



# BULLETIN

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## BULLETIN 1978

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**BULLETIN OF THE ASSOCIATION OF BRITISH  
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

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## THE LIBRARY AT KING'S COLLEGE LONDON

According to the *Guide to Library Facilities*, 'The Theology and Ecclesiastical History libraries are housed in the main reading rooms of the Old Library. Books from the Box library of Hebrew and Old Testament studies can be obtained on application to the Library staff'. Those who have been involved as subject specialists with the Theology collections at King's know that this official statement does not tell the half.

It is obvious, for a start, to anyone looking at the vast amount of theological material in store and at the University Depository, that the nature of the theology collection at King's has changed considerably over the years. Rows and rows of records of missionary endeavour in the darkest corners of the Empire, volumes upon volumes of Dr So-and-so's and the Rev. Such-and-such's sermons were once part of the library in the Strand. Nowadays the Theology and Ecclesiastical History libraries adhere fairly strictly to the needs of the BD course and the BA in Religious Studies; they comprise a very well-stocked Biblical Studies section and collections on the philosophy of religion and comparative religion, church history, particularly Anglican, and doctrinal themes.

The official statement about the Box Library only indicates one theological collection for which application must be made to the Library staff. As well as Professor Box's library of Judaica, we have Professor Relton's library of philosophy and theology; Professor Ratcliff's liturgical library (not yet fully catalogued and classified); and Dr Bernarr Rainbow's hymnbook collection, about which I wrote in the *Bulletin of ABTAPL* for June 1977. It is a pity that the average student knows little and cares less about these collections.

Members of ABTAPL may also be interested in the Burrows Library of Byzantine and Modern Greek. Until July 1977 the College was fortunate enough to include on the staff, as a joint appointment in Theology and Modern Greek, Dr Philip Sherrard as Lecturer in the history of the Orthodox Church. Works on Orthodoxy previously in the Theology Library were transferred to the Burrows Library and amalgamated with the growing collection there. Orthodoxy is seen not only in relation to the Byzantine Empire, whose animating spirit it was for a thousand years, but as a living faith today, expounded by both Greek and Russian theologians (and Western converts).

Many people still think of King's as primarily a theological college. This has never, of course, been true; the college has always been multi-faculty with appropriate library collections in all subjects taught. Yet there has been until now a sense in which theology held pride of place at King's, because with the college's curious dual structure, 'King's College London' (the theological seminary) co-existed as a separate body alongside 'University of London King's College'. However, the College is shortly to have a new Charter; 'King's College London' will cease to exist and the BD will simply be a first degree like any other, with no overtones of priestly vocation. The theological library will remain much the same — the pastoralia went long ago to the Fourth Year College, first at Warminster, then at St. Augustine's Canterbury. The difference might be seen in its housing — the

shelves are rapidly becoming congested and some sort of expansion is the next step. Librarians will know, however, that one may have to wait a *very* long time!

Mary Elliott

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## THE LIBRARIANS' CHRISTIAN FELLOWSHIP

What is the Librarians' Christian Fellowship? Basically, a group of evangelical Christians deeply concerned that they might present a positive witness to their colleagues and to the public through their work; that they might be able to meet together to sustain and encourage one another in the Christian life; and that, acting as a national organization they might be able to influence for its lasting good the library world at large.

Like so many organizations, LCF began in a very small way indeed. A tentatively worded paragraph in the magazine *Christian Graduate* brought together the original sixteen or so members of what I envisaged as a librarians' study group, relatively small in numbers and operating mainly by correspondence. Nothing could have been further from my imagination than the dramatic increase in numbers which resulted from a still more tentatively worded paragraph in the professional journal *Assistant Librarian* — an enthusiastic and thrilling response from librarians all over the country, which immediately brought into the realms of possibility the idea which had been in the back of my mind from the outset, that of a national Librarians' Christian Fellowship.

From its small beginnings in 1973, through the period of its rapid expansion in 1974 and in particular over its last three years of existence, LCF has tried to keep very much in mind the fact that the mechanics of the organization are merely the means to the end. Organizational difficulties there have been in plenty, as is inevitable when, quite apart from any other considerations, so many members find it very difficult to attend meetings owing to the necessity for keeping public libraries open on Saturdays! But the enthusiasm and genuine concern of the membership has, generally speaking, triumphed over all our difficulties, and since our inaugural conference in January 1976, a good deal has been achieved. Regional meetings have been held up and down the country at which we've tried to thrash out a Christian line on tricky subjects such as censorship, or held Bible studies, or simply sat down and discussed, from the Christian point of view, commonly encountered problems of library life. We can now look back on two very happy and worthwhile annual conferences, both chaired by our President, Philip Sewell, who was until his recent retirement Senior Library Adviser to the Department of Education and Science. This year we held our first open meeting, at which the distinguished children's author Malcolm Saville, a convinced Christian, gave a heartwarming address on the Christian philosophy behind his work. A group of us is currently undertaking a sizeable practical project in the shape of the complete

recataloging of Barry Bible College Library. One of our members is compiling an annotated list of books giving the Christian point of view on various problems encountered in life. Future projects include the holding of a seminar at which Christian publishers and Christian librarians will have a chance to talk over various matters of interest and concern to both.

Our publications include the *Librarians' Christian Fellowship Newsletter*, *Christian Librarian*; the *Journal and Yearbook of the LCF*, and the Scottish monthly newsletter *Relevant Issues*. Recruiting posters and leaflets have been widely distributed to libraries.

Looking back over the past two hectic and happy years of LCF's official existence I cannot help but thank the Lord for the wonderful way in which the fortunes of the Fellowship have been guided. Now well over a hundred strong, representing nearly every region of the British Isles and a tremendous range of experience and type of work, LCF looks forward to a future of continuing Christian evangelism and service within and through the profession of librarianship — a future which is assured only if we maintain that truly Bible-based Christian faith which has from the start been our common inspiration.

Elizabeth M. Barber

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## CATHEDRAL LIBRARIES

The cathedral libraries of Britain together make up one of the most significant collections of manuscripts and books in the country. Many of them have extensive archives, of great local importance and frequently of wider significance. A cathedral library is the responsibility of the dean and chapter of the cathedral concerned. The responsibility is a heavy one. For some chapters the financial implications are too heavy to be borne: for others it has been possible for local reasons (e.g. the proximity of a university) to enhance the value of, and to extend the service afforded by, the library. On the other hand a cathedral which is isolated may have no such supporting or advisory help.

Any generalisations therefore are imprecise. First of all the exact holdings of the libraries is not yet clear though much work has been done on the manuscript holdings and Miss S.M. Eward of Gloucester Cathedral is at present working on the cathedral holdings up to 1700. She already has many thousands of references. It is noteworthy that while the Short Title Catalogue of books up to 1640 has references to many of the cathedrals, the rich holdings of many of their libraries for the period 1640 to 1700, are not revealed by Wing. A number of cathedral libraries were greatly enhanced at the period of the Restoration. Examples are Durham, Lincoln and Winchester.

Because of all this vagueness it was felt that the time had come when steps should be taken to see whether or not cathedral librarians might get together and share their knowledge and assist one another.

Mr. E.G.W. Bill at Lambeth Palace has been generous in offering hospitality for an annual meeting, and the less expert librarians and archivists among us (and I write as one such) are particularly grateful to our more expert colleagues who are of great assistance in a number of very practical ways.

The hope is that we may gradually raise standards all round, and explore ways of creating the necessary funds. It seems vital to regard a cathedral library and its archives as an integral part of any cathedral, as essential as its music or its furnishings and part of a living whole. Indeed each collection represents the viewpoints of an identifiable group of men over a period. To destroy this identity in one of the larger libraries which is probably itself experiencing problems of storage and being asked to cut down on 'non essential' books does not seem the way forward.

Briefly it is too soon to say that there is a coherent policy among cathedral librarians. What can be said is that cathedrals in general are drawing closer to one another because of the numerous problems which they face simply to survive. What can also be said is that there is great resilience within the cathedrals and immense vitality in meeting the challenges of the present. One has only to recall the response to the appeals which so many cathedrals have been obliged to make during the last decade.

What is now needed is within this scheme of priorities to find the place and role of the cathedral library. The enthusiast must not over-pitch his claims on caputular funds. Equally his place must not be obliterated. For there is a practical value to each cathedral in its own resources. On the more intellectual side the understanding of the Reformation or the Restoration can be accurately assessed in local terms and thus throw light on the generalisations made on large themes. Then today cathedrals project themselves in many ways. The cathedral records may well prove source material for a *son et lumière* or a drama based upon some event or events in the history of the cathedral. An enterprising scholar may well be able to publish works of scholarship of wider interest. The place of *haute vulgarisation* should not be forgotten as we recall the thousands of visitors who welcome popular literature about one facet or another of a cathedral's history or artistic inheritance. Along this latter line it may well be that the library concerned can generate funds to further its own usefulness. Certainly good relations with other local librarians and archivists is essential. And, if security problems can be overcome, there are many who will help library funds for the privilege of an experience of seeing a mediaeval or restoration library which is carefully tended and is manned by intelligent helpers who can interest the general visitor.

Cathedral libraries have formidable problems because of lack of public funds. However some things are possible differing from cathedral to cathedral and the purpose of the annual meeting is to explore just what is possible and to assist those of us in need of expert help and guidance.

Frederick Bussby

## THE ANCIENT CHRISTIAN LIBRARIES OF THE EAST

*Sir Steven Runciman*

Anyone who is interested in the history of Eastern Christianity must sooner or later pay a visit to some of the ancient Christian libraries of the Levant. It is a strange and rather unnerving experience for a scholar used to the tidy and well-organized libraries of the Western world. But there is much of value to be seen in them; and there is always the vague but not impossible hope that they may reveal some document hitherto unnoticed by scholarship.

These libraries fall into two categories. There are the libraries of the historic Patriarchal Sees, Constantinople, Alexandria, Antioch and Jerusalem, and the libraries at the headquarters of the Separated Eastern Churches; and there are still a number of monastic libraries, in Greece and in the countries of Western Asia. The collections all date from early Christian or medieval times, from the period of the East Christian Empire, which we usually call Byzantine. The Byzantines were very conscious of the importance of books. Their own literature is on the whole verbose and dull, though it includes some excellent histories and memoirs, some lively collections of letters and some good religious poetry. But they had a high appreciation of the literature of the past, of the Classical and Hellenistic Greek writers and the early Fathers of the Church. They have been called by a modern historian the librarians of the middle ages; and they deserve the title. They cherished old books. They wrote on them innumerable commentaries, which showed how carefully, if uncritically by our standards, they studied them. They copied them out. Indeed, most of the manuscripts that we have today of the works of the ancient Greeks come from the pens of Byzantine scribes. While in the West Pope Gregory the Great made a bonfire of the pagan works that came his way, with the exception of Virgil's, as Virgil owing to the Messianic tone of his Fourth Eclogue ranked as an honorary Christian, churchmen as well as laymen in Byzantium regarded a knowledge of the Classics to be almost as important as a knowledge of Holy Writ. Indeed, in Byzantine literature there are probably more quotations from Homer than there are from the Bible. Saint Basil of Caesarea, the true founder of Byzantine monasticism, — and of Western monasticism as well, for the Benedictine rule is copied from the Basilian, — ordained that every monastery should have a library and should contain monks whose duty it was to copy manuscripts, old and contemporary, secular as well as religious. The Church was to encourage learning just as much as the lay authorities.

### *Constantinople — the great public library*

The lay authorities too took books seriously. After the foundation of Constantinople one of the first acts of the Emperors was to build a public library in one of the porticoes of the Palace. We are told that when it was founded it contained 7,000 books, a huge number when we consider that every book was a manuscript, some of them rolls but most of them codices. By 477 A.D. there were about 100,000 books in this library; but unfortunately it was burnt down in a riot that year, and many of the books perished. It was soon rebuilt and re-

stocked; and it continued in operation till 1204, in spite of occasional damage by earthquake or fire. The Emperors also had their own private collection of books, many of them beautifully illuminated in the Palace workshops. The University of Constantinople made use of the great public library. But there was in addition a library attached to the Patriarchal Academy, the oldest school in the world to be still in operation, beating King's School, Canterbury, by some two decades. It was probably this library, which was primarily theological, which was closed by the Iconoclastic Emperor Leo III, though we need not believe the story that he burnt it down with twelve professors and librarians inside it. It was re-opened in the ninth century. There were also several private libraries in Byzantine Constantinople, the most famous being that of ninth-century scholar and future Patriarch Photius. We know very little about such libraries, nor do we know how books were acquired. There do not seem to have been any book-shops. When a scholar or collector died his heirs might put his library up for sale: while new books could be purchased from the author or from the scribes that he employed, on order, or from monasteries whose monks included good copyists, or from lay professional copyists. In 888 Arethas, Archbishop of Caesarea, noted on a copy of Euclid that he had paid four nomismata, — about two gold sovereigns — for it; but he does not note from whom he bought it. It is now in the Bodleian.

#### *Fate of books at Frankish capture in 1204 and Turkish in 1453*

In 1204 the Frankish knights of the Fourth Crusade and their Venetian allies captured Constantinople and sacked it. None of the Franks could read Greek and very few could read at all; so, while they kept books that looked valuable owing to metal or jewelled bindings or gold-leaf illuminations, the rest were burnt with their buildings, apart from such as the Venetians, who were more literate, chose to rescue. No one can tell what was then lost. Probably the only complete volume of Sappho's works perished in the flames. Up till that date Byzantine writers occasionally quote from poems of hers that are otherwise unknown to us, but never again afterwards. A few years earlier, in 1185, the Archbishop's library at Thessalonica, which contained the notable collection of the scholar-Archbishop Eustathius, had been pillaged by the Normans of Sicily; and such books as escaped burning were sold by them in Italy.

The Byzantine Emperors, both while they reigned in exile at Nicaea and after they recovered Constantinople in 1261, did their best to rebuild the great public library. They sent scholars round the Levant to search for books that had been dispersed or to obtain other copies; and Byzantine scribes in the fourteenth century were busier than ever before in copying rare volumes. But the library never recovered its old glory. The best collections were in the hands of private individuals, many of them richer than the Emperor. The last great personal library of Byzantium was left by its owner, Joseph Bryennius, Rector of the Patriarchal Academy, to the Patriarchate, presumably for the use of the Academy. It contained only a few hundred volumes but covered a wide range of subjects. Other private libraries were bequeathed to monasteries founded by their owners.

The Turkish conquest of Constantinople in 1453 put an end to all but one

of the Byzantine libraries. Many books perished in the sack of the city. Some of the more ornate were taken into the Sultan's library. Others were sold by Turkish looters or by refugee owners to the Italians, who were now eager to collect Greek manuscripts. A great scholar, Bessarion of Trebizond, who had retired to Italy, having become a convert to the Roman Church, was particularly assiduous in sending agents to collect whatever Greek books they could find, and in having Greek manuscripts copied by refugee Greek scribes. His magnificent collection was bequeathed to Venice and is now the chief glory of the Marciana Library there.

### *Survival of the Patriarchal library*

The one surviving library in Constantinople was that of the Patriarchal Academy, situated in an area that escaped pillage. It became the nucleus of the post-Conquest Patriarchal library, which the Patriarchs, who were now the heads of the Orthodox community under the Turks, laboriously sought to build up, in spite of increasing financial difficulties. This library still exists, after many sad vicissitudes. During the late fifteenth and the sixteenth centuries it had continually to change its home, as the Turks, contrary to their original promises, took away from the Greeks their old churches and monasteries one by one. It found its present home, in the Phanar quarter of the city, in the early seventeenth century. But there in the fires that periodically devastated Ottoman Constantinople many of its ancient treasures perished; and others were sold in the nineteenth century to pay off the debts of the Patriarchate. Now, apart from two or three beautiful medieval manuscripts and interesting printed theological Greek and Russian books of the seventeenth and particularly the eighteenth centuries, most of the books come from monasteries near Istanbul, closed by the Turks in 1923. Attached to the Patriarchal library there is an excellent library of theological books in the island of Halki, near Istanbul, where there was a theological seminary closed by the Turks a few years ago. I do not know what is to happen to the books.

### *The Patriarchate of Jerusalem*

In contrast, the library of the Orthodox Patriarchate at Jerusalem is one of the most splendid in the world. The earliest collection was destroyed by the Persians in the early seventh century; but by the end of the ninth century a library had been formed which has lasted to this day and to which much has been added down the centuries. It was never molested by the Muslim masters of Palestine, and it remained intact, in Orthodox hands, throughout the Crusading period. In the sixteenth and seventeenth centuries the Patriarchate was much favoured by the Christian rulers of Eastern Europe, the Princes of Wallachia and Moldavia and the Russian Tsars, who endowed it with lands and also sent it books. It now contains some 600 medieval manuscripts, some of great beauty, with a number of later manuscripts and a fine collection of early printed books, mainly theological. The library is well catalogued and well kept. But the Patriarchate has its financial difficulties. Its European estates lay behind the Iron Curtain and have been lost; and much of its Palestinian land has been forcibly taken by the Israeli authorities. The upkeep of the library is expensive. Will it survive?

### *The Patriarchate of Alexandria*

The Orthodox Patriarchate of Alexandria, moved to Cairo at the end of the sixteenth century, must have had a great library, about which we know little. Its chief treasure, the Codex Alexandrinus, a fifth-century text of the Bible attributed to the pen of St. Thecla, was taken to Constantinople in 1620 by Cyril Lucaris when he moved from the see of Alexandria to that of Constantinople and was sent by him in 1628 by the hand of the retiring English ambassador, Sir Thomas Roe, as a gift to King Charles I. Other old manuscripts were sold in the eighteenth and nineteenth centuries, mostly to the Russian Tsars, to pay the debts of the Patriarchate. What remains is undistinguished.

I do not know what is contained in the library of the Orthodox Patriarchate at Antioch, now situated in Damascus. It is uncatalogued; and when I asked permission to visit it some years ago I was politely told that there was nothing there that would interest me. Whether this answer was the truth or an expression of xenophobia, I do not know.

### *The Armenian Patriarchates*

With regard to the Separated Churches, I have never seen the great library of the Armenian Catholicus at Etchmadzian, in Soviet Armenia, nor have I been able to obtain a catalogue of it. It is certainly a superb collection, well maintained. The Armenian Patriarchal library at Constantinople contains little of interest; but the Patriarchate at Jerusalem possesses, in addition to a good collection of printed books, a number of Armenian manuscripts, some of them magnificently illuminated works of the thirteenth and fourteenth centuries. It nearly lost them. Some ten years ago we were all startled to learn that Sotheby's was planning a sale of important Armenian manuscripts; and when the catalogue, a costly and sumptuous volume, appeared, it was clear that these were the chief treasures of the Jerusalem Patriarchate. The Armenians had just elected a new Patriarch, a man more noted for business acumen than for piety or scholarship. He had come upon these manuscripts, which are kept locked away in cupboards and are not easily seen. He gathered that they were valuable, so removed them, without informing the chief librarian; and he arranged with a business friend in Beirut for their sale. The friend, who was promised a large commission, sent them to Sotheby's. There was a terrible outcry, eminent scholars joining with pious and patriotic Armenians from all over the world in protest. Sotheby's hastened to withdraw the catalogue and sent the books back to the Patriarch: who to this day is puzzled that there should have been so much fuss about useless bits of parchment that might have brought him large sums of useful cash.

I have never visited the library of the Coptic Patriarchate in Egypt. It is said to contain interesting Coptic manuscripts. The Syrian Jacobite Church has in its Convent of St. James in Jerusalem some fine Syriac manuscripts but not much else. The many excellent libraries of the Roman Catholic Church in the East lie outside of my scope. But I might mention that the library of the Jesuit College of St. Joseph at Beirut is the only place where I have seen books bound in human skin, — the skin of martyrs, of course.

### *The monastic libraries and Robert Curzon*

The monastic libraries have little uniformity and have had what might be

called a 'bad press'. Anyone who has read that entertaining book, Robert Curzon's *Visits to the Monasteries of the Levant*, describing journeys that he made in the 1830s, knows them to be squalid and sordid, ancient parchments being used for the wrapping up of food or the blockage of holes in the windows, all uncared for by ignorant monks. But we must remember that Curzon was a rich young Englishman, out to collect manuscripts, most of which he sold for a good price to the British Museum. To justify himself he had to maintain that the manuscripts would have perished had he not rescued them. His methods were not always scrupulous. His most important piece of loot, the Syriac manuscript of Eusebius of 411 A.D. he bought from the blind Abbot of Souriani in Egypt, who did not know what he was selling. Curzon barely disguises his annoyance when monks refused to sell their treasures; but it must be admitted that his dexterous and surreptitious bribery enabled him to obtain a number of valuable works, even from Mount Athos.

He came at a moment well suited for his purpose. The early nineteenth century saw the nadir of Eastern monasticism. In the middle ages most of the Orthodox monasteries still maintained a high standard, though the Coptic and Syrian monasteries were already beginning to decline, owing to impoverishment. There had always been small rural monasteries in Byzantium where the library consisted of little more than a collection of liturgical books which local parish priests could use to refresh their memories. There, and in many small monasteries in the cities where the monks were more interested in doing good works than in reading them, the climate was definitely anti-intellectual. Those monks disapproved of the cultured Court and hierarchy and upper-class Byzantine society, where, an eleventh-century writer tells us, it was smart always to be seen with a volume of Plato in your hands. But there were monasteries that were part of this cultured world, even though their leaders disliked the subservience of the hierarchy to the Emperor. The great Abbot Theodore of Studion, who reformed Byzantine monastic life in the early ninth century, held that a well-stocked library was essential, together with good scribes who had to be kept up to the mark. A monk who dirtied the original or his copy, or whose punctuation or spacing was faulty and whose lines were not straight, was punished by a penance of a hundred and thirty prostrations. If he broke his pen in a fit of irritation, the penalty was thirty prostrations. If he altered the text deliberately he was excluded for three days from the community, if from carelessness he spent three days on bread and water. Theodore also advocated the use of the elegant miniscule writing of Greek, to replace the slower majuscule writing of earlier centuries. The library at Studion, which was in Constantinople, was famous; but the books were scattered at the time of the Frankish conquest.

There were good libraries in many provincial monasteries as well, particularly in the celebrated group of monasteries on the slopes of Bithynian Olympus, behind Brusa, the group on Mount Latmos, near the Aegean coast, and the group installed in strange limestone caves near Caesarea-Mazacha, the modern Kaiseri, though there the monks were more eagerly interested in painting than in reading or writing. Most of these communities came to an end with the Turkish invasions. But several monasteries survived in coastal districts largely inhabited

by Greeks until the exchange of population in 1923. Of these the richest was Soumela, behind Trebizond, whose library was removed by the Turks in 1923 and remained for many years in boxes in the basement of the Parliament House at Ankara. It has recently been moved to the National Library there; but many of the contents seem to have vanished. In Europe the best provincial libraries were at Megaspilaion, in the Peloponnese, and in the group of houses perched on precipitous crags at Meteora, in Thessaly, most of which you could only reach by being hauled up the side of the precipice in a basket. (Now there are steps carved into the rock.) The greatest collections were on the peninsula of Athos, the Holy Mountain, where there were some forty monasteries and sketes, (dependent houses.) In the islands there was the most splendid library of all, in the monastery of St. John the Evangelist on Patmos.

### *The monasteries of Mount Athos*

The first Athonite house, the Grand Lavra, was founded in 1054; and most of the other houses were founded during the following two centuries. All were endowed with good libraries; and during the last centuries of Byzantium Athos was the chief centre of Orthodox theological thought. It was to Athos that distinguished ecclesiastics would retire in old age or if they lost their jobs. Almost every theologian of the time, layman as well as priest, made a sojourn there. The atmosphere tended to be anti-intellectual, in so far as the monks frowned upon the study of pagan philosophy. But they were not illiterate nor, for the most part, bigotted. The libraries contained many Classical works and works of later secular literature.

The conquering Turkish Sultans let the Athonite monasteries keep most of their endowments; and life went on as before. Indeed, the Athonite monks now had a greater influence on the Patriarchate of Constantinople than they had had while there were still Christian Emperors. They still collected books. When the first Greek millionaire of Ottoman times, Michael Cantacuzenos, was executed by the Turks in 1578 and his possessions put up for sale, his great library was bought by a group of Athonite monasteries. In the seventeenth century they continued to acquire secular as well as theological works. The change came in the eighteenth century. The Patriarchate of Constantinople was largely to blame for it. Its finances were in an appalling state, owing to the exactions of the Turkish government and, it must be confessed, the ambitions of prelates who bought the office from the Turkish authorities and then recouped themselves from the revenues of the Church. They therefore not only over-taxed the faithful, especially the monasteries, but they also borrowed huge sums from the rich lay Greeks of Constantinople, the great families known in history as the Phanariots, who in return tried to force their ideas on the Church. The Phanariots liked to show that they were abreast with Western thought and sought to introduce it into the Church. The Patriarchs might now and then comply; but the provincial bishops and the monks were aghast. The climax came in 1753, when the Patriarch Cyril V founded a philosophical academy on Athos under a professor, Eugenios Voulgaris, who had been trained in Germany. The monks found German philosophy both unintelligible and impious. If that was what learning meant, they preferred ignorance. Voulgaris soon left the Mountain

in despair; and the monks firmly repudiated culture. The Patriarchate seemed to be not only extortionate but also atheistical. The outcome was the low state of the monasteries in the late eighteenth and early nineteenth centuries. It was not till modern times that the Patriarchate recovered its prestige; and on Athos it has not quite done so. In 1964 the Patriarch Athenagoras, a great and highly civilized man, thought it proper for Athos to celebrate the millennium of the foundation of its first monastery and arranged for suitable ceremonies. The monks were furious. What do a thousand years signify to men that live in the consciousness of eternity? They could not stop the celebrations, but they deliberately saw to it that the visitors ran out of food.

In spite of all this the greater monasteries of the Mountain never entirely neglected their libraries. The richest library, that of the Grand Lavra, has always been well tended. Robert Curzon, to his annoyance, was unable to filch any books from it. There is a good library at Vatopedi, the most modern-minded of the monasteries, — it installed electric light and up-to-date sanitation, neither of which worked very well, and adopted the Gregorian calendar long ahead of any other of the monasteries, some of which indeed, have made no such reforms — and a very good library at Iveron, a monastery long famed for the ferocity of its bed-bugs and the truculence of its monks. Most of the Athonite monasteries are sad places now, with a dwindling number of ageing monks; but all have become conscious of the importance of their books, and the libraries are treated with respect. Early in this century a librarian monk complained to a friend of mine that when his back was turned a monk from the kitchens would snatch at pieces of old parchment to serve as covers for his jam-pots. That would not happen today. Scholars have been allowed to catalogue the contents of each library; and, if there is some unwillingness to permit access to the books to anyone but well recommended scholars, there is no harm in that. Happily there are now one or two monasteries, for instance Caracallou, which have a young abbot and young recruits amongst the monks, who are eager to keep their establishments tidy and in good repair. Soon, we hope, everything of importance in the Athonite libraries will have been photographed and microfilms made; and scholars will no longer have to travel to the Mountain to consult its manuscripts, while they will also be available to lady-scholars, whose sex forbids them entry to Athos. But no one knows what the future of Mount Athos will be, in a secular-minded age, and in a country where tourism is the most profitable industry.

The books from the libraries of the Meteora monasteries were moved to Athens for safety during the civil war of 1947-9. The monasteries are now empty of books and almost empty of monks. The great library at Megaspilaion was destroyed by fire in 1934. I had been through it the previous day and had met there an American lady scholar who had been going through and listing its contents. We travelled together up to Athens the following day, and on our arrival read in an evening paper of the fire. So I have always delighted in accusing her of arson, performed to prevent any other scholar from seeing what she had seen. But she, while still signing her letters to me as 'your arsonist friend', denies the charge. The probable truth is that the culprit was one of the librarians who

feared that if her list were published it could lead the authorities to enquire why some of the known treasures of the collection were missing: which was the case. But, with everything destroyed, there was no definite proof that the list was complete.

#### *The monastery of St John the Evangelist, Patmos*

The library at Patmos is still splendid, with some seven hundred manuscripts of the first importance. The founder of the monastery, St. Christodoulos, came as a refugee to the island when the Seljuk Turks were overrunning Asia Minor, bringing with him the manuscripts that he could collect from monasteries that had to be abandoned. The monastery was given its charter by the Emperor Alexius Comnenus in 1088; and since then it has been little disturbed through all the vicissitudes of history. In 1808 an English traveller, Edward Daniel Clarke, persuaded the abbot to sell him for a trivial price some valuable manuscripts which he sold profitably to the Bodleian, including a superb and important manuscript of Plato; and of the Purple Codex of the Gospels, which had been the library's chief treasure, only 32 pages remain there; 6 others are in the Vatican, 4 in the British Museum, 2 in Vienna and 182 in Leningrad. How they all reached those destinations is not wholly clear. The library is now beautifully kept, with capable and courteous librarians.

#### *The monastery of St Catherine, Mount Sinai*

Two great Orthodox monasteries outside of Greece should be mentioned. One is that of the monastery of St. Catherine on Mount Sinai, a very old establishment refounded by the Emperor Justinian in the sixth century. The site was deeply respected even by the Muslims, and the early Caliphs detailed a Muslim Bedouin tribe to be its guardians, a task that they performed loyally till the recent Israeli occupation of Sinai. For centuries the treasures of the monastery were kept for safety's sake hidden away in boxes in odd corners. It was in one such box that the German scholar Tischendorf discovered in 1859 the Codex Siniaticus, which, after long negotiations, he bought on behalf of the Russian Tsar. It was an above-board deal; and the monastery badly needed the money. In 1933 the Soviet government sold the Codex to the British Museum for £100,000. Now, thanks chiefly to American scholars from Princeton, the monastery is in good order and the library well restored and well maintained.

The monastery of St. Sabbas in the Judaeen desert is still unkempt, with monks resentful of those tiresome scholars who want to tidy things up. It is one of the few libraries left in which one might hope to find some unrecorded manuscript. Only three years ago there were reports of the discovery of a hitherto unknown Apocryphal Gospel, though no details have been published. The library, like the libraries of the Copts in Egypt, seems to contain no secular literature.

This brief account of the old libraries of the Christian East is necessarily incomplete, as I have based it on my own experience. We do not use these libraries as we use the libraries of the Western world. We visit them to look at old illuminated manuscripts or to collate old texts, or just to see what books were collected at different epochs. so that we can assess the intellectual temper of the time. But down the centuries they have played their part in preserving and

transmitting Christian traditions and in the general spread of civilization. They still have a part to play; and we may pray that they will long be permitted to play their part, despite the troubles that persist in the unhappy countries of the Near Eastern world.

This lecture was originally given at a week-end meeting of the Library Association, University and Research Section (Scottish Group) at Dumfries, 10th May 1975.

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## **CO-OPERATION AND CO-ORDINATION IN THEOLOGICAL EDUCATION – THE NORTH AMERICAN SCENE**

At the A.T.L.A. Conference at Vancouver (21-24 June 1977), and in the theological centres I visited immediately afterwards, the dominant trend was one towards closer co-operation between schools and faculties in the matter of teaching and of library resources. The degree to which this was being carried out and the methods adopted varied with the situation. Geography had an important bearing, also the relative strengths of the institutions involved, e.g., where colleges were strong there was more incentive to retain independence. The three "cluster" situations that I observed at close quarters were at Toronto, Boston-Cambridge and Montreal.

### **(a) Toronto**

On the University of Toronto campus there are seven denominational colleges and faculties, each offering courses, granting degrees and having separate libraries. The Toronto School of Theology is the co-ordinating body, with a Director, two Assistant Directors, a Registrar and a Library Co-ordinator and a Council. A Student enrolls with a specific college, but registers for courses with T.S.T. All courses of all colleges are available to all students, but each college has specific requirements for its own students, who therefore do a number of compulsory courses and a number of electives. Introduction to New Testament and to Church History are common team taught courses, but other courses are taught in specific colleges, with T.S.T. negotiating standards and setting the framework for operation. At the Advanced Degree level the subject departments of T.S.T. with representatives of all colleges administer the work, and here the T.S.T. assumes in reality the nature of a "school" rather than a federation.

#### **Sharing and co-ordination of library resources**

Each college has its own independent library, but sharing of library resources is taken seriously under the guidance of the Library Co-ordinator of T.S.T.:

- (1) All students have access to all resources of all member college libraries and to the University of Toronto libraries.
- (2) There is a plan of co-ordinated book buying, with designated areas for each College, circulated to each College. The success of this depends on good will – the plan is not enforceable.

- (3) Each college pays into a common fund for books which are selected by T.S.T. Library Co-ordinator. These books are processed by University of Toronto Library and kept in a section of its library, and microfiche records of these accessions plus a reader are supplied to each college library. It is hoped that college libraries will not duplicate this material and will thus be able to spend more in their designated subject fields.
- (4) **Periodicals.** It is hoped that a rationalisation of holdings can be done when a computer print-out of a union list of holdings is available.
- (5) **Computer.** T.S.T. has the use of a computer terminal from University of Toronto Library. The first task is putting T.S.T. union catalogue of serials into data bank, from which microfiche print-out will be available. Further benefits will accrue as the use of the terminal is extended.

**(b) Boston and Cambridge**

The Boston Theological Institute is a consortium of nine theological schools or faculties which makes possible effective co-operation, joint planning and sharing of resources within this geographical area. As at Toronto there is cross registration of courses for all students, giving them access to a wide interconfessional spectrum, though a percentage of the student's work has to be done with the enrolling college, which also grants the degree. The material value of the consortium is most apparent in the sharing of resources and in the technical services and operations set up to facilitate this.

**Sharing and co-ordination of library resources**

- (1) Each school has its basic collection and an agreed field for specialisation, and all B.T.I. students have access to all consortium libraries. As at Toronto, the specialisation plan is not enforceable.
- (2) Each school pays \$17,000 p.a. to B.T.I. to cover co-operative services:—
  - (a) Messenger service 2 – 3 times a week between libraries
  - (b) Five computer terminals (OCLC system) are available for use. Libraries pay for their own cards.
  - (c) Union catalogue of serials is available with data base in computer. Plans exist to rationalise serial holdings.
  - (d) Library training seminars are held in summer, and training courses for desk work are continuous.
  - (e) A library search service is being planned.

The picture emerges of eight strong libraries (two schools have merged their libraries), maintaining independence but sharing resources with each other. Weston School of Theology and Episcopal Divinity School have merged their libraries and also share teaching space, but as far as I could judge, there are no plans for integration elsewhere. There is not, as with the Toronto School of Theology, a common bookstock being built up. There is an acceptance of the value of co-ordination, with an agreed field of specialisation for each school and plans for rationalisation of serials, but as each school and therefore its library is independent, there is no way at present

of making any agreement binding. The emphasis is definitely on library operations at the service level, to make the resources of all libraries increasingly accessible. With approximately 2,000,000 volumes in the Boston-Cambridge area, B.T.I. Handbook claims that this is the largest religious and theological resources centre in the world. The efforts of the B.T.I. in opening up its wealth can have benefits far beyond the geographical limits of the consortium.

**(c) Montreal. McGill University.**

Here the picture is different from that at Toronto or Boston. There is a strong Faculty of Religious Studies within McGill University. Three denominational Colleges (Anglican, Presbyterian and United Church of Canada) are affiliated with the Faculty and the students enrol for degree courses together in the McGill degree programmes, doing a professional ministry year at the end. The Anglican and United Church of Canada have merged their college libraries with the Faculty of Religious Studies Library. The Presbyterian library is independent, but its book grant is only \$1,000 p.a. and its long-term future as an independent unit may be in doubt.

In this situation, where colleges are not well endowed, the integration of resources into the Faculty of Religious Studies Library appears to have benefited all parties. The Religious Studies Library is staffed from McGill University Library, but the material is readily accessible, as it is a branch library with its own catalogue and other facilities.

**(d) Other examples of co-operation noted.**

- (1) **New York – New Jersey Area.** Donald Vorp, Theological Librarian of Drew University, advised that there are consortium plans for this district, with consultations taking place between 14 institutions, including Catholic and Jewish.
- (2) **Dubuque, Iowa: A.T.L.A. Newsletter, v.25/1, 1977, p.13,** gives news of a common library agreement signed by Presidents of three Dubuque theological seminaries: Aquinas Institute of Theology, University of Dubuque Theological Seminary and Wartburg Theological Seminary. The collections will be under one library management, with centralised ordering and processing, and two of the libraries will merge physically.

These are just several of the many examples of regional schemes that could be listed if the situation were researched in detail. A mood of sharing was obviously in the air at the A.T.L.A. Conference. It was accepted that library co-operation was a necessity if theological education was to survive, and the sharing of resources between libraries at the regional level appeared to be basic and commonplace. But the mood was not a negative one of desperation, i.e., "Co-operate or perish"! The emphasis was rather on the immense advantages to all parties that flow from thoughtful and intelligent schemes at the local, regional, national and international level, with plans for tuning into computer networks and adding to and using their data banks opening further exciting possibilities for the future.

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