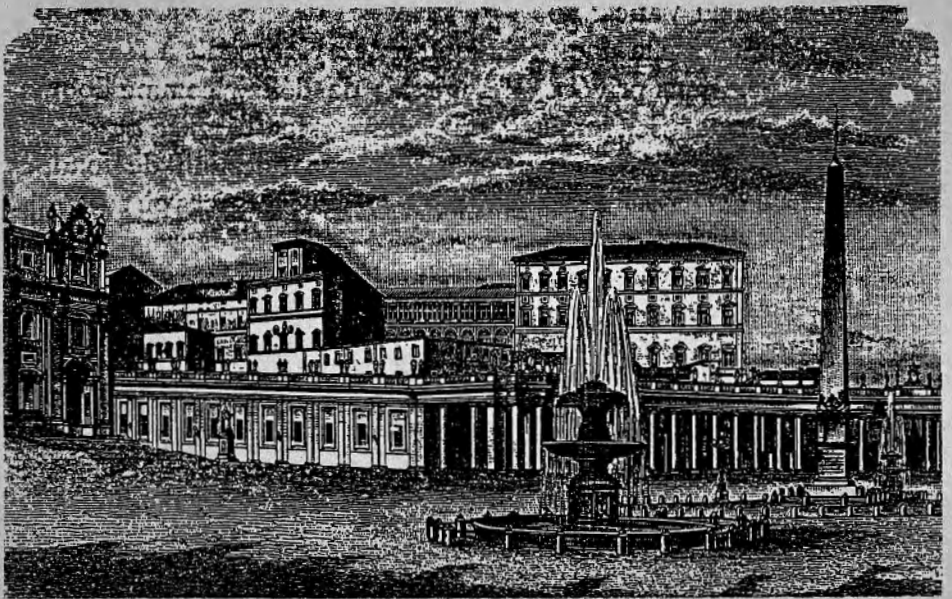


# BULLETIN

*of the*

*Association of British Theological*

*and Philosophical Libraries*



**Volume 13, Number 3**  
**November 2006**

**BULLETIN 2006**

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

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ABTAPL holds its mailing list on a computer; this is used for no other purpose than to generate mailing labels for use by the Association.

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

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The front cover shows an engraving of the Vatican

## **ABTAPL UNION LIST OF PERIODICALS**

The Union List is available on the internet at <http://www.le.ac.uk/abtapl/>  
It includes the philosophy, theology and religious studies journal holdings of 47 different institutions in the UK and is a useful tool in tracing the locations of titles. Publisher details are given for some titles and links to free electronic journals are also included. It is updated regularly.

Amendments can be sent to Evelyn Cornell,  
The Main Library, University of Leicester. E-mail: [ec37@leicester.ac.uk](mailto:ec37@leicester.ac.uk)

\* \* \* \* \*

## ***GUIDE TO THEOLOGICAL AND RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN AND IRELAND***

The *Guide* is available on the ABTAPL website at  
<http://www.abtapl.org.uk/pub.html>  
Amendments should be sent to Steve Dixon, Senior Lecturer – ICT,  
Newman College of Higher Education, Birmingham B32 3NT,  
E-mail: [s.dixon@newman.ac.uk](mailto:s.dixon@newman.ac.uk)

\* \* \* \* \*

## **BETH PERIODICAL EXCHANGE LIST**

An email list for exchanges, particularly of duplicate periodicals, has been set up for members of BETH (European Theological Libraries Association)  
To register contact Penelope Hall at [Prjhall@aol.com](mailto:Prjhall@aol.com)

\*\*\*\*\* STOP PRESS \*\*\*\*\*

**!!Your Association needs YOU!!**

Are you hiding your talents under the proverbial bushel?

Would you like to contribute to the continuing growth of ABTAPL?

We urgently need a new Hon. Editor for the *Bulletin*. Marion Smith has done a fantastic job over the years but the time has come for her to hand over the reins. She first indicated that she would like to step down from this position 2 years ago and had hoped that someone would come forward to work alongside her so that the handover could be gradual. Unfortunately this has not yet happened and time is running out as Marion will not be able to continue after the next couple of issues.

In fact Marion now has the whole *Bulletin* production process so streamlined that each issue can be produced relatively simply. Everything is in place for the printing and distribution and members are well used to feeding news, articles and reports to Marion.

As you can appreciate, the *Bulletin* is the main vehicle of our Association and is the way the vast majority of our members who are not able to attend meetings in person can be kept in touch. Without a *Bulletin*, the Association will die. It may sound dramatic but that is the truth.

Therefore I am urging anyone who is even remotely interested to get in touch with Marion or with me. (Contact details inside front cover). One way forward might be for an editorial sub-committee to be formed but this does need one person to be responsible over-all. One ABTAPL member has just started helping but, for a number of reasons, is unable to take on the full task. Marion is happy to work along side with someone over the next 2 issues.

**PLEASE HELP!**

Judith Powles  
Chairman of ABTAPL

**NOTICE OF MEETING**

**2007 Spring Conference  
and Annual General Meeting**

will be held at

**The University of Edinburgh**

from

**Thursday 12<sup>th</sup> to Saturday 14th April**

Details will be sent to UK members. Members not resident in the UK who would like further information should contact the Conference Secretary

\* \* \* \* \*

**UNITED COLLEGE OF THE ASCENSION, BIRMINGHAM**

The UCA closed in August 2006; the library is being merged with that of Queen's Foundation for Ecumenical Theological Education to support the new Selly Oak Centre for Mission Studies - an initiative of USPG and the Methodist Church – also based at Queen's.

For more information contact  
Michael Gale,  
The Librarian, The Queen's Foundation,  
Somerset Road, Edgbaston,  
Birmingham, B15 2QH.  
email: [library@queens.ac.uk](mailto:library@queens.ac.uk)

## **WORKSHOP ON CONSERVATION, THURSDAY MARCH 2<sup>ND</sup> 2006, BIRMINGHAM CENTRAL LIBRARY**

On Thursday 2<sup>nd</sup> March 2006 a group of approximately 25 ABTAPL members from all over the UK gathered in the Social Sciences department on the 4<sup>th</sup> floor of the Central Library, Birmingham. Here we were welcomed by Marion Smith, who had organized the workshop which was to be run by two of her colleagues in the Conservation Department. She led us in a long crocodile up various escalators and finally up a spiral staircase (not for the faint hearted or anyone wearing stiletto heels) to the Conservation Department on the 7<sup>th</sup> floor. Those of the group with slight mobility problems were to be congratulated for their perseverance.

We were greeted in the department by Tony Barrett and his colleague Marguerite Joynes, then split into two groups. One group was shown the “clean” room by Marguerite, and the other the “dirty” workroom by Tony.

### **Clean Room**

First Marguerite explained that the Central Library possessed in the region of 2 million photographic images. By necessity the main task of the Conservation Department in this area was preservation rather than conservation. With only two full-time members of staff, plus a few volunteers, it was not possible to spend precious time on, for example, retouching photographs which is a very specialist operation. Instead they concentrate on cleaning and transferring them into boxes and other containers.

Marguerite then demonstrated the techniques the conservation staff use with a variety of photographic media - stressing that photographs, negatives, and other items should always be handled with clean, dry hands or with cotton gloves:

a) **Unmounted prints** are first dry cleaned using either a smoke sponge or a plastic (not rubber) eraser, or a soft brush. The cleaned prints are mounted on to archival quality board using archival photo corners. Any information found on the back of the photographs is written in pencil on the reverse side of the board. The mounted photograph is then placed in a clear polyester sleeve, and stored flat in a 2-piece box with a drop-down flap, making

access to the individual mounts very easy. (All the boxes used in the department are made on a box-making machine housed in the basement of the library, which we saw later.) Marguerite warned us to avoid ordinary plastic sleeves (i.e. non-archival quality) at all costs, and produced an example of a sleeve of this type which had gone yellow with age and was now sticky and starting to disintegrate - an excellent reminder to all of us of the importance of always using specialist archive storage and packaging materials.

**b) Mounted Photographs.** The second category shown to us were photographs already mounted on their original, often acidic, boards. In the Conservation Department the majority of these photographs are left on their mounts, especially as the mounts often have important annotations made by the photographer or owner of the collection. The images and mounts are first dry-cleaned, and then repackaged into 4-flap enclosures made of lightweight card, not into polyester sleeves. They are stored flat in archive boxes as above.

**c) Photograph Albums.** The department's policy is to keep the photographs in the original album wherever possible. Loose images are re-fixed using photo corners, and the individual pages and photographs are dry-cleaned. Once this has been done, the pages are inter-leaved with lightweight acid-free paper. The album is then placed in a storage box.

**d) Photographic negatives** are removed from their old paper envelopes or sleeves, dry-cleaned, and replaced in archival quality negative sleeves onto a ring-binder system within archive boxes.

**e) Glass plate negatives** require different treatment. After dry-cleaning, each plate is placed within a 4-flap enclosure and stored upright (not horizontally as this might cause breakages) in boxes. It is advisable to store this kind of material on fixed, not mobile, shelving as the constant vibration/movement of the movable shelving can also cause breakages. This treatment is also used for lantern slides.

**f) Collections of postcards.** After dry-cleaning, each card is repackaged into an individual clear polyester sleeve. It is then grouped with a batch of



similar cards and put in a manila enclosure, which is labelled and placed in a box.

**g) Displaying Photographs.** We were shown some very fine photographs of Isambard Kingdom Brunel in the possession of the Central Library, which had been lent out for various exhibitions. Each photograph had been mounted on a large board and screened with a special UV filtering material to prevent light damage. This treatment would be especially useful to any of us wishing to display photographs in temporary or permanent exhibitions.

### **Dirty Room**

The two groups then changed places and we moved into the area where documents and papers in poor states of repair are treated.

**h) Paper Repairs.** Tony began by showing us some very fragile pages which had been “mended” with sellotape. He emphasised that this kind of sticky tape (which includes “Magic Tape”) should never be used for page repair as it dries out and falls off the page, leaving yellow marks on the paper. In fact paper and inks (apart from red ink which needs to be tested before any treatment) before the Victorian era are generally very hard wearing and can be washed if repairs are required. However the techniques Tony described for paper repair, using for example a leaf casting machine, obviously require specialist knowledge. Clearly there are many jobs in the area of conservation which are best left to the experts. If minor paper repairs are attempted it is important to use a good quality handmade paper tissue. In Birmingham they use a Japanese tissue paper and a synthetic paste. Apparently ordinary wall-paper paste is excellent for this purpose.

**i) Mould.** Tony then emphasised the importance of isolating any book or document showing signs of mould growth as the mould spores can cause irritation to the respiratory system and also spread to other documents. In the Conservation Department there is a fume hood where such documents can be handled in safety. However in the normal library/archive setting it is advisable for professional help to be sought.

**j) Environment.** Tony referred to British standard BS5454 which sets the standard for conditions in an archive environment, and showed us the monitoring equipment in use in the department, in particular the “Humbug”,

a relatively simple and inexpensive device which measures temperature and humidity. (Those ABTAPL members who attended the Durham conference last year will remember seeing these in use in various archives and libraries we visited.) We were encouraged to ensure that we all have a disaster plan in place in our own libraries/archives. As a safeguard against flooding Tony showed us a very inexpensive piece of equipment (c.£15) which sets off a piercing alarm if it detects water.

### **Box Making**

The final part of the afternoon was spent in the basement of the library seeing the box-making machine in action. A computer is used to plot templates of boxes in all shapes and sizes to make the maximum number possible from one huge piece of archival quality card. The card is then fixed to the plate of the machine and the machine is set in motion, first marking the outlines of the boxes ready for folding, and then cutting them out. This machine means that the Conservation Department can produce in-house all the boxes and other containers/enclosures made to their specific measurements.

### **Conclusion**

As the session drew to a close, each person was given a package containing a number of pamphlets and leaflets on conservation and preservation topics including details of archive standards, best practice and suppliers. A pair of cotton gloves was also included so that we could all return to our places of work and start putting what we had learned into practice.

The workshop was most informative and enjoyable and we were all very grateful to Tony, Marguerite and the rest of the conservation staff for spending so much time with us. Also we were indebted to the staff of Social Sciences on the 4<sup>th</sup> floor who made us feel so welcome, and whose afternoon was severely disrupted by a constant stream of ABTAPL members leaving and collecting bags and baggage in their workroom. Finally, I would like to record special thanks to Marion Smith for arranging the workshop.

Tony and Marguerite can offer advice on repairs, suppliers, etc. Contact at [Tony.Barrett@birmingham.gov.uk](mailto:Tony.Barrett@birmingham.gov.uk); [Marguerite.Joynes@birmingham.gov.uk](mailto:Marguerite.Joynes@birmingham.gov.uk)

**Book list**

BAYNES-COPE, A.D. *Caring for books and documents*. 2<sup>nd</sup> edition. British Museum Publications, 1989. ISBN 0712301518

SHEP, R.L. *Cleaning, repairing and caring for books*. 4<sup>th</sup> edition. Richard Joseph Publishers, 2005. ISBN 1872699022

WILSON, David R. *Care and storage of photographs: recommendations for good practice*. NAPLIB, 1997. ISBN 0953043606

*BULLETIN of ABTAPL* Vol 2, no. 6, November 1989 has several articles on disaster planning. Copies are available from the Hon. Editor price £3.00

NATIONAL PRESERVATION OFFICE

<http://www.bl.uk/services.npo/npo.html>

*Judith Powles*

*The Librarian,*

*Spurgeons College,*

*London*

## **REPORT OF THE 60<sup>TH</sup> AMERICAN THEOLOGICAL LIBRARY ASSOCIATION ANNUAL CONFERENCE, CHICAGO, ILLINOIS, 21<sup>st</sup> -24<sup>th</sup> JUNE 2006**

The American Theological Library Association celebrated their 60<sup>th</sup> anniversary this year at their conference, which was held in Chicago, Illinois, the home of the headquarters of the association. Throughout the conference the ambience was festive and joyful, as the delegates, friends and guests marked this milestone in the history of ATLA.

At the close of the first full day of activities, the delegates were invited to a reception, which was held in the new offices of the association. We were all duly impressed by the marvellous views of the city and out to Lake Michigan, as seen from the windows of the various offices. The working space in the headquarters offices is well laid out, quite roomy and very adequate for the growing needs of the association.

There were two plenary addresses during the conference, both of which were interesting; however, the first one, which was delivered by Martin Marty, a well-known American author whose name is always associated

with the popular periodical, *Christian Century*, was a particularly captivating and eclectic presentation on “*Chicago’s Influence on Religion*” in the *Encyclopedia of Chicago*. Marty was in very good form and in good encyclopaedic fashion reviewed the highlights of the various American religious movements that have either been centred in Chicago or have been influenced by the mix of traditions one finds in this mid-west city, which for many years has been and continues to be a hub for traffic moving between the east and the west on the North American continent.

On the Friday evening the delegates were entertained on a dinner cruise up and down the river that runs through the downtown area of Chicago. As the boat moved between the many high-rise buildings of the central core of the city, we were treated to a review of the stunning architectural heritage of the Chicago, with titbits of additional information on the famous and the notorious from the history of the city.

As has become a custom at these conferences, the international attendees were treated to a delicious lunch and given a chance to interact and share ideas with one another. The Special Committee for International Collaboration were most attentive hosts, and also sponsored another session on the problems and challenges of globalization, which was chaired by Chris Beldan.

The conference concluded with a banquet at which we were entertained and inspired by the music of *Spirit*, one of Chicago’s gospel performing groups. Around the room many feet were tapping and sometimes the audience joined in song with the women, who did an excellent job of filling the banquet hall with their voices in harmony.

Naturally the delegates transacted some business during the conference, but for those of us who attend the conference as guests from abroad, the points mentioned above are the things that remain with us after the event. We congratulate our colleagues on their achievements thus far and wish them well in all their endeavours in the future.

*Penelope Hall*  
*BETH Secretary and Delegate*

## REPORT OF THE ABTAPL AUTUMN MEETING 2006

This year's Autumn Meeting was held at Westminster Abbey Library, London on 25<sup>th</sup> October, and was very well attended, with almost 40 people present. Kurt Berends, Executive Director of the Theological Book Network, spoke briefly at the start of the meeting, explaining that their aim is to provide quality academic books and journals to under-resourced theological colleges and seminaries in the majority world; they are planning to open a warehouse in the UK. The main points of the meeting were:

- Details are being finalised for the rolling programme of election to the committee.
- Plans for the Spring Meeting in Edinburgh are going well; visits have been arranged to New College Library, the Scottish Catholic Archive and the National Library of Scotland. Suggestions for open sessions are welcome e.g. Marketing libraries. Bursaries will probably be available for people not funded by an employer. The possibility of holding the Spring 2008 meeting in Belfast is being investigated and a venue is being sought for Autumn 2007.
- Another appeal was made for a new Hon. Editor of the *Bulletin* and a proposal to compile an index has been received. The online *Guide to Theological and Religious Studies Collections of Great Britain and Ireland* needs updating; a co-ordinator is required. Carol Reekie and Michael Gale are updating the *Guidelines for Theological Librarians* and welcome comments.
- There were discussions on the ABTAPL email discussion list, and various electronic resources.

Before our visit to the Library itself, Dr Tony Trowles, the Librarian, provided some background information; there are only 3 study places but the staff (himself, an assistant and an archivist) answer a wide range of enquiries from the public, as well as being the "memory of the Abbey". Westminster Abbey relies on visitor contributions for most of its funding; none is received from the Church of England, nor from the Crown, with only occasional support from the State for specific projects.

*Marion Smith*  
*Birmingham Central Library*

## **THE LIBRARY OF WESTMINSTER ABBEY**

### **History**

The Library occupies about a third of the former monks' dormitory (which originally extended beyond the south wall) and is built over the Pyx Chamber and the Undercroft, which together constitute the oldest surviving part of the monastic buildings at Westminster. The hammerbeam roof dates from 1450 and replaces one carelessly burned down by Brother George of Norwich three years earlier. A door at the north end of the Library leads to the gallery of St Faith's Chapel, beyond which were once the wooden "night stairs" by which the monks entered the Abbey for the night offices.

The monastic library was in the north cloister, which was probably partially glazed to offer some protection against the elements. The size and contents of this library are not precisely known, but Cardinal Simon Langham (Abbot of Westminster 1349-62) bequeathed 94 works to it on his death in 1376. At the dissolution of the Abbey in 1540 all but two of the books were dispersed, though in recent years scholars have identified nearly 50 manuscripts in other libraries as works which were originally at Westminster.

In 1560 Westminster Abbey was reconstituted as a Collegiate Church by a charter of Elizabeth I, and by 1591 the northern part of the dormitory had been converted into a library and has remained in use for that purpose ever since. The southern part became a school room, and is still used by Westminster School, though it was completely destroyed by a bomb in 1941 and subsequently rebuilt. The present appearance of the library dates from 1623 when a benefaction from Dr John Williams (then Dean of Westminster and Bishop of Lincoln; later Archbishop of York and Keeper of the Great Seal) provided the projecting oak bookcases and £2000 for books. A contemporary portrait of Williams (possibly by the Flemish artist Janssens) hangs above the fireplace.

Dean Williams' benefaction helped to establish the Westminster library as an important scholarly collection, and by the end of the 17th century it had become a notable "public" library used, for example, by lawyers from Westminster Hall where several law courts were then situated. For over 150

years the books were chained and would have been shelved with the fore-edge outermost, the chain being attached to the edge of the upper cover. Some chains were removed in 1732, the remainder in 1765.

An important collection of manuscripts which Dean Williams gave to the library was destroyed by fire in 1695, but the collection of printed books continued to grow through the benefactions of the Abbey's clergy, and by the imposition of a £10 fine on each new prebendary. In 1774 the library received a bequest of all Dean Zachary Pearce's books (his portrait is on the north wall), but by then the library was no longer so readily available to those outside, and by the early 19th century it was largely neglected even by the clergy.

The library's fortunes revived towards the end of the 19th century when a collection of books on Westminster Abbey itself began to be assembled and the cataloguing of the Abbey's extensive collection of muniments (archives) was put in hand. In 1932 a grant from the Pilgrim Trust allowed a library gallery to be constructed over the east cloister, connected to the old library by a spiral staircase. The gallery houses the Westminster Abbey collection and other reference books (the only collections now added to) and there is a small reading room for visiting scholars. The gallery also provided new access to the Muniment Room, which had hitherto been separate from the library and accessible only by a turret staircase from the cloisters.

### **Library Collections**

The library holds about 14,000 printed books, most of which date from before 1801. There are 60 *incunabula* (books printed before 1500) the two earliest books having been printed in Venice and Padua respectively in 1477. The earliest English book here was printed in Oxford by Theodoric Rood in 1482. Sadly the library has only a tiny fragment of printing by William Caxton, who set up his shop in the Abbey's precincts in 1476.

The printed collections are fairly typical of a scholarly library of the 17th and 18th centuries. As might be expected there are large collections of Bibles, service books and theological works, and these include the first New Testament printed in Greek (1516) and the first Bible in Welsh (1588). The books are not exclusively religious, however, and there are significant







holdings in the classics, history, travel and the sciences, together with a collection of music, much of it Italian. The books are predominantly in English, Latin and Greek, but Hebrew, Spanish, French and Italian are all well represented and there is a single volume in Arabic.

The most important recent benefaction has been a collection of 70 fine bookbindings given by the late Kenneth Oldaker in 1982. All are in superb condition, and the collection as a whole provides a fascinating guide to changing techniques and fashions in English bookbinding from the Restoration to the beginning of this century. An additional bequest from Mr Oldaker supports a programme of conservation work on some of the library's other books.

In addition to printed works the library has over 40 manuscripts, including the two which survive from the monastic library (the Litlyngton Missal and the *Liber Regalis*). Both of these are on display, together with several other manuscripts which have been acquired in the intervening centuries.

### **Muniment Room**

This large chamber built over the north-east corner of the cloister overlooks the south transept and choir of the Abbey. It is paved with medieval tiles in heraldic and other designs and there is a fine 14th century wall painting of Richard II's personal emblem, the white hart. In the Muniment Room are stored many thousands of documents relating to the monastic foundation and all aspects of its life, including accounts, cellarers' rolls and charters (some of them 12th century forgeries!). There are also accounts, estate plans and registers relating to the Collegiate Church. Some documents are housed in ancient chests and cupboards dating back to at least the 13th century.

### **© Westminster Abbey**

This article and the photograph of Westminster Abbey Library on the facing page are reproduced with the kind permission of the Dean and Chapter of Westminster Abbey, the copyright holders.

## **REPORT OF THE 35<sup>th</sup> GENERAL ASSEMBLY OF BETH, ROME, 9<sup>th</sup>-13<sup>th</sup> SEPTEMBER 2006**

It is hard to believe that almost two months have passed since we met for the 2006 BETH General Assembly in Rome. Based at the Enrico de Ossó Centre, it was well attended, with 23 delegates, 5 personal members, and 3 guests, as well as 4 representatives of our hosts, URBE (Unione Romana Biblioteche Ecclesiastiche). We had a very good meeting and were especially encouraged by the addition of two new members—the Norwegian Forum for Theological and Religious Studies Libraries, who have joined the Association as an ordinary member, and were represented at the meeting in Rome by Svein Helge Birkeflet of the library of the Faculty of Theology in the University of Oslo; and the International Baptist Theological Seminary of Prague, who have joined as an extraordinary member and were represented by Katharina Penner of the library of the Seminary. These two new delegates were warmly welcomed; they entered into the discussions, adding valuable information by their participation.

The Assembly began with the business sessions, which also included presentations from URBE and Brepols, and reports from the Theological Book Network, the American Theological Library Association and the Latin America Theological Library Association (RLIT).

During the Assembly the subject of developing a link for the theological library catalogues in Europe was raised. Whether this would ultimately be a kind of union catalogue for Europe or simply a linking hub for the various catalogues is one of the questions that was raised. Any comments from our members within ABTAPL about this proposal and /or any contributions to the discussion that is continuing around this proposal are encouraged and warmly welcomed. Please send your ideas, comments and any pertinent information to me at [Prjhall@aol.com](mailto:Prjhall@aol.com).

The Assembly was reminded that the election of officers of the association will be held at the meeting next year, which is scheduled to be held 8<sup>th</sup> -12<sup>th</sup> September 2007 in Emden, Germany, at the Johannes a Lasco Library. If anybody has any nominations of persons to fill the offices of the Executive Committee, they can be submitted to any of the Board members, preferably

before the Board meeting in mid-March. Another point that was raised in the meeting by the representatives present was the desire to be informed of any publications that are authored by the members of the various theological associations that are members of BETH. I would be happy to receive any information along these lines at your earliest convenience, so that we can announce these publications to the wider European audience.

I would encourage the members of ABTAPL to read through the minutes of the Assembly as they are found on-line for more details of the proceedings; the full text of the minutes of the meeting can be found on the website at <http://www.beth.be/meetings>.

*Penelope R. Hall*  
*Secretary of BETH*

After completing the business sessions, we made our first visit - to the Campus of the Pontifical University of Urbaniana, starting at the Archive of the Congregation for the Propagation of the Faith. Here we saw the Conservation Unit and were then shown some of the documents and other items. All are unique, and many provide an insight into the history of other countries; the Archive has the first map of Australia. After a presentation from Casalini Libri book and journal suppliers, we walked across to the Library. This was created by a merger of two libraries in 1979: the Library of the Urban College (University Library) and the Pontifical Missionary Library. The University Library was founded in the 17<sup>th</sup> century, 300 years before the Missionary Library. Books donated to the Congregation for the Propagation of the Faith formed the early collections of the Library, which has acquired various rare books and precious atlases over the intervening years and has material in some 500 languages. In 1925 Pope Pius XI promoted the idea of setting up a Missionary exhibition at the Vatican, gathering together as many publications as possible on missionary ministry and the Catholic missions, both past and present, as well as all publications about or somehow inspired by the missions. At the end of the exhibition the books were donated to the Congregation for the Propagation of the Faith, then added to the collection of the Pontifical Missionary Library. After taking group photographs in the gardens overlooking St Peter's Square, we walked "next door" to the Pontifical North American College, for a reception and a tour of their Library.

The excursion was to Orvieto, where we had a guided tour of the Cathedral, one of the most celebrated in Italy. It was built in the Gothic style at the end of the 13<sup>th</sup> century to commemorate a miracle at near-by Bolsena. After a fine lunch at a restaurant on Lake Bolsena, we travelled to Viterbo where we visited the 13<sup>th</sup>-century papal palace and walked through the mediaeval streets.

On the last day of the Assembly, we visited the newly-completed Don Bosco Library of the Salesian University, where the morning ended with a splendid lunch hosted by URBE. After a welcome and presentation on the Library by the Director, Juan Picca, we heard something about the Media Communication Faculty and watched a cartoon by the Italian Bruno Bozzetto, "Europe and Italy", which portrays with some accuracy and a lot of humour the differences in behaviour between the two.

(See <http://www.lifeinitaly.com/italian-movies/bruno-bozzetto.asp>)

As well as a tour of the library, we had presentations of the Rotoclass SILO shelving system, the 3M self-issue system, and Prime Source software. There was also a meeting with members of URBE, including discussions on union catalogues of theology in Europe.

We owe many thanks to our hosts, URBE, particularly Father Marek Rostowski (Librarian of the Pontifical University of Urbaniana); to Sister Rebecca Abel (Librarian of the Pontifical North American College) for sharing her skills as a tour guide to Rome; and to Penelope Hall (Secretary of BETH) for ensuring the smooth-running of the Assembly.

#### Websites:

Congregation for the Propagation of the Faith <http://fides.org/ita>

Enrico de Ossó Centre <http://www.casaccoglienza.osso.pcn.net>

Library of the Pontifical University of Urbaniana

<http://www.urbaniana.edu/biblio/en/index.htm>

Pontifical North American College <http://www.pnac.org>

Salesian Pontifical University <http://www.unisal.it>

Unione Romana Biblioteche Ecclesiastiche <http://www.urbe.it>

*Marion Smith*

*ABTAPL delegate to BETH*

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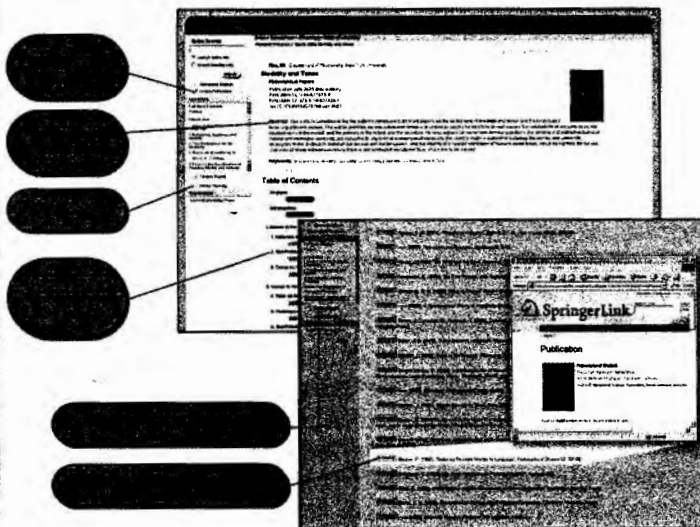
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**JOHN COSIN AND CATHEDRAL MAKEOVERS**  
**PART 2: A COLLECTION OF PRIVATE DEVOTIONS**  
by Andrew Lacey

In part 1\* we met Cosin in Durham being harangued by Peter Smart over his part in the first 'makeover' of the cathedral during the 17th century, when Cosin as a Prebendary, together with Dean Hunt and Bishop Neile reordered the cathedral in line with English Arminian views of the beauty of holiness. Smart's efforts were provoked, one suspects, not just by what he witnessed in Durham but by the fact that what Cosin, Hunt and Neile were doing at Durham was just one part of a much broader assault on the Calvinist ascendancy within the Church of England which had been gathering pace since the last years of James I. With the accession of Charles I in 1625 the pace of this assault quickened and Arminians were being preferred to all the best jobs in the church. As I mentioned, Cosin had been appointed a Royal Chaplain in 1626 and the following year published *A collection of private devotions*, for the use of the Royal household.

Although the *Devotions* were undoubtedly produced by order of Charles I, the exact circumstances of their origins are not entirely clear. John Evelyn records that the scheme originated with the Anglican ladies in the household of Queen Henrietta Maria. The Catholic queen was apparently scandalized that the Anglicans did not have books of hours with set prayers throughout the day and so some of her Anglican ladies petitioned the king for such a book of devotions to be produced. The king consulted the bishop of Carlisle, Francis White, a noted Arminian and friend of William Laud, who in turn recommended John Cosin. Cosin was instructed to prepare such a book and took three months to do so; it being printed under license from Laud as bishop of London. A slightly different version of the origins of the *Devotions* is given by Laud's biographer, Peter Heylyn. Heylyn says that the book was produced by Cosin at the request of the Countess of Denbigh who was then 'unsettled in the religion here established, if not warping from it'. She desired a book of devotions to keep her true to the Church of England. The Countess was first lady of the bedchamber to the Queen and, when the fortunes of war turned against the Royalists, accompanied her mistress into exile in Paris in 1644; there she became a Roman Catholic. Perhaps we can combine these two versions by saying that the Countess was one of the

Anglican ladies in the household of Henrietta Maria who felt under pressure to conform to the queen's Catholicism and who petitioned the king for help in establishing an Anglican routine of devotion.<sup>1</sup> Whatever the precise details, the *Devotions* received the blessing of the king and the senior Arminian clergy and were used by the highest in the land.

The *Devotions* belonged to the tradition of the medieval Primers, or private books of hours used by the laity. The Primer, in its turn, grew out of the tradition of the seven daily offices followed by monastic communities which included prayers, readings, psalms and hymns appointed for each of the canonical hours. The lay Primers followed this structure, with the offices adapted for lay use. They also included an Office of the Blessed Virgin Mary, the Ten Commandments, the penitential psalms and prayers for the dead. From the mid-1530s reformed versions of the Primer were printed in English and proved to be very popular. So much so, that in 1545 Henry VIII authorized an official version in English and Latin. Henry instructed schoolmasters across the land to use his new Primer as a textbook for teaching children to read, say their prayers and the rudiments of Latin. As such, the Primer became an early National Curriculum!

The success of Henry's injunction to schools, and the popularity of the Primer as a book of devotions is shown by that fact that 180 editions were printed between 1525 and 1560. They reflected the shifting sands of theological orthodoxy under Henry, Edward and Mary. With the accession of Elizabeth I in 1559 a new Primer was issued, superseding the Catholic versions produced under Mary. This book, called the *Orarium*, was printed in English and Latin in 1559-60 and included devotions for the seven canonical hours, penitential psalms and the litany. In 1564 a further Primer was issued called *Preces Privatae*, with a second edition in 1568 and a third in 1573. It was these two Elizabethan Primers which Cosin used as the basis for his *Devotions*. By the later 16th century the Primer as a form of devotion was declining in popularity. Whilst it was still used as a textbook in schools, it was overtaken in popular usage by the *Book of Common Prayer* and more informal, non-liturgical manuals of devotion and prayer. When Cosin published his *Devotions* in 1627 it would have seemed rather old-fashioned to many in England. This reflects the circumstances in which it was produced, namely the need to counter the Roman Catholic Primers in use amongst the Catholics at court, and the self-conscious conservatism of the

Arminians.

Cosin's book begins with a Preface in which he sets out a justification for his work. As he points out right at the beginning,

For the good and welfare of our souls, there is not in Christian religion anything of like continual use and force throughout every hour of our lives, as is the ghostly exercise of prayer and devotion.<sup>2</sup>

He refers to scripture and tradition to demonstrate that regular prayer using set forms had been the immemorial practise of the Church. Christ Himself had retired to pray at set times and had taught his disciples how to pray, the Lord's Prayer being the foundation and standard of all subsequent prayer in the Church. The Fathers, following on from the apostles, had always taught that the Lord's Prayer was such a foundation, it was 'the ground whereupon [the Church] builds the pattern whereby she frames, and the complement wherewith she perfects, all the rest of her heavenly devotions, framing them all, as this is framed, with much efficacy, though not with any superfluity of words'.<sup>3</sup> Cosin then gives four reasons why he has revived the tradition of the canonical hours: it is done, he says, to prevent the rise of 'extemporal effusions of irksome and indigested prayers'.<sup>4</sup> Secondly, it is to prove to the world that the Church of England is not 'a new church, and a new faith' and that the Church has not 'abandoned all the ancient forms of piety and devotion', but that the Church of England remains true to the traditions and teachings of the Catholic Church throughout the ages.<sup>5</sup> The third reason is to provide a system of private devotion on a daily basis for those whose duties prevent them from frequent attendance at church, whilst the fourth reason is the hope that those who are currently indifferent to religion might be stirred to greater devotion by the sight of others using the daily office.

Having set out his reasons and justifications for producing the book, Cosin then provides a Calendar of saints days, tables of feasts and fasts, the Creed, the Lord's Prayer, the Ten Commandments and preparatory prayers; before beginning the main section of the book which provides the Office for the seven Hours, from Matins to Compline. Cosin, following the practice of the New Testament, divides his day into the first, third, sixth and ninth hours. The Office is followed by the seven penitential psalms, the litany, the collects for Sundays and holydays, prayers to be used before and after



receiving communion, forms of confession, prayers for the king and queen, prayers for the four ember weeks, prayers for the sick and dying, and a selection of 'Prayers and thanksgivings for sundry purposes'. A favour of Cosin's prose can be gained from the following examples, the first is from the preparatory prayers, and is intended to be used 'at the washing of our hands' being based on Psalm 51:

Wash me clean, O Lord, from my wickedness, and purge me from my sins. Cleanse me, O God, by the bright fountain of thy mercy, and water me with the dew of thine abundant grace, that being purified from my sins, I may grow up in good works, truly serving thee in holiness and righteousness all the days of my life.<sup>6</sup>

The next is from the Office for Matins and is entitled 'A devout prayer, which may be used at all times':

Possess my mind continually with thy presence, and ravish it with thy love, that my only delight may be, to be embraced in the arms of thy protection.

Be thou a light unto mine eyes, music to mine ears, sweetness to my taste, and a full content to my heart. Be thou my sunshine in the day, my food at the table, my repose in the night, my clothing in nakedness, and my succour in all necessities.<sup>7</sup>

The sources for the *Devotions* were ecumenical as well as home grown; they ranged from scripture, the Fathers, the *Book of Common Prayer*, continental Catholic writers to earlier Primers and Elizabethan books of devotion. In using such a wide range of sources Cosin reflected an Arminian concern to ground their theology and spirituality in the traditions of the universal Church. English Arminians were very sensitive to the charge that the Church of England was a 'new' church, 'invented' by Henry VIII to solve his marital problems. According to Arminian writers Anglicanism may be reformed but it was also Catholic, and stood in a direct line of faith and practise with the primitive Church of the Fathers. This view of the Church of England as a reformed branch of the Church Catholic accounts for Laud's efforts to make ecumenical contacts with the Orthodox Churches of Russia and eastern Europe, it also accounts for the breath of sources to be found in the *Devotions*. Throughout his life, Cosin reflected these ecumenical concerns and argued consistently for the Catholic nature of the Church of England. He was aware of and valued what he considered

good and orthodox in the writings of such authors as St. Francis de Sales, Thomas à Kempis and St. Teresa and used their work in his own writings. Yet he also reflected the classic Arminian synthesis by combining continental sources with an English tradition in his use of the Fathers, an intense sacramentalism and the importance he attached not just to the common life of the Church, but to its principal expression, the *Book of Common Prayer*. Thus whilst Cosin borrows from Roman Catholic writers, he also borrows from Elizabethan Protestants and the *Devotions* are consistent with the theology and form of the Prayer Book.

The *Devotions* also reflected this Arminian synthesis in the way it taught that true religion was rooted in an ordered and conservative restoration of the timeless rhythms and traditions of the church. For many Arminians, the present was a time of trial and confusion, to be compared unfavourably with the past. Cosin himself referred to 'the ordered past' as opposed to the disordered present; whilst William Laud referred to the present age as 'these broken times'. Part of the Arminian programme was the attempt to restore what they considered a more authentic and godly order which had been undermined by popery in the past and puritans in the present. An important part of this restoration was care for the outward worship of the church and a desire that that worship should be conducted with reverence and decorum. Laud's great ambition, to which he devoted much time and energy, was the fostering of 'decency and an orderly settlement of the external worship of God in the Church'.<sup>8</sup> Regularity and order in the public worship of the Church were essential to true religion, they were

The hedge that fence the substance of religion from all the indignities which profaneness and sacrilege too commonly put upon it. And a great weakness it is, not to see the strength which ceremonies, - things weak enough in themselves, God knows, - adds even to religion itself.<sup>9</sup>

Cosin's *Devotions* were part of this attempt to revive the 'ordered past' in these 'broken times' and, as we have seen, in their appeal to scripture, the Fathers the 'ancient discipline and religious customs of the Church', the canons of the Church of England and the *Book of Common Prayer* they reflected a desire to ground Anglican worship and spirituality in the corporate, organic and sacramental life of the Catholic Church throughout

the centuries.

Cosin was also keen, as were most other clergymen of the period, to reinforce the injunctions to obedience which were such a part of seventeenth century religion. For each commandment he provides a series of duties enjoined and sins forbidden by each commandment. In these comments he is entirely traditional when he glosses the fifth Commandment to honour our fathers and mothers to include our duty to honour the king as the Lord's anointed and those set in authority over us. Thus he teaches that the Commandment requires us

To live in an orderly and quiet subjection to the king's subordinate magistrates, to our husbands, masters, tutors and governors, with all fidelity.<sup>10</sup>

Yet he is fully aware that the duties of obedience must be complemented by a high degree of duty and responsibility on the part of superiors to their dependents and he makes the point that they break the Commandment and fall into a great sin who 'neglect to give unto their wives, their children, their kindred, their neighbours, or any their inferiors, that love and regards which severally belongs unto them'.<sup>11</sup>

In the 'Prayers for the King and Queen' Cosin reflects the commonplace view that the king exercised a divine power on earth and ruled as the image of God and his viceregent. The king was enjoined to remember whose minister he was, whilst his subjects '(duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee and for thee'.<sup>12</sup> Likewise, God is petitioned to visit the king as He did Moses in the burning bush, Joshua and Gideon in battle and Samuel in the Temple and that the kings should have the blessings of David and Solomon so that

His people [may] serve him with honour and obedience: and let him so duly serve thee here on earth, that he may hereafter everlastingly reign with thee in Heaven.<sup>13</sup>

God is also petitioned to bless the life of Queen Henrietta Maria, that she may be as

holy and devout as Hester, loving to the king as Rachel, fruitful as Leah, wise as Rebecca, faithful and obedient as Sarah.<sup>14</sup>

Another theme of the *Devotions* is Cosin's concern to vindicate his view of Christian tradition and practise. We have already seen that he justifies his work by appealing to the example of Christ, the Fathers and the usage of the Church throughout the ages. But he makes specific references to controversies and issues of the day principally in his commentary on the Ten Commandments. In his comments on the second Commandment, against images, Cosin takes a swipe at Puritan objections to bowing and kneeling in church by criticizing those 'that are no due worshippers of God himself, that fall not lowly down before his presence, religiously to adore him as well with their bodies as their souls'. He goes on to mention specifically those who will not kneel, bow or prostrate themselves in church, those who will not uncover their heads or stand 'with seemly awe and reverence before the presence of his Majesty'.<sup>15</sup> Thus does Cosin answer Peter Smart's comments about the amount of 'cringing, ducking and making legs' which went on in Durham Cathedral after the altar was restored! Again, Cosin criticizes the continuing controversies over election and predestination by condemning those

That make curious and wanton questions concerning the nature, the actions, and the secret decrees of God, not contenting themselves with that which he hath revealed in his Word.<sup>16</sup>

This reflects Charles I's prohibition on theological controversy, issued at the end of 1628, and designed to silence Calvinist writing and preaching on election and predestination, as well as Puritan objections to the rise of Arminianism.

The *Devotions* were not, however, written to engage in endless controversy with the Puritans, it was created primarily as a book of devotions for private use and intended to complement the public liturgy of the *Church in the Book of Common Prayer*. Nevertheless, as I have shown, the book does engage with the controversies of the day and inevitably brought forth a spirited response from Puritan writers. One of the most vociferous of his opponents was William Prynne, a man who can claim the unusual distinction of being imprisoned by a variety of regimes in the 17th century, whether royalist, republican or Cromwellian! Prynne launched himself against Cosin in a tract of 1628 entitled *A briefe survey and censure of Mr. Cozens his cousening devotions*. Prynne's 'brief survey' comprises 104

closely printed pages of invective in which he denounces Cosin as a papist. He was joined in the same year by another Puritan firebrand, Henry Burton, who also denounced Cosin as a papist in *A tryall of private devotions, or a diall for the houres of prayer*.<sup>17</sup> In singling out Cosin's book for attack, Prynne and Burton objected not just to specific words and ideas within it, but to the very form of the book itself. If the debate in the 16th century had been over whether the liturgy should be in Latin or the vernacular, by the early 17th the debate was over whether a liturgy was necessary at all. By the 1620s any form of set prayers and devotions, whether liturgical or, as with the *Devotions*, intended for private use, had, for advanced Puritans, come to be associated with popery. They were joined in their attack by Peter Smart, who, witnessing Cosin's activities in Durham, saw the *Devotions* as being of a piece with the makeover of the cathedral. Elected to the 1629 Parliament, Smart, in his usual forthright manner, denounced the *Devotions* as a 'base begotten brat... that painted fardle' and 'mountebank Arminianism and cozening popery'.<sup>18</sup>

But for all the attacks upon it, Cosin's book proved to be popular. The first printing, intended just for the court, had only consisted of between 150 - 200 copies, but within the year a further two edition had been produced, with a further 1000 - 1500 copies being printed. A further five editions were produced during Cosin's lifetime, with four more editions between 1672 and 1719. In the eighteenth century there is a gap in production, caused, perhaps, by the fact that with twelve editions already in circulation there were sufficient to satisfy demand. Whatever the reason, it was not until 1838 that the thirteenth edition was printed, under the influence of the Tractarian rediscovery of the 'Caroline divines'. Four more editions were produced during the nineteenth century and the current edition - the eighteenth - was published by the Clarendon Press in 1967 and edited by P.G. Stanwood.

Yet in the shorter term, the *Devotions* caused Cosin a great deal of trouble. 1628 saw him denounced in print because of his book and denounced in the pulpit of Durham Cathedral for his part in the makeover of Bishop Neile. As we have seen, Cosin was attacked in the Parliament of 1629 where he was specifically named and accused of 'the introduction of popish doctrine and popish ceremonies'.<sup>19</sup> More specifically he was charged with publishing books supporting Arminian doctrine and with aiding and abetting the

proliferation of church services full of popish innovations. Cosin was ordered to present himself before the House of Commons to answer these charges, and the House recommended 'that such as have been authors or abettors of those popish and Arminian innovations in doctrine may be condignly punished'.<sup>20</sup> Only the intervention of the king saved Cosin from the wrath of the House of Commons. Disturbed and unsettled by the Commons strident criticism of his policies and religion, Charles first adjourned and then dissolved the Parliament, resolving to rule alone in future. The next eleven years witnessed the apotheosis of the Arminian ascendancy within the Church of England as they enjoyed the fruits of Royal patronage. For Cosin it meant a move south, from Durham to Cambridge, and further controversy....

To be continued.

### Notes

\* Part 1 was published in the *Bulletin of ABTAPL* Vol. 12, no. 2, June 2005.

1. Susan Villiers, Countess of Denbigh, was sister to the King's favourite, George Villiers, Duke of Buckingham. Richard Crashaw, the 'metaphysical poet', who had himself become a Roman Catholic during the civil war, dedicated his book of poems *Carmen Deo Nostro* to her. This contains a poem with the title, 'A letter to the Countess of Denbigh against irresolution and delay in matters of religion' which begins:

What heav'n besieged heart is this  
Stands trembling at the gate of bliss:  
Holds fast the door, yet does not venture  
Fairly to open and to enter?

GARDNER, H. (ed) *The metaphysical poets*. London: Penguin, 1972, p.215.

2. COSIN, J. *A Collection of Private Devotions*. P.G. Stanwood, (ed.) Oxford: Clarendon Press, 1967, p 9.

3. *ibid*, pp. 10-11.

4. *ibid*, p.11.

5. *ibid*, p.13.

6. *ibid*, p.66.

7. *ibid*, p.103.

8. LAUD, W. *The works of William Laud*. (Library of Anglo-Catholic theology). Oxford, 1847-62. Vol.2, p.xvi.
9. LAUD. *Works*. Vol.2., p.xvi-xvii.
10. COSIN. *Devotions*. 1967, p.48.
11. *ibid.*, p.49.
12. *ibid.*, p.247.
13. *ibid.*, p.249.
14. *ibid.*, p.250.
15. *ibid.*, p.44.
16. *ibid.*, p.46.
17. In the following decade Prynne and Burton, along with John Bastwick, were to achieve notoriety as puritan martyrs when they were condemned to the pillory and had their ears cut off for criticizing the Queen's love of amateur theatricals.
18. COSIN. *Devotions*. 1967, p.xxxvii.
19. *ibid.*, p.xvii
20. *ibid.*, p.xviii.

## **Bibliography**

There is no modern biography of John Cosin. The last biography, by Percy Osmond, was published in 1913 and only covers the period 1660-1672.

Works by John Cosin have been published and include:

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- SANSON, John (ed) *The works of the Right Reverend Father in God, John Cosin, Lord Bishop of Durham, now first collected* 5 volumes. Library of Anglo-Catholic Theology. Oxford : J.H. Parker, 1843-55.
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The details of Burton and Prynne's attack on Cosin are as follows:

- BURTON, H. *A tryall of private devotions, or a diall for the houres of prayer*. 1628.
- PRYNNE, W. *A briefe survey and censure of Mr. Cozens his cousening*

*devotions. Proving both the forme and matter of Mr. Cozens his Book of Private Devotions, or the Houres of Prayer, lately published, to be meerly Popish....* 1628.

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SPURR, J. *The Restoration Church of England*. New Haven: Yale University Press, 1991.

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*University of Cambridge.*

### **THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED**

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

**American Theological Library Association Newsletters** Vol. 53, no. 4, August 2006 and Vol. 54, no. 1, November 2006.

**FIDES** *Biuletyn Bibliotek Koscielnych* No. 1-2 (20-21), 2005.

**Forum of Asian Theological Librarians** *ForATL News* Vol. 4, no. 1, June 2006. Available at <http://www.geocities.com/foratl/ForATLNews4-1.pdf>

**Librarians' Christian Fellowship** *Christian Librarian*, No. 33, Summer 2006 and No. 34, Autumn 2006.



## WEBSITES

### AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

<http://www.atla.com>

### BIBLESERVER

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

(Searchable database of 24 editions of the Bible, in several languages)

### BRITISH ACADEMY REPORT: *COPYRIGHT AND RESEARCH IN THE HUMANITIES AND SOCIAL SCIENCES*

<http://www.britac.ac.uk/reports/copyright>

### CHURCHES THEOLOGICAL RESEARCH TRUST DATABASE

<http://www.ctrt.net/>

### CONGREGATION FOR THE PROPAGATION OF THE FAITH

<http://fides.org/ita>

### DESMOND TUTU DIGITAL ARCHIVE

<http://www.digitaltutu.org>

### INDEX THEOLOGICUS ONLINE

<http://www.ixtheo.de>

ISBN-13 For Dummies® <http://www.bisg.org/isbn-13/for.dummies.html>

### JESUITICA

<http://www.jesuitica.be>

(On-line database of the jesuitica collection, held at the Maurits Sabbe Library, at the Katholieke Universiteit, Leuven, Belgium)

### LIBRARYTHING

<http://www.librarything.com>

### PONTIFICAL NORTH AMERICAN COLLEGE, ROME

<http://www.pnac.org>

### PONTIFICAL UNIVERSITY OF URBANIANA LIBRARY, ROME

<http://www.urbaniana.edu/biblio/en/index.htm>

### READING EXPERIENCE DATABASE (RED)

<http://www.open.ac.uk/Arts/RED/index.html>

### RED LATINOAMERICANA DE INFORMACIÓN TEOLÓGICA (RLIT)

<http://www.ibiblio.org/rlit/>

### SALESIAN PONTIFICAL UNIVERSITY, ROME

<http://www.unisal.it>

### THEOLOGICAL BOOK NETWORK

<http://www.theologicalbooknetwork.org>

### UNIONE ROMANA BIBLIOTECHE ECCLESIASTICHE

<http://www.urbe.it>

### WESTMINSTER ABBEY

<http://www.westminster-abbey.org>

### WORLDCAT

<http://www.worldcat.org>

("The largest library network in the world")

## NEWS AND NOTES

### Copyright

A copyright dispute has arisen between the National Library of Wales and the Cornish Language Board over a previously unknown 16th Century manuscript bequeathed to the Library in 2000: a play about a 5th Century Cornish monk (St Ke or Kea) written in medieval Cornish. The Library is still working on a translation of the verses but the Board is already selling its own version. ([http://news.bbc.co.uk/2/hi/uk\\_news/wales/6036755.stm](http://news.bbc.co.uk/2/hi/uk_news/wales/6036755.stm))

In September, the British Academy Review, *Copyright and research in the humanities and social sciences*, was launched. The report and a draft set of guidelines for scholars on their rights and duties under copyright legislation are available on-line at <http://www.britac.ac.uk/reports/copyright>

### Database

The Resrelch Database has been replaced by the Churches Theological Research Trust Database, which seeks to make known the interests and specialisms of staff and research students of university departments and colleges, etc., through a searchable database made up of self-entries. The website is: <http://www.ctrtr.net/>

### The Desmond Tutu Digital Archive

King's College London has launched a web project in collaboration with the Universities of Western Cape and Witwatersrand to assemble, catalogue and digitise thousands of documents, film materials, videos, audios, photos and personal letters into the Desmond Tutu Digital Archive, to be accessed around the world as a free on-line internet resource. It will provide an active repository of the Archbishop's wisdom and humanitarianism, as well as a unique historical record of South Africa's struggle for freedom and reconciliation. See <http://www.digitaltutu.org>

### *Index theologicus* online

From 1<sup>st</sup> January, 2007, the *Index theologicus* will go online, available cost free on the Internet around the world and around the clock with daily updating and including all the data hitherto presented in the CD-ROM version. The online-version will be available at: <http://www.ixtheo.de>.

### **Manuscript**

Fragments of a manuscript found in a bog in Ireland in July are believed to be from a Psalter, written on vellum in about 800 AD. The fragments were taken to the National Museum of Ireland, where they are being conserved.

### **Publications**

*Digital Preservation*, edited by Marilyn Deegan and Simon Tanner. Facet Publishing, September 2006; ISBN- 1-85604-485-8; £39.95

*Preservation Management for Libraries, Archives and Museums*, edited by G.E. Gorman and Sydney J. Shep. Facet Publishing, August 2006. 224pp; hardback; ISBN 1-85604-574-9; £44.95

*Protestant Nonconformist Texts* is a series of four volumes designed to demonstrate the range of interests of the several Protestant Nonconformist traditions from the 16<sup>th</sup> century to the end of the 20<sup>th</sup> century. Published by Ashgate and representing a major project by the Association of Denominational Historical Societies and Cognate Libraries (ADHSCL), details can be found at <http://www.ashgate.com/> Orders on any or all of the volumes placed before 31st December 2006 quoting reference SC1715 will receive a 25% discount.

### **The Reading Experience Database (RED)**

Launched in 1996 at the Open University, the project aims to collect as many examples as possible of the reading experiences of British subjects and overseas visitors to Britain from 1450-1945. For more information see <http://www.open.ac.uk/Arts/RED/index.html>

### **Shakespeare First Folio**

In July a copy of a Shakespeare First Folio was sold at auction in London for £2.8 million; it had belonged to Dr Williams's Library, London, since 1716 and was sold to secure the Library's future.

### **Strahov Monastery Library**

The library at the Strahov Monastery in Prague was used in the latest James Bond film, *Casino Royale*, to represent the House of Commons. It was one of the libraries visited during the ABTAPL Golden Jubilee Conference.