

**BULLETIN**

*of the*

*Association of British Theological  
and Philosophical Libraries*



**Volume 12, Number 2**  
**June 2005**

## BULLETIN 2005

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

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**ABTAPL Website:** <http://www.abtpl.org.uk>      **Mailing List:** abtpl@jiscmail.ac.uk  
**BETH Website:** <http://www.theo.kuleuven.ac.be/beth>

ABTAPL holds its mailing list on a computer; this is used for no other purpose than to generate mailing labels for use by the Association.

**Bulletin of the Association of British Theological and  
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The front cover shows an illumination depicting Saint Augustine as a scribe.  
It is from a late 11<sup>th</sup> century manuscript of his *De Civitate Dei*, part of the bequest  
of William of Saint Calais, Bishop of Durham 1081-96  
(Durham Cathedral Library MS B.II.22, f.27v)

## **ABTAPL UNION LIST OF PERIODICALS**

The Union List is now available on the internet at  
<http://www.le.ac.uk/abtapl/>

It includes the philosophy, theology and religious studies journal holdings of 47 different institutions in the UK and should prove a useful tool in tracing the locations of titles. Publisher details are given for some titles and links to free electronic journals are also included. It is updated regularly.

Amendments can be sent to Evelyn Cornell,  
The Main Library, University of Leicester. E-mail: [ec37@leicester.ac.uk](mailto:ec37@leicester.ac.uk)

Copies of the 2000 printed edition with holdings of 41 institutions are  
available from

Mrs Judith Powles, Librarian, Spurgeon's College, 189 South Norwood Hill,  
London SE25 6DJ

£14.50 for non-contributors and £12 for contributors.

Cheques should be made payable to **ABTAPL**

Please note that some holdings shown in the printed list are now incorrect  
More accurate holdings can be found on the website.

\* \* \* \* \*

## **GUIDE TO THEOLOGICAL AND RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN AND IRELAND**

The new edition of the *Guide* is now available on the ABTAPL website at  
<http://www.abtapl.org.uk/pub.html>

Amendments should be sent to Wendy Bell, Oak Hill College Library,  
Chase Side, Southgate, London N14 4PS. Email: [wendyb@oakhill.ac.uk](mailto:wendyb@oakhill.ac.uk).

\* \* \* \* \*

## **BETH PERIODICAL EXCHANGE LIST**

An email list for exchanges, particularly of duplicate periodicals, has been set up for members of BETH (European Theological Libraries Association)  
To register contact Penelope Hall at [Prjhall@aol.com](mailto:Prjhall@aol.com)

## **NOTICE OF MEETINGS**

**2005 Autumn Meeting**  
will be held on  
**Thursday 27<sup>th</sup> October**

**Venue to be Confirmed**

Please send items for inclusion in the agenda to the Honorary Secretary

\* \* \*

**2006 Golden Jubilee Conference**  
**and Annual General Meeting**  
will be held at

**The International Baptist Theological Seminary**  
**Prague, Czech Republic**  
from

**Thursday 6<sup>th</sup> April to Monday 10<sup>th</sup> April**

For more information and to register interest (no obligation to attend)  
contact Alan Linfield, London Theological College  
email: [a.linfield@lst.ac.uk](mailto:a.linfield@lst.ac.uk)

\* \* \*

**2006 Autumn Meeting**  
will be held at

**Westminster Abbey Library, London**  
on  
**Wednesday 25<sup>th</sup> October**

\* \* \*

**National Art Library, Victoria & Albert Museum, London**

A visit has been arranged for members of ABTAPL on

**Monday 31<sup>st</sup> October 2005 at 2pm**

Visitor numbers are limited

**Training Day on Conservation**

Birmingham Central Library is offering to host a training day for ABTAPL  
members for late 2005 or early 2006

For either visit contact Marion Smith, Social Sciences, Central Library,  
Birmingham B3 3HQ,  
tel: 0121 303 4545; email: [marion.smith@birmingham.gov.uk](mailto:marion.smith@birmingham.gov.uk)

## **NEW COLLEGE LIBRARY, EDINBURGH**

### **Disruption to Services, Summer 2005**

**Major electrical upgrading and refurbishment work is due to be carried out at New College Library this summer.**

It is planned that New College Library will be closed from Monday 11 July to Friday 22 July for electrical work in the Library Hall. Additionally during the period from approximately 20 June to the beginning of August there will be limited access to all library collections as each stack floor is closed for two weeks at a time. The library may be noisy from the sound of drilling.

There will be only limited access to Special Collections until August and we are advising people to e-mail in advance of making a visit to check if what they want will be available. (e-mail: [New.College.Library@ed.ac.uk](mailto>New.College.Library@ed.ac.uk))

Further information can be found at:  
<http://www.lib.ed.ac.uk/news/newcolsummer2005.html>

If you have any queries, or need to pass on concerns from library users, please contact Christine Love-Rodgers or Sheila Dunn using the above e-mail address.

## **PARTNERSHIP HOUSE MISSION STUDIES LIBRARY**

The Library's web catalogue is now available for access on  
<http://www.phmsl.soutron.com>

## A WORD OR TWO FROM THE EDITOR

As you should now know, next year ABTAPL celebrates its Golden Jubilee. To mark this event the Annual Conference will be held in Prague in the Czech Republic, but I would also like to publish a special edition (or possibly more) of the *Bulletin*. This can only be done with your assistance. If you would be willing to contribute something, or have suggestions for articles, please let me know. Suggestions so far have been a history of the Association; "where are they now?" (people rather than libraries, the latter would be too depressing given the number that have disappeared!); short biographies of members with interesting/unusual hobbies/talents.

Having been Hon. Editor since 1994, I feel it is time for someone else to take over. There is no reason that it should be one person alone; it could be an editorial panel, as there was from 1992 to 1994, and for the subsequent two years, Andrew Lacey and I were joint editors. Technology has moved on a long way since then, so, as long as someone co-ordinates the printing and mailing of the *Bulletin*, putting it together should not be too difficult. I am happy to talk to anyone who is even vaguely interested in this position, and I am willing to continue as part of an editorial panel for a while.

*Marion Smith*

*Hon. Editor*

Social Sciences

Central Library

Birmingham B3 3HQ

Tel: 0121 303 4545

Email: marion.smith@birmingham.gov.uk

\* \* \* \* \*

## ABTAPL E-MAIL LIST

Judy Powles, Chairman of ABTAPL, has set up a address book to email messages to ABTAPL members only. To be included contact her at [j.powles@spurgeons.ac.uk](mailto:j.powles@spurgeons.ac.uk)

## SUBJECT SPECIALIST CONTACTS

Judy also has a list of subject specialists willing to offer advice with sources of information for enquiries

## **INTERLENDING BETWEEN ABTAPL LIBRARIES AND BEYOND**

For many years the inter-library loan policies of libraries which contribute to ABTAPL's union list of periodicals have produced varied reactions to requests for photocopies. The new arrival of the THUG (Theological Heritage User Group) union catalogue, which is hosted by Sarum College but linked to the ABTAPL website, has meant that the Heritage users who contribute have started to receive requests for loans from far and wide.

For this reason the THUG committee have got together and produced interlending guidelines. These were presented to the recent Spring General Meeting of ABTAPL at Durham and approved so are now being presented to the whole membership. They are also posted on the website.

It should be stressed that these are just guidelines. Each library has the discretion not to supply for any reason. If any library has internal regulations which differ from these, that institution may feel free to adhere to its own policies. But librarians should be aware that if they offer loans or photocopies at a reduced price they may be inundated by requests from other libraries anxious to make a saving.

If you have any queries or comments please contact Wendy Bell, the Chair of THUG, at Oak Hill College on [wendyb@oakhill.ac.uk](mailto:wendyb@oakhill.ac.uk) or 020 8449 0467 ext. 253.

## **INTERLENDING GUIDELINES**

### **Union Catalogues**

The ABTAPL website (<http://www.abtpl.org.uk>) hosts union catalogues of both journal titles and of books.

The journal list is found under "union list" and is an A-Z index of titles taken by contributing libraries giving years held.

The book catalogue can be found under "links" and "Theological Heritage User Group". It consists of the merged catalogues of seven theological college libraries who all use the Heritage software. A simple search will result in a catalogue entry showing the names of libraries who hold a particular item. The library details can be found on the ABTAPL Database, also on the website.

Requests will be satisfied at the discretion of each individual library. Many libraries decline to lend periodicals, reference books, non-book materials, old or valuable stock, or material which is constantly in demand by a library's own users. Photocopies of this type of material may be supplied, subject to copyright law and again at the discretion of the individual libraries.

### **Procedures for Requesting Libraries**

Requests may be received by e-mail, post, phone or fax. As many details as possible should be given, and it is helpful if some indication of importance is included, e.g. whether it should be sent first class, second class or faxed.

Libraries may not ask several libraries for the same item simultaneously.

The requesting library should ensure that any item loaned is well cared for and returned promptly. If an item is lost or damaged it should be replaced or paid for. If a photocopy is supplied the declaration should be signed and returned.

### **Procedures for Supplying Libraries**

Libraries receiving requests should endeavour to deal with them as quickly as possible, the standard aim being to deal with them the day they are received.

#### **Loans**

If the item cannot be supplied because it is not in stock or missing, because it is on loan to another reader or because the library declines to lend it, a response should be made straight away to allow the requesting library to source the material elsewhere. If the item is on loan it is helpful to indicate a willingness to reserve and give a date on which it is expected back. If the library declines to lend the item it would be helpful to state whether the requesting reader may travel to consult it in the holding library.

Some books may be lent for use in the requesting library on the understanding that they are not removed from that library, i.e. not for home borrowing.

The loan period is at the discretion of the lending library but should be clearly stated. Requests to extend the loan should normally be granted unless the item is in demand.

When sending out a book it is helpful to include a return address label.

#### **Cost**

The cost of a loan varies depending on the status of the requesting library.

- THUG contributors - postage only charged with a minimum charge of £2
- ABTAPL members - £2 per item loaned plus postage
- Other libraries - £4 per item loaned plus postage
- Individuals - this is entirely at the discretion of the lending library

#### **Photocopies**

Photocopying should always comply with copyright regulations. A declaration should be sent to the requesting library for a personal signature by the person making the request and returned to the supplying library. There is a sample form on the ABTAPL website.

#### **Cost**

It contravenes copyright law to supply a photocopy free of charge. As a guideline a charge of 20p per page plus postage should be charged. This includes VAT at 17.5% for VAT registered libraries.

#### **Payment**

For larger amounts an invoice should be sent out with the loan/photocopy (or shortly afterwards if it is raised by a finance department) and payment should be made straightaway. For small amounts stamps are acceptable. Alternatively, if both requesting and supplying libraries are registered with the British Library Document Supply Centre, the details of the transaction can be entered at <http://www.bl.uk/services/document/reimburse1.html> and the supplying library will be credited.

## **REPORT OF THE ABTAPL SPRING CONFERENCE AND ANNUAL GENERAL MEETING, DURHAM APRIL 2005**

The Spring Conference was held at Collingwood College, University of Durham from 7<sup>th</sup> to 9<sup>th</sup> April, attended by thirty-four members, plus guests.

The city of Durham developed as a result of the establishment of the shrine of St Cuthbert of Lindisfarne. The "finest example of Norman architecture in the world", the Cathedral was built between 1093 and 1135, with many additions since. It contains the shrines of St Cuthbert and the Venerable Bede. From 1072 to 1836 the bishops of Durham were known as Prince Bishops, having been given the power by William the Conqueror to govern the north of England on behalf of the monarch. Durham Castle was their seat until 1832, when it became the original college of the University, founded by the last Prince Bishop, William van Mildert. The Cathedral and Castle are together designated as a World Heritage Site.

After arriving in Durham on Thursday afternoon, we assembled on the Palace Green, which lies between the Cathedral and the Castle, to visit the University and Cathedral Libraries. The University Library<sup>1</sup> was established in 1833, with a foundation collection of 160 volumes donated by Bishop van Mildert. Our visit began in the Cosin's Library, which was founded in 1669 as a public library for local clergy and "people of scholarly interests". Built in the French style it is decorated with portait panels painted above the bookcases. The collection, which is predominantly Bishop John Cosin's own library with donations from other benefactors, is strong in holdings of mediaeval manuscripts and early printed books; unfortunately, the books had been temporarily removed from the library. We then toured other parts of the University Library, including the Bamburgh Library, collected between the mid-17<sup>th</sup> and mid-18<sup>th</sup> centuries by John Sharp, Archbishop of York, his sons and grandsons. Containing some 8500 titles, the Library is wide-ranging, with holdings of theology, science, literature, law, atlases, and extensive runs of early English and foreign periodicals. At the end of the 18<sup>th</sup> century the collections were moved to Bamburgh Castle, Northumberland, where they were maintained as a public library until 1958 when they were deposited in the University Library; the music collection was placed in Durham Cathedral Library. After a visit to the Archives Collection we went to the Cathedral Library<sup>2</sup>, where there was an exhibition of finely illustrated books through the ages, as well as a permanent display of sculptured stones, carved in the local area during the 7<sup>th</sup> to 11<sup>th</sup> centuries,

including several large crosses. In the evening, Dr. Andrew Lacey told us about Bishop John Cosin and "cathedral makeovers".

Friday saw us at Bishop Auckland during a snow storm, which began just as the guided tour of Auckland Castle<sup>3</sup> ended. Originally a fortified manor house, the Castle became the principal country residence of the Prince Bishops in the 12<sup>th</sup> century and has been the official residence of the Bishop of Durham since 1832. It has been extended approximately every 200 years. The first permanent building was a banqueting hall constructed to entertain guests who came to hunt deer in the park; in the 17<sup>th</sup> century Bishop John Cosin converted this into the present-day Chapel, reputedly the largest private chapel in Europe. During our tour we were privileged to be able to visit the Bishop of Durham's private library, where the Bishop had very kindly laid out some treasures from the collection for us to see.

During the return journey to Durham we stopped at the Saxon church at Escomb<sup>4</sup>, where our guide provided an interesting description of the history, supplemented by anecdotes. The oldest complete Saxon church in England, it was possibly built between 670 and 690 AD. Roman stonework, probably from the remains of the fort at nearby Binchester, is incorporated into the walls, while there are celtic influences in the circular churchyard, high windows, and a sundial depicting a serpent. The Church remains a thriving parish church, now surrounded by modern houses.

There followed a visit to the Durham County Record Office<sup>5</sup>, which included a talk on conservation and a demonstration of their database; all holdings are in the online catalogue and there is a programme of digitisation of photographs. We were interested to discover that in the strong rooms, items are shelved by size - this reshelfing exercise saved 30% of space.

The evening was devoted to a "brains trust" session which attempted to give advice on a number of issues which newcomers to theological librarianship sometimes find difficult. Among the topics covered were selecting commentaries and reference works, answering genealogical queries, the problems associated with dealing with works in unfamiliar languages, and finding information on non-Christian religions. Judy Powles would keep a list of subject specialists willing to offer advice.

The Annual General Meeting was held on Saturday 9th April 2005. The Treasurer's report was presented and accepted. Due to the decline of the US Dollar, the Committee has agreed that there should be an increase in the

institutional subscription only, from \$40.00 to \$50.00. All Committee members agreed to stay on the Committee and all were duly re-elected. Rosemary Pugh stepped down as Conference Secretary after a number of years to be succeeded by Alan Linfield. Judy Powles made a presentation to Rosemary that was warmly received. Marion Smith expressed her concern about the length of time that she has been editing the *Bulletin* and is looking for someone to take over from next year's AGM if possible. Judy announced that if anybody wished to come on to the Committee then they should let this be known; they were welcome to have a chat with any Committee members.

The Spring General Meeting followed. Under matters arising from the minutes of the Autumn General Meeting 2004, further news of Jews' College revealed that manuscripts from the collection deposited by the Montefiore Foundation had been auctioned off at Sotheby's; opening hours have been restricted even more and no acquisitions have been made. Marion requested ideas for a special issue of the *Bulletin* next year to celebrate ABTAPL's Golden Jubilee. Some updates to the *Guide to Theological and Religious Studies Collections of Great Britain and Ireland* had been received; Wendy Bell was thanked for her work on the *Guide*. Six THUG libraries had pooled their data in a union catalogue hosted by Sarum College; a seventh was due to join soon. Wendy Bell had put together some interlending guidelines for ABTAPL members; these are printed above. After Judy's discussions with SAGE they are now offering a discount rate to ABTAPL members for periodical subscriptions. However, if subscription agencies are used the rate will not apply. She had also discussed prices with Brill and Cambridge University Press but had not heard anything from them prior to the conference. Penelope Hall reported that the next meeting of BETH is at the Evangelical Lutheran Seminary in Debrecen, Hungary from 3<sup>rd</sup> to 7<sup>th</sup> September 2005. There is now an interactive page on the website to check the journals that BETH libraries have that are on the ATLA *Religion Database*; work is proceeding on a deposit library for those journals not available in Europe. With regard to the exchange list for serials, libraries should email Penny to participate (Prjhall@aol.com). The most recent newsletter is on the BETH website.

Future meetings are to be held as follows:

Autumn 2005. Oak Hill College, London on Thursday 27<sup>th</sup> October 2005.  
Spring 2006. Golden Jubilee Conference in Prague from Thursday 6<sup>th</sup> to Monday 10<sup>th</sup> April.

Autumn 2006. Westminster Abbey Library in October.

Spring 2007. The University of Edinburgh.  
A visit to the National Art Library, Victoria and Albert Museum has been  
arranged on Monday 31<sup>st</sup> October 2005.

The conference closed with an open forum session during which the topics discussed were: volunteers in libraries; security issues, types of systems used and their effectiveness; subject headings for theology; space problems and the use of external storage; and disasters. The latter was raised by César Merchán-Hamann after a flood of the library at Leo Baeck College, London during the Christmas holidays. He reminded people that there should be a contingency plan, including the repair and storage of items, and that photographs of damage should be taken for the insurance claim.

Once again our thanks are due to Rosemary Pugh, for arranging a very interesting conference, and for her hard work over the past five years as Conference Secretary.

Websites for further information:

- <sup>1</sup> University of Durham Library <http://www.dur.ac.uk/library/>
- <sup>2</sup> Durham Cathedral Library <http://www.dur.ac.uk/cathedral.library/>
- <sup>3</sup> Auckland Castle <http://www.auckland-castle.co.uk>
- <sup>4</sup> Escomb Church <http://www.escombsaxonchurch.com>
- <sup>5</sup> Durham County Record Office <http://www.durham.gov.uk/recordoffice>

*Marion Smith  
Birmingham Central Library*

## **JOHN COSIN AND CATHEDRAL MAKEOVERS, PART 1.**

By Andrew Lacey

As you walk around libraries and the Cathedral in Durham, two names crop up again and again, William Van Mildert and John Cosin (1595-1672). Both were Bishops of Durham and both made enormous contributions to the cathedral and university we see today. They lived in very different times, Van Mildert was a product of the high church tradition of the 18th century, Cosin a product of the upheavals and violence of the mid-seventeenth century we now call the British civil wars. Van Mildert would certainly have been familiar with Cosin as a leading Royalist and one of the principle

architects of the liturgy and structure in the Church of England established after the Restoration of the monarchy in 1660 which Van Mildert, in his turn, was eager to defend from the advance of non-conformity and secularism in the early 19th century. Indeed, John Cosin had the rare distinction of having 'madeover' Durham cathedral not once in his career, but twice! So who was he, and why was he so important both to Durham and the Church of England?

He was born in 1595 in Norwich of a prosperous merchant family. Coming from such a city and such a background there was nothing inevitable about Cosin becoming either a Royalist in the civil wars or rising to the top of the Anglican hierarchy. East Anglia had always been known for its radicalism in religion, whether Lollardy in the 15th century, Protestantism in the 16th or Puritanism in the 17th. Most of the merchant class tended to favour the new religion over the old and most East Anglian merchants eventually sided with the Parliament against the king in 1642. Whatever the reasons for John's allegiance, he followed the traditional educational route for boys of his time and class; after eight years at Norwich Grammar School he entered Gonville & Caius College, Cambridge in 1610 at the age of 15. We know little of the details of Cosin's education, beyond the fact that he would have followed the classical curriculum of the trivium: grammar, rhetoric and logic. But his subsequent fluency in Latin, Greek and Hebrew demonstrates the he was a bright boy. Another indication of Cosin's intellectual abilities is the fact that in 1616, at the relatively early age of 21, Cosin was appointed chaplain and librarian to John Overall, Bishop of Coventry and Lichfield.

John Overall (1560-1619) was a leading non-Calvinist in the Church of England under Queen Elizabeth I and King James I. He was a Fellow of Trinity College, Cambridge and Regius Professor of Divinity. He was appointed Bishop of Coventry in 1614 and was transferred to Norwich in 1618. In joining Overall's household, Cosin walked straight into the middle of the controversy between Calvinists and Arminians which was to dominate most of his life. A controversy which eventually tore apart the Church of England and help precipitate a civil war.

This controversy was centred around the three issues of God's sovereignty, man's free will and the nature of the Church. As such it was nothing new, such issues had been debated since the beginning of Christianity, but in the late 16th century the debate reached new heights of intensity as it became part of the life and death struggle being waged in Europe between Catholics and Protestants. Fuel was added to the fire after John Calvin published the

*Institutes of the Christian Religion* in various editions between 1536 and 1560. Calvin reiterated the Augustinian tradition within Christian theology and stressed the inscrutable sovereignty of God and the depravity of man's efforts in effecting or influencing his own salvation. God, as omniscient and omnipotent, already knew who was to be saved and who not, and man's depravity meant that he could in no way influence that process. As developed by the next generation of Calvinist theologians, man's fate was sealed. Whilst Calvinists debated whether God predetermined men to heaven or hell before or after the creation, they were all agreed that only the elect would be saved and, through the process of conversion, the elect in each generation understood the nature of their election. The vast majority of mankind were predestined to destruction and there was nothing they could do about it. Predestination and election became the touchstone of Calvinist theology and this theology swept the Protestant world in the 16th century, providing many Protestants with a robust ideological commitment with which to combat the resurgent powers of the Roman Catholic Church.

However, for all the attractions of militant Calvinism there were many Protestants who resisted its inevitable logic and stressed the universality of God's grace and the need for man to cooperate, however feebly, in the process of salvation. In the Netherlands a Calvinist theologian called Jacobus Arminius (1560-1609) reacted against the determinism of orthodox Calvinism, stressing instead the ideas of universal grace and free will. In the highly charged atmosphere of European religion, Arminius was accused of being a papist fifth columnist and his views heretical. In England the views of Arminius were adopted by many in the Church of England who had always been suspicious of the implications of Calvinism to the institution of the Church. Elizabeth I was no Calvinist in theology and yet she realised that to alienate so influential a body of opinion was dangerous and so she preferred Calvinists to important positions within the Church. James I continued this balancing act. He had been very rigorously brought up in Scotland as a Calvinist, yet he had come to see the Kirk as a power inimical to monarchy. When he became King of England in 1603 he was determined that the Church should know its place and discovered that Arminian churchmen were, generally, much more respectful of the royal prerogative than their Calvinist brethren. Thus individuals such as Overall would find favour with James. He had consistently argued against militant Calvinism and had defended not just free will and universalism, but the importance of the Church, the sacraments, a set liturgy and the position of the monarch as supreme governor.

Despite dying in 1619, Overall made a great impression on John Cosin. Years later, in 1669, Cosin commissioned a memorial to Overall in Norwich Cathedral. To have joined Overall's household at all suggests that Cosin already held views which could not be called Calvinist, and this impression is strengthened by the fact that on his death, Cosin joined the household of another leading Arminian in the Church of England, Richard Neile, whom James I had appointed Bishop of Durham in 1618. Neile went on to be created Bishop of Winchester in 1627 and Archbishop of York in 1631.

Neile is a man who is often overlooked in the history of the Church of England. He was not a great theologian or preacher and he died in 1640, just before the Church crashed to the ground. Yet if one man can be said to have created and nurtured the Arminian party within the Church of England and furthered Cosin's career, it was Richard Neile. He was committed to a vision of the Church which was hierarchical, episcopal, sacramental, liturgical, royalist and non-Calvinist, and he was energetic in pursuit of that vision. Neile acted as patron to the rising generation of Arminian divines and theologians and in this role he introduced Cosin to Durham, appointing him his Chaplain in 1620 and a Prebendary in 1624. In this position, Cosin was able to contribute to Neile's ambition, along with Dean Hunt, to re-order the Cathedral in line with Arminian ideas about the beauty of holiness. In particular, this meant moving the communion table, and it was around this issue that the explosion happened!

What, you may ask, is so important about a table? Well, in the 1620s and 30s a great deal! In the middle ages the altar had been the principal focus of devotion in a church. It was there that the priest said Mass and the altar was adorned and railed in. At the Reformation, the Catholic doctrine of the Mass was rejected and with it the tradition of venerating the altar. Cranmer's ideal was to replace the altar with a communion table which could be moved into the body of the church for the celebration of holy communion and around which the people sat, as at a meal. The table would then be moved back out of the way when no longer needed. Many Elizabethan churches were thus ordered; but not all, and this was the problem lay. Many cathedrals retained the eastward position, with the communion table set in the place of honour at the east end of the choir. Also, the Chapel Royal of Elizabeth and James not only retained the eastward position, but the liturgy was performed with beauty and dignity, as befitted a royal palace. Thus there were precedents for those who argued that Cranmer's liturgy encouraged a lack of reverence for the sacrament and the clergy and who wished to restore an older tradition of church furnishing and worship.

By the early 17th century the conflicts within the Church of England increasingly centred around the position of the communion table. Calvinists defended a movable table in the body of the church, whilst Arminians campaigned for the restoration of altars in the place of honour at the east end of the church which could be railed and adorned. In this they were arguing for very different interpretations of the eucharist. The Calvinist tending to see it as a memorial meal, enjoyed by the faithful, which was subordinate to the preaching of the word. Whereas the Arminian saw it as the principal sacrament, when the people communed with the Body and Blood of Christ. The position of the table also distinguished different views of the clergy. For the Calvinist the minister was the preacher of the word and the enforcer of Christian discipline, whereas for the Arminians the priest was the mediator between God and man in the sacraments. Thus the positioning of a table encapsulated a conflicting set of beliefs about salvation, the sacraments, the nature of election, the position of the clergy and that of the Church in society. All this must be borne in mind when, in 1628, Neile, Hunt and Cosin moved the communion table in Durham Cathedral out of the body of the church and put it back in the place occupied by the high altar before the Reformation. Not only that, they covered the table with an expense tapestry cover, they commissioned new communion plate for the altar, they put candles on and around it, they introduced a robed choir to sing the services, and, it is claimed, they even used incense!

The reaction was swift and impressive. On the 27th July 1628, Peter Smart, a fellow Prebendary of Cosin, mounted the steps of the pulpit and preached a sermon based on the text 'I hate them that hold of superstitious vanities'. (Ps. 31:7) The printed version of Smart's sermon runs to 40 closely typed pages of invective against the cathedral makeover he had been forced to witness. His principal complaint was about the setting up of a new altar and he argued that this was just a preliminary to the restoration of the Mass. Smart was fully alive to the significance of words, pointing out that Arminians use the words 'priest' and 'altar', whereas Calvinists preferred 'minister' and 'table'. The choice of words, said Smart, was deliberate and calculated on the part of the Arminians and was part of their campaign to overturn true religion, "because without priest, no sacrifice can be offered; without priest and sacrifice there is no use of an altar; and without all three - priests, sacrifice and altar, there can be no Mass."

As Smart saw it, once get the Mass restored, and all else will follow, thus, "the Mass coming in brings in with it an inundation of ceremonies, crosses

and crucifixes, and chalices, and images, copes and candlesticks, and tapes and basins, and a 1000 such trinkets which attend upon the Mass. All of which we have seen in the church since the communion table was turned to an altar." (p.11)

If Smart's word is to be trusted, Cosin and Neile had been extremely busy in the Cathedral and their efforts would certainly have transformed the visual experience of the liturgy. We can get a glimpse of what the re-ordered Cathedral must have been like from this passage where Smart catalogued the changes and asked sarcastically "If religion consists of altar-ducking, cope wearing, organ playing, piping and singing, crossing of cushions and kissing of clouts. Of staring up and squatting down, nodding of heads and whirling about until their noses stand eastwards; setting basins on the altar, candlesticks and crucifixes, burning wax candles in excessive numbers when and where there is no use of lights. And that which is worst of all, gilding of angels and garnishing of images, and setting them up aloft.... If, I say, religion consists in these and such like superstitious vanities, ceremonial fooleries, apish toys and popish trinkets, we had never more religion than now." (p.23-4)

For Smart, the beauty of holiness was not simply about organs and gilding, it was about the way in which material objects denoted a theological position which was anathema to him. Altars, copes and candles were symbols of the enemy. This was not a dispute about differing tastes in church furnishing but a life and death struggle against the forces of anti-Christ. What was at stake was eternal salvation and true religion. Thus Smart is certain as to why the changes have been effected and where the hearts of Neile and Cosin really belonged, they were "the Whore of Babylon's bastard brood, lusting upon their mother's beauty, that painted harlot the Church of Rome." (p.11) Their motivation stemmed from "the spite they bear to Geneva, which all papists hate, or for the love of Rome...." (p.20)

Thus, Arminians were the spawn of anti-Christ; a fifth column of papist sympathizers trying slowly to undo the benefits of the Reformation and restore the Mass by the back door. In this situation, all those who held to the true religion had a clear duty to fight for the faith and resist the blandishments of "that painted harlot" who had always trapped men into false religion by a display of "popish trinkets". In conclusion Smart begged his congregation to "Stay at home, in the name of God, until things be

amended and reduced to the state and form they were in during our less ceremonious and more preaching bishops time." (p.26)

One reason why Smart's language was so intemperate was that by 1628 Charles I was on the throne and it was becoming increasingly evident that he was not as interested as his predecessors in maintaining a balance of views between Calvinist and Arminian. Charles was a serious minded monarch who, having been convinced of the truth of an argument, saw no reason to compromise with those with whom he disagreed. His artistic nature responded warmly to the beauty of holiness and the sacramental view of monarchy he espoused was reflected in the regulated, measured tones of the liturgy, accompanied, in the Chapel Royal, by vested priests and choirs. Charles saw Calvinism as not just dull, but subversive, and he determined to impose a uniformity of Arminian religion on his kingdoms. Thus he could work with Bishops Neile and William Laud (1573-1645), whom he made Bishop of London in 1628, to drive Calvinism out of the Church of England. In doing so Charles and his supporters in the Church set themselves on a collision course with Calvinists and Puritans.

Cosin had already become known to the Calvinists on his appointment as a Royal Chaplain in 1626 and through the publication, in the following year, of *A collection of private devotions*. This was commissioned by the King himself who had come to feel the want of an Anglican *Book of Hours* for the Protestant ladies in the household of the Catholic Queen Henrietta Maria. That Cosin should be appointed a Royal Chaplain demonstrates that he was rising in the ranks of the Arminian party. That he was asked to compile a book of devotions for the court demonstrates his reputation as a scholar and liturgist. Yet in the short term, these honours brought him nothing but trouble. Already attacked for the alleged popery of the Private devotions and denounced in the most violent manner by Smart in Durham, Cosin was about to be denounced in the House of Commons and summoned to appear before them to answer the charge that he had attempted to introduce "popish doctrine and popish ceremony".

To be continued...

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## DURHAM CATHEDRAL LIBRARY

By Joan Williams

### History

The cathedral libraries of England are the oldest libraries in the country with continuous histories. Durham can claim a longer history than most, since it inherits not only the library tradition, but some of the actual books, from the seventh-century Northumbrian foundations of Lindisfarne, Jarrow and Monkwearmouth. The monastery on the island of Lindisfarne, founded by Saint Aidan in 634, became famous for the cult of Saint Cuthbert, prior and bishop of Lindisfarne, who died in 687. The monks left the island in 875 – supposedly to escape the threat of Viking invasion – taking with them the body of Cuthbert and other relics and books, probably including the Lindisfarne Gospels. The monastic community settled at Chester-le-Street, a few miles north of Durham, for about a hundred years from 883, and some of the books acquired here also remain in the Library today. The community finally settled in the peninsula at Durham in 995, where two successive churches were built before the foundation of the Benedictine priory there in 1083 by William of St Calais, Bishop of Durham 1081-96. The foundation stone for the present cathedral was laid in 1093.

The priory library soon amassed an impressive book collection, thanks largely to the generous gifts of Bishop William himself, and of Bishop Hugh du Puiset at the end of the 12<sup>th</sup> century. Many of these books survive in the Library today. During the medieval period the bulk of the collection was housed in the ‘Spendement’, the Cathedral’s treasury or strongroom off the cloister; this space still serves a similar function. A ‘ready reference’ collection was housed in cupboards in the north walk of the cloister. In the fifteenth century the cloister was rebuilt, the north walk being glazed, with study carrels fitted into the alcoves. In 1414-18, in the time of Prior Wessington, a new library was built at upper level off the east walk of the cloister, between the chapter house and the south transept, to house the main reference library of the community and provide a secluded space for serious study, while the Spendement continued to house more old-fashioned works, and the cloister cupboards material of more immediate relevance, e.g. to assist in the monks’ preaching duties. By this time there were additional collections for specific purposes, such as for reading aloud in the Refectory, and for the monastery’s dependent cells and its own college at Oxford, founded in the late 13<sup>th</sup> century (later refounded as Trinity College). The

total number of books owned by the priory by the end of the medieval period must have numbered over 1000.

As in most medieval libraries of religious institutions, the 12<sup>th</sup> century was the prime time for building up the collection with indispensable works of biblical texts and commentaries, patristics, theology and hagiography. In the 13<sup>th</sup> and 14<sup>th</sup> centuries law books – both canon and civil – predominate among the acquisitions, reflecting the development of the medieval legal system and the community's involvement in it.

The priory was dissolved in 1539, and refounded as a cathedral with a dean and chapter in 1541, the last prior, Hugh Whitehead, becoming the first dean. For a monastic institution, a remarkable proportion of the medieval library survived the dissolution *in situ*, although many manuscripts and printed books were dispersed (and often still survive in other collections), and many were presumably lost. There were other losses later in the 16<sup>th</sup> century, including the Lindisfarne Gospels (happily to emerge later in another collection) and few additions, leaving under 400 volumes by the end of the century.

It was not until the 1620s and 30s that a serious attempt to revive the library was made by a group of prebendaries including John Cosin (later Bishop of Durham). The old upper library room was restored, a bookfund established in 1628, and the first library keeper – Elias Smyth, minor canon – was appointed in 1633. The emphasis in the purchases of this period was on continental theology. There were some losses from the library during the Civil War and the Commonwealth period, but on the whole Durham suffered less in this respect than other cathedrals. It was intended that the Cathedral Library should serve the university college founded in Durham by Cromwell in 1657, but the project was short-lived.

A new era began after the Restoration of the monarchy in 1660, when the monastic Refectory was restored as a library by John Sudbury, Dean 1662-84, whose portrait now hangs on the east wall. The floor was raised, and the room panelled and fitted with the imposing bookcases which still grace the room today. Twelve tall double-sided cases with sloping desks at right angles to the north and south walls, six on each side, are separated by fourteen ‘dwarf’ cases which double up as seats and reading desks for standing readers. There are four tall single-sided cases, two on each side against the east wall and two at the west end against the panelled ‘closets’

on either side of the entrance, which now house the music and antiquarian collections.

The restored Refectory replaced the monastic library room over the east walk of the cloister, which from this time ceased to function as a library. None of the furnishings of the medieval room are known to survive; it may be presumed that there were cases with sloping desks at right angles to the walls, in the medieval manner, reflected in the new 'dwarf' cases in the Refectory. Presumably also the books were chained; there is evidence of chaining on some of the surviving monastic books. No chaining mechanism was included in the design of the Refectory cases.

The tall cases in the Refectory each bear a letter in gold on the end panel, from which every book derives its unique shelf number by the addition of a roman numeral for the shelf and an Arabic numeral for its position on the shelf. The original six shelves on either side of a tall case are consistently numbered, but additional shelves above and below these, and on the facing sides of the dwarf cases on each side of the tall case, are numbered with cheerful idiosyncrasy. Similarly the original broad subject grouping of the books within the bays - Bibles, commentaries, patristics, theology, classics, bibliography, etc. - became somewhat disrupted over the years by the quantity of additions.

From this time the Library has enjoyed continuous growth, with a rapid increase in the bookstock by both purchase and donation. In the 50 years up to 1720 the number of volumes more than doubled, totalling c.2000. Important gifts included the music collection of Philip Falle in 1742, containing many unique manuscripts and printed items. In 1757 the Dean and Chapter purchased the antiquarian manuscripts of Dr Christopher Hunter, the first of a number of antiquarian collections acquired by gift or purchase over the next 150 years, which now form an invaluable source for local history and a unique feature of the Library. Unlike the situation in many cathedrals, enthusiasm for the Library did not diminish in the later 18<sup>th</sup> and early 19<sup>th</sup> centuries, though many of the additions became more secular in character as the collection continued to reflect a broad range of scholarly interests. Thus there are many excellent examples of works of archaeology, travels, history and natural history, many of them lavishly illustrated.

As a result of this enthusiasm the Library had begun to outgrow the Refectory by the middle of the 19<sup>th</sup> century, and between 1850 and 1854 the

monastic Dormitory, which had served as a prebendal house since the dissolution, was transformed into a library and museum by Philip Charles Hardwick, who designed the oak bookcases around the walls which continue to the present day to house the post-1850 books in the Library. The centre of the room functioned as the Cathedral museum, displaying a large collection of Roman and Anglo-Saxon stones, St Cuthbert's coffin, the 17<sup>th</sup> century organ case and many other items. The room between the Dormitory and the Refectory, known as the Loft in monastic times, and which had served as the dining room of the prebendal house, became the 'Librarian's Room', now the Library Office.

The museum function of the Dormitory has gradually diminished in the last hundred years or so. In the 1930s the Archdeacon Sharp Library, a modern theological library funded by the Trustees of the Lord Crewe Charities, was installed at the south end of the room, and since then successive additions of ranks of shelving in the middle of that end have been added to accommodate the growth of both the Sharp and Chapter libraries. Saint Cuthbert's coffin and many other exhibition items were moved into the 'Treasures of Saint Cuthbert' exhibition established in part of the Dormitory undercroft in 1978, and the Roman stones have been relocated in the University's Archaeological Museum.

### **The Library Today**

The Library now occupies the entire upper floor of both the west (Dormitory) and south (Loft and Refectory) ranges of the cloister. Its rich and various range of contents includes over 300 medieval manuscripts (now stored again, along with the incunabula or books printed before 1501, in the medieval Spendement, restored in the 1960s as the Cathedral strongroom); c.20,000 early printed books, 1470-1850; c.30,000 books printed after 1850 (including the contents of the Sharp Library); the early music collection comprising about 200 manuscript and 230 printed volumes; pictorial collections including c.600 prints, drawings, maps, photographs, etc., as well as the working photographic collection containing several thousand historic and modern negatives, transparencies and microfilms. The main body of the Cathedral's archives are administered by the Archives and Special Collections Department of the University Library, but the Cathedral Library holds an eclectic collection of archival materials, including the antiquarian collections (over 700 volumes together with a great many boxes, files and bundles); a collection of churchmen's papers including those of several bishops (Hensley Henson's diaries being prominent); some

Cathedral records including those of the Library itself; and about 300 additional manuscripts.

A recent addition has been the Meissen Library, a collection of some 12,000 titles of modern theology in German, the gift of the German Protestant Church to the Church of England as a result of the Meissen agreement between the two Churches in the 1990s. This is housed off-site in a part of the Deanery, but is administered through the Library.

The most numerous group of readers are theology students at Durham University, using the Sharp Library of modern theology; students from other disciplines also use the reading area in the Sharp Library in the spring as a more congenial place for revision than the University libraries. Other readers are as various as the collections: clergy and church workers and lay people interested in theology, local historians, international scholars in a variety of disciplines. As in all historic libraries, enquiries by post, e-mail and telephone continue to increase, as do tours by visiting groups. As well as the manuscripts and early printed books on view in the 'Treasures' exhibition, there is a changing display of Library items in the 'museum' end of the Dormitory, which is open to the paying public during the summer months to allow them to view the room, with its imposing early 15<sup>th</sup> century roof, and the collection of Anglo-Saxon carved stones, the only part of the Cathedral's museum items still remaining in the Dormitory.

The demands made upon historic libraries at the beginning of the third millennium in terms of preservation and access challenge Durham more than most, considering our intractable historic buildings and the value and size of the collections. A formidable programme of planning, fundraising and work awaits us. We are blessed with a committed Dean and Chapter, enthusiastic Friends of the Cathedral, generous assistance from the University Library, and a stalwart body of volunteers, not to mention the members of the National Association of Decorative and Fine Arts Societies who regularly and freely give their time and expertise in cleaning books and carrying out a condition survey in the Refectory. A programme to reorganise and modernise the Dormitory to make it more congenial to both readers and books is in progress. It is hoped to repair the leaking Refectory roof within the next few years, if funds can be found. Providing blinds or u/v filtering for the vast areas of window space in both Refectory and Dormitory will require a large funding project in the near future. A solution to the problem of adequately controlling the climate in these two large spaces remains a more distant prospect.

Thanks to the generosity of the University Library, cataloguing records of the whole contents of the Sharp Library, and of post-2000 accessions to the Chapter Library, are now available online via the University Library OPAC. Collection-level descriptions of the archive collections, compiled by Dr Stansfield of the Archives and Special Collections Department, are also available via their website; more detailed descriptions of these, and of the medieval manuscripts, are in progress. Projects to convert the detailed paper records of the pre-2000 Chapter books, including all the early printed books, and the Meissen Library catalogue, will again require serious funding, hopefully in the not too distant future.

All of these projects will of course be as nothing without love. Above all we want to make the Library better known and appreciated by those who can benefit from it, either as readers or through displays and publications of our treasures, and despite very limited staffing we are trying to encourage greater use of the Library, and to spread the word about it particularly outside the University community. Despite all the many changes in church and society over the last 1400 years, the library tradition of preserving and disseminating knowledge through the word continues essentially unchanged in this place, like the faith itself. With all the humility and dedication characteristic of our profession, we look forward to carrying it on into the 21<sup>st</sup> century.

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## LA RED LATINOAMERICANA DE INFORMACIÓN TEOLÓGICA

This network, also known by colleagues in the English-speaking theological librarianship context as LATIN (the Latin American Theological Information Network), is in a way the outcome of a dream. For some time theological librarianship was - as was the case for secular librarianship - just an occupation. This obviously affected the librarian's image. As such it was practiced by almost anyone theological institutions saw fit. This meant a secretary, a professor, a student, and at times a trained librarian. It was the latter who eventually because of his/her training performed better in the library and also had a professional vision - a very important detail.

LATIN is the result of a number of voices arising from various sources. In the early 1990s concerns were stated about the need for creating a theological library network in the Latin American region. In 1993 the first issue of the *Boletín del Bibliotecario Teológico Latinoamericano* (Latin American Theological Librarian Newsletter) made its appearance. It was like throwing it up in the air just to find out if it would land somewhere, and then hoping to get back an echo, a response. This issue stated that it was an attempt to create a link between theological information professionals in the region, a window through which we could see what others were doing, expecting to mutually benefit from each other's work. Fortunately the newsletter landed in fertile soil, and it is still published. In 1994 the colleagues related to ASIT (Asociación de Seminarios e Instituciones Teológicas), in the Southern Cone, were also concerned about regional theological librarianship cooperation. An interesting aspect of ASIT's libraries is their aims to improve theological librarianship in that part of Latin America.

One of the goals for LATIN was to create an association of information professionals that would be concerned with theological information services in Latin America rather than being exclusively involved with the old, traditional library vision. The idea behind this was to find a way to coordinate library work and at the same time share theological information.

In 1996 Latin American theological librarians were invited to attend a meeting to consider a more formal way of uniting efforts. A number of institutions and librarians answered this invitation and met in that year. Some colleagues from Brazil also came to this meeting. This is interesting in a way because of language differences, although Spanish and Portuguese are very much related. During this meeting it was decided to move ahead

and establish LATIN. Another congress was called for 1998. During the Second Congress bylaws were approved, a coordinating group was elected, and clear objectives were stated. These objectives are: to work on standards for information processing, to analyze and to disseminate Latin American theological information, to promote interlibrary cooperation in the field of Latin American theology, to encourage research that improves Latin American theological librarianship, and to highlight the role of the library and the role of the librarian in the theological education process.

### **What is LATIN Doing to Achieve these Objectives?**

It has been considered very important to focus on professional development. This development has to be done basically on two levels, professional and empirical. The Latin American theological librarian Encuentros (meetings) are mainly oriented toward professional development, an additional service that LATIN provides to the theological institutions and to the theological librarians as well.

LATIN is an organization of theological librarians. This organization provides a variety of services to the librarianship community, such as professional development, theological librarianship training, and tools for the theological librarian. Information about library services is also provided.

As various librarianship workshops made clear, there was a need for some tools. In 1998 the *Lista de Encabezamientos de Materia para Teología* (Theological Subject Heading List) was published. This was indeed a good decision; since then it has been in demand. Among the things librarians do is produce indexes. There is a need for a much larger and revised edition. As was previously stated, theological librarianship in this part of the world is going from an occupation to a profession, hopefully. This means there is a need for providing training to untrained librarians. The answer to this need took the form in 2001 of *Formación y organización de una biblioteca teológica: un manual para la capacitación* (Creation and organization of a theological library: a training manual).

The Brazilian contribution, among many others, includes the *Catálogo Colectivo de Publicaciones Periódicas* (Union Catalogue of Journals), a very important resource for research work, and maintenance of the LATIN web site. There is also an electronic list available to LATIN members for the purpose of exchanging information related to LATIN and the needs that arise from their day-to-day work. The Encuentros have been and are an

excellent way to provide professional development, to improve the theological librarianship vision, and to move the profession forward. Because of its high costs (for a developing region), it takes place every two years in a different country. In the year 2006 the VI Congress of Latin American Theological Librarians will take place in Buenos Aires, Argentina.

LATIN is still emerging in a developing world context. Whatever affects individual theological libraries also affects in one way or another this organization. The lack of economic resources means working within very tight budgets, when budgets are available at all. The access to information technology is very difficult; software in particular is highly expensive. It is important to note that LATIN was started and developed entirely on the very limited financial resources available to its founding leadership. More recently the American Theological Library Association has been very supportive, including financially. LATIN's membership has gone from a handful of librarians to a much larger number, with members in almost every country in Latin America who represent a wide theological continuum ranging from the Catholic Church to the many Protestant expressions of faith. LATIN fosters a sense of community among theological librarians through its activities. This organization also raises awareness within the Latin American theological community about the important and integral role that theological libraries play in providing quality theological training. One of the important things LATIN is achieving is providing a vision for theological librarianship for libraries of this region. LATIN is succeeding in achieving this goal, going from an isolated and fragmented vision to a regional and a collective one. Some challenges are fit for a particular theological library. But major challenges that require producing tools for a region and the vision for such a task ought to be the responsibility of a major organization. LATIN is the organization with a leadership for this job.

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## **NEWS AND NOTES**

### **Ancient Seed**

Scientists have grown a sapling date palm from a seed believed to be 2,000 years old; it was found during excavations at Masada on the Dead Sea.

### **Church Commission's Review of Documentary Heritage**

The report has been published and makes only one recommendation. "Traditionally a review such as this would make a series of detailed proposals. In the absence of strong leadership, however, this would be ineffective. Accordingly we limit ourselves to one recommendation. A Director of Libraries, Archives and Information Services responsible for the central records and libraries of the Church should be appointed. The goal to be worked towards would be the creation of an integrated National Library and Archive for the Church of England." The full report is available online at <http://www.cofe.anglican.org/info/papers/docheritage.doc>

### **Conference**

"Methodist Missions and the Organization of Society" is the title of a conference organised by the Methodist Missionary Society History Project to be held at the United College of the Ascension, Birmingham from 22<sup>nd</sup> to 23<sup>rd</sup> November 2005. See <http://www.div.ed.ac.uk/other/mms/>

### **Dr Williams's Centre for Dissenting Studies**

The Centre is a collaboration between Dr Williams's Library and the School of English and Drama at Queen Mary, University of London.

### **Ecumenism**

In November 2004 the Pontifical Council for Promoting Christian Unity convened an international conference to celebrate the 40<sup>th</sup> anniversary of the Second Vatican Council's Decree on Ecumenism *Unitatis Redintegratio*. During the conference there was a screening of a documentary entitled *Ut unum sint: forty years of Ecumenism*, which presents a selection of the most important ecumenical events since the Second Vatican Council. Available on DVD in Italian, French, German, English, Spanish and Portuguese for €15 from the Centro Televitivo Vaticano, V-00120, Vatican City.

### **European Digital Library**

The creation of a European Digital Library has been proposed; 19 libraries have agreed to the idea and several countries are supporting the project.

## **Google Digitisation Project**

Ronald Milne, Acting Director of Library Services at Oxford University and Bodleian Librarian, will give the opening Keynote address at the Internet Librarian International conference to be held in London on 10<sup>th</sup> and 11<sup>th</sup> October 2005; he will discuss the Bodleian Library's involvement in the Google Digitisation Project. See <http://www.internet-librarian.com>

## **New ISBN Standard to be Published**

It has been announced by ISO (the International Organization for Standardization) that the new edition of the ISBN Standard will be published on 1<sup>st</sup> June 2005. The new edition contains the most far-reaching changes to ISBN since it was first standardized in 1972. With effect from 1<sup>st</sup> January 2007 the ISBN will cease to be a 10-digit number. All ISBNs will become 13-digit numbers and for the first time be identical to their relevant barcode numbers. Guidelines for implementing the new standard can be obtained from the UK ISBN Agency by e-mailing [isbn@nielsenbookdata.co.uk](mailto:isbn@nielsenbookdata.co.uk) or by calling 0870 777 8712. Copies of the Standard may be ordered direct from the ISO website ([www.iso.org](http://www.iso.org))

## **Publications**

*The Beacon Controversy and Challenges to British Quaker Tradition in the Early Nineteenth Century: some responses to the Evangelical Revival by Friends in Manchester and Kendal, Lewiston, Queenston* by Rosemary Mingins has been published by Edwin Mellen Press.

First published in 1959, Walford's *Guide To Reference Material* achieved international recognition as a leading bibliographic tool across all subject areas but, in the 1990s, the web transformed the information universe; in response the original Walford has been radically transformed too. A major strength is that it acts as a physical reference guide to the best of both print and virtual resources, making it perfect for the non-specialist information professional. For a preview and additional free sample content (including 50 of the best websites to try first) visit the new micro site at <http://www.facetpublishing.co.uk/newwalford>.

The New Walford is published in June by Facet Publishing (800pp, hardback, 1-85604-495-5, £149.95, £119.96 to CILIP Members) and can be ordered online at [www.facetpublishing.co.uk](http://www.facetpublishing.co.uk)

## **Sarum College Anniversary Summer School July 2005**

Sarum College, Salisbury, is celebrating its tenth anniversary, and is planning its first Summer School to mark the event. Entitled 'Jubilate!

God's Grace, Gifts and Glory' the summer school will run from 10<sup>th</sup> to 16<sup>th</sup> July 2005. Further information may be found at <http://www.sarum.ac.uk>

### **World's Oldest Bible Goes Global: Historic International Digitisation Project Announced**

An ambitious international project to reinterpret the oldest Bible in the world, the Codex Sinaiticus, and make it accessible to a global audience using innovative digital technology and drawing on the expertise of leading biblical scholars was officially launched in March.

A team of experts from the UK, Europe, Egypt, Russia and the US have joined together to reunite this iconic treasure in virtual form. This unprecedented collaborative approach to achieve reunification involves all four of the institutions at which parts of the manuscript are held : St Catherine's Monastery, Sinai; the British Library, the University of Leipzig, Germany; and the National Library of Russia, St. Petersburg. Others involved in the project include the Society of Biblical Literature; Institute for Textual Scholarship and Electronic Editing, Birmingham; Scholary Digital Editions; Universitätsbibliothek Bielefeld; Institut für neutestamentliche Textforschung, Universität Münster; Septuaginta-Arbeitsstelle, Göttingen; St Catherine's Foundation.

The project encompasses four strands: conservation, digitisation, transcription and scholarly commentary to make the Codex available for a worldwide audience of all ages and levels of interest. There are plans for a range of projects and initiatives including a free to view website, a high quality digital facsimile, a CD Rom. and the British Library's award-winning Turning the Pages technology, which will allow people to "turn" the digitised pages of the Codex in a realistic way, using interactive animation. The Codex Sinaiticus project will also be recorded as a documentary by the television production company, CTVC. Translations of the Codex will be made available in English, and plans will be developed for translations in German, Spanish and modern Greek, using both existing and new translations of the textual variations in the Codex Sinaiticus.

It is intended that this project will be a model for future collaborations on other manuscripts and it is estimated that the project will take four years to complete and cost £680,000.

## **WEBSITES**

- ANNA AMALIA LIBRARY** <http://www.anna-amalia-library.com>  
Historic library in Weimar, Germany, seriously damaged by fire in September 2004; website includes photographs before and after.
- ASSOCIATION FOR MANUSCRIPTS AND ARCHIVES IN RESEARCH COLLECTIONS** <http://www.manuscripts.org.uk/amarc>
- AUCKLAND CASTLE** <http://www.auckland-castle.co.uk>
- CHRISTIAN CLASSICS ETHEREAL LIBRARY** <http://www.ccel.org>
- CHURCH COMMISSION'S REVIEW OF DOCUMENTARY HERITAGE**  
<http://www.cofe.anglican.org/info/papers/docheritage.doc>
- CISTERCIAN WAY** <http://cistercian-way.newport.ac.uk/>  
Pilgrimage route and long-distance footpath linking the Cistercian houses of Wales
- COLLECT BRITAIN** <http://www.collectbritain.co.uk>  
Presents 90,000 images and sounds from the British Library collections
- DURHAM CATHEDRAL LIBRARY**  
<http://www.dur.ac.uk/cathedral.library/>
- DURHAM COUNTY RECORD OFFICE**  
<http://www.durham.gov.uk/recordoffice>
- ESCOMB CHURCH** <http://www.escombsaxonchurch.com>
- HOST OF ANGELS EXPERIENCE EXHIBITION**  
<http://www.hostofangels.org.uk>
- INTERNET LIBRARIAN INTERNATIONAL**  
<http://www.internet-librarian.com>
- INTRATEXT DIGITAL LIBRARY** <http://www.intratext.com>  
Full text digital library of texts, holy books and collected works in 37 languages from several religions, with concordance search facility

**METHODIST MISSIONARY SOCIETY HISTORY PROJECT**  
<http://www.div.ed.ac.uk/other/mms/>

**PARTNERSHIP HOUSE MISSION STUDIES LIBRARY CATALOGUE**  
<http://www.phmsl.soutron.com>

**PHILOSOPHY FOOTBALL** <http://www.philosophyfootball.co.uk>  
"Sporting outfitters of intellectual distinction"

**PLANT CULTURES** <http://www.plantcultures.org.uk>  
Project based at Kew Gardens on plants from South Asia. Includes information and pictures under the theme "Sacred and Spiritual"

**RASCAL** <http://www.rascal.ac.uk>  
Research and Special Collections Available Locally (Northern Ireland)

**SACRED-TEXTS** <http://www.sacred-texts.com>  
Freely available archive of wide range of electronic texts on religion, sacred texts, mythology, and folklore. Also available on cd-rom

**UNAIDS** <http://www.unaids.org>  
The Joint United Nations Programme on HIV/AIDS

**UNIVERSITY OF DURHAM LIBRARY** <http://www.dur.ac.uk/library/>

**WALFORD'S GUIDE TO REFERENCE MATERIAL PREVIEW**  
<http://www.facetpublishing.co.uk/newwalford>.

## **STANDARDS FOR CARE OF ARCHIVES**

The best general guide is produced by the National Archives' inspection and advisory service (formerly the Historical Manuscripts Commission) who act as independent advisers on all matters relating to the care and storage of archives. See: <http://www.nationalarchives.gov.uk/archives/framework/pdf/hmcstandard.pdf>

Their guidelines are largely aimed at record offices like Birmingham City Archives, but do cover all the basic standards that you might expect (security, environmental control, access etc). The National Archives website is generally very good for a variety of standards and information for records keepers.

See: <http://www.nationalarchives.gov.uk/archives/advice/>

The relevant British Standard is BS 5454:2000 Recommendations for the Storage and Exhibition of Archival Materials

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## **THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS RECEIVED**

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

**American Theological Library Association Newsletters** Vol. 52, no. 3, May 2005.

**Associazione dei Bibliotecari Ecclesiastici Italiani Bollettino di Informazione** No. 1, 2005.

**Australian and New Zealand Theological Library Association Newsletter** No. 55, April 2005. Includes reflections on twenty years of ANZTLA and a useful list of free online theological periodicals.

## VITAL GOMA NDAMBA

Earlier this year, we received news of the death of Vital Goma Ndamba, our colleague from the Democratic Republic of Congo. He passed away on 26<sup>th</sup> February, aged 54, having been diagnosed with cancer during a visit to his daughter in America in 2001. All his children now live in the USA.

I first met Goma during his visit to Birmingham in 1997 and then again at the BETH/ABTAPL Conference in York in 2000, during which he described to us the problems facing his Library at the Protestant University of the Congo in Kinshasa, which had been destroyed during looting in 1993. Goma had also attended the ABTAPL 1983 Spring Meeting in Edinburgh, apparently well remembered for the cold weather. He also took part in meetings of the American Theological Library Association and IFLA, raising awareness of the situation of libraries in DRC.

*Marion Smith*

*Birmingham Central Library*

Goma spent several weeks seconded to Selly Oak Colleges Central Library, Birmingham, in 1983. He worked under the wise but generous supervision of the Librarian, Frances Williams. Frances wanted him to gain wider experience, and she lent him to Westhill College Library for one day a week. Goma worked hard. He started with virtually no knowledge of English. Before he left the UK weeks later he gave a short talk in English! This took place at an ICLG meeting at the Library Association chaired by Tony Loveday of SCONUL. When Goma returned to Selly Oak the next morning, Frances said his face was shining.

He was able to return to UK in 1989 for the conference *Nothing To Read?* which I organised with British Council assistance. His significant contribution lay in his knowledge of the French-speaking African situation.

When Goma spent another secondment in Birmingham in 1997 he found a new environment. Libraries had been closed and merged into a learning resources centre with significant IT provision. The leisurely professionalism of the early eighties had been replaced by a frenetic work ethic geared to performance indicators. On reflection, this change must have seemed all the more bewildering to Goma, who was struggling to maintain and possibly even develop a university library in Kinshasa's turbulent and destructive environment.

Always warm and courteous, Goma was a significant figure in the development of DRC theological libraries. I mourn his passing and extend sympathy to his wife and children. His loss reminds me of the sudden passing of Bart Nwafor of Unijos, Nigeria. Africa can ill afford to lose such leaders who persist in difficult circumstances.

*Gordon Harris  
Former Librarian of Westhill College*

## **MAKE POVERTY HISTORY CAMPAIGN**

At the closing plenary session of the biennial Umbrella conference in Manchester on July 1, delegates unanimously backed a resolution declaring their support for the Make Poverty History Campaign and calling on the UK government to recognise and promote the essential role that library and information services would play.

Sending out a strong message both to the current G8 Summit and to the forthcoming World Summit on the Information Society, conference made clear that the developed world would be failing poor countries unless it took seriously their need to develop their own strong knowledge economies.

The full text of the Resolution passed at the Umbrella conference reads:

"Whereas library and information services underpin information, literacy and the learning process; and whereas literacy and learning underpin all our aspirations, locally and globally, for ourselves, our communities and our economies including equality, social justice and the eradication of poverty; therefore be it resolved that this conference declares its support for the Make Poverty History campaign and calls on the UK government to recognise and promote the role of libraries in sustainable economic development."

"Managing a country's knowledge is no different from managing its other assets such as agriculture or transport," commented CILIP's President Debby Shorley after the resolution was passed. "It needs properly qualified professional and paraprofessional specialists, and expert technical support, if it is to succeed."

"Investment in telecommunications is not enough on its own, and the World Wide Web provides only a fraction of the detailed and complex scientific, technological and economic data that countries will need if they are to pull themselves out of poverty," Ms Shorley continued. "If governments are serious about empowering countries to eradicate poverty, they must recognise the need for library and information services that are as effective as those we in the developed world take for granted."