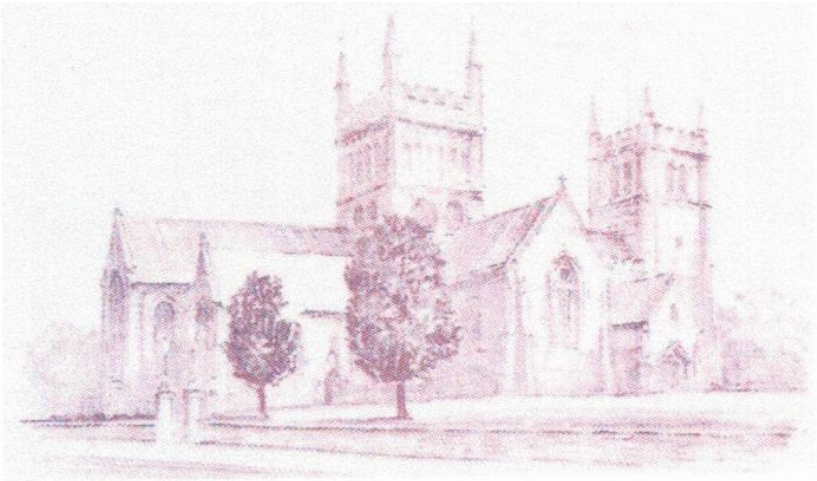


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The front cover shows the Minster Church of St Cuthburga, Wimborne

SLOW BURNER: HARNESSING FACEBOOK IN A THEOLOGICAL LIBRARY

By Michael Gale

In February I attended the ABTAPL workshop in Oxford on social media in libraries, and my report on the event appeared in the March *Bulletin*. Since then we have set up a library Facebook page, and the purpose of this article is to reflect on that experience.

The workshop was timely in the sense that we conduct our annual library survey of new students in March, so this year we were able to include a question about the use of social media. From the survey we discovered that 65% of new students are on Facebook, 21% are on Twitter, and 48% would be interested in linking up to a library social media presence. It was on the basis of these results that we decided to set up a library Facebook page.

Privacy and control

Setting up the page was relatively straightforward. I had to set up a “personal” page in order to create an “institutional” page, but by maximising the privacy settings on my personal account, I can choose to let it lie effectively dormant.

One of my concerns at the outset was about the control of information about the library, and I have been disappointed to discover that it is not after all possible to mediate comments, only to be notified when they appear. My colleagues were equally surprised by this, and it was a useful reminder that Facebook makes regular changes to both its appearance and functionality without necessarily informing its users. But the larger point is that Facebook is committed to openness, so perhaps we should not be surprised that they have chosen this option.

The posts

Since Easter, when the library Facebook page was launched, we have posted roughly once a week, and my concerns that it would be time consuming have so far proved groundless. But it is interesting to reflect on the nature of the posts. If information is important, then clearly we need to use email in order to ensure that we reach everyone. If information is sensitive or confidential, then that is also a reason for not putting it on Facebook, and I have found myself reluctant to go public on even quite routine matters, such as the acquisition of a particularly expensive book –

do we really want the world to know? So we have published a sequence of posts which are arguably rather mundane: some results from the library survey, details of a couple of new acquisitions of particular interest to the institution (with jacket images attached), some advice for students on placement, and news about the library stock check.

The reach

So who are we reaching? When the library Facebook page was first launched, I was surprised to see that six of the first twelve names to connect to us were people I had never heard of! Two more were of students who had left. Facebook works by linking people through multiple networks of relationships, so I asked my colleagues who host the Queen's Foundation page to "like" the library page in order to spread the word. Our posts now reach a steady twenty or thirty people, most of whom are current students, but nevertheless this is still significantly fewer even than the 48% (representing 53 students) who expressed an interest in the library survey. I have so far resisted the temptation to email students to encourage them to join up. My sense is that that the library Facebook page should stand or fall on its own terms.

Reflections

The library Facebook page was set up to provide an informal forum for communication about library services and resources. It is too early to draw conclusions about whether or not it has been successful. By its nature, Facebook is likely to be a "slow burner" as word spreads, but so far I have to say that I have been underwhelmed. We have made no attempt so far to gauge opinion amongst students, but with only two comments posted, the implication is that it has not yet set the collective pulse racing.

Two thoughts occur to me. The first is that Facebook is not designed for libraries. It is a social media tool, and the clue is in the word – social. It is designed to facilitate our social lives, not our working lives. I find myself asking, why would our students even want to follow us on Facebook? As libraries we are using it because it is there and it may or may not help us to achieve our objectives, but if we were starting from scratch, we would probably do it another way.

On the other hand, it may be that our presence on Facebook is worth more than the sum of our individual posts. Although we are using it primarily to communicate with what is essentially a captive audience – our students may

or may not choose to tune in, but they have little choice about using the library – in a broader sense it gives us a presence in a place where many people now spend a great deal of time, including prospective students. The look and feel of the library Facebook page, or simply its existence, may have a valuable role to play in promoting the institution.

Michael Gale
Librarian, Queen's Foundation

NOTICE OF MEETINGS

2014 ABTAPL AUTUMN MEETING

Thursday 6th November
Heythrop College
London
2pm

2015 ABTAPL SPRING CONFERENCE & AGM

26-28 March 2015
Westminster College, Cambridge
<http://www.westminster.cam.ac.uk/>

Further information will be distributed via the ABTAPL discussion list

<http://www.jiscmail.ac.uk/lists/abtapl.html>

REPORT OF THE ABTAPL SPRING CONFERENCE AND ANNUAL GENERAL MEETING, SALISBURY, 3 - 5 APRIL 2014

By Jayne Downey

ABTAPL came to the cathedral city of Salisbury for this year's Conference, which was hosted by Sarum College. The College is an ecumenical centre for Christian study which was founded in 1995, just after Salisbury and Wells Theological College closed. The educational programme offers a variety of courses within five specialist areas of Christian Spirituality, Leadership and Ministry, Liturgy and Worship, Theology, Imagination and Culture and The Arts. These range from short evening lectures to four-day residentials and the content also ranges widely, from academic to experimental to leisurely. Partly housed in historic grade 1-listed buildings in Salisbury's Cathedral Close, the College provided a comfortable and welcoming base for the Conference.

As usual, we had a packed programme of events over the three days but there were still plenty of opportunities to chat with colleagues old and new. Members of THUG (Theological Heritage User Group) held their AGM on the Thursday afternoon but the majority of delegates arrived later, in time for the pre-dinner drinks reception sponsored by Hymns Ancient and Modern. After dinner, Alan Linfield welcomed us all, in particular Brenda Bailey-Hainer from ATLA, and Nicholas Holtam, Bishop of Salisbury, gave a lively illustrated talk on 'The Art of Worship'.

The theme of the talk was the link between art and worship and Bishop Nicholas began with two of the great works of contemporary art in Salisbury Cathedral - the font and the Prisoners of Conscience window - which define the worship space in this great medieval building. The font was designed by William Pye in 2005 and was commissioned by Bishop David Stancliffe as a way of reminding everyone who enters the Cathedral that Christians come into life with Christ through the waters of baptism. It is situated at the West end of the Cathedral so that all visitors who enter the Cathedral have to pass it to enter into the main worship space.



The East window, designed in 1980 by Gabriel Loire, is located behind the altar in the Trinity Chapel where prayers are said each day for the work of Amnesty International. The lancet on the right of the window represents prisoners of conscience who suffer solitude and doubt, the three in the middle depict Jesus Christ as a prisoner of conscience, with the trial by Pontius Pilate at left, mocked by soldiers with a crown of thorns at right, and the crucifixion in centre, with Mary at Christ's feet. You need to look at the detail of the window to "get it". The



general appearance is dark blue and there is a door opening in the bottom left corner with light coming through, illuminating a path to the yellow-gold at the top of the window, reflecting Isaiah's vision of hope to those in shadow to be ultimately released from human captivity to the Glory of God. Both of these modern works of art continue with the church's tradition of using art to illustrate points of faith.

Before becoming Bishop of Salisbury, Nicholas was Vicar at St Martin-in-the-Fields in the heart of London and found that the National Gallery was in his parish. Reflecting our artistic traditions, about one third of the National Art Collection is made up of biblical paintings and he was struck with the connection between both church and gallery as places of worship. Both are freely open to all and provide places of rest and meditation. Moreover, he found that, like Dora in Iris Murdoch's *The Bell*, when we meet something great and beautiful, with an authority and dignity of its own, it's as though we see through it and beyond it and are caught up in an act of worship.

At the beginning of his career, as a Curate in Stepney, Bishop Nicholas was leading a confirmation group of inner city kids who had trouble reading and engaging emotionally with scripture. So he took them to National Gallery to look at a couple of paintings of the Nativity and talk about what was going on in the pictures. The kids were very 'visual' and it didn't seem to matter that the paintings were Medieval, they still understood them. These works of art (one of which was Jan Gossaert's *The Adoration of the Kings*) were a great way for them to engage with the message of the gospels and gave them eyes to see who Jesus is - a child born for all the world.

His links with the National Gallery while at St Martin-in-the-Fields gave the Bishop more opportunities to explore how the visual can open up and illuminate the text and he would sometimes do a double act with members

of the Gallery's staff. They would give an introduction to a painting and he would read from scripture, then they would have a conversation about how the picture illustrated the text. He demonstrated this by showing us several paintings and discussing how they can be used to enhance worship or prayer. These included Jan Gossaert's *Adam and Eve*, Poussin's *The Adoration of the Golden Calf*, Jacopo Bassano's *The Good Samaritan*, Jacopo Tintoretto's *Christ Washing the Feet of the Disciples* and Francisco de Zurbaran's *A Cup of Water and a Rose* - to show that you don't need to just look at explicitly religious paintings. For each of these, he gave examples of ways that the paintings open up the familiar stories. The last illustration was of one of John Constable's views of Salisbury Cathedral, which had been an inspiration to him when he was praying about whether to accept the post of Bishop of Salisbury.



The talk ended with the third contemporary work of art at Salisbury Cathedral - the Walking Madonna sculpture by Elisabeth Frink, situated in the Cathedral Close and commissioned in 1981. Salisbury Cathedral is the Cathedral Church of the Blessed Virgin Mary, but this Mary isn't walking towards her Church. She is striding away from it into the City to do the work God has called her to...

Friday was, as usual, a day of visits although the distance between venues meant that we had couple of tours of the countryside of Hampshire and Wiltshire as well! The first two visits were in the Close itself, however, to Salisbury Cathedral Library and Sarum College Library. In honour of ABTAPL's visit, we raided the stacks and put out some of our older books and Jayne and Jenny were also on hand to answer questions about the Library and demonstrate Cirqa (the new version of the Heritage LMS which Sarum was trialling at the time).

Emily Naish, the newly appointed Cathedral Archivist, and the Rev'd Edward Probert, Canon Chancellor, welcomed the two groups to Salisbury Cathedral Library and showed us some of their manuscripts and early books. The collection dates back to the Norman period and includes approximately 70 volumes written for the clergy at Old Sarum for the new Cathedral. They have 224 Medieval manuscripts, including one in English from 1420, some of which are nicely illustrated. Also on display was a copy of the Sarum Use from Gloucestershire, printed in Rouen in 1519. Many of the older books were donated, including a 10th century parallel

text edition of the Psalms, and the collection reflects the varied interests of its benefactors.

One of the most requested books is a copy of the first recognised system of shorthand. However, probably the most photographed book on display was a modest 18th century book for choristers, complete with dead mouse!



We stayed in our two groups for the tour of Winchester College Fellow's Library. One group started their tour in the Long Gallery under the guidance of Richard Foster and the second went first to the Warden Harmer Room for a tour with the Librarian Dr Geoffrey Day. Winchester College was founded in 1382 by William of Wykeham as a feeder school for New College, Oxford and for the first 400 years, all New College students came from Winchester College. The 70 students had to be "poor and needy" and also had to be commoners although some "wealthy" students were allowed each year, paying fees to the headmaster. Early in the 19th century, the students rebelled and held the College under siege for three days. Both rooms held a fantastic collection of early works, including 50 printed before 1501, a copy of Cranmer's Great Bible previously owned by Dorothy Stafford (companion to Elizabeth I) and all 4 main polyglot bibles. About 70% of the collection was donated to the College and although in the past the library was open to people from the town, it is now the Library for the Fellows of Winchester College and is also used for teaching within the school. The catalogue isn't available online although some of the English books are in the ESTC and about 2/3 of the incunables are in the ISTC. It was a unique privilege to be shown round this very special collection.

Lunch was of the packed variety and several of us took advantage of the fine weather to eat it in Winchester Cathedral Close. Then it was off to Wimborne. For our afternoon visits, we separated into 3 groups and took turns to tour the Minster, the Library and to have tea in the Priest's House Museum and Garden, just a short walk from the church.

The tour of the church was rather interesting. The Minster is dedicated to St Cuthburga, sister of Ina King of Wessex, who founded a Benedictine Nunnery on the site around 705 AD. Alfred the Great buried his brother

Ethelred in the Nunnery after a battle near Cranborne but the Nunnery was destroyed in a Danish raid in 1013. In 1043 Edward the Confessor founded a college of secular (non-monastic) canons to live and worship at Wimborne and the greater part of the church was built by the Normans between 1120 and 1180, to support these canons.



The spire was added in the 13th century and in the 14th century an early astronomical clock was installed which is still on display. In 1318 Edward II declared the Minster a Royal Peculiar which exempted it from all diocesan jurisdiction. The choir used to wear scarlet robes, a legacy of this 'Peculiar' which lasted until 1846. The spire collapsed around 1600 and was not rebuilt. In 1496 Lady Margaret Beaufort, Countess of Richmond and mother of Henry VII, founded a small chapel in the Minster and the priest attached to it was required to be in permanent residence and 'to teach grammar to all comers'. This was the seed of Wimborne's Queen Elizabeth's Grammar School, now Queen Elizabeth's Upper School and still a church school. Lady Margaret's parents are buried near the high altar.

In 1562 Queen Elizabeth I returned part of the property and prerogatives formerly belonging to the college of canons, to Wimborne and twelve Governors were made responsible for this and for the Grammar School. A new charter, from Charles I, added an organist and singing men. The church did not suffer any severe damage during the Civil War. The 19th century saw the extensive restoration of the whole church (1855-1857). As a result, the Minster has some fine Victorian stained glass and a rich decoration of encaustic and geometric tiles around the chancel and high altar. Medieval wall paintings were almost completely whitewashed over; one remains, a complex palimpsest (painted over several times), which was recently restored.

The Chained Library is at the top of a very narrow spiral staircase and is the 2nd largest in the UK. We were introduced to the Library and shown some of its treasures although it was rather sad to think that the collection isn't as well used as it could be.

Saturday morning gave us an opportunity to think about more contemporary issues facing libraries today, with a talk by Philip Tomes, Community

Librarian at Salisbury Library. Among the topics covered by Philip were justifying library expenditure in the face of declining budgets, ebooks, self service, the use of volunteers and income generation. Although coming from a very different background to most ABTAPL libraries, these were all very familiar problems and it was encouraging to see how Wiltshire libraries are adapting to change.

The talk was followed by an Open Forum. The problem was raised of what to do about replacing books found to be missing during a stocktake. Do libraries allow for this in their budgets? And do they employ extra staff to do the stocktake? Different libraries seem to have very different policies for both of these. Some close the library for a couple of weeks and do a complete stocktake, others have a rolling plan and just do a partial stocktake each year. Some pay staff to do the stocktake, others rely on volunteers or do it themselves. Some only replace missing books if they are asked for, some wait 3 years before replacing missing items and others circulate each year's missing list to staff and students in the hope that it will jog memories. One library looks on theft as a positive endorsement of their acquisition policy because the book must have been useful to someone! One library sets aside about 6% of their budget for replacing books, another College charges all leavers a £13 levy for missing books, although this might be considered unfair and likely to encourage theft as students would reason that they had paid for the books. Several libraries use their LMS software and scan accession numbers, others prefer to work along the shelves and check class numbers from a list. All agreed that stocktaking is a great time to check for catalogue and classification errors, find books that need repair and offers a good opportunity to weed stock.

Another question raised was whether or not to reorganise an archive collection of letters or just to catalogue it and leave it in its existing order. It was reported that lots of archives are arranged by accession number, which makes material harder to find but is useful if the archive grows. Reorganising by person, place or organisation, then by subsections, then by date makes the collection easier to manage but is time consuming. A reminder was made to use only specialised boxes, acetates and acid free envelopes and to remove all staples and sticky tape and use only brass or plastic paperclips, if absolutely necessary.

Recently, there seems to have been little or no consistency with applying discounts to journals if the title is taken over by another publisher. Also several members are being offered slightly different 'ABTAPL' rates. Carol

Reekie has a list of all journal titles offering an ABTAPL discount but advised that if a library is setting up a new subscription, always to mention that they are members of ABTAPL.

The Conference finished with a buffet lunch. Once again, it proved to be a really useful mix of old and new, lectures and discussion. Many thanks to Jenny Monds for organising the three days (and especially for working out the different groupings on Friday!). Many of us are looking forward to meeting again next year in Cambridge.

The AGM and ABTAPL Spring Meeting were held on Friday evening. At the AGM, Alan Linfield stepped down as Chair of ABTAPL because he is retiring. Alan has been on the Committee since 2002 and was thanked for all his hard work on behalf of ABTAPL, especially as Conference Secretary. He has been a great source of inspiration and the 2006 Conference in Prague was a particular highlight for many members. Carol Reekie (Cambridge Theological Foundation) was elected as Chair in Alan's place and Honor Hania (Glasgow University) was elected as Secretary in Carol's place. Two new Committee members were elected - Fiona Turnbull (Dr Williams's Library) and Helen Stocker (Nazarene Theological College).

A few ongoing issues were discussed at the Spring Meeting, which followed the AGM. London School of Theology have been approached by the British Library to include their PhDs in ETHOS. Alan has the contact name. Nazarene Theological College have emailed a copyright form to their former students and have had a strong response. Amanda Hodgson can email the form that they used. Most present were still in favour of a union list for ABTAPL members' MA and PhD theses. The Committee is still searching for a sponsor for a new ABTAPL publicity leaflet. Most participating libraries have now been visited by the Common Awards review panel and a few of our concerns and questions have been answered. The new VLE was launched in March and should be ready for the beginning of the Autumn term - www.cavle.org. Amanda Hodgson is on the steering committee and they are negotiating with the CLA to make a special case for copyright. Access to JSTOR and ATLAS will be through the VLE and students will submit essays via Turnitin.

Following the very successful training course on Social Media, the Committee asked for suggestions for future training courses. Copyright in the light of the 2014 regulations was one suggestion as was archives - the basic principles. Looking forward to 2016, ABTAPL's 60th Anniversary

Year, Alan Linfield agreed to investigate options for holding the Conference in Rome. It was also suggested that we could publish a special anniversary edition of the Bulletin with past and present member's memories of ABAPL along with photos... Graham Hedges from the Librarian's Christian Fellowship has asked ABTAPL for advice on being "in association with CILIP". Is it still relevant and would there be any advantage in both associations jointly approaching CILIP? The advantages of being in association are that we are able to participate in the CILIP Yearbook, add events to their calendar and publish brief news items in the CILIP Journal. It doesn't cost us anything and is a useful way to raise our profile when there are no other options. However, over the years these advantages have diminished as CILIP's focus has concentrated on public libraries. There was concern that if we turned our back on CILIP, we would lose our voice in the wider library community and lose our ability to affect how they treat groups of smaller libraries. We concluded that it would be useful to see if we could get together with other special interest groups and Carol will look into this with Graham. This year's BETH Conference will take place from 6th to 10th September in Wroclaw, Poland. It is hoped the venue will attract some East European libraries and the focus will be on their issues and problems. Emma Walsh reported that the Union List is now up to date and that libraries should send any updates to her.



The delegates outside Sarum College

Jayne Downey
Librarian, Sarum College

SALISBURY CATHEDRAL LIBRARY

By Emily Naish

Salisbury Cathedral is in the fortunate position of having had a library and archive in its continuous ownership for over 900 years. The Library was originally established by Bishop Osmund in the 11th century at the Cathedral's original site, now called Old Sarum, just outside modern day Salisbury. When Osmund became Bishop in 1078 he was determined that the incipient cathedral should become a centre of learning and scholarship. He thus established a group of about 30 scribes to work on the production of manuscript books of which about 60 survive in the Cathedral's library today, providing a continuing link for the 13th century Cathedral with its very earliest origins. This core collection of 60 has, throughout the years, been added to, and forms the collection of about 180 manuscripts volumes we have today. Highlights include: a 10th century Gallican psalter on vellum which contains an inter-linear gloss in Anglo-Saxon, it has many finely decorated initial letters of birds and intertwined dragons. There is also a 14th century service book according to the Use of Sarum which still retains its old binding together with a loose 'chemise' cover.

The present Cathedral was essentially completed within 38 years, from 1220 to 1258. In 1445 the Cathedral Chapter resolved to build a library *for the safe keeping of books and the convenience of those who wish to study them*. Until then the books must have been stored in various cupboards and chests. Henry VI granted the Cathedral 30 oak trees from the royal forests for the original bookcases, sadly these have not survived.



Today's bookcases are made of elm from trees felled in the Cathedral Close due to Dutch Elm disease. They were built by the Cathedral's carpenters in the early 1980s. Henry VI's carved head can be found just inside the library door, although it is now partially obscured by a bookcase! The original Library room occupied the whole length of the East Cloister, the far end acting as a lecture room. However, 300 years later in 1758 the Chapter were informed that the Library was in a dangerous and ruinous condition.

They decided that *the Southern part of the Library be taken down...the whole being found much too heavy to be properly supported by the Cloysters.* They also ordered that *the roof of the northern part of the Library (where Theological Lectures anciently used to be given by the Chancellor of the Church) be taken down, the walls lowered and a neat and lighter roof be placed in its room, and that the same be fitted up in a neat and convenient manner for the reception of the recent books and any others which shall hereafter be added to them.* This is the room which survives today.



The establishment of a purpose built Library to house the Cathedral's growing manuscript and printed book collections encouraged the donation and bequests of many books particularly in the fifteenth to sixteenth centuries. As a result the Library collection has developed organically during its history: there has never been an active acquisition policy. Particularly notable bequests are those of Bishop Edmund Geste, Bishop Seth Ward and Canon Isaac Walton. Bishop Geste left his personal library, over 1000 volumes, to the Cathedral on his death in 1577. Many of his books he had specially bound and many contain annotations in his own hand. His collection is particularly strong in 16th reformation literature. In 1689 Bishop Seth Ward, a founder member of the Royal Society, bequeathed his collection to the Cathedral, a collection which reflected his interest in science, astronomy, mathematics and medicine. Canon Isaac Walton (son of the famous author of *The Compleat Angler*) gave his library to the Cathedral in 1720 amongst which are a number of volumes containing his famous father's signature. The Library, therefore contains

many volumes on a wide variety of subjects, many of which one would not necessarily expect to find in a Cathedral Library. There is, for example, a 1670 copy of *Sylva, or a Discourse of Forest Trees* by John Evelyn, a particular interest of which is the appendix advising on cider and perry making. As another example, there is a text describing an early form of short hand by Tim Bright titled *An Art of Short, Swift and Secret Writing by Character*, published in 1558.

Currently the main Library catalogue is a printed volume published in 1880. It is hoped that in the future we will be able to develop a searchable online version together with an online catalogue for the Cathedral's archive, for which I am also responsible. The archive consists of the records of the Dean and Chapter and dates from the early medieval period to the present day. We are very fortunate in having recently received funding from both the Heritage Lottery Fund and the Sackler Foundation to improve the care, management and accessibility of both the library and archive. Also funded by the Heritage Lottery Fund will be a new exhibition and reinterpretation of Magna Carta for its 800th Anniversary in 2015. Included in the exhibition will be a small number of items from the archive concerned with the very earliest period of the Cathedral's history and a wide variety of outreach and audience engagement activities are still under development. These will not only focus on the historic importance of Magna Carta but also on the modern significance of the issues of social justice and freedom that Magna Carta represents.

Emily Naish
Cathedral Archivist, Salisbury Cathedral

VISIT TO THE FELLOWS' LIBRARY, WINCHESTER COLLEGE

By Geoffrey Day

On Friday 4 April, as part of the annual conference proceedings, a party visited The Fellows' Library at Winchester College and were given a guided tour by the librarian, Dr Geoffrey Day.

The College was founded in 1382 and opened its doors to the first Scholars on 28 March 1394. William of Wykeham, the founder, presented to the new institution a number of manuscripts, which are still in the collection, and they include the most complete manuscript life of Thomas Becket, written by William of Canterbury. The library has been accumulating manuscripts and printed books for rather more than 600 years, and is remarkably little known.

The books are shelved in a number of rooms of different ages: three are medieval, built in 1395; Warden Harmar, named after the Warden who had it built as a study, is dated 1597; and the Long Gallery was designed by George Stanley Repton, the fifth son of Humphrey Repton, in 1836, and converted into a library room in 1904.



A number of the treasures of the collection were on display in the Long Gallery. Among the highlights was a set of four song books in manuscript calligraphed on vellum in Antwerp between 1562 and 1564 in remarkable inlaid and on-laid bindings with the coat of arms of Elizabeth I, to whom they were reputedly a gift. There was also a quadrilingual edition of the Psalms in Hebrew, Greek, Chaldaic and Latin, with marginalia indicative of an early owner having used the text to improve his language skills. This book, rather unusually, has the name of the owner on the bottom edge: R. Pace. Richard Pace (1483-1536), Dean of St Paul's in

succession to John Colet, was one of the great humanist scholars of the reign of Henry VIII, whose secretary at one time he was, and for whom he acted as ambassador. Earlier in Rome he had worked for Cardinal Bainbridge, who was assassinated 14 July 1514. Pace was involved in the

royal divorce, and was required to study the Hebrew of Leviticus in order to advise Henry VIII on the validity of his divorce. It is perhaps unsurprising that Pace was subsequently recorded as living in Sion Abbey while recuperating from a nervous breakdown.



The room known as Warden Harmar is a particularly evocative location, as it was the study of John Harmar (1555-1613). Harmar had been a poor boy in Newbury who was brought to the attention of Elizabeth I's court as being a boy of exceptional promise. The Queen ensured that he was elected to a scholarship at Winchester and progressed to

a scholarship at New College, Oxford, the sister foundation. After graduating, Harmar was sent off on a tour of Europe at the Queen's expense, a tour which lasted three years and three months. On his return he was made Regius Professor of Greek at Oxford University, a post he held for three years before being promoted to be Headmaster of Winchester. For two years he held both appointments, commuting between the two cities in order to carry out his duties. Elected Warden of Winchester in 1597, he had the study built in that year, and in that study, as Director of the Second Oxford Company, he prepared his translation of the Gospels, Acts of the Apostles and Book of Revelation for the King James Bible. All translators were required individually to translate their nominated section before the meetings of the Company, at which a draft version was agreed. The Second Oxford Company was responsible for the largest of the divisions of the text. Harmar was then one of the six members of the Final Revision Committee, and thus arguably had a greater input into the translation than any other individual. On display were books from his library, which he bequeathed to the College, and which include the Antwerp Polyglot, and early editions of the Bible in German, Dutch, Italian, French and a copy of the first Spanish translation signed by the translator. The working libraries of King James's translators are rare.

Also displayed was a fine copy of John Eliot's Indian Bible, the translation into quasi-phonetic Algonquian. This was the first Bible to be printed in North America and the first Bible to be translated into a North American native tongue. It was designed to be read aloud by a seventeenth-century Englishman to Algonquins, who had no written language. It is thus a volume which the person who understands it cannot read, while the person who reads it does not understand it. What makes the Winchester copy special is that its presentation to the Library is recorded in the diary of Samuel Sewall, who is believed to be the first American tourist to England. The Library was given the book during the morning of 25 February 1689. The donor recorded the event in his diary: 'View'd Winchester Colledge, the Chapel, Library, built in the midst of the Green within the Cloisters. Left my Indian Bible....' This impeccable provenance is enhanced by the fact that Sewall was one of the Salem witchcraft trial judges, and the only one of those judges to declare publicly that the decisions had been in error.



In Warden Harmar is also shelved the pre-eminent collection of the works of Anthony Trollope, an Old Wykehamist. This collection is a virtually complete set of first editions of Trollope's copious output – all in copies signed to his son, Henry Merivale Trollope, in varying degrees of affection, ranging from: 'To H.M. Trollope, from the Author', to 'H. M. Trollope / from his dearest friend / and most affectionate father / Anthony Trollope.' These books are housed in a bookcase owned by Trollope, kindly loaned by the current owner, thus making it arguably the most remarkable single-author collection in existence.

Geoffrey Day

Fellows' and Eccles Librarian, Winchester College

FROM THE STACKS OF SARUM COLLEGE LIBRARY

By John Elliott

The library at Sarum College was created in 1860 with the formation of the Salisbury Theological College. As an initial deposit it received the 274-volume collection of Bishop Walter Kerr Hamilton which mostly comprised nineteenth century pamphlets, tracts, sermons and charges. Over the next century the collection grew. The college merged with the Wells Theological College in 1971 and the library was given a further major boost in 1998 when it inherited several thousand books from the Sowter and Clerical Library that had previously operated from Church House.

The oldest book in the collection is a Bible that was published in 1545. Just two years later the *Rituum ecclesiasticorum ...* was published by the Roman Catholic Church and there is a copy in the library. This provides a real insight into the Roman liturgy at the highest levels. The first part deals with the ceremonies that surrounded the consecration of a Pope, the coronation of emperors, canonization of saints and the creation of cardinals along with the related Canon Law. Then there are detailed instructions regarding the ritual that will accompany any service when the Pope is present and this is followed by the same information for when cardinals are the main religious leaders. We have seven other volumes that date from before 1600, including S. Augustine's *Manuell, or little booke of the contemplation of Christ, or of Gods worde, whereby the remembraunce of the heauenly desires whiche is falne a sleepe may be quickened vp agayne* (1577).

A 1603 volume by Samuel Harsnett titled *A declaration of egregious Popish imposters ...* is something of a rant against the Roman Catholic practice of calling out devils. Harsnett was Archbishop of York 1628-31, and his book was aimed at the 'Seduced and disunited Brethren' who still followed the Roman practices. He concluded that the witching powers 'have many years since combined and united themselves in the Pope of Rome, and his disciples' who believe that they can command unclean spirits. There are 23 volumes in the collection that were published between 1600 and 1649, perhaps the most high-profile are two by Erasmus, one by Thomas Cranmer, and Thomas Fuller's *The historie of the holy warre* which was published in 1639. Several of these volumes are in Latin, including that by Cranmer which outlines the principal changes introduced into the church during the reformation, and is titled *Reformatio legume ecclesiasticarum, ex autoritate primum Regis Henrici 8. Inchoate: deinde per regum edouardum 6. Provecta adauctaque in hunc modum, atq; nunc ad pleniorum ipsarum reformationem in lucem edita.* (Reformation of the church on the

authority of Henry VIII ...). The preface cites Greek, Roman and Saxon law, and that of the Roman Catholic Church to justify the beliefs of the Church of England. It is therefore important as an early statement defining what was distinctive about Anglicanism.

Amongst the 13 volumes that the library holds published between 1650-69 is Peter Heylyn's *Ecclesia restaurata: or, the history of the reformation of the Church of England*. This was published in 1661, with new editions in 1670 and 1674. It covers the period from the accession of Edward to completion of the Elizabethan Settlement in 1566. The volume in the library is the 1661 edition and also contains substantial manuscript notes that were added during the nineteenth century. It is dedicated to Charles II and is important as an exposition of the views of the Laudian school, Laud being the 'first writer to attempted to estimate the losses as well as the gains of the religious convulsions of the sixteenth century'. The book extends to 545 pages and is concluded by a manuscript page in support of Laud and against Roman Catholicism. Laud 'cared deeply for the unity of the church, was keen to destroy controversy, opposed the Roman pseudo-Catholic faith but defended true Catholicism. He was 'slaughtered by the people'. There is also a copy of the *Book of Common Prayer* dated 1662, a version in Greek published in the same year, and an 1661 volume entitled *The grand debate between the most Reverend the Bishops and the Presbyterian Divines, appointed by His Sacred Majesty, as Commissioners for the review and alteration of the Book of Common Prayer*, being an exact account of their whole proceedings.

There are ten further books that were published between 1670-79, another 15 between 1680-89 and an impressive 28 published between 1690-1699. This is all excellent source material for those wishing to research the ebb and flow of change which occurred as the reformation developed and changed practices and beliefs started to define what was to become unique about the English church.

Of a more recent origin there are eight books on John Jewel who was Bishop of Salisbury and who worked hard to define what was different about Anglicanism. Two are modern, but the other five are all from the nineteenth century and were published between 1833 and 1850.

John Elliott
Lecturer, Sarum College

A BRIEF HISTORY OF THE CHAINED LIBRARY IN WIMBORNE MINSTER

By Judith Monds

The Library in the Minster Church of St Cuthburge, Wimborne owes its existence to a donation of 90 books in 1686 from the Reverend William Stone, who had worked here as a Presbyterian for a number of years. He asked friends to send his "Fathers and Commentators" to Wimborne if anything happened to him. He had moved to Oxford some time before and was horrified to discover that many religious books, like his, were being burned by the authorities. He wanted to ensure that his collection stayed together and escaped the bonfires and he thought they would be safe in Wimborne.

The books were placed in a room that had been the Church's Treasury. This room was constructed over the Choir Vestry and is approached by a left-handed defensive spiral staircase. The original contents had been "cleansed" at the time of the Reformation so it was an ideal place for such important works. At this stage, none of the books were chained. They are in Latin, Greek and Hebrew so not many inhabitants of Wimborne could have read them but they may have been used by the clergy.

It was not until 1695, when Roger Gillingham, a local lawyer, donated a further 90 books, that the major change occurred. It was he who insisted that all the books should be chained and that the Library should be opened, free of charge, to the people of the town, providing they were "shopkeepers or the better class of person".



Animarum (Direction of Souls).

In addition to works by St. Anslem, St. Augustine, St. Jerome, Fuller, Sir Walter Raleigh, Pliny, Plutarch, Bede, Erasmus and others, we have books on gardening, medicine, law, etiquette, history, poetry, husbandry and building and Walton's mighty Polyglott Bible of 1657 (in 9 languages). The oldest item is a manuscript dated 1343, titled Regimen

We have no idea how many people used the Library in the early years. Several important works are missing but were present in 1725, when the first proper catalogue was made. It would be very interesting indeed to discover the whereabouts of those volumes.

The Chained Library is open from early April until the end of October, from 10:30am to 12:30pm and 2:00pm to 4:00pm Monday, Wednesday, Thursday and Friday. We also try to open on the first Saturday morning of each month, weddings permitting. You can also watch a filmed tour of the Library in Trinity Chapel. If you would like to visit, please ring the Parish Office on 01202 884753

Judith Monds
Librarian, Wimborne Minster

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS RECEIVED

Christian Librarian No 62, Autumn 2013
 No 63, Winter 2013
 No 64, Spring 2014
 No 65, Summer 2014

**The Association of Denominational Historical Societies and Cognate
Libraries** 21st Annual Lecture : Missions and Societies by Rev'd John
Pritchard, October 2013

Please contact the Editor if you would like to read any of these.



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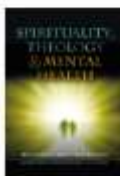


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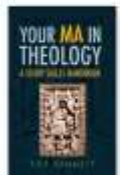


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HYMNS ANCIENT AND MODERN - THE HISTORY AND TRADITIONS

In 1858, two clergymen were in conversation during a journey on the old Great Western Railway and concluded that the Church of England needed a corporate hymn book, moulded from the various small high church collections available. One of them, Francis Murray, enlisted the help of Sir Henry Baker and, before long, in 1861 the first edition of Hymns Ancient & Modern was published by a committee, called the Proprietors, chaired by Sir Henry. The first music editor was William Monk who was said to have coined the phrase 'Ancient and Modern'.

In 1975 the Proprietors formed a company limited by guarantee, and a registered charity with the objects of promoting, mainly through publishing, the advancement of religion and supporting charities and institutions connected with, or sympathetic to the ideals of, the Church of England.

That tradition continues today through:

- newspapers and periodicals (Church Times, Third Way, Magnet, concilium, journal of analytical psychology Joint Liturgical Studies, General Synod Digest)
- book publishing - around 100 books a year (Church House publishing, Saint Andrew Press, SCM Press, Canterbury Press)
- hymn books
- distribution through own imprints and Norwich Books and Music
- book selling through Church House Bookshop



For the 2014 ABTAPL Conference, SCM Press in conjunction with Sarum College Bookshop offered 20% off selected titles:

Please contact Sarum College Bookshop on 01722 326899 to order. Offer valid until 31 July 2014.

NEWS



Saturday 5 April 2014 marked the official re-launch of the Librarians' Christian Fellowship as Christians in Library and Information

Services (CLIS) at the "Moving Forward" conference held in the Hughes Parry Hall, in Cartwright Gardens, London.

Guest speakers Dr. Neil Hudson, Director of the *Imagine* project at the *London Institute for Contemporary Christianity*, spoke on "*Losing the Plot But Trusting the Author*" and Dr. Peter Brierley, of *Brierley Consultancy*, spoke on "*Resources for Making Better Decisions*"

Neil Hudson began his address with a tribute to the importance of libraries, both in his own life and in the lives of others. He noted that, in an age of church decline, cathedral attendances in the UK are flourishing. People are drawn to mystery and grandeur. Despite library closures and cutbacks, large libraries, such as the new central libraries in Birmingham and Manchester, are also attracting large numbers.

Libraries curate life stories. We need libraries in order to think, reflect and engage. We are foolish to ignore stories. All our small stories are part of the bigger story of life and all are part of God's story. The author of our life story can be trusted. The contexts of life continue to change throughout our lives, presenting new opportunities for Christian discipleship but we can change the culture through the small stories of our own lives.

Peter Brierley, a respected authority on church statistics, highlighted the importance of reliable information in any field of endeavour, and illustrated his theme by identifying a number of key trends in Church and Society which needed to be recognised by church leaders. These included the decline of the Church in numbers and influence; the sexualisation of society; the impact of technology especially on the young; significant generational differences; the crumbling of Christian heritage; and the increasing number of older people in both the churches and in wider society. Despite his sobering analysis, the speaker concluded that the Christian message was critical for the future and the Great Commandments and Christ's Great Commission are eternally applicable and relevant.

The Conference also marked the election of the organisation's first "non-librarian" President in Eddie Olliffe, a well known figure in the Christian book trade and a former head of the *Wesley Owen* chain of bookshops.

Originally founded in 1976 as the Librarians' Christian Fellowship, CLIS is an association of Christians from many different denominations and a wide variety of library and information backgrounds. Members join together to consider professional issues from the standpoint of the Christian faith and to provide a Christian voice within their chosen professions. There are opportunities for members to make their training and professional skills available to Christian organisations running libraries. Activities include regular conferences and lectures, visits, e-mail newsletters, and a quarterly journal *Christian Librarian*.

Further details of the re-launch Conference, and the wider work of Christians in Library and Information Services, can be obtained from The Secretary, Graham Hedges, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU. Telephone 020 8599 1310, E mail secretary@christianlis.org.uk Web site www.christianlis.org.uk



To commemorate 100 years since the outbreak of the First World War, 100 articles from the Maney Publishing online archive are available to download for free in July and August 2014. <http://www.maneyonline.com/page/ww1>

John the Baptist in art

In a series of 10 films from the National Gallery, art historian and theologian Ben Quash explore depictions of John the Baptist's life through works in the Gallery's collection and beyond.

www.nationalgallery.org.uk/channel/saint-john-the-baptist/

WEBSITES

ABTAPL

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

ABTAPL Bulletin online

http://www.biblicalstudies.org.uk/articles_abtapl_01.php

ATLA

<http://www.atla.com>

ATLA Religion Database with ATLASerials

<http://www.ebscohost.com/academic/atla-religion-database-with-atlaserials>

BETH

<http://www.beth.be>

Common Awards VLE

<http://www.cavle.org>

Salisbury Cathedral Library and Archives

<http://www.salisburycathedral.org.uk/learning/library-and-archives>

Sarum College

<http://www.sarum.ac.uk>

Theology on the web

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

Westminster College Cambridge

<http://www.westminster.cam.ac.uk/>

Wimborne Minster Chained Library

<http://www.wimborneminster.org.uk/110/chained-library.html>

Wimborne Priest's House and Garden

<http://www.priest-house.co.uk>

Winchester College Fellows' Library

<http://www.winchestercollege.org/fellows-library>