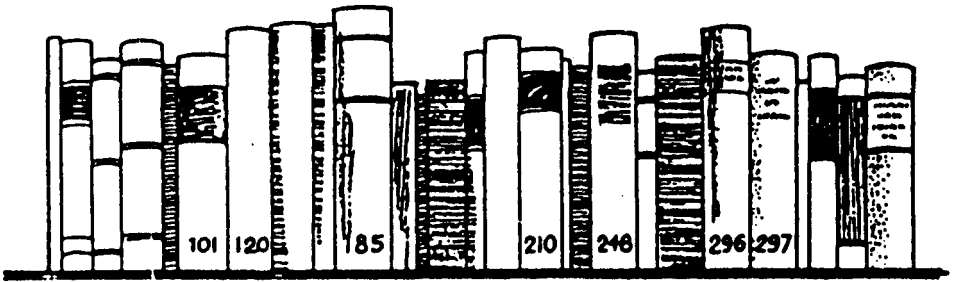


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The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. The *Bulletin* is published three times a year (March, June and November) and now has a circulation of approximately 300 copies, with about one third of that number going to libraries in Europe, North America, Japan and the Commonwealth.

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

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NOTICE OF MEETINGS

1999 Spring Residential Conference

and Annual General Meeting

will be held at

Trinity Hall, Cambridge

from

Thursday 8th to Saturday 10th April

Conference Fees as follows:

Members - resident : £105; non-resident : £60

Non-members - resident : £115; non-resident : £70

For further information and for the inclusion of items in the agenda,
contact the Honorary Secretary

* * *

1999 Autumn Day Conference

will be held on

Tuesday 16th November

at the

Woodbrooke Quaker Study Centre, Birmingham

There will also be an opportunity to visit the new Orchard Learning Resources
Centre. Both Centres are part of the Selly Oak Colleges.

* * *

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

MESSAGE FROM THE CHAIRMAN

The last few months have seen some exciting developments for ABTAPL, counterbalanced by some rather depressing trends. I'll begin with the positive.

Thanks to the expertise of Steve Dixon, ABTAPL's website is up and running and proving, I think, to be a great success. Similarly the ABTAPL Mailbase list has seen some interesting questions and comments since its inception. Last month in particular saw a record number of comments/queries etc. posted. It is turning out to be a very useful medium for heightening awareness of specific problems. If you haven't already joined the ABTAPL list, I would encourage you to do so. Steve outlined the simple procedure in the March issue of the *Bulletin* (Vol.5,no.1, pp 5-8) and you can also find more information about it on the ABTAPL website. On the publications front, Evelyn Cornell has done sterling work in producing the 1998 edition of the *Union list of periodicals* and I understand that the list is now into its second print run. Many of you will have received, and hopefully filled in, the questionnaire updating the 1986 *Guide to Theological Libraries*. David Kerry, the Hon. Editor, is putting the last few entries onto the database ready for publication. If you still have a questionnaire sitting at the bottom of an in-tray, please complete it and return it to me as a matter of urgency – otherwise your organisation may have "Return not received" against its entry. We are anxious that this guide is as comprehensive as possible, as it is an invaluable tool for finding information about theological and religious studies collections. Many of the libraries and organisations are simply not listed in the standard directories, nor can one track them down using modern technology over the Internet. We hope to announce publication information on the website and in the next *Bulletin*, so watch this space! Penny Hall has continued to represent ABTAPL at the annual meeting of the Conseil International and is now playing a major part in the Ethereli project, another exciting technological development.

Now for the less positive. Some of our member librarians have been experiencing great difficulties within their organisations recently and are having to fight for recognition of their positions. In the minds of some, the Librarian is nothing more than a clerical assistant and it appears that such people think that running a library requires no professional skills at all. As more and more institutions, large and small, look at the management structure and organisation of the various departments, the library and the position of the Librarian seems to be increasingly under threat. ABTAPL fully supports its members and is happy to offer whatever help it can.

The other alarming trend is the huge increase in periodical prices (well above the cost of inflation) by the major publishers and the high costs of CD-ROM databases. Some publishers seem totally unaware that many institutional subscribers are small charities, with relatively few users. The publishers concerned are only too pleased to tell subscribers about the benefits of on-line availability as they try to soften the blow of a major price rise. Unfortunately many small institutions simply do not have the technology to benefit from this. Even large university and public libraries are having to survey their journals' budgets carefully and cannot go on accepting these large increases. As for CD-ROMs, I am continually horrified by the cost and I cannot understand why the annual subscriptions for the various databases are so high.

To end on a rather more positive note, I would like to congratulate Graham Cornish, an ABTAPL committee member for many years, on his election as President of the Library Association for the year 2000. This is a wonderful achievement and we wish Graham all the best for what will undoubtedly be a particularly exciting year. It will be good to have such a distinguished Delegate at our York 2000 conference!

Judith Powles
Spurgeon's College Library

1998 AUTUMN MEETING

This year's autumn general meeting was held on 4th November at the William Booth Memorial Training College, London. Various reports were presented to the members, some of which are included below. Penny Hall reported on the meeting of the International Council of Theological Libraries, which she had attended as ABTAPL's delegate, and on the Ethereli Project. John Howard described his visit to the American Theological Library Association, which Penny had attended as the International Council's delegate. Arrangements for our annual conferences (1999 - Cambridge, 2000 - York) are progressing well; the autumn meeting 1999 is to be held in Birmingham. Copies of the 1998 edition of the *Union List of Periodicals* can still be obtained from Evelyn Cornell and work continues on the revised edition of the *Guide to Theological Collections*; David Kerry, editor of the *Guide*, announced that he would be leaving his post as librarian at the Training College at the end of November. Marion Smith had been in contact with Goma Ndamba, Librarian at the Protestant University of the Congo, Kinshasa, email GOMA-GOMBAL@maf.org(Goma-Gombal). He was restocking the library which had been destroyed during the troubles in the Congo five years ago. The situation there remains serious. It was suggested that he should be invited to the Conference to be

held in York in 2000. The meeting concluded with a visit to the William Booth Memorial Training College library, described in an article later in this issue.

Marion Smith

THE TWENTY-SEVENTH GENERAL ASSEMBLY OF THE INTERNATIONAL COUNCIL OF THEOLOGICAL LIBRARY ASSOCIATIONS, KRAKOW, POLAND, 12-18 SEPTEMBER 1998: REPORT TO ABTAPL

The twenty-seventh General Assembly of the International Council of Theological Library Associations was held in the Centrum Resurrectionis in Krakow, Poland, from 12 to 18 September 1998. Our colleagues in the Polish Theological Library Association (FIDES) had arranged a very warm welcome for the Council delegates and provided an excellent meeting place, as well as a most interesting program.

As usual, the first day of the meeting was given over to an informal session of reports from the various member associations. This year for the first time a delegate from the Scandinavian countries was in attendance, Father Robert Showers from Denmark; although he came to observe the meeting out of personal interest, and not as a delegate of any library association, he provided a valuable contact for the Council with the countries in northern Europe. The Tübingen Library was also welcomed as an official member of the Council, confirming the action passed by the Executive Committee on 27 February this year.

The resignations of the secretary, Dr. Isolde Dumke, and of the treasurer, Dr. Juan-Antonio Cervello, were announced to the Assembly. Subsequently, M. Pierre Beffa of the World Council of Churches Library in Geneva was elected secretary and Herr Hermann-Josef Schmalor of the German Catholic Theological Library Association treasurer. The Assembly expressed special thanks to Isolde Dumke for her faithful service to the Council for the past sixteen years.

The financial report was received, showing a very modest balance of 2,018 DM. Considerable time was given to a discussion about how we could improve the financial situation of the Council. The annual contributions for the member associations have been revised to 100 euro for the regular members, and 50 euro for extraordinary members. In addition, the assembly urged the executive committee to actively pursue the search for sponsors both in the public and the private sectors in order to improve our situation.

The main item of business on the agenda was the ETHERELI project. Fr. Ferdinand Poswick brought a detailed report of the progress on the project to date and distributed summary statements to the delegates present. It was noted that we had successfully completed the preliminary study during the past twelve months and we were now ready to begin the next phase and launch the actual project as a whole. This will be done in several stages, beginning with a co-operative effort in conjunction with the MUSE project (Germany, France, the Netherlands, Switzerland, Britain, Spain and Italy). The need for finding additional sponsors for the project was brought to the attention of the Assembly with some helpful suggestions given by Dennis Norlin of ATLA. Fr. Poswick announced that he would not be able to continue as the co-ordinator of the project because of the pressures of his other responsibilities; he proposed that the position of co-ordinator be passed to the ABTAPL delegate. Following this suggestion, the Assembly officially appointed Penelope Hall as co-ordinator of the ETHERELI project for the coming year, and set up a steering committee composed of Thomas Riplinger, Wolfgang-Friedrich Krämer, Jacques Dedeyan, Barbara Wolf-Dahm and Fr. Ferdinand Poswick. It was further affirmed that the work of the project would continue in the five languages - French, German, English, Italian and Spanish - with the prospect of bringing Polish into the project as soon as possible. Each member association was urged to take the responsibility of this project seriously and to co-operate fully in the assembling of the necessary data.

The last item of business was a discussion concerning the feasibility of opening the Council membership to non-Christian theological libraries. In conjunction with this point it was noted that the situation varied greatly from country to country. It was, therefore, decided that for the present all decisions of this nature would be left to the discretion of the member associations according to the individual circumstances of their respective cultural, academic, theological, ecclesiastical and social situations.

A proposal was made concerning a possible name change for the Council to Bibliothèques Européennes de Théologie. The agreement was that we would give this name a trial period for a year and bring the matter to a vote at the general meeting in 1999.

The following dates and places were set for future Council meetings:

- 1999, 5-11 September in Montpellier, France;
- 2000, 30 August to 4 September in York, Great Britain;
- 2001, possibly in Erfurt, no specific dates as yet;
- 2002, in Salamanca, Spain.

Several visits and special presentations were organised by the Polish association for the enjoyment and information of the delegates. On Sunday morning the group was taken on a brief tour of Krakow following the morning worship service. Father Dariusz Tabor introduced us to the Centrum Resurrectionis Library and explained the symbolism of the architecture. On Tuesday morning we were treated to four lectures on various interesting topics pertinent to the Polish theological milieu. Thursday we visited the salt mine and the important cultural monuments and landmarks in the Krakow area, including the library of the Jagallonian University. We finished the week with a pilgrimage to Czestochowa.

All of the delegates came away from Krakow with a profound appreciation and respect for all that our Polish colleagues have been able to achieve in the past few years. Their gracious and generous hospitality will not be soon forgotten.

Penelope R. Hall

ABTAPL delegate to the International Council of Theological Library Associations

BETH OR CONSEIL: WHAT'S IN A NAME?

by André Geuns

The last General Assembly of the "Conseil International", held in Krakow, tackled once more the problems linked with the official name of the institution that coordinates the various national associations of theological libraries operating in Europe. After many inconclusive discussions, this meeting in Poland decided to propose a modification of the official name; instead of the term which until now has been established by the Statutes - "Conseil International des Associations de Bibliothèques de Théologie" - (together with the English and German versions) a new term will be used: **BETH: Bibliothèques Européennes de Théologie.**

The proposal is for the moment only provisional. The name being part of the Statutes (art 1), any change has to be announced to the members of the Assembly at least two months before the date of the meeting (art. 14. 1). Hence, if you are convinced you have a better idea, you are warmly invited to make other suggestions.

The main reasons for the change are the following:

1. The use of the existing name proved rather impractical, at least in its full wording, while the abbreviated form did not cover the true nature of the association; the "Conseil" could indeed mean anything. In these times of quick communication we

are convinced that we need a particularly concise logo, which will be easily remembered; therefore we opted finally for BETH.

2. The term "international" certainly reflected the initial aspirations of the founders of the Conseil: "..... make a contribution to the progress of theological libraries, especially those established in the developing nations" (art. 3. 1. c). In spite of several attempts in this direction, the Conseil is actually limited to the territories of the European Continent. Therefore, it seems more logical to introduce the term "European" in the name.

3. The membership of the Conseil is not exclusively reserved to the associations, single libraries can be and are indeed members of it. Therefore the name includes the more general term of "bibliothèques".

We were not able to find a logo that would refer to the three languages used within the group (English, French and German), therefore we opted for the logo with a Hebrew-flavour : BETH.

The next general Assembly will definitely decide upon this modification, but in the meantime we will start using the new one, in order to get familiar with it. In any case the terminology of "Conseil..." will be maintained as a subtitle.

Dr. A.J.Geuns, President.

BETH/International Council of Theological Library Associations

REPORT ON THE ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION PRESENTED TO THE INTERNATIONAL COUNCIL OF THEOLOGICAL LIBRARY ASSOCIATIONS, KRAKOW, SEPTEMBER 1998

The Annual Conference of the American Theological Library Association, hosted this year by the Washington Theological Consortium, was held in the Xerox Conference Center in Leesburg, Virginia. The theme this year was *Partners in Theological Education*.

The Xerox Center, though quite comfortable and well appointed, continually challenged the navigational skills of those in attendance. Getting from one's quarters to the dining area and back could be mastered rather easily, but finding the various classrooms where the workshops were convened proved to be an exercise in advanced cartography.

Europe was well represented at the conference this year by our esteemed president, Dr. André Geuns, Mr. and Mrs. John Howard from Edinburgh, a gentleman from Germany, and myself. There were also representatives from South America, the Philippines, Hong Kong and India.

During the course of the conference some special meetings were convened to discuss co-operation between the British and the Americans in establishing the English part of the multi-lingual thesaurus, as well as an informal meeting on the possibility of American interest and involvement in the ETHERELI project. Both discussions were greeted with much interest on the part of our American counterparts, and with enthusiasm. Although the Americans have had their own thesaurus for some time, they admitted that it really was not a proper thesaurus and are anxious to have reason to rewrite a thesaurus that would be compatible with our European project.

Both Dr. Geuns and myself made a presentation in one of the sessions, introducing the Council and its work to those who were interested. (A copy of the presentation follows).

In the last two years it has been encouraging to see a growing sense of the need for co-operation between ATLA and the Council and we look forward to the benefit that this will bring to theological librarianship on both sides of the Atlantic and beyond.

Penelope R. Hall, International Council delegate to ATLA

PARTNERS WITH EUROPE

by André Geuns and Penelope R. Hall

In consideration of the fact that the theme for this year's conference is *Partners in Theological Education*, it seemed appropriate to address the issues involved in being an active partner with Europe in this daunting task of theological education which confronts us. Last year it was our privilege to give you some insight into the history and the present workings of the International Council of Theological Library Associations (le Conseil International des Associations des Bibliothèques de Théologie). This year we shall look more closely at some of the contemporary issues in theological education in Europe that set the agenda within which the theological library in Europe must function.

Before we enter this discussion, however, it may be helpful to give an update on the composition of the International Council. The membership in the Council continues to grow, particularly with the participation of interested parties from Central and

Eastern Europe where there is a resurgence of theological education under the new regimes in those areas. To view the membership of the Council concisely, we shall present the material in the form of tables.

Table 1. Present Membership - Ordinary Members

Association	Year of Foundation	Country	Religious Affiliation	Number of Members
ABEF	1957	France	Ecumenical	200
ABEI	1978	Italy	Roman Catholic	148
ABIE	1994	Spain	Roman Catholic	200
ABTAPL	1956	Great Britain	Ecumenical	121
ABTIR	1983	Belgium (French)	Ecumenical	50
AKTHB	1947	Germany	Roman Catholic	144
FIDES	1991	Poland	Roman Catholic	79
VKWB	1936	Germany	Evangelical	108
VRB	1965	Belgium (Flemish)	Ecumenical	78
VTB	1947	Netherlands	Ecumenical	69

Table 2. Present Membership-Special Members

Member	Location	Function
Centre Informatique et Bible	Maredsous, Belgium	Centre for developing computer tools for the field of Biblical studies
Library of WCC	Geneva, Switzerland	Serves the World Council of Churches
BNUS - Bibliothèque Nationale et Universitaire de Strasbourg	Strasbourg, France	Holds special collection in theology and the science of religion for France
Tübingen University Library	Tübingen, Germany	Holds special collection in theology for Germany

In addition to those who hold full membership in the Council, there are a number of other theological libraries that are represented on an informal basis.

- The Ecclesiastical Libraries of Hungary - about 22 libraries meet regularly but have not yet established a formal association
- The Theological Libraries of Switzerland - 54 theological libraries meet regularly but they do not form an association. They are represented in the Council by the library of the WCC
- The Theological Libraries of Austria - most of the Austrian libraries are members of the German AKTHB. Recently they decided to form their own association.
- The German National Library in Frankfurt - since 1995 this library has been the centre for subject indexing for theological libraries in Germany. This library collaborates with the Council in the ETHERELI Project.
- The Ecclesiastical Libraries of Eastern Europe - informal contacts have been made with Slovenia and the Orthodox Church in Russia; plans are being laid to gradually widen contacts in these areas.

To conclude this overview, it may be helpful to look at a table showing a comparison of the International Council and ATLA.

Table 3. ATLA and the International Council

	ATLA	International Council
Membership	Institutional Individual Student Honorary	Associations Institutional
Principal scope of activities	To support theological librarians in North America	To promote co-operation between member associations
Form	Autonomous	Federal
Have a constitution and bylaws	yes	yes
Executive Board	12 members	4 members
Nations represented	mainly 2	about 12
Annual Meeting	yes	yes
Committees	yes	yes
Employed personnel	yes	volunteers only

It should be noted that there are a number of areas in Europe where the Council has not yet received any response from the theological library associations - the Scandinavian countries, Portugal, Greece, and the majority of the countries in Eastern and South-eastern Europe. However, the Council does represent over 2,000 libraries, containing an estimated stock of more than 60 million volumes and an important collection of ancient manuscripts.

As the world is continuing to become a smaller place, thanks to the rapid means of communication today's technology provides, we become increasingly aware of the areas in which we are like others and those in which we differ. In Europe, as in North America, we live in the "information" age where electronic mail is delivered in seconds, where web pages advertise our existence, where hyper-links entice us to take a dip behind the front page to find some interesting titbit of information, and where someone on the other side of the planet can access the catalogue of a library on-line and browse through the collection. With all of this electronic dialogue going on, however, we sometimes miss the areas that need some special, individual attention, areas that need the actual human contact. It is to these areas of contact between the librarian and the reader, and between librarians in various parts of the world that I wish to direct my comments.

One of the areas in which Europe very obviously differs from North America is found in the multiplicity of languages that are in common usage. Although we are aware of the many nations that have contributed to building the United States of America, they have been incorporated into a country where a *melting pot* policy has supported a monolingual system, and all newcomers are obliged to learn English if they wish to survive in the community. Sometimes the facility to work in one language obscures the pluralistic nature of the society, and causes an artificial sense of uniformity.

This tendency to ignore the differences in the society has affected the way we *do theology* and the way we manage our theological libraries. While most theological libraries purport to have an open-door policy to any who would wish to read the books found on the shelves (even in those where open borrowing is not the policy, most are welcome to read the books within the confines of the premises), many are not really properly prepared to welcome those from outside the Judeo-Christian tradition.

While browsing among the stacks on a recent visit to a library in central London which houses a modest collection of theological books, an English translation of the Qu'ran was discovered on the bottom shelf in a section labelled *Other Religions*.

This was a rather shocking find. An enquiry was made of the librarian to ask if they had many visitors of the Islamic faith who came into the library. The reply that was received was far from satisfactory: Yes, they had been visited by some Muslims but it had been noticed that they only came once and never chose to return because apparently they had been offended by the collection of books found in the library, and that was not the problem of the librarian, because he saw no need to cater to the Muslim people. The Muslims were not offended by the collection but by the manner in which the Qu'ran was treated. To a Muslim, the Qu'ran is an untranslatable holy text so to display an English copy openly as a legitimate translation of the Qu'ran is anathema, and to add insult to injury it was not located on the top shelf. Such displays of ignorance have led to disrespect and added fuel to prejudice and intolerance.

It must be said, however, that this is not the case in the majority of the theological libraries in Britain today, for in Britain as in the whole of Europe there is a growing sensitivity to the nature of the pluralistic society within which we live. Most of the libraries are careful to respect the various religious traditions and to handle the sacred writings in a way that is appropriate. Thus, as part of the Islamic text section, only Arabic copies of the Qu'ran are openly placed on the shelves (the top shelves, that is) and the English versions are listed as commentaries available upon request. In like manner the writings of the Sikhs, the Hindus, the Buddhists, and other religions are carefully given their proper place. A number of multicultural resource centres have sprung up around the country which provide additional information, artefacts and video presentations to support the educational system and to broaden the understanding of the public in general.

The last general meeting of the Association of British Theological and Philosophical Libraries, held in Manchester in March, devoted the entire study time to presentations and discussion designed to enhance our understanding and sensitivity to the multi-ethnic/multi-religious milieu in which we live. As a further response to the increasing religious pluralism in European society, the chair of the International Council of Theological Library Associations has called for a discussion on the issue of opening the Council to associations and participants in the field of theology outside of the Judeo-Christian traditions.

These initiatives are focused on widening our understanding of the whole area of theological study. Nevertheless, let us not assume that we have resolved all our differences within the existing structure of academic theological pursuits in Europe. In some cases it may be easier to deal with the *other* that is outside than the *other* which is within our own household.

Last year in the Council presentation, the ETHERELI project was outlined for you. The aim of this project to develop a multilingual thesaurus as an electronic information tool with the view to assisting both the professional librarian and the library user in more than 3,000 specialised libraries in Europe to index their collections and integrate them within the broader scope of the domain of religion and theology. The project is being developed initially over a base of five European languages - English, French, German, Italian and Spanish - and extending it eventually to include some thirty-six languages.

During the last year the pilot for this project was conducted using the limited area of *family ethics* as the feasibility study. In May we met in Frankfurt to finalise this pilot phase, and to tabulate and review the results of the study. In that Frankfurt meeting, which was described by one of the participants as a *librarians' Pentecost*, in that the work was done in five languages and each participant understood the proceedings without any interpretation, we were encouraged to discover that despite our linguistic and cultural differences we were able to work well together towards a common goal.

In the project report of the ETHERELI committee the results of the pilot study are listed as:

a) The study has demonstrated the benefit of proposing a standard tool, both in the realm of each individual linguistic domain, as well as in the intercultural and multilingual connections. A good method for consultation and collaboration between the libraries (and the librarians) of six different language areas has been set in motion.

b) The critical reflection on the collection of problems is on-going. This has brought to light the dynamic nature of the tension which exists in all great projects, national or international, with regards to all areas of human knowledge, and in particular, the specialised area represented in the ETHERELI project.

c) The ability to measure the technological requirements (and most notably the gaps that occur in what is presently available on the market for this domain) has been highlighted. In the same way, we have been able to measure the volume of work which has been demanded on the part of each potential participant in such a project. The official report of an effective beginning could very rapidly be generated as a result of these observations.

Looking to the future of the project the committee states that besides the indexation facilities and the access to multiple library resources, the anticipated results of this work are a progressive indexation and information technology of a library network within the international sphere of collaboration between theological library

associations, and the creation of an intelligent tool which will constitute a breakthrough in the global information exchange market.

Partnership with Europe in this particular project and in other endeavours of theological library associations can, therefore, give increased accessibility on both sides of the Atlantic to the immense store of theological works. It is our hope that this contact will bring to the academic community a wealth of knowledge and a valuable contribution to theological learning, as well as a sensitivity to co-operation that crosses linguistic, cultural and even traditional religious lines world-wide.

André Geuns and Penelope R. Hall

International Council of Theological Library Associations

The above will also be published in the Proceedings of the ATLA Conference.

WILLIAM BOOTH MEMORIAL TRAINING COLLEGE

by David Kerry.

The College was built in 1928-29 and opened in 1929 for the training of Salvation Army officers (i.e. ministers). The purpose has remained unchanged; it has not followed other theological colleges in broadening its intake to other denominations or to non-ministerial students. Most of the buildings on the campus are listed buildings.

The College used to be the main Salvation Army college for the world, in the days when it was popularly known as the "International Training College". Today it largely serves Great Britain and Ireland, although there are still a small number of overseas students. The number of full-time students has consequently reduced, from a high of several hundreds to about seventy today. About a dozen older students undergoing a more on-the-job-style of training come into college for about one month a year.

Full-time students follow a two-year course, in most cases leading to a H.E. diploma or certificate. The College has recently designed its own diploma and certificate courses, with accreditation from the Cheltenham and Gloucester College of Higher Education. The first students on the new courses start this September (1998). The older on-the-job students follow a three-year rolling programme.

The library was largely managed by non-professionals until December 1995, when I became the first full-time professional librarian. A professional approach was needed to prepare the College for the accreditation of its courses. Automation began soon after my arrival, and is now about 90% complete. Many problems have been sorted

out. There has been a lot of long-overdue pruning, and we have also been building up the library stock with up-to-date materials at the right level to support the curriculum. The library has been largely re-organised, both administratively and physically, re-furnished and expanded into another room. Users now find it much easier to find the materials that they need, the stock meets their needs better than it used to, and the library is much more comfortable to work in. Consequently, library usage has increased markedly (possibly threefold) since summer 1996, when most of the major changes took place.

*David Kerry,
Librarian, William Booth Memorial Training College*

THE PARTNERSHIP FOR THEOLOGICAL EDUCATION, MANCHESTER

The Partnership will bring into collaboration and resource sharing, five denominational theological colleges and a lay institute based in Luther King House, local and regional church bodies and some national denominational bodies. The aim of the Partnership is to be concerned with the education of the whole church, from children to postgraduate research, including education for specific ministries. It will be built on the experience of the Northern Federation for Training in Ministry which will cease to exist. The first meeting of the new Council will be held in September 1998.

The Partnership's mission statement indicates that it will be committed to

- "learning through engagement with scriptures, past and present Christian tradition, the world church, other faith communities and contemporary experience and thinking"
- "building communities of learning, worship, justice and liberation which provide opportunities for all to explore theology, discipleship and spirituality, including the preparation of some for accredited forms of ministry"
- "sharing theological resources with and among local churches and communities, and the wider networks to which its partners belong".

Luther King House was originally built for single, male ordinands. It will be improved and developed, so as to be of use to church groups and for weekend conferences. The first phase of this work is planned for July and August this year. It is hoped the second phase will begin in July 1999 and will include the building of a new space for the library and learning resources. This will be bigger than the present library and will take account of its wider use. As well as providing additional shelf,

video and study space, it will become a resource for the churches in the region. This in turn will raise interesting questions about a purchasing policy which has to accommodate students on regular first and second taught degree courses, occasional learners and postgraduate research.

Thus far nine church denominations have been involved in this ecumenical adventure.

Revd. Dr. John Sutcliffe

*President of the Partnership for Theological Education,
Manchester*

SARUM COLLEGE

Formerly the Salisbury and Wells Theological College, Sarum College was created in 1996. As it has no endowments or statutory funding the College is seeking funding for the endowment of its main academic posts and for its capital building programme. The following extracts are from a brochure outlining the College's history, present activities and plans for the future.

History and Origins

From the early middle ages Salisbury was an important centre for theological training, its great Cathedral and Close attracting students and scholars from the whole of Europe. At one time Salisbury seemed destined to become a university city like Oxford or Cambridge. Tradition tells us that there was a theological college on our own site, at 19 The Close, for much of the 13th and 14th centuries.

The oldest part of our present building, facing the Close, dates from the second half of the 17th century and is attributed to Sir Christopher Wren. Gilbert Burnet, Bishop of Salisbury and confidant of the joint monarchs William and Mary, leased this building as a theological college.

Burnet's vision for the college did not survive the 18th century and it was not until 1860 that a long-term role for the buildings as a theological training college was established. The architect William Butterfield was commissioned to build new accommodation together with a library and chapel. So began 134 years of life for the college as a residential centre for Church of England ordinands, first under the style Salisbury Theological College whose Trustees purchased the freehold of the property

in 1958. In 1972, following a rationalisation of training for the ordained ministry, it became Salisbury and Wells Theological College. By 1994 a further reduction in the number of Church of England theological colleges had become imperative. Closure seemed the only option. It was not to be.

Inspired by the movement for Christian ecumenism and conscious of the importance of Salisbury as an historic centre of western Christianity, the Trustees and Governors courageously decided to appoint a Principal to formulate and create a vision for a new kind of theological college for everyone. In 1996 the trust deed was revised and the name was changed to Sarum College.

The College Today

Sarum College intends to respond to current priorities and also to set future agendas, addressing new themes of study as they arise through its institutes and fellowships. This policy means that the curriculum subjects and even the specialisms of our institutes will be kept under regular review.

Necessity has compelled us to work rapidly, obtaining funds where they could be found and commencing operations with the first two of our planned teaching faculties: the Institute for Christian Spirituality and the Institute for Liturgy and Mission. These institutes conduct full programmes throughout the year, in the college and elsewhere in the United Kingdom. Our third Institute complements spirituality and liturgy by focusing on Christian values in today's society.

Sarum College is a member of the University of Southampton School of Theology and Religion and all the institutes will offer accredited university courses of undergraduate and postgraduate study. A regular series of open Sarum College Lectures is planned. These lectures, given by distinguished Christian theologians, will be published. Research fellowships will address the latest developments in scholarship; two have been established - one in the Theology and Spirituality of Marriage and the other in Christian Political Thought.

The Sarum College Library is a comprehensive and very widely used theological library of more than 35,000 volumes. We are striving to keep this library up to date by making as many new acquisitions as possible within our current budget. The college bookshop is a first rate specialist theological bookshop with fully computerised search facilities.

Budgeting for the Academic Future

Our policy is to provide excellence at fees that can be afforded. From this policy arises a need for the endowment of our main academic posts and funding for our capital building programme. It is part of our philosophy to encourage participation by setting fees which can be met from modest means. Therefore, although all our charges will be related to market levels, they will continue to be modest when compared to equivalent secular establishments.

Building Programme

We have a major restoration challenge. Our historic buildings have been in caring hands for centuries, but lack of resources in past decades has left them in need of radical conservation and restoration. We must update services and other facilities to meet current and future standards. The old chapel, built to serve forty ordinands, is neither large enough nor adaptable enough to meet the present needs of our ecumenical college. The new chapel, designed to be an integral part of the daily life of the College, will reflect the multiplicity of purpose and opportunity that the new college presents. The existing library and teaching rooms do not meet our present needs, let alone those of future generations. Subject to further planning approval, we will build a new library and lecture theatre on the site of the 1960s structure.

For further information contact: Revd Canon Bruce Duncan, Principal, Sarum College, 19 The Close, Salisbury, Wiltshire SP1 2EE, tel: 01722 424800; fax: 01722 338508; email: principal@sarum.ac.uk; website: www.sarum.ac.uk

LIBRARY COLLABORATION IN A REGIONAL AND NATIONAL CONTEXT: A VIEW FROM HIGHER EDUCATION

by Clive Field

This article is based upon a talk given to the Birmingham Theological Libraries Group at Westhill College in June this year. The work of the Group has already been briefly described by David Parker in the November 1997 issue of this *Bulletin*, and it is not the intention to develop that particular theme here. The purpose of the talk was rather to present a critical overview of the regional (i.e. West Midlands) and national context for library collaboration within which that Group (and, for that matter, ABTAPL) operates, and to identify possible synergies between theological libraries and this broader context. No attempt was made to be absolutely comprehensive in summarizing all the relevant initiatives and players on the regional

and national scenes. Indeed, the perspective offered is unashamedly from a higher education vantage point, and from a big civic and research-led point at that. It is recognized that, with 18,200 fee students, 2,000 academic and research staff, an annual turnover of £210 million, and library collections of 2.15 million printed and 3 million manuscript and archival items, The University of Birmingham is not necessarily representative of the membership of ABTAPL as a whole. However, many of the challenges faced by library services at The University of Birmingham are fundamentally the same as those that confront the smaller theological libraries. True, the resources which we command are substantially greater, but so too is the range of our responsibilities and the diversity and size of our clientele (34,000 registered library users and 1.75 million library visits in our last reporting year). Hopefully, therefore, our experience and our perspective will have some relevance to the theological library scene more generally.

Library Collaboration in the Regional Context

Regionalism is a strongly developing concept in the United Kingdom, both in a politico-economic and higher education sense. The West Midlands is now one of the most coherent of all English regions, having widely agreed boundaries in nearly every sphere of public sector activity, and a strong sense of regional identity which an emerging regional development agency will consolidate. In library terms, though, regionalism has a relatively long history. Cross-sectorally, the most important agency for library collaboration since the early 1930s has been the West Midlands Regional Library System (WMRLS), which spans public, academic and special libraries. Until relatively recently, the focus of the WMRLS was principally on public library issues, not least a union catalogue and a transport network which underpinned interlending. Latterly, a concerted attempt has been made to broaden its programme and to bring academic libraries especially into a more active partnership role. Out of this has sprung the Futures Together West Midlands initiative, launched at a conference in January 1996, which has identified a number of themes for cross-sectoral library work. The most important current Futures Together project is a two-year one, inaugurated in February, to develop a database of specialist library collections in the region, to facilitate resource discovery and sharing; this is being jointly funded by the principal WMRLS members and the British Library Research and Innovation Centre.

The same Centre is also funding another project, People Flows, based at the University of Central England and investigating the level and motivation of cross-sectoral library use between the public, higher education and further education library sectors in two conurbations, Birmingham/Solihull and Sheffield. This is not just an

exercise in empirical research, for the project's aspiration is to develop a strategy and implementation plan for library collaboration across the three sectors. The major local sponsor for People Flows has been Birmingham Public and Academic Library Services (PALS), an organization reconstituted some six years ago and whose membership currently includes Birmingham Library Services (public), the library services of five higher education institutions (the Universities of Aston, Birmingham, Central England and Wolverhampton, and the Selly Oak Colleges) and the School of Information Studies at the University of Central England. PALS has engaged in a variety of co-operative activity, at senior management level and in shared training and exchanges of experience for library staffs generally. PALS members are equally closely linked into broader cross-sectoral library initiatives, including the regional telematics programme which has been established by the principal public library authorities of the West Midlands, and which has already resulted in two successful regional telematics conferences, the appointment from last January of a full-time regional libraries telematics officer, and a variety of projects. Telematics interface strongly with the developing economic identity of the West Midlands, through the concept of the digital region, and have underpinned several bids for national and European funding for economic regeneration.

Library collaboration has naturally been intra-sectoral as well as cross-sectoral. Within the higher education sector, it has at its simplest taken the form of free reciprocal access and borrowing arrangements, mostly for academic staff and research students; the Universities of Aston, Birmingham, Central England, Warwick and Wolverhampton all participate in these to a greater or lesser extent. These same universities, and Coventry, have been involved in TAPin, a training and awareness project for the Electronic Libraries (eLib) Programme of the Joint Information Systems Committee (JISC). Managed by the University of Central England, this has examined issues to do with the training of subject librarians and academic staff in the use of networked electronic information sources in a range of disciplines. These institutions, excepting Warwick (which is a member of another purchasing consortium), are working with others outside the West Midlands, under the aegis of the Midlands Universities Purchasing Consortium, in an endeavour to extract greater value for money from suppliers of books and periodicals. As a result of a European-wide procurement exercise, it is anticipated that a regional contract for periodical supply will have been awarded in time for 1999 subscriptions, and steps are now being taken to investigate regional tendering for books.

Four of the region's universities, this time Aston, Birmingham, Central England and Wolverhampton, have also formed a partnership which has been awarded majority funding from the Higher Education Funding Council for England (HEFCE) to

develop MidMAN, a broadband communications network for the West Midlands higher education sector. In the first phase, costing £2.4 million and now complete, MidMAN links the sixteen principal sites of the four institutions, but a bid has already been submitted to HEFCE for a phase 2, which would bring in some of the other higher education institutions in the region, in particular Coventry and Warwick. On the longer term, subject to the development of an appropriate business plan and measures to protect bandwidth, it is hoped that MidMAN will also connect to other agencies with which universities interact, including local authorities, public libraries, museums and galleries, hospitals, further education colleges, secondary schools, and small and medium-sized enterprises. MidMAN seems destined to be a major provider of the infrastructure which will carry regional library and information services in the future, but the consortium is simultaneously seeking to develop content and services of its own; for example, a successful seminar was held at Aston in July focusing especially on the role of MidMAN as a medium for teaching and learning in the region.

As well as participating in regional initiatives, each university naturally also has a range of bilateral links. In the case of The University of Birmingham, these are extensive and diverse, and a few instances only can be cited here. Reciprocal library access arrangements have been negotiated with a number of neighbouring colleges on an individual basis, including three major theological libraries (Selly Oak Colleges, Queens College, and Oscott College). Through Westhill College the Selly Oak Colleges are involved, together with the Universities of Oxford and Wolverhampton and Birmingham Library Services, in the BUILDER (Birmingham University Integrated Library Development and Electronic Resource) project. Based at The University of Birmingham, and with a total budget of £460,000 over a period of two and a half years, this was one of the few successful projects, under phase 3 of the eLib Programme, bidding to develop a working model of the hybrid library, an information environment where both traditional and electronic resources come together in a seamless way. The project uses a modular approach applied to six disciplines, one of them historical studies (including theology). Although not involved in BUILDER, a strong partnership is beginning to blossom with our near neighbour, Aston University, seeking to explore academic synergies based upon a common commitment to research excellence and the recognition of both complementarity and the scope for eliminating duplication in academic programmes. Underpinned by a framework endorsed by the Senates of both institutions, discussions are under way between a number of academic departments and their counterparts on the other campus, and already opportunities for closer library and information collaboration are being identified in the wake of those discussions.

Further afield, Birmingham works with the other Russell Group member in the region, Warwick, in a variety of ways; recent examples of library collaboration between Birmingham and Warwick have included the joint purchase of *The Eighteenth Century*, a substantial microfilm research collection of more than 100,000 English-language texts, and the joint development of BusMan, a Web-based resource for business and management information. A very different sort of partnership is also beginning to emerge with Shropshire County Council, based upon the University's involvement - through teaching, field archaeology and libraries - with Shropshire heritage. Opportunities for building a virtual resource of Shropshire history have already been identified, drawing upon the Shropshire collections of the University Library and its expertise in the technology of digitization, gained from its involvement in the eLib Internet Library of Early Journals (ILEJ) project. In a related area, Birmingham is currently seeking an association with the Victoria County History of Hereford, primarily through academic links but underpinned by the excellence of the English local history holdings of the University Library. Different, yet again, is the University's interaction with the National Health Service; as, currently, home to the only medical school in the region, and to the region's largest medical and health services library, the University provides a range of postgraduate library services, under contract, to the NHS.

Library Collaboration in the National Context

There is, of course, no shortage of agencies which are working at a national level to promote cross-sectoral library activity, some of them such as the Library Association of long standing. It has to be said, however, that, generally speaking, these have not impacted greatly in the past upon research-led university libraries such as Birmingham. But the environment is changing rapidly. The economics and ethos of higher education are undergoing radical redirection, as signalled in Sir Ron Dearing's 1997 enquiry into *Higher Education in the Learning Society* and the response of both governmental and university agencies to it. The Government itself is developing an ambitious educational agenda of its own, with which universities and their libraries must surely engage. In particular, the National Grid for Learning, initially focusing on the secondary school sector, is seen as a powerful tool for delivering the Government's lifelong learning mission, both in terms of infrastructure (a network of networks) and digitized content and services, many expected to be delivered by universities. Closely related is the University for Industry, which seems destined to involve most universities to some extent or other, in Birmingham's case most probably at the continuing professional development and taught postgraduate levels. Linked into both are the *New Library: The People's Network* proposals, a kind of public library equivalent to higher education's eLib

Programme and SuperJANET network, all rolled into one. These have secured from Government a commitment for library funding at a level never even dreamed of by universities, including the likelihood of some £70 million from the National Lottery New Opportunities Fund, £20 million for information technology and information skills training of public librarians and £50 million to create digitized lifelong learning content.

Cross-sectoral library activity is also to be seen in more traditional information areas. The Heritage Lottery Fund, for instance, has been instrumental in supporting building, acquisition and cataloguing programmes for a number of libraries and archives, although moving goalposts, the necessity to fulfil the simultaneous criteria of national heritage assets with adequate public access, and the obligations to raise an element of matching money and to upgrade storage environments and service arrangements to nationally acceptable standards have deterred some potential applicants. In reaching its decisions, the Heritage Lottery Fund seeks advice from a number of experts, individual and collective. One of these has been the Royal Commission on Historical Manuscripts, which of late has been energetically seeking to raise the profile of archives and manuscripts on the national heritage agenda. The Commission has especially targeted universities as a sector which holds considerable quantities of manuscripts but where, overall, standards of servicing and storage are deemed to be less than optimal; it is actively seeking to promote subscription to the second (1997) edition of its standard for record repositories. Similarly attempting to advance professionalism is the National Preservation Office (NPO). Based at the British Library but since 1996 no longer funded exclusively by it (co-funders now include the major university research libraries, including Birmingham), the NPO is disseminating good practice through education and training, brokering research across a broad spectrum of collection management (not just preservation as narrowly understood, and for digital as well as traditional information formats), and laying the foundations for a national preservation strategy.

In addition to these cross-sectoral initiatives, many others could be cited which have been confined to higher education. The eLib Programme is a notable example, and The University of Birmingham's involvement in the TAPin, BUILDER and ILEJ projects has already been mentioned. Other recently-funded eLib projects include a series of virtual bibliographic clumps (mostly regional, but including one subject-based, involving various music conservatoires, amongst them the city of Birmingham's at the University of Central England) and the CEDARS digital preservation project, which indirectly involves The University of Birmingham as a member of the Consortium of University Research Libraries (CURL), the body which successfully bid for the funding. CURL, a federation of the twenty principal

university research libraries in Great Britain and Ireland, is becoming a major force on the national library scene, contributing to the development of the research library infrastructure generally as well as addressing the internal needs of its own members. One of its major achievements to date has been the development of the COPAC union catalogue, funded by JISC and hosted by Manchester Computing, which is being incrementally improved in terms of coverage, functionality and value-added services. This development path will be informed by two separate feasibility studies which CURL has just been funded to undertake, one by JISC to investigate the applicability of the Z39.50 search and retrieve protocol (a study let by CURL to Crossnet Systems) and one by the Heritage Lottery Fund to identify priorities and methodologies for retrospective catalogue conversion in CURL libraries.

The frequent references to JISC thus far clearly illustrate the pivotal role which it is playing in the development of the higher education electronic library, and its emerging model for a Distributed National Electronic Resource (DNER) based upon a nationally-agreed collections policy is an especially powerful and attractive one. JISC received a major impetus from the various post-Follett initiatives and has assumed a management responsibility for one which did not originally start off under its aegis. This is the Non-Formula Funding (NFF) of Specialised Research Collections in the Humanities programme, which by resourcing service, promotional, cataloguing, conservation, digitization and other projects, has done much to open up higher education special collections to a broader research constituency. The University of Birmingham was successful in winning almost £1 million from NFF to carry out five inter-related projects, whilst elsewhere in the West Midlands smaller sums were awarded to Newman College and the University of Warwick. NFF comes to an end in July 1999, but its spirit will live on in a new programme for higher education research libraries to which the Joint Funding Councils and the Economic and Social Research Council have committed £23 million over a three-year period. Headed up by Professor Michael Anderson, Vice-Principal of the University of Edinburgh, this will have four main strands, one of which will be a series of demonstrator projects to facilitate collaborative collection development, an area where PALS is already contemplating a regional bid, even before the groundrules have been announced! Another strand will be the compensation of the relatively small number of research libraries, which an independent study by Coopers and Lybrand in 1997 has shown to include Birmingham, which are net providers of research library services to other higher education institutions.

Conclusion

This whistle-stop tour of the regional and national library scenes, strictly limited to the perspective of a single major research-led civic university, has highlighted the

enormous range of initiatives and opportunities for library collaboration which currently present themselves. Few of them have a specifically theological dimension, but, almost without exception, they are likely to be powerful influences in shaping the service environment within which theological libraries will have to operate. There are many challenges here for theological librarians generically, and some potential synergies for them to explore. Theologians and theological librarians often project themselves as a somewhat dispossessed breed, unable to wield significant political influence in the shaping of policy and funding decisions. But are there really no points of engagement in this catalogue of initiatives with which national bodies such as ABTAPL and the Religious Archives Group can readily identify? Certainly within Birmingham, there are clear opportunities, and tangible potential benefits, for the Birmingham Theological Libraries Group and their parent institutions to market collaboratively their wealth of physically distributed theological resources, both in terms of the excellence of the theological teaching and research personnel base and the breadth and depth of the theological library collections. What hope for a truly cross-sectoral and virtual Birmingham School of Theology?

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THE TYSSEN COLLECTION IN THE HACKNEY ARCHIVES DEPARTMENT

by Philip W. Plumb

With the reorganisation of local government in London, the London Borough of Hackney absorbed the ancient and historic boroughs of Shoreditch and Stoke Newington. The resulting archives collection, which also includes books, periodicals and other printed material, is extremely rich in seventeenth and eighteenth century materials including a substantial Defoe collection and various editions of John Howard's works.

The Tyssen Collection

Today, few sermons, after they have been given in church or chapel, appear in print whether "at the request of the congregation" or for any other reason. In earlier centuries, however, it was very much the practice to publish these orations for the wider edification of the people. The Tyssen Collection in the Hackney Archives Department consists of over 1,000 printed sermons and other theological works, mostly in single volumes but some either bound up with other sermons or published as collections.

The Collection was originally formed by John Robert Daniel-Tyssen, FSA, (1805-82), a solicitor and Steward of the Manor of Hackney. He was a member of the family that had held the Lordship for many years and was the brother of the then Lord of the Manor. He was a most assiduous collector of books, prints, documents, maps and drawings concerning Hackney and its history as well as acquiring general historical and antiquarian books and journals. Many of the books were inscribed to him by their authors; others were tracked down through the booksellers of the day and a few volumes were even duplicates from the British Museum according to labels inside their covers.

Other Tyssen Collections

There are two other major Tyssen Collections. The Guildhall Library, London, possesses the Hackney College (or Tyssen) collection donated by Tyssen in 1860. This consists of about 1,800 items including some pre-eighteenth century publications, about five hundred from the eighteenth century and some 1,000 works published between 1800 and 1850. Hackney College was founded in 1786 by the Unitarian Society but closed ten years later. Part of the library was sold by Sotheby, 21 July 1802, to repay debts. Many of the books were later acquired by Tyssen and

were added to by others from notable dissenting libraries and other sources. The contents of this collection complement, to some extent, the HAD collection and perhaps explain some of the lacunae in the latter.

In 1857 Tyssen presented to the Library of the Society of Antiquaries of London 413 mainly topographical books and journals on London and other towns and counties. Included in this gift were the first 24 volumes of the *Annual Register*, 103 volumes of the *Gentleman's Magazine* and 45 volumes of the *Evangelical Magazine*. Some of the books are very scarce, for example John Norden's *Speculum Britannica* of 1593.

When Tyssen died, his sons gave the remainder of his collections to the Vestry of the Parish of Hackney. A catalogue was printed in 1888 and the Library was made available to the public in the Hackney Town Hall. Some additions were made during the ensuing years and when the collection formed part of the Mare Street Public Library but not with the comprehensiveness of the collection's founder. Eventually, the Tyssen Collection was transferred to the Hackney Archives Department where, with the aid of a grant from the British Library, the books have been cleaned, repaired and catalogued.

The catalogue entries have been put into the data base of the Hackney Archives Department computer using dBase IV. This enables indexing, analysing, formatting and listing as required. Thus books printed by Hackney printers can be identified and the sermons preached at each meeting house can be listed.

Sermons

Even church- and chapel-goers might wonder at the relevance today of a collection of sermons and other religious disputations other than to record what exercised the minds and influenced the deeds of their predecessors. Yet these volumes reveal much not only about the religious life of Hackney but about politics, morals, customs, social conditions, family life, crime, economics, agriculture, trade, health, leisure, learning: in short just about everything of importance to our forebears. Because of Hackney's importance in the history of Dissent, the Collection has a much wider import than the purely local scene.

The existence in the Collection of an item assumes a Hackney connection. In many cases this is obvious from the title page detailing that the sermon was preached in a local church, chapel or meeting house, or was by a contemporary or previous incumbent. Or was a sermon preached at the funeral of a local person or to a local organization. Sometimes the local connection was only noted in pencil by Tyssen

such as that the author lived in Hackney or attended a local school. Other items needed much investigation to establish the right to be in the Collection and a few remain elusive despite every effort. In one instance the clue was found only tucked away in the text of the sermon (but it is not claimed that every sermon was read right through!)

It was hardly possible to exaggerate the importance of the sermon in the seventeenth-century world in the opinion of the *Oxford History of English Literature*. "The Religion of England", wrote Evelyn in his satirical tract of 1659, "is Preaching and sitting still on Sundaies". The sermons and other religious and political works collected by Tyssen fill out the picture we already have from other sources of the state of the country in general and Hackney in particular.

Nicholas Ridley

The oldest work in the Collection is a posthumous work of Nicholas Ridley, successively bishop of Rochester and London, who worked hard to improve the lot of the poor but made the mistake of declaring both the princesses Mary and Elizabeth illegitimate and was burnt at the stake in 1555 (and for other reasons, of course). The book was *A Pitiuous Lamentation of the Miserable Estate of the Churche*.. published in 1566. Ridley, as Bishop of London, was Lord of the Manors of Stepney and Hackney and a great-niece married into the Tyssen family.

The Civil Wars

Tyssen assiduously collected sermons and other works from the Civil Wars and Commonwealth period. Among the most interesting of these are the 'Smectymnuus' pamphlets published as a Puritan response to Archbishop Hall's defence of the established church *The Divine Right of Episcopacy*, 1640. The five authors, whose initials made up this pseudonym included William Spurstowe, later vicar of Hackney and one of the leading Presbyterian divines. John Milton (although officially not one of the five authors, one of whom was his tutor, Thomas Young) contributed a postscript to one of the series and was responsible for the whole content of another in the Tyssen collection.

The Collection contains an inflammatory work by Spurstowe's predecessor at Hackney, Calybutte Downing, *A Sermon preached to the Renowned Company of Artillery, 1 September, 1640*, maintained that for the defence of religion and the reformation of the church it was lawful to take up arms against the King. Downing was set to do this by the Puritan leaders 'to feel the pulse of the City' (in the words of

a contemporary tract). There are also many Fast Sermons preached before Parliament during those troubled times. With the Restoration, Hackney was at the centre of religious dissent and some fifty Nonconformist ministers removed to Hackney and Stoke Newington after being ejected from their livings in London and other parts of the country. Not all left published sermons but several did, including William Bates, whose library (despite being shorn of books to the value of £200 in the Great Fire) was bought by Dr. Daniel Williams for over £500 and was the basis for his great Nonconformist library. Bates became minister at the meeting-house, Mare Street, Hackney after The Toleration Act, 1689.

Ofspring Blackall

There are eighteen volumes of sermons by the singularly named Ofspring Blackall, Bishop of Exeter, some containing many individual discourses. He was born into a Hackney family and Ofspring was his mother's maiden name. There are copies of the original publications just before and around 1700 and, interestingly, examples of reprints several years later published for "The Benefit of the Poor" so there was presumably a lucrative market for printed sermons at this time.

There are sermons preached at the death of John Howard and other notables born or living in Hackney. Items not particularly relevant to Hackney but there because they happen to be bound up with those that are include a satire on Walpole's excise proposals, 1732, printed in white on black paper. The author, allegedly a Robert Winer, remains unidentified by historians.

Much information of importance to the study of Hackney's history can be gleaned from the Tyssen Collection. Sermons preached at the opening of meeting houses, at the induction and farewells of ministers and other special occasions provide data not otherwise easily accessible. Funeral sermons and pious biographies throw light on the lives of some of the more prominent inhabitants. One example is *The Virgins Pattern in the Exemplary Life and Lamented Death of Mrs Susanna Perwich...in the Flower of her Age...* 1661. Despite the 'Mrs', Susanna was a schoolgirl, one of five sisters whose mother kept a school in Hackney. The text includes a list of the masters at the school, the subjects taught and a great deal of information about the musical instruments on the curriculum.

Sometimes the information augments or corrects the entries in the *Dictionary of National Biography* (DNB). Bernard Mandeville was a Dutch philosopher and medic who settled in London in the early eighteenth century according to the DNB but it was actually Hackney (not then in London). His great contentious work *The Fable of*

the Bees appeared in 1714 and is present in the Collection in several editions. It was an examination of the moral basis of society and according to its author money might be the root of all evil but was definitely the spring of all progress. Of Samuel Pomfret (1650-1722) DNB records that about 1685 a meeting he was addressing in a room in Winchester Street, London, was so overcrowded that the floor gave way and a new meeting-house was built for him in Gravel Lane, Houndsditch, but not that he preached three or four times on Sundays which might involve twelve or fourteen miles on foot each day. He lived in Hackney and from there would walk to Bethnal Green, then Wapping, then Nine Elms and returned to Hackney that night. During this time, as a Nonconformist, he was always in danger from informers but was never taken. There was a Society of about sixty young men who supported and defended him during this persecution. All this is gleaned from his funeral sermon preached by Thomas Reynolds.

Lists of subscribers with their locations are most useful and the connections between congregations can be traced. The list printed in J.T.Terry's *Morning Service* (n.d. but c. 1870) gives house names as well as roads and town, e.g. Mr. Thomas Garland, Madras House, Mare Street, Hackney. Much light is thrown on religious controversies. The progress of institutions such as colleges can be seen in the reports often printed in the volumes. Light is shed on the financial situation of Dissenting Ministers; some were wealthy and generous benefactors to others; some had only their stipend and when ejected at the Restoration, or later lost their ministry for some reason, had no income at all. The Rev. John Fell, of Homerton, was expelled from the Homerton Academy. His colleagues commissioned him to give 12 lectures at the Scots Church in London-Wall to provide him with some income but he died after giving only four. There is a list of those friends and also of the subscribers to the volume of sermons which went into a second edition.

The diversity of subject matter for the sermons is quite impressive: J.Bates celebrated at Hackney in 1707 *Two (United) are better than One alone. A Thanksgiving Sermon upon the Union of the two Kingdoms of England and Scotland*. Seven years later during the great cattle plague he preached there a *Fast Sermon upon ... the present Mortality of Cattle*. Another sort of beast was the occasion for George Whitefield's *Faith acts above Reason. A Sermon preached on Hackney-Marsh during the Time of the Horse Races*. 1740. Henry Handley Norris, born in Hackney and later perpetual curate and then rector of St. John of Jerusalem chapel-of-ease was regarded as head of the high church party in the early nineteenth century, was rumoured to have been offered every vacant see during Lord Liverpool's long premiership, had largely ruled the proceedings of the Society for Promoting Christian Knowledge from 1798 to 1834 and conducted a very public controversy about the British and Foreign Bible Society.

Among the sixteen volumes of sermons and religious writings by Norris in the Collection are works on the Bible Society and others on other, lesser known, organisations such as the London Society for Promoting Christianity amongst the Jews and the Society for Promoting the Enlargement and Building of Churches and Chapels, and one for the Fawcett Society *Library The Influence of the Female Character on Society*, 1801.

In 1801, James Dormer, 22 years old, was executed at Reading for the murder of John Robinson on the road between Maidenhead and Henley. The supposed principal murderer was acquitted for lack of evidence. Dormer had been servant to Rev. W.B. Williams, Curate of Wycombe and later Pastor at Ram's Chapel, Homerton, and requested Williams to attend him in his last hours. On the following Sunday, Williams preached in the parish church of High Wycombe *Sin Overtaken*, the printing of which reached at least the third edition. A horrifying account of Dormer's last hours is given in the text. The coffin was brought into the cell and the executioner directed questions at Dormer, whose hands were bound, in the most unfeeling manner. Another of Williams's sermons contains an outline history of Ram's Chapel (*The Privilege and Hope of the aged Christian... Death of Mr. John Bailey*. 1808)

Not only was a sermon delivered to the Armed Association of Stoke Newington in 1798 by George Gaskin but he dedicated it to named officers of the Association, information otherwise difficult to discover. The existence of a Society of Florists is revealed in the discourse by John Free on 25th July, 1764, his subject appropriately being the operations of God and nature.

Originally I was asked to describe the Collection in one article for *Hackney History*, the journal of the Friends of Hackney Archives, but the resultant paper (*Hackney History*, vol. 3, pp 3-9, 1997) reached only to the Civil War and the Restoration. The second one (*Hackney History*, vol. 4, forthcoming) describes the beginnings of Nonconformity and the third, to be published next year, accounts for the ejected ministers who settled in Hackney. Of course, it has been necessary to research much further afield than the Tyssen Collection to fill in the details including, appropriately, in Dr. Williams's Library but the starting point has always been the Tyssen Collection.

It appears that I have embarked on a long-term project..

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REVIEW

HARDMAN, Malcolm. *A Kingdom in Two Parishes: Lancashire Religious Writers and the English Monarchy, 1521-1689.* London: Associated University Presses; USA, Madison & Teaneck: Farleigh Dickinson University Press, 1998.

If you think Bolton is a boring mill town, remember that it was, in Puritan days, called “the Geneva of the North” and then read this quite outstanding book, which unfolds a fascinating succession of writers with roots in Bolton and Deane.

Dr. Hardman, of the University of Warwick, manages with great skill to combine what is, in effect, a history of the period from Henry VIII becoming “Defender of the Faith” to William III, who denigrated “touching for the king’s evil” as nonsense! The monarchy is the Adriane’s thread through a labyrinth of controversies and conflicts not to speak of the complex of relationships and “cousinhoods” which show the links between the local and the national - indeed transatlantic - now so much the norm in historiography. Lostock, Deane, Horwich, Little and Great Lever and Bradshaw become part of the national story.

The main characters who carry the narrative begin with Henry Bradshaw (d. 1513), a Benedictine monk whose *Life of St. Werburgh of Chester* conveys in an antique style an almost Erasmian view of the sacraments and monarch “for merchant men”. It was published in the year that the Pope rewarded Henry VIII for attacks on Luther. The phrase “Defender of the Faith” is still a bone of contention for Prince Charles!

We then move to Thomas Lever (1521-77), a Marian exile and pastor, and George Marsh (d. 1555), Marian martyr. It was Lever who persuaded Queen Elizabeth I to call herself “Supreme Governor” of the Church of England rather than the Henrician “Supreme Head”. He is described by Dr. Hardman as an “Anglo-Zwinglian”. Certainly Zwingli’s view of the congregation rather than the element in the sacrament being transformed (page 77) is typical of Lever and his friends but the influence of Bullinger and Calvin must not be forgotten. James Pilkington (1519-1570), the founder of the still flourishing Rivington and Blackrod School, was the typical Cambridge don become bishop of the early Elizabethan era, “policing” (a favourite Hardman word echoing Elton) the Principdom of Durham for the new Protestant faith. He typifies the historical revisionism which states that England only became Protestant in Elizabeth’s reign.

Roman Catholicism was not dead. The Andertons of Lostock had their secret press. The pseudonymous writings of James Anderton (1557-1613) illustrate this

continuing feature of Lancashire life when Anglicans can feel themselves to be the nut in the nutcracker of Catholics and Dissenters. Pilkington exemplifies a generation of English intellectuals set free from Rome by the spirit of Greece in poetry, philosophy and the Gospels (page 139) but this moderation was not to last, as Catholics and Puritans were to realize.

So we move to the dramas of the Civil War - the execution of the Earl of Derby in 1651 is still commemorated on the wall of the "Man and Scythe". One of the first of the post-Commonwealth Nonconformists, who could not stomach the Act of Uniformity of 1662, was Oliver Heywood (1630-1702) though most of his ministry was across the "frontier" around Coley, Halifax and Northowram - even Patrick Collinson called him a Yorkshireman!

The story breaks off with Zachary Taylor (1653-1705) setting out theological argument in favour of William of Orange, when James II flees the kingdom, and later we note Robert Ainsworth's *Thesaurus* - we are in a new era, for by then we stand on the threshold of the modern world when the issues which occupied human minds and the spirit in which they were debated carry us from a world essentially medieval to the world of scientific and industrial humanity where, in Bolton, King Cotton was to reign. This last section is certainly "caviare for the general", fascinating but at times obscure.

No mere survey can possibly convey the sheer scholarship of Hardman's account. The book is well illustrated and a joy to handle. The bibliography reveals just how much theology was written by those associated with Bolton families, some of it, I suspect, recently read by Dr. Hardman alone. The footnotes are quite extraordinary ranging from Catholic recusants to the invention of the torpedo (pages 288, 332) by a Boltonian of course, which enabled Japan to defeat Russia, and finally to Miss Ann Widdecombe! (page 332). We meanwhile eagerly await the promised book on Victorian Lancashire.

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NEWS AND NOTES

A.S. Diamond Memorial Prize (£300) is offered in alternate years by the West London Synagogue and managed by the Jewish Historical Society of England. The theme for 1998 is "The history of Anglo-Jewry and particularly of Jewish Communities connected with it through the course of British history." Topics should be submitted to the Secretary of the JHS by 27th January 1999, indicating the approximate length, including footnotes. Completed scripts should reach the Secretary by 30th July 1999. Further information from the Secretary, The Jewish Historical Society of England, 33 Seymour Place, London W1H 5AP.

Church Missionary Society celebrates its bicentenary in 1999. A newsletter listing events and other information is to be sent to members and supporters of CMS. Information is available from Caroline Davis at Partnership House, 157 Waterloo Road, London SE1 8UU, tel. 0171 928 8681.

His Holiness the 14th Dalai Lama is to visit UK in 1999. There will be a 3-day programme of teachings (Transforming the Mind) at the Wembley Conference Centre 8th-10th May and a public talk (Ethics for the New Millennium) on 10th May at the Royal Albert Hall, London. Further information from the Tibet House Trust, Tibet House, 1 Culworth Street, London NW8 7AF, tel 0171 722 5378, fax 0171 722 0362, website <http://www.tibet.com/trust.html>

The Hugo von Sankt Viktor-Institute, founded in 1990 by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, has as its principal task in the field of research the critical edition of the complete authentic works of Hugh of Saint Victor. The Institute publishes an annual newsletter. Contact the Hugo von Sankt Viktor-Institute, Philosophisch-Theologische Hochschule Sankt Georgen, Offenbacher Landstrasse 224, 60599 Frankfurt am Main, Germany.

The Islamic Academy has moved to 205 Gilbert Road, Cambridge, CB4 3PA, tel. 01223 350 976.

The Jesuit Library, which was formerly housed at the Fontaines Centre, Chantilly, France, has been deposited with the public library at Lyons; it will remain the property of the Jesuit community.

Jewish Culture and History is a new inter-disciplinary journal, bringing together the best of current research in Jewish social history and innovative work in Jewish cultural studies. Published by Frank Cass Publishers in conjunction with the Parkes

Centre for Jewish/non-Jewish relations, University of Southampton, there are to be two issues per year. More information on the web page at <http://www.frankcass.com/jnls/jch.htm>

Kirchlicher Verbund-Katalog is a database available on CD-Rom produced jointly by the German theological library associations, AKThB and VkwB, containing entries for approximately 1 million monographs and 240,000 periodical articles. A combination of the catalogues of some 70 libraries, it offers an overview of ecclesiastical and theological literature. Details from Gemeinsame EDV-Kommission von AKThB und VkwB, c/o Augustana-Hochschule/Bibliothek, Postfach 20, 91561 Neuendettelsau, Germany.

Librarians' Christian Fellowship 1999 annual conference, with the theme "It could be you: librarians, the lottery and Sunday working", will be held on 17th April at Carrs Lane Church Centre, Birmingham.

The London School of Jewish Studies, formerly Jews' College, will offer new courses for London University students and a new part-time degree. Concern has been expressed about the inadequacy of its library facilities to support more students and to house its collection of rare books and manuscripts.

POIESES: *Philosophy Online Serials* offers searchable online access to a single database containing the full-text of current, recent and back issues of a number of leading philosophy journals. For information contact poieses@mailserver.bgsu.edu

School of Slavonic and Eastern European Studies, the largest of London University Senate institutes, seems likely to merge with another of the university's colleges.

Theological Librarianship Program

Via co-operation with some theological seminaries and the Christian Mission to Buddhists, the library of the Lutheran Theological Seminary in Hong Kong has become well equipped with computerized systems with great capabilities. Through this program, LTS wishes to share these resources with others to promote the further development of theological libraries in Asia and hopes to build up Asian contextual librarianship training. Further information from: Theological Librarianship Program, PO Box 20, Shatin, Hong King, web site <http://www.lts.edu>

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED

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

American Theological Library Association Newsletters August 1998 and November 1998

Asociación de Bibliotecarios de la Iglesia en España *Boletín Interno*, no. 1, June 1998; includes a list of member libraries.

Associazione dei Bibliotecari Ecclesiastici Italiani *Bolletino di Informazione*, issue 2, 1998.

Australian and New Zealand Theological Library Association Newsletters August 1998 and December 1998. Together they contain the proceedings of the 1998 ANZTLA conference having the theme "Theological libraries: new fields in a changing landscape".

Hugo von Sankt Viktor-Institute (Frankfurt) Newsletter, no 1, 1998

Librarians' Christian Fellowship Newsletters Summer/Autumn 1998 and Winter 1998 and *Christian Librarian: the journal and yearbook of the LCF*, no 22, 1998.

Reference & User Services Quarterly, vol 37, no 2, winter 1997; included the results of a study of title coverage of seven American indexes to religious periodicals, which examined overlapping coverage and analysed the unique contributions of each service.

Vereniging van Religieus-Wetenschappelijke Bibliotheken *Informatie* vol 28, no 1/2, 1998