

# BULLETIN

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## BULLETIN 2012

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The front cover shows the First Gallery at Marsh's Library, Dublin  
(With the permission of the Governors and Guardians of Marsh's Library)

## NOTICE OF MEETINGS

### **2012 ABTAPL Spring Conference & AGM** **12-14 April 2012** **Luther King House, Manchester**

### **41<sup>st</sup> General Assembly of BETH** **8-12 September 2012** **Stranmillis College, Belfast, Northern Ireland** ***Religion in Conflict***

Registration for the 41<sup>st</sup> General Assembly of BETH is now open. The Assembly will be held in Belfast, Northern Ireland, 8-12 September 2012 with accommodation in the excellent facilities of Stranmillis College ([www.strn.ac.uk/](http://www.strn.ac.uk/)). The cost for the assembly is 425 Euros and can be paid by bank transfer on arrangement with the treasurer of BETH, Veronique Verspeurt ([veronique.verspeurt@theo.kuleuven.be](mailto:veronique.verspeurt@theo.kuleuven.be)).

Delegates who will be coming by air should plan to fly into Belfast City airport, as this is by far the most convenient airport for reaching the centre of the city; several airlines offer service into Belfast City airport from London and from other locations. Belfast International Airport is also possible, but is at a much greater distance from the centre of the city; public transportation is available from Belfast International Airport into the city centre. Alternatively, delegates can travel by ferry which takes you into Belfast Loch, fairly close into the city.

The theme for this 41<sup>st</sup> General Assembly is ***Religion in Conflict***, featuring an historic look at the 'Troubles' in Northern Ireland and the resolution. In addition to some valuable presentations on archiving techniques, we shall have some open forum discussion on various problems that are common to all theological librarians. The Assembly will include visits to the Records Office (a beautiful new state-of-the-art facility), the Linen Hall Library ([www.linenhall.com](http://www.linenhall.com)), and the St. Patrick's Centre ([www.saintpatrickcentre.com](http://www.saintpatrickcentre.com)). A complete program will follow at the beginning of May.

### **ABTAPL AUTUMN MEETING** **6 November 2012, 2pm** **St Paul's Cathedral, London**

## **PERNICIOUS BOOKS AND DAMNABLE DOCTRINES : A BRISK JOG THROUGH 300 YEARS OF HIGH CHURCH OXFORD HISTORY. PART 5: METHODISTS AND MEMORIALS.**

By Andrew Lacey

[What follows is an expanded version of a talk given during the 2009 ABTAPL conference at Worcester College, Oxford].

We saw in the last instalment how, after the Restoration of 1660, Oxford saw itself as the guardian of orthodoxy in Church and State and set its face against any idea or movement which seemed to threaten that orthodoxy, whether it was tampering with the succession to the throne or altering the traditional tenets of the Christian faith. However, in 1688 the expulsion of James II and the advent of William and Mary sent a shock wave through Tory Oxford which was to reverberate for a generation. As I mentioned in part 4, the actions of James in attacking the establishment and the birth of his son in June 1688 had placed Tory Anglicans in the invidious position of having to choose between their loyalty to the Crown and their loyalty to the Church of England. Most Tory Anglicans plumped for the defence of the Anglican establishment and, reluctantly, abandoned James to his fate. Yet a sizable minority found it impossible to reconcile their consciences with the departure of James and the advent of William and Mary. For some the demands of divine right, non-resistance and passive obedience obliged them to remain loyal to king James: these individuals became Jacobites. For others, the oaths they had sworn to James were binding and could not be abjured whilst he was still alive: these were the Non-jurors. In the years following the Glorious Revolution, new oaths were imposed by the Williamite regime and many clergymen found them impossible to take given that James II had not absolved them from their former oaths and was still living. About 400 clergy and 9 bishops eventually chose deprivation rather than break their oaths. The bishops were Archbishop Sancroft, Ken of Bath and Wells, Turner of Ely, White of Peterborough, Lloyd of Norwich, Frampton of Gloucester, Lake of Chichester, Thomas of Worcester and Cartwright of Chester. The Non-jurors have been rather neglected by modern historians, but perhaps the most well-known are Thomas Ken and William Law, Law being of the second generation of Non-jurors, having been only 2 years old in 1688. He refused to take the oath of allegiance to George I in 1715, by which time he was a Fellow of Emmanuel College, Cambridge, and was deprived of his Fellowship and retired to become a Non-juror and spiritual writer.<sup>1</sup>

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<sup>1</sup> Wand, J.W.C. *The high church schism : four lectures on the Non-jurors*. London : Faith Press, 1951. Rice, H.A.L. *Thomas Ken : bishop and Non-juror*. London : SPCK, 1958. Hoyles,

Ken was educated at Hart Hall and was afterwards a Fellow at New College. He maintained a life-long affection for Winchester College, having been a schoolboy there himself, and greatly enjoyed his time there as a schoolmaster from 1672-79. It was here that he probably wrote his two most well-known hymns 'Awake, my soul, and with the sun' and 'Glory to thee, my God, this night'. He also wrote a manual of devotion for the boys. In 1683, when Charles II visited Winchester, Ken refused to make his house available to the royal mistress, Nell Gwyn, but despite this Charles appointed him Bishop of Bath and Wells the following year and Ken attended Charles on his deathbed in 1685. Ken's tenure as bishop was fraught with troubles. The Monmouth Rebellion – the attempt by the Duke of Monmouth, Charles II's eldest illegitimate son, to seize the throne from James II in 1685 - was centred upon Ken's diocese in the west of England and Ken worked hard to alleviate the misery of those caught up in it, especially during the 'Bloody Assize' of Judge Jeffries, when Ken interceded with James to try and temper the draconian vengeance which James and Jeffries visited upon the west country as punishment for the rebellion. Ken was also very disturbed by James's obvious intentions to undermine the Anglican establishment and in April/May 1688 refused to order the reading of the king's Declaration of Indulgence in his diocese. He was also one of the six bishops who waited upon James to try and persuade him to delay the publication of his Declaration and was imprisoned in the Tower. Despite his opposition to James, Ken refused to acknowledge William of Orange as de facto king the following year and was deprived of his diocese. Ken lived in retirement as a Non-juror and refused the offer to return to Bath and Wells on the death of his replacement in 1703. He exemplified in his life and teachings the loyalties of the Restoration; loyalties which Oxford made particularly its own after 1660. He also exemplifies the continued vitality of the Arminian or Laudian tradition within the Church of England which saw it as truly Catholic and Apostolic. Ken died in 1711 and his will contains the classic exposition of this belief when he wrote that 'I die in the holy Catholic and Apostolic faith, professed by the whole church before the disunion of east and west. More particularly, I die in the communion of the Church of England, as it stands distinguished from all papal and puritan innovations'.<sup>2</sup>

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J. *The edges of Augustanism : the aesthetics of spirituality in Thomas Ken, John Byrom and William Law*. The Hague : Nijhoff, 1973. Law, W. *A serious call to a devout and holy life ; The spirit of love*. P.G. Stanwood, ed. London : SPCK, 1978. It is well-known that Law's writings were an early influence on John Wesley.

<sup>2</sup> Livingstone, E.A. (ed) *The Oxford dictionary of the Christian Church* –3<sup>rd</sup> ed. Oxford : Oxford University Press, 1997, p.922

Whilst Thomas Ken may have retired into private life when he found his principles in conflict with the political realities of church and state, after 1688 many high churchmen, both clerical and lay, took a more worldly approach. Throughout the 1690s and the early eighteenth-century many Anglican pulpits resounded with the warning that the ‘the Church is in danger’. The danger came from an unholy alliance of Whigs, dissenters, Deists and atheists. The Toleration Act of 1689 had, for the first time since Cromwell, accepted that uniformity in religion was impossible to achieve and allowed a space – albeit small and confined – within which Protestant dissent could exist legally. Such a concession with those who were seen by many as the descendents of the rebels and regicides of the Civil Wars was like a red rag to a bull for the high flying divines who thundered away at their enemies. One of the most celebrated cases occurred on the 5<sup>th</sup> November 1709 when Henry Sacheverell, a former Fellow of Magdalen, preached before the Lord Mayor and Corporation in St. Paul’s Cathedral. Sacheverell used the occasion of the commemoration service for the foiling of the Gunpowder Plot to bang the ‘Church in danger’ drum long and loud. His sermon, subsequently published under the title *The perils of false brethren*, denounced Whigs, dissenters and atheists in the most violent terms, accusing them of being in league to overthrow Crown and Altar and restore the puritan Commonwealth of the 1650s. His particular fury was reserved for the practice of ‘occasional conformity’, by which dissenters got around the Test Act by conforming to the Anglican church just enough to qualify to hold public office and then returning to their dissenting meetings. Occasional conformity was a practise which was guaranteed to cause apoplexy in all good Tory Anglicans because it meant that, contrary to the law, dissenters were able to sit on local councils and influence public affairs. Sacheverell thundered away at the Whig government of the day for allegedly colluding with such a practise.

The result of Sacheverell’s sermon was indictment by the government for sedition and he was impeached for ‘high crimes and misdemeanours’. The trial, which took place in Westminster Hall, caused a sensation.<sup>3</sup> The Hall was packed with spectators and Westminster thronged with crowds eager to find out what would happen to Sacheverell. In the end the court found Sacheverell guilty, but their sentence was so light – a ban on preaching for three years – that it was generally interpreted as a moral victory for Sacheverell and the high church party. Sacheverell then toured the country basking in his celebrity and was even granted an audience by Queen Anne.

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<sup>3</sup> Holmes, G. *The trial of Doctor Sacheverell*. London : Eyre Methuen, 1973.

The trial precipitated a crisis for the Whig administration, which fell, to be replaced by a Tory government. Sacheverell was rewarded with the living of St. Andrew's, Holborn where he remained until his death in 1724.

But if high flying Tories and Anglicans denounced Whigs and dissenters as seditious and the heirs of king-killers and rebels, the Whigs in turn were skilled in inventing scurrilous insults to throw back at their opponents. In particular, they sought to show that despite the Tories much vaunted praise of passive obedience and non-resistance they had never accepted the 1688 Revolution in their hearts and that if you scratched a Tory you would invariably find a Jacobite and, probably, a Papist! Given that many Oxbridge dons, Tory squires and clergy secretly toasted 'the king over the waters' in the privacy of their colleges, homes and rectories the accusation was not without some substance. Accusations of closet Jacobitism were the Achilles heel of post-1688 Toryism and was to lead to their exclusion from office for a generation after 1714.

The doubts and ambiguities of Tories are illustrated by the career of a Christ Church man, Francis Atterbury. Despite being a chaplain to William and Mary, Atterbury was a Tory and during the reign of Queen Anne championed the cause of the independence of the Church from excessive lay control. He also became the spokesman for the lower house of Convocation – which represented the junior clergy and was predominantly Tory in its sympathies – against an upper house dominated by Whig bishops. Despite his active involvement on the partisan church politics of the day Atterbury rose to become Dean of Christ Church and, in 1713, Bishop of Rochester. Yet Atterbury's career was ruined by the revelation that he had been in contact with the exiled Stuart court in France. In 1723 he was stripped of his offices and banished. He made his way to St. Germain where he died in 1732.<sup>4</sup> With the establishment of the Hanoverian dynasty in 1714 and the subsequent hegemony of the Whigs in government and the upper reaches of the Church, the violent political and religious conflicts of the early eighteenth-century gradually receded and we enter a period which has been described as 'pudding time' in the Church of England<sup>5</sup>

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<sup>4</sup> St. Germain-en-laye is a chateau about 19km west of Paris given to James II by Louis XIV on his exile in 1688. He died there in 1701 and was succeeded by his son 'the old Pretender' as James VIII & III. The old Pretender left for Rome in 1716 by St. Germain remained the home of many Jacobite exiles and their families until the French Revolution.

<sup>5</sup> The phrase 'pudding time' is perhaps most famously used in the satirical ballad 'The Vicar of Bray' in which the Vicar changes his principles to suit whatever regime happens to be in power. In six verses and a chorus, the last two verses are:

When George in pudding time came o'er,



The eighteenth-century has traditionally been characterized as a period of sloth and stagnation in the Church, populated by idle dons in the Universities and lazy, port-drinking clergymen in the parishes, more interested in a fat living and fox hunting than in preaching and living the Christian faith. Yet contemporary research suggests that this may be something of a caricature and the Church may not have been so sunk in lethargy as has been traditionally supposed.<sup>6</sup> Indeed, Oxford was anything but slothful in its response to the threat of Deism in the early eighteenth-century and a stream of scholarly works were published defending orthodox Christianity and the creeds against those who wanted, to quote the title of Toland's famous book, a 'Christianity not mysterious'. It was partly in response to the writings of Deists and atheists and a fear that their influence was spreading that inspired John Wesley to live a more devout life.

Both John and Charles Wesley were undergraduates at Christ Church, but it was after John became a Fellow and tutor at Lincoln College in 1726 that he began to gather around him a group of friends and students who aspired to live a more regular – or methodical – Christian life. The 'Holy Club' as it came to be called, took the requirement of College students and Fellows to attend daily chapel seriously and they attended to the round of services

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And moderate men looked big, sir,  
My principles I chang'd once more,  
And so became a Whig, sir.  
And thus preferment I procur'd,  
From our Faith's great defender  
And almost everyday abjur'd  
The Pope and the Pretender.

The illustrious House of Hanover,  
And Protestant Succession,  
To these I lustily will swear,  
Whilst they can keep possession:  
For in my faith and loyalty,  
I never once will falter,  
But George, my lawful king shall be,  
Except the times shou'd alter.

<sup>6</sup> In terms of Oxford, one can point to the opening of the Radcliffe Camera in 1749 and the accessions to College Libraries to see that a few people at least were reading books! For a good and entertaining look at eighteenth-century Oxford see: Midgley, G. *University life in eighteenth-century Oxford*. New Haven : Yale University Press, 1996. For a more series history of the University in all its aspects see: Sutherland, L.S. & Mitchell, L.G. (eds) *The history of the University of Oxford : volume V. The eighteenth century*. Oxford : Clarendon Press, 1986. For the Church of England see: Gibson, W. *The Church of England 1688-1832 : unity and accord*. London : Routledge, 2001. For a 'revisionist' view of eighteenth-century society see: Clark, J.C.D. *English society 1688-1832 : religion, ideology and politics during the Ancien Regime*. –2<sup>nd</sup> ed. Cambridge : Cambridge University Press, 2000.

rather than dozing through them like the majority of undergraduates. They met regularly for prayer, Bible reading and mutual encouragement and they practised an active ministry of alms giving and charity amongst the poor of Oxford, in particular they regularly visited the prisoners in Oxford prison and the Bocardo.

It has to be said that most of the undergraduates and not a few of the dons saw the activities of the Holy Club as being slightly ridiculous and tainted with the dreaded 'enthusiasm'. Wesley himself could be as unsparing in the demands he made on others as he was on himself. This sometimes caused problems and one of Wesley's students at Lincoln, Richard Morgan, wrote in despair to his father in January 1734 that Wesley

has lectured me scarce in anything but books of devotion. By being his pupil I am stigmatized with the name of a Methodist, the misfortune of which I cannot describe. I am as much laughed at and despised by the whole town as any of them, and always shall be so while I am his pupil. The whole college makes a jest of me, and the fellows themselves do not show me common civility so great is their aversion to my tutor. I think it incumbent upon me to inform you that it is my opinion that if I am continued under Mr. Wesley I shall be ruined.<sup>7</sup>

Internal tensions within the Holy Club such as those voiced by Morgan, coupled with the increasing antagonism of the College and University authorities, meant that Wesley was not sorry to leave Oxford in 1735 for missionary work in Georgia. Wesley did not, however, sever all links with the University and the Holy Club continued its activities, but the focus of Methodism now shifted from gown to town, where a small but active group of Methodists had been established. Wesley returned to Oxford in 1738 where he preached at the Castle on Sunday, 19<sup>th</sup> February and on Easter Sunday he preached in the chapel of his old College, Lincoln. This was a troubled time for Wesley which preceded his conversion experience in London at the Aldersgate Street meeting on the 24<sup>th</sup> May. Yet Wesley never lost his sense that the religion he found in the University was lukewarm and too much a question of form rather than substance. This tension finally expressed itself in a vigorous sermon Wesley preached before the University on the 24<sup>th</sup> August 1744. There is an account of this sermon by a

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<sup>7</sup> Green, V.H.H. 'Religion in the Colleges 1715-1800'. Sutherland, L.S. and L.G. Mitchell. *The history of the University of Oxford : Volume V. The eighteenth century*. Oxford : Clarendon Press, 1986, p.446.

Fellow of All Souls, William Blackstone, the future Chief Justice of Common Pleas and eminent legal theorist,

We were last Friday (wrote Blackstone) entertained at St. Mary's by a curious sermon from Wesley the Methodist. Among other equally modest particulars, he informed us, 1<sup>st</sup>: that there was not one Christian among all the heads of Houses, 2<sup>nd</sup>: that pride, gluttony, avarice, luxury, sensuality and drunkenness were the general characteristics of all Fellows of Colleges, who were useless to a proverbial uselessness. Lastly, that the younger part of the University were a generation of triflers, all of them perjured, and not one of them of any religion at all.<sup>8</sup>

This was not the sort of sermon designed to win friends and influence people in Oxford. In fact, there was talk of disciplinary action against Wesley as a result of his sermon, although nothing came of this. However, it should not surprise us that this was the last time Wesley preached before the University, although he did visit Oxford once more as a Fellow of Lincoln to cast his vote in a Parliamentary election. On marrying in 1751 he resigned his Fellowship.

The majority of students who passed through Oxford and Cambridge were destined for the ordained ministry of the Church of England. The Universities were conscious of their role as the guardians of Christian orthodoxy and the Anglican establishment, a role Oxford took particularly seriously. These principles had to be guarded against the attacks of an assortment of papists, dissenters, 'enthusiasts', atheists and reformers. This defence of the Church tended to go hand-in-hand with Toryism in politics to produce, towards the end of the eighteenth century a brand of Anglican churchmanship known satirically as 'high and dry', suggesting a hidebound attachment to outmoded forms and social privilege. As I have suggested, modern scholarship has revised this view and shown that whilst many in the Church were undoubtedly high, they were not always dry!<sup>9</sup> In particular, research has focused on the continuity between eighteenth-century high churchmanship and the emergence of the Oxford Movement in the 1830s. Two Oxford characters especially represent this continuity: Martin Routh (1755-1854) President of Magdalen and Henry Phillpotts (1778-1869) Fellow of Magdalen and later Bishop of Exeter.

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<sup>8</sup> Ibid p.455.

<sup>9</sup> See: Varley, E.A. *The last of the Prince Bishops : William Van Mildert and the high Church movement of the early nineteenth century*. Cambridge : Cambridge University Press, 1992.

Routh entered Magdalen in 1771 and was ordained six years later. Remaining a Fellow and tutor at Magdalen, he was eventually elected President in 1791, a post he held for 63 years, until his death at the age of 99 in 1854. Born into the world of the ancien regime he lived to witness the French Revolution, the Industrial Revolution, the defeat of Napoleon and died in a world of steam ships and railways. Yet if his life spanned a century of enormous and fundamental change he was admired at the time for representing the verities of the faith and the political allegiances restored in 1660 and championed through the eighteenth-century. Routh's will contains a statement of loyalty to the Church of England which is very similar in its wording and sentiment to that made by Thomas Ken in his will 143 years earlier. A patristic scholar of some distinction, Routh was admired by Pusey and Newman, the later said of him that he had 'been reserved to report to a forgetful generation the theology of their fathers'. This came from the dedication Newman wrote for Routh at the beginning of his *Lectures on the prophetic office of the Church* published in 1837.

Whilst Routh was content to remain within the peace and relative obscurity of his College, Henry Phillpotts was to achieve national notoriety through his very public defense of 'church principles'. Educated at Corpus Christi, he was elected to a Fellowship at Routh's college of Magdalen in 1795. From there he rose through the Church hierarchy, eventually being created Bishop of Exeter in 1830. Phillpotts was a pugnacious character and was determined to enforce the rubrics and discipline of the Church strictly throughout his diocese.<sup>10</sup> Thus in 1844 he raised a storm by insisting that all clergy wear the surplice as enjoined by the Prayer Book but ignored by many 'low church' clergymen. Phillpotts was an early admirer of the Oxford Movement and when Pusey was suspended from preaching for two years in 1843 Phillpotts made a point of inviting him to preach in his diocese. Two years later, he worked with Pusey to establish an Anglican sisterhood at Devonport, the first to be established in England since the Reformation.

It was as the defender of orthodoxy that Phillpotts became embroiled with the Rev. G.C. Gorham in 1847. Gorham was to be instituted to the living of Brampford Speke in the Diocese of Exeter, but Phillpotts, as his bishop, considered him unsound on the doctrine of baptismal regeneration and refused to institute him before he repented of his heterodox views. Gorham took Phillpotts to court in what became one of the most celebrated ecclesiastical cases of the nineteenth-century. Eventually the case reached

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<sup>10</sup> For a satire on Phillpotts during his time in Oxford written by Thomas Moore (1779-1852) see appendix.

the Judicial Committee of the Privy Council, the final court of appeal in Church matters, which found in favour of Gorham. Phillpotts, declaring that lawyers had no power to change the theology of the Church of England, still refused to institute Gorham, who was eventually instituted by the Archbishop of Canterbury, J.B. Sumner.<sup>11</sup>

The ‘Gorham Case’ caused a sensation and over 60 books and pamphlets were published arguing the case of the various protagonists. The case raised important issues about who actually governed the Church of England and the ways in which the Church understood its role as Catholic and Apostolic. For many the Gorham case finally convinced them that the Church of England was merely a department of state governed by lawyers and civil servants and there were a series of conversions to Rome of which the most high profile were those of Henry Manning and Robert Wilberforce. In this respect it crystallized many of the questions concerning the nature and authority of the Church of England implicit ever since the Oxford Movement emerged in the 1830s.

The birthday of the Oxford Movement is usually given as the 14<sup>th</sup> July 1833 when John Keble, Fellow of Oriel and University Professor of Poetry, preached before the University on the dangers to the Church contained in the Whig government’s proposal to suppress ten bishoprics in the Church of Ireland. The sermon was later published under the title *National apostasy*.<sup>12</sup> Keble was already well-known as the author of *The Christian year*, a book of verse to accompany the festivals and fasts of the Church of England, and which has been in-print ever since.<sup>13</sup> But what began as a protest against excessive Erastian interference with the structures of the Church soon took on a much broader aspect of renewal and reform, particularly when Newman and Pusey threw their intellectual weight behind the campaign.<sup>14</sup>

The year 1833 also saw the publication of the first of the *Tracts for the Times*, the aim being ‘to disseminate Church principles against popery and dissent’. The first Tract, a four page pamphlet by Newman, was entitled *Thoughts on the ministerial commission respectfully addressed to the clergy*. Pusey’s first contribution appeared in December 1833 and was

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<sup>11</sup> Nias, J.C.S. *Gorham and the Bishop of Exeter*. London : SPCK, 1951.

<sup>12</sup> Although the Irish bishoprics were the immediate cause the sermon must also be seen against the background of the Catholic Emancipation Act of 1829 and the Reform Act of 1832.

<sup>13</sup> The latest edition was published by the British Library in 2010, they claim it to be the 39<sup>th</sup> edition.

<sup>14</sup> The literature on the Oxford Movement and it’s leading lights is vast. A good place to begin is Owen Chadwick’s two volume history of the Victorian Church published in the early 1970s as this sets the Oxford Movement in context.

entitled *Thoughts on the benefits of the system of fasting enjoined by our church*. Research, publishing and preaching were the principal methods by which the early Oxford reformers sought to disseminate ‘Church principles’ in the 1830s and their combined works attest to their formidable scholarship. Newman had already immersed himself in the study of the early Church and, in the same year as Keble preached his famous sermon, published *The Arians of the fourth century. Lectures on the prophetic office of the church* followed in 1837, to be dedicated, as we have seen, to Martin Routh. *Lectures on justification* appeared in 1838. As Vicar of the University Church, St. Mary’s, Newman’s sermons were particularly influential and they were published in 1842 as *Parochial and plain sermons*. Pusey published three books in the Tracts series on baptism and, in 1836, contributed to the two great literary monuments of the first phase of the Oxford Movement, the great multi-volumed *Library of Fathers of the Holy Catholic Church* begun in 1836 and the *Library of Anglo-Catholic theology* begun in 1838. The later, in particular, was instrumental in making available the writings of Arminian Anglicans of the seventeenth-century.

Given the notoriety the Oxford reformers soon achieved it was inevitable that their activities and opinions aroused intense opposition. Talk of the sacramental nature of the priesthood, the *jure divino* nature of episcopacy, the authority of the Church over and against the state; the advocacy of fasting, confession etc soon brought forth accusations of ‘popery’ from ‘low churchmen’ and evangelicals both within and without the Church of England. The publication of Tract 90 in 1841 triggered a storm of controversy. Newman’s tract bore the inoffensive title *Remarks on certain passages in the Thirty-Nine Articles* and in it Newman sought to demonstrate that the Thirty-Nine Articles contained nothing contrary to Catholic doctrine. The opposition, however, interpreted the book as a betrayal of the Reformation and an attempt to ‘Romanize’ the Church of England by stealth. As a result of the controversy Newman, who was already having doubts about the Church of England’s claims to Catholicity, resigned the living of St. Mary’s and retired to Littlemore, then a small village just outside Oxford, where, his enemies claimed, he established ‘a Puseyite monastery’. As we have seen, in 1843 Pusey was suspended from preaching for two years by the University after a sermon in which he argued for the real presence in the Eucharist was condemned by the University, and in 1844 William Ward’s book *The ideal of a Christian Church* was condemned by Convocation. As a result of this condemnation Ward converted to Rome along with Frederick Faber. These conversions were a sort of ‘self-fulfilling prophecy’: the attacks of the hierarchy and evangelical opponents led many in the Oxford Movement to convert to

Roman Catholicism, whilst the conversions convinced the Protestant opposition that the Oxford Movement was indeed a Jesuitical fifth-column within the Church of England.

This is the context within which the decision to raise funds for a permanent memorial to the Oxford martyrs burned in Broad Street in 1555 and 1556 was taken. The Memorial appears to have been the idea of the Rev Charles Golightly. A long-standing friend of Newman, he and Golightly had quarrelled in the late 1830s as Newman had become more critical of Anglican claims. Golightly seems to have been a high churchman in the old sense, with the traditional Tory antipathy to the Church of Rome. As such he viewed the activities and theology of the Oxford Movement as a grave threat to traditional Anglicanism which had to be resisted. A competition to design a memorial was announced in 1840 and a number of architects submitted plans. The following year a gothic design based on Eleanor's Cross by Sir George Gilbert Scott was chosen and worked commenced. The statues of Cranmer, Ridley and Latimer were by Henry Weekes and the Memorial was completed in 1843 on a site at the junction of St. Giles', Magdalen Street and Beaumont Street, just opposite the Randolph Hotel. The inscription on the Memorial duly commemorates Cranmer, Ridley and Latimer 'who near this spot yielded their bodies to be burned, being witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome'.

The inscription reveals the true purpose of the Memorial as a piece of Protestant propaganda designed to focus opposition to the activities and theology of the Oxford Movement, particularly as it was to be paid for by public subscription. The idea of a public subscription for the Memorial was particularly apt in that it very soon focused the attention of the press and public onto one question: would Newman, Pusey, Keble and the other leading lights of the Oxford Movement subscribe or not? If they did they could be accused of hypocrisy but if they did not then they could be accused of 'popery'. It seems that Pusey was inclined to subscribe to the project in an attempt to defuse the accusations of 'popery', whilst Newman, out at Littlemore, remained aloof. The extent to which the fuss over the Martyrs' Memorial affected Newman in his retreat at Littlemore is hard to say. By 1843 his disillusionment with the Church of England was nearing a climax, but it was to be another two years before, on the 9<sup>th</sup> October 1845, he was received into the Roman Catholic church.

We have come full circle. This talk and series of articles began with the burning of Cranmer, Ridley and Latimer in Broad Street and, just under 300

years later, their martyrdom was commemorated around the corner by the erection of the Martyrs' Memorial which stands as much as a monument to Victorian church politics as a memorial to the original martyrs. Yet if the memorial stands as a symbol of conflict within the church there are within the University today two further, and one might argue, more positive memorials to the influence of the Oxford Movement and in particular to two of the founding members of the Movement who remained within the Church of England: Keble College, founded in 1870, and Pusey House, created after Pusey's death in 1882 to preserve his library and ideals of Catholic faith and scholarship within the Church of England. Oxford itself bears the scars of its eventful history and the cycle of conflict, destruction, renewal and reconstruction which is the inevitable consequence of being at the centre of English history for so long. Whether it was Catholics vs. Protestants, Arminians vs. Puritans, Royalists vs. Parliamentarians, High Church vs. Low Church, Evangelicals vs. Tractarians, Oxford has shaped and been shaped by the religious history of post-Reformation Britain.

**Appendix:** Thomas Moore's satire on Phillpotts at Oxford.

Scene from a play, acted at Oxford, called *Matriculation*.

*(Boy discovered at a table, with the Thirty-Nine Articles before him. – Enter the Rt. Rev. Doctor Phillpotts.)*

*Doctor P.:* There, my lad, lie the Articles *(Boy begins to count them)* just thirty-nine.

No occasion to count, you've now only to sign.

At Cambridge, where folks are less High-Church than we,

The whole Nine-and-Thirty are lumped into three.

Let's run o'er the items; there's Justification,

Predestination, and Supererogation,

Not forgetting Salvation and Creed Athanasian,

Till we reach, at last, Queen Bess's Ratification.

That's sufficient, now, sign, having read quite enough,

You 'believe in the full and true meaning thereof,'

*(Boy stares)*

Oh, a mere form of words, to make things smooth and brief,

A commodious and short make-believe of belief,

Which our Church has drawn up, in a form thus articular,

To keep out, in general, all who're particular.

But what's the boy doing? What! Reading all through,

And my luncheon fast cooling! This will never do.

*Boy: (poring over the Articles)* Here are points which, pray,



Doctor, what's 'Grace of Congruity?'

*Doctor P.:* (*sharply*) You'll find out, young sir, when you've more ingenuity.

At present, by signing, you pledge yourself merely,  
Whate're it may be, to believe it sincerely.

Both in dining and signing we take the same plan,  
First swallow all down, then digest, as we can.

*Boy:* (*still reading*) I've to gulp, I see, St. Athanasius's Creed,  
Which, I am told, is a very tough morsel indeed;  
As he damns...

*Doctor P.:* (*aside*) Ay, and so would I, willingly too,  
All confounded particular young boobies, like you.  
This comes of Reforming! All's o'er with our land,  
When people won't stand what they can't understand;  
Nor perceive that our ever-revered Thirty-Nine  
Were made, not for men to believe, but to sign.  
(*Exit Dr. P. in a passion.*)<sup>15</sup>

*Andrew Lacey*  
*University of Cambridge.*

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<sup>15</sup> Grigson, G. (ed) *The Oxford book of satirical verse*. Oxford : Oxford University Press, 1980, p.268.

## **40TH GENERAL ASSEMBLY OF BETH**

By Carol Reekie

The 40<sup>th</sup> General Assembly of BETH was held in the new Public Library, Oosterdokskade, Amsterdam, on the 3<sup>rd</sup>-7<sup>th</sup> September 2011. The Assembly was attended by 30 representatives from 15 countries plus personal members and guests. This included representatives from Norway and Spain who had not attended a BETH Assembly before. The theme of the meeting was Religious Diversity: Past, Present and Future in Theological Librarianship and was marked by a series of lectures, presentations and discussions.

The Assembly began with a welcome by Dr. Bert Zeeman, Deputy Librarian, Amsterdam University Library and the president of BETH, Odile Dupont. The welcoming reception was held in the new Public Library which is an impressive building, built on reclaimed land. It has seven floors, conference facilities and even a restaurant. The restaurant is on the seventh floor and was a fitting setting as it provided the newly arrived delegates with fabulous views of the city. This was followed by a presentation on the Cabala Movement by Gemma Kwantes of Amsterdam University.

The library itself is bright and well designed with copious amounts of space and flexible working areas. The children's library is bright, colour and inviting with bean bags, comfortable chairs and cushions. The amount of space and light provided throughout the building is striking. All the stock is new and shelved on low modern shelving.

After worshipping at the Amsterdam Begijnhof, English Reformed Church, a fascinating church, off the beaten track, the Assembly began in earnest in the afternoon. Reports were received from member organisations and there were a series of presentations, which are available on the meetings page of BETH website at <http://theo.kuleuven.be/beth/page/110/> :

- GlobeTheoLib - Andreas Waldvogel
- Studying young Christians in the digital age - Linda Duits
- Ghanaian Pentecostalism from audio tapes to You Tube - Marleen de Witte
- Theological Book Network – Mat Haylan
- Presentation - Brill Academic Publishers
- Presentation - Amsterdam University Press
- Lecture from Prof.Dr. Theo Mulder, scientific Director of the Royal Netherlands Academy of Sciences (KNAW) and Director

of the Royal Academy Institutes in the Netherlands on Computational Humanities

- Presentation by Nils Andenaes - Encyclopedia of the Reception of the Bible
- Presentation by Nander Lankhorst - OCLC on Worldcat Local

The topics covered were varied and interesting, many of which demonstrated new theological electronic resources that are available for researchers.

The conference programme was very full with little free time available, the business sessions finished late most evenings. There were however, plenty of networking opportunities available and it was extremely interesting to learn of the organisational structures of the different countries represented. Many of the delegates represented associations that are either Catholic or Protestant based and so are somewhat different to ABTAPL.

Although the programme was full, it was not all work and no play. Despite the intensive schedule we were treated to an evening trip around the canals of Amsterdam which provided an opportunity to view the interesting Dutch architecture from a different perspective. Visits to the Bibliotheca Rosenthaliana and the Church History Collections of the Amsterdam University Library were also enjoyed by the delegates. The Jubilee Dinner was held on the final evening at the Amsterdam University Club, a place that had the air of a Gentleman's club.

We received a very warm welcome from our hosts, Geert Harmanny and his team and would like to thank the Dutch association and all the staff and volunteers of the various libraries that we visited. We are very grateful to Odile Dupont, President of BETH and to Penny Hall, Secretary, for arranging the Assembly and for ensuring that everything ran smoothly and an interesting time was had by all.

The next Assembly will be held in Belfast, 8<sup>th</sup>-12<sup>th</sup> September 2012 at Stranmillis College. The theme will be Religion in Conflict and will be hosted by ABTAPL. I hope that as many ABTAPL members as possible will be able to attend and provide our European colleagues with a great welcome.

*Carol Reekie*

*Hon. Secretary, ABTAPL*

*Federation Librarian, Cambridge Theological Federation*

## **MINUTES OF THE 40TH ASSEMBLY OF BETH, AMSTERDAM - RELIGIOUS DIVERSITY: PAST, PRESENT AND FUTURE IN THEOLOGICAL LIBRARIANSHIP**

By Penny Hall

1. The business session of the 40<sup>th</sup> General Assembly of Beth began with a word of welcome from the President at 14:00 hours on Sunday, 4 September 2011.
2. Brief introductions of the delegates present were made around the table. The following persons were in attendance for the first time: Erik Meganck from VRB, Maribel Manzano from ABIE, Alan Linfield from ABTAPL, Brenda Bailey-Hainer from ATLA, and Matt Heynen from TBN. We received apologies from: Pierre Beffa, Botond Szabo, Marion Smith, and Marcel Haverals, and the Assembly had greetings from Andre Geuns, Thomas Riplinger, and the Indian Theological Library Association
3. The Agenda from the business sessions was adopted with privilege to adjust given to the chair.
4. The Minutes of the 39th General Assembly of BETH, held in Nice, France were adopted as read.
5. Financial matters: Veronique Verspeurt presented the accounts. A brief discussion followed in which the treasurer announced that in view of the new account that had been opened for the Association in future the accounts could be paid by electronic transfer, when possible. The financial report was adopted as presented to the Assembly.
6. The Secretary gave a brief report on the meeting of the Executive Committee, held in Cologne, 15 and 16 March, 2011.
7. The members of the Executive Committee gave brief reports on their visits to the various meetings of our member associations, as well as to other meetings of related international associations.

The President reported on attending, in the company of Elizabeth Pulanco of ForATL, the meeting of GlobeTheoLib in Geneva, which was held shortly after the 2010 Assembly; she also attended the IFLA meeting in Puerto Rico in connection with the special interest group for intercultural/interreligious dialogue; and she is intending to go to Pune, India, for the next gathering of COCTI. The president has continued her contact with FUIC. In addition, the President along with the Treasurer and Alan Linfield of ABTAPL, was in attendance at the annual conference of ATLA which was held in Chicago in June; she prepared a poster highlighting the work and connections of BETH which was

presented at the ATLA conference where she did some work on it with Christopher Anderson of the Special Committee for International Collaboration and subsequently presented the at the IFLA conference. The President also made a journey to Rome to explain the work of the special interest group within IFLA to the members of URBE.

The Vice-President made visits to the meeting of KThB at their meeting in Salzburg, to the VThB meeting in Amsterdam and was in attendance at the VRB meetings held during the past year.

The Treasurer reported that she was very warmly welcomed at the ATLA conference in Chicago, and found that this was an ideal opportunity to connect with the libraries and librarians in the US.

The Secretary regretted that for the first time in many years she had been unable to attend the ATLA conference, because she was at that time at a conference in Viet Nam where she is assisting the newly opened Seminary to get its curriculum established and its library up and running. She reported on her visit to the meeting of ABIE in Spain, where she was most warmly received. She also was in attendance at both of the ABTAPL meetings held during the past year.

8. Brief reports from our member associations and the libraries represented in the meeting were presented to the Assembly, as well as from the other organisations who had sent delegates to the meeting. These reports were very brief in nature, summaries of the full reports that will be made available through our website.
9. Projects:
  - a) The Questionnaire: It was reported that some results had recently been received, but that there were still a number of libraries that had failed to respond. The Secretary gave some explanation for this lapse in view of the various systems in place in some of our member associations. There ensued a discussion of some ideas for the use of this data: an article in a librarianship journal? A proposal for a request for funding from publishers or from other sources? Whether or not we should put the data gleaned on our website or perhaps more appropriately on the individual pages of each association?

The possibility of making a review or assessment of the data with a link from the BETH home page?

The President showed the excel file where all the results are recorded. In the end it was decided to and update the Wikipedia article and then do a summary page for each association, Geert Harmanny volunteered to do an example of this, using the data from VThB.

- b) The Assembly was presented with a proposal from De Gruyter to edit a book about the theological library associations and to publish an article in the journal, *LIBRI*. The Assembly asked if anyone was ready to take on this task and write the article. It was agreed that we would have to draw up a contract with De Gruyter, then find a suitable person to write the article for *LIBRI*, and perhaps prepare a volume on theological libraries. The idea was definitely more appealing than trying to produce a separate publication.
- c) Participation in the meeting of the Deans of the Catholic Theological Colleges (world-wide) (COCTI) proved to be beneficial in introducing our work, and the tools that have been developed to serve the study of theology. In addition, they were informed about the IFLA group. It was pointed out that index theologicus, GlobTheoLib, the ATLA databases, and Global scholar need to be highlighted for the scholars. It was further suggested that it would be beneficial to share the courses that have been developed on library usage.
- d) Work on our website. The secretary pointed out that it is essential for the members to send information to her about the association meetings if they want it to be included on the news page of the website. She expressed her thanks to Marian Papvoine for her excellent help with uploading documents on the site. After further discussion a work group was formed to brainstorm about possible improvements to the website and to report back to the Secretary and the Board. Matti Myllykoski, Svein-Helge Birkeflet, Marian Papvoine, Veronique Verspeurt volunteered to undertake this review, and Anja Emmerich, Marek Rostkowski and Jerzy Witczak agreed to send the working group their observations and comments.
- e) Preparation for the 41<sup>st</sup> Assembly in Ireland: Several suggestions came from the delegates about topics that would be of interest for the next Assembly —digitalization projects,

a demonstration of some websites, an open forum discussion, reconstruction projects. There were also some ideas put forth on how to better structure our business meetings, such as small group discussions, and streamlining the information process by sending texts in advance.

- f) The creation of a special interest group of theological libraries within IFLA: Odile Dupont presented the history of the development of this project and the present state of the formation of the group. It was suggested that we invite publishers to donate books on interreligious dialogue as examples and to subsequently develop a course on the objectives of this project, i.e. organise a course on interreligious dialogue, including representatives from other religions early on in the process. After considerable discussion the Assembly voted to postpone a decision on joining IFLA until we had more information. The delegates requested that a proposal, including the financial commitment, be prepared and presented to them by the beginning of June 2012 so they can carefully consider our position and be prepared to take a vote at the next Assembly. Andreas Waldvogel stated that he would like to see GlobeTheoLib as part of the IFLA project.
- g) GlobeTheoLib: After hearing a detailed presentation of the GlobeTheoLib project by Andreas Waldvogel, the Assembly voted to take a similar step to that decided in connection with the IFLA group project. A proposal, including the financial obligations to BETH, should be prepared and presented to the membership by the beginning of June 2012 so that the Assembly will be sufficiently informed to take a vote in Belfast concerning the possibility of our participation in this project.
- h) Communication: It was pointed out that there needs to be some improvement in our communication within the membership throughout the year. It was suggested that an online blog be created, but no definite action was taken.
- i) Guidelines for the preparation of an Assembly: Using the Excel file for the Assembly that was created by Marian Papavoine for this year's Assembly as a model, the secretary will prepare some guidelines, including a time-line, for preparing an Assembly that will be useful for her successor. It is essential to include ideas for obtaining sponsorship to subsidize our costs.

- j) The Executive Committee: It was brought to the attention of the Assembly that we anticipate a radical change in the Executive Committee by next Assembly as a number of the present members will complete their term by next Assembly. A call for nominations and for persons who would be willing to serve was made to the Assembly. Nominations should be presented to the secretary.
  - k) The Assembly was reminded that it is crucial that the information of the member associations and the member libraries be kept up to date. Any information of this nature should be forwarded to the secretary as soon as a change takes place.
10. Wikipedia: In celebration of the 40th anniversary of our BETH Assembly meetings, there was a suggestion that a page concerning BETH be created on wikipedia in all of the languages that are represented within our association. An entry exists already in French, but at the least there should be entries in all of the official languages of the association. Madelaine Zeller volunteered to review the present entry in French and to prepare a comprehensive text which could subsequently be translated into the other languages. Various members volunteered to undertake translation once the text was prepared. It was agreed that we should have the text available in English, French, German, Dutch, Italian, Spanish, Polish, Hungarian, and perhaps others also.
11. Collaboration with other continental theological library associations and other organisations who work with us:

ATLA: Brenda Bailey-Hainer, the new Executive Director of ATLA, presented a very brief report and suggested that when the various international representatives gathered in Chicago it would be an ideal time to propose organising a World Congress for theological librarians. Odile suggested that this idea could be very easily combined with an IFLA meeting; the next meeting of IFLA will be held in Helsinki, 11-17 August 2012. It was noted that it would be essential to delineate the aims of such a meeting, the possible costs involved, the best geographic location, and the time constraints. Brenda agreed to draw up a draft survey which will be sent out on the BETH mailing list, as well as to the other continental theological library associations.

TBN: Unfortunately Matt Heynon of TBN was obliged to leave the meeting early but he left a most informative video presentation



of the work of the organisation which was seen by the assembled delegates. TBN contributes a very valuable service to theological libraries and is worthy of our continued support.

12. Exchange of bulletins and other publications: The delegates were reminded of the importance to exchanging any bulletins or other publications with their colleagues within BETH. An updated address list will be made available to the membership. The assembled delegates signed notes of greetings to those members who were unable to attend the Amsterdam Assembly.
13. Future assemblies: 8-12 September 2012 in Belfast, a proposal to hold the 2013 Assembly in France in conjunction with their 60<sup>th</sup> anniversary, 2014 possibly in Spain. All proposals for future Assemblies should be sent to the secretary.
14. Any other business: It was noted that the Board would be meeting with a notary directly following the Assembly to sign the up-dated registration of the statutes of the Association. Svein-Helge suggested that it would be helpful to have a summary of the Board Meetings circulated to the membership.
15. The President declared the adjournment of the Assembly at 12:15 of Wednesday, 7 September 2011.

*Penelope R. Hall, Ph.D.*

*Secretary of BETH (Bibliothèques européennes de théologie)*

## **THE FRIENDLIEST LIBRARY IN THE WORLD**

By Patrick Moore

There may be some older libraries and certainly some larger ones, but there is little doubt that Archbishop Marsh's Library in Dublin could well be described as 'the friendliest library in the world'. Founded over three hundred years ago as the first public library in Ireland the visitor is astounded to enter a library which has changed little since its handsome red brick building was begun in 1701. The irony is that the founder of this hidden Irish treasure was an Englishman, Narcissus Marsh (1638-1713) who had been Provost of Trinity College Dublin and was later appointed Archbishop of Dublin.

The library is next to Saint Patrick's Cathedral in Dublin and is open to visitors and scholars alike. A warm atmosphere of Irish hospitality has been created by the former Keeper Dr Muriel McCarthy and her deputy Ann Simmons. The Governors and Guardians have recently appointed Dr Jason McElligott as Muriel McCarthy's successor and there seems little doubt that the friendliness of the staff will continue into the fourth century of the library's existence.



The 'Cages' at the end of the Second Gallery  
(With the permission of the Governors and Guardians of Marsh's Library)

The library was originally known as the library of Saint Sepulchre, the name given to the palace of the Archbishop, but it is now fondly known simply as Marsh's Library. The books which now number over 25,000 are shelved as originally planned by Archbishop Marsh on the original oak shelves. In fact, the contemporary visitor is viewing the library in much the same way as one would if they came through the doors in 1701.

But it was only in the late 20<sup>th</sup> century that the preservation and conservation of the library and its precious books were assured. In the late 18<sup>th</sup> century the centre of Dublin – originally planned by the Vikings in the 10<sup>th</sup> century – shifted away from Saint Patrick's Cathedral to the new buildings along the river Liffey. Marsh's library continued to exist, but entered into a period of decline. In the late 20<sup>th</sup> century there was a restoration of the library, the conversion of the basement into a bright lecture hall and a book bindery was founded where the traditional skills of book repair and binding flourish.

Archbishop Marsh gave his own library as the core of the foundation, but it was soon supplemented by a notable second collection. The archbishop appointed a scholarly French doctor who fled the Huguenot persecutions in France – Elias Bouhereau – as first Keeper of the Library. He then donated his collection of books on medicine, religion and philosophy to the library. When the scholarly Anglican Bishop Stillingfleet died in 1699 he left a library of 10,000 books, one of the finest private libraries in England. Archbishop Marsh outbid all other buyers and purchased the entire collection of books for Dublin. The manuscript collection eventually came into the new British Museum in 1753 as one of its foundation collections. The final collection to be given to the library was Bishop John Sterne's of Clogher in 1745.

Of course the library contains editions of the bible in multiple languages; Archbishop Marsh was himself a great linguist and in 1685 arranged for the editing and publication of the Old Testament in the first Irish edition. The library is rich in 17<sup>th</sup> century books concerning all fields, especially theology, science, law, medicine, music, navigation and the Greek and Roman classics.

When Archbishop Marsh was appointed Primate of All Ireland at Armagh he wrote an "Act for the Settling and Preserving a Public Library Forever" which was passed by Parliament in London. The Dean of Saint Patrick's, Jonathan Swift, was a governor of the Library and although he was not an

admirer of the Archbishop, the two were buried close to each other in Saint Patrick's Cathedral.

After over three hundred years it seems that Archbishop Marsh's hope that this Public Library will last 'forever' may be possible. Other libraries may be more ancient or contain a large number of books, but the warmth of the staff which greet the contemporary visitor guarantees that Archbishop Marsh's Library in Dublin may well be the friendliest library in the world.

#### Bibliography

*Scholar Bishop : the recollections and diary of Narcissus Marsh 1638-1696*, ed. by Raymond Gillespie, Irish Narratives series (Cork: Cork University Press, 2003)

Fiana Griffin, 'A public library forever : Narcissus Marsh's vision for Dublin', *Ireland of the Welcomes* 50.5 (Sep-Oct 2001), 38-47

Muriel McCarthy, *Archbishop Marsh's Library* (Dublin: Marsh's Library, [n.d.]

*Fiat Lux : bibles in Marsh's Library*, Catalogue of an exhibition at Archbishop Marsh's Library, St Patrick's Close, Dublin 6, June 2011, comp. by Muriel McCarthy and Ann Simmons (Dublin: Marsh's Library, [2011])

*The making of Marsh's Library : learning, politics and religion in Ireland 1650-1750*, ed. by Muriel McCarthy and Anne Simmons (Dublin: Four Courts Press, 2004)

*Patrick Moore*  
*Sarum College*

## NEWS AND NOTES

### **Lambeth Palace Library Exhibition - Monarchy and the Book of Common Prayer**

This exhibition, which runs to 14<sup>th</sup> July 2012, traces the close relationship between royalty and religion from medieval to modern times. It tells the story of the Book of Common Prayer and its importance in national life and this story is illustrated with books, manuscripts and objects, many of which have royal or other important provenances.

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

### **Want to get a good degree? Use the library!**

Internal investigation at the University of Huddersfield suggests a strong correlation between library usage (access to e-resources, book loans and access to a library) and degree results. In 2011, the University, along with 7 others, were awarded JISC funding to prove the hypothesis that *there is a statistically significant correlation across a number of universities between library activity data and student attainment*. Some initial graphs are available on their blog at <http://library.hud.ac.uk/blogs/projects/lidp/>.

### **Dr Williams's Library and Congregational Library Catalogue Now Online**

Includes over 38,000 books and references to over 65,000 journal articles. Work to add records from the pre-1987 card catalogues is ongoing. <http://mailgate.dwlib.co.uk/Heritage/>

### **Cambridge University Library Exhibition – Shelf Lives : Four Centuries of Collectors and Their Books**

An exhibition, until 16<sup>th</sup> June 2012, of treasures from ten ardent book-lovers whose collections have ended up in the University Library. [http://www.lib.cam.ac.uk/exhibitions/shelf\\_lives/](http://www.lib.cam.ac.uk/exhibitions/shelf_lives/)

### **Librarians' Christian Fellowship Conference**

To be held on Saturday 28 April 2012 with the theme 'Librarians and Disciples in a Time of Trouble' The conference will address some current concerns in library and information work: how can we flourish at work in a time of economic downturn, with the ever present threat of redundancies, re-organisations and downsizing? and how should we approach the questions of career development and promotion?

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

### **‘Thank you’ from the Treasurer**

A big ‘thank you’ is due to all members who have submitted their renewal forms and subscription payments promptly as this enables us to keep our records up-to-date and saves time, effort and money. It is much appreciated.

*Pat Anstis*

*Hon.Treasurer, ABTAPL*

### **WEBSITES**

ATLA

<http://www.atla.com>

ATLA RELIGION DATABASE

[http://www.atla.com/products/catalogs/catalogs\\_rdb.html](http://www.atla.com/products/catalogs/catalogs_rdb.html)

ARCHBISHOP MARSH’S LIBRARY

<http://www.marshlibrary.ie/>

BETH

<http://www.beth.be>

EBSCO

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

IFLA

[www.ifla.org](http://www.ifla.org)

LAMBETH PALACE LIBRARY

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

LIBRARIANS’ CHRISTIAN FELLOWSHIP

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