





## BULLETIN 2010

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

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

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The front cover shows Richard III's Book of Hours

## **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)

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## **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)

**NOTICE OF MEETINGS**

**2010 Autumn Meeting**  
will be held at  
**Dr Williams's Library, London**  
on  
**Thursday 4<sup>th</sup> November**

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**2011 Spring Conference**  
**and Annual General Meeting**  
will be held in  
Norwich  
From  
**Thursday 7<sup>th</sup> to Saturday 9<sup>th</sup> April**

## **REPORT OF THE ABTAPL SPRING CONFERENCE AND ANNUAL GENERAL MEETING, BRISTOL, 8<sup>th</sup> – 10<sup>th</sup> APRIL 2010**

By Marion Smith

It is many years since ABTAPL last met in Bristol so a return visit was due and 33 delegates, including several new members, were able to attend this year's conference. It began with a meeting of THUG (Theological Heritage User Group) on Thursday afternoon, while the day ended with an after-dinner talk on the history of the Free Church traditions in the Bristol area. This was given by Rev. Dr. Roger Hayden, who has spent over 40 years in the Baptist Ministry, with his last appointment being General Superintendent for the West of England. He has taught Baptist history to ministerial students in Bristol and Oxford, has served as both Secretary and President of the Baptist Historical Society and has written extensively on the history of English Baptists.

Friday was taken up with visits, starting at the New Room (John Wesley's first Chapel). Dating back to 1739, this is the oldest Methodist building in the world, and a Grade 1 listed building. It remains a place of worship; a museum and library are housed in upstairs rooms, which were formerly accommodation for preachers. We then walked a short distance to the house where Charles Wesley lived with his wife and family from 1766 to 1771. A visit to Broadmead Baptist Church, the original home of Bristol Baptist College, followed. The Baptist church in Bristol was founded in the mid-17<sup>th</sup> century, meeting for many years in the "Great Room" created from four rooms above shops in Broadmead. The Church suffered during the persecution of non-conformists from 1660 to 1688, and was finally able to return to Broadmead in 1687. The present building, housing a light and airy church, stands on the same site and was opened in 1969, with a large shopping centre beneath it. Both the New Room and Charles Wesley's house survived the bombing of Bristol in the Second World War and the redevelopment of the city. Indeed, all three buildings which we visited, were oases of calm among the bustle of Bristol's city centre shops and traffic. After lunch, we divided into three groups to visit Bristol Baptist College, Wesley College, and the Central Library. I was in the small group which went to Wesley College, where Mike Brealey, the Librarian, showed us material from the Archives collection and then let us wander around the Library.

The conference ended with a session on the use and process of 'marketing strategy' within the theological library sector.

Lead by Rosemary Crook, of the University of Loughborough who presented the findings of her postgraduate research into the current marketing situation of seven theological libraries. She outlined several practical steps which are specifically relevant to the theological library sector, and which will help in the successful marketing of libraries and library staff.

The AGM and Spring Meeting were held on Friday evening. At the AGM, Pat Anstis from Luther King House, Manchester, was elected as Hon. Treasurer; Ian Jackson remains on the committee as Assistant Hon. Treasurer. A presentation was made to Ian in recognition of his hard work and great efficiency. The other officers and committee members were re-elected. The following were raised during the Spring Meeting: a reduced conference fee for retired members has been suggested; a training day on teaching skills for librarians is to be held at Birmingham Central Library on 10<sup>th</sup> June 2010; the Autumn Meeting will be held at Dr Williams's Library, London, and arrangements for the 2011 Conference in Norwich are progressing well. Penelope Hall spoke about BETH matters: a questionnaire for member libraries is on the BETH website; a special interest group for theological libraries within IFLA has been suggested; the 2010 Assembly will be in Nice, France, in September; Penelope will be attending the American Theological Library Association Conference in June, where she will represent ABTAPL and BETH. Alan Linfield has been in discussions with Brill about discounts in some journal prices for ABTAPL members; negotiations with ATLA and EBSCO about ABTAPL consortia arrangements are continuing. Mike Brealey reported that Wesley College was threatened with closure under a review of Methodist ministerial training. A final decision on the college's future would be made at the Methodist Conference in June 2010.

Our thanks are due to our speakers, our hosts during the visits and Mike Brealey who arranged for the good weather throughout the conference! But most of all to Rachel Eichhorn, who was a great success in her new role as our Conference Secretary. She organized a very interesting program, negotiated a reduced rate to enable us to stay at the Mercure Brigstow Hotel, and coped well with the threat of a rail strike.

*Marion Smith*  
*Birmingham Central Library*

## THE FREE CHURCH TRADITION IN BRISTOL AND ECUMENISM: HAS THE LIGHT FAILED?

By Roger Hayden

What is 'the Free Church tradition' in Bristol or anywhere else? The title 'Free Church' would have puzzled any dissenter or nonconformist born before 1870. The phrase only became popular in later Victorian England but in no way common much before 1880<sup>1</sup>.

The last decade of the nineteenth century was marked by the emergence and rapid success of what became known as the Free Church Council movement.<sup>2</sup> Evangelical nonconformists united in action against clericalism and a rising tide of secularism. Local Free Church groups met regularly to plan activities which included united evangelistic campaigns, temperance demonstrations and campaigned in the school board election campaigns. From 1892 a national Free Church Congress produced resolutions embodying what came to be called: 'the Nonconformist Conscience'. This common platform encouraged moves towards unity between the Free Churches, with social concern and ecclesiastical reconciliation as the dual objective of the early Free Church Congresses. This was all part and parcel of an ongoing response to a statement issued by the Lambeth Conference in 1888, which gave the basis on which Anglicans would consider any form of a re-united church in England. The *Lambeth Quadrilateral* claimed that the Scriptures, as 'containing all things necessary to salvation', and as being the rule and ultimate standard of faith; the Apostles' creed as the Baptismal Symbol, and the Nicene Creed, as the sufficient statement of Christian faith.

The two sacraments ordained by Christ Himself - baptism and the Supper of the Lord – administered with unflinching use of Christ's words of Institution, and the elements ordained by Him, and The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the

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<sup>1</sup> Michael R Watts, *The Dissenters from the Reformation to the French Revolution*, Vol. 1 OUP, 1978 and *The Dissenters The Expansion of Evangelical Nonconformity*, Vol. 2, OUP, 1995, gives a complete overview of early Nonconformity. For the rise of Nonconformity in Bristol, see Roger Hayden, *The Records of a Church of Christ in Bristol, 1640-87*, Bristol Record Society, Vol. 27, 1974, chapter 5, where various sources are noted. Rupert E Davies, *The Church in Bristol*, 1960. For the Moravians, J H Cooper, *John Cennick, 1718-55, Moravian Evangelist*, *Moravian Historical Magazine*, 6 Farmley Gardens, Glengormley, Co. Antrim, BT36 7TU.

<sup>2</sup> See J H Y Briggs, *The English Baptists of the Nineteenth Century*, 1994, pp.241-247, for the origins of Free Church Unity.



nations and peoples called of God into the Unity of his Church, were all vital for Church re-union in England. The whole debate was then overshadowed by the agonies of the First World War.

The issues confronting the churches were set out by a leading Baptist of the day, John Howard Shakespeare. A next generation Baptist leader, Ernest A Payne, who continued Shakespeare's ecumenical pilgrimage, as a boy had been deeply challenged by Shakespeare's book, *The Churches at the Crossroads*. When it appeared he was 16, and recalled 'I was swept off my feet by its eloquent plea for Christian unity, and eagerly entered for an essay competition based upon it.'<sup>3</sup> Shakespeare's overall passion for the effective mission of the Church<sup>4</sup>, after the First World War, could only be accomplished by church unity, first between all the Free Churches, and finally between them and the Church of England. As General Secretary of the Baptist Union for the first quarter of the 20<sup>th</sup> century, he consciously set about making the national Baptist organisation one that could play its rightful part in a future united English Free Church. Shakespeare wrote in 1918.

'No one could ever call me an indifferent Baptists', he wrote, 'I plan and toil for the church of my own faith, that when the grand festival of union comes she may be led to the altar in radiant beauty,..yet the days of denominationalism are numbered. There is nothing more pathetic or useless in this world than clinging to dead issues, worn-out methods and antiquated programmes'.

However, the trauma of WW1 marked Shakespeare so deeply that he soon realised that Free Church Union was inadequate; it required all Protestant Christians to come together. 92 years on *The Churches at the Cross-roads* is still a vibrant, forward looking book. It spelled out his profound conviction that denominationalism was dead because its members no longer believed in it. It was time for a decent burial if Christian mission to post-war England was to have any chance of success.

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<sup>3</sup> R W Thomson, *Baptists who made History*, p.127. For Shakespeare, Peter Shepherd, *The Making of a Modern Denomination: J H Shakespeare and the English Baptists 1898-1924*, Paternoster, 2001, chap.4 particularly. Roger Hayden 'Still at the Crossroads - Revd J H Shakespeare and Ecumenism', in K W Clements, [ed.] *Baptists in the twentieth century*, BHS, 1983. G Shakespeare, *Let Candles Be Brought In*, MacDonal, 1949.

<sup>4</sup> It was the concept of the Church, then, where 'the tensions between systematic Puritanism and dynamic Evangelicalism were worked out: in the process the definition of the Church was in danger of becoming more congregational than covenantal'. J H Y Briggs, *The English Baptists of the nineteenth century*, Baptist historical Society, 1994, p.18.

Nationally, Baptists had only given a cautious welcome to a vision of church re-union, as embodied in the so-called Anglican Lambeth Quadrilateral.<sup>5</sup> Baptists had been present at the deeply significant World Missionary Conference in Edinburgh of 1910, when the Christian West parcelled out the missionary responsibilities to the heathen world between themselves. In early 1914 the Baptist Union Council had expressed a willingness to belong to the World Faith and Order Conference. The Council had also been represented at a series of unofficial Anglican-Free Church conferences held at Oxford from 1918-1920.

When the Lambeth Conference *Appeal to all Christian People* was issued in 1920, it became clear that any re-union would require a clear link to the idea of Episcopal succession. Shakespeare was ready for this, 'It is no use concealing my conviction that reunion will never come to pass, except upon the basis of episcopacy. I did not think so once, but that was simply because I did not understand it.'<sup>6</sup>

However, Shakespeare, as leader of the Baptist Union, failed to take Baptist churches with him on his ecumenical journey. And his strongest opponent was to be a Bristolian who took considerable exception to the terms suggested for reunion with the Church of England. Terrot Reaveley Glover<sup>7</sup> was the son of Dr Richard Glover, Baptist minister at Tyndale Baptist Church in Whiteladies Road, Bristol. In 1918 Glover was a classics fellow at St John's College, Cambridge, and the University's Public Orator. At the 1919 Assembly of the Baptist Union Glover brought a resolution that summed up national Baptist feelings at the time, which read:

'If the price of Ecclesiastical Re-union be the acceptance of episcopacy, in its historical sense or in some non-historical sense, with the implied necessity of regularizing of our ministry by Episcopal ordination or re-ordination, the Baptists of this country....elect to stand by the priesthood of all believers and God's right to call and consecrate whom He will and how He will.'<sup>8</sup>

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<sup>5</sup> For Baptist Union's responses, see E A Payne, *The Baptist Union: A Short History*, London, 1958. pp.,279-282.

<sup>6</sup> J H Shakespeare, *The Churches at the Crossroads: A study in church unity*, London 1918, p.178.

<sup>7</sup> H G Wood, *Terrot Reaveley Glover*, Cambridge University Press, 1953, pp.149-171 for 'Glover and the Baptists'. Born 23 July 1869, in Belgrave Road, Cotham, Bristol, the son of Richard Glover, Baptist minister at Tyndale Baptist Church, Whiteladies Road Bristol, from 1869-1919. T R Glover, *The Free Churches and Re-union*, Heffer & Sons, Cambridge 1921.

<sup>8</sup> Cf. Revd David Gamble, 2010 President Methodist Conference told the ANGLICAN Synod in February: 'We are prepared to go out of existence...prepared to be changed and even to cease having a separate existence as a Church', if that served the needs of the Kingdom of God. [Ruth Gledhill, *The Times*, February 12, 2010, p.13] Three days later, Roy Hattersley said

Shakespeare told the Assembly delegates, 'I am not at the cross-roads. I have chosen my path and I shall follow it.' Glover then wrote a thrusting defence of the Free Churches in a series of articles in the *British Weekly*, which were then published as *The Free Churches and Re-union*. John Clifford thanked Glover for his articles, and commended the book in a brief preface. He was sure the letters 'express the convictions and experiences of Baptists everywhere [as well as many Free Churchmen outside the Baptist hosts]...convictions firmly and tenaciously held....They tell our Anglican and other friends what they need to know about us.' Glover's chapters dealt with the Gospel, the Church and the ministry, concluding with the Re-union proposals. Glover emphasised that popular thinking of the day had a thorough-going mistrust of 'organized Christianity', and the demand for one single reconstructed and much bigger organization. [p.21] In contrast Glover argues that 'if Christians stand by Jesus and his outlook,' the Church will consist of those for whom he is everything, to whom he has given that experience of the Gospel of God...who have been captured by him for the long life exploration of God. At the heart of this community and in the forefront of the Church's work is 'preaching of the Word'. A church without preaching is unthinkable. [p.31] He is convinced that the Priesthood of All Believers rests on sounder evidence than the Priesthood of Some Believers. [p.46]

Shakespeare, as he moved towards complete protestant Church union saw the situation very differently.

'The plain fact is that the vast tree of sectarian divisions is rapidly becoming hollow; it is propped up by iron bands of trust deeds and funds and by that conservatism which is so beautiful and touching when it confines itself to 'ivy mantled towers' and 'moping owls'. One day in a general storm, the hollow tree will come down with a crash...Advancing with the inevitableness of the dawn and the energy of springtime is the growing conviction that the actual differences are not a sufficient ground for separation.'<sup>9</sup>

The 'Free Churches' was very much a late Victorian concept, a title developed to escape the perceived negativism of 'dissenter' and 'nonconformist', terms which their opponents had used to describe all these churches for 200 years. They had organized themselves into Local Councils of Free Churches in the 1880s.

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Methodism's merger with Anglicans was inevitable, and would have Wesley's blessing, since he had always sought reform, not schism. [*The Times*, February 15, 2010, p.28]

<sup>9</sup> J H Shakespeare, *The Churches at the Crossroads*, 1918, p.79.

At the political level in 1868 there had been some 53 Nonconformist MPs in Parliament. By 1880 there were 90, and in 1906 there were 181 Free Church MPs. Sylvester Horne, as a Congregationalist minister and MP, claimed that in 1906 the House of Commons had been stormed by 'an organized army of Puritans'.<sup>10</sup> Methodists, Congregationalists, Presbyterians, and Unitarians among the Free Church denominations found themselves with the same spread of opinions as the Baptists, with the leadership in each denomination holding equivalent positions to Shakespeare and Glover. However, many nonconformists found the electoral elation was followed by a mood of disillusionment. Many agreed with H W Clark a Congregational minister in Harpenden, that the Free Church Council's political activity was a major secularizing force in the Free Churches, and while Nonconformity 'has been making numerous and ardent politicians, it has made scarce any saints'.<sup>11</sup>

Professor D W Brogan wrote in 1921, 'it is probable that in the generation that has passed since the great Liberal landslide of 1906, one of the greatest changes in the English religious and social landscape has been the decline of Nonconformity.' This decline was in part due to 'the comparative irrelevance of the peculiarly Nonconformist [as apart from Christian] view of the contemporary world and its problems.' Ernest Payne accepted Brogan's challenge was a serious one. But the Free Church contribution to the making of modern England was not to be dismissed as a minority report on the nations' history he argued.

How could England be understood without Cromwell, Milton, Bunyan or George Fox? Can we really remove Whitfield and the Wesleys, Watts and Doddridge, without distorting national history? Does not the 'Englishman instinctively express his religious emotion in hymns written by nonconformists? How would the English cope without *O God our help in ages past*, or *O God of Bethel*, and the hymns of Wesley. Yet Payne had also to admit that in the mid 1940s the 'Free Churches have lost a good deal of the enthusiasm and vigour that characterized them in the second half of the 19<sup>th</sup> century. They are no longer so sure of themselves.'<sup>12</sup>

After political failure, uncertainty, and continuing decline in the first half of the 20<sup>th</sup> century the Free Churches still pursued the ecumenical vision, and sought to strengthen their mission to England.

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<sup>10</sup> *Christian World*, 1 Feb 1906, p.11, quoted in Bebbington, *Nonconformist Conscience*, p.153.

<sup>11</sup> Bebbington, *ibid.*, p.157f.

<sup>12</sup> E. A. Payne, *The Free Church Tradition in the Life of England*, SCM, 1944, p.15-17.

In the 1960s Bristol was regarded by many as the flagship of ecumenical vision and practice, with Free Churches playing a leading role.

Bristol churches were led by a group of clergy who came under the spell of the Bishop of Bristol, Oliver Tompkins. One of Tompkins' projects was editing the Star Books on Reunion, published by Mowbrays, as a response to growing national ecumenical endeavour. The contributors were all asked to re-act to Sir John Lawrence's *Hard facts of Unity*, published by the SCM in 1961. Two prominent Bristol Free Church ministers made contributions to the series. Revd Dr Leonard Champion, Principal of Bristol Baptist College offered a Baptist response; and the other came from the Methodist Rupert E Davies, then Tutor at Didsbury Theological College in the city.

Tompkins noted that the popular imagination was caught by the personality of Pope John 23<sup>rd</sup> and the visit Archbishop Geoffrey Fisher paid to him. The World Council of Churches had met in New Delhi 1961, and followed by the Second Vatican Council. All this, claimed Tompkins, helped to keep the idea of Christian Unity 'hovering on the edge of many minds'. The 1961 WCC Assembly's statement on unity which had been sent to the churches for discussion, was the trigger for this set of books, which brought contributions from Roman Catholic, Anglican, Presbyterian, Congregationalist, Baptist and Methodist leaders. In Bristol all participants acknowledged, as Tompkins put it, that 'Humanly speaking, the goal of Christian unity is ludicrously impracticable. But God never commands the impossible....and God is leaving us in no doubt that the world he has made is ineluctably *one* world.'<sup>13</sup>

The Bristol churches' response was more than a few books. The British Council of Churches had been formed post 1948 to co-ordinate practical expressions of Christian Unity at the local level between the participating churches. In Bristol the Free Churches and Anglicans became seriously involved in such matters. It is necessary to understand that the Bristol Diocese includes Bristol and Swindon. In the sixties, Swindon, once the traditional home of railway manufacture, soon had to change, and re-invent itself. The churches determined to meet the challenge of the fast growing town ecumenically, and worked with the local authorities to secure sites for single ecumenical congregations, rather than a site for each denomination. In the middle of Swindon, the redevelopment meant the closure of Baptist, Congregational, Presbyterian, Methodist and Churches of Christ buildings.

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<sup>13</sup> Oliver Tompkins, Bishop of Bristol, editor, in L G Champion, *Baptists and Unity*, 1962, p.v.

Over a period of years they came together as the Central Church, Swindon, within a fine suite of buildings with a worship sanctuary, ancillary meeting rooms, and a cafe open to passers-by, called the Pilgrim Centre. It took time to get this project off the ground, but it became a very successful Local Ecumenical Project which included the town's Free Church denominations. Two previous Baptist ministers, John and Ruth Matthews had given creative leadership in developing the project.<sup>14</sup> They were followed by Chris Ellis [1981-90] who brought a lively theological mind to bear on being an ecumenical community.

His book, *Together on the Way: a theology of ecumenism*, was a sustained argument for the Church strategy at Central Swindon to be taken seriously, while acknowledging that for many, like Professor John Kent, ecumenism was the 'light that failed'.<sup>15</sup> Certainly a non-ecumenical local Anglican priest was a fly in the Swindon ointment, but Tompkins' suffragan, the Bishop of Malmesbury, Freddy Temple worked his own ecumenical magic in a tense situation.

In Bristol one of the first LEPs in Britain was at Cotham Grove, where local Methodist, Baptist and Congregational churches joined in one building as a united Congregation. The first pastor and leading light was the Baptist, Revd Dr Harry Mowveley, who was also appointed a part-time Tutor in OT at the Baptist College. These were the first of a number of LEPs in the city which included active Free Church participation.

While these were being established wider ecumenical commitments were attempted nationally. The Methodists have three times sought unity with the Anglicans, but have been jilted Anglican clergy who were searching for a different ecumenical goal, where Rome was a higher priority.<sup>16</sup> The English Presbyterians and the Congregationalists formed a national entity, becoming the United Reformed Church in 1972. But a continuing Congregational Federation was necessary for churches unwilling to go into the URC. The attempt to get some Baptists on board was unsuccessful, though the Churches of Christ, who practiced believers' baptism did become part of it.

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<sup>14</sup> John Matthews, *The Unity Scene*, London, 1986.

<sup>15</sup> J Kent, *The Unacceptable Face: The Modern Church in the Eyes of the Historian*, London 1987, pp.213-215.

<sup>16</sup> Proposals to unite Anglicans with Methodists in 1969, 1972 and 1982 came to nothing.

However, the local Bristol ecumenical vision was slowly running into the sand, not least when it was agreed in March 2001 that the national Free Church Council should become the Free Churches Group in association with Churches Together in England.<sup>17</sup>

Local Free Church witness was weakened to the point where the number of local Free Church Councils had gone down to a derisory low number. The issue of religious education in schools had been decided in R A Butler's Education Act of 1944, and it was now no longer necessary for full ecumenical participation over matters of syllabus. The appointment of Free Church chaplains to hospitals that had kept the national Free Church Council in being, was now being resolved through different Health Service processes.

When I first came to Bristol Baptist College in 1959, the Free Churches in the city were still relatively strong. The Broadmead congregation still met in its 1920s chapel, with several hundred in attendance at morning and evening services and a thriving youth program. The congregation now numbers about 80, with a single morning act of worship at which there are no young people, and a morning congregation of about 30. A similar pattern of decline can be seen not only in other local Baptist churches, but also in Methodist and URC congregations. Every denomination in Bristol now has significantly less members and fewer chapels. Each denomination has been 'largely concerned with managing the contraction of well-ordered churches, and attempting to halt the retreat.'

Many contemporaries would feel my presentation has ignored what has been happening to Christians for the past 50 years, and has wrongly concentrated on denominational structures. There has been the invigorating wind of charismatic renewal which has revitalized even moribund free churches, bringing new patterns of church life where up to a few years ago there was only decline, and collapse was all too evident.<sup>18</sup> In the furore of the debate, which has for many been divisive, there has been an unhealthy concern to 'seek signs', and an over emphasis on personal control in congregations that has removed congregational responsibility, leaving churches locked together in what I perceive as a naive theology that has little time for the understanding of church, sacraments and ministry.<sup>19</sup>

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<sup>17</sup> See M Randall, *The English Baptists of the Twentieth Century*, BHS, 2005, pp.523-534

<sup>18</sup> D McBain, *Fire over the Waters: renewal among Baptists and others from the 1960s to the 1990s*. DLT, 1997.

<sup>19</sup> For the Baptist position within the Free Churches, see Roger Hayden, *English Baptist History and Heritage*, pp.258-265; Nigel Wright, *Challenge to Change*, 1991 and *New Baptist*,

Adrian Hastings made a judgment about contemporary Baptists, but it in some measure adequately describes the present position of the Free Churches.

He perceives contemporary churches as sitting between ecumenical Christendom and evangelical sectarianism.<sup>20</sup> Since that judgment was made, Baptists have moved ever closer towards evangelical sectarianism. Dr Paul Beasley-Murray, writing about the Baptist way of being the Church, as the 20<sup>th</sup> century closed, claimed:

‘The tide of defeatism and decline began to turn in the 1970s and in the 1980s a new spirit of optimism and commitment to church growth and church planting emerged.’ Beasley-Murray claims a church that is committed evangelically, influenced charismatically, and convinced that *Jesus* is building his church, is where evangelism is likely to become increasingly effective.<sup>21</sup>

In Bristol most Free Churches held on to the ecumenical vision after 1948. My personal conviction is that since 2000, the ecumenical dream has all but vanished and the local ecumenical imperative faded from the agenda, as ecumenism has become more entrenched in its own institutional forms.<sup>22</sup> There is little to show for all the efforts, except Christian Aid, with its deep humanitarian concern that *life before death* still has a Gospel relevance in to-day’s world; and the very localized Councils of Churches where common Christian action is taken on a variety of issues.

So where does ABTAPL fit into this situation. My Old Testament tutor at Cambridge where I grew up as well as attended university, and a Baptist friend, the Revd. J N Schofield, enlivened his Old Testament lectures at

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*New Agenda*, 1992. Contrast, L G Champion, ‘Evangelical Calvinism and the Structures of Baptist Church Life’, *Baptist Quarterly*, 28 1980, p.206f.

<sup>20</sup> J H Y Briggs, ed., *Faith, Heritage and Witness*, BHS, 1987, p.60. See, A.Hastings, *A History of English Christianity, 1920-1985*, Collins, 1985, chapter 39, for ‘Anglicans and Free Churchmen’.

<sup>21</sup> Paul Beasley-Murray, *Radical Believers, Baptist Union*, 1992 edition, p.118

<sup>22</sup> Recent local conversations indicate that Churches Together in Bristol has not been functioning for the last 3 years at the city level, and various Bristol Local Ecumenical Projects have ceased. Church Leaders in Bristol have commissioned a report from Revd Nick Williams, which was completed November 2009, but no decisions have yet been made about future action. The difficult national situation has led a Bristol based ecumenical Baptist leader, Revd Dr Keith Clements, to invite concerned ecumenical leaders to a discussion about the ecumenical future. Within Bristol there some Free Churchmen who still want to consider the challenge of the hard facts of unity.



Cambridge University by asking conundrums at the end of a lecture, and giving its solution at the beginning of the next. After one lecture he left his students with this question: 'Why is an Old Testament prophet like the winner of the Diamond Sculls at Henley?'

Schofield's succinct answer was: 'They both move forwards by looking backwards'.

Put this alongside George Santayana's dictum that 'the fate of those who forget their past is to have to relive it' and you will see that those who are responsible for Theological and Philosophical Libraries, do indeed care for a prime resource, for those who are concerned with the future development of every church.

'Look to the rock from which you were hewn, to the quarry from which you were dug, look to your father Abraham, and to Sarah who gave you birth.'

*Roger Hayden,  
Hon. Librarian, Bristol Baptist College  
Bristol*

## **THE NEW ROOM: JOHN WESLEY'S CHAPEL IN BRISTOL**

By David Worthington

The New Room, John Wesley's Chapel in Bristol, is an unusual heritage site which is significant in the religious and social life of Britain and many other countries of the world. The Methodist Church, an historic Christian denomination in the United Kingdom, has recently begun to develop its presentation of its heritage sites since it began in 18<sup>th</sup> Century England: this building attracts more visitors than any other on the list, and is considered one of the four most important, alongside John Wesley's Chapel in City Road, London, Engelsea Brook Chapel in Staffordshire and the Epworth Old Rectory, where John and Charles Wesley were born, in Lincolnshire.

The significance of the Wesley family comes from their place in a movement which transformed religious life at the time of the Industrial Revolution, providing a change in content, style and development of social life, from a drive to abolish slavery to an awakening of aspirations which guided the development of trades unions. John Wesley, the elder brother, already a clergyman of the Church of England, went to Bristol to seek funding for church work in the American colonies, and ended up preaching to the poor labourers who had moved to the area to work in coal mines and other developing industries. He stayed after finding a large response to his message, and provided meetings to encourage and educate those who now followed him. Records suggest that so many met that their weight broke the floor of their meeting place above a tobacco warehouse, so in 1739 he had to build a New Room on the present site between two market streets in the city's commercial centre. This proved too small, and it was rebuilt and extended in 1748, almost exactly as can be seen today.



The building is known as 'John Wesley's Chapel' because the civil authorities required registration of such meeting places, and John Wesley soon found that his request for his followers to go to the local Parish Church did not materialize. It was registered in the name of Wesley himself. Religious services became a regular feature, and the so-called 'triple-decker pulpit' was provided for the reading of texts and the leading of singing, with the highest lectern for preaching. Large congregations stood or sat on rough benches, as are found around the sides of the ground floor.

In the rebuilding of the New Room in 1748 John Wesley provided space upstairs for him to confer with his growing band of fellow-preachers in the Methodist movement, with a common room around which are five smaller rooms. Three of these were places where the preachers could stay in between travels around the west of England, Wales and Ireland, and of the other two, one was for himself as a base when he stayed in Bristol, and one for the person who ministered to the congregation –initially his brother Charles Wesley, the man known around the Christian world as a notable writer of religious poetry, most of which was sung as Hymns. This space now houses the MLA recognized Museum collection of Methodist-related articles, and John Wesley's Room is preserved in its unique partitioned style very much as it was when he stayed at the New Room. (He traveled around 400,000 km during his preaching life, and had 'bases' also at a school he provided in nearby Kingswood, in Newcastle-on-Tyne and in London.)

There was also a small area used by a housekeeper, which is now used as office space. Another room used by Charles Wesley now houses a small but important Library of Methodist-related literature and archival material. In between the Chapel and the Preachers' Rooms is a gallery, which has seating used by those who were active in the service rendered by the Chapel to the religious and civil community, and it is still used for religious and other meetings. The small chamber organ is of the same age as the building, but was not there originally. The New Room is considered by many in the world-wide Methodist Church as of great significance, and many of the 25,000 visitors in each year have traveled especially from 25 countries to visit the site because of its place in their own history.

After the death of John Wesley in 1791 the Wesleyan Methodist Church was expanding and the New Room declining, so the building was sold to a congregation of Welsh-speaking Calvinistic Methodists. Early in the 19<sup>th</sup> Century they put the wooden seating (box pews) into the body of the Church, and used the premises until, in the period immediately following World War 1.

They felt that they could not maintain the building and it was again sold. A wealthy Methodist benefactor purchased the building and restored it with great care before giving it back to the British Methodist Church. Much of the original fabric was untouched over the years, but it had always been almost completely hidden behind the buildings in the Broadmead and the Horsefair. Courtyards were opened up and statues of John and Charles placed there.



The building contains many clues about a little-known part of British heritage, from the use of a lantern on the roof to allow light to reach both chapel and common room, to complicated and narrow access to the pulpit to foil attacks on the preacher because of Methodism's campaign against Slavery. The atmosphere of calm in a busy commercial centre is obvious after the centuries.

In the past 30 years much more attention has been paid to making the New Room known and used, and a team of volunteers work alongside the only professional employee, the Manager, Mr David Worthington. The care of the building is exercised by the Trustees on behalf of the British Methodist Conference, who appoint the Warden with responsibility to care for the site.

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## **THE BROADMEAD RECORDS**

By Philip H. Dickinson

“Whereupon we took ye Meeting-house at ye lower end of Broadmead (Where ye Heretics called Quakers had formerly used to meet;) it being FOUR GREAT ROOMES MADE INTO ONE SQUARE ROOME, ABOUT 16 YEARDES LONG AND 15 YEARDES BROAD which we took ye 12th day of ye 6 Month and fitted it up against ye 20<sup>th</sup> day of ye said 6 month, August An<sup>o</sup> 1671 which was ye first Lord’s Day we met in it; where through ye Lord’s help we have remained. Ever since.....”

The original manuscript of ‘The Records of a Church of Christ in Bristol’, from which the above quotation is taken, is the most precious of the documents in the possession of Broadmead Baptist Church.

The modern building, 1969, ‘the church above the shops’ in which the present congregation meets for worship occupies a site which includes the area of ‘ye Meeting-house at ye lower end of Broadmead’.

A separatist group under the leadership of Dorothy Hazzard, wife of Matthew Hazzard, vicar of St Ewins, had been meeting privately for prayer and worship since 1640. Dorothy Hazzard was also a driving force in the defence of the city at the Froome Gate against Prince Rupert during the Civil War. Among their first pastors was Nathaniel Ingello (Doctor Angello) whose love of fine apparel and music making eventually caused concern to the congregation.

Characters such as these appear in The Records which Edward Terrill a scrivener, began writing in 1672. The manuscript was continued by another writer after 1680 and material was added by Bernard Foskett in 1720.

After the heady days of freedom of worship during the Commonwealth the Restoration brought with it persecution; fines, imprisonment of ministers and general harassment by the city authorities.

There have been 3 printed editions of The Records:  
1847 Hanserd Knollys Society - Edward Bean Underhill  
1865 Bunyan Library Volume XIV - J Heaton and Son – Nathaniel Haycroft (minister at Broadmead 1848-66). This edition contains ‘Gems from Bristol Gaol’ extracted from the letters of Reverend T Hardcastle to his flock while in prison. Hardcastle was imprisoned in the 1670s under the terms of the Test Act.

1974 Bristol Record Society – Roger Hayden.

As well as providing this invaluable if partial account of the early days of this 'gathered' church, Edward Terrill signed a deed of gift (3 June 1679) to be used after his death to support a minister at Broadmead who was "well skilled in the tongues of Hebrew and Greek" and whose main task would be to train young men for the ministry. From this bequest, augmented by 1711 with further gifts from Daniel Gwilliam and Robert Bodenhan both of Broadmead, came the Bristol Baptist College, the oldest surviving free church college.

The continuing history of the church is recorded in *Tradition and Challenge, the Story of Broadmead Baptist Church, Bristol from 1685 – 1991*. The authors are C. Sidney Hall and Harry Mowley 1991. Broadmead Baptist Church. Copies of this are still available from the church.

Amongst other items in the archive is the Church Book, a collection of documents mainly from the 17<sup>th</sup> and 18<sup>th</sup> centuries. This was the work of Essex Lewis, a former church secretary in the 1930s who put these documents into a fine leather binding.

The majority of the other items such as minutes of church and deacons' meetings, members' lists and a copy of the manuscript of *The Broadmead Record* are held in the Bristol Records Office, B Bond, Warehouse, Smeaton Road, Cumberland Basin, Bristol BS1 6XN.

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## **BRISTOL CENTRAL LIBRARY**

By Janet Henderson

On Friday afternoon, 9<sup>th</sup> April 2010, a party of twelve people was treated by Anthony Beeson to an extremely interesting and knowledgeable talk about the history of the Public Library Service in Bristol, with particular reference to the history and architecture of the present Central Library. This was followed by a tour of the Central Library. Before coming to Bristol in 1972 to take up his post as Fine Art Librarian, Anthony had worked at the Courtauld Institute of Fine Art Library, and until his retirement in 2009 had built up the Bristol Art Library into one of the finest public collections of art books outside London. As an ex-colleague dating back to my many years working in Bristol Central Library before moving into full-time theological librarianship at Wesley College, Bristol, I was particularly delighted that Anthony had agreed to come out of retirement to lead this tour as I knew from first hand experience that we would be in for a treat. We were certainly not disappointed!

It was such a beautiful sunny spring day, and a few of us took advantage of the weather before the tour, and enjoyed a sandwich lunch on College Green before fitting in a short visit to Bristol Cathedral which is situated adjacent to the ancient Abbey Gatehouse and the Central Library. Parts of the Cathedral date back to the twelfth century, and one of its interesting features lies in the fact that it was the first church in Europe to be built with the nave and the aisles going up to the same height without any triforium or clorestory. The Norman Chapter House is one of the finest in England and used to house the Cathedral Library until the latter was destroyed by fire in the Reform Riots of 1831.

Having assembled in the Holden entrance hall of the Central Library and been warmly greeted by our guide, we went outside to the now pedestrianised area where we had a good view of the main entrance and north side of the library, and also the Abbey Gatehouse and Norman Arch. Before embarking on a description of the present Library, opened in 1906, Anthony outlined the history of the Public Library Service in Bristol. This dates back to 1464, making it arguably one of the earliest public libraries in Britain. John Carpenter, Bishop of Worcester, established a library in the premises of the Guild of Kalendars located in a house attached to All Saints Church in Corn Street. It is thought that a fire in the church destroyed this library in 1464 or 1466, and it is not known whether or not some alternative to a public library survived in the sixteenth century.

However in 1613 Robert Redwood, a Bristol merchant, gave his lodge in King Street for conversion into a library. This was officially opened in 1615, when the first librarian, Revd. Richard Williams, was appointed at a salary of 40 shillings per annum. The library flourished and received several bequests, but unfortunately the building became increasingly ruinous, and in 1738 it was decided to demolish the old lodge and build a completely new library on the site. This was opened in 1740, and the building exists to this day though it now a restaurant attracting among others, diners attending plays at the adjacent Bristol Old Vic. A bequest of books by John Heylyn in 1766 brought the stock of the library to c.2,000 volumes, then in 1772 the Bristol Library Society was formed and the King Street Library attracted such celebrity subscribers as Coleridge, Southey and Humphry Davy. Also the Corporation Bible of c.1200 found a permanent home here. However many citizens were unwilling to pay the £4 subscription and were therefore excluded. In 1848 a group of prominent Bristolians petitioned the Council for the city's books to again be available to all, and thanks to the passing of the Public Libraries Act of 1850, the Council was encouraged to evict the Library Society from the King Street building, and the restored City Library was opened to the public on September 16<sup>th</sup>.

By 1874 the adoption of the Public Libraries Act had enabled rate-supported library provision and made expansion possible, and this led in 1876 to the re-opening of the King Street building as a Central Library, and also the opening of the first branch library at St. Philip's. Libraries soon became so popular however that pressure was put on the cramped King Street premises, and plans were drawn up for a new Central Library. The problem of lack of funds was solved when Vincent Stuckey Lean, a prosperous Bristol barrister descended from a family of bankers, bequeathed the vast sum of £50,000 in 1899 for the sole purpose of building a new Reference Library.

The site for this new library was chosen on what is now Deanery Road, adjacent to the Cathedral and the Abbey Gatehouse. This involved the demolition of the Old Deanery and Canons House, and a competition was subsequently held to find the best design for the new library which was won by the London firm of H. Percy Adams. However it was the firm's chief draughtsman, Charles H. Holden who actually designed the building, and at 27 years old this was his first major commission. He went on to design new buildings for Bristol's Royal Infirmary, then stations for the London Underground. An example of Holden's ball and circle motif used on Underground Stations can be seen in the ironwork in the upper gallery in the Reference Library.



Apparently a charming and self-effacing man, Holden declined to make a speech when invited back for the 50<sup>th</sup> anniversary celebrations of the opening of the Central Library in 1956, and twice declined a knighthood. A bronze plaque of Holden, together with a plaque of Stuckey Lean can be seen at the top of the stairs leading to the Reference Library.

Following this history of the Library service in Bristol leading to the opening of the present Central Library in 1906, Anthony gave us a most informed description of the architecture of Holden's building, pointing out many features and decorations usually unnoticed by the ordinary passer by, and indeed many staff who had worked there for a considerable number of years, including myself! It was noted that Holden took great care not to let his new building overshadow the adjacent Abbey Gatehouse, but to complement it, and he achieved this by duplicating the mass and orial of the Gatehouse at either end of the main northern façade. Although the Library actually consists of six floors, the bulk of these can only be seen on the south side where the land falls away. So from the north façade one is led into believing that the Library is the same height as the Abbey Gatehouse. Carved in the lunettes, or niches, above the three large orials of the Library are a series of three relief sculptures, which form the main architectural focus of the north façade. The Bristol born sculptor Charles Pibworth, who had been responsible for several sculptures on the Abbey Gatehouse, collaborated with Holden to produce this most impressive external display, and the twenty-one figures depicted in the lunettes represent characters from early English literature. The first relief sculpture shows Chaucer with characters from the Canterbury Tales, the central lunette contains sculptures of the Venerable Bede and various literary saints, with an inscription 'C. Pibworth. 1905' to the right of it, and the last lunette contains King Alfred and chroniclers of his time.

Among other interesting features pointed out on the north façade were heavily carved panels of vines, grapes and branches loaded with figs – symbols of the Tree of Knowledge – at the bottom of the three large oriels. These were carved by William Aumonier who had worked with Holden in the same firm of H. Percy Adams. Aumonier also carved emblems of the British kingdoms down each side of the gables, though unfortunately most of these are invisible from the ground level.

Then, having passed through the Abbey Gatehouse, we could see that the eastern, southern and western facades contrast greatly with the highly ornamented northern façade, and at first sight appear devoid of any decoration.

However, Anthony pointed out at least one interesting exception. Three shields, again the work of Aumonier, but from an idea by Holden, which decorate the staircase tower on the south eastern side of the building, represent thoughts connected with librarianship. They show a quart jug with an O attached to the handle (quarto), the front portion of a calf with a knife (half calf) and a sun rising from a sea represented by a wavy band (referring to the raised band found on the spines of some leather bound books). As the staircase in this tower is the main connecting staff staircase for each floor within the Library and is adjacent to the main staff entrance, I felt so ashamed to think that I had worked in this building for just over 24 years and had not noticed these shields, albeit small as they are, let alone appreciate their meaning, in all that time! Anthony went on to point out the similarities to Holden's work in some of the work of Charles Rennie Mackintosh, notably the western façade of the Glasgow School of Art of 1907. Mackintosh's design for that building obviously suggests a knowledge of Holden's work. Another interesting feature on the south side of the Library is the incorporation of a stylized façade indicating the position of the maisonette where the caretaker once lived.

Having been greatly impressed by Anthony's knowledge of the history and architecture of the exterior of the building, and found it easy to see why it had been recently voted Bristol's best twentieth century building, we were led back into the Holden entrance hall through the main door, above which is a fine carving of the arms of the City of Bristol, again by William Aumonier.

*Janet Henderson*  
*Retired Librarian*  
*Bristol*

## VISIT TO BRISTOL CENTRAL LIBRARY

By Judith Shiel

A number of people opted to visit Bristol Central Library and we were shown round by Anthony Beeson, who has written a guide to the architecture of the library and its contents. The site is next to a mediaeval gateway and very close to Bristol Cathedral, and the design of the front of the library harmonises with the style of these. The back of the building, however, is more in the Art Nouveau style, and there is considerable cross-influence with the style of Charles Rennie Mackintosh. There was originally very little artificial lighting in the building and Holden made much use of glass both on the exterior of the building and in the interior, in screens between different areas, and even glass floors, so that maximum use was made of natural daylight. The octagon at the top of the library is particularly effective in flooding the building with light.

On the rear facade are three shields, which at first look like heraldic shields of perhaps local families, but are actually visual puns based on bookbinding terms. The suns rays over a wavy band = raised bands; a truncated calf with a knife = half calf and a large (quart) pot with and '0' = Quarto.

Originally the library was not open access, and readers had to request the items they wanted, having used the catalogue. There was an extensive collection of newspapers, as this was the only way for people who could not afford to buy their own newspapers to get information about current affairs, and to look for jobs. An interesting use of Lloyd's Shipping Register was that made by local prostitutes, who could find out what ships were expected to arrive in port, and when, and plan their activities accordingly. A more important early innovation was the business and commerce sections, one of the earliest specialist collections in this field in the country, and this section held the only telephone in the building.

Many of the staff in Edwardian times were women, and provision was made for a career structure with the possibility of promotion to higher posts, although women staff who married had to give up their jobs. Some of the library's treasures were displayed for us to see, including a Qu'ran dating from 1620, a manuscript Sarum Missal from 1420, a manuscript Mass Book, a copy of the Coverdale Bible (the first complete Bible in English), a Complutensian Polyglott and a copy of the Nuremberg Chronicle. It was a fascinating visit and we were very grateful to Mr Beeson.

*Judith Shiel, Retired Librarian, Manchester*

## **BRISTOL BAPTIST COLLEGE**

By Michael Gale

On the afternoon of the ABTAPL Conference a small group of delegates visited Bristol Baptist College in the leafy suburb of Clifton. The college itself is over three hundred years old, but has occupied its present site only since 1999. It currently trains c. 40 Baptist ordinands and c. 50 youth ministry students as a member of the Centre for Youth Ministry. It is also a member of the Bristol Federation for Theological Education along with Wesley College, Bristol and Trinity College, Bristol.

Our host for the afternoon was the college librarian, Shirley Shire, who has written about some of the college's treasures in a previous edition of the *Bulletin* (Vol.13 No.2 June 2006, p.42). For our visit Shirley had laid on a special display of items from the college archives, including:

- the manuscript letters of John Newton to a former college principal, Dr John Ryland (1753-1825), which have recently been published in a book edited by Grant Gordon, *Wise Counsel* (Banner of Truth, 2009)
- John Ryland's sermon notes, written in his own tiny handwriting
- William Carey's copy of Robert Hall's *Help to Zion's travelers*, which he is said to have carried with him wherever he went, and which contains his own annotations
- a remarkable Geneva bible which is said to have been carried by a Roundhead soldier at the Battle of Naseby. A letter with the bible claims that it was picked up by a Cavalier soldier after the battle, and returned to its owner at the end of the Civil War. The condition of the bible is certainly consistent with it having been picked up off a battlefield.

For most theological librarians, these are the sorts of treasures we can only dream about, but a more recent event at the college was the stuff of our nightmares. Over the New Year a leak from a washing machine on an upper floor flooded the whole building, and as we toured the college three months on, the sights and smells of flood damage were still distressingly in evidence. The library store, which is housed in the basement, suffered some damage, and but for the prompt action of staff it could have been much worse.

I made a note to check my disaster plan, and order in some chemical sorbent pads (a case of which, according to their website, can absorb seventeen gallons of water).

A big thank you to Shirley for an excellent visit. It is always helpful to get a sense of an institution's place in the historical scheme of things, and it is invariably informative to see a colleague's library. This was no exception.

*Michael Gale*  
*Librarian,*  
*Queen's Foundation*

## **TREASURES OF LAMBETH PALACE LIBRARY: 400TH ANNIVERSARY EXHIBITION 1610-2010**

By Gabriel Sewell

Treasures of Lambeth Palace Library, 1610-2010 celebrates the 400th anniversary of the foundation of the collection. Featuring outstanding items from the historic library of the Archbishops of Canterbury, the exhibition includes exquisite items rarely seen by the public: Archbishop Henry Chichele's beautiful fifteenth-century Breviary, an English translation of the Epistles produced by the Westminster Company in the making of the 1611 King James Version of the Bible, letters concerning Bishop George Bell's condemnation of the obliteration bombing of German cities during the Second World War and material from the Mothers' Union Archive.

In 1610 Archbishop Richard Bancroft bequeathed his books 'to my successor, and unto the archbishops of Canterbury successively forever'. His rich collection of over 6,000 books and manuscripts included magnificent items such as a tenth-century text of Aldhelm's *De Virginitate* from Waltham Abbey and the *St Albans Chronicle*, an illuminated fifteenth-century history of England. Bancroft's successor, George Abbot accepted the terms of the bequest and Lambeth Palace Library was formed. The preservation of the library by subsequent archbishops enabled it 'to descend from age to age, and from succession to succession, to the service of God and his Church, of the Kings and Common wealth of this Realme, and particularly of the Archbishops of Canterbury'. One of England's oldest public libraries, the collections are freely available to thousands of researchers and enquirers each year. This year the Library will complete a project to make all existing descriptions of its archive and manuscript collections available online.

Other highlights of the exhibition are manuscripts owned by English monastic houses dissolved at the Reformation including the MacDurnan Gospels, written and illuminated in Ireland in the ninth century, and the Lambeth Bible, a masterpiece of Romanesque art. Landmark texts in the history of the Church of England and books used by Richard III, Henry VIII, and Elizabeth I are displayed with the ivory chalice from which Archbishop William Laud made his final communion before his execution. The exhibition also reflects the post-war development of the Library as a record repository which brought into its care the vast archives of the Faculty Office, Vicar General and the Court of Arches. The generosity of the Friends of Lambeth Palace Library is recognized with a display of some of the many books and manuscripts donated by them, including a 1559 Book

of Common Prayer and the only surviving copy of the warrant for the execution of Mary Queen of Scots.

From its significant collection of Hebraica is included an exceptionally rare edition of the Babylonian Talmud printed by Daniel Bomberg at Venice between 1526 and 1548 which came to Lambeth on the closure of Sion College Library in 1996.

An illustrated book, *Lambeth Palace Library: Treasures from the Collection of the Archbishops of Canterbury* edited by Professor Michelle Brown and Dr Richard Palmer and published by Scala accompanies the exhibition. A paperback edition will be on sale at the exhibition. Treasures of Lambeth Palace Library: 400th Anniversary Exhibition 1610-2010 from 17 May to 23 July 2010

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**The Lambeth Bible**

## **NEWS AND NOTES**

### **Collaboration in Cataloging**

The University of Michigan Library initiated CLIR-funded "Collaboration in Cataloging: Islamic Manuscripts at Michigan" project by way of our recently-launched project website: <http://www.lib.umich.edu/islamic>

The website is at the center of an approach that provides unified access to bibliographic records and digital surrogates for the manuscripts; facilitates the gathering of informative and insightful commentary from scholars on campus, across the country, and around the world; and exposes in real time the dynamic enrichment of bibliographic information as project staff, scholars, and other contributors interact with the system.

### **Publications**

*Beyond Empire: Postcolonialism and Mission in a Global Context* by Jonathan Ingleby, Authorhouse, 2010. ISBN: 978-1-4490-8230-7 Pp. 279. Christian mission has been linked for good and ill with colonialism. But what is its relation to postcolonialism, to a world which has gone 'beyond empire' but has not necessarily fully taken into account its colonial past? Postcolonialism offers a lens through which we can re-read Scripture and re-view the history of our times. Topics such as migration, the fate of indigenous peoples, hybridity, the postcolonial city, development, and many more, come into focus in this book. The discussion then leads naturally to a fresh expression of the nature of the Kingdom of God and the mission of the church. To order a copy on a discount price for £10.50 email to: [jcingle@blueyonder.co.uk](mailto:jcingle@blueyonder.co.uk)

### **Digitisation Projects**

1,000 Islamic Studies PhD dissertations have now been digitised as a result of a collaboration between JISC, the British Library and the Higher Education Academy. See the press release at: <http://www.bl.uk/news/2010/pressrelease20100521.html>

British Library and brightsolid partnership to digitise up to 40 million pages of historic newspapers. The ten-year agreement will deliver the most significant mass digitisation of newspapers the UK has ever seen: up to 40 million historic pages from the national newspaper collection will be digitised, making large parts of this unparalleled resource available online for the first time.

<http://www.bl.uk/news/2010/pressrelease20100519.html>



### **National Trust**

The National Trust has acquired the sole surviving copy of a book – the Sarum Missal - published by William Caxton in 1487. The Missal, a liturgical book for the performance of the Mass, was printed in Paris for Caxton in 1487. It is the only copy of the earliest known edition of the Missal according to the Use of Sarum - the most popular version of the Mass in use in pre-Reformation England.

[http://www.nationaltrust.org.uk/main/w-global/w-news/w-news-further\\_news/w-news-trust-saves-caxton-book.htm](http://www.nationaltrust.org.uk/main/w-global/w-news/w-news-further_news/w-news-trust-saves-caxton-book.htm)

### **CILIP, Defining Your Future Project**

The conversation is a project within a larger programme. This aims to define the future of the knowledge and information profession and ensure a sustainable future for CILIP. Four projects make up the programme; the conversation, the vision, the roadmap, and ownership and implementation of the outcomes. The conversation will surface and consider issues. Conclusions from the issues will be reported to CILIP Council, and the Council will then develop a vision and roadmap, and manage ownership and implementation. The conversation will be open. It will take place not just with CILIP members but with the whole knowledge and information community and other interested parties. Everyone will get the chance to have their say via an online survey, social networking, interviews, focus groups and open events.

### **CILIP in 2020**

Phil Bradley joins the discussion on defining your future and where CILIP would be in 10 years time. His interesting article on what should CILIP be, and where in 2020 available at:

[http://philbradley.typepad.com/phil\\_bradleys\\_weblog/2010/05/cilip-in-2020.html](http://philbradley.typepad.com/phil_bradleys_weblog/2010/05/cilip-in-2020.html)

### **OCLC and ATLA Partnership**

OCLC is pleased to welcome the American Theological Library Association (ATLA) as the newest partner in the OCLC Partnership Program. As Partners, OCLC and ATLA will collaborate on programs and activities to enhance services and expand educational opportunities to members of both organizations. ATLA and OCLC have an extensive history of working together on initiatives such as the Jay Jordan IFLA/OCLC Early Career Development Fellowship Program, group services and electronic content offerings. This new partnership formalizes the work already under way and extends the opportunity to explore new ways to anticipate and address the needs of members.

## **WEBSITES**

**THE NEW ROOM/JOHN WESLEY'S CHAPEL**

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

**BROADMEAD BAPTIST CHURCH**

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

**BRISTOL BAPTIST COLLEGE**

<http://www.bristol-baptist.ac.uk/>

**WESLEY COLLEGE LIBRARY**

<http://www.wesley-college-bristol.ac.uk/library.php>

**BRISTOL CENTRAL LIBRARY**

<http://www.bristol.gov.uk/ccm/navigation/leisure-and-culture/libraries/>

**LAMBETH PALACE LIBRARY**

<http://www.lambethpalacelibrary.org/>

**THE ISLAMIC FOUNDATION LIBRARY**

New and updated version

[www.iflibrary.org.uk](http://www.iflibrary.org.uk)

**CILIP**

[www.cilip.org.uk](http://www.cilip.org.uk)

**ATLA AND OCLC PARTNERSHIP**

<http://www.oclc.org/news/releases/2010/201024.htm>