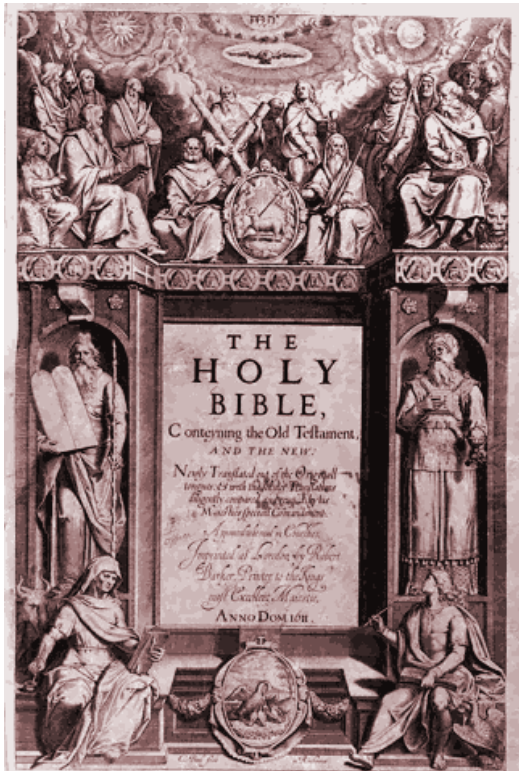


# BULLETIN

*of the*

*Association of British Theological*

*and Philosophical Libraries*



**Volume 18, Number 1**

**March 2011**



## BULLETIN 2011

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***Bulletin of the Association of British Theological and  
Philosophical Libraries***

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The front cover shows a frontispiece to the King James Bible, 1611

## **NOTICE OF MEETINGS**

### **2011 Spring Conference and Annual General Meeting**

will be held in

**Norwich**

from

**Thursday 7<sup>th</sup> to Saturday 9<sup>th</sup> April 2011**

Details have been sent to UK members. For further details, please contact Rachel Eichhorn (Conference Secretary) at [rachel.eichhorn@lkh.co.uk](mailto:rachel.eichhorn@lkh.co.uk)

### **2011 Autumn Meeting**

will be held at

**Lambeth Palace Library, London**

on

**Thursday 3<sup>rd</sup> November 2011**

### **2012 Spring Conference and Annual General Meeting**

will be held in

**Manchester**

from

**Thursday 12<sup>th</sup> to Saturday 14<sup>th</sup> April 2012**

## **THE 2010 OBERAMMERGAU PASSION PLAY AND THE 2<sup>ND</sup> ECUMENICAL KIRCHENTAG**

By Sue Mills

One of the great advantages of being retired is that one can attend interesting events, taking time to travel by train, without counting days leave available in the year and checking whether it's in term time or not. Even with a husband not yet retired, we had decided that we wanted to attend the 2<sup>nd</sup> Ecumenical Kirchentag taking place in Munich 12 – 16 May 2010, of which more later, and when we realised that the Oberammergau Passion Play opened on 15 May and Oberammergau is easily accessible by train from Munich, we decided to combine the two. We were able to book them both online, only in late January or February this year, as well as our interesting rail journeys.

We had already attended the Oberammergau Passion Play in 1980, the year after we had cemented our British representation of the Library Association in Vienna (I was British Council Librarian there and Roger OPEC Librarian) by getting married. I had grown up knowing about Oberammergau because my mother had attended the 1934 Tercentenary performance when she was a student, at a significant time in Hitler's rise to power, when the Nazis tried to use the Play for propaganda purposes, an experience which affected her profoundly. We therefore decided that we would take her back to Oberammergau in 1980 and give her a holiday in Austria afterwards. For us to return in 2010 was equally moving and we were able to make lots of comparisons between the performances and the development of thinking around the play during those 30 years.

But to provide some background for those who know nothing about Oberammergau, I will give a brief outline of the origin of the Vow and the historical development of the Play, largely taken from the Preface to this year's Text book and the Chronology in a larger pictorial memorial volume which we bought. (The official website is <http://www.passionplay-oberammergau.com/> and there is also an entry about the Play on Wikipedia, at [http://en.wikipedia.org/wiki/Oberammergau\\_Passion\\_Play](http://en.wikipedia.org/wiki/Oberammergau_Passion_Play), for those who are interested in learning more.) In 1632 the Black Death which was raging across Europe after the end of the Thirty Years War reached the village of Oberammergau, high in the Bavarian Alps, and by October 1633 80 deaths had been recorded there. The Parish Elders met and took a vow to portray the "Passion, Death, and Resurrection of our Lord Jesus Christ" every ten years and from that moment on it was reported that not one person succumbed to the plague. The first Passion Play was performed at Whitsun

in 1634 by 60-70 members of the local community next to the church, among the graves of plague victims. Since then, with very few exceptions, the people of Oberammergau have been performing a Passion Play once a decade. For the first two hundred years the play continued to be performed in the graveyard, but in 1830 King Ludwig I refused permission for the Play to be performed there and a stage was erected on the north-west edge of the village. During the 19<sup>th</sup> Century ever larger crowds came from all over the world – 35,000 in 1840, 45,000 in 1850 and by 1880 there were 100,000 spectators. The open-air theatre was gradually developed, with the stage rebuilt in 1890 incorporating state of the art technology, and the 4,200 seat auditorium covered in 1900 by an iron girder roof construction with six high arches, open at one end to the stage, which remained exposed to the elements. The First World War delayed the 1920 performance until 1922, but in that year there were 311,127 visitors, including about 100,000 from abroad. The theatre was enlarged in time for the 1930 and 1934 Tercentenary seasons and renovated again following the 1990 production, when the stage mechanics were also modernised. More comfortable seating has now been installed and the foyer extended, with cloakrooms and exhibition areas added; and safety and toilet facilities improved. Today the theatre can seat an audience of over 4700 and in 2010 102 performances were scheduled. The stage is 70 metres in length.

One of the various reasons for the huge influx of visitors to the Play from around the world, apart from an interest in the origin and history of the Vow, is the Play's unique nature as a "mystery play that illuminates the Passion of Jesus both as a drama and as an opportunity for meditation". The narrative New Testament scenes of the play are interspersed with "Tableaux Vivants", "Living Images" showing motionless actors depicting Old Testament scenes to choral accompaniments, which are intended to serve as foci for meditation on the New Testament events. It is thus a unique cross between a mystery play and an oratorio. However, despite the importance of the music, originally composed by Rochus Dedler (1779-1822) but revised and added to for the current production by Markus Zwink, it is very different from an oratorio in the style of J.S. Bach's Passions, for example. No professional actors or singers take part, the 2400 participants, around 2000 of them on stage, are all people from the local community (for the first time in 2000 non-Christians were allowed to participate - even non-Catholics had not been allowed in the past), though the chief protagonists do receive coaching from professionals in advance of the play.

There have been many developments in the play over the years, both in the text based on that of Father Joseph Daisenberger (1799-1883) and in the

staging. This year's Director, Christian Stückl, had already directed the Play in 1990 and 2000, but has this year introduced some entirely new sections as well as amending many others and portraying several of the characters in a different light. One of the most substantial criticisms levelled at Oberammergau over the years has been that of antisemitism, and it was indeed made use of by Hitler in 1934, but after advice from Jewish representatives as well as members of the local community one of the most striking changes this year is the increased Jewishness of Jesus and the other Jews portrayed, as against the political machinations of the Romans. For example, the seven branched candlestick is in a central place at the Last Supper, when Jesus speaks in Hebrew on breaking the bread and sharing the cup, and the people sing the Hebrew "Schma Israel, A-donai ..." the central Jewish creed "Hear, O Israel, the Lord is our God, the Lord is One ...". As Christian Stückl has written:

"Jesus, the young Jew, was speaking in an Israel governed by Rome, in a world full of social contradictions based on suppressions and exploitation. ... Jesus' proclamation was for a new image of mankind. For him, we are all equal in God's eyes and our lives will be judged by how we treat our neighbours. Jesus' call to a radical rethinking, his "Repent ye", is a call to put a stop to hatred and counter-hatred, violence and counter-violence. He speaks to the priests as a believer and a Jew ... He makes it quite clear to them that rituals cannot buy God's love and that it is not just a question of keeping to traditional rules and regulations. ... The powers-that-be at that time considered his words an attack on their position. Jesus clashed more and more with the authorities – a clash that ultimately led to his death. For me, Jesus is not a suffering servant of God, not a sacrificial lamb. For me, Jesus is an argumentative young Jew who was nailed to the cross for proclaiming a message that is still valid today. These thoughts were the driving force behind our revision of the text for the Passion Play for 2010. We want to show a Jesus who, with unflinching steadfastness, stood for the belief he had in his god who is also the God of Abraham, the God of Isaac and the God of Jacob – namely the God of the Jews." (*The Passion Play 2010 Oberammergau*. Munich (etc.): Prestel, [2010] ISBN 978-3-7913-6280-9. p. 6-7.)

Another major change this year has been in the timing of the six hour Play. In previous years, including when we went in 1980, the two sections of the performance took place in the morning and afternoon, with a long interval for lunch in between. This year, however, the play started after lunch and

the long interval for supper came in the early evening, with the second half taking place later in the evening. This had the effect of portraying the crucifixion scene in the dark, when lighting and sound effects could be used to their full potential, making for a particularly dramatic spectacle. A high proportion of the tickets are sold as part of a two night package, with accommodation provided in local homes and hostleries and lunch and supper in the hotels, so that for 36 hours one is totally immersed in the whole experience of Oberammergau and has a chance to sample its other famed speciality, beautifully hand-crafted wood-carving.

For us this was enhanced by our arrival (in pouring rain and freezing cold) on the Saturday afternoon of the first performance, after the unforgettable experience of the Kirchentag in Munich. Our train reached Oberammergau during the interval, when the select audience was returning to its hotels for the supper break in long evening cloaks over evening dress. We walked through the rain to find our accommodation in a private house and the door was opened to us by a man with a long beard, who had clearly walked straight out of the play. (All prospective actors - men, women and children - have to grow their hair, and men their beards, for over a year before the start of the play's season in May.) In the house there were photographs on the walls of other (male) members of the family who had taken part in previous productions. After our reserved supper in the Hotel Post we wandered round the village and looked in both the Lutheran and the Parish (Roman Catholic) churches, both with special displays and opportunities for meditation on the themes of the Play. With our performance not starting until the Sunday afternoon we were also able to attend the Sunday morning service of Holy Communion at the Lutheran Church, which had many concessions to the large number of British and American visitors in the congregation. The sermon was of particular relevance to us, because the minister, having also attended the Kirchentag, related that experience to the Passion Play. This helped to place the Play in context, when we went to the theatre after an early lunch in the Hotel Post.

Apart from the extreme cold (4° C in the theatre, so we were wearing many thick layers, including ski jackets plus a hired blanket, and we noticed in the morning, when the low clouds parted sufficiently, we were only just below the snow line!) we were soon engrossed in the dramatic effect of the crowd scenes, with up to 800 people sometimes on stage at one time, as well as animals (donkey, sheep, goats, horse, camels) and the emotive effect of the vivid tableaux and their choral accompaniment. Among many notable scenes relating to individual characters, the parallel drawn between the despair of Judas and the remorse of Peter was especially effective. The



portrayal of the Crucifixion was particularly powerful, now for the first time in the Play's 376 year history taking place at night, as was Mary Magdalene's encounter with the angel at the Resurrection and her concluding declaration that "I know that my saviour lives. I want to announce your resurrection to my brothers, glorify you in the midst of your community! ... Hallelujah! He is risen!" As a headline to one of the many newspaper reviews we were able to collect on our return through Munich on Monday morning said: "Überwältigende Bilder: Das Oberammergauer Passionspiel ist unter Regisseur Christian Stückl zum epischen Theaterspektakel gewachsen". ("Stunning pictures: the Oberammergau Passion Play under Director Christian Stückl has grown into an epic theatre spectacle" - *my translation*.) For that is what first and foremost this Play is – a spectacle – as well as a moving aid to personal meditation and an experience not to be missed, at least once in a lifetime, although you will now have to wait until 2020 to experience it for yourselves.

As for the 2<sup>nd</sup> Ecumenical Kirchentag (ÖKT) in Munich, which we attended before going on to Oberammergau, what an amazing experience this was too. Organized jointly by the German Protestant, Catholic and Orthodox churches, it had 150,000 participants undampened by the cold, wet weather, 133,000 of them with tickets for the whole 5 days, sporting orange scarves on the Underground and in the streets, singing Taizé chants by candlelight in public squares, reading Bible passages aloud on the underground, worshipping and silently listening in their tens of thousands in front of giant stages and huge relay screens and being turned away from overfull popular events hours beforehand. You couldn't imagine such an event in the UK.

The theme was "That you may have hope", under the banner of which there was a huge variety of worship, lectures, political and ethical discussions, Bible studies, concerts, exhibitions, book and resource sales, and above all networking with others from different backgrounds. It was impossible to attend more than a small selection of events, not least because they took place in widely separated venues around the city of Munich. Although very much a German churches' event, there was also a considerable international input. For example, the Anglican Diocese of Oxford and the Milton Keynes Mission Partnership had stands in the "market place", Professor Grace Davie gave a lecture on "Church and society today: learning from British experience", responded to by our Oxfordshire Bishop of Dorchester and the Editor of "The Tablet", followed by a panel presentation and discussion of a British experience of inter-faith relations in Leicester and elsewhere. We also attended a stimulating Bible study by the Cardinal Archbishop Oscar Andres Rodriguez Maradiaga from Honduras, Chair of Caritas

International, but were unable to get into the lecture in the same hall later that day by the German Federal Chancellor, Dr. Angela Merkel, on “Hope in times of uncertainty: is there a formula for social cohesion”, because the hall seating 6,000 was already full three quarters of an hour before its start.

But for us it was the variety of worship and cultural experience which impressed us most. From late on the evening of our arrival after our day long train journey from London, just in time for the candlelit human chain encircling the old city of Munich, praying the Lord’s Prayer and singing “Abide with me” in German accompanied by brass bands, we progressed on Ascension Day to a moving ecumenical open air service on the theme “Here heaven and earth meet” on the Odeonsplatz, led by Greek Orthodox and Protestant Bishops and Roman Catholic Archbishop. Our next worship experience was “Old wine in new wineskins: ecumenical worship Anglican style”, led by Anglicans and set to Caribbean band music, and worship culminated for us on the Saturday morning of our transfer to Oberammergau with a moving service themed “How marvellous God’s greatness” led by Norwegians, but mostly in English, using Norwegian folk music. Less participatory, but equally moving was an evening performance of Michael Tippett’s “A Child of our Time” and Frank Martin’s “In Terra Pax”, themed together as “Symphony of Hope”.

Altogether a memorable week in May.

*Sue Mills, Retired Librarian, Regent’s Park College, Oxford*  
*Honorary Fellow, Centre for Baptist History and Heritage, Regent’s Park College*  
*Hon. Secretary, Churches Together in Oxfordshire and Churches Together in Kidlington*



**THE OBERAMMERGAU PASSION PLAY FESTIVAL COLLECTION** at Birmingham Central Library was donated by John Ash, and contains over 200 items consisting of books, pamphlets, play scripts, postcards, illustrations and audio tapes relating to the Passion Play performed by the villagers at Oberammergau in the Bavarian Alps. The collection is catalogued and it is hoped to update it every time the play is performed.

## **THE “ROMAIN GARY” PUBLIC LIBRARY, NICE**

By Marion Smith

During the 2010 BETH Assembly, a visit was made to the Romain Gary Library which houses the historic collections of the Nice public library service.

The first mention of a library in Nice dates back to 1706, and it was located in the Bishop’s palace. The library moved into the sacristy of the Cathedral Sainte-Réparate in 1711 and opened to the public shortly before the French Revolution, in 1784. In 1792, during the Revolution, Nice, which was formerly part of the Kingdom of Piedmont-Sardinia, became French. According to the new revolutionary laws, the possessions of its monasteries and convents were confiscated, and most of their books were gathered in the Cathedral’s library.

In 1815, Nice returned to Piedmont-Sardinia’s rule. The library became municipal and was kept in the Cathedral, but soon, because of a lack of space, the library had to be moved in 1841 into the small municipal museum-library, in the rue Saint François de Paule. This new location did not prevent part of the collections from being scattered in different places such as the City Archives or different Nice museums.

In 1923, the city bought the present “Villa Rambourg”, built around 1880 by a wealthy Parisian manufacturer, Louis Rambourg, in order to house permanently the public library. The mansion-house needed to be refurbished: Nicolas Anselmi, the municipal architect, fitted out the attic store with concrete in order to hold the weight of the forthcoming collections. He also extended on both sides the main building. Clement Goyeneche, decorated the façade in an Art-Deco style (with floral and fruit friezes) as well as the ceiling and the wooden desk of the reading-room. Edouard de Fer covered a whole wall of the reading room with a beautiful painting on canvas representing Nice at the end of the 19<sup>th</sup> century as “Inspirer of Letters and Arts”.

In 1968, the library was officially classified for the interest of its collections. Until 1987, the library remained the central library in Nice, known as “Dubouchage”. At that time, it was decided to split the collections into two different places: books, discs, video, and multimedia that could be lent were moved in a modern building near “Nice Etoile” mall, before ending in the brand new “Louis-Nucéra” Library in 2002. Dubouchage became a patrimonial library dedicated to conservation and research. In

2005, when celebrating the 80<sup>th</sup> anniversary of the library, Dubouchage was renamed “Romain Gary”, as a tribute to this highly prized French author who emigrated from Lithuania to Nice at the age of 14. He is the only writer to have twice obtained the very famous French literary award, “Prix Goncourt”, under his pseudonym “Emile Ajar”.

Nowadays, the Romain Gary Library preserves and enriches different collections:

- The modern collection: 330.000 titles among which 10.000 can be lent to a public of university students and researchers. The main subjects are: history, literature, and law. A special collection for university students is also regularly updated and published on the BMVR web site, under the heading “Livres Concours”
- The patrimonial collection: 920 manuscripts (of which 30 are medieval), and 276 incunabla. 22,800 books dated before 1811 and 42,000 titles from the 19<sup>th</sup> century. 750 bibliophily and rare edition books. Manuscripts and precious editions are currently being digitized and can be consulted on the BMVR website
- The regional collection: gathers most of the books printed in Nice since the introduction of printing in 1620, totaling more than 6,000 books.
- The graphic collection: 25.000 documents (photographs, postcards, engravings, posters and prints, portraits). 1,000 maps and plans, and some 1,000 books of artists.
- The Artotek of contemporary artists.
- Michel Butor collection: this famous French writer and poet regularly donates his works and books from his personal collection. His manuscripts are currently being digitalized with the participation of Paris 3-Sorbonne University. Since 2010, on the website of the BMVR, there is a link “Michel Butor”, leading to this dedicated site created by the library ([www.bmvr-nice.com.fr](http://www.bmvr-nice.com.fr)).
- Children’s books collection: the library also takes part in the “shared conservation programme” of children’s books at a regional level. They are preserved by the main libraries, according to the criteria they have selected (themes, publishers...). Today our collection, initiated in 1970, holds more than 10,000 titles, among

which 1,600 are from the “shared conservation” scheme.

### **History of Donations and Legacies**

As previously mentioned, the library of Nice takes its origins in the early 18<sup>th</sup> century from the gathering of different local religious collections, and was located in the Episcopal Palace. The very first important donations were made by Canons Jean Rossi in 1778 and Victor-Amédée Barralis in 1783, to the Chapter’s library. In 1787, Abbot Honoré Massa, librarian, donated all his books as well as an important amount of money, “for the profit of all”.

In the following years, collections increased with the different political measures taken by the King of Sardinia, Victor-Amédée II, and after, by the French Revolution’s new government; regular and secular orders were dismantled and saw their books confiscated and placed under the responsibility of the Chapter’s library (Jesuits, Discalced Augustinians, Dominicans, Carmelites, Franciscans of Nice and Lantosque, Capuchins and Recollects of Menton, Capuchins of Villefranche). The library also collected part of the former Prince of Monaco’s library when he was deposed in 1793. In 1800, Paris sent philosophy, history and art books. In 1815, the library became municipal, and inherited in 1848 the whole collection of the dismantled Jesuit College Library.

Thanks to the Imperial Government donations and to the city of Nice accessions, the library could grow, forming in the early 20<sup>th</sup> century an important and valuable whole, both in quantity and in quality: manuscripts, rare editions, modern bibliophily books, maps and plans, portraits, ancient music scores, dedications and autographs of prized names such as Victor Hugo, Paul Valéry, Henri Matisse, G.A Mossa, Michel Butor... They all attest to the patrimonial interest of our collections.

### **State Donations**

Concerning the book collections confiscated during the French Revolution, it appeared quickly that their content was mostly dedicated to scholars and learned people. In the first half of the 19<sup>th</sup> century, different royal edicts have been necessary in order to adapt public libraries to a wider public and to help them fulfill their educational role. As no public subsidies were awarded, books registered in the copyright scheme were sent to French public libraries. With these national distributions, they enriched their collections, but on the condition they submitted to state inspections.

*Marion Smith, ABTAPL delegate to BETH*

## **REPORT ON THE 2010 ATLA CONFERENCE**

By Penelope Hall

The Annual Conference of the American Theological Library Association was held in Louisville, Kentucky, 16-19 June, hosted by the Theological Education Association of Mid-America, one of the regional theological library associations within ATLA—Asbury Theological Seminary, Lexington Theological Seminary, Louisville Presbyterian Theological Seminary, Saint Meinrad School of Theology and the Southern Baptist Theological Seminary.

It was of interest to note that in June of 1947 fifty librarians from theological institutions came together in Louisville and it was at that meeting that ATLA was born. For the conference in 2010 it was the hope of the hosts that those assembled for the meeting would again experience new things and would be challenged with fresh ideas for the work that lies ahead.

The conference was addressed in the first plenary session by Dr. Barbara Tillet, the Director of the Acquisitions and Bibliographic Directorate's Policy and Standards Division at the Library of Congress. Dr. Tillet has been very active in the American Library Association, as well as in IFLA. In the second plenary session we heard from Dr. Susan Garrett, Professor of New Testament at Louisville Presbyterian Seminary. The first address was rather technical in nature, while the second was more theological in its perspective. Both were interesting, though much too complicated to provide an adequate summary of their lectures in this brief report.

As always there were many panel presentations, workshops, and roundtable discussions on the program from which the conference attendees could choose. As the representative of both ABTAPL and BETH, I naturally chose those sessions which were more focused on international issues and international relations. The Special Committee of ATLA for International Collaboration was once again very diligent in welcoming those who were from abroad, not only verbally but also by treating the international delegates to a lunch. They arranged a number of sessions that were pertinent to the area of international collaboration, including a session in which they explored the various needs represented by the international participants. The International Committee for Collaboration awards a grant each year for a special cooperative study that is set up between an American theological library and a theological library overseas. Information about

these grants can be seen on their web page, [www.atla.com/icc/](http://www.atla.com/icc/) and reports from previous grants are available at [www.atla.com/icc/grantrepts.html](http://www.atla.com/icc/grantrepts.html).

The delegates were updated on the most recent additions to the ATLA Religion Database and to ATLAS. The users of these products, including those in libraries outside of North America, were encouraged to continue to give suggestions to ATLA for broadening the scope of both of these valuable tools for theological libraries.

The retirement of Dennis Norlin as Executive Director of ATLA was announced at this meeting; he had initially planned to retire at the end of 2010 but his plans changed and he retired as of the end of June. He was very active in generating more cooperation between ATLA and the theological library associations on other continents and we can only hope that his successor will continue to follow these collaborative trends. Cameron Campbell, the Director of Indexes for ATLA, is serving as the Interim Executive Director of the Association.

It has been my privilege to represent ABTAPL at the annual ATLA conference for a number of years now, and I always appreciate the warm welcome we receive. Once again I extended a welcome to the Americans to join us at our conferences, and we can look forward to having Margot Lyon, the Director of the Business Department for ATLA, at our meeting in Norwich.

*Penelope R. Hall, Ph.D.*

*Secretary of BETH (Bibliothèques européennes de théologie)*

## **ATLA APPOINTS NEW EXECUTIVE DIRECTOR**

Press release at

<http://www.atla.com/about/pressroom/Pages/BrendaBaileyHainerNews.aspx>

Chicago, IL, January 12, 2011--The Board of Directors of the American Theological Library Association (ATLA) is pleased to announce the appointment of Brenda Bailey-Hainer as Executive Director effective December 28, 2010.

Bailey-Hainer brings over 25 years of experience developing and marketing products and services for libraries, providing leadership in professional associations, managing nonprofit organizations, and working in academic libraries. The overarching focus throughout her career has been on creating innovative projects through the collaboration of many types of organizations. Most recently the president and CEO at BCR, (Bibliographical Center for Research), Aurora (Colo.), she previously served as Director of Networking and Resource Sharing, Colorado State Library, Denver. Her other experience includes Director of Distributed Systems at OCLC, Inc. and various positions at CARL Corporation and the UnCover Company, in addition to working in several academic libraries.

In 2001, she was named Librarian of the Year by the Colorado Library Association and, in 2002, she was named a Mover and Shaker by Library Journal. She served as 2009-2010 president of the Association of Specialized and Cooperative Library Agencies (ASCLA), a division of the American Library Association (ALA).

Bailey-Hainer has a master's degree in library science from Kent State University, a master's degree in music literature from the University of South Dakota, and has completed doctoral coursework in public affairs at the University of Colorado at Denver.

Established in 1946, the American Theological Library Association (ATLA) is a professional association of more than 1,000 individual, institutional, and affiliate members providing programs, products, and services for theological and religious studies libraries and librarians. ATLA offers a prestigious product line of electronic resources to support the scholarly study of religion and theology, including the *ATLA Religion Database*® (ATLA RDB®) and *ATLASerials*® (ATLAS®).

For more information, visit the ATLA website at <http://www.atla.com>



# **REPORT OF THE 76<sup>TH</sup> CONGRESS OF IFLA (THE INTERNATIONAL FEDERATION OF LIBRARY ASSOCIATIONS AND INSTITUTIONS), GOTHENBURG, SWEDEN, AUGUST 2010**

By Odile Dupont

Before anything else, I want to thank the Comité Français International bibliothèques – documentation once more, for having selected me as a grant holder. This IFLA congress, my first as an IFLA member, gave me the opportunity to obtain much better results than expected.

I had two very different aims during this congress: to create a group of theological libraries, specialising in interreligious dialogue to improve dialogue between cultures and to represent the French association AURA, association of the users of the national network of the academic libraries.

## **Conferences attended**

My main interests being numerous, I planned to attend conferences on these topics :

- organisation and marketing of associations
- academic libraries
- Comité Français International bibliothèques – documentation
- UNESCO
- Associations' fundraising.

Once in Gothenburg, I also attended the Social Sciences group conferences, the meeting of the AIFBD (l'Association Internationale des Bibliothécaires et Documentalistes) and the plenary sessions, the quality of which I found exceptional.

## **The main benefits of this congress:**

**1. Better knowledge about the IFLA** as it is a complex and rich structure, it takes a certain effort to understand the machinery of the IFLA.

The conferences organized by the IFLA and by the CFI-bd were very helpful. The testimony of African francophone members also helped a lot

## **2. Better knowledge of the evolutions of our librarian world**

- Structures getting more and more international
- Associations developing their marketing to make their libraries better known, to emphasize the fact that libraries have a very active and positive role in society, serving population, helping the

development of new technologies, teaching the users on the use of the Internet

- Cooperating with our users who are our best champions in this crisis period

### **3. Better knowledge of the uses of statistics**

Whatever our advocacy activities are, we have to present statistics and to know how to put them in order and use them to be efficient with politics.

Free databases on that topic were presented:

<http://sda.berkeley.edu/archive.htm> and [www.icpsr.umich.edu](http://www.icpsr.umich.edu)

### **4. Better knowledge of library fundraising**

- The *Marketing award* of the IFLA or the *Global libraries strategy*, from Bill and Melinda Gates are two examples of the existing initiatives that reward especially innovative and imaginative projects
- UNESCO supports the development of open access to information: [www.unesco.org/webworld/en/openaccess](http://www.unesco.org/webworld/en/openaccess)
- New special group libraries on « Marketing libraries in the web 2.0 »

### **5. Update on the situation of the libraries in Haïti**

The information came from different sources : a conference of Mme Mincio, and information during the special meetings of the CFI-bd and the AIFBD

**Creation of a « Special libraries group », still to be named, serving interreligious dialogue.**

#### **Exploratory meeting**

The creation of this group had been prepared during the year 2009-2010. Father Silvano Danieli and Mauro Guerrini had organized, during the last congress of IFLA, in August 2009, and offsite meeting : « *Babele Bibbia e Corano* » the Proceedings of which have just been published<sup>1</sup>.

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<sup>1</sup> Babel Bible and Kor'an, from text to context : From cultures to Sacred books, modern functions of Libraries in the Religious traditions of Mediterranean civilizations ; Babele Bibbia e Corano : dal testo al contesto , Dalle culture ai libri di culto : funzioni moderne delle biblioteche nelle tradizioni religiose delle civiltà del Mediterraneo. Milano, Biblioteca Ambrosiana – Sala Accademie, August 24th 2009. Ed Silvano Danieli and Mauro Guerrini. Roma, 2010

To prepare this special group, numerous contacts have been taken with researchers specialized in interreligious dialogue, with presidents of continental (European, American, Asian, Australian and New Zealand) theological libraries associations, with special libraries from the Middle East and North Africa, with the International Federation of Catholic Universities.

Finally, it was possible to have an exploratory meeting in Gothenburg on August 10<sup>th</sup>. Those present :

- Steven Witt, chair of the *IFLA Division for special libraries*
- Mauro Guerrini, Standing committee of the IFLA
- Amélie Valloton, documentalist in Globethics.net, Geneva, Switzerland
- Margareth Tarpley member till 2009 of the *International Cooperation Committee* of ATLA (American Theological Library Association)
- D'Anna Schotts Baptist seminary, Nigeria, librarian member of ATLA
- Carisse Berryhill, Abilene Christian University (Standing committee of ATLA)
- Apologizes were received from Christiane Baryla Chair of IFLA – PAC

**Steve Witt** said how interested he was in that project because it serves the interest of his own university. Then he explained the machinery of the IFLA to build such a group: first of all we must find a special group host to support our activities.

We looked over the possibilities and thought that the “Academic and research centres” or the “Social Science” group could be convenient. Steve Witt offered to support our cause for this last group, as the chair of the Social Science group is working in the same university as he.

We started by rereading the project together to start up on a common base.

**Mauro Guerrini** said how interested he is in this project initiated by him and Father Silvano Danieli. He said how important the vocabulary questions about religion are, and recommended to work on indexation and classification. He invited the future group to a three-day business meeting in Roma.

**Amélie Valloton : Globethics.net** introduced the web tool of « Globethics.net » This huge free full-text database contains 500 000

documents about ethics. The project of Globethics is, with the collaboration of the World Council of Churches, to build a free full text database referring to theology and ecumenism: GlobTheolib. On September 17th and 18<sup>th</sup>, a meeting will occur and the associations BETH and ForATL have been invited to attend.

Three members of ATLA (American Theological Library Association) explained their activities and gave us some advice to plan collaboration with the ICC (International Collaboration Committee) within ATLA.

As a conclusion, Steve Witt and Mauro Guerrini did really encourage us to go on, the project being solidly based.

### **Other steps after the 10<sup>th</sup> of August**

#### **First contacts with the chairs of two special libraries groups**

Following this advice, I asked the host and support of Andrew McDonald chair of the *Academic and research libraries*, then of Lynne Rudasill chair of the *Social Science* with the kind assistance of Steve Witt.

I was able to meet with Lynne Rudasill, and she presented to me the duties of the chair of a group : to attend the meetings during the year and during the offsite days of the group (next year 2 days in Cuba) and also during the general congress of the IFLA (next year in Porto Rico).

### **Other interesting contacts for the project**

#### **Africa**

These contacts are especially precious, as I had none but in North Africa. I met librarians from Cameroun, Egypt (Bibliotheca Alexandrina) and Tunisia.

#### **North America**

WDL : World Digital Library from the UNESCO

At the end of the presentation of the policy of the UNESCO towards libraries, I was able to approach Michelle Rago, *Technical Director* of the *World Digital Library*, from the Library of Congress. She seemed interested in our project and the idea of a collaboration of the Institut Catholique de Paris to give full text documents on religions for the WDL arose.

Bill and Melinda Gates Foundation

I attended the presentation of the *Global library strategy*, and gave the document presenting our project to Michael Aldridge. The key ideas of the grants are: the libraries have to build stronger communities, give free and sustainable access to information. Increasing these values in our project could perhaps help to find funds.

### **Australia, New Zealand**

Meeting with Dan Dorner, Wellington, New Zealand, Asia – Pacific chair of the BSLA : « *Building Strong Library Associations* » group of the IFLA. He seemed to be interested in library associations in this region and was happy to learn about ANZTLA (Australia-New Zealand), ForATL (all Asia), ITLA (India). I will give his contact details to the presidents of these associations, so that they can develop and make their activities better known. They often have small means and the more they develop, the better they will be able to work with us.

During the presentations of the *Social science group*, I discovered an archival database on the Australian Aborigines. This free tool contains documents on traditional religions. Contacts : *University of Technology, Sydney, NSW, Australia*

### **Europe:**

#### **Germany/Austria**

In the hotel, encounter with a friend of the Abbot of *Schloss Altenburg*. This Abbot, a specialist of the dialogue between religions, manages meetings and trainings about interreligious dialogue. His website is at <http://www.occurso.de/welcome.htm>

#### **France**

Frédéric Blin, from the BNU Strasbourg spoke about a project of an Alsatian portal on religions. It could also be helpful to get in touch with Bernadette Patte, from the *Standing Committee* of the group *Indexation-classification* : Our group will need assessment in these topics and also in the semantic web, to build easy to use tools in the dialogue between religions

#### **Sweden**

As Sweden is not represented within BETH, I asked a Swedish librarian, Anita Lindmalt, to look for information about the theological libraries in Sweden.

## **Asia:**

### **India**

Encounter with Rajesh Chandrakar, from INFLINET. He said that he was ready to facilitate the deposit of online material about religions, on the Indian Network. He knew neither the association ITLA (Indian Theological Library Association) nor the common catalogue they have developed.

### **Ideas for the coming months**

After all these contacts, I wish to work in the following directions :

- Start conceiving a charter for our group : many groups of IFLA have built theirs, I think it is especially necessary for our subject
- During the BETH assembly, from 4<sup>th</sup> to 8<sup>th</sup> September 2010, take advice from our members to plan and write the basis of the charter.
- Create a poster of the theological libraries all over the world and show it during the next congress of the IFLA
- Start thinking about the topics to be presented or discussed during the offsite meeting of the *Social Science group* in Cuba and the main meeting
  - Give a presentation of the dialogue between religions by a high level researcher and/or member of the UNESCO
  - Classifications – Indexation – semantic Web
- Create links with national libraries and work on the BNU's project of a religious website
- Enter the selection committee of the WDL for religious topics

This IFLA congress was an invaluable opportunity for encounters, positive contacts of professionals from all over the world. It helped the creation of this special group a lot more than expected.

### **Conclusion**

I am really delighted with my experience during this 76th congress of the IFLA in Gothenburg. I'm just wondering: how will I find enough time to develop all these contacts? I guess I'll have to follow the advice given by the CFI-bd : Be well organized in my job!

*Odile Dupont*

*Director of Libraries, Institut catholique de Paris*

*President of the BETH association : Bibliothèques Européennes de Théologie*

## **THE OTHER SIDE OF THE LIBRARY COUNTER: REFLECTIONS OF A LIBRARIAN-TURNED-STUDENT**

By Judy Powles

On 30<sup>th</sup> September 2010 I handed in my dissertation thus bringing to the end a 2 year part-time MA course in Victorian Studies at Birkbeck College, University of London. The following is a reflection on the whole process of becoming a student again after nearly 34 years while at the same time continuing in full-time employment as Librarian at Spurgeon's College throughout the entire period.

ABTAPL members present at the AGM in Belfast 2008 may remember that part of the reason for my standing down as Chairman was to allow time to devote to our daughter's forthcoming wedding in July 2008 and then to begin an MA course at Birkbeck. The question may well be asked why I embarked upon this course relatively late in my life and also why I chose not to do a professional course in some aspect of information or archive studies. When I did my postgraduate diploma in library and information studies at University College London in 1974/75 all students on the course had the option to enrol for an MA programme, but, as this involved extra essays and a further exam, it didn't seem a very attractive prospect at the time. However, after many years at Spurgeon's College in which I have helped numerous students and members of staff with their various research projects and after writing various articles and giving presentations involving research on my own part, it occurred to me that perhaps I should develop these intellectual challenges and look to a further academic qualification of my own. Several ABTAPL members over the years have done this, many in the field of information studies but perhaps the person whose example inspired me was Colin Rowe, ABTAPL's former Hon. Treasurer, who himself enrolled on the Birkbeck Victorian Studies MA. At the time we fellow committee members marvelled at how Colin coped with the demands of academic life at the same time as a full-time job and his position as Treasurer. However his example must have sparked a flame in me as I subsequently sent off for a prospectus.

At the same time I looked at MA/MSc courses in information studies but, to be perfectly honest, none of them attracted me and, at this stage in my career, the idea of pursuing some aspect of professional development in great detail did not appeal. The Birkbeck course had several great advantages, the first being that it was an evening course which could be done on a part-time basis over 2 years, and secondly the subject has always held a fascination for me. My undergraduate BA course in Classics was

spent at an archetypal Victorian institution, Royal Holloway College, and my employment for the past 25 years has been in a College founded in 1856 and situated since 1923 in the last Victorian mansion to be built in the Upper Norwood area. The fact that the Birkbeck MA course was cross-disciplinary, not just in literature or history, but involving all aspects of Victorian life and culture was particularly attractive.

I first broached the idea of pursuing the course during an annual staff development interview with our Principal and he was very supportive, especially as it was likely that the research and preparation for assignments and the dissertation would involve using material in the College's archive and would therefore benefit the College in the longer term. With this support behind me, I felt more confident about submitting an application, which included a 500 word "essay" on a topic of my choice. I was subsequently interviewed and offered a place on the course which began in October 2008.

The general pattern of each module was to attend Birkbeck one evening a week for a seminar, sometimes led by the tutor and sometimes by one or more students. The vast majority of these seminars were very interesting, although trying to do the reading in advance of each session during some weeks which had been particularly busy at Spurgeon's was sometimes challenging. Each module was assessed by a 5000 word essay on a topic relating to some aspect of the module, chosen by the individual student and then approved by the tutor. Each essay had to be handed in by the first day of the following term which inevitably meant that a large part of the Christmas and Easter vacation was spent working on the essay, with all the associated angst. I found it quite a challenge, first of all to work out a suitable title which was neither too broad nor too narrow, and then, when it came to writing the essay, to keep to the word count. In all my essays and the dissertation I was guilty of writing far too much and then had to agonise over the cutting down process. One of the penalties of being in our profession is that we are so used to guiding our users to the best bibliographical information that the librarian-turned-student wants to read/include everything of relevance on the subject. Consequently my bibliographies were always lengthy. I have to say that I couldn't help noticing that some of the reading lists provided by the tutors were not always up to date and I found myself doing what I would do for my teaching staff colleagues at Spurgeon's and point out more recent editions. Also if I was aware of a new publication in the subject I would suggest it to the tutor who would then pass on the request to the library. Thus this student kept putting on the librarian's hat again. Another sign of this was



when I and two other students (one of whom worked at the National Archive and the other at the London Metropolitan Archives) were asked to do a whole session on finding archives. This was a great opportunity to tell my fellow students about ABTAPL and its libraries.

This is not the place to describe the course itself in detail although if anyone would like to know more, they are welcome to contact me. However I can now reflect on some features of the course and the experience of being on the other side of the library counter which have helped me to see aspects of the library at Spurgeon's in a different light. For example during my entire course at Birkbeck, I did not use a single print copy of a journal either in Birkbeck's Library or in Senate House library, despite the excellent hard copy journal runs each library had. In every case I found all articles I needed, contemporary and nineteenth century, on the various online databases which I could access from home at any time of day or night. This has made me see the need to look at our own journal subscriptions with a view to cutting expensive titles which are included in databases to which our staff and students have access. However the value of referring to hard copy books was reinforced. It was so useful to be able to read a book, referring constantly to the index, placing little post-it labels at relevant passages, so that it was easy to go back to them when finalising the material I needed to include in the essay. It is just not possible to use an electronic book in the same way. I had to make considerable use of the reservation services at both Birkbeck and Senate House Libraries. Their systems worked well and showed me how important it is for us to make sure that our own systems are doing the same so that our readers do not experience the frustration of not being able to obtain essential reading material quickly.

With regard to the teaching/learning experience I was able to look back at the seminars I attended and reflect on what worked and what didn't. The most helpful ones were not necessarily those led entirely by a tutor. Some of the most interesting ones were those which began with a 10 minute presentation by a student, accompanied by a hand-out, followed by a discussion with the tutor keeping control of the session and helping people to focus their questions and answers. Although the seminar presentations I gave meant an enormous amount of advance preparation it was amazing how much I personally gained from the experience and from the feedback afterwards. These experiences have not only helped me in my own library presentations but have also enabled me to pass on my reflections to my colleagues at our teaching staff meetings.

It remains for me to express my thanks to all my ABTAPL colleagues who have supported me throughout this process, both with words of encouragement and also with suggestions when I was finalising my dissertation topic. And finally I must pay a tribute to my husband, John, who read every essay and the dissertation many times over, kept me sane as I agonised over the cutting-down process, and then went in person to Birkbeck to hand in my assignments to save me having to take time off work. The final result will not be known until just before Christmas but, whatever the mark, I could not have managed to complete the course without the support of so many people - family, friends and ABTAPL colleagues. Thank you all!

*Judy Powles*  
*Spurgeon's College*

## **NEWMAN REDEVELOPMENT IS UNDERWAY**

By David Crozier

Work has begun on the £20 million redevelopment of Newman University College's Bartley Green campus. Contractors moved on to site in early July 2010 and the first phase of work, which involves demolishing the existing library building and the construction of a new, high-profile library and entrance building, is now underway.

With a glass fronted design, the new building will provide an inspirational public face for the University College and, as well as addressing the educational needs of the student body, will also be used for local community projects.

The library will remain open throughout this process, having moved to temporary accommodation during the summer to allow the demolition of part of the existing building.

Peter Lutzeier, Principal at Newman University College, said: "It's fantastic that work is now underway on the redevelopment. We're really excited to be a step closer to achieving our vision, and creating a stimulating learning environment for our students and staff.

"This significant investment will enable the continuation of the good work we are doing whilst ensuring we offer attractive and modern surroundings where students can realise their academic potential, and remain a positive presence in the local community."

*David Crozier,  
Newman University College*



Architect's drawing of the new building

## **LOCKERS, BOOKS, AND BUILDERS' TEA: THE GLORIES OF THE BRITISH LIBRARY**

By Michael Gale

Ever been on a trip to London and felt in need of a cup of strong tea, or just somewhere to leave your luggage while you see the sights? Then the British Library is for you. It can provide these, and much more, all under one roof, and is especially convenient for those of us who tend to arrive in the capital at Euston or King's Cross/St Pancras.

Exponentially over-budget, and decades overdue, the British Library, which finally opened its doors to the public in 1997, has become a national treasure. Visitors can enjoy the vast atrium of the entrance hall, dominated by the towering glass showcase housing the King's Library; the cool and airy walkways of several floors teeming with researchers tapping away at their laptops; a shop, cafe and restaurant, exhibitions and displays. Readers can delve further, setting up home in any one of a range of reading rooms, general and specialist, large and small, ordering up their books from the vast underground reservoirs of recorded knowledge.

But have you ever wondered where all the books came from? Of course vast numbers have been acquired under legal deposit and have arrived straight from the publisher. But many of the older collections have an extraordinary history, and their story is told in a new book, *Libraries within the library: the origins of the British Library's printed collections*, edited by Giles Mandelbrote and Barry Taylor (British Library, 2009).

*Libraries within the library* is a heavy book, in both senses. It is not a volume to take with you on the train, nor is it light reading for the end of the day. It is erudite, with long footnotes and appendices, and a great deal of scholarship. It does not set out to be a complete history of the British Library's collections. Rather it is anecdotal and selective, and assumes some prior knowledge, including a broad chronology: the foundation in 1753 of the British Museum, of which the library was originally a part; the presentation to the Museum of the Old Royal Library by George II as one of the 'foundation collections'; the acquisition of the King's Library (the library of George III) in the 1820s; the stewardship of the great Panizzi in the middle years of the nineteenth century; and the move to St Pancras in 1997.

There are hints of the history in the entrance hall, if you know where to look, including busts of four eminent collectors whose libraries have – to a

greater or lesser extent – ended up in the British Library. Their stories are amongst those told in the book:

- Sir Robert Cotton (1571-1631) was one of the earliest great private collectors. At a time when there was no national library, his achievement was to make his own collections (which comprised a great deal more than just books) available to other people. He is a pioneer of the British Library.
- Sir Hans Sloane (1660-1752), after whom Sloane Square is named, was physician to a succession of monarchs from Queen Anne to George II. His collection of 50,000 volumes formed one of the foundation collections of the British Museum, and is especially significant for the study of the history of science and medicine. Of his ephemera, his collection of ‘quack bills’ (advertisements for remedies against the plague) represents an historical legacy which would not otherwise have survived.
- Sir Joseph Banks (1743-1820) was famous as a traveller, botanist, and patron of science. During the course of his career he built up a pre-eminent library and specimen collection, both of which were bequeathed to the British Museum. Banks accompanied Captain Cook on his first voyage in 1768, served as President of the Royal Society from 1778 to 1820, and nurtured a generation of scientists through his personal support and encouragement, and by making his library available to them at his home in Soho Square.
- Thomas Grenville (1755-1846), whose father and brother both served as prime minister, represents a new generation of book collector. The early nineteenth century saw a shift in the way in which books were valued, and Grenville particularly liked fine copies and rare editions. His collection included a Shakespeare First Folio. He originally planned to bequeath his library to a nephew, but towards the end of his life he changed his mind in favour of the British Museum, prompted partly by his friendship with Panizzi (it is suggested), and partly by a fit of conscience at the realisation that it was public money (in the form of a sinecure) which had enabled him to acquire his collection in the first place. Whatever the reason, it was a good decision. A few years later his nephew went bankrupt and had to sell off the entire contents of the family home.

Even for librarians who are not primarily involved in the care of older books, there are plenty of interesting details here. I found it quietly reassuring to discover that over the years even the British Library has erred (if one is to judge by modern standards, which is admittedly rather harsh). Between 1769 and 1832 thousands of books were sold off in the 'duplicate sales', resulting in the dispersal of historic collections and the loss of priceless copies, many of which have apparently ended up in American libraries. We read of systematic rebinding, with little regard for the loss of important annotations and other marks of provenance. We also learn of the destruction of fifteen hundred books by a German bomb in 1940.

*Libraries within the library* reads at times like a detective story, piecing together personal histories from the scattered evidence of bibliographic fragments, and at others like a romance, a story of the love affairs of collectors with their books. But it is also a glimpse into the soul of a national institution, one of which we can be proud.

After reading it, I felt in need of a mug of strong tea ...

*Michael Gale, Librarian  
Queen's Foundation*

## NEWS AND NOTES

### Academic Success

Congratulations to two of our ABTAPL colleagues on their respective recent academic successes. Carol Reekie, our secretary, has been awarded a PhD from Loughborough University, while our erstwhile Chair Judy Powles has been awarded an MA in Victorian Studies from Birkbeck College, London University.

### Book Buying

From Jenny Monds, Sarum College:

With bookshops closing, it can be difficult for libraries to know where to go for their book purchases. Sarum College Bookshop is happy to help with 10% discount and free delivery to libraries. It is run by a Theological Librarian, and so libraries deal with a colleague who knows the subject area. We operate a fast service for most titles and are good at searching out hard-to-find titles. We can also email details of new books on a regular basis to help with book knowledge and selection.

For further information contact Jenny Monds [jmonds@sarum.ac.uk](mailto:jmonds@sarum.ac.uk) 01722 424821 [www.sarum.ac.uk/bookshops](http://www.sarum.ac.uk/bookshops)

I'll be at the conference if anyone wishes to discuss requirements.

From Chris Leftley, Wycliffe Hall:

Ever-increasing book prices are a constant source of frustration to the purchasing Librarian, so here are a couple of organizations who are trying to help:

The publisher **Christian Focus**, based in Scotland, has a special deal for Libraries, whereby you:

1. Sign up and commit to a minimum of one year's membership (no charge).
2. Receive an email every two months detailing the new releases that Christian Focus are planning.
3. New titles are specially selected and automatically sent to your library at a 40% discount, being delivered every two months. (Maximum 25 books per annum).
4. Additionally, core inventory (approximately 1,400 titles) can be purchased at the same 40% discount through the website using an exclusive coupon code.

Full details at <http://www.christianfocus.com/libraries/>.

And a website which claims to offer unbeatable book prices is <http://www.10ofthose.com/>, who say 'Our vision is to help local churches and Christian organizations by providing quality Christian resources at prices they can afford. We provide only those resources which are consistent with the Word of God As we understand it. None of our profit financially benefits our directors. 10ofthose is about selling quality resources in quantity, equipping the church and reaching the world.' They did a book sale here at Wycliffe in November, and were certainly competitively priced. But, as always with web purchase, *Caveat Emptor!*

### **British Library Free Data Services**

For access to either the British Library's full Integrated Catalogue or the British National Bibliography in MARC 21 see <http://www.bl.uk/bibliographic/datafree.html>

### **In Defence of Books & Libraries**

An interesting article in defence of books can be found at <http://www.timeshighereducation.co.uk/story.asp?sectioncode=26&storycode=413242&c=1>

And Philip Pullman's spirited defence of public libraries is at <http://falseeconomy.org.uk/blog/save-oxfordshire-libraries-speech-philip-pullman>

### **Conference**

**2011: The Year of the Bible** is the theme of the Annual Conference of the Librarians' Christian Fellowship which is to be held in the Bertha Wright Room, Carrs Lane Church Centre, Carrs Lane, Birmingham, B4 7SX on Saturday 2 April 2011, from 10.30.a.m – 4.45.p.m. The speakers will be Dr. **Rob Cotton**, who works for the Bible Society as their Campaigns Manager and also co-ordinates the "Biblefresh" project for the Evangelical Alliance, and the Rev. Dr. **Pete Wilcox**, Canon Chancellor of Lichfield Cathedral. Non-members are welcome. Further details are available from The Secretary, Graham Hedges, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU. Home tel. 020 8599 1310, Work tel. 020 8871 7467.

E mail [secretary@librarianscf.org.uk](mailto:secretary@librarianscf.org.uk) Web site [www.librarianscf.org.uk](http://www.librarianscf.org.uk)

### **Islamic Manuscripts**

The University of Michigan's Islamic collection has now been almost fully digitised. For more information see <http://bit.ly/flpOi>



### **King James Bible**

To celebrate the 400 years since the first publication of the King James Bible, many Cathedrals and libraries around the country are holding exhibitions and events. For more information, see the King James Bible Trust's website at [www.kingjamesbibletrust.org](http://www.kingjamesbibletrust.org)

### **Religious Archives Survey**

In partnership with the Archives and Records Association (UK and Ireland) and the Religious Archives Group, The National Archives (with the aid of a grant from the Pilgrim Trust) has undertaken a survey of religious archives in the United Kingdom. The report on the Religious Archives Survey is available at <http://www.nationalarchives.gov.uk/religiousarchives/>

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

**Association des Bibliotheques Chretiennes de France** *Bulletin de Liaison*, No 143-144, December 2010

**Librarians' Christian Fellowship** *Christian Librarian*, No50, Autumn 2010

**Librarians' Christian Fellowship** *Christian Librarian*, No51, Winter 2010

**Librarians' Christian Fellowship** *Christian Librarian*, No52, Spring 2011

## **WEBSITES**

ANZTLA - Australian & New Zealand Theological Libraries Association  
<http://www.anztla.org/>

ATLA  
<http://www.atla.com>

ATLA RELIGION DATABASE  
[http://www.atla.com/products/catalogs/catalogs\\_rdb.html](http://www.atla.com/products/catalogs/catalogs_rdb.html)

ATLA SERIALS  
[http://www.atla.com/products/catalogs/catalogs\\_atlas.html](http://www.atla.com/products/catalogs/catalogs_atlas.html)

BETH  
<http://www.beth.be>

BIRMINGHAM CENTRAL LIBRARY  
<http://www.birmingham.gov.uk/centrallibrary>

BMVR – Bibliotheque Municipale a Vocation Regionale, Nice  
[www.bmvr-nice.com.fr](http://www.bmvr-nice.com.fr)

ForATL - Forum of Asian Theological Libraries  
<http://www.foratl.org/>

IFLA  
<http://www.ifla.org/>

ITLA – Indian Theological Library Association  
[http://www.oocities.org/itla\\_in/home.html](http://www.oocities.org/itla_in/home.html)

OBERAMMERGAU PASSION PLAY  
<http://www.passionplay-oberammergau.com/>