

BULLETIN

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THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED

Association des Bibliothèques Chrétiennes de France *Bulletin de Liaison*, No 145, 1er Semestre 2011

WEBSITES

ATLA RELIGION DATABASE

http://www.atla.com/products/catalogs/catalogs_rdb.html

BETH

<http://www.beth.be>

EBSCO

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

HURD LIBRARY

www.hartleburycastletrust.org

JOHN JARROLD PRINTING MUSEUM

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

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

NORFOLK RECORD OFFICE

<http://www.archives.norfolk.gov.uk/nroindex.htm>

NORWICH CATHEDRAL LIBRARY

<http://www.cathedral.org.uk/learning/>

NORWICH CENTRE FOR CHRISTIAN LEARNING

<http://www.norwichcentreforchristianlearning.co.uk/>

ST JULIAN'S CHURCH & SHRINE

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

VERENIGING THEOLOGISCH BIBLIOTHECARIAAT

www.vthb.nl

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CONTENTS

Notices	2
Report of the ABTAPL Spring Conference and Annual General Meeting, Norwich, 7 th – 9 th April 2011	3
Vereniging Theologisch Bibliothecariaat	6
Landscapes of East Anglican Religion, Part 1	8
The Norfolk Record Office	16
The Julian Centre and Shrine	19
Norwich Cathedral Library	21
E-Books and E-Content 2011	25
The Hurd Library	29
News and Notes	31
Theological Library Association Newsletters	33
Websites	33

The front cover shows the statue of Julian of Norwich in Norwich Cathedral

NOTICE OF MEETINGS

2011 Autumn Meeting
will be held at
Lambeth Palace Library, London
on
Thursday 3rd November 2011

**2012 Spring Conference
and Annual General Meeting**
will be held at
Luther King House, Manchester
from
Thursday 12th to Saturday 14th April 2012

REPORT OF THE ABTAPL SPRING CONFERENCE AND ANNUAL GENERAL MEETING, NORWICH, 7TH – 9TH April 2011

By Jayne Downey

This year it was the turn of Norwich to host the conference and 39 delegates made the journey across Norfolk to this ancient city. We stayed at the Maids Head hotel in the heart of the historic Tombland area of the city, opposite the cathedral and this proved a great base from which to explore. The hotel dates back to the 13th century and was originally owned by the early Bishops in the day of William the Conqueror; it is rumoured that Elizabeth I slept here in 1587.

The conference began on Thursday afternoon with a meeting of THUG (Theological Heritage User Group) who held their AGM and discussed recent developments in Heritage, hints and tips from the 'Heritage for Technical Librarians' workshop and ways of sharing reading lists. This was followed by a webinar from EBSCO about their e-books product NetLibrary, which was aimed at those librarians looking to develop or expand their access to e-books. It provided an opportunity to learn more about NetLibrary, how it fits with EBSCO's other products and how it compares with other options. A free 30-day trial is available for ABTAPL members; for more information, go to <http://www.ebscohost.com/>. The first day ended with an after-dinner talk by Dr. Andrew Lacey on the history of religion in East Anglia.

Friday was taken up with a packed programme of visits, starting with the Norwich Record Office who brought out some of their treasures for us to see, including an illuminated copy of the Use of Sarum. We were given a brief talk about the Record Office, including an account of the fire in 1994 and how they dealt with the resulting water damage, followed by a tour of the new facilities, purpose-built in 2004. We also had a brief introduction to their conservation department, which was fascinating. A short walk in the Spring sunshine then took us to St Julian's Church and Resource Centre where we had coffee and assembled in the church for a talk about the life and work of the saint. It was a very peaceful venue and afterwards we were able to visit Julian's shrine in the church.

After grabbing a very quick lunch, we were split into two groups for the afternoon visits to Norwich Cathedral Library and the John Jarrold Printing Museum. We were met at the cathedral by the Librarian, the Dean and the Canon Librarian. The Dean welcomed us and explained how the library fits into the cathedral's Benedictine vision of worship, education and hospitality

while the Canon Librarian expanded on how they are trying to open up the library collection to both members of the diocese and visiting scholars. The librarian then showed us round the library and answered questions about the bookstock and archives. The John Jarrold Printing Museum gave us a fascinating insight into the history of printing from manual typesetting and presses all the way through to the development of lithographic printing. Former employees were on hand to explain each technique and demonstrate how the machines and presses worked and their knowledge and enthusiasm for their craft was infectious.

The final sessions on Saturday morning began with a question and answer session for delegates to raise issues of concern and share knowledge. This led to some lively discussions on topics such as: alternative suggestions for hosting the ABTAPL union list of periodicals (a wiki?), the use of social networking sites to communicate with students, ebook readers – the pros and cons, copyright issues for the supply of scanned articles, ideas for sharing lists of most recent acquisitions, and managing student access to e-journals. The conference ended with a talk by Dr Natalie Watson, a senior commissioning editor at SCM Press, about the future of religious publishing. Natalie also took questions from the floor and delegates were especially interested in her thoughts about the future of ebook publishing.



Delegates at this year's Conference

The AGM and ABTAPL Spring Meeting were held on Friday evening. At the AGM, 4 members stood down – Christine Ainsley, Don Maciver, Jenny Monds and Marion Smith – and Wendy Bell, Richard Johnson and Chris

Leftley were elected in their place. Last year's minutes were passed with no matters arising and the treasurer's report was also passed. Pat Anstis reported that she is currently updating members' email details and chasing data forms so that contact details may be kept on our database. She is also looking into using PAYPAL when cheques become obsolete and noted that the defecits of the last two years have started to eat into the Association's reserves.

At the Spring Meeting, the minutes of last year's Autumn Meeting were also accepted. Judy Powles reported that she has now compiled a spreadsheet of journal cancellations and that for most of the major journal titles, at least one member library is continuing with their subscription. However, most libraries have cut substantial numbers of their titles, especially expensive journals outside our core subject area, so these are now much harder to find. Westminster College, Cambridge has agreed to host the ABTAPL archive and Carol Reekie aims to produce a catalogue for the website as well as a link from the ABTAPL web pages. Only one training day has been planned so far – a conservation workshop concentrating on book repair arranged by the Birmingham group. Another may be possible elsewhere at a later date. Alan Linfield confirmed that the Autumn meeting will take place on 3rd November 2011 at Lambeth Palace Library and the 2012 Conference and Spring Meeting will be hosted by Luther King House in Manchester from 12th to 14th April. Accommodation has been provisionally booked and because Rachel and Pat work there, we will benefit from a discount. Possible venues for the 2012 Autumn meeting and 2013 Spring Conference are St Paul's and Glasgow respectively. Alan will be representing ABTAPL at this year's ATLA conference in June. Penelope Hall spoke about BETH: the 40th General Assembly will be in Amsterdam from 3rd to 7th September 2011 and the theme is religious diversity; OCLC is sponsoring the Jubilee dinner; the 2012 meeting will be held in Belfast. Finally, Geerht Harmanny from the Dutch Theological Association gave a presentation about the Vereniging Theologisch Bibliothecariaat (the Dutch Association of Theological Librarians)

Thanks go to all our speakers at the conference this year and especially to Rachel Eichhorn who not only organised an interesting programme, great hotel and perfect weather but also kept us all to schedule during a very busy 3 days.

Jayne Downey
Assisant Librarian, Sarum College

VERENIGING THEOLOGISCH BIBLIOTHECARIAAT

By Geert Harmanny

History

The history of the Dutch Vereniging Theologisch Bibliothecariaat (Association of Theological Librarians, henceforth VThB) goes back to 1947. In that year the Vereniging van Seminarie- en Kloosterbibliotheeken (VSKB) was established, an association for Roman Catholic seminary and monastic libraries. In the sixties the VSKB was one of the founding members of the Conseil International des Associations de Bibliothèques de Théologie, now called Bibliothèques Européennes de Théologie or European Theological Libraries (BETH). The legal seat of BETH is still Nijmegen in the Netherlands. The number of members of the VSKB peaked at 200 in 1965.

In 1974, in the aftermath of Vaticanum II the VSKB opened its membership to librarians from all denominations and changed its name in Vereniging Theologisch Bibliothecariaat. In the eighties and nineties of the last century the number of members rapidly declined. Many monasteries closed their doors and their libraries were dispersed, seminary libraries merged and university libraries had to cope with huge cut-backs. From 1995-2004 no meetings were held, the VThB-periodical *Mededelingen* was discontinued and the association nearly became non-existent. However meetings started again in 2004 and since then meetings have been held on a regular basis; the VThB is now a flourishing association.

Membership

The VThB-members are representatives of different kind of libraries:

- Religious departments of universities
- Theological universities (i.e. Protestant seminaries. However in the Netherlands each educational institute which has the right to confer academic degrees, is called university even when it consists of only one faculty)
- Regional libraries with large (sometimes very old) religious collections
- Special libraries
- A few remaining R.C. seminary and monastery libraries

Formally there are just over 30 members; about 20 of them are active members.

Activities

Meetings are held twice a year, in spring and autumn. They last for only one day and are usually hosted by one of the members. On the agenda are all kinds of common library problems and new developments e.g. subject headings, e-books, approval plans, teaching information skills to students. But the meetings are also important moments to catch up with one another on news, institutional or personal. A guided tour by the host through his/her library usually completes the meeting.

The VThB has no periodical, but a discussion list is in use for the posing of questions, for the exchange of ideas, for the disposal of books (duplicates).

Collections

There is no common catalogue for theological books or even periodicals in the Netherlands. However there is a Dutch national catalogue and most theological libraries have uploaded their title descriptions into this national catalogue, which is maintained by OCLC. OCLC has its European headquarters in the Netherlands, so it will be not surprising that the Dutch libraries were one of the first libraries outside the United States that were incorporated in WorldCat. Therefore the most convenient way to look after religious books in the Netherlands is by using WorldCat.

*G.D. Harmanny,
Bibliothecaris, Bibliothek Theologische Universiteit*

LANDSCAPES OF EAST ANGLICAN RELIGION, PART 1

By Andrew Lacy

[This is an expanded version of a talk given to the ABTAPL conference in Norwich on the 7th April 2011. The talk was copiously illustrated in an attempt to keep people awake after an excellent dinner on the first evening of the conference. As I cannot reproduce all the illustrations here I am afraid you will have to use your imagination]

The problem with a talk like this is knowing where to begin? Do I go back to Boadicca and the Romans, or to pre-Roman Celtic East Anglia? Do I go back further when rising sea levels flooded the low-lying plain that is now the North Sea and separated East Anglia from the rest of northern Europe? As I only have about an hour this evening you will be relieved to hear that I decided to start this very brief survey of religion in East Anglia with the Angles, Saxons and Jutes and the Venerable Bede. After all, East Anglia is the home of the East Angles – the North Folk (Norfolk), the South Folk (Suffolk) and the East Saxons (Essex) etc – who settled here after the Romans left and who brought their gods with them from north Germany and Scandinavia.

Christianity certainly arrived in the Roman province of Britannia in the 1st century AD but with the withdrawal of the Legions in 410 the influence and civilization of Rome suffered almost total eclipse in these islands. Roman life was centred on the city and, in the country, on the villa. Both these concepts were alien to the invaders who rejected both town and villa. The Christianity which had existed under Roman rule thus faced attack on two front: the pagan invaders and settlers rejected not only the doctrine but also the social context within which Romano-British Christianity had existed. Only in the far north and west did Celtic Christianity survive by the skin of it's teeth, to paraphrase Kenneth Clark. The 5th and 6th centuries are often referred to as 'the dark ages' due to the lack of historical evidence but Christianity seems to have returned to East Anglia during this period, as the Sutton Hoo burials in Suffolk, which date from the late 6th and early 7th centuries, suggest. The name of Raedwald has been mentioned as the person buried in the famous ship, a ruler who seems to have played some important role in the return of Christianity to the region.

The work of bringing Christianity to East Anglia came both from the north and the south of the region. In 597 St. Augustine landed in Kent and re-established Christianity in its Roman form. Missionaries were soon working north of the Thames in Essex. At around the same time, missionaries were

also dispatch from the north who followed the Celtic tradition of Aidan of Lindisfarne. Around 630 St. Felix built his cathedral at Dunwich and in 654 St Cedd was dispatched from Lindisfarne to East Anglia whilst his brother St. Chad was sent to the kingdom of Mercia in the midlands. Cedd was created bishop of the East Saxons to succeed Felix. Very little evidence of those early missions survive and most of our information about Cedd and Chad etc comes from Bede's *Ecclesiastical History of the English People*. But one tangible piece of evidence is the chapel of St Peter-on-the-Wall at Bradwell in Essex. This is a Saxon chapel associated with the mission of St. Cedd and occupies a remote corner of Essex, where, as Simon Jenkins puts it, 'the land sinks to flatness. Trees shrivel and the sky assumes command'.¹ Bradwell feels like the end of the world; add in a nuclear power station humming quietly in the background and one could be forgiven for feeling that here one is standing at both the beginning and the end of our story.

The disputes and tensions between the Celtic and Roman forms of Christianity were resolved in 664 at the Synod of Whitby, which Cedd attended, and during the 7th and 8th centuries Anglo-Saxon England thrived and Christianity re-established itself. In 673 the diocese of East Anglia was divided in two, with a cathedral established at North Elmham in Norfolk as well as the one at Dunwich. But as the Anglo-Saxons settled down in the England they had invaded, settled and formed, so another set of pagan invaders burst upon England's shores in the late 8th century: the Norsemen, or Vikings.

A furore Normannorum libera nos, Domine (From the fury of the northmen, deliver us, O Lord) This was the prayer said to have been uttered by frightened men and women in eastern England as the Viking raids became more frequent. In their sleek, black ships they would descend on coastal settlements, looting, pillaging, raping and carrying off able bodied men, women and children as slaves. Religious houses were an obvious target with their wealth and goods. In the 870s the cathedrals of Dunwich and North Elmham were destroyed and one of the most popular saints of eastern England, St. Edmund, King of East Anglia, was, according to tradition, martyred by being tied to a tree and used as target practice by Viking bowmen.

Gradually the Vikings turned from raiding to settling. By the reign of King Alfred (871-899) the Vikings had colonised East Anglia, London and much of the north of England and were pushing west and south into the kingdoms

¹ Jenkins, S. *England's thousand best churches*. London : Allen Lane, 1999, p.180

of Mercia and Wessex; the Anglo-Saxons were on the defensive against this new invader.² Gradually, Alfred managed to rally the Saxons and stopped the westward march of the Vikings, eventually establishing his capital at Winchester. But East Anglia and the north were still ruled by Viking chiefs and this became known as the 'Danelaw' and can be distinguished today by place names which have Scandinavian constructions and endings. Fighting with the Vikings continued after Alfred's death well into the 10th century, with the Saxons gradually pushing them further north and east. But the Viking presence was impossible to eradicate. Like the Saxons before them, the Vikings settled down in East Anglia, intermarried and became a permanent part of the landscape. What the wars against the Vikings did achieve was the unification of the various kingdoms of Anglo-Saxon England against the common enemy. Indeed, king Athelstan (c.925-939) was the first Saxon king to claim to be king of all England. However, war with the Vikings went on until in 1017, after the defeat of the Saxon king Edmund at the battle of Assandune and his subsequent murder, the crown passed to a Scandinavian dynasty in the person of Canute. In the last years of Anglo-Saxon England contacts with continental Europe increased, particularly in the reign of Edward the Confessor (1042-1066) who had been raised and educated in Normandy and who built the first Westminster Abbey.

However, let us get back to East Anglia. The late Saxon period saw the founding and re-founding of dioceses and monasteries which were to become powerful centres of East Anglian life in the middle ages. We saw how the cathedrals of Dunwich and North Elmham were destroyed by Viking raiders, but as the Vikings became settlers rather than raiders so life started to return to more peaceful ways and the Vikings gradually absorbed the Christianity of their Saxon neighbours. The bishopric of North Elmham was re-founded in 950, absorbing the old diocesan centre at Dunwich, and twenty years later the monastery and shrine of St. Etheldreda at Ely was also restored having been destroyed by the Vikings in the late 9th century. The monastery at Ely had originally been founded by St. Etheldreda in 673 and when it was re-founded in 970 it was centred around her shrine. Despite its position in the fens, Ely quickly became a popular centre of pilgrimage and was created a cathedral in 1109.

² It is from this period of Saxon defeat that the story of King Alfred and the cakes derives. Taking refuge in a poor cottage, the householder asked him to watch some cakes which were baking in the oven. So distracted was Alfred by the desperate military situation that he completely forgot about the cakes, which were burnt. When the woman returned she berated him roundly, not realising to whom she was speaking!

We have now crossed the watershed year 1066 which witnessed the last of the series of invasions which punctuate English history after the departure of the Romans. In that year – as every schoolboy ought to know (!) - Duke Harold of Normandy lead his army against the Saxon king Harold and, at the Battle of Hastings, decisively defeated and killed Harold and many leading Saxon noblemen.³ William and his army then occupied London where he had himself crown king in Edward the Confessor's unfinished Abbey. The Normans brought great changes to England and were ruthless and determined conquerors. They based their system of rule upon the castle and the cathedral. Wherever they went they built strong castles from which they could control and overawe the local population. They also moved the seats of dioceses from the small country towns favoured by the Saxons into the principal administrative centres in each area and the Norman clergymen William appointed as bishops were expected to be rule their dioceses as effectively from their cathedrals as the local Norman nobles and sheriffs in their castles.⁴ In 1075 the North Elmham diocese was moved to Thetford and finally, twenty years later, to Norwich, where it grew to become one of the largest Benedictine monasteries in the country.⁵

We have also seen that the diocese of Ely is a Norman foundation of 1109 and one of the duties of the bishop of Ely was to police the fens. This was important as the fen country had always been a place of refuge for those outside the law. The fen was a vast low lying area covering the Isle of Ely, south Lincolnshire and west Norfolk. Consisting of swamp, marches and criss-crossed by waterways, for much of the winter it was completely flooded and the only access to the islands formed by slightly higher ground was by boat. The fen dwellers knew the safe routes through this watery land, but for the uninitiated they could soon find themselves lost in a mist or drowned in a bog.⁶ The Isle of Ely is an accurate description, for Ely cathedral occupies one of the rare areas of high ground and as you approach it seems to float like a great ocean liner above the unrelenting flatness of the surrounding countryside. One of the most famous of those who took refuge

³ The Norman Conquest has been called the last of the Viking invasions because the Normans were descendants of Vikings who settled in northern France and created the Duchy of Normandy.

⁴ For an impressive visual demonstration of the twin pillars of Norman rule – castle and cathedral – visit Durham where the skyline is dominated by the three great towers of the cathedral and the keep of the castle.

⁵ Until the Reformation, the diocese of Ely covered Cambridgeshire and the Isle of Ely; that of Norwich, Norfolk and Suffolk; whilst Essex formed part of the diocese of London.

⁶ There is story from the period of the civil wars that a party of soldiers marched out of Ely to search for a group of royalists who had taken refuge in the fen. The mist came down suddenly and they were soon completely lost. They walked on for about 4 hours and eventually found themselves back where they started in Ely having seen nothing of the elusive royalists.

in the fen was Hereward the Wake, who led a rear-guard Saxon resistance to the Norman invasion from the safety of the fen. It is said that in an attempt to flush Hereward and his followers out of the fen the Normans constructed a mile-long timber causeway, which promptly sank under the weight of the men and horses.

The history of medieval East Anglia is rich and interesting, but I only have time to mention three aspects this evening, namely: pilgrimage, the Lady Julian and the wealth of fine churches. Pilgrimage was one of the most popular forms of devotion in the middle ages. Men, women and children would travel hundreds of miles to visit the shrines of the saints often in search of healing. Some went as far as the Holy Land, whilst others journeyed to Rome or to Santiago de Compostela in north west Spain. In England one of the most popular medieval shrines was in Norfolk in the village of Walsingham.⁷ The story of Walsingham begins in 1061 when an Anglo-Norman noblewoman, Richeldis de Faverches, had a vision of the Virgin Mary who instructed her to build a replica of the holy house in Nazareth in which Mary, Joseph and the infant Jesus had lived. When built, the house contained a statue of the Virgin, seated and with the infant Jesus on her knees.

The shrine quickly grew in wealth and importance as rich and poor came to Walsingham to pray and take the waters at a nearby healing spring. Kings were frequent in their visits to Walsingham and included Edward I, Edward III and Henry VII. A priory of Augustinian Canons was created to look after the shrine and care for the crowds of pilgrims and the size of the one remaining fragment of the medieval church gives some idea of the grandeur of the shrine in its heyday. Erasmus visited the shrine in 1511 whilst staying in Cambridge as did queens Katherine of Aragon and Anne Boleyn. The latter is ironic given that it was Henry VIII's determination to marry Anne which was to spell the end for Walsingham and all the shrines of medieval England. Henry VIII himself had made a pilgrimage to Walsingham in 1510 and left offerings there but during the early years of the 1530s, frustrated in his attempts to annul his marriage to Katherine of Aragon, Henry moved to break the power of the Pope in England and declared himself head of the church in England. He then turned his attention to the vast wealth of the monasteries and in 1534 Henry and his chief minister, Thomas Cromwell, sent commissioners out to assess the wealth and condition of all monastic houses. Initially only small or decayed houses were dissolved, but as time went on the momentum of dissolution quickened. The king's commissioners

⁷ For most of the middle ages Walsingham was second only in popularity to the shrine of Thomas Becket in Canterbury.

arrived in Walsingham in 1537 where the Prior, Richard Vowell, was eager to co-operate with the new regime. His Sub-Prior seems to have been made of sterner stuff because he and eleven others were charged with treason for resisting the king's will. All twelve were executed in a particularly gruesome manner before the gates of the priory. Thus did Henry and Cromwell seek to demonstrate to the clergy where their best interests lay! The Priory was dissolved the following year, ex-Prior Vowell receiving a generous pension of £100 per annum for his co-operation. It was eventually sold to Thomas Sidney who demolished the priory and re-cycled the stone to build a mansion for himself on the site. The statue of Our Lady, venerated for nearly 500 years, was taken to London and publically burnt.⁸



Although the *Walsingham Lament* commemorates the destruction of the shrine, this was not to be the end of the story. In 1863 Miss Charlotte Pearson Boyd, a convert to Roman Catholicism, discovered a chapel built in the 14th century about a mile from Walsingham. It was being used as a barn but Miss Boyd recognised it as a 'slipper chapel', the place where pilgrims on their way to Walsingham paused before entering upon the last stage of

⁸ An anonymous Elizabethan ballad, 'The Walsingham lament' records the feelings of some people towards the dissolution of the shrine:

*Weep, weep, O Walsingham,
Whose dayes are nights,
Blessings turned to blasphemies,
Holy deeds to despites
Sinne is where our Ladye sate,
Heaven turned is to helle;
Satan sithe where our Lord did swaye,
Walsingham, O farewell!*

their journey to the shrine, some may have removed their shoes at this point so as to walk the last mile barefoot.⁹ Miss Boyd bought the chapel in 1898 and began to restore it, donating it to the Catholic Church. The following year Pope Leo XIII officially declared the restoration of the shrine. The Pope also blessed a statue of Our Lady which was sent to England and placed in the Catholic church in Kings Lynn. In the early 1930s the first national pilgrimages converged on the Slipper Chapel and in 1934 it was declared the National Shrine of Our Lady. The statue within the chapel today is by the Canadian artist, Marcel Barbeau and was placed in the chapel in 1954. Today the site has greatly expanded, a large Chapel of Reconciliation was opened in 1982 as well as facilities for the thousands of pilgrims who visit each year.

Meanwhile, in 1921, Fr Hope Patten became vicar of the Anglican parish church of Walsingham and was determined to restore Anglican devotion to Our Lady by restoring the shrine. In 1922 he erected a statue of Our Lady in the parish church which soon attracted pilgrims. By the end of the 1920s the throng of pilgrims required the construction of a guest house and, in 1931, the Holy House within a new pilgrimage church was dedicated and the statue moved from the parish church to its present site within the shrine church. Since then the site has grown steadily as more pilgrim accommodation has been provided and the shrine church enlarged to accommodate the growing numbers of pilgrims.¹⁰ Today there are growing links between the Anglican and Roman Catholic shrines as well as an Orthodox presence in the Church of the Holy Transfiguration, the Church of St. Seraphim and an Orthodox chapel within the Anglican shrine church.

The story of Walsingham has led us far beyond the middle ages and it is time now to return to that period to mention two other aspects of medieval East Anglican religious life which are still with us, the first being Lady Julian of Norwich. Little is known about Julian's life; the dates of her birth and death are usually given as c.1342 – c.1416, but no-one knows for sure. We do not even know her real name, that of Julian derives from the church of St. Julian in Norwich where she was an anchoress. It is for her writings that Lady Julian is famous, particularly *Sixteen revelations of divine love*, which is believed to be the first book written in English by a woman. In this

⁹ The popular belief that the 'slipper chapel' is so called because this is where pilgrims left their shoes and boots may not be the whole truth. Slipper comes from the old English work 'slipe' or 'slype' which means to slide or move, and may indicate that this was the point where pilgrims entered the sacred ground of the shrine.

¹⁰ For a light-hearted account of the early days of the Anglican shrine, see: Stephenson, C. *Merrily on high*. London : Darton, Longman & Todd, 1972.

book Julian details her mystical experiences and her theology centred upon the love of God in Christ and an optimistic view of God's love and man's capacity for salvation, summed up in her oft-quoted saying 'all shall be well, and all shall be well, and all manner of things shall be well'. Julian also employed the metaphor of God as mother in her attempt to explore the caring and nurturing nature of God which she said was akin to a mother's love and nurture of a young child. Lady Julian was once visited by another remarkable woman mystic and writer of East Anglia, Margery Kempe, whose *Book* is the first autobiography in English and records her pilgrimages, not just to Norwich, but to Santiago de Compostela, Rome, Jerusalem and Norway!¹¹

The other legacy of the middle ages in East Anglia is the wealth of wonderful parish churches scattered across the region, Norfolk alone has around 600. Many of them are often referred to as 'wool churches' because they were rebuilt and beautified on a lavish scale during the late 14th and 15th centuries from the profits of the wool and cloth trade with the Low Countries and the Baltic. Where to begin with such an embarrassment of riches? One must mention Salle, Cawston and Walpole St. Peter in Norwich. The angel roof of March, Cambridgeshire. Southwold, Lavenham and Long Melford in Suffolk, to say nothing of the windswept vastness of Blythburgh on the estuary of the river Blyth. In Essex there are the great churches of Thaxted and Saffron Walden. Mention is often made of the wonderful light which floods these great late medieval churches through large traceried windowed filled with clear glass. Yet it is sometimes forgotten that the light and spaciousness we now enjoy is the result of waves of iconoclasm and destruction which swept over the churches, cathedrals and monasteries of East Anglia as a result, first, of the Reformation of the 16th century and, secondly, the Civil Wars of the 1640s. That period of change and upheaval will be considered in part 2.

To be continued...

Andrew Lacey
University of Cambridge

¹¹ The Anglican shrine of Lady Julian of Norwich is in the church St. Julian, Bishop of Le Mans in the parish of St. John the Baptist, Timberhill, and was visited by delegates during the conference.

THE NORFOLK RECORD OFFICE

By Victoria Horth

Compared with other county archive services, the Norfolk Record Office (NRO) had a relatively late start in life. It opened in 1963 in the basement of Norwich Central Library, as a joint service between Norfolk County Council and Norwich City Council. In these early years, one microform reader and a few tables made up the full extent of the searchroom.

On 1 August 1994, due to an electrical fault, a large fire swept through the main library, causing damage to many of the books and library collections. The Record Office's location in the basement saved it from the fire itself. However, the water used to put the fire out ran into the basement, causing a large number of the items to become water damaged, but, fortunately, no documents were lost. Many of the parchment maps, which were stored on top of the shelves were deluged by this dirty, carbonised water and suffered extensive damage. Documents were taken out of the building by the local fire brigade before being sent to Harwell Drying and Restoration Services in Oxfordshire, where they were freeze-dried. This process prevented the documents from deteriorating through problems such as mould growth, shrinking and sticking together.

After some months of consolidation, housed in a former paper warehouse, the staff and documents were moved to temporary accommodation near a local shopping centre. This temporary building ended up being the home of the archive for nearly eight years, until The Archive Centre was built.

The Archive Centre, which the NRO shares with the East Anglian Film Archive, was a £6.7 million project jointly funded by the Heritage Lottery Fund, Norfolk County Council and the University of East Anglia. Staff moved all of the documents into the building throughout 2003, before it was officially opened by the Queen in February 2004. This new building has allowed the Record Office to provide new and better amenities for its users. The 75-place searchroom has facilities for consulting original documents, microforms, catalogues and a reference library. There is also a Learning Suite in which groups can learn about the collection. The strongrooms are BS 5454 compliant, being kept at a constant 16 °C and 50 per cent relative humidity. An extinguishant gas system is in place in case of a fire. Using Argonite, a mixture of 50 per cent argon and 50 per cent nitrogen, the system lowers the oxygen level in the room, putting out the fire, whilst preserving the documents. Our conservation studio comprises old equipment alongside new, much of which was designed by our conservators

and paid for using insurance money from the fire. The new equipment includes a humidification dome and suction table, and a large glass map wall for repairing maps vertically, rather than horizontally, therefore enabling the conservator to have easy access to every area of the map. Since its opening The Archive Centre has been described as 'the most up-to-date archive facility in Europe'.

The collection contains material relating to the county of Norfolk from the late eleventh to the early twenty-first century in the form of written documents, maps, architectural, technical and topographical drawings, musical scores, photographs and sound recordings: an estimated 12.5 million items in all. These include:

- Public records (as defined by the Public Records Acts), including wills and other probate record, and records of coroners, hospitals, courts, drainage boards and utilities, and shipping registers
- Ecclesiastical records, including archives of Norwich Cathedral, Norwich Diocese, and more than 700 parish churches, records of the Society of Friends and from Baptist, Congregational, Methodist, United Reformed, and other non-conformist churches and chapels
- Records of more than 300 businesses, and of over 200 societies and voluntary organisations
- Estate and family records and personal and family papers
- Literary and musical manuscripts
- Sound recordings and related material in the Norfolk Sound Archive

The earliest document in the collection is a charter from King William II, dating from c.1095, which grants hunting rights to the Bishop of Thetford, therefore predating Norwich Cathedral. Other notable documents include the Broadland Swan Roll of c.1490, which was acquired in 1999 with grant aid and following a successful public appeal. This document has attracted more attention, locally and nationally, than any other single document in the NRO, and was loaned to the Victoria and Albert Museum for the *Gothic: Art for England, 1400-1547* exhibition in 2003-4. An example of an outstanding modern archive is from the leading stained glass conservation firm in Britain, G. King and Son Ltd, lead glaziers of Norwich, 1924-2003. This material was acquired by the NRO in 2004 and described by the Department of Culture, Media and Sport as 'by far the most important conservation archive for the study of stained glass in Great Britain'. It has just undergone a cataloguing project and is now available to the public to view.

In 2011, the NRO is the public archive service for the county of Norfolk. It is the diocesan record office for the Diocese of Norwich and part of the Diocese of Ely, an area extending historically into most of Suffolk and part of Cambridgeshire, and still including ecclesiastical parishes in an area of north-east Suffolk. Under The National Archives' (TNA) self-assessment programme, the NRO is rated as a four-star (the highest level) archive service, and was also the first county record office to have all its collections Designated as being of outstanding importance by the Museums, Libraries and Archives Council (MLA). This Designated collection includes the medieval records of St Giles's Hospital, Norwich ('The Great Hospital'), which have separately received United Nations' recognition by inscription in UNESCO's UK Memory of the World Register.

In addition to the new building, new techniques have been developed as a direct result of the fire. The case of the Salthouse Parish Register is a prime example of this. The register is a parchment volume which records the baptisms, marriages and burials in the parish from 1538 until 1713. It was wrapped in newspaper and cloth and buried at the start of the Second World War by the rector, who feared it would be damaged by bombing or fall into enemy hands. The book was dug up many years later and came into the custody of the Record Office when it opened in 1963. However, at that time the knowledge and techniques to conserve the volume did not exist and it was stored in the strongrooms, classified as 'unfit for production'. In 2005, after practising techniques gained from conserving material damaged by water resulting from the Library fire, the conservators were able to start work on the register. The Salthouse History group funded the project, using the profits from their book on the history of the village. The pages of the register were carefully separated, before the conservators placed each page into a humidification chamber and used an ultrasonic humidifier to create the mist which relaxed the document. The pages were then placed on to a suction table to allow air to pass through the document drying it in a flat state, before finally each page was placed in an enclosure and photographed to make it accessible to searchers in the searchroom for the first time in over sixty-five years.

The past ten years have been a new and exciting time for the Norfolk Record Office and we were very pleased to welcome the delegates of the ABTAPL conference for a tour of the building and a chance to see some of our documents in April 2011.

Victoria Horth
Norfolk Record Office

THE JULIAN CENTRE AND SHRINE

By Pauline Lovelock

In April the Julian Centre was happy to welcome members of the ABTAPL Conference to the Julian Shrine in Norwich.

Julian was a Medieval anchoress attached to St. Julian's Church, during the period 1342- 1429. She is mostly known to us through her book *The Revelations of Divine Love* which is widely acknowledged as one of the great classics of the spiritual life. Julian is reputed to be the first woman to write a book in English.

Little is known about her personal life, she is somewhat of a mystery. At the end of her book she urges the reader not to remember her as an individual, as she saw herself as of small importance, but instead to remember her words which she believed revealed God's Divine message for the world.

We believe Julian lived until she was around 80 years old, a great age for a woman of her time. There is no trace of her grave, her baptismal name is also unknown to us, it appears likely she took her name from the church to which her anchorhold was attached. Recent research by Father John-Julian of the Order of Julian of Norwich, Waukesha, U.S.A (2009) suggests an alternative viewpoint, associating her name with Lady Julian Erpingham, elder sister of Sir Thomas Erpingham who famously fought at Agincourt. The debate continues: was she a highborn medieval lady, a nun or a mother who had lost her children to the plague?

What we do know of her is she received sixteen revelations from God given to her on May 8th 1373. At this time she fell desperately ill, to the point of death. The priest was sent for and gave her the last rites. He held a cross before her to look upon for comfort. It is at this time she describes everything going dark except for a bright light emanating from the cross. Julian's pains suddenly left her and she became well. In the hours which followed Julian received her revelations which she subsequently wrote down in two versions, firstly, the short text written close to her revelations and the long text reputedly written around twenty years later following her adopted life as an anchoress and contemplative mystic in the cell attached to St. Julian's church.

Julian's message was one of hope, her famous message is 'All Shall be Well and All Manner of Thing Shall be Well. She is also known for the hazelnut reference where she is shown something small and round like a hazelnut. She is told it is all God has made and it will last forever, God made it, loves it and keeps it. So will God love each one of us and hold us in his protection.

Julian is enjoying popularity today, due to her offer of hope to people in a world perceived to be lacking in opportunity or hope for many. She speaks of God's love and urges people to affirm their own self worth. She is non judgemental, her voice is clear and radical. Julian says 'Do not blame yourself too much, thinking that your trouble and distress is all your fault.' All are valued, she maintains, God has said, although you may feel 'tempest tossed and weary'... 'You shall not be overcome' a comforting message for today's world.



St. Julian's church is open daily for pilgrims and visitors; the Julian Centre alongside the church houses a Spirituality Library reading room and shop. The Centre also has a Learning Project Officer, Pauline Lovelock, specialising in Children's Spirituality. Children are offered experiential days involving silence, meditation and reflection, along with the occasional parachute, bubbles and plenty of candle lighting and music. Requests for talks to adult groups are also welcome, either at the Julian Centre or wherever people meet.

The Julian Centre can be found in St. Julian's Alley, Rouen road, Norwich NR1 1QT. Tel: 01603 767380 learning@friendsofjulian.org.uk.
www.friendsofjulian.org.uk

Everyone is welcome!

Pauline Lovelock
Learning Project Officer

NORWICH CATHEDRAL LIBRARY

By Gudrun Warren

Norwich Cathedral Priory was founded as a Benedictine establishment in 1096, when the Pope ordered that the seat of the diocese should move from Thetford to Norwich. Learning is learning one of the fundamental Benedictine principles, along with worship (the primary purpose of the monastic life) and hospitality (all visitors to the monastery are, according to the Rule, to be treated as if they were Christ himself), and Herbert de Losinga, the founder of the monastery and the first bishop in this new seat, actively developed the library from the early days of the monastery. Books were kept in cupboards in the cloister, some of which survive to this day; it has been suggested that the first library building was beyond the position of the current library, in the region of the present Deanery.

The Cathedral Church survived the Reformation relatively unscathed, possibly because the monastery accepted dissolution; the last Prior became the first Dean, and several of the first prebendaries had been monks. The library collections seem to have been less fortunate, and most of the books were scattered; some 120 are known to survive in libraries around the UK, mostly in Cambridge, including the Parker Library at Corpus Christi College. The Gorleston and St Omer psalters, now in the British Library and Bodleian respectively, are believed to have been made for monks of Norwich. Nine manuscript books remain in the possession of the Dean and Chapter and are housed at the Norfolk Record Office, where the Cathedral's archives are also deposited. Norwich possesses a good collection of monastic rolls (the records of the officers of the monastery), and acknowledge with gratitude the role played by the Norfolk Record Office in preserving, cataloguing and making accessible this collection.

A move to re-establish a library collection was initiated in the later seventeenth century; a prime mover in this was Humphrey Prideaux, Prebend 1680-1702, then Dean until 1724. A statute was devised which expected the Dean to give either books to the value of £20, or £20 in money, and each Prebend similarly, but to the value of £10. The library was at this time in the Audit Chamber, a room in a range of buildings to the south of the cloister, but the new statute seems to have had the desired effect, as by the early eighteenth century the library was said to be outgrowing the space available. The library remained there, however, until 1913.

During the latter part of the nineteenth century extensive repairs to the fabric of the Cathedral were effected. Among the work undertaken was the demolition of a house on the south east corner of the cloister, and the refacing of the south upper range of cloister, to return it to its former Romanesque appearance. The range was reroofed, refurbished and fitted with book presses, tables and chairs, and the library was moved in 1913. The Dean and Chapter's library, as it is officially known, was accessed via a stone spiral staircase, across the open roof space created by the demolition of the house, and through the door which still provides access to it today. Latterly, the library was open to the public on Wednesdays, staffed on a voluntary basis.

The earliest printed book in the collection is dated 1474; it is a volume of the work of Lactantius. There are some 8,000 volumes in the collection, a considerable proportion of which are theological in nature, including works of the early Fathers, a collection of the nineteenth century *Tracts for the Times*, some sixty bibles, prayer books, and Roman missals of which two in particular may be noted: a 1486 printing, with handwritten leaves on parchment added to printed paper; and a large 19th-century publication bound in red and gilt embossed, illustrated throughout. There are also, however, books on almost any other subject, probably because the collection grew largely by donation and so reflects the interests of its donors. Other subjects represented include natural philosophy, mathematics, medicine, history, literature. Henry Beeching, Dean of Norwich 1911-1919, was also an editor of literature, especially poetry, and his works are present in the library. The largest single donation was acquired in 1817 following the death of Frank Sayers, a medical doctor who lived in the Cathedral Close and bequeathed his books to the Cathedral. However, medicine is little represented, as his books reflect his literary and antiquarian interests. He wrote articles relating to the priory infirmary, demolished as late as 1805, which are accompanied in the library by an original sketch by a noted artist of local churches, Ladbroke. Sayers' books also reveal his friendship network, as among his collection are several marked "from the author", including local antiquarian and Fellow of the Royal Society Hudson Gurney, the botanist Sir James Edward Smith, also FRS and founder of the Linnean Society, and the artist John Opie, whose wife was a native of Norwich.

Towards the end of the twentieth century and extensive development campaign was devised and begun at Norwich Cathedral by the company Hopkins Architects, reinstating buildings onto the footprints of the equivalent medieval monastic buildings. Phase 2, completed in November

2009, was the Hostry Visitor and Education Centre, on the site of the Priory's guesthouse. The first phase, completed in 2004, provided a Refectory on the original site, and also re-enclosed the space which had been open to the sky since the demolition of the house in 1873, to create a library reading room. The Reading room area was originally probably the Prior's lodging, until Prior's Hall was in the late thirteenth century; its use after this date is uncertain until the construction of the house after the Reformation. At its demolition, flintwork from that structure was left standing proud of the open roof space, which fabric was integrated into the new walls of the reading room, but left clearly visible. Two distinct architectural styles are apparent. The lower reading room was designed by Hopkins Architects and features a roof pitched on both sides, lined with oak. Plaster-covered walls are interspersed with medieval flintwork, and fitted bookcases by local carpentry firm JS Hay line the walls, meticulously cut to fit around the protruding flints. A extrusion of flintwork stands proud in the centre of the upper area, evidence of a medieval doorway and thus to be preserved despite its somewhat inconvenient position. However, it provides a hiding place for the wastepaper basket, and is an element of eccentricity and now commands a certain affection! The upper area of the reading room was designed by the Cathedral architect, Henry Freeland, to match the other corners of the upper range of the cloister: the ceiling comprises a massive diagonal beam (a "dragon beam") from which exposed beams run at an angle of 45 degrees (jetty beams). A nationwide appeal was made for a piece of oak to make the dragon beam; a timberyard some twenty miles from Norwich provided it.

The original plan had been for the Cathedral to develop a collection to fill this new library space, beginning with a small collection called the Martin Kaye library, which was housed elsewhere in the Close. However, as the building work progressed, the library of the former Lincoln Theological College became in need of a new home. Still owned by the Lincoln Theological Institute, the collection of some 30,000 books of modern theology was placed at Norwich on long-term loan, around 2,500 books from the Martin Kaye library were incorporated, and Norwich Cathedral's new theological lending library opened to the public on 31 August 2004. The theological elements of the collection include biblical commentaries, general theology, spirituality, doctrine and liturgy, and church history. History, philosophy, psychology, sociology and other supporting subjects figure, but as this is the most significant theological collection in East Anglia outside Cambridge, our collecting policy concentrates on the purchase of theological subjects, although we do accept relevant donations in other subjects. We also collect a limited number of journals, available

currently in print form only. An online catalogue for the modern theological collection is available on the Cathedral's website. The library staff consists of one fulltime professional librarian, and a team of volunteers (10 at present), many of whom have been here since the opening of the library in its current form, and one whose longer experience frequently proves invaluable. The team includes three trained librarians, as well as a variety of other expertise and experience. We welcome around 100 visitors each month; the local ministry course use the reading room for teaching and their students actively use the library collection; other readers include ordained ministers of the Church of England, Methodist and Baptist churches, laity, some of whom are studying theology via distance learning courses, others are following private interest. We run a series of lunchtime talks based loosely on the library collection, as well as seminars, quiet days and tours for interested groups.

In 2009 a new Canon Librarian, the Revd Canon Dr Peter Doll, was appointed; his responsibility encompasses all aspects of education at the Cathedral – schools, library, exhibitions, family outreach. All education work operates from a firm theological basis, for example school visits include a time for lighting a candle and quiet contemplation, themed school programmes are based on the bible stories to be found in the roof bosses and stained glass. Library work has expanded to meet this shift in focus: we are developing ways for the library to support schools work, such as the current school days using the theme of the quatercentenary of the King James version of the Bible, for which bibles have been provided from the library collections for school children to compare some of the many different languages into which the Bible has been translated. The Library's greater educational role is in the area of adult education, organizing conferences, sometimes to coincide with relevant exhibitions: in 2010 we held a conference on the Voyage of Brendan, and we are beginning to plan for a rural theology conference in autumn 2012. The library's newest venture is involvement in the Norwich Centre for Christian Learning, an ecumenical group seeking to provide high-quality theological courses for anyone, as a means to support the discipleship of all Christians in this area. The library offers both teaching space and book resources to support this teaching.

The library is above all a quiet, reflective space open to all who seek to deepen their faith, to enhance their inner resources for discipleship, or simply to learn.

*Gudrun Warren,
Librarian, Norwich Cathedral Library*

E-BOOKS AND E-CONTENT 2011

By Wendy Bell

On May 11th ABTAPL sponsored me to attend the above conference held at UCL. It was fascinating and inspiring, although sitting through five presentations in three hours in a hot lecture room without a break tested my concentration to the limits. The afternoon was slightly lighter as we had a 10 minute break in the middle!

This is a summary of the main points of each speaker. If I was to report back in detail it would fill the whole bulletin, but I have written my notes up and would be happy to send them to anyone who is interested. Just e-mail me on wendyb@oakhill.ac.uk

The short introduction was by John Akeroyd of UCL's Information Studies Department who gave us some basic statistics, referring to the "explosion of usage" of e-books and e-content. It has cornered 6% of the UK book market and is growing all the time, with 13% of adults in the UK having a dedicated e-reader. Amazon have just reported that Kindle downloads in the US have overtaken sales of paperbacks. Globally there are 85 e-book platforms.

The first talk was "An introduction on the digital reading industry" by someone from Sony Europe who gave a brief history of the Sony e-reader and digital reading technology including e-ink. He pointed out that the content strategy for Sony is different in the UK from the US, the US having a dedicated store and the UK using established booksellers such as W.H. Smith and Waterstones, but perhaps the most interesting point from a librarian's point of view is that e-books deliver an enhanced reading experience that it is no longer just linear.

The next talk was by the Director of Library Services of the Open University and was entitled "The future is mobile: the role of e-books in the learning and teaching landscape". The OU now chooses to deliver courses to mobile devices whether they be phones, i-pads, tablets or netbooks and that they are changing the way we work. They are multifunctional and allow interaction in education, with integration being key in delivering teaching. It is thought that by 2020 the mobile device will be the primary connection to the Internet for most people, and this is leading to a blurring of formal and informal learning styles, which can be flexible and personalised with students as contributors. She also pointed out some of the challenges – the lack of academic titles, the restrictive publishing model, access

management, the need for remote registration, and the difficulty of keeping statistics. 2 OU websites worth a visit are <http://openlearn.open.ac.uk> and <http://itunes.open.edu>

James Macfarlane of EasyPress then spoke on the subject “What is an e-book?” It only takes 2-3 minutes to produce an e-book at an average cost of \$250 compared with \$250,000 for a 200 page printed book, and this is one of the reasons 50% of publications will probably be in e-book format in the next 5 years. The standard format is EPUB but this needs to be “tweaked” between different devices which is time consuming and laborious. Later this year EPUB3 will be released which will change everything – the way we learn and consume information. I then learned the word “chunking” which refers to buying a chapter of an e-book rather than the whole book, and the notion of “Cloud based e-publishing” which will integrate and automate e-book production, distribution and retail completely.

The director of digital sales at CUP was the next speaker. CUP is the oldest publisher in the world, founded in 1584, and is a not-for-profit organisation. Their first e-book was produced in 2000, but they use PDF format rather than EPUB. She pointed out that the tipping point in favour of e-journals was reached a few years ago, and she is convinced it is now happening in books because patrons want diversity quickly and librarians want to promote rich collections. She also mentioned that librarians are a step ahead, knowing what is wanted, with the publisher responding.

The final session before lunch was Dr Sian Harris of Research Information Ltd (<http://www.researchinformation.co.uk/index.php>) - a company which publishes specialist scientific and technical magazines, newsletters and academic journals – who said she was a “neutral observer” of the industry. She said there were many benefits of e-book reading devices (such as pcs, laptops, readers, smartphones, tablets, games consoles etc) including lightweight, readability, long battery life, enabling remote reading, highlighting and annotation, and finally connectivity with other resources. They can be used for chunking and are integrative and are changing user behaviour with their extra functionality such as video, data, interactive quizzes, social tools and semantic tagging. Interestingly, she said that as the teens who currently use gaming devices such as the Nintendo DS move on to research, methodology will change. An important consideration is DRM – Digital Rights Management – ie what different publishers allow. Some educational establishments are now providing preloaded core texts on student devices, which is “value for money” as course costs rise, but it isn’t a straight choice between e-publishing and print because people want both.

OverDrive Ltd deals mostly with public libraries and schools. They are the company Amazon.com has chosen to organise lending of e-books in the US, and worldwide has 13,000 libraries connected. They are a solution provider, a safe platform, with the branding of each solution reflecting that of the individual community. Libraries where finding e-books were not lost, didn't involve processing, no handling, no damage, no shipping and (most appealing) no shelving. So OverDrive creates a website for a library, the library selects the catalogue, then OverDrive integrates with the library management system, the catalogue and the home page and also provides training and promotional support, all building up to a close synergy with libraries. There are 2 standard business models for loaning e-books – with unlimited simultaneous access on all devices or 1 copy for 1 user. – but a third one is emerging with one publisher making an e-book available for a certain number of circulations before the purchase of a second copy is triggered.

Martin Palmer of Essex County Library spoke about what is happening in public libraries with e-books and said it was a “dynamic situation”. In 2000 one pilot library tried lending devices, but it wasn't successful. By 2011 35 UK public library services were using OverDrive to organise their e-book lending, thereby reaching new audiences such as remote users, commuters and the visually impaired. Most public library e-book services are supplied for PCs and laptops, as some handheld devices don't have network capability. There is a whole range of multifunctional devices, and at least 25 different formats, and the whole picture is complicated by DRM which controls access to copyright material, giving 1,500 different combinations of e-readers and formats. Unfortunately there is a lack of standards and also a lack of interoperability, and Martin would like to see an e-lending protocol that meets the needs of both publishers and libraries.

Many of us have used the services of Dawson Books, a traditional book supplier. In 2007 Dawsonera, the e-book platform, was launched, and Jude Norris spoke on how the digital market is now 6% of combined sales with 160,000 e-books and growing. 18 months ago Dawson didn't deal with the end user; now there are many points of intersection. You buy perpetual access to a tailored collection, with no minimum order, no platform fees and no annual subscription. The standard e-book purchase is 400 credits for a year, which at the end of the year resets back to 400 credits. If this is exceeded during a year then you have to purchase a second copy. There is patron driven acquisition with real-time access to content, so a student can trigger points of purchase, see 5 minute previews of e-books, rent e-books and suggest titles for purchase. The phrase “added value” kept appearing,

with ability to add notes, export, print, read aloud etc. and you can download the books to laptops, PCs or memory sticks for 7 days, but not yet to e-reading devices although this is in preparation.

Finally there was an open session, where matters such as why e-books attract VAT, whether you should pay to borrow an e-book, why prices are being bumped up when they are so cheap to produce, and copyright issues were raised. Finally, a librarian shared a story about his mother who used to have large print books delivered by her public library. Now she has a Kindle, but she still has the large print books delivered because they are useful for propping the Kindle up!

This, as I said at the outset, is just a summary of the main points of the conference. I am hoping to write an article for the next bulletin detailing my experience with e-books and trying to put the conference findings into a theological library context, along with a review of “E-books in libraries: a practical guide” edited by Kate Price and Virginia Havergal (Facet, 2011) which incidentally I have in e-book format from Dawsonera so I will also be able to report back on the experience of reading an e-book on a PC. If anyone has any thoughts to contribute I would be interested to hear from you.

*Wendy Bell,
Librarian, Oak Hill Library*

THE HURD LIBRARY

by Christine Penney

The Hurd Library at Hartlebury Castle is a unique example of a working library, formed by an 18th century scholar bishop of wide interests, still on its original shelves in the room built for it. No other such library has survived in the Anglican communion. Its creator, Richard Hurd (1720-1808), became Bishop of Worcester in 1781. He had recently purchased the library of his late friend William Warburton, Bishop of Gloucester, who had died in 1779. Warburton's library contained the libraries of two of his friends, the poet Alexander Pope and the Bath entrepreneur Ralph Allen. To these fine collections Hurd added his own, which he had been developing since he was a student at Emmanuel College Cambridge. When he arrived at Hartlebury in the summer of 1781 he was dismayed to find there was no room for what was now a large collection. He therefore had to build a library; fortunately there was a suitable space above the long gallery. It was designed by a Shropshire architect, James Smith, and was completed in 1782. It is one of the most beautiful library rooms in the UK, a masterpiece of 18th century design which has remained largely undisturbed for over 200 years. Hurd left the use of all his books to all succeeding bishops of Worcester for ever, and it is held in trust for them by the Church Commissioners.



The Hurd Library (copyright John Harcup)

It now holds just over 3,000 separate titles in some 4,000 volumes. The subject matter is extraordinarily varied – history, architecture, medicine, literature, science, topography, geography, linguistics, Islamic studies, gardening, art and botany are all represented, as well as the theology, classics and philosophy to be expected in the library of a theologian. The earliest printed book is a French edition of the *Legenda aurea*, printed in Lyons in 1476. The books from Pope's library bear his signature and frequent marginalia. George III presented over 100 books from his own library. There are examples of fine printing from the presses of Aldus Manutius, Froben, the Estienne family, Baskerville, Bodoni and Foulis. Hurd's letters and commonplace books form an important section, now being studied by the University of Worcester. To paraphrase Henry James's comment on *Middlemarch*, it is a treasure house of detail but a far from indifferent whole.

Hartlebury Castle was, until 2006, the See House for Worcester. This is no longer so and, in common with other See Houses (such as Rose Castle), it is to be sold next Easter. The hope is that the Hartlebury Castle Preservation Trust, working with the County Museum, which has occupied the north wing since the mid-60s, will be able to keep it in the public domain. Should this not happen there is a real danger that the library, which cannot be sold, might have to be moved and almost certainly made inaccessible. Since, over the last two years, we have been working successfully to make it better known and better used than it has ever been before, this would be a tragedy for both local and national heritage and for scholarship.

For details on how you can help please visit the Trust website: www.hartleburycastletrust.org Groups or interested individuals are welcome by appointment. Individuals should contact me (enquiries@hurdlibrary.co.uk); enquiries about organised visits can be made to Virginia Wagstaff, the Secretary of the Friends of Hartlebury Castle and the Hurd Library (v_wagstaff@yahoo.co.uk 01299 250883)

Christine Penney
Hurd Librarian

NEWS AND NOTES

“Ultimate Christian Library Book Award”

This year's award was presented to Brad Lincoln's *One dad : encountering God* (ISBN 978-1841016780). The award is sponsored by the Christian Book Promotion Trust as part of their 'Speaking Volumes' scheme in which churches are encouraged to donate Christian books to public and school libraries.

Intelex - Religion

Academic Rights Press, who both license and represent the Intelex "Past Masters" database in Europe, are planning a Religious Studies database which would bring together original texts in scholarly editions covering Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism, Theosophy, Zoroastrianism etc. They are hoping to assemble a detailed bibliography and are looking for input - not only the texts, but which are the critical editions that would be most relevant to coursework and researchers. The Religious Studies database would be cross searchable, and include detailed analytical tools. They believe it would be of relevance to a range of courses in Theology, Philosophy and some aspects of Social Studies. If anyone has any ideas on the particular texts or the overall shape of the collection, please contact Andrew Hall, Sales Director, Academic Rights Press at andrew@academicrightspress.com

Global Digital Library on Theology and Ecumenism

GlobeTheoLib is a global online library that covers theology and ecumenism. It offers free-of-charge access for individual registered users (particularly researchers active in the countries and churches of Africa, Asia, Latin America, Pacific and Caribbean and in Eastern and Central Europe) to documents and resources on intercultural theology and the international ecumenical movement, including contextual theologies, church and society issues, mission, and the history of Christian denominations. The databases aims to provide a new model for sharing theological knowledge and resources across national, cultural and denominational barriers in order to make the theological voices and resources of the South more visible and accessible and the WCC Programme on Ecumenical Theological Education (ETE), which co-initiated and planned this project, is encouraging all regional associations of theological schools worldwide to support the project. If your institution owns the copyright to any electronic resources that you think might be included, please contact Dr. Stephen Brown, Programme Executive, GlobeTheoLib at brown@globethics.net

ISSR Library Project

The International Society for Science & Religion has created a foundational library of central texts in the field of science & religion. This library consists of 250 books spanning all important areas and disciplines as well as key international and intercultural voices. The project deployed the collective experience of the Society's membership in selecting appropriate texts for inclusion. Beginning in 2010, approximately one hundred and fifty complete sets of volumes will be awarded through an international competition to institutions of higher learning and other high-impact centers in targeted regions around the globe and the Society requests proposals from institutions of higher learning to receive these complete Libraries of major works in the field of science and the human spirit.

Further information can be found at www.issrlibrary.org

Future of Ushaw College, Durham

At their meeting on Thursday 9th June 2011 the Trustees of Ushaw College, the Bishops of the Northern Province and Shrewsbury Diocese, agreed to commission a detailed feasibility study to identify appropriate future uses for the College. As part of this, the Trustees have also agreed to enter into a Memorandum of Understanding with Durham University to explore a proposal put forward by the University to create a Centre for Catholic Scholarship and Cultural Heritage at Ushaw under the auspices of the University's existing internationally regarded Centre for Catholic Studies. The intention is that the renamed "International Centre for Advanced Catholic Studies" would continue to have its primary academic home within the University's Department of Theology and Religion but would expand to include the proposed Ushaw Centre for Catholic Scholarship and Heritage within its total operation and mission. It is envisaged that the College's significant collections of archives, manuscripts and historic printed material will remain at Ushaw and will be made available to a wider public.

'Treasures' mobile app

The British Library has launched its first app of more than 60,000 19th Century books and manuscripts. The app uses scanned copies of original editions, all of which are in the public domain and is available for the the iPhone, iPad and Android smartphones. For more information, go to <http://www.bl.uk/app/>

CILIP have just updated their **User Privacy Guidelines** and these can be found at:

<http://www.cilip.org.uk/get-involved/advocacy/information-society/Privacy/Pages/privacy-guidelines.aspx>