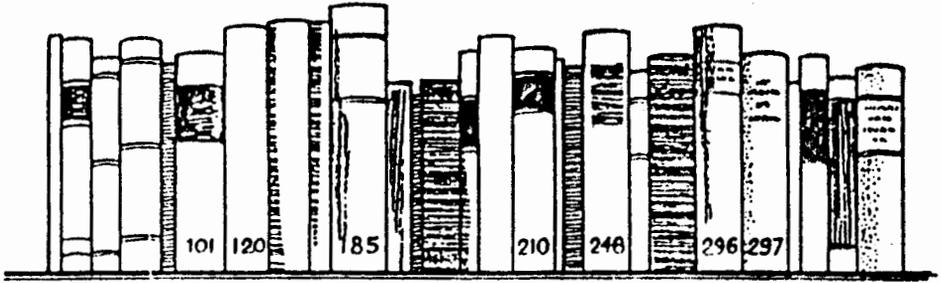


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The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. Twenty four issues of the *Bulletin* were issued between 1956 and 1966. After a period of abeyance, the *Bulletin* was revived in a New Series [Volume 1] by John Howard in 1974. It has been published in its present form, three times a year (March, June and November), since that time. Numbers 1-40 of the New Series (to November 1987) have been construed as Volume 1 of the New Series; Volume 2 began with March 1988. The *Bulletin* now has a circulation of about 300 copies, with about a third of that number going to libraries in Europe, North America, Japan and the Commonwealth.

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- Articles and Reviews:** The Editors welcome articles or reviews for consideration. Suggestions or comments may also be addressed to the Secretary at the address below.

COMMITTEE 1996

- Chairman** Mrs. J. Pawles, Librarian, Spurgeon's College, 189 South Norwood Hill London SE25 6DJ
- Hon. Secretary** Revd Alan F. Jesson, Bible Society's Librarian, University Library, West Road, Cambridge CB3 9DR.
- Assistant Secretary** Miss Elizabeth Williams, Partnership House Library, 157 Waterloo Road, London SE1 8XA
- Conference Secretary** Mrs Margaret Ecclestone, The Alpine Club Library, London
- Hon. Treasurer** Mr. Colin Rowe, Partnership House Library, 157 Waterloo Road, London SE1 8XA
- Hon. Editor** Ms Marion Smith, Central Library, Chamberlain Sq., Birmingham B3 3HQ
Mr Andrew Lacey, The Library, Trinity Hall, Cambridge
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Miss R. Gibson, Birmingham University Library.
Mr. J.V. Howard, University Library, Edinburgh.
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Mr. S.R. Noad, Bible Society Information Service, Swindon
Mrs. P. Hall, Edinburgh.

*Bulletin of the Association of British Theological
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ABTAPL holds its mailing list on a computer, this list is used for no other purpose than to generate mailing labels. On occasion we will sell the list ready printed on labels for one time use to selected publishers for relevant items only. If you object to being included in such a list please write to the Honorary Secretary at the address on the inside cover.

EDITORIAL

It was encouraging to see some "new" faces at the 1995 Autumn Meeting. I hope that they found the welcome to be a warm one but I think that everyone left the meeting full of concern for the fate of the collections in Sion College Library which are under threat of being dispersed. Let us hope that an alternative solution can be found which will preserve the integrity of the Library collections, even if it means the loss of its present building.

The editorial of *The Bookseller* for 20th October 1995 questions why libraries are eligible for funding from the National Lottery only if they provide access to art forms such as drama and dance, or they are buildings of architectural interest, pointing out that a more important issue is the restoration of public funding for library services generally, such as book funds and maintenance of buildings; we are faced with a national crisis of literacy and the public library service is one of the principal sources of attempting to provide a solution. This echoes the last editorial which Alan Smith wrote for *The Bulletin* (Spring 1992) when he commented on the plight of libraries, referring to a lobby of Parliament, similar to one organised recently. There have been no improvements since then - in Birmingham the situation in public libraries is worse, with reductions in opening hours and closures of community libraries, and more forecast for the next two years. This makes the preservation and accessibility of collections such as Sion seem even more vital.

M.S.

AUTUMN MEETING AND ANNUAL GENERAL MEETING 1995

This year's combined meeting was held on 14th November at the Headquarters of SPCK in Holy Trinity Church, Marylebone Road, London. Consecrated in 1828, Holy Trinity Church is one of the "Waterloo churches", built with the thanksgiving fund set up after the end of the Napoleonic Wars. As a result of the declining population in central London, the parish was reunited with St Marylebone in the early 1950s; SPCK moved into the building in 1956. Although housing most of SPCK's administrative departments and its London bookshop, Holy Trinity remains a place of worship with services being held regularly.

After assembling in the bookshop, ABTAPL members were shown to one of the meeting rooms, which also serves as storage for some of SPCK's collection; the Society aims to retain one copy of each of its publications, including tracts. The Archivist, Revd Dr Gordon Huelin, gave a fascinating introduction to the history of the Society and its archives. Founded in 1698, it is the oldest Anglican missionary society. After the ABTAPL meeting, Paul Chandler, General Secretary of SPCK, spoke to us about the Society's work nowadays. Its publishing activities have expanded and the number of shops in UK has increased, while the project grants programme reached record levels during 1994/5.

AGM/Autumn Meeting

As a result of the resignation of the Honorary Treasurer, Michael Walsh, it was necessary to elect his successor. Colin Rowe, Librarian at Partnership House, was duly elected. After outlining Michael's "career" in ABTAPL, the Chairman thanked him on behalf of members and made a presentation to him. Penelope Hall, ABTAPL's representative at recent meetings of the Conseil, was co-opted onto the Executive Committee. Venues for future meetings were discussed: York seemed most likely for Spring 1996 (date to be confirmed); Birmingham for AGM/ Autumn 1996 Meeting (4th November); Rome was still being considered for Spring 1997, otherwise Winchester was a possibility: London Bible College, Norwood had been suggested for AGM/Autumn 1997. Stephen Gregory, Librarian of Sion College, read a statement giving the background to the current situation there and the possible future of the Library and its collections. The Chairman and Honorary Secretary had written to the President of the College, expressing the concern felt by ABTAPL, and it was agreed the Association, collectively and individually, should do as much as possible to raise awareness of the situation and seek publicity and support.

Marion Smith

REPORT ON THE 25TH GENERAL ASSEMBLY OF THE INTERNATIONAL COUNCIL OF THEOLOGICAL LIBRARY ASSOCIATIONS, LILLE, 7-9 SEPTEMBER 1995.

The 25th General Assembly of the International Council of Theological Library Associations [Conseil] was held in Lille from the 7th to 9th September 1995. Twenty persons were in attendance, of whom all but one were voting members of the Conseil. The Associations listed here following were represented:

French Association of Theological Libraries (ABEF)
Association of British Theological and Philosophical Libraries (ABTAPL)
German Association of Catholic Theological Libraries (AKThB)
German Association of Evangelical Theological Libraries
National Ecumenical Library of Strasbourg (BNE)
Swiss Association of Theological Libraries
Belgium Association of Theological Libraries
Centre: Information and Bible of Maredsous (CIB)
Dutch Association of Theological Libraries (VTB)
Federation of Theological Libraries of Hungary
Federation of Theological Libraries of Poland

The Assembly began on Thursday afternoon with an informal session, beginning at 4.00pm, taking a break for an evening meal at 7.00pm and

continuing until 9.30pm. At this session the reports from the representatives of the member associations were presented. The 1994/5 ABTAPL report, written by the Chairman, was presented for the written records in English and orally in French.

Friday morning we were joined by some of the delegates to the ABEP meeting and taken into Brugge in a coach to tour that historic city and its ancient libraries in the pouring rain. We were scheduled to do some nice sight-seeing by boat but the weather was not co-operative in the least and those plans had to be cancelled. We did appreciate the time indoors around several tables full of ancient manuscripts that had been beautifully restored.

Saturday morning the business session began at 8.00am with the reading of the agenda for the day. The minutes were approved, followed by the executive report and the treasurer's report. The Conseil is requesting that the member associations endeavour to submit their membership dues before December; the amount remains at 100DM annually.

The main discussion centred on the ETHERLI project. A copy of the proposal was distributed to the members present. (An English translation follows this report). This is an ambitious project, which has been greeted with much enthusiasm by our colleagues in Europe and it is hoped that all of the necessary financial backing will be in place soon.

The Federation of Theological Libraries of Poland has been officially organised and recognised by the Polish government. They presented a formal petition to be granted member status of the Conseil and were duly admitted to membership.

The new brochure has not yet been printed because so many of the members have been delinquent in sending in the new articles to be included.

There followed a renewed discussion about the official title of the Conseil - International versus European. During the past year the American association, ATLA, has corresponded with the Conseil and is showing much more interest in being part of this body than at any time in the past. There is also some interest on the part of the French Canadians in applying for member status. Taking this into consideration, it was decided to keep the 'International' in the official title for the time being to allow for expansion. When it became known that I would be spending some time lecturing in Canada and the States during the coming year, I was asked to do some liaison work with these North American bodies to encourage them to affiliate with the Conseil.

The *Clavis Periodicorum* has been completed and printed in Leuven. It is hoped that an update can be added as a supplement every 5 years.

The 1996 meeting of the Conseil will take place in Panneholme, Hungary in early September. The meeting will be incorporated into the celebrations surrounding the 800th anniversary of the establishment of the monastery there.

This concludes the report on the formal business of the 1995 Conseil in Lille.

Thank you for the privilege of representing ABTAPL. I do enjoy these meetings, particularly now that I know the other regular delegates. I do feel very delinquent in that I shall not be able to attend the autumn meeting. I was hoping it would take place before I had to leave for Canada. I shall keep in touch and hope to be able to attend the next meeting.

Penelope R. Hall

ETHERELI PROJECT: PROPOSAL

Subject Heading

The main European languages are increasingly in need of a controlled vocabulary that is internationally coherent for the numerous tasks involved in indexing of any specific field. Human sciences, and in particular religious and Biblical studies with their historical roots in Europe, urgently demand an instrument of this nature.

1. The Aim of the Proposal

The purpose of this paper is to propose a working plan for the creation of an instrument for indexing in the various European languages which will be applicable to the fields of religion, theology and the Bible.

2. Terminology

SUBJECT HEADING, which is the specific subject of this proposal, "consists of a word or group of words which indicate the subject matter" of a document. (i)

KEYWORD is a term from "the natural language chosen to indicate a document and facilitate its retrieval when a search includes this word". (ii)

The distinction between the subject heading and the author heading is not very precise. The distinction between the two is found in the principles laid down in the traditional methods of library science according to the concept of continuing classification (of the American school) or alphabetic catalogue by author (considered to be the basic, and often the sole, method of classification in a library without automation).

In the past the orthography and the classification of a heading such as Cicero has been the subject of ample discussion.

It is very important, therefore, not to restrict the field of application a priori, while still clearly distinguishing all the various aspects of the same area of investigation: to indicate as precisely as possible a document, the partial content of a document, or a set of documents, by using obvious indices which are well defined within themselves, with reference to a given recognisable

network, and which are easily separated by their differences should the need arise.

3. Fields to Explore

In order to reach our goal, the following steps will be necessary:

3.1 Collect and update the bibliography on the subject in order to ascertain the practical applications of the same in the various European linguistic areas (or within national traditions), as well as in the countries outside of Europe (with particular reference to the United States). (iii)

3.2 Collect the lists (traditional and computerised) of keywords, thesauri, critical indices that are already available, for the fields indicated and for the various European languages.

3.3 Define clearly the meaning of "European languages" without neglecting the problems of graphic description and transliteration.

3.4 Create a specific multilingual terminology database of the difficult terms of reference, based on the authoritative reference works. (iv)

3.5 Compare this terminology with the "classifications" used by the principal classification systems (Dewey, UDC). (v)

3.6 Create a complete, systematically ordered, multilingual thesaurus of the vocabularies appropriate to the field, with links to the terminology database. (vi)

3.7 Establish an evolving automated structure which, following these objectives and/or according to a common methodology and/or multilingual access, makes allowance for gathering and accumulating the research of specialists in a given language and in any particular sector of the fields (canon law, New Testament, medieval theology, iconography, liturgy institutions, etc.). (vii)

4. Various Sources

The "sources" indicated in the following lines have to be considered merely as exploring the possibilities with a view to beginning the work mentioned in points 1 and 2 of the previous paragraph.

4.1 The Anglo-Saxon area:

- *Religion Index*

- The *Thesaurus* of ATLA (approximately 45,000 terms) along with the supplements published in the *Theology Cataloguing Bulletin*.

- *Subject Headings*

4.2 The German area:

- *Slachwortnormdatei*
- RSWK (Anlage)
- *Dietrich* (Periodicals)

4.3 The French area:

- *Rameau*

4.4 The Italian area:

- *Soggettario* (The Vatican Library)

4.5 The Spanish area:

5. European Languages

In the first instance we propose a division of the European languages on four levels:

- a) the languages that are most widely spread
- b) the languages of the European Union
- c) the other European languages
- d) the languages that are related to the appropriate field under consideration.

a) The languages that are most widely spread (or considered as such with respect to the project under consideration) would be: English, German, Spanish, French and Italian.

b) The languages of the European Union not yet mentioned in a) are: Dutch, Portuguese, Danish, Modern Greek, Swedish and Finnish.

c) The other European languages (without any limitation to those here mentioned) are: Bulgarian, Catalan, Croatian, Estonian, Hungarian, Latvian, Lithuanian, Polish, Romanian, Russian, Serbia, Slovak, Slovenian, Norwegian, Czech, Turkish, etc.

d) With reference to the field of study (theology), the following related languages should be added: Latin, Classical and Hellenistic Greek, Classical and Modern Hebrew, Arabic; and in addition Syrian, Coptic, Armenian, Ethiopian and Georgian.

This type of clarification allows for a step-by-step procedure, indicating the priorities which can be used as a reference for other linguistic fields, yet maintaining from the outset an open analysis and the possibility for compatible development with another project of broader scope.

6. Methodology

The following steps are proposed for a project of this nature:

6. A. A general and detailed automated analysis which will produce a calculation of the expenses involved and a budget.

6. B. The establishing of a working group with competence in the field for the five languages of the major division (level 1), with at least three experts for each language.

6. B.1. Preparatory work related to the general and automated analysis during 18 months at the rate of one working day every two months.

6. B.2. Plenary meetings for international comparison with 2 delegates for each linguistic area.

6. B.3. Co-ordination of the total project by a specialist appointed for each linguistic area.

6. C. Practical application (automation) of the creation of the terminology database and the systematically ordered thesaurus: codification, programming of management and research, compatibility among the various programmes for cataloguing and indexing, preparation of the printed and electronic versions (CD-ROM, diskettes).

6. D. Maintenance: the development of vocabularies
- the insertion of new languages.

Estimate: the third phase of the project.

7. The Phases of the Project and Planning

- The first phase consists of the steps A, B1 and B2 as described in the previous section.

- The second phase consists of the steps C, B3 and D as described in the previous section.

- The third phase consists of the projects mentioned under step 6D in the previous section.

Phase 1: 18 months starting from the financial approval.

Phase 2: 18 months starting from the end of the first phase.

Phase 3: Following phase 1, depending of the state of the analysis and finances established for each linguistic area.

8. Direction

The project comes under the direction of the International (European) Council of Theological Library Associations which will appoint a Commission to be responsible for the project. This Commission will be composed of not more than three members of the Council and 2 specialists (not necessarily members of the Council), who will be appointed following the recommendation of the three Council members of said Commission.

Legal address:

Conseil International des Associations de Bibliothèques de Théologie
Postbus 289
NL - 6500 Nijmegen (Netherlands)

Correspondence address:

c/o Dr I Dumke
Postfach 25 01 04
D - 50517 Köln (Germany)

Address of the Chairman:

Dr A J Geuns
Via Muzio Clementi 71/C
I - 00050 Valcanneto di Cerveteri (Italy)

**Address of the leader of the project for the International Council:
to be appointed**

9. Authors of this Project on behalf of the International Council

Dr Wolfgang Friedrich Kramer
Bibliothek der Augustana Hochschule
Postfach 20
D - 91561 Neudettelsau (Germany)

Fr. R. Ferdinand Poswick, OSB
Directeur CIB - Maredsous
11, rue de l'Abbaye
B - 5537 Denée (Belgium)

References

- (i) Terminology base EURODICAUTOM, library science section (produced by CID-Maredsous in 1989)
- (ii) Ibid., sub verbo.

(iii) See P. Buntschu et al, *Bibliothèques et vedettes, Principes et pratiques de l'indexation matière dans les pays francophones du nord*, Presses Univ. Laval et Ed. Univ. Fribourg, 1993, p. 256)

(iv) See the reference cited in footnote (i), as well as, *Empfehlungen für Planung und Aufbau von Terminologiedatenbanken*, Gesellschaft für Terminologie und Wissenstransfer e.v., 1954, Saarbrücken, p. 54)

(v) See *Dewey Decimal Classification, 200 Religion Class*, Forest Press, Albany, 1989, p. 192 and Ingo Nother, *Modell einer Konkordanz-klassifikation für systematische Kataloge*, Bibliotheksdienst, 28, 1994, H.1, 15-33, H.2, 175-187)

(vi) See the norms in ISO 5964 (1985) for the creation of multilingual thesauri, and Vinod Chachra, *Subject Access in an Automated Multithesaurus and Multilingual Environment*, in *Automated Systems for Access to Multilingual Environment*, in *Automated Systems for Access to Multilingual and Multiscript Library Materials*, IFLA Satellite Meeting, Madrid, August 18-19, 1993, K. G. Saur, München, 1994, pp. 63-76)

(vii) See in particular, Ian Tresman, *Multilingual PC Directory*, Knowledge Computing, Borehamwood, 1994, No. 3, p. 256)

WHAT IS THIS PLACE CALLED THE SIMON OF CYRENE THEOLOGICAL INSTITUTE?

The Simon of Cyrene Theological Institute (SoCTI) marks a significant venture in mission and ministry, with particular attention to the concerns and needs of those of African, Asian and Caribbean origins. Here is a unique opportunity to engage in theological education and training in a rich cultural context, from the perspective of both the black religious and *social* experience.

It is an institute which is expected, through its curriculum, communal life, research, reflection and action, to make a distinctive contribution to the whole task of training both black and white ordinands and lay persons for total ministry in a multi-cultural community. By arranging courses and conferences, its theological exploration stimulates an inter-disciplinary dialogue related to issues of life in such a community.

The genesis and history of the Institute

Only a handful of British-born black ministers have been ordained in the full-time ministry of the mainstream Churches. In addition to this, the training of those who have been ordained has not taken into account the whole issue (and implications) of black spirituality and religious experience, and its *socio-politically explicit theological reflection*.

How do we take on board the subject of the contribution that Afro-Caribbean and Asian Christians wish to make and, under the present curriculum, are unable to do so? Are future ministers trained to appreciate the insights of Liberation and Black Theologies? Are they aware of the politics of their own? Why has Black Theology in our theological colleges remained as marginal and insignificant as the numbers of black tutors of theology?

These important issues having been seriously discussed by the members of the Association of Black Clergy gave birth to the idea of having an annual weekend conference for young black Christians. The first conference was held in 1983, and has since been attended by more than 300 young people. Of course, not all have desired the ordained ministry. In the summer of 1988, one black woman joined the diaconate in the London Diocese of the Church of England.

Following the Balsall Heath Consultation in February and the publication of the *Faith in the City* report in December 1986, and through the Advisory Council for the Church's Ministry (Church of England), the Simon of Cyrene Theological Institute was founded with joint ownership by other Churches.

Purpose

The Institute's overall aim is research and action towards a more reconciled multi-racial society. It seeks to articulate the mind and heart of black people in Britain by developing a theology which reflects a shared black experience. In achieving its aims it encourages reflection and action on contemporary issues, holds conferences to promote a dialogue of mutual understanding and trust, and publishes a biannual journal of black issues of some theological significance.

Far from being a hot-bed for rebellion, the Institute is a centre for critical reflection and a culturally sensitive ministerial training. We encourage reflection which does not ignore the particularities of race, gender, culture, and social issues that affect the lives of many in our would-be congregations. A pervasive element of studies at the Institute is developing the voices (and the ears to hear them) of those "on the margins" of church life so that they are heard by those "at the centre".

Black and Asian Christians are not only saying that they have valuable gifts and talents to offer the Church; they are not only saying that they have a profoundly distinctive spirituality and style of worship; *they are also saying that there are distinctive insights in the areas of biblical hermeneutics, doctrine, and church historiography, which they can offer from their social and religious experience.* Put differently, in so far as how one thinks affects what one thinks about, black and Asian Christians just may be offering another *way of reflecting*.

Programme

SoCTI offers various ways of developing one's academic and ministerial competence. The six main programmes on offer are the:

BA Access Programme: Designed for those seeking an undergraduate degree in Theology and Religious Studies, Social Administration, or Women's Studies. A successful completion of this modular course guarantees automatic entry into the University of Surrey. Among other things, it develops one's competence in understanding, analysing, and discussing social and historical problems of our day. It also deepens and diversifies an appreciation of our cultural formation and identity, while outlining its relevance for theological reflection.

Lay Leadership Programme: Designed for those working with Churches or church-related agencies. It increases confidence in one's own abilities, develops a critical awareness of the Church and its mission, and enables the acquisition of techniques and skills necessary to speaking on behalf of and with those we seek to serve.

Pre-Theological Programme: A solid introduction to the nature, scope and purpose of a systematic understanding of Christianity. It acquaints participants with the philosophical, scientific, cultural, and critical influences that have shaped contemporary Christianity and Christian theologies. It develops their aptitude in thinking biblically and theologically. It broadens and deepens their knowledge of theology in a way which enables them to appreciate and evaluate differing viewpoints. Most importantly, they acquire the skills of reflecting theologically on their socio-political and cultural experiences.

Research Programme: This programme is designed to encourage independent, aggressive, balanced and critical theological thinking on social, cultural and political issues of our society. It is intended to stimulate provocative reflection in the areas of church history, biblical studies, doctrine, religious and pastoral studies, and black history. This is a chance to be original, creative, practical, and insightful.

Anti-Racism Programme: This educational package is intended for parishes, colleges, and schools to raise some awareness of racism. Its aim is to develop strategies for personal and institutional change in society as well as outlining the implications for ministerial training and practice in a multi-ethnic society.

Pastoral Studies Unit: This three week course is designed to help participants experience life in a predominantly black/Asian inner city community; to study patterns of deprivation, underlying causes thereof, and assessing the prevalent responses thereto; to help participants develop positive images of black people and communities with a significant black presence while growing in self-understanding and uncovering underlying prejudices.

Conclusion

The Simon of Cyrene has moved beyond the status of a concept. It is a

reality, one which is becoming as fixed as the presence (and attendant realities) of non-Caucasian stock. *It is an institutional symbol of both the glorious variety of the Church, and the legitimacy of our prophetic reflection and voice.*

Revd. Dr. Herman Browne
Co-ordinator
Simon of Cyrene Theological Institute
2 St Ann's Crescent
Wandsworth
London SW18 2LR

THUG!

The process of computerising a theological college library has been well documented in previous issues of this *Bulletin*. Oak Hill College began its search for a suitable system several years ago and, after visiting several sites, decided that "Heritage", marketed by Inheritance Systems (IS), seemed to match most of the criteria. We took delivery in June 1994 and so began the daunting task of recataloguing 24,000 items.

IS were very helpful in ironing out software problems, but I soon realised it would be useful to talk to other users of Heritage to compare experiences and to see how the software could be used to its full advantage. I therefore greeted the opportunity to attend the Heritage User Group (HUG) at St Hilda's College in Oxford in September 1994 with great enthusiasm, but I found the experience rather disconcerting as the other delegates were all at an advanced stage in their use of the software and were tackling problems that hadn't arisen for me (yet!). By the time of the March meeting in Winsford I was more conversant with the system, but here I found that most of the other people attending were from school libraries and had very different experiences from me. I realised that what was needed was a specialist user group for libraries in a similar situation to my own and so, after consultation with IS, I began to contact other librarians of theological colleges using Heritage to see if anyone else would be interested in forming such a group. The idea was met with enthusiasm and so THUG (the Theological Heritage User Group) came into existence.

The first meeting was held at Oak Hill in May 1995 and was attended by delegates from 4 libraries with apologies from 4 others, and a representative from IS was also present. We spent time comparing our systems and discussing specific queries and problems, bravely tackled by Chris Smith of IS, and later Chris demonstrated some new system developments. We all agreed that it was a beneficial meeting, partly because of the specific problems dealt with but mainly because of the contacts made with other librarians in similar situations, enabling information and ideas to be exchanged informally by phone and in person throughout the year. Also, suggestions made at the meeting have now been implemented by IS - THUG is a force to be reckoned

with! THUG now covers 11 libraries (including 3 potential Heritage users) and comprises theological colleges and resource centres scattered throughout the country. The next meeting is to be held at IS in Oxford at the beginning of 1996 and anyone interested in attending or in having a list of members is invited to contact me for further information.

I would recommend anyone who is considering automation or has recently taken the plunge to talk to others in the same situation. If you can find people using the same software it is even more profitable. It can save a lot of head-scratching and frustration, and it is always reassuring to know that there is someone else out there!

Wendy Bell
Oak Hill College
Chase Side
Southgate
LONDON N14 4PS
Tel 0181 449 0467
(wendy1@mdx.ac.uk)

IMAGE MAKING AND BREAKING: THE KING'S BOOK AND MILTON'S RESPONSE.

On February 9th 1649, King Charles I was buried in a snow bound St. George's Chapel, Windsor, attended by the Bishop of London, William Juxon, and a handful of nobles who had remained loyal. The army governor of the Castle had refused Juxon's request to read the burial service from the Book of Common Prayer as this had been proscribed by order of Parliament in favour of the Presbyterian Directory of Worship. Refused the Anglican liturgy and unwilling to use that of the enemy, Charles was laid to rest in total silence. Whilst this mournful scene was taking place at Windsor, back in London appeared for sale a small book which was to become the runaway best-seller of the seventeenth century and whose appearance provoked a spirited attack from the greatest literary figure of the age, John Milton.

The book was entitled *Eikon Basilike. The pourtraiture of his sacred majestie in his solitudes and suffering*, and purported to be written by the recently beheaded king whilst a prisoner. In it Charles reviewed the course of the Civil Wars, from the calling of the Long Parliament in 1640 to the period of his imprisonment, in twenty eight chapters each one seeking to exonerate himself from the charge of Parliament that he sought a tyrannical government in England, that he was a secret papist and that he had committed treason by waging war on the people of England. Each chapter ended with a series of prayers and meditations and the whole was fronted by an engraving by William Marshall which shows Charles kneeling before an altar in a chapel bathed in a beam of heavenly light. In his right hand he grasps a crown of thorns, at his feet lies the crown of England, discarded in favour of a heavenly

crown of glory, the martyr's reward, upon which he fixes his gaze. To the left of this scene is represented a rock, buffeted by a stormy sea which represents constancy and steadfastness in the midst of troubles; whilst beneath that is a palm tree laden down with weights, signifying that characters develop through opposition. This engraving, more than anything else, established the image of Charles I as a Christian martyr and saint amongst a large section of the community after the king's death. John Gauden, who is now credited with editing the *Eikon Basilike* from notes and drafts left by the king¹, writing after the restoration of Charles II in 1660, summed up the book's impact thus,

When [that book] came out, just upon the king's death, good God! what shame, rage, and despite filled his murderers! What comfort his friends! How many enemies did it convert! How many hearts did it mollify and melt!...What preparations did it make in all men's minds for this happy restoration... In a word, it was an army and did vanquish more than any sword could.²

And John Kenyon, writing in 1978, described the *Eikon Basilike* as, "a mixture of pietistic moralising and shrewd historical revisionism"³. It was this construction of imagery and revisionism that Milton sought to pull down, and this short article will attempt to explain something of the significance of the *Eikon Basilike*, the outlines of Milton's attack upon it, and why the image of Charles the martyr was able to withstand Milton's assaults.

The events leading up to the burial of the king and the publication of the *Eikon Basilike* go back many years before 1649 to the growing resentment of Charles' style of government in the 1630s, his patronage of Archbishop Laud and the 'high church' party in the Church of England, and his refusal to call a Parliament until forced to it in 1640 when faced with a disastrous war with Scotland and a chronic shortage of money. Between 1640 and 1642 the Long Parliament, as it became known,⁴ or more particularly a Puritan faction in the House of Commons lead by John Pym, made ever more radical demands upon the king including the root and branch destruction of the Anglican church and the surrender by Charles of his prerogative power regarding control of the army. Such demands were unacceptable not only to the king, but to increasing numbers of his subjects, including many members of the Commons, who gradually moved from a position of opposition to the Royal government to one of support against Pym and the radicals. By 1642 the king had gathered enough followers to raise his standard at Nottingham and put the country on a war footing. By this time Parliament too had been raising troops and England slid inexorably into civil war.

The first Civil War, marked by great set-piece battles at Edgehill, Marston Moor and Naseby as well as innumerable local skirmishes and sieges, went well for the king at first until, with the entry of the Scots on the side of Parliament and the reorganisation of the Parliamentary forces under Fairfax and Cromwell and the creation of the New Model Army, the tide began to run in Parliament's favour. At Naseby in June 1645 the king's army was decisively beaten, and Charles, now a fugitive, finally surrendered to the Scots at

Newark and three years of fruitless and increasingly frustrating negotiations between the king, the army, Parliament and the Scots ensued.

The problem was precisely the number of participants in these negotiations, and the king hoped that by playing one group off against the other he might be able to win the peace. The religious divide between the Presbyterians in Parliament and the Independents in the army, coupled with increasing tensions between the Parliament and the Scots, meant that each group hoped to persuade the king to settle the country on their terms. In the middle of all this the government of the kingdom virtually collapsed as Parliament could not enforce its authority without the help of the army, and the army would not enforce orders it considered detrimental to its interests, and all the while the king remained a prisoner. In this situation popular perceptions of the king began to change and many who had supported the Parliament in 1642 now began to demand that the king be restored to his throne as the only certain way of settling the kingdom. This change was no doubt encouraged by a general war weariness and a desire to end the high taxes that Parliament imposed to pay for the huge army it was obliged to maintain.

Charles was increasingly seen as a figure to be pitied, and in his personal distress was seen the distress of the kingdom, so that by the time a military coup purged Parliament of those opposed to the army in December 1648, the seeds of the cult, which was shortly to spring into life, had already been planted. At his trial and execution Charles appeared as a dignified figure dressed in black, confounding his judges by demanding to know by what lawful authority he was brought to trial; a question the judges could not answer as their only authority was that of the sword. Charles hammered home this advantage; speaking for once without the stammer that had afflicted him all his life, he declared, "if power without law can make laws, may alter the fundamental laws of the kingdom, I do not know what subject he is in England, that can be sure of his life, or anything that he calls his own."⁵ Yet the verdict was a foregone conclusion, he was declared guilty of treason and on January 30th 1649 beheaded on a scaffold erected outside the Banqueting House in Whitehall.

Charles was beheaded by a faction, a group of men powerful in the army and in the purged Parliament, yet in the country as a whole there was little enthusiasm for what had taken place. The execution of the king not only seemed to frustrate the desire for a return to normality, to the 'good old laws', it also profoundly shocked a society rooted in the concept of patriarchal authority and the great chain of being. One did not have to be an advocate of absolute monarchy to believe that the king's authority derived from God, indeed all legitimate authority, whether of a master over his servants, a husband and father over his wife and children, or a schoolmaster over his pupils, partook of this divine right. To bring the king to trial and then to publicly execute him broke this chain of being, the "golden chains" which bound society together, and raised the spectre of rebellion and disobedience throughout that society. Many pulpits and pamphlets rang with denunciations

of the regicide based upon the text, "Who can put forth his hand against the Lord's anointed, and be guiltless?"⁶

In this situation the little book containing the king's meditations found an immediate market. In its first year it went through forty English editions, of which three were printed in Holland and one in France; as well as twenty foreign language editions, including Dutch, Latin, French and German; in all sixty editions in just under two years, with a further seventeen editions being produced between 1662 and 1904.⁷ Apart from all these full versions of the *Eikon Basilike*, numerous sections of the book were printed separately, particularly the prayers and meditations at the end of each chapter and the last two chapters of the book, the letter to the Prince of Wales and 'Meditations upon death'. It was even set to music! In 1657, Thomas Stanley used themes from the *Eikon Basilike* as the basis for a series of meditations for three voices and organ entitled *Psalterium Carolinum*.⁸ Milton obviously heard that the *Eikon Basilike* was to be 'rendred in verse' as he remarked rather sourly in *Eikonoklastes* that, "there wanted only rhyme, and that, they say, is bestowed upon it lately."⁹ As well as the *Eikon Basilike* in 1649, the next year saw the publication in The Hague of *Reliquiae sacrae Carolinae*,¹⁰ the collected works of Charles I, containing letters and speeches by the king together with a copy of *Eikon Basilike* and poems and elegies written in his praise after his death; this work went through five English editions between 1650 and 1658. Taken together these works proved to be the most popular English books of the seventeenth century.

What the *Eikon Basilike* and the *Reliquiae* succeeded in doing was to establish Charles as a martyr for his people, their known laws and the Church of England. They also fixed a particular interpretation of the English Civil Wars as the product of faction fighting, political ambition and malice on the part of his enemies. Charles throughout adopts a detached, almost irenic attitude to the events he is recording; vainly protesting his good intentions at every turn and lamenting the intransigence and rage of his enemies who would not listen to reason. His enemies emerge as either gullible and naive, or violent extremists intent on his and the kingdoms destruction and was a view of the Roundheads which dominated historical thinking until well into the nineteenth century. Charles throughout stresses his willingness to negotiate and to appear the moderate, and the book ends with a long letter of advise to his son, in which he enjoins the Prince of Wales to always seek the good of his subjects as his first duty, yet at the same time not to compromise the high dignity and prerogatives of the crown which is a God-given trust. In particular, he warns the Prince against any attempt at reformation in the church, as the desire for reform only hides a deep seated design to tear down the whole structure of society. Thus throughout the *Eikon Basilike* there is a combination of paternalist concern for the true welfare of his people with an absolute conviction that the king must govern as he sees fit and that, as he said on the scaffold just before he died, it is not the people's place to have a share in government, "that is nothing pertaining to them, a subject and a sovereign are clear different things."¹¹

At the end of each chapter are the prayers and meditations, many written in the style of Psalms, imploring God's assistance in his struggle, vindicating his belief that he was defending truth against falsehood and preparing himself for the ordeal of martyrdom. The prayers, along with the frontispiece set the tone of Charles' martyrdom, composed as they are in a style familiar to a generation raised on the King James Bible and Foxes' *Book of Martyrs*; thus, as A. N. Wilson observed, "the little king, so tactless, ruthless, and charmless in life, so little loved by his people, was loved in death."¹² For the image presented throughout the *Eikon Basilike* is that of suffering kingship in the tradition of David and Christ, and one of the principle features of this tradition is the immutability of the divine purpose. One of the principle ways in which God's will is expressed in history is through Godly kings and princes and adopting this tradition Charles succeeds in presenting a view of monarchy as being stable and rooted in the enduring power of God. For Charles, history was not mindless or arbitrary, rather it was the constant unfolding of God's will between those who submit to that will and those who oppose it. Therefore the king identifies himself with continuity, stability and the providence of God, whilst condemning reformation, rebellion and innovation as striking not only at his power, but ultimately at God Himself, the source of his authority. Thus Charles in the *Eikon Basilike* deliberately seeks to place his experience in the context of divine providence, biblical and early church history, confident that through constancy to his principles and the providence of God, history will vindicate his position, and that,

*Although by my sins, I am by other men's sins deprived of thy temporal blessings, yet I may be happy to enjoy the comfort of thy mercies, which often raise the greatest sufferers to be the most glorious saints.*¹³

It is hardly surprising that the new Republican authorities should have sought to suppress the King's Book and refute the image of Charles the martyr which was so damaging to their new won power. In retrospect, and given the experience of twentieth century totalitarianism, it may seem odd that the *Eikon Basilike* should have been allowed to go through so many editions almost under the noses of the authorities. Yet with no effective police force, surveillance techniques or censorship it was possible for the book to be printed and circulated. William Sancroft, the future Archbishop of Canterbury, may have complained to his father after the regicide that Anglicans now had to take refuge in, "caves and dens of the earth, and upper rooms and secret chambers"¹⁴, yet within the month he was writing to Richard Holdsworth about getting six copies of the King's Book and being warned by Holdsworth that they were, "so excessively dear, that I believe you would not have so many of them at their price... if they be Royston's, they will be above six shillings."¹⁵ But Parliament did make some attempts to suppress the printing of the book and, all too aware of the power of the image of martyrdom it contained, commissioned Milton to write a riposte.

This he did in a book published in October 1649 entitled *Eikonoklastes*,

and the title sums up Milton's objective; he attempted to pull down the false image of the king he saw erected in the *Eikon Basilike* and expose the absurdity and danger of the fraudulent political theology set forth in the King's Book. Milton sought to awaken the people to the 'liberties' that has recently been won for them, to encourage them to stand upon their own two feet and throw off subservience to old tyrannies, and to warn them against a revival of royalism through the seduction of the image of Charles the martyr. The urgent need to answer *Eikon Basilike* sprang also from the fact that the royalist had invested so much importance in it and there was a distinct danger that,

some men have by policy accomplished after death that revenge upon their enemies, which in life they were not able... and how much their intent, who published these overlate apologies and meditations of the dead king, drives to the same end of stirring up the people to bring him that honour, that affection, and by consequence, that revenge to his dead corpse, which he himself living could never gain to his person.

The *Eikonoklastes* is constructed as a blow by blow reply to the twenty eight chapters of the *Eikon Basilike*, a technique in which we do not see Milton's literary genius at its best. The point by point refutation of the King's Book quickly becomes turgid and the style has been described as reminiscent of "a civil servant sending back a report to his Minister"¹⁷. Nevertheless, at the heart of Milton's attack on Charles was his condemnation of idolatry and an imagery which was set up "to catch fools and silly gazers."¹⁸ He commended Charles in at least having the honesty to entitle his work the *Eikon Basilike*, for, "by the shrine he dresses out for him, certainly, would have the people come and worship him" and the danger is that the people, "exorbitant and excessive in all their emotions, are prone oft-times to... a civil kind of idolatry in adorning their kings."¹⁹

Milton stood in the radical Protestant tradition of iconoclasm, the destruction of all images of wood, stone, glass or paint which a worldly and corrupt power had erected to seduce the people away from the pure truth of God. What Milton condemned in the King's Book was the revival of religious and secular imagery designed to win by stealth the war the royalists had lost on the battlefield. Thus the prayers in the *Eikon Basilike* were condemned as popish and prelatical liturgies, pious words designed to mask tyranny and ultimately signifying nothing, "the lip-work of every prelatical liturgist, clapped together, and quilted out of scripture phrases."²⁰ For Milton the true worship of God is entirely inward and does not need or depend on any external human rite, all true prayer must be spontaneous. Indeed he went further and stated that all those who advocated liturgies or rites were engaged in a devilish design to seduce people away from the truth into slavery; and the chief means of achieving this was monarchy, which, with its ceremonies and rituals, its 'civic idolatry' and customs, dazzled the eye and hid that fact that underneath the pomp and circumstance was tyranny and falsehood.

This "new vomited paganism of sensual idolatry"²¹ is compared to a

theatrical spectacle, "quaint emblems and devices begged from the old pageantry of some Twelfth-night entertainment at Whitehall."²² Indeed, James I had observed that a king is "set... upon a public stage, in the sight of all the people; where all the beholders' eyes are attentively bent to look and pry in the least circumstance of the secretest drifts."²³ Milton shared the puritan hatred of the theatre, only for him the theatre was not merely a source of entertainment, but a powerful weapon by which the enemies of God and liberty were empowered to uphold their rule. Yet, like a Whitehall masque, this show of power was essentially void of content, it was merely the froth of tyranny, and, perhaps with James I's allusion in mind, Milton in the *First Defense* says that a tyrant is "like a king upon a stage... but the ghost or mask of a king,"²⁴ to that extent the tyrant is dead, only capable of borrowing life from others, like a parasite. Milton always had a profound respect for the written word and spoke of a book as a thing almost alive, in contrast the *Eikon Basilike* as merely a product of theatricality, plagiarism and illusion, was dead. Because it was dead it was easy for the masses to assimilate, the imagery, metaphors and allusions were commonplace and familiar, thus they were easy to understand and this, coupled with the glamour of the king's name, accounts for its popularity, according to Milton. The 'givenness' of the book results in what Lorna Cable calls "reciprocal complacencies,"²⁵ it is easy literature because the writer and reader collude in a set of images and assumptions which require little or no mental effort. Such laziness on the part of the people ensures the success of the image and their subsequent enslavement by those forces peddling illusion rather than reality. Milton's respect for the living word made him particularly vehement against the way the King's Book constructed an image of suffering monarchy, Christ-like patience and Christian martyrdom out of what Milton saw as a base manipulation of language; and one of the ways in which Milton's work rises above the tawdry tracts and pamphlets produced by both sides in the controversy over the *Eikon Basilike* is the way in which he is able to use language to undermine the king's metaphors.²⁶ As Cable says, Milton objected to,

*Words exploited for purposes alien to their original intent, words devitalised and dispirited by rote recitation, words distanced from the tensive impulses of thought and feeling that generated them, become, like their exploiters, slaves to idolatry.*²⁷

From what has already been said, it should come as no surprise to learn that Milton had very little time for the claim of Charles and his followers that the king died a martyr's death; indeed he says of the frontispiece to *Eikon Basilike* that the image of Charles the martyr was only there "to fool the people."²⁸ Milton's objections were threefold, namely that no true martyr can bear witness to himself alone, but to the truth; that no martyr ever died for a sect or denomination which was already established, and that constancy and courage alone do not make a martyr but only the truth of the cause died for. Just as the theatricality of the king's posturings hide the fact of his tyranny and

emptiness, so the image of the martyr hides that fact that he was only dying because he had endeavoured to subsume into himself the honour and obedience which is primarily owed to God, for "he who desires from men as much obedience and subjection as we may all pay to God, desires not less than to be God."²⁹ Likewise Milton rejects Charles' claim to die for the preservation of the Church of England, for if to die for what Milton calls "an establishment of religion" makes a martyr, "then Romish priests executed for that, which had so many hundred years been established in this land, are no worse martyrs than he."³⁰

Yet it is on the last count - that the truth of the cause rather than the courage of the individual makes a true martyr - that we see the true ground of Milton's rejection of the King's Book and of those who, as he would see it, allowed themselves to be hoodwinked by it. For we are immediately presented with the question, what is truth, and who decides where truth lies? As Milton said, the man dying in obedience to the dictates of his own conscience may believe he is dying in the service of the truth, yet if we allow this, "what heretic dying for direct blasphemy, as some have done constantly, may not boast a martyrdom?"³¹ This problem of definition had exercised Christian thinkers from Clement of Alexandria to Luther. Augustine had first suggested that it was in fact the truth or otherwise of the cause which must be considered in defining a 'true' martyrdom. But we are still left with the question, what authority defines truth from falsehood?

Milton, like most revolutionaries, bases his convictions and actions upon his own conviction that he has the truth and that he knows best. For all his brilliance in exposing the conceits of the King's Book it is undertaken from the conviction that he and his fellows have a God-given duty to struggle against spiritual wickedness in high places and to usher in the rule of the saints. In the preface to *Eikonoklastes* Milton lambastes his fellow countrymen who allow themselves to be enslaved by popish monarchy, "excepting some few, who yet retain in them the old English fortitude and love of freedom."³² These happy few, who have remained pure and unsullied in the truth he describes as being the only sound and uncontaminated parts of the kingdom. It is an argument depressingly familiar from later revolutions whether French, Russian or Chinese, where an elite of 'truth-bearers' take power on behalf of 'the people' and then seek to drag them into freedom. Yet unlike Rousseau, Robespierre, Marx, Lenin or Mao, Milton's motivation grew out of a profound belief in the providence of God which had shown itself in the success of their armies and the utter defeat of the king. As such those who are privileged to do this mighty work must be rare individuals indeed, "For when God shakes a kingdom with strong and healthful commotion to a general reforming... true it is, that God raises to his own, men of rare abilities".³³

But what happens when 'the people' in whose name this 'general reforming' is undertaken spurn the men of rare abilities and run after their old rulers, images and beliefs? For Milton it was a constant source of irritation that 'the people' did not greet the restoration of their 'liberties' with joy and thanksgiving, and there is more than a touch of bitterness and contempt in his

remarks about "fools and silly gazers"³⁴ who would rather honour the memory of Charles than embrace the brave new world ushered in by the regicides. These people Milton condemns in the first edition of *Eikonoklastes* as "an inconstant, irrational, and image-doting rabble"³⁵ and in the next edition he goes even further, calling them a "credulous and hapless herd, begotten to servility, and enchanted with these popular institutes of tyranny."³⁶ These people would not recognise freedom when offered and so must be obliged to be free whether they like it or not.

Thus Milton may stigmatise the King's Book as a tawdry conceit, yet his venom against his enemies belies this contempt. After all, the fact that he has to produce *Eikonoklastes* at all proves the success of the *Eikon Basilike*, and iconoclasts seek to tear down images not because the images are useless, but because they are too powerful. Milton's weakness is, ironically, similar to that of Charles, namely that he hates a compromise; there is no middle ground, no concession to the fact of political and social negotiation. For both Charles and Milton see the world in terms of black and white; either the king rules or Parliament, either Christ or Satan, either light or darkness; these qualities appear in both the *Eikon Basilike* and *Eikonoklastes*. By 1649 many saw the threat to God's law and their conscience as coming not from the king, but from the Rump in Parliament and the swords of the army outside. Charles had certainly encouraged this perception by becoming at his trial the spokesman of all those who feared and resented the saints in arms who seemed intent on turning the world upside down, and it is all too easy to forget how extreme and unrepresentative Milton was at the time. His stature as one of the great figures of the English language has obscured the fact that in his lifetime the majority of the political nation rejected his ideas, were horrified by the trial and execution of the king and were happy to see the Republic overthrown and Charles II restored in 1660. Yet for Milton, legality consisted in putting oneself in the way of God's will and acting upon it, in these circumstances no act, however violent, could be wrong.

Ultimately 'the people' preferred the image of Charles the martyr to Milton's vision of liberty and Godly reformation, which accounts for the forty editions of the *Eikon Basilike* to the three of *Eikonoklastes*. The King's Book was the best seller of the age and reflects the rejection of the 'Puritan revolution', an honouring of a king who many saw as genuinely pious and dedicated to the true interests of his people, and a yearning for a return to known laws and customs. This is the reason why the King's Book is important and why its neglect as a contemporary source is so regrettable. By its very success it tells us so much more about peoples attitudes and assumptions, about their mental and emotional world, and about their understanding of monarchy, authority and social relationships than any reading of Milton can ever achieve. In the end it was time and changing intellectual fashions rather than iconoclasm which destroyed the image of Charles the martyr.

Andrew Lacey
Trinity Hall, Cambridge

Notes

1. For a discussion of the authorship controversy see Madan, F. F. *A new bibliography of the Eikon Basilike of King Charles the first with a note on the authorship.* (Oxford Bibliographic Society Publications, new series, Vol. 1. III. 1949) Oxford : Oxford University Press, 1950
2. Helgerson, R. **Milton reads the King's Book : print, performance and the making of a bourgeois idol.** *Criticism.* Vol. 29. No.1. 1987. p1
3. Kenyon, J. P. *Stuart England.* London : Allen Lane, 1978. p1654
4. It sat in a variety of forms from 1640 until finally dissolving itself in 1660 just prior to the restoration of Charles II
5. Wedgwood, C. V. *The trial of Charles I.* London : Collins, 1964. p138
6. 1 Samuel 26:9
7. See Madan, 1950
8. Stanley, T. *Psalterium Carolinum. The devotions of his sacred Majestie in his solitudes and sufferings, rendred in verse.* London, 1657
9. Milton, J. *Eikonoklastes in answer to a book intitl'd Eikon Basilike, the portrature of his sacred Majesty in his solitudes and sufferings.* London, 1649
10. *Reliquiae sacrae Carolinae, or the works of that great monarch and glorious martyr King Charles I.* The Hague, 1651 ed
11. Wedgwood, C. V. *The trial of Charles I.* London : Collins, 1964. p191
12. Wilson, A. N. *The life of John Milton.* Oxford : Oxford University Press, 1983. p165
13. *Eikon Basilike. The pourtraiture of his sacred majestie in his solitudes and suffering.* London, 1648/49. p33
14. Letter : William Sancroft to his father 10:2:1649. In Cary, H. *Memorials of the great civil war in England from 1646 - 1652. Vol. II.* London : Henry Colburn, 1842. p119
15. Letter : Holdsworth to Sancroft 27:2:1649. *ibid.* p126
16. Milton. *Eikonoklastes, an answer to a book intitl'd Eikon Basilike, the portrature of his sacred Majesty in his solitudes and suffering.* London, 1649. Preface p4-5
17. Wilson, A. N. *The life of John Milton.* Oxford : Oxford University Press, 1983. p166
18. *op cit.* p5
19. *ibid* p6
20. *ibid* p10
21. Milton. *Complete prose works* Vol 1. p519
22. Milton, J. *Eikonoklastes.* p5
23. James VI & I. *Basilikon Doron. Or his Majesties instructions to his dearest son, Henry the Prince, in The political works of James I,* by C. H. McIlwain. Cambridge, Mass.: Harvard University Press, 1918. p5
24. Milton. *Angli pro populo Anglicum defensio.* London, 1658, in *Complete prose works. Vol.IV. 1650 - 5.* New Haven: Yale University Press, 1966. p310
25. Cable, L. **Milton's iconoclastic truth,** in *Politics, poetics and hermeneutics in Milton's prose,* Loewenstein, D. & Turner, J. G. (eds.) Cambridge : Cambridge University Press, 1990. p143
26. *Eikonoklastes* was prefigured by the publication anonymously of *Eikon Alethine. The pourtraiture of truths most sacred Majesty truly suffering,*

though not solely. London, 1649. And royalist attacks on Milton include *Eikon Epistles, or, the faithfull pourtraiture of a loyall subject, in vindication of Eikon Basilike*, in 1649, and *The image unbroken. A perspective of the impudence, falsehood, vanitie, and prophannes, published in a libell entitled Eikonoklastes against the Eikon Basilike*, in 1651

27. Cable *op cit.* p146

28. *Eikonoklastes* p5

29. *ibid* p175

30. *ibid* p219

31. *ibid* p219

32. *ibid* p6

33. Milton. *Areopagitica; a speech of Mr. John Milton for the liberty of unlicenc'd printing, to the Parliament of England*. London, 1644, in *Complete prose works. Vol. II. 1643 - 8*. New Haven : Yale University Press, 1959. p566

34. *Eikonoklastes* p5

35. *ibid* p241

36. *Eikonoklastes*, 2nd ed.1650, in *Complete prose works, Vol. III. 1648 - 9*. New Haven: Yale University Press, 1962. p601

NEWS AND NOTES

Anniversaries in 1996

The EVANGELICAL ALLIANCE celebrates its 150th anniversary; a public lecture on the changing roles of evangelicals in the media is to be held on 12th October in Leicester.

The LIBRARIANS' CHRISTIAN FELLOWSHIP is arranging a conference to mark its 20th anniversary. It will include a review of its past progress and future prospects and is to be held in London on 20th April in the Quiet Room Connaught Hall, 41 Tavistock Square, London WC1, starting at 10.30am. The Conference title is *Now we are Twenty: Librarians' Christian Fellowship Anniversary Conference*, and speakers include Gospatric Home, Managing Director of both the Christian Resources Exhibition and the Library Resources Exhibition, John Andrews and Richard Waller, President and Chairman of the LCF respectively. For further information, please contact LCF's Secretary, Graham Hedges, 34 Thurlestone Avenue, Ilford, Essex IG3 9DU Tel 0181 599 1310 (Home), or 0181 870 3100 (Work).

As part of the 50th anniversary of the NORTHUMBRIA BIBLE COLLEGE, in Berwick-upon-Tweed, a working week has been arranged (7th to 14th September) within the Librarians' Christian Fellowship's project to upgrade and reorganise the College library.

Bookshops

SPCK's bookshop in Gloucester has moved from Southgate to 4 College Green, in the Cathedral close. SPCK will also run the Cathedral's bookstalls.

WATERSTONE'S opened their 100th branch in November in a converted former United Reformed Church in Reading. The building still has a stained glass window, designed by Edward Burne-Jones, of Holman Hunt's painting "The Light of the World".

Copyright

The American periodical, *Publishers Weekly*, dated 18th September 1995 included a piece relating to the "restored works" copyright provision of the GATT treaty, under which the publishers Thomas Nelson have assumed the restored copyright on the works of W. E. Vine, author of several Christian reference works, with effect from 1st January 1996. In September they issued public notice of their position as exclusive, worldwide publisher of Vine's writings, with the consent of W. E. Vine Copyright of Bath, controller of the literary estate. "Restored works" under the new provisions are those which are in the public domain in USA at present but which are still protected within their countries of origin (European Union member states).

Internet

University of Buffalo (USA) offers a service on the Internet containing databases of Qur'an and hadith, information of fiqh (jurisprudence), kalam (systematic religious thought), tasawwuf (mysticism), philosophy, bibliographies of Islamic books, prayer timetables, pictures of mosques and the syllabus of the International Islamic University in Malaysia. (<http://wings.buffalo.edu/student-life/sa/muslim/isl/isl.html>)

Library Resources Exhibition

The 1996 Exhibition will be held from 4th to 6th June at the National Exhibition Centre, Birmingham.

Research

A research project is being sponsored, intended to improve communications between African publishers and overseas library buyers. The bodies involved are the National Acquisitions Group, the Library Association International Group and the Standing Conference on Library Materials on Africa. The work is likely to be undertaken in association with a university library science department.

Selly Oak Colleges

Allan Anderson has been appointed Director of the INTERACT Research Centre at Selly Oak Colleges, Birmingham.

A new Learning Resources Centre is being planned. It will house both Selly Oak Colleges' Central Library and Westhill College's Library.