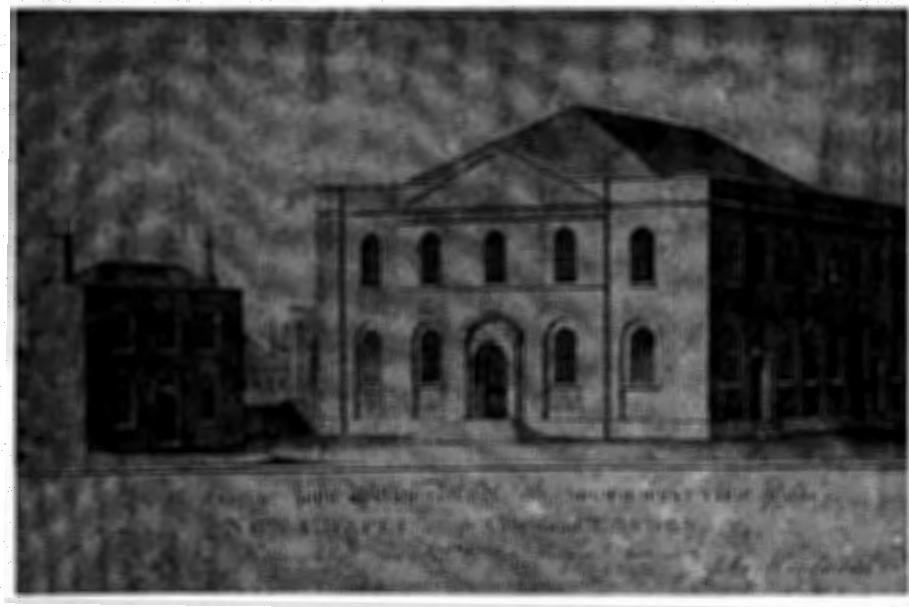


**BULLETIN**

*of the*

*Association of British Theological  
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Volume 14, Number 3  
November 2007

**CONTENTS**

Notices	2
Message from the Chairman	4
Report of an International Theological Librarians' Conference 2007	6
Not Shortbread but Beetroot	7
Report of the ATLA Conference 2007	10
Sacred Texts	11
Report of the ABTAPL Autumn Meeting 2007	13
2007 – The 300 <sup>th</sup> Anniversary of Charles Wesley's birth	14
Report of the 36 <sup>th</sup> General Assembly of BETH 2007	17
John Cosin and Cathedral Makeovers, Part 3	21
News and Notes	32
Theological Library Association Newsletters	33

Front cover: South-west view of John Wesley's New Chapel, City Road, London, 1779. Reproduced with the kind permission of Wesley's Chapel.

## **ABTAPL UNION LIST OF PERIODICALS**

The Union List is available on the internet at <http://www.le.ac.uk/abtapl/> It includes the philosophy, theology and religious studies journal holdings of 47 different institutions in the UK and is a useful tool in tracing the locations of titles. Publisher details are given for some titles and links to free electronic journals are also included. It is updated regularly.

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

\* \* \* \* \*

## ***DIRECTORY OF THEOLOGICAL AND RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN AND IRELAND***

The *Directory* is available on the ABTAPL website at  
<http://www.abtapl.org.uk/pub.html>

Amendments should be sent to Steve Dixon, Senior Lecturer – ICT,  
Newman College of Higher Education, Birmingham B32 3NT  
E-mail: [s.dixon@newman.ac.uk](mailto:s.dixon@newman.ac.uk)

\* \* \* URGENT \* \* \*

The *Directory* needs updating  
one person has already offered to assist but  
a co-ordinator is still required.

Contact Judy Powles at [j.powles@spurgeons.ac.uk](mailto:j.powles@spurgeons.ac.uk)

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## **BETH PERIODICAL EXCHANGE LIST**

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

## **NOTICE OF MEETINGS**

**2008 Spring Conference  
and Annual General Meeting  
will be held at  
Stranmillis University College  
Queen's University  
Belfast**

**from  
Wednesday 9<sup>th</sup> to Saturday 12th April**

Details will be sent to UK members. Members not resident in the UK who would like further information should contact the Conference Secretary  
Please send items for inclusion in the agenda to the Honorary Secretary

\* \* \* \* \*

**2008 Autumn Meeting  
will be held on  
Thursday October 16<sup>th</sup>  
Time to be confirmed  
at  
The British Library, London**

\* \* \* \* \*

### **Training Day**

**Birmingham Central Library  
Thursday 6<sup>th</sup> March 2008  
10.30am to 4.00pm**

This is going to consist of 2 sessions, the first being on online library inductions and the second being on library publicity. The session on online library inductions will be based on the presentation I gave at the International Conference for Theological Librarians in Prague in March 2007 and will be an introduction to simple online inductions which anyone can put together with the minimum amount of technical knowledge. The library publicity session follows on from the presentation given by Anthony Brewerton at Edinburgh in April 2007. He suggested that we pooled our ideas for encouraging our potential users to make the most of our libraries.

Therefore this second session will take the format of a workshop. All those attending will be encouraged to bring along examples or ideas of their own library publicity, e.g. bookmarks, leaflets, etc. so that we can all gain from each other's ideas. Both sessions will be facilitated by myself and will be free to members. However it will be essential to book in advance as places will be limited. Tea/coffee will be provided but lunch will need to be purchased at one of the many eating places in the area. Further details and booking information will be available nearer the time. For anyone not able to attend, there will be follow-up from the training day as part of the Belfast conference.

Contact me for more information and to book a place

Judy Powles

ABTAPL Chairman

email: [j.powles@spurgeons.ac.uk](mailto:j.powles@spurgeons.ac.uk)

tel: 020 8653 0850 ext 236

## **MESSAGE FROM THE CHAIRMAN**

Those of you who were at the 2007 Autumn meeting held at Wesley's Chapel on October 18th are already aware that I shall be resigning as Chairman of the Association at the next AGM in Belfast next April. I have been Chairman since 1992 and before that I was on the committee since 1987 which means that ABTAPL has played a very large part in my working life over the past 20 years. Throughout those years it has been exciting to see the Association go from strength to strength. However the time has now come for me to step down, not least because I am planning to do some further study and also my daughter is getting married next year. This will undoubtedly prove to be a distraction especially as she and her future husband are planning to spend 12 months working in Sydney after their wedding. This seems to be an ideal opportunity for John and me to do some travelling "down-under" and it would be good to be able to catch up with colleagues in ANZTLA at the same time. I am delighted to be able to say that Alan Linfield has agreed that, subject to the approval of the membership at next year's AGM, he is willing to take on the role of Chairman. All of you will know what an excellent job Alan has done as

Conference Secretary, following the wonderful example set by Rosemary Pugh in previous years. This does not mean that nominations from any other person is precluded but the fact that ABTAPL's committee is 100% behind Alan's nomination is important to remember.

Of course, this means that ABTAPL will be looking for another Conference Secretary and I do hope that someone reading this will come forward to fill this role. I would urge you to consider helping the Association in this way. The committee meets regularly and is always there to support the Conference Secretary with practical help and advice. An advance visit to the proposed venue is encouraged and this is usually a good way to ensure that the conference runs smoothly. If you do have an interest, please contact me or Alan. We will be happy to talk to you. It could also be a joint position, if two people felt that they could work together in the role.

Finally, it has been a privilege to work for the Association and to have such excellent colleagues on the committee over so many years. It is hard to single out any one person as everyone has made such a great contribution. However it is only right that I pay special tribute to Marion Smith who is also standing down at the AGM next April. More will be said nearer the time but she deserves a special thanks for taking on the editor's role in 1994 in difficult circumstances after the tragic and sudden death of Alan Smith, her work colleague and then Bulletin Editor, and for doing such a magnificent job over the past 13 years.

I have greatly enjoyed all my years on the front bench of ABTAPL and no doubt will continue to appreciate ABTAPL as an ordinary member for several years to come.

*Judy Powles  
ABTAPL Chairman*

## **REPORT OF AN INTERNATIONAL THEOLOGICAL LIBRARIANS' CONFERENCE, PRAGUE, 7<sup>th</sup> – 10<sup>th</sup> MARCH 2007**

The International Baptist Theological Seminary in Prague has now become familiar territory to the authors of this article! Not only were we of course there for ABTAPL's Golden Jubilee Conference in 2006, but also in 2005 for IBTS's first international conference for theological librarians. Two years on it was decided that a follow-up to this was called for, so we duly packed our bags once again and made the journey to Prague a third time. Fortunately on this occasion the conference was timed to avoid the depths of a Czech winter, and instead of the several inches inches of snow we endured in 2005 we were treated to some beautiful days of warm early spring sunshine.

The principal aim of these conferences has been to provide a networking and professional development opportunity for theological librarians working in former communist countries, or elsewhere in Europe, where organisations equivalent to ABTAPL do not exist to facilitate this. Attending gatherings such as these makes us grateful for ABTAPL and the mutual support we enjoy through it, though inevitably we also come away feeling slightly humbled at all our less fortunate colleagues are able to achieve, in spite of their more straitened circumstances. Around 40 delegates were in attendance from countries as diverse as Croatia, France, Serbia, Germany, Israel, Italy, Russia, Ukraine, Belarus, the Czech Republic, Estonia, Bulgaria, Norway, Romania and Belgium, plus the USA and UK, whose representatives were largely (though by no means exclusively) responsible for leading the various sessions. Among the Ukrainian contingent it was good to see Viktor Kuhleshov, whom many will remember from ABTAPL's Prague conference. While there were a number of other familiar faces, it was also pleasing to note that the majority were newcomers compared to 2005. It was particularly interesting to meet Hala Guhnaim, the Librarian from Bethlehem Bible College, which has a library serving not only staff and students but which also acts as Bethlehem's first and only public library, available to the whole local community, Christians, Jews and Muslims.

There were fewer plenary sessions on this occasion than last, and this time the emphasis was much more on practical issues. These were addressed through various workshops, with a choice on offer which sometimes made it hard to decide which to attend! Among the subjects covered included planning and space issues for new libraries, improving internet searching and evaluation skills, book conservation, managing the one-person library,

justifying the library to a parent organisation, digitisation, creating your own internet portals, and relationships between libraries, bookshops and publishers. As well as these sessions, there were also plenty of opportunities for informal networking at meals (where we were once again treated to large platefuls of Czech cuisine!), coffee breaks, or while relaxing in the evening in the IBTS guest lounge.

One particularly fine afternoon we went as a group into Prague where among other things we were treated to a privileged tour of the magnificent libraries at Strahov Monastery, an encore of the treat which ABTAPLers who were with us in 2006 will remember well. These conferences now look set to become a regular biannual event, which will be a great encouragement for those for whom it is an all too rare opportunity to meet with other professional colleagues. Whether the next in the series will be held at IBTS or elsewhere is not yet known, but wherever it turns out to be it will no doubt now be eagerly anticipated by many theological librarians throughout Europe. Our thanks should be recorded here to Katharina Penner, Librarian at IBTS, for once again masterminding such an excellent event. The care with which she had put together and co-ordinated the programme, her amazing language skills, and her professionalism throughout the conference can not be praised highly enough. On a similar note, we should also extend our thanks to all the staff and students on the IBTS campus who made us feel so very welcome during our stay.

*Judy Powles,  
Spurgeon's College, London  
Alan Linfield,  
London School of Theology*

## **NOT SHORTBREAD BUT BEETROOT**

Library conferences clashed for me this year, would you believe it? I only attend two, and even though I was very sad to forego APTAPL at Edinburgh I couldn't miss the CLA (Carmelite Library Association) meeting as the friars employ me. It is a working conference with a daunting agenda (I'm not good at meetings) but it is so interesting to see the people again and hear what's happening, and it's held in a different Carmelite house each time – this year, Kraków. The friars are well established in Kraków as they've been there since 1397, and they enjoy a very busy

parish. They don't have many guest rooms though, so only a few of the great and the good were lodged in the house and the rest of us were round the corner in Bursa im. S. Pigonia, one of the University "simple but comfortable" hotels, overlooking the Carmelite orchard. We breakfasted in the hotel but all other meals were taken in the priory with the Community, and the meetings took place downstairs in the parish social rooms which were converted from the old beer cellar, very atmospheric.

The first session started with prayer, and over the days we heard a variety of prayers from different countries. Luckily for the Anglophones business is conducted in English but translation is offered where needed. The libraries are mainly European but Australia, Brazil and the USA are represented and the participants don't necessarily come from where their library is located – Edison in Rome comes from Indonesia. Most of the librarians are friars but there are a few of us who are employed by the Order, and our numbers are growing. After a welcome speech from Dariusz, (the Polish Provincial who was so hospitable and spoke beautiful Italian), we were onto reports from the 18 libraries and institutes, discussion on collaborative acquisition, the Carmelite Annual Bibliography, open source cataloguing software, OCLC update, digitising rare books, conservation, EU funding, web-based cataloguing experiences...and more. The schedule was an 8.30 start with a very long lunch break. Then sessions until 5.30, Eucharist at 6, supper at 7, evening prayer at 8, then recreation at 8.30 – the last mentioned usually involving reminiscences and liquid refreshment. Over the 4 days we were fortified by coffee breaks when marvellous cakes appeared courtesy of the kind parishioners - an Easter week custom. Coming from the comparative wealth of the UK I was very aware of the general lower standard of living in Kraków, although I gather it has improved greatly, and did hope that some of the cakes went to the friars, especially the students. Lunch and supper was taken in the large Community Refectory and served by the very young-looking student friars. I speak no Polish and mainly they spoke little English but they were very gracious, especially considering that they had to serve us before their own meal. We often had soup, once sausage and egg soup, and the famous beetroot soup was delicious, with various other local delicacies which we couldn't always identify so had to ask Szymon, the house archivist. We did have our outings: Szymon gave us a tour of the priory and the church, both huge and mainly dating from the 17<sup>th</sup> century as previous buildings had been destroyed by warfare. The church was so baroque, not my favourite style but it was magnificent, and always there were people praying, young and old. You could have driven a small bus down some of the bare corridors in the house but there were some wonderful ceiling paintings telling the eventful history of the priory, with little friars in their white cloaks and fire and war and celestial intervention all graphically

portrayed. The library was breathtaking with well over 300 manuscripts and 15,000 books from the 15<sup>th</sup> to 18<sup>th</sup> centuries, including over 300 incunabula. It had taken 12 years to catalogue the Carmelite archive collection, which is extensive with records dating from 1398. The modern library, with books and journals published from 1801 to date, numbers about 23,000 and has no computer so cataloguing is done in the traditional way. But the greatest need is for conservation and restoration of the older material as so much of the collection is in a very poor state. Zofia, who was our conservation expert and comes from Washington, D.C. but originally from Poland, was almost in tears and we were all shocked by the shelves of damaged books – but financial help is coming, initially from the friars in the USA.

There was a 4 hour walking tour of Kraków arranged for us and most of us went for it, including Joachim at 91 - they're tough these friars. We made our way along the street to the clatter of trams, with Easter decorations in most of the shops, often lambs or yellow flowers. Then on to the Planty, the green girdle of parks round the Old Town with the blossom just starting to appear. We saw some of the extensive Wawel Hill complex with the cathedral, a few churches – more baroque but all different and well worth seeing. Of course we were taken past the modest episcopal house where Karol Wojtyła lived as bishop of Kraków and where he stayed when he came back as John Paul II. We also passed at speed many enticing cafés and chocolate shops but we had to go to Kościół Mariacki (St Mary's Church), just off the Main Square mainly to see "the greatest Gothic altarpiece in Europe". This was stunning, late 15<sup>th</sup> century originally and made of gilded lime wood and polychrome with 200 figures illustrating the life of Mary; the artist, Veit Stoss, just happened to be a relative of the German Carmelite provincial at the time – the Mainz and Bamberg contingent looked well pleased. Having seen the doors closed on this masterpiece by a diminutive nun with a long pole we went outside to hear the bugler play from one of the tall towers of the church, a feat that is repeated every hour in the direction of the four winds. When he had finished he waved to everyone and we clapped and cheered and were very touristy, great fun, but we were glad to get back eventually and never had beetroot soup been so welcome.

*Judith Taylor  
Library, The Friars  
Aylesford, Kent, ME20 7BX*

## **REPORT OF THE ATLA CONFERENCE, 13-16 JUNE, 2007**

The 61<sup>st</sup> Annual Conference of the American Theological Library Association was held in Philadelphia this year from 13<sup>th</sup> to 16<sup>th</sup> June. As usual the programme was very full, with many interesting presentations and discussions. One of the more unusual and fascinating events was a plenary session in which we were addressed by a Muslim woman who works in cooperation with a Christian Theological Seminary; perhaps a first for ATLA to be addressed by a Muslim. She very ably pointed out the areas in which it is crucial that we learn tolerance for one another and areas in which we learn to work together collaboratively, areas in which we can and must learn from one another. Another important development is the new on-line journal of theological librarianship which ATLA has initiated and which will make its appearance in 2008. I have had the honour of being asked to serve on the Advisory Board for this journal.

The sessions on Saturday, the last day of the conference, were held on the beautiful campus of the St. Charles Borromeo Seminary; a Roman Catholic Seminary situated in the suburbs of Philadelphia. In addition to the various meetings that took place that day and the evening banquet, we had some time to wander around the campus and peruse the shelves in their well-apportioned and well-stocked library.

As international attendees, we were once again welcomed by the Special Committee for International Collaboration and treated to lunch on the Thursday. It is always a good time of informal discussion on what is happening in various parts of the world, a time for sharing common concerns and for renewing contacts. BETH was well represented at ATLA this year by Katharina Penner from IBTS in Prague, who was doing a course at Wheaton College in Chicago and was able to make the trip to Philadelphia, and by Denyse Leger from the World Council of Churches in Geneva, both of whom joined me in attendance at the conference. A very important note of thanks goes to the Palmer Seminary, and in particular to Melody Mazuk who offered me generous hospitality and most comfortable accommodation during the conference.

ATLA will publish a full report of the proceedings of this conference, which constitutes a permanent record for the association. Many news items are available on the ATLA website (<http://www.atla.com>) along with descriptions of the very useful and valuable tools that they have developed and continue to improve for use in theological libraries.

*Penelope Hall, BETH Secretary and delegate to ATLA*

## SACRED TEXTS

By Winette Field

[On 27<sup>th</sup> June a group of ABTAPL members visited the British Library exhibition "Sacred: Discover what we share" which was held from 27<sup>th</sup> April to 23<sup>rd</sup> September 2007]

The British Library, in a stroke of design genius, placed books of divine revelation alongside objects depicting holy places, life ceremonies and religious festivals. Ancient works, preserved by subtle lighting, sat alongside more modern technology. The latter provided an opportunity for clients to listen to sound archive resources covering all three of the Abrahamic religions. Ambient music played in the background creating a restful air.

Yet in some ways the hall was half-dark and cluttered. There was awareness that the environment would not have been comfortable if more people had been present. Narrow aisles hemmed one in between the texts, on the outer walls, and the national curriculum zones in the middle.

Our enthusiastic guide led us diagonally across the space having completed looking at the Tyndale Bible, nestled next to the larger King James Bible, past a Metal 'alam for Muharram procession, (?Deccan, India, c.19th century ) commemorating the Battle of Karbala. I wondered how this would work if the exhibition was more crowded.

As ever there was the feeling that marketing had a hand in planning the event. The texts were laid out, not chronologically, but by topic. Sections ranged from illumination to diversity. Diversity demonstrated nicely by the Kaifeng Torah scroll from China stitched with silk thread (1643-63). While the central areas - holy places, life ceremonies and religious festivals - are of course aimed at meeting the needs of Key Stage 3.

The guide highlighted the desire of the British Library to make precious works available to the public. The introduction of turn-the-page technology was therefore an inspired action. It was wonderful to be able to look at Ethiopian Bible selections in greater detail magnifying images and gaining further insight into the texts themselves.

At one point there was a striking incongruity of sitting listening to M. Greaves discuss a pilgrimage to Lourdes whilst looking at the Curtain used in the Ka'bah. One of the exit comments from a previous visitor said that

they had been uncomfortable with their holy books being shown alongside those of others.

The comments “book” was in fact electronic and visitors were encouraged to type in their views. These were then randomly shown on a screen near the end of the exhibition. At a similar point there was also a film extolling the notion of unity in religion beyond Judaism, Islam and Christianity. Extracts from the writings on the same themes were projected between clips of inter faith work.

The exhibition was located in the Pearson Gallery under the national treasures collection. It deserved a multitude of visits because there was so much to see and hear. I was struck by the evidence of the same images used in both the Jewish and Christian Psalter from France. Another striking image was the fact that the King James Bible (1611) was not of a size to be used by individuals while the Tyndale New Testament (1526) was. A miniature Qur'an (Or.2200 ff. 91v-92) demonstrated Islamic private worship while an embroidered Sephardi Torah Mantle and pair of silver finials (c.1700.) highlighted public worship in Judaism. The beauty and craftsmanship in each is outstanding. That too can be said of this amazing opportunity to view ancient texts.

*Winette Field  
Librarian  
William Booth College  
Champion Park  
London SE5 8BQ*

## REPORT OF THE ABTAPL AUTUMN MEETING, 18TH OCTOBER 2007

As 2007 is the 300<sup>th</sup> anniversary of the birth of Charles Wesley, it seemed appropriate that this year's Autumn meeting of ABTAPL should be held at Wesley's Chapel, the London base of his brother John. Opened in 1778, the Chapel is built on moorland which was outside the City boundary and used to deposit the remains of St Paul's Cathedral, after the Great Fire. It replaced the first chapel, in a former gun foundry nearby, and was described by John Wesley as "perfectly neat but not fine". Stained glass windows and memorials were added by the Victorians and in 1891, on the centenary of his death, it was refurbished. Restoration work was undertaken in the 1970s and the Chapel reopened on 1<sup>st</sup> November 1978, the 200<sup>th</sup> anniversary of its original opening.

31 ABTAPL members attended the meeting, which was preceded by a meeting of THUG (Theological Heritage User Group). Some of us also took the opportunity to visit Bunhill Fields, the graveyard opposite the Chapel, containing the graves and memorials of several notable nonconformists, including John Bunyan, John Owen, Isaac Watts, William Blake, and Susanna Wesley. A few of us attended the last "conversation" of the series "Britons Abroad: soldier, preacher, thinker, spy" between Leslie Griffiths, Superintendent Minister of the Chapel, and Baroness Park of Monmouth, a former MI6 agent. The group was divided into two parties so that we could visit the Museum, in the crypt of the Chapel, and Wesley's House, which contains some of his furniture and possessions. Built in 1779, it was John Wesley's home for his last twelve years and remains much as it was then.

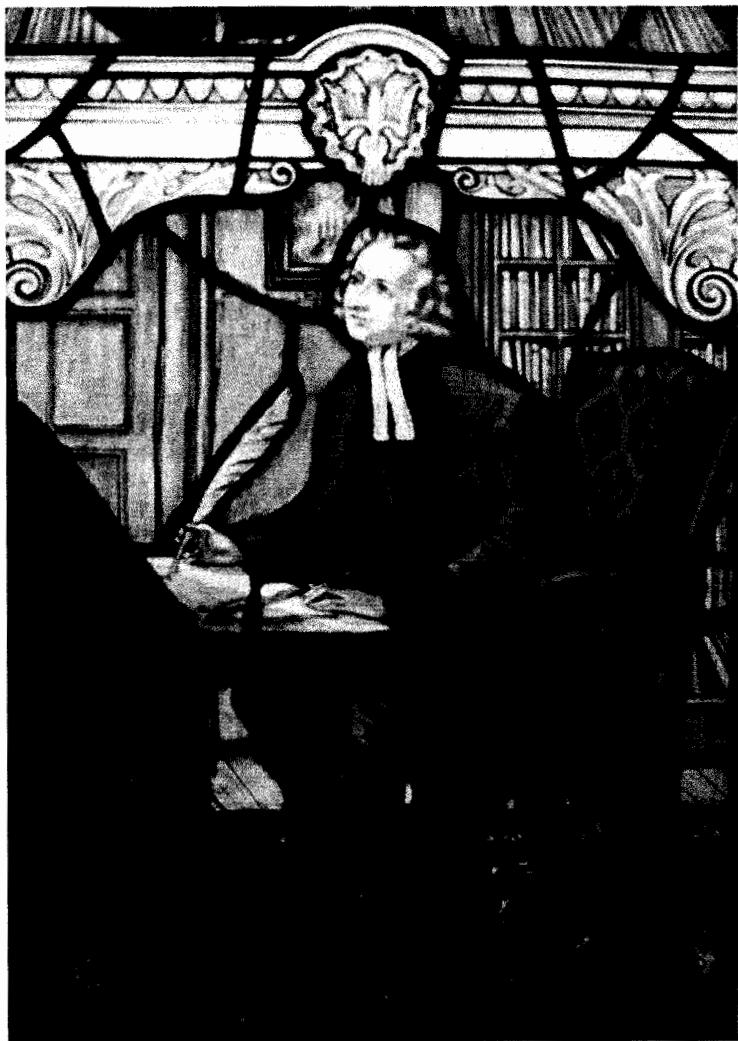
At the end of the visits, the business meeting began. Judy Powles announced that she will be stepping down as Chairman at the 2008 Annual General Meeting and that she and Marion Smith will be resigning from the Committee. The November issue of the *Bulletin of ABTAPL* is in preparation and people should continue to send contributions, including news items and websites to the assistant editors, Humeira Ceylan and Paul James. One person has offered to assist with revising the *Online Directory of Theological and Religious Studies Collections*, but someone else is needed to co-ordinate the updating; meanwhile corrections should be sent to Steve Dixon at Newman College, who would also welcome comments about the ABTAPL website. Evelyn Cornell is happy to receive amendments and new holdings for the *Union List of Periodicals*. Michael Gale and Carol Reekie have produced a first draft of the *Guidelines for Theological Librarianship* and are hoping to have the completed version ready for the 2008 AGM. Preparations for the 2008 Spring Conference in

Belfast are progressing well and the British Library has been confirmed as the venue for the Autumn Meeting. A training day at Birmingham Central Library has been arranged for 6<sup>th</sup> March 2008, to include a session on online inductions for students and a workshop on library marketing. During the THUG meeting there had been discussion on developing a common policy for interlibrary loan charges. Judy Powles had been in contact with Brill about journal prices, including those they have taken over from Sage, and continues her campaign with other publishers. She has some information about possible consortia subscriptions to databases; anyone interested should contact her. Penelope Hall recommended that ABTAPL considers hosting another BETH Assembly, possibly in Maynooth, Eire.

*Marion Smith  
Birmingham Central Library*

## **2007 - THE 300<sup>TH</sup> ANNIVERSARY OF CHARLES WESLEY'S BIRTH**

2007 marks the 300<sup>th</sup> anniversary of the birth of Charles Wesley, the famous Methodist hymn-writer. Charles Wesley was born in Epworth, Lincolnshire in 1707, four years after his older brother, John Wesley, who is often described as the founder of Methodism. Charles studied at Westminster School, followed by Oxford. He was then ordained as an Anglican clergyman to go out to America, to the new colony of Georgia as General Oglethorpe's secretary. After an unsuccessful time in America, dogged by ill health, Charles returned to London depressed and dispirited. He then had a crisis of faith which culminated in his conversion experience on 21<sup>st</sup> May 1738; this was followed 3 days later by his brother John's conversion experience. The two brothers began their lifetimes' work to minister to the poor and marginalised of society. They developed bases in London, Bristol and Newcastle. They founded Methodist societies all over Britain; however they never saw themselves as breaking away from the Anglican Church, they (especially Charles) saw themselves as a revivalist movement within the Church. Charles settled down to married life and had three children, two of whom were musically gifted. He first lived in Bristol with his family, before moving to London in the 1771. After Wesley's Chapel opened in 1778 Charles played an active role in church life there, frequently preaching and of course visiting his brother John, who lived onsite in a Georgian house (which can still be visited today.)



Detail from one of the stained glass windows at Wesley's Chapel showing Charles Wesley at his desk writing a hymn.  
Reproduced with kind permission of Wesley's Chapel

At Wesley's Chapel in London we have been keen to celebrate Charles this year, bringing him out of his older brother's shadow to reassess the contribution that Charles made to Methodism and beyond. Charles is best known for the 9000 hymns he penned during his lifetime. However, he was also an influential figure in the development of early Methodism. His influence and legacy is reassessed in a new exhibition called '*Hark the Herald! The life and music of Charles Wesley*' at the Museum of Methodism in the crypt of Wesley's Chapel. The exhibition has a number of items that have never been on display before, including a 1780 hymn-book in which Charles drew upon earlier developments in Methodist hymnody to create a definitive hymn-book for the people called Methodists. There are also a number of Charles' letters on display, as well as his own hymn-book with his annotations and a few hand written hymns in the back.

The Chapel has also been celebrating Charles through a series of services, which were recorded by the BBC. Two of these services have already aired on BBC1 and BBC Radio 4, two more were broadcast as two special Songs of Praise programmes on BBC1 in October. In July at Wesley's Chapel the Superintendent Minister of the Chapel, The Rev The Lord Griffiths, gave a lecture on the 1780 hymn-book. Throughout September there was a series of Sunday sermons preached by The Rev The Lord Griffiths on aspects of Charles Wesley's genius. This was complemented by a series of Thursday lunchtime events where the Minister of Wesley's Chapel, Jennifer Potter, considered the work of modern hymn-writers. At 2pm on 22<sup>nd</sup> November at Wesley's Chapel the Museum of Methodism's Curator, Heather Carson, will give a lecture on Charles Wesley in London.

The year of celebrations at Wesley's Chapel will be rounded off by the Sunday church service on 16<sup>th</sup> December focusing on Charles Wesley's favourite hymns.

For times and details of church services please check our website at <http://www.wesleyschapel.org.uk>  
or telephone the church office on 020 7 253 2262.

The Museum of Methodism in the crypt of Wesley's Chapel is open Monday – Saturday 10.00am – 4.00pm and Sunday 12.30pm – 2.00pm.  
For more information please see our website or telephone the church office.

*Heather Carson  
Curator of John Wesley's House and the Museum of Methodism*

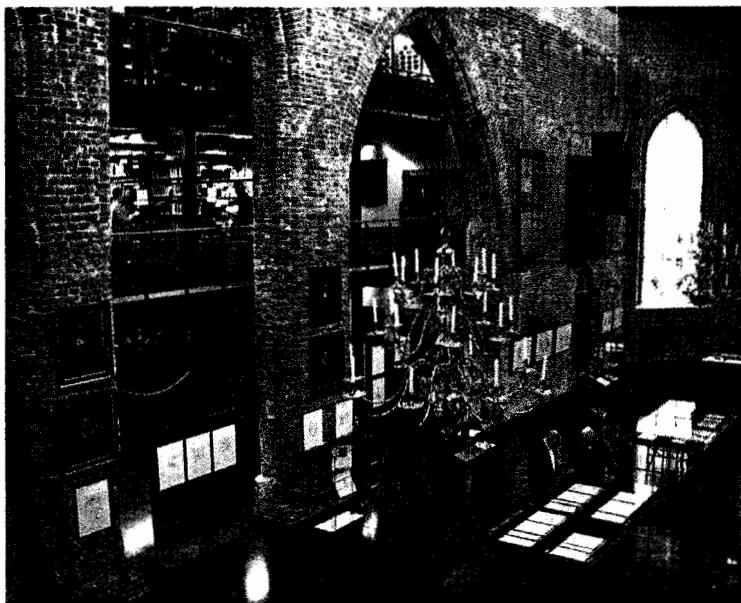
## **REPORT OF THE 36<sup>th</sup> GENERAL ASSEMBLY OF BETH: EMDEN, GERMANY, 8<sup>th</sup>- 12<sup>th</sup> SEPTEMBER 2007**

Attended by 26 delegates, members and guests, the 2007 Assembly was held in the splendid surroundings of the Johannes a Lasco Library<sup>1</sup>. Designated German Library of the Year in 2001, it is situated in Emden, a seaport in the East Friesland area of northwest Germany. On the River Ems, Emden has been in existence since the 15<sup>th</sup> century when it was granted city status, but there has been a town on the site since at least the 8<sup>th</sup> century.

In the 16<sup>th</sup> century, the Lutheran Reformation was introduced into Emden, while Catholicism and various forms of Protestantism still remained, with the city becoming an important centre of refuge for Dutch, French and English Protestants. The first Dutch translation of the Magdeburg edition of Luther's Bible was produced here. Because of the similarity in languages, the Dutch were integrated into the Reformed Church based in the Grosse Kirche, while the French and English developed their own communities. Johnnes a Lasco, a Polish nobleman, had taken holy orders in 1521 but renounced the Catholic faith in 1540. He became superintendent of the Grosse Kirche but moved to London because the townspeople closed their churches when attempts were made to re-establish Catholic ritual and because of Lutheran opposition to his Calvinistic views. In 1553 he returned, having fled to avoid persecution under Queen Mary, accompanied by members of his London congregation.

During the Second World War most of the inner city was destroyed in bombing raids. By 1962 the city had been rebuilt, although the Grosse Kirche remained in ruins until the 1990s when it became part of the new building constructed to house the Johannes a Lasco Library. This project was primarily the vision of Dr Walter Schulz, Director of the Library.<sup>2</sup> As well as accommodating the Library collections, the design of the building provides a community space, with the open central nave of the former ruin being an attractive area for exhibitions and meetings of all kinds: concerts, receptions, and conferences. It is also open for public tours.

The Library, which holds more than 100,000 titles, including almost 10,000 pre-1800 items, is a specialist research centre in the field of Reformed Protestantism and houses a valuable collection of documents of the Reformed Church of East Friesland. Originally founded in 1559 by Gerhard tom Camp and housed in the Grosse Kirche from 1570, the collection



Interior of the Johannes a Lasco Library, Emden.  
Reproduced with kind permission of the Library

continued to grow, covering the fields of theology, law, history and medicine. As well as the works of Johannes a Lasco, many other collections have been acquired, including Erasmus of Rotterdam's library; in the 1520s Lasco travelled to France and met Erasmus, eventually buying his library. The scope of the collections has grown in recent years and since 1997, the library of the Emden society for arts and antiquities has been deposited there. During the Assembly, there was an exhibition of some of the sketches and engravings from the Otto Rohse collection; a book illustrator, he also designed some of the German postage stamps.

One of the most important items of business for this year's assembly was the election of a new slate of officers as follows: President – Odile Dupont from the Institut Catholique de Paris, Bibliothèque de Fels, a delegate representing ABCF; Vice-President – Etienne D'hondt from the Maurits Sabbebibliotheek Faculteit Godeleerdheid K.U. Leuven, a delegate representing VRB; Secretary – Penelope Hall from Edinburgh, a delegate representing ABTAPL; Treasurer – Hermann-Josef Schmalor from the Erzbischöfliche Akademische Bibliothek in Paderborn, a delegate representing AKThB; and two members – Heinz Finger from the Erzbischöfliche Diözesan- und Dombibliothek Köln, a delegate representing his own library and AKThB; and Gáborjáni Szabó Botond from the Bibliothèque du District Réformé in Debrecen, Hungary, a delegate representing EKE and his own library. These Board members have been elected, or re-elected as the case may be, for a five-year term.

On Sunday there was an opportunity as part of the "Open Doors Day" to visit some places in Emden not usually open. After lunch we heard two lectures from Armin Stephan, President of VkwB. In the first address<sup>3</sup>, he likened our relationship with digitalization with the concept of *Sleeping with the Enemy*; in fact he noted that we have two formidable enemies, lack of funds, which so often cripples our efforts, and digitalization which, although not so dangerous, can prove to be a strong adversary, taking the attention of the readers away from the traditional library resources and redirecting them to on-line resources. These on-line resources can be very useful and helpful, but can also detract from the focus on the need for continuing support for libraries. The second address focused on the new initiative for changing the rules of cataloguing, RDA (resource, description, and access). A discussion ensued in which Armin Stephan made a good case for the theological libraries getting involved in this process which is presently in progress. Both of these lectures were well received and very helpful to everyone in attendance.

Following on the presentations mentioned above, our colleague, Franck Storne, from the Bibliothèque Nationale et Universitaire de Strasbourg urged the Assembly to make a professional development session a regular feature of the BETH Assemblies. This proposal was well received by the other delegates and will be taken seriously by the Board when planning future meetings.

Having completed the formal business of the assembly, we travelled on Tuesday to Groningen in the Netherlands to the University Library<sup>4</sup>, which has had strong links with the Johannes a Lasco Library since the 1990s. En route we were able to see some of the local area, including the restored

fortified village of Bourtange and to visit the Reformed Church at Rysum, where we heard oldest organ in Europe, which dates from 1457. The University has had a department of theology since its foundation in 1614; at that time the Library holdings were some 400 volumes. This has now increased to more than 2 million, in addition to electronic resources. As well as a tour of the comparatively new library building, we were shown some items from the special collections, including Martin Luther's copy of Erasmus' translation of the Bible, containing his hand-written annotations.

Our sincere thanks are due to Walter Schulz, Klaas-Dieter Voss, and their colleagues for their warm welcome and hospitality and for arranging such an interesting conference.

The full text of the minutes of the 36<sup>th</sup> General Assembly of BETH are available on the BETH website (<http://www.beth.be>). The dates for next year's meeting, which will be held in Leuven, are 13<sup>th</sup> to 17<sup>th</sup> September 2008.

1. Website - <http://www.jalb.de>
2. SCHULZ, Walter. The Johannes a Lasco Library Emden – on the way to a self-supporting library. *Liber Quarterly*, no. 10, 2000, pp. 259-265.  
Paper delivered to a conference on new library architecture.  
[http://webdoc.gwdg.de/edoc/aw/liber/lq-2-00/lq\\_2\\_00\\_s259b265.pdf](http://webdoc.gwdg.de/edoc/aw/liber/lq-2-00/lq_2_00_s259b265.pdf)
3. Reduction - fusion - cooperation: developments in German Protestant scientific church libraries [http://www.vkwb.de/Vortrag\\_Emden.pdf](http://www.vkwb.de/Vortrag_Emden.pdf)
4. Groningen University Library <http://www.rug.nl/bibliotheek/index>

*Penelope Hall, Secretary to BETH*

*Marion Smith,*

*ABTAPL delegates to BETH*

## **JOHN COSIN AND CATHEDRAL MAKEOVERS**

### **Part 3: Cambridge, Civil and Exile**

By Andrew Lacey

As we saw in part 2\*, during the 1620s, John Cosin's career had made significant progress. Not only was he a royal chaplain, a precentor of Durham Cathedral and the author of the *Collection of Private Devotions*, he was also a rising star of the Arminian party which had, in turn, become increasingly identified with the career of William Laud, Bishop of London. With the accession of Charles I in 1625 this process accelerated and Arminians were preferred over Calvinists. This shift of allegiance is evident in the treatment of Peter Smart, Cosin's protagonist in Durham. For his sermon attacking Cosin and his ceremonial innovations Smart was summoned before the Durham Court of High Commission and sequestered from his living. In 1630 the case was heard before the York High Commission and Smart was fined £500 and, on refusing to pay, imprisoned. He stayed in prison for the next 10 years, being released and reinstated by the Long Parliament in November 1640, at which point he took up the battle against Cosin again in the House of Commons. The defeat and imprisonment of his rival indicates the way the ecclesiastical wind was blowing and must have reassured Cosin that he had the backing of powerful interests in church and state. Yet his position was vulnerable to the same degree as all other Arminians in that they depended almost entirely for their position on the patronage of the king. Should that patronage falter, for any reason, then there were many waiting, willing and able to pull down the Arminians from their newly won positions of prominence.

However, Cosin's immediate future remained in Durham where he returned not only to continue the remodeling of the Cathedral and its liturgy, but to fulfill the offices of Treasurer and Receiver and to give his attention to the Cathedral Library. One of the reasons Cosin had been invited to create the *Devotions* was because of his growing reputation as a scholar and liturgist and so it was not inappropriate that he should take charge of the Library. As with all his duties, Cosin threw himself into this post as Librarian with enthusiasm and persuaded the Dean and Chapter to allow the refurbishment of the Library. Cosin also bought many new books and between 1628 and 1635 all new accessions are recorded in his handwriting. In 1635 one Elias Smith, a minor Canon, was appointed Chapter Librarian on Cosin's move to Cambridge, but he still kept an eye on the Cathedral Library and an interest in its development as notes of donations to the Library were still being made in Cosin's hand until 1642. Cosin's other interest was in music and during this period he made a point of adding numerous manuscripts and

printed music scores to the Library as well as encouraging the development of music in the Cathedral services.

In 1633 Charles I made a royal progress to Edinburgh to be crowned King of Scotland and during the journey north he was entertained by the town and Chapter of Durham. Cosin was appointed master of ceremonies for the king's visit to the Cathedral and no doubt all the ceremonial stops were pulled out when the king attended the Cathedral services. One result of the king's visit was that the mayoral pew, which had occupied a prominent place in the choir, was removed to the nave. It being axiomatic with English Arminians that secular authority should know its place and not invade those areas of the church reserved for the clergy. The reaction of the mayor of Durham to this change is not, alas, recorded!

Meanwhile, the Arminian party continued its campaign to remodel the Church of England. A contemporary joke has two scholars debating the current state of the church, one asks 'what do the Arminians hold?', meaning, what are their beliefs and principles; to which the other replies 'All the best bishoprics and deaneries in England!' In 1627 Richard Neile, Cosin's early patron after Overall and the Bishop who had brought him to Durham, was transferred to Winchester and then, in 1631, made Archbishop of York. In 1633, Laud was finally installed as Archbishop of Canterbury on the death of George Abbot and Francis White, who had recommended Cosin to Charles I as a compiler of the *Devotions*, was translated from Carlisle to Ely. As Bishop of Ely, White was visitor of the College of Peterhouse in Cambridge and it was in this role that he again furthered Cosin's career by nominating him for the vacant Mastership of the College in 1635. Cosin's appointment had not been with the unanimous consent of the Fellowship, indeed, as so often happened with Oxbridge colleges in this period, the views of the Fellows were disregarded by the crown and the church who installed their own preferred candidates.<sup>1</sup>

Throughout the sixteenth century the crown had been very concerned to 'tune the universities'. In other words, to ensure that the 'right' people were in positions of authority who could be trusted to further the crown's interests and, in particular, to support the current religious policies. Thus under Henry VIII, Edward VI and Mary, Masters and Fellows had appeared and disappeared with breath-taking rapidity as the ecclesiastical winds had blown first one way and then another. With the accession of Elizabeth in 1559 another wholesale clear out had occurred at Oxford and Cambridge as Mary's Catholic appointments either conformed or were removed. Things settled down under Elizabeth and James and the Universities gradually rebuilt themselves after the upheavals of the Reformation, but as the

controversy between Puritan and Arminian gathered pace at the end of James's reign the crown again became concerned to try and maintain peace in the church and its own interests by using University appointments to promote or restrain the conflicting factions. With the accession of Charles I in 1625 the need to maintain the balance was replaced by a royal determination to actively promote truth and orthodoxy, and truth and orthodoxy for Charles meant Arminian Anglicanism. Therefore, Cosin was an ideal candidate: a man who had shown himself in so many respects to be eminently suitable by his learning, loyalty and energy.

Cosin became Master of a College which was already noted for its 'high church' credentials. The previous two Masters, Leonard Mawe and Matthew Wren, had been distinguished by their Arminian views and a belief in the authority and tradition of the church. Wren had illustrated this by commissioning a new college chapel during his time as Master. This fine building, which still serves as the college chapel, completes the street front of Old Court and is built in a gothic mannerist style. When Cosin arrived as Master in 1635 he continued to embellish Wren's chapel and remodeled the chapel services to reflect the Arminian ideal of the beauty of holiness. It is impossible now to fully reconstruct what these practices may have been. The only accounts we have of them were written by hostile witnesses who sought to destroy Cosin and all he stood for. Thus William Prynne, who had earlier pursued Cosin over what he saw as his popish *Devotions*, denounced Cosin afresh before the Long Parliament of 1640 and alleged that at Peterhouse he had not only instituted the observance of the canonical hours using the *Devotions*, but had introduced candles, images, plainchant and incense. Cosin's other interest, inherited from his days in Durham, was for the college library which he was concerned to expand and oversaw the installation of new bookcases.

What is not open to question is that Cosin approached his new duties as Master with his customary vigour. As has been mentioned in part two, a concern for the ordered restoration of the timeless rhythms and traditions of the church was at the heart of the Arminian vision. Such a programme was not confined to church services and clerical vestments, it included enforcing discipline on students who were obliged to fulfill their obligations for chapel attendance and on Fellows who flouted college statutes. Students and Fellows soon discovered that they crossed their new Master at their peril. The late 1630s thus saw Cosin acting vigorously both in Peterhouse and in the wider University to further the Laudian reforms. In 1640 his services to the crown and church were further rewarded by being appointed Vice Chancellor of the University and Dean of Peterborough but no sooner was

the ink dry on these two new appointments than the world changed for ever and Cosin's career seemed finished.

Despite the success of the Arminians in remodeling the English church there had always been a bedrock of opposition from Calvinists and puritans who viewed the changes as a betrayal of true religion and an attempt to introduce popery by the back door. Whilst Charles I, Laud and Neile had controlled the church and patronage and whilst the king refused to call a Parliament, there was little these people could do to oppose the policies being pushed through. However, in 1637 Charles took a step too far. He tried to impose a new Prayer Book on the Scottish Church which aroused furious opposition from the Presbyterian Scots who organized themselves around the National Covenant to defend what they saw as the true reformed religion and their independence. The situation quickly escalated into war and Charles sent an army north to teach his rebellious Scottish subjects a lesson. Unfortunately for Charles, his army was no match for the Scots who quickly defeated it and invaded northern England.

Faced with this disaster, Charles was obliged to summon a Parliament and as soon as the House of Commons assembled in the spring of 1640, all the frustrations of the puritan gentry of the last eleven years erupted in a furious attack on the policies of the court and the innovations in the church. Charles was so taken aback by the ferocity of this attack that after only a few weeks he dissolved the Parliament. However, the problems which had led him to summon it in the first place remained; he was bankrupt, his army was defeated and the Scots occupied northern England. In the autumn of 1640 Charles was again obliged to summon a Parliament. The opening rounds of what was to become the English Civil War had been played out.

The puritan gentlemen who reassembled in the autumn of 1640 had lost none of their fury since the spring. Immediately they called for the arrest of the king's chief ministers, Strafford and Laud, and proceeded to condemn all the Arminian changes in the church they had witnessed since 1625. Chief amongst those condemned was the Master of Peterhouse and Dean of Peterborough, John Cosin. On the 10<sup>th</sup> November 1640 Cosin's old sparring partner, Peter Smart, now released by the Commons from prison, presented a petition to the House in which he condemned Cosin on three main counts; he was accused of furthering the spread of popery, of encouraging popish innovations in Durham and Cambridge and in oppressing 'godly' ministers through the Court of High Commission – in particular, the petitioner himself, Peter Smart! On the 21<sup>st</sup> November the Commons set up a committee to draw-up a formal indictment against Cosin and he was summoned to appear and answer the charges. Cosin defended himself

vigorously before the Committee. There is a story that on one occasion he bowed to the committee, whereupon one of its members remarked ‘Here is no altar, Dr. Cosin’, to which Cosin responded ‘Why then, I hope there shall be no sacrifice’. On the 19<sup>th</sup> January 1641 Cosin was granted bail; however, on the 22<sup>nd</sup> January Cosin was suspended from all his benefices and in March 1641 he was impeached by the Commons on twenty-one counts of popery, innovation and oppression.

We should not underestimate the seriousness of Cosin’s position in early 1641. By that stage the regime in church and state which had sustained Cosin and to which he had given his allegiance was in tatters. Charles I’s ministers were either in prison or had fled abroad. Laud and Matthew Wren were both in the Tower. Strafford, Charles’s principal secular minister, was also in the Tower and shortly to be executed after a show trial. The Court of High Commission was soon to be abolished, along with other prerogative courts. The puritan party in the Commons genuinely believed in a ‘Popish Plot’ to return England to the Roman Church and they were not inclined to deal lightly with those, like Cosin, whom they believed were implicated in that plot.

The problem for the puritan party was that no such plot actually existed. Confronted with specific charges the accused were able to show that most of the accusations against them were either groundless or wildly exaggerated. This was to be case with both Strafford and Archbishop Laud. Strafford defended himself so ably before the Commons that his execution was only pushed through by the expedient of an Act of Attainder and many MPs were profoundly unhappy with what they saw as a judicial murder. Laud was arrested in 1640 but left to rot in the Tower until 1644 before being brought to trial. Like Strafford he defended himself ably and undermined the substance of the charge against him. However, other factors were involved in both these trials and Laud duly went to the block in January 1645. Cosin was luckier than either Laud or Stafford, possibly because he was not such an important opponent. The impeachment hearing was heard before the House of Lords and for five days Cosin defended himself against the charges. We are told that he did this so well that the impeachment was dismissed and Cosin released on bail. Yet the bail was fixed at the enormous sum of £10,000; Cosin may have been released, but the question mark over his name and loyalty remained.

Over the next eighteen months the country slid deeper into crisis as Parliament and the king failed to reach a settlement on the issues which divided them. As time went on and the crisis was not resolved, many, both inside and outside Parliament, became concerned that the Puritan faction in

Parliament was becoming as dangerous as the king had been and were pushing things to extremes. As a petition from Hereford remarked in 1642 ‘we drive on with much more haste than good speed to the other extreme, which portends no less symptoms of ruin and destruction than the former’. In January 1642 Charles I left London and both sides began to raise and arm troops and seize county magazines. War finally came in the summer when the king raised his standard at Nottingham in August; in October the first great set piece battle of the Civil Wars was fought at Edgehill. Cosin’s allegiance was never in doubt, and as Charles raised his standard in the Midlands, Cosin, back in Peterhouse, gathered together the college plate in preparation to send it to the king to be melted down to pay his troops. He was foiled in this attempt by the local MP: one Oliver Cromwell, who arrived in Cambridge with a troop of horse and intercepted the plate before it could be sent to the king.

Cosin’s movements at this time are not entirely known. After his brush with an impeachment and a meeting with Cromwell, he seems to have decided that discretion was the better part of valour and moved back to Durham. Until the royalist defeat at Marston Moor in 1644, the north of England was solidly for the king but as the war turned against the royalists Cosin must have seen the writing on the wall for by the spring of 1644, when Parliament formally ejected him from the Mastership of Peterhouse, Cosin was already in exile in Paris.

Exile took many forms; it affected different people in different ways and occurred over a very long time. Almost the first to go into exile was Sir Francis Windebank, Secretary of State to Charles I, who fled abroad in December 1640 rather than face impeachment by the House of Commons. Nineteen years later a fresh group of Royalists fled abroad after the failure of Booth’s rising in August 1659, only nine months before the Restoration. The numbers choosing to go into exile rose and fell in accordance with the political and military fortunes of the royal cause. There were surges of exiles after the defeat at Naseby in 1645 and in late 1648 and early 1649. Fresh groups of exiles arrived on the continent after the battle of Worcester in September 1651 and after Penruddock’s rising in 1655. On the other hand, exiles sometimes decided to return to their homes during those times when the various Parliamentarian, Commonwealth and Protectoral regimes attempted a variety of initiatives aimed at settling and reconciliation. Many returned and made their peace with the republic simply because they were fed-up with living abroad and were homesick for their homes, families and estates.

Just as the reasons for going into exile or returning home varied widely, so too did the impact of exile on different individuals. For some, exile meant poverty, loneliness and depression. Even Charles II's right hand man, Edward Hyde, afterwards Lord Clarendon, could yearn for home and express a longing to fellow exile, Sir Richard Browne, that they would one day 'eat cherries in Deptford again'. On the other hand the experience of individuals such as John Evelyn and Michael Honeywood was of exile as some sort of 'grand tour'. Evelyn travelled backwards and forwards between England and the continent on numerous occasions in the 1640s and 1650s, whilst Honeywood treated his travels in Europe as an extended seminar, meeting the literati and creating a large and impressive library which, after the Restoration, he donated to Lincoln Cathedral.<sup>2</sup>

Cosin's experience of exile was hard. He spent most of it in Paris, where he was appointed Chaplain to the small band of Protestants in the household of the Queen Mother, Henrietta Maria. From his room in the Louvre, Cosin looked back to England and witnessed the destruction of all he had hoped and lived for. The cause he had supported in the wars was utterly defeated at the battle of Naseby in 1645. He saw the king he had served imprisoned and finally executed by his enemies. The church he had served was to be proscribed, the office of bishop abolished, the cathedrals closed. The liturgy he had done so much to promote and beautify was banned along with the *Book of Common Prayer*. His work as Chaplain was far from easy. Not only was he obliged to minister to a small, fragmented and disillusioned congregation but he had to work in the teeth of studied indifference, if not outright hostility, from the Queen Mother who resented the presence of 'heretics' at her court. Relations between Henrietta Maria and Cosin deteriorated further when he frustrated her attempts to convert her youngest sons, James, Duke of York and Henry, Duke of Gloucester, to the Roman faith. By 1654 many of Cosin's friends and colleagues feared that the stress and poverty of his circumstances would be the death of him. John Evelyn, a man with a very different experience of exile, even made attempts to buy Cosin's library in the event of his death; he was rebuffed.

Cosin did not die, but, like many exiles, rose to the challenge of defending the faith and practice of the Church of England confident that it would one day be restored. Cosin worked hard to sustain and encourage the Anglican community in Paris, conducting the Prayer Book services either at the Louvre or in the chapel of the house of Sir Richard Browne in the Faubourg St. Germain. Cosin also wrote in defence of the Church, particularly in opposition to what he saw as the growing temptation facing exiles to be received into the Roman Church, a temptation which carried off both Cosin's son, John, and his son-in-law.

One of the great achievements of the exiled clergy in the 1650s was the systematic defence of the Church of England undertaken in print. Brian Duppia remarked to Anthony Farindon, 'Certainly there was never more need of the press than when the pulpits are shut up. Let all good sons of the Church go on in their duty, and when they can no longer preach to the ears of men, let them preach to their eyes'. Writers and theologians such as Jeremy Taylor, Henry Hammond, John Pearson, John Bramhall, Richard Allestree, Anthony Sparrow and Isaak Walton not only defended Anglican faith and practice, they also effected a 'transformation of Anglicanism'. The experience of defeat and exile was the catalyst for the final triumph of Arminianism within the Church of England. Calvinism was from then on associated exclusively with an enemy who had destroyed the Church and executed the king. In contrast the Anglicanism defended and redefined in exile was Arminian in theology, rooted in the *Book of Common Prayer* for its liturgy and ordered exclusively around the threefold ministry of bishops, priests and deacons.

Cosin's contribution to this revival of Anglican apologetic is impressive given the conditions in which he lived and worked. In 1652 he published *Regni Angliae Religio Catholica* which was designed to summarise Anglican faith and practice. In 1655 he completed *A history of popish transubstantiation* which was a defence of an Anglican theology of the Eucharist and in 1657 appeared perhaps his most substantial work, *A scholastic history of the canon of the holy scriptures*. Much of this work arose from Cosin's debates with Roman Catholic theologians in Paris, particular Fr. Paul Robinson, Prior of the English Benedictines, with whom he debated and defended the validity of Anglican orders. Such was Cosin's reputation as an able defender of the faith that Thomas Fuller counted him amongst his *Worthies* and wrote that he was 'the Atlas of the Protestant religion, supporting the same with his piety and learning, confirming the wavering therein, yea daily adding proselytes (not of the meanest rank) thereto'.

One notable feature of Cosin's exile was the softening of his attitudes towards non-Anglican Protestants. Before the Wars, Cosin had seen the threat of puritanism as the principal danger to the Church of England and had vigorously defended a non-Calvinist vision of Protestantism and harried and persecuted Calvinists whenever he got the chance. In exile he realized that the threat to the Anglican remnant came principally from the Roman Catholics rather than Calvinists, thus his eagerness to defend Anglican faith and practice against the arguments of Catholics such as Fr. Robinson.

Another aspect of this change was that Cosin met and came to appreciate the work of the French Huguenots, in particular those centred on the Huguenot chapel of Charenton. Amongst Cosin's papers from this period is a checklist entitled *The state of us who adhere to the Church of England* in which Cosin compares the generosity and charity of the Huguenots towards the refugee Anglican community with what he saw as the arrogance and predatory practices of the Roman Catholic clergy. Cosin's attitudes towards the French Catholics were no doubt influenced by his treatment at the hands of the Queen Mother!

The achievement of Anglican writers and apologists such as Cosin in the 1650s is not just that they defended and defined a distinctly Anglican method, theology and practice, but that they did so in the most adverse circumstances of persecution and proscription. With the benefit of hindsight we know that their exile was to end in 1660 with the restoration of church and monarchy; they did not. From their various places of exile during the 1650s it must have seemed difficult to believe that the church they served would ever again flourish. Their concern for much of the decade was not just restoration, but survival! Yet their loyalty and steadfastness was to be rewarded in the most startling manner.

When Oliver Cromwell died in September 1658 Anglican fortunes seemed to be at their lowest point. Cromwell's son, Richard, succeeded him as Lord Protector and it seemed to many that a new dynasty was now firmly established in England. European monarchies, who had condemned the execution of Charles I in 1649, were quick to present their credentials to the new power in England. The Protector's armies had subdued Scotland and Ireland and snuffed out any whiff of opposition and rebellion within England. His navy was the most feared and respected in Europe. The regime seemed secure. In particular, there were grave concerns amongst Anglicans that the bishops of the Church of England were growing old and dying. The last episcopal consecration had taken place in Oxford in 1644, by 1659 there were only eleven bishops left and Charles II seemed reluctant to fill the twenty-seven vacancies. For all the strenuous Anglican apologetic of Cosin and his colleagues, many calculated that within less than ten years the apostolic succession would be broken.

Yet within eighteen months of Cromwell's death, all this had changed. Richard Cromwell lasted six months as Lord Protector before being pushed aside by the generals of the New Model Army. With Oliver dead, no one was able to hold simultaneously the loyalty of both the civilian and military leaders of the Protectorate and in this situation the republic swiftly slid into chaos during 1659 as the Army and the civilian leaders squabbled over the

form of the constitution. By early 1660 the situation was so bad that one Army general, George Monck, marched his force south from Scotland and occupied London. Many believed that Monck intended to set himself up as a new Lord Protector, but he had decided that the days of Army power and constitutional experiments were over. In the spring of 1660 free elections were held to a new Parliament. As everyone expected, when the electorate were offered a free choice of candidates they returned a clear majority of MPs committed to the restoration of the monarchy. On the 29<sup>th</sup> May 1660, his 30<sup>th</sup> birthday, Charles II entered London in triumph.

Cosin was not far behind. He had been advised to return home during April and by June 1660 we find him back in Cambridge and restoring the Prayer Book liturgy in Peterborough Cathedral. His reward for sixteen years of exile came on the 2<sup>nd</sup> December when he was consecrated Bishop of Durham. As such he stood at the right hand of Charles II at his coronation in Westminster Abbey on St. George's Day 1661. Well might he reflect on that oft quoted text of Restoration year: when the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Psalm 126: 1-2.

To be continued.

#### Notes

\* Part 2 was published in the *Bulletin of ABTAPL* Vol. 13. no. 3, November 2006.

1. Cosin succeeded Matthew Wren as Master. It seems that the Fellows of Peterhouse would have preferred to appoint Wren's brother, Christopher, to the Mastership. Instead Christopher Wren became Dean of Windsor. He was the father of the famous architect.
2. Even John Evelyn could not always escape the signs of the times. At Christmas 1657 he was arrested whilst attending a banned Prayer Book service at Exeter House in the Strand and manhandled by Cromwell's soldiers who, amongst other things, pointed a loaded musket at him whilst he attempted to take communion.

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## **NEWS AND NOTES**

### **ATLA International Collaboration Committee Wiki Site**

The new ICC wiki is to be a collaboratively-developed repository for digital materials which can serve as a textbook for beginning (and continuing) librarians around the world in the various aspects of their work. All theological librarians are welcome and encouraged to participate. We ask participants to register and log in prior to making additions and changes.

See <http://journal.atla.com/wiki/index.php/ICC>

### **Exhibition**

"*Bound for Glory: the Bible as Book in Scotland*" celebrates the printing, publication and distribution of the Bible in Scotland through the range of exhibits drawn from the wider Edward Clark Collection of rare books held at Napier University. Held at the Scottish Centre for the Book, The Library, Merchiston Campus, Napier University, Edinburgh from 15<sup>th</sup> October to 14<sup>th</sup> December, 2007, the exhibition is complemented by a series of public lectures during the period of its opening. For further details contact [k.jamieson@napier.ac.uk](mailto:k.jamieson@napier.ac.uk)

### **Luther King House Library**

The Luther King House Library, Manchester (at the Partnership for Theological Education) has undergone major refurbishment over the summer. The work is almost complete and all stock is now available again. Please see <http://www.lutherkinghouse.org.uk> for further details.

### **People**

Janet Henderson has retired as Librarian of Wesley College, Bristol; she has been succeeded by Mike Brearley.

### **Publications**

The catalogue of the parochial library in St Botolph's Church, Boston, Lincolnshire, has been published. There are 1735 entries on 437 pages. The hardback costs £27.50 (+£5.75 postage), paperback £17.50 (+£5.00 postage) and CD £5.95 (+60p postage). A CD in a slipcase is being offered at £4.95 to buyers of the hardback version. Orders should be sent to: The Stump Shop, St Botolph's Parish Church, 1 Wormgate, Boston, Lincs PE21 9EY. Cheques should be made payable to: Parish Library Project.

The Vatican has published a limited edition facsimile of the *Processus Contra Templarios*, which records the trial for heresy of the Knights Templar. Also known as the Chinon parchment, the document was discovered in 2001 in the Vatican Secret Archives, where it had been incorrectly catalogued. It shows that they were found not guilty of heresy but guilty of lesser infringements of church law. 800 copies have been produced, priced at €5,900 (£3,925) each.

#### **THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED**

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

**Arbeitsgemeinschaft Katholisch-theologischer Bibliotheken / Verband kirchlich-wissenschaftlicher Bibliotheken Kirchliches Buch- und Bibliothechwesen Jahrbuch 2005/6.** Yearbook published jointly by the two German associations AKThB and VkwB

**Association des Bibliothèques Chrétiennes de France** *Bulletin de Liaison*, No. 134, June 2007.

**Associazione dei Bibliotecari Ecclesiastici Italiani** *Bollettino di Informazione* Vol. 16, No. 1, 2007.

**Australian and New Zealand Theological Library Association** *Newsletter* No. 60, Autumn 2007.

**FIDES Biuletyn Bibliotek Kościelnych** No. 1/2 (22/23) 2006

**Forum of Asian Theological Librarians** *ForATL News* Vol. 5, no. 1, June 2007. Online at <http://www.geocities.com/foratl/newsletter.htm>

**Librarians' Christian Fellowship** *Christian Librarian*, No. 37, Summer 2007 and No. 38, Autumn 2007.

**Vereniging van Religieus-Wetenschappelijke Bibliothecarissen VRB** *Informatie* 35 (1-4), 2005.