasting worlds of agriculture and industry in the eighteenth and nineteenth centuries can thus be traced in the registers, minute books and congregational rolls.

Architectural plans survive for many churches, and though these are often for modern extensions, halls and rectories, an impressive number of drawings by architects such as Alexander Ross, John Kinross, H O Tarbolton, Robert Lorimer, J N Comper, G E Street, G B Lamb and G G Scott attest to the Church's good share of the Victorian Gothic Revival and other styles. More than most of the surviving documents, these require conservation.

Libraries do occur in the records, though the evidence is scattered. The earliest personal library appears to be that of James Drummond, Bishop of Brechin, who after the revolution retired to Slains Castle as part of the Earl of Erroll's household, and died there in 1695. His books passed to his patron, and were sold to Glasgow Corporation in 1918, thus coming to rest in the Mitchell Library. A small but interesting collection belonged to Dr James Fall, last episcopalian principal of Glasgow University, and is now in York Chapter Library. Although others must have possessed libraries, such as the last episcopal minister of Inverness, who bequeathed his to the town c1730, little is known. The congregational libraries which existed in some places, especially in the last century, have also disappeared. However, evidence for one at Blairgowrie survives in the form of copies of the rector's correspondence of the 1890's, which record the replies he received from authors whom he had approached for free copies of their books. These were arranged as 'polite' and 'abusive & vituperative'.

Of diocesan libraries the earliest post-Reformation example appears to be the cathedral library of Kirkwall, Orkney, whose surviving volumes are now in Aberdeen University Library. The diocese of Brechin had a library at Brechin from 1821 and a second collection at Laurencekirk from 1831. Its records, including borrowing registers and correspondence, are now in Dundee University Library. The collection naturally included some manuscripts, a pattern also evident in the private library amassed by Alexander Jolly, Bishop of Moray from 1798 to 1838, which combined a large theological collection with papers of earlier bishops. The printed books, which totalled about 6,000 works in 3,000 volumes, are now mostly in the National Library of Scotland (the rest remaining in the Episcopal Theological Institute Library), and the manuscripts all in the Scottish Record Office. For the Church as a whole there was the mid-nineteenth century Episcopal Church Society Library in Edinburgh, some or all of which moved to the Theological College. Both these collections contain the usual range of theology and church history.

Special mention must be made of the papers which Jolly once possessed, known as the *Jolly Kist* from their original container. They consist of

1,500 letters and papers of John Alexander, Bishop of Dunkeld, which passed in 1776 to his nephew Arthur Petrie, Bishop of Moray. About 800 of Petrie's own papers were then paired with his uncle's and by an epistolary succession were passed on to Jolly, his protégé and friend. These remarkable documents afford a vivid glimpse into both the secular and religious lives of the Scottish episcopalian community and its leading members, many of whom were Jacobites, during the harsh middle and later years of the eighteenth century.

The other collection of documents essential to any study of the Church in this period is the Episcopal Chest, which seems to have originated in an attempt by the nonjuring bishop and historian Robert Keith to create an archive for the Church, and is largely an artificial accretion of documents. Among its important contents are the papers of Archibald Campbell, Bishop of Aberdeen, a contentious nonjuror whose contacts with the English nonjurors has preserved much evidence for the shadowy history of the nonjurors both in England and Scotland. The Chest also contains unexpected gems, such as the 35 letters from the Duke and Duchess of Lauderdale to the ill-fated Archbishop Sharp, illuminating the vicissitudes of Restoration ecclesiastical politics.

In conclusion, it is clear that the records of the Church are indispensable for the history of the Church itself and important sources for Scotland's wider ecclesiastical history, as well as providing material for social, economic, political and local history. More work in identifying, cataloguing and preserving these disparate records needs to be done. In addition to continuing the survey work, the Scottish Record Office has filmed some of the earlier records from the diocese of Aberdeen. The Church presently encourages congregations to deposit their archives in local record offices, and the Scottish Record Office already has several such collections. It is to be hoped that in time proper archival care can be arranged for all non-current records. Enquiries about access to papers still in Church custody can be sent to the NRA(S) or direct to the appropriate custodian by referring to the Church's Year Book.

## **A Summary Guide to the Records of the Scottish Episcopal Church**

### **General Synod (formerly Representative Church Council)**

Episcopal and provincial synods, 1743-20th cent; minutes of Representative Church Council and provincial boards and committees, 19-20th cent; Episcopal Church Friendly Society (later Widows & Orphans Fund), 1793-1964; Trustees for the Scots Episcopal Clergy, 1806-1975; Scottish Episcopal Church Society, 1839-1882. Deposited in Scottish Record Office, 1993, ref CH12/59-80.

### **Diocesan records**

Synods and diocesan committees etc, administrative records, including episcopal registers, 18th-20th cent. Held by the Diocesan Registrar (legal



titles of churches, records of closed churches) and/or the Diocesan Office. Some collections deposited in SRO and local archives. See surveys by the National Register of Archives (Scotland) for details.

### **Congregational records**

Registers of baptisms, confirmations, marriages, burials and services; Vestry minutes and accounts; plans and miscellaneous, 17th-20th cent. Generally held by the incumbent and /or Vestry, though some have been deposited in SRO, National Library of Scotland, and local archives. See NRA(S) surveys for details. SRO holds some microfilm of, and indexes to, baptismal registers etc..

### **Episcopal Chest**

Collection of ecclesiastical papers gathered by various 18th-19th century bishops, including Archibald Campbell's correspondence and papers relating to doctrinal, ritual and governmental issues, and the English nonjurors, 18th cent; deeds of consecration and letters of orders, 17th-19th cent; papers relating to penal statutes, 1789-92; sermons and many miscellaneous papers, 17th-20 cent.

Formerly held in Episcopal Theological College (NRA(S)) survey 1329, summarised in Keeper of SRO's *Annual Report for 1978*, p.30; now in SRO ref CH12/12.

### **Jolly Kist**

Collection of papers gathered by Alexander Jolly, Bishop of Moray (d.1838), with later additions. Including his own correspondence, sermons and other mss, 17th-19th cent; correspondence and papers of John Alexander, Bishop of Dunkeld (d.1776), 1650-1775; correspondence and papers of Arthur Petrie, Bishop of Moray (d.1787), 1753-87; journals and copy letters etc of Robert Forbes, Bishop of Ross and Caithness (d.1775), 1720s-1770s; sermons and papers of James Walker, Bishop of Edinburgh (d.1841), 1789-1840; copy of spiritual diary of John Forbes of Corse, 1624-47.

Formerly in Episcopal Theological College, now in SRO, ref CH12/13-24.

### **Surveys by the National Register of Archives (Scotland)**

The dates in brackets indicate which *Annual Report of the Keeper of the Records of Scotland* contains summaries of each survey, which are organised by diocese. Microfiche copies of the surveys are available in both Search Rooms of the Scottish Record Office and at the Historical Manuscripts Commission in London. For further information on unreleased surveys (marked \*) contact the Secretary, NRA(S), Scottish Record Office, H M General Register House, Edinburgh EH1 3YY.

	NRA(S)
Aberdeen and Orkney Diocesan Office (dep in Aberdeen Univ Library)	2976* (replaces 1829)
Aberdeen and Orkney Diocese congregations (1989)	2698
Aberdeen and Orkney Diocesan Registrar (1988)	3016
Argyll and the Isles Diocese congregations (1989)	2699
Argyll and the Isles Diocesan Office (dep in Argyll & Bute District Archive)	2700*
Brechin Diocese congregations (1989)	2701
Brechin Diocesan Library Mss (1990) (dep in Dundee Univ Library Archives)	3185
Edinburgh Diocese congregations	2702*
Edinburgh, St Mary's Cathedral Chapter (1990)	3194
Glasgow and Galloway Diocesan Office (1991-2)	2703
Glasgow and Galloway Diocese congregations (1991)	2704
Moray, Ross & Caithness Diocese congregations (1989)	2705
Moray, Ross & Caithness Diocesan Registrar (1988)	3070
Moray, Ross & Caithness Bishops' registers and papers (1992-3)	3166
St Andrews, Dunkeld and Dunblane Diocese congregations (1990)	2706
St Andrews, Dunkeld and Dunblane diocesan papers (1989)	3109

*Dr. Tristram Clarke,  
Scottish Record Office,  
HM General Register House,  
Edinburgh EH1 3YY.*

## LIBRARY INFORMATION TECHNOLOGY CENTRE

To anyone considering automation for their library, a visit to the Library Information Technology Centre may well prove rewarding. As I said in my article on searching for a suitable computer system for Spurgeon's College Library (*ABTAPL Bulletin*, 2, no. 12, Nov 1991), I personally found the LITC demonstration very helpful.

Since my article the LITC has moved. Whereas it was based at the Polytechnic of Central London (now the University of Westminster), it is now based at the South Bank University (near the Elephant and Castle) in London. The Centre itself has been in operation since 1982 and since 1984 has been supported financially by the British Library Research and Development Department.

The aim of the LITC is to provide independent advice and information on all aspects of library automation and, in particular, it offers demonstrations of a wide range of software. The service is especially aimed at smaller libraries who are considering automation but who do not have the necessary back-up in house. Rather than providing an in-depth analysis of one particular product, the LITC offers an overview of a range of products. Most importantly a visit is free from the pressure of the hard-sell of the software companies' sale teams. The Centre aims to keep up-to-date with developments in the software market and can therefore offer access to the latest information. The Centre currently offers 2 levels of demonstration.

### 1) Demonstrations with consultancy

- this includes discussions with a member of LITC staff followed by demonstrations of full working versions of appropriate products.

### 2) Help-Yourself sessions

- this is a low-cost option, giving clients access to LITC facilities to try out demonstration versions for themselves. The demonstrations usually focus on 1 of 2 topics.

#### a) Library Housekeeping Systems

- these are designed specifically for library management with some or all of the functions of cataloguing and catalogue enquiry, circulation (loans/returns), acquisitions, serials control and inter-lending.

#### b) Information Retrieval Systems

- these are packages designed for sophisticated text retrieval and catalogue development rather than full library management. All demonstrations are arranged by appointment. When I booked a demonstration session I was asked for brief details of what I was looking for in a system and the budget set by the College. This meant that the LITC could concentrate on demonstrating products within a suitable price range rather than showing systems far beyond my limits.

## Current Charges

### 1) Demonstrations with consultancy:

Public sector	£30 per hour, plus £10 " " for each extra person
Private sector	£40 " " , plus £15 " " for each extra person

### 2) Help-Yourself sessions: (maximum of 4 people)

Public sector	£30 per session
Private sector	£40 " "

If one bears in mind the cost in money, time and energy of travelling to many different libraries to see systems in action, a 2 hour session such as I had is well worth considering. (Ask in advance how long a normal session is likely to take.) The relaxed atmosphere is a far cry from the frenetic atmosphere of exhibitions such as the *Computers in Libraries Exhibition* or the *Library Resources Exhibition*. Once you have an idea of the system which may best suit your requirements, you can then contact the software company and /or arrange to visit a library where the system is in operation. The LITC's publications may also prove useful to those considering automation. For example, the **Introductory Packs** provide information on specific types of software for library applications, e.g. "Library Housekeeping Systems for MS-DOS" and "Communications software for on-line searching". Each pack costs £10 incl. p & p (£15 overseas) and includes a useful list of system names and addresses. Similarly the series of *LITC Reports* is designed to provide practical help and advice on a particular aspect of introducing a computer system. Current titles include "Planning and implementing an automated library system", "Guide to choosing an automated library system", "Evaluating library systems at a demonstration" and "Retrospective conversion and sources of bibliographic record supply". Each report costs £10 (£15 overseas). For further information about demonstrations and all the LITC's publications contact:-

Library Information Technology Centre,  
South Bank Technopark,  
90 London Road,  
London SE1 6LN.

Tel: 071 815 7872  
Fax: 071 815 6699

*Judith Powles*

## BRITISH LIBRARY GRANTS

The British Library has announced that it is continuing the scheme of grants for preservation projects funded from 1986-1992 by the Wolfson Foundation. The British Library Board has made available £125,000 annually beginning with the financial year 1993/1994. This money will also be available for cataloguing and listing projects.

Any library or record repository may apply provided that:-

- 1) Reasonable access is allowed to members of the public
- 2) Suitable storage conditions are available
- 3) There is commitment to continuing good preservation practice

Grants will not normally be more than £5,000 and institutions will be expected to finance part of the cost of the project themselves. There are 2 stages to the application process. Anyone interested must first submit an outline of their project giving brief details of their plans, with the estimated cost and time schedule. (N.B. Grants will not be considered for the official archive of an institution.)

The closing date for the submission of outlines is **October 31st 1993**. If a project is selected for further consideration, a much more detailed application will then be requested. Full details from:-

Stephanie Kenna,  
British Library Research & Development Department,  
2 Sheraton Street,  
London W1V 4BH.

Tel: 071 323 7048

## IAMS CONFERENCE, HAWAII AND IAMS-DAB WORKSHOP

Last August I attended the 8th conference of the International Association for Mission Studies (4th - 11th August 1992), and the concluding one-day Workshop (11th - 12th August) of the DAB (Documentation, Archive and Bibliography) Project, with which I have been associated.

The conference was attended by 179 mission practitioners and scholars and was held at the Hawaii Loa College, situated in beautiful grounds in the hills north-east of Honolulu. The theme of the conference, *New World - New Creation: Mission in Power and Faith* evolved from the commemoration of 500 years of Roman Catholic mission in the Americas, beginning with Columbus. The conference opened with exposure experiences which introduced us to aspects of traditional Hawaiian culture, the Hawaiian Sovereignty movement, the recent history of the Hawaiian Islands and the church there, and

current social problems. The main work of the conference was done in workshops on different aspects of the theme and a full report will appear in *Mission Studies*, the journal published by IAMS.

At the conference members of the DAB group were able to demonstrate two systems of software:- CEDIS, used by CEDIM (France) and adapted from ISIS library software supplied by UNESCO; and the DAB system as developed since the Basel workshop in November, 1991 (*ABTAPL Bulletin*, 2.14, June 1992). Last August, preparatory negotiations were taking place for a software development and distribution partnership with GMI (Global Mapping International), a small American evangelical organisation which includes within its ministries software development and support. Since the conference further progress has been made and three members of the DAB group are now working with GMI on the project, with early 1994 agreed as a realistic target date for the completion of the DAB software.

At Hawaii members of the DAB Thesaurus group wrestled once more with the problems they had encountered in Basel. Subsequently, the existing thesaurus has been revised and this will be available when the DAB software is completed by GMI. It has been accepted that the complexity, if not the impossibility, of agreement across boundaries of language, denomination and culture means that a genuinely multi-cultural, multi-lingual thesaurus cannot be achieved. Instead, the way ahead now seems to be to develop a protocol for the exchange and sharing of bibliographical information between bodies such as CEDIM -

Catholic and Francophone; ATLA (American Theological Library Association) - English and Spanish speaking; GMI - English speaking and finding its market particularly in evangelical institutions.

During the DAB workshop many issues relating to mission studies were debated, foremost among them the importance of study material - oral, written and 'media'. A statement was issued by the Revd Dr. John Roxborough, DAB chairman and Principal of the Bible College of New Zealand) on behalf of the participants, calling attention to particular concerns and issues, the first item of which reads:

*We are concerned for the financial and physical fragility of mission archives and libraries in many situations. We remind churches and Missions that their faithfulness for the future requires their faithfulness to the past. The failure to fund, support and preserve the records of the past is a failure of faith and stewardship.*

Among the African participants in particular there was a very generous acknowledgment of the contribution that missionaries from the West had made to their own Christian heritage, and a desire to give due credit as well as critical assessment to that contribution. Dr. Kwame Bediako (Ghana) described the work of the *Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology* which he founded. It is named after Dr.

C.A. Akrofi, a Ghanaian who has done much work on his own Twi culture, especially its proverbs; and the Revd J.G. Christaller of the Basel Mission, and outstanding linguist who in the mid-nineteenth century compiled a Twi grammar, dictionary and collection of proverbs, and, with his Ghanaian assistants, translated the Bible into the Twi language, producing a masterpiece. Dr. Bediako, in so naming his centre, has acknowledged the importance of culture for applied theology, and the contribution made by nationals and missionaries alike.

I left the conference and workshop even more convinced than before that church and mission archivists and librarians have the greatest responsibility to fight and fight again for the proper preservation of the material committed to their care.

The sermon at the final conference service was preached by Edith Bernard (CEDIM). She spoke part of it in English, part in Spanish and part in French, but kindly provided us all with an English copy! Some words of hers sum up for me my own feelings as I reflect on the conference:

*Let us be joyfully thankful to God and to one another for this week of deep sharing in the "Aloha country".*

*Jean Woods,  
Ruislip.*

When it is available, information about IAMS-DAB software - suppliers, price etc. - will be published in the *Bulletin*.

## NEWS, NOTES AND QUERIES

**Heythrop College**, and its **Library** are moving over the summer to new premises in west London. The Library will be closed from **5th July, 1993** until **1st September, 1993**. The new address will be:

Heythrop College  
Kensington Square  
LONDON  
W8 5HQ

Telephone: 071-795 6600

Telefax: 071-795 4200 - this is the College fax number; it is likely that by the time the Library is reopened it will have its own fax.

Two new theological distance learning opportunities have recently opened. The **Open Theological College**, a joint venture between six of the

largest theological colleges in the country and based on the Cheltenham and Gloucester College of Higher Education which will provide validation of the courses, is newly formed to provide a course leading to a degree in theology. Further details from the Cheltenham and Gloucester College of Higher Education, PO Box 220, The Park Campus, The Park, Cheltenham, GL50 2QF

The second course has been designed by Stapleford House Education Centre for Christians who have, or are seeking, the opportunity to lead collective worship in schools. The 1944 Education Act made Religious Education compulsory for all pupils from 5 to 16 years old, together with a daily act of collective worship. But over the years there has been an increasing disregard or avoidance of the religious 'Assembly', and RE lessons have often been integrated into personal and social development classes - at least in secondary schools. The 1988 Education Reform Act confirmed the place of RE as a compulsory National Curriculum subject, totally ignoring the actuality in schools. A 1993 Education Bill is now under discussion which will, among other things, define a national syllabus for RE, which may be adapted to suit local conditions. Under these circumstances it appears that many schools are turning to local clergy or Christian groups to conduct some of their acts of collective worship, and, since it is important that this be done in an informed and educationally defensible way, the Association of Christian Teachers have developed this course. Further details from Stapleford House Education Centre, Wesley Place, Stapleford, Nottingham, NG9 8PD (telephone 0602 396270).

The proposed changes in the teaching of religious education are raising a number of concerns for teachers, parents, the Christian churches and especially for those of other faiths. A number of people are worried that the spiritual and moral aspects of education (in their widest sense) will become identified with the teaching of RE, and if this change is not managed very carefully the ethos of the school community valuing the individuals within it irrespective of their personal beliefs may be in jeopardy. It would be ironic if the RENational Curriculum encouraged religious intolerance and indoctrination rather than understanding. Colleagues who have collections which are, or could be, used by teachers might like to know about a guide to the National Curriculum, *Curriculum confidential three* by James Sweetman. It is available from Bracken Press, Newton Regis, Tamworth B79 0NH, price £6.50 including post and packing.

The Society of Local Authority Chief Executives annual conference in May was warned by the Heritage Secretary, Peter Brooke, that they should not assume that council arts and libraries services have escaped the general Government policy on competitive tendering. He told the conference that the national policy continues to apply although his department are applying the policy flexibly and insisting on proper analysis of the facts before taking any final decisions.



For those caring for theological collections in local government library services, this is obviously a very worrying development, and one of which all members of ABTAPL should be aware. If you have any information to share on this matter, please contact **Judy Powles**.

A new group called **ILIAD** has recently been set up by the British Council, the British Library, International Book Development and the Library Association. ILIAD is the acronym for the International Library and Information Action for Development, which has sponsored major research aimed at producing a guideline document on investment in higher education library and information services in the developing world and Eastern Europe. In the longer term the group aims to address issues and needs right across the library and information development scene. For further information the ILIAD Secretariat is based at the Library Association, 7 Ridgmount Street, London, WC1E 7AE.

The article on the **1762 Bentham Folio Cambridge Bible** in our last issue provoked an immediate phone call from one of our members who knew of two more copies of this supposedly rare edition. If there are any more copies lurking in members' collections will they please let **Alan Jesson** know as soon as possible. Sufficient copies have now been located to make a formal census desirable and obviously, this needs to be as complete as possible. Contact: The Revd Alan F. Jesson, Bible Society's Librarian, Cambridge University Library, West Road, Cambridge CB3 9DR. Telephone (0223) 333000 extn 3075; fax (0223) 333160, or e-mail (JANET) [afj@uk.ac.cam.ula](mailto:afj@uk.ac.cam.ula)

The former Editorial director of SPCK, **Judith Longman**, joined Cassell's as publisher of their **Mowbray** imprint on 5th April, 1993. **Ruth McCurry** who has been responsible for Mowbray's since it was bought by Cassell in 1988 continues as publisher with responsibility for the **Geoffrey Chapman** imprint.

The 1994 **Christian Booksellers Convention** will be at Blackpool from 28th February to 3rd March, 1994. It is now planned that the Convention will alternate between Blackpool and Bournemouth, where the 1993 Convention, the 18th, was held in March amidst an atmosphere of hope for the future. Many of the around 200 companies represented reported that there had been upturns in trade and orders.

The Norwegian journal *Bok & Bibliotek* has an article in its April 1993 issue (2, 1993 p. 13) on monastic libraries. Churches and monasteries were the chief forms of literary culture in the Middle Ages. Until well into the 14th century the monastic libraries were the most important libraries in Europe and the preservers of classical literary work. The six-page article is in Norwegian. Thanks to **Graham Cornish** for spotting it.

The May 1993 issue of the ANZTLA's *Newsletter* reports that the data sheets for Volume 5 No 1 of *Australasian Religion Index* have now been completed and the issue is due to be published in a month or so. There is a reminder that no.2 for this year will be a full five-year cumulation, thus making it of interest to librarians over here who might wish to subscribe.

It is also reported that the American Theological Library Association (ATLA) has expressed an interest in producing a CD-ROM version of *Australasian Religion Index*. This issue will be discussed by the ARI Board of Management in July.

ATLA themselves have begun a new quarterly newsletter aimed at theological libraries. Called *Theology Cataloguing Bulletin*, it is now in its third issue and, although most of the content is specifically aimed at North American theological libraries, a section of more general interest is a list of subject heading changes and new subject headings devised by the Library of Congress. *Theology Cataloguing Bulletin* is available only from **Ferne Weimer, Billy Graham Center Library, Wheaton College, Wheaton, IL 60187-3593**. The annual subscription is US\$ 20.00 and cheques should be made payable to ATLA.

Another new periodical is the *Journal of Religious and Theological Information*, edited by Dr. William Miller supported by an Editorial Board of some 18 theological librarians (mainly from the United States). This was announced with a flyer last Autumn, but there was no response to ABTAPL's letter of interest. However, now that the journal has appeared it is hoped to be able to obtain a review copy for the November *Bulletin*. The publisher is **Haworth Press, 10 Alice Street, Binghamton, NY 130904-9981** and the cost of a foreign subscription is around US\$ 68.00

## JERUSALEM PERSPECTIVE

*"Jewish background to the Life and Words of Jesus"*

JERUSALEM PERSPECTIVE is a scholarly magazine, produced in a high-quality, easy-to-read popular format, in the hope of presenting something of interest to everyone. Its aim is to contribute to a clear and faithful picture of the historical life and person of Jesus. Specialist knowledge of Jewish scribal and rabbinic methods of teaching used by Jesus and His contemporaries, and expertise in the languages, thought and outlook of His time, are tapped to enable the reader to understand Jesus' words as they were originally intended. Difficult and previously obscure passages of Scripture are explained in uncomplicated terms.

JERUSALEM PERSPECTIVE is mailed to subscribers in over fifty nations around the world. It focuses on the exciting discoveries of the Jerusalem School of Synoptic Research, a team of Jewish and Christian scholars who are examining the synoptic Gospels against the background of the unique culture in which Jesus lived. The School's findings highlight the significance of Jesus' Jewishness, and show how important it can be to read Jesus' words in their original Hebraic context. The magazine is edited and published in Israel by David Bivin, co-author of the book, *Understanding the difficult words of Jesus*.

JERUSALEM PERSPECTIVE offers your library a means by which teachers, students, leaders of congregations and busy, working people can all be kept up-to-date with recent "Jesus research" in Israel.

-----

**JERUSALEM PERSPECTIVE**  
**P.O. Box 31820, 91317 Jerusalem, Israel**

Please send subscription information and a *FREE SAMPLE* copy to:

Name:.....

Address:.....

Postal Town:.....Post Code:.....