

BULLETIN
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The front cover shows the National Library of Australia

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

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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

NOTICE OF MEETINGS

**2010 Spring Conference
and Annual General Meeting**
will be held in
Bristol
from
Thursday 8th to Saturday 10th 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.

2010 Autumn Meeting
will be held at
Dr Williams's Library, London
Provisional date is
Thursday 4th November

FIVE LIBRARIES AND A MEETING

By Alan Linfield

During a recent trip to the USA to visit my sister (a US resident), I took a short 'busman's holiday' to take advantage of my (relative) proximity to both Chris Beldan and Melody Mazuk to pay a quick social call and to see their respective libraries. The timing of my visit coincided with a meeting of the South-Eastern Pennsylvania Theological Library Association (SEPTLA), so few other libraries were grafted onto the itinerary. I found myself embarking on a rather breathless but thoroughly enjoyable excursion through this delightful part of the USA, a trip which was blessed by warm sunny weather in which the Autumn - sorry, Fall - colours /colors looked their very best.

A two-and-a-bit hour's rail journey from New York's Penn Station brought me to Paoli PA, where Chris Beldan met me off the train and drove me to Valley Forge Bible College, where SEPTLA were holding their meeting. I arrived just as the group photo was being taken, so I was immediately cajoled by Melody to take my place among the assembled company. After a very nice buffet lunch I was able to address the SEPTLA delegates to bring greetings from ABTAPL, and then enjoyed being a fly on the wall during the afternoon session. SEPTLA 'fosters and supports cooperative endeavors among theological libraries in eastern Pennsylvania and the adjacent mid-Atlantic area'. There are over 20 libraries in the Association, all of which have close links for interlending, information-sharing and providing reciprocal borrowing for students.

At the end of the afternoon we set off for Lancaster PA, stopping off en route for the first library of the trip, at Lancaster Bible College. Not everyone may appreciate that in US parlance a 'Bible College' is a rather different animal to UK institutions of similar name. Basically, it is like an HE college in which the usual humanities and science subjects are taught, but within a Christian framework which thus includes biblical studies alongside them. Consequently their libraries reflect all the various subjects which are taught there. Both Lancaster and Valley Forge Bible Colleges enjoy spacious and well-appointed campuses with excellent facilities, beautiful manicured lawns and flower-beds, and, as one would expect, well-equipped libraries. At Lancaster BC, I had the first of several close encounters with electronic mobile shelving, which a number of my hosts seemed to take particular delight in showing off to me, demonstrating the safety features which prevent a gap from being closed if the sensors detect it is still occupied - even by just a paper-clip on the floor.

The extra things now on my schedule had demanded an overnight stay in place of my original plan for a long day-trip, and Chris and Ann were the perfect hosts in their beautiful home, taking me out to a dinner at a local restaurant where typical Pennsylvanian cuisine featured on the menu. My father had once visited Pennsylvania as a young man, and had told me of their delicious roast ham with pineapple sauce, so when I saw it was on the menu it was a no-brainer. It was followed by Shoo-Fly Pie, helped down with peanut-butter ripple ice-cream. Just don't go there if you are on a diet.

In the morning, there was just enough time for a quick tour through some of the surrounding countryside. Lancaster is in the heart of Amish country, so we passed a number of horse-drawn buggies with bearded gentlemen at the reins, looking rather similar to orthodox Jews. Chris told me that one way of spotting an Amish house is by the washing hanging out to dry, as tumble driers (and all other electric devices) are shunned. I understand that for business purposes some households do now have a telephone, but it is invariably kept out in a shed or barn rather than in the home itself.

We then headed back to Lancaster where Chris showed me round his own patch, the Philip Schaff Library at Lancaster Theological Seminary. LTS has its roots in the Reformed tradition, but encourages diversity and thus attracts students from a wide variety of religious backgrounds. The library is named after a former church history professor, and has some 150, 000 items in its collections, encompassing all media types.

The hectic pace continued with a short drive to the station, where I said goodbye to Chris and headed back towards Philadelphia. A few stops down the line I was met by Melody, who whisked me off to the next port of call, the Krauth Memorial Library at the Lutheran Theological Seminary. This has c200,000 volumes and holds the archives of five of the seminary's supporting synods. The library features a lovely stained-glass window in an abstract design, commemorating a former professor.

If I were forced to choose a highlight of this whistle-stop tour, it would have to be the Ryan Memorial Library at St Charles Borromeo (RC) Seminary. I think if I could choose the design of my personal ideal library, it would be something like this. It has been the subject of extensive renovation, and now looks quite breathtaking. The visual effect of the library is given added emphasis by the fact that onewalks *down* into it from the level above via a broad staircase, which thus affords a wonderful vista across the whole space from above.

It has a beautiful, light and airy aspect, with white walls, cream-painted classical columns and pediments, golden chandeliers, and laterally arranged ranks of bookcases, with the end panels carved in a neo-classic style, and painted to match the columns. Rich rust-red carpets provide a contrast to the walls and ceilings, large windows give plenty natural light and offer views across the spacious grounds, while the centrally-located service desk acts as a focal point. This is definitely the library for me! If you want to see a picture, go to www.scs.edu/library and scroll to the bottom of the page.

By now the day was drawing on but there was still time for Melody to show me around her library at Palmer Theological Seminary. The seminary is housed in what used to be a luxury hotel, one can still discern traces of this, such as the spacious former lobby, now a relaxation area. The Austen K. deBlois Library is spread over two floors, and as well as all the usual range of books one would expect it also has number of special collections, covering Hispanic Studies, Black Studies, and Korean Studies. There is also a children's room, reflecting the fact that the student intake regularly includes quite a number of families. As one would expect, Melody also took enormous pride in showing me 'the place where the filing cabinet stood in which we found the Beethoven'!

That just about wrapped it up. Melody treated me to another authentic American eating experience at 'Sam's Diner' before driving me to Philadelphia's impressive 30th Street Station, where I boarded my train back to New York just after 7.30. A day and a half; five libraries, one meeting, wonderful weather, warm welcomes everywhere - and plenty of happy memories.

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ABBEY LIBRARIES IN AUSTRIA

By Patrick Moore

The Library of Lambach Abbey

This ancient Benedictine Abbey was founded around the year 1056 and there has always been a monastic library since study is essential to the Benedictine Order. In the last century all the monks except one elderly one were removed from the Abbey by the Nazis who disturbed the library significantly; since the community returned at the end of the war they have patiently been working with the preservation and conservation of their historic texts and have completed most of their task.

The present library dates from the 18th century and reflects the baroque splendor of that period. The history of the library has been chronicled by the Yale scholar Robert Babcock in his book *Reconstruction of a mediaeval Library*. The monks have created a Music Archive which has the latest humidity and temperature control. Amongst the many musical scores is a symphony by Mozart who visited the Abbey a number of times. The copy dates from 1769 and was given to the monks by his copyist in appreciation of Mozart's association with this Benedictine world.

Amongst their most prized texts are 9th and 10th century illuminated manuscripts given to the monks by their founder. The collection began with the foundation in the 11th century and has been added to by succeeding generations. At present there are 33,000 books and the monks are still working to re-order the library to its pre War state. The library is in use by the monks and visiting scholars and the 1500 year of Benedictine education is continued in the several schools the Abbey sponsors for the people of the local community.

The Library of Kremsmunster Abbey

Having been founded in 777, Kremsmunster Abbey is one of the oldest active Benedictine communities in Central Europe. Charlemagne raised the original monastic foundation to the stature of an imperial Abbey. In the early Middle Ages it was influenced by the Cluniac reforms, and in the high mediaeval period, it was a centre of humanism, science and art. The remains of the original buildings are Romanesque and Gothic, but the Abbey was rebuilt in the baroque style in the 17th and 18th centuries. The large chapel is balanced by great eight-story scientific observatory built between 1731 and 1759.

The monks have conducted a boarding school here since 1549. The Nazis dissolved the Abbey for the first time in its history in 1941, but it was reopened in 1945. In 1977 it celebrated its 1,200th anniversary; today it has 60 monks who teach in the school and work in the surrounding parishes and has another foundation in Brazil.

The present library was built in 1680 and now houses 210,000 volumes. These are housed in four great rooms, each reflecting a different theme in the baroque paintings in the ceiling. These are called the Greek, Latin and Benedictine libraries. The easternmost hall was the first to be built and has the theme of the learning of Greece. The stucco work is by Girolamo Alfieri, and the ceiling fresco were painted by Christoph Lederwasch in 1692. They portray Moses giving the Law to the Israelites, the building of the tower of Babel, and finally the scholars translating the Septuagint in Alexandria.

The library contains a number of books which were written at the Abbey itself. One of their most famous books was written here by the 14th century historian monk Bernard. It also contains illuminated passages from scripture, the Fathers of the Church and various prayers. They also treasure the famous Arch bible from the early 14th century and a Psalter from 1465 which contains pictures of mediaeval chapels.

The greatest treasure of the library is the Codex Millenarius Minor and it was written around 800. It is encased in a striking Renaissance binding made by the goldsmith Heinrich Vorrath in 1565. This is made from gold and silver and shows Christ with the globe and the four Evangelists. The library still functions as a center of learning in the Benedictine tradition and is very much alive and a part of the educational world of the 21st century.

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PERNICIOUS BOOKS AND DAMNABLE DOCTRINES: A BRISK JOG THROUGH 300 YEARS OF HIGH CHURCH OXFORD HISTORY.

Part 3: Purges, Philosophers and Invisible Colleges 1646 – 1670

By Andrew Lacey

I said at the beginning of part 2 that Oxford has a reputation for being the home of lost causes, and that saying seemed very apt on the 24th June 1646 as the forces of the Lord General of the Army of the Parliament, Sir Thomas Fairfax, entered the city in triumph. Oxford had, often unwillingly, been the centre of the Royalist cause in England during the Civil Wars. It had housed the court and the Royalist army and had stoutly resisted the army of the Parliament on a number of occasions. Now, it was all over and Oxford was at the mercy of the New Model. Fortunately for Oxford it was an army lead by Thomas Fairfax, a man who valued and appreciated what Oxford represented.¹

At the beginning of the siege, Fairfax had written to the Governor of Oxford, Sir Thomas Glemham, urging him to negotiate a surrender so as to preserve a city renowned for learning from the destruction which must ensue if Oxford were to be bombarded and stormed. In the event a surrender was eventually negotiated and Fairfax moved quickly to ensure that military discipline was maintained and that as the New Model entered the city the colleges were unmolested; although some soldiers did take pot-shots at the statue of the Virgin Mary over the south door of St. Mary's, the University Church. John Aubrey mentions in his *Brief lives* that

when Oxford was surrendered the first thing General Fairfax did was to set a good guard of soldiers to preserve the Bodleian Library. It is said there was more hurt done by the cavaliers (during their garrison) by way of embezzling and cutting off chains of books, than there was since. He was a lover of learning, and had he not taken this special care, that noble library had been utterly destroyed – which N.B.; for there were ignorant senators enough who would have been contented to have had it so.²

¹ Thomas Fairfax was educated at St. John's, Cambridge.

² Aubrey, J. *Brief lives*. Richard Barber, ed. London: Folio Society, 1975, p.123. The 'ignorant senators' refers to a movement within the Parliamentary cause which was critical of traditional learning, considering much of it to be Popish and obscurantist. They wished to either radically reform Oxford and Cambridge or scrap them entirely.

Yet despite Fairfax's concern for the preservation of Oxford's foundations and libraries, the University had been known before the wars as a bastion of high-church Anglicanism, and it had thrown itself enthusiastically into the Royalist war effort. It is not surprising, therefore, that Parliament should be concerned to purge the University of those who were politically or theologically unsound and bring in new men who would make Oxford a centre of godly reformation and sound learning.

The following year, 1647, a Parliamentary Visitation arrived in Oxford charged with purging all those who had actively supported the king or who would not take the Solemn League and Covenant.³ The Visitors moved from College to College, interviewing fellows and hearing witnesses to decide who should stay and who should go. In the end about 500 fellows were ejected.⁴ These including Samuel Fell (1584-1649), who had been made Dean of Christ Church by Laud in 1638. He was a committed Royalist and had served as Vice-Chancellor of the University in 1645-46, being re-appointed in 1647 before the Visitors arrived. In September the Visitors summoned Fell before them, he refused to attend and was subsequently imprisoned for contempt. Released in November, Fell was stripped of all his University offices and instructed to leave Oxford. However, Mrs. Fell refused to be turned out of her home by what she must have considered a rabble of rebels and schismatics and she simply refused to leave the Deanery until she was carried out, seated in her chair, by four Parliamentarian soldiers and dumped unceremoniously in the centre of the quad.

Despite the purges, Prayer Book Anglicanism survived in Oxford as an underground movement throughout the period of the Commonwealth. The Prayer Book was used in the homes of Thomas Wallis and Alderman White and Samuel Fell's son, John, administered the sacraments according to the *Book of Common Prayer* 'with such circumstances of primitive devotion and solemnity', recalls Anthony Wood, 'as was hardly to be paralleled elsewhere during the storm of that persecution'.⁵

³ The Solemn League and Covenant bound the individual to renounce episcopacy and maintain the Presbyterian Church. As such it was unacceptable to most royalist Anglicans. A similar Visitation had purged the University of Cambridge in similar fashion in 1644.

⁴ Boshier, R.S. *The making of the Restoration settlement: the influence of the Laudian 1649-1662*. London: Dacre Press, 1957, p.5.

⁵ Wallis (1616-1703) was a mathematician, grammarian and founder member of the Royal Society. In 1649 he was appointed Savilian Professor of Geometry at Oxford. Despite his loyalty to the Church of England he was employed as a code breaker by the Parliament during the Civil War.

Whether those who remained faithful to the Prayer Book during the Commonwealth endured a 'storm of persecution' is open to question. Certainly Anglicanism profited from the rise of Independency associated in particular with Cromwell and the New Model, which challenged the wholesale imposition of the Presbyterian system in England as a replacement for the Episcopal Church of England.⁶

When Cromwell became Lord Protector in 1653 the policy of toleration was extended so that Anglicans who wished to use the Prayer Book could usually do so as long as they did it unobtrusively and were not perceived as a threat to the regime.⁷ Clergy who had been ejected from their livings and places in parishes, colleges and cathedrals often found sanctuary in the homes of the royalist gentry as chaplains and tutors. Others retired to the country or lived with relatives. Many would have been able to echo the comment of the ejected Bishop of Salisbury, Brian Duppa, that 'I secure myself the same way as the tortoise doth, by not going out of my shell'.

Meanwhile, in Oxford the results of the Parliamentary Visitation was a change of personnel and a change of religious atmosphere. From being a bastion of high church Anglicanism and Royalism Oxford now put on puritan dress and demeanour. College chapels were stripped of altars, ornaments, organs, images and other 'relics of popery'. The Presbyterian *Directory of Worship* replaced the *Book of Common Prayer* and the remaining fellows and students found themselves subject to the rigours of a puritan code of dress and behaviour.

Fell (1625-1686) was ejected from Christ Church in 1648 but succeeded to his father's old post as Dean of Christ Church in 1660. In 1676 he was made Bishop of Oxford. Fell was a strict disciplinarian, a student called Tom Brown who was about to be expelled from the University was pardoned by Fell on condition that he translate *ex tempore* the 33rd epigram of Martial: Non amo te, Sabidi, nec possum dicere – quare; Hoc tantum possum dicere, non amo te. To which Brown replied with the famous line:

I do not love thee, Dr. Fell,
The reason why I cannot tell;
But this I know, and know full well,
I do not love thee, Dr. Fell.

⁶ The Independents famously charged that 'new Presbyter is but old Priest writ large'.

⁷ The royalist Sir Robert Shirley even built an Anglican church on his estate in north-west Leicestershire during the 1650s. Although John Evelyn records being arrested and threatened by soldiers whilst attending the Eucharist on Christmas Day at Exeter House in the Strand in 1657. The soldiers asked him why he was observing 'the superstitious time of the nativity and using the Prayer Book, which was 'just the Mass in English'. Evelyn was held overnight and then released.

Throughout the 1650s the University authorities issued order after order in an attempt to suppress ale-houses, tipping houses, bear-baiting, gaming, fairs and theatres. Undergraduates were instructed to attend chapel regularly each day and to pay close attention to the sermon. They were also instructed to be soberly attired at all times and reprimanded for wearing ribbons, swords, coloured waistcoats and long hair. The fact that these injunctions had to be continually issued and re-issued suggests that the average undergraduate took very little notice of these efforts to foster godliness and reverence.

The University also witnessed the same divisions between Presbyterians and Independents as the rest of the country. This was particularly so when the well-respected and liberal minded Independent minister, John Owen (1616-1683), was appointed to Samuel Fell's old position as Dean of Christ Church in 1651. Owen had been an undergraduate at Queen's College but had been expelled in 1637 under Laud's statutes for non-conformity.

Originally a Presbyterian, Owen had moved to an Independent position in the 1640s and his preaching had caught the attention of Cromwell who was responsible for his appointment to Christ Church. Owen continued to enjoy Cromwell's favour and it was through his influence that he became Vice-Chancellor of the University in 1652. Owen's tolerant attitude towards Christians of differing denominations was entirely consistent with Independent attitudes and helped to frustrate the attempts by Presbyterians to impose a single, coercive church structure on Oxford or the nation as a whole. As such it created a space within which Prayer Book Anglicanism could survive.⁸

Another person intruded as a result of the Visitation of 1647 was John Wilkins who was made Warden of Wadham College. Wilkins (1614-1672) had supported the Parliament during the Civil Wars, he also went on to marry the sister of Oliver Cromwell in 1656 and so became a member of the Lord Protector's family.

⁸ John Owen also sat in the first Protectorate Parliament of 1654 and was one of Cromwell's 'Triers and Ejectors', the committee charged with ensuring a godly ministry. After the Restoration he was a member of the Savoy Conference which sought to settle the differences between Anglicans, Independents and Presbyterians. It failed, and with the ensuing triumph of episcopal Anglicanism Owen was deprived of his posts and livings. He moved to London where he continued to minister to non-conformist congregations until his death.

But Wilkins was much more than just a placeman; he was a man of liberal views and deeply interested in the 'new philosophy'.⁹ In 1638 he had published *The discovery of a world in the moon* which had discussed the nature of the lunar landscape and speculated whether man would ever travel to the moon. In 1640, he published *A discourse concerning a new planet* in which he discussed the heliocentric cosmology of Copernicus, the possibility of manned flight and whether other worlds might be inhabited. Apart from astronomy and cosmology, Wilkins also spent time working with telescopes and lenses to make them more powerful, he proposed a system of language reform, he designed a submarine and experimented with anatomy and transfusion. He also built a glass bee-hive which was placed in his garden at Wadham so that he could watch the bees at work inside.¹⁰

The following year a seventeen year old boy arrived at Wadham as an undergraduate. His life hitherto had been disrupted by the Civil Wars. His father had lost his living and the family had been obliged to seek refuge in the home of a relative, his uncle was in a Parliamentarian prison. The boy had spent five years at Westminster school and a further three years living in London with a family friend, Sir Charles Scarborough, before arrive in Oxford: his name was Christopher Wren. Wren's father had been Dean of Windsor whilst the imprisoned uncle was Matthew Wren, one time Master of Peterhouse, Cambridge, and Bishop of Ely.

The Wrens were staunch supporters of church and king and when war came it spelt disaster. Wren's family home in Windsor was ransacked by Parliamentarian soldiers in 1642. Wren's uncle Matthew, was imprisoned in the Tower by the Parliament in the same year. Matthew Wren was to remain a prisoner for the next eighteen years until released at the Restoration of the monarchy in 1660. So when the young Christopher arrived in Oxford his family were political refugees and his uncle a prisoner of the victorious Parliament. Yet in Oxford, Wren found a safe and convivial atmosphere to continue the scientific experiments he had begun whilst living with Scarborough after leaving Westminster.

⁹ The term 'scientist' did not exist in the seventeenth-century. The idea of experimentation to test theories was relatively new, having been championed by Galileo and Francis Bacon. Those who followed their example were usually called 'experimental philosophers' or 'new philosophers'.

¹⁰ Wilkins went on to become Master of Trinity College, Cambridge in 1659 but was deprived at the Restoration. However, his moderation enabled him to find a place in the restored Church of England and in 1668 he was appointed as Bishop of Chester.

He owed this opportunity to the patronage of John Wilkins who encouraged students and fellows who shared his scientific interests to meet periodically in his rooms at Wadham to discuss their theories and perform experiments. Christopher Wren was soon included in what was called 'the invisible college' and it was as a member of this group around Wilkins that Wren's real education at Oxford took place. For an intelligent boy like Wren the standard university curriculum, based on the rote learning and regurgitation of standard classical texts, present few challenges, particularly as he had had one of the finest classical educations of the day at Westminster school under its formidable Headmaster, Richard Busby.¹¹

In the 'invisible college' Wren found an environment where he could pursue his interests in 'experimental philosophy', physics and engineering. It was also a place where his Royalist and Anglican connections were not held against him, for there were only three rules in this 'college': one must share an interest in 'experimental philosophy'; one must not discuss religion or politics; and one must leave one's sword outside on the landing during meetings – this was, after all, the England of Civil War! As Thomas Sprat later observed, the 'invisible college' provided 'the satisfaction of breathing a freer air and of conversing in quiet, one with another, without being engaged in the passions and madness of that dismal age'.¹²

The 'invisible college' included such figures as Seth Ward, John Wallis and Robert Boyle, all of whom, together with Wilkins, would later be founder members of the Royal Society, as indeed would Christopher Wren. Wren soon found himself fully involved in such things as experiments on dogs to further the study of anatomy and on himself to test out methods of transfusion. He also spent many nights on the roof of the college observing the heavens and, in particular, investigating the strange shapes which seemed to stick out from the sides of the planet Saturn and which, apparently, changed shape through the year.

After many months of observation Wren was able to prove that they were indeed rings around the centre of the planet. Wilkins arranged for Wren to receive a fellowship at All Souls in 1653 and was instrumental in getting Wren appointed Professor of Astronomy at Gresham College, London, in 1657 at the early age of 25. Wilkins interceded with his brother-in-law, Lord Protector Cromwell, to secure the appointment.

¹¹ Adrian Tinniswood writes in his fine biography of Wren that Busby was 'a firm believer in king and corporal punishment'. Tinniswood, A. *His invention so fertile: a life of Christopher Wren*. London: Jonathan Cape, 2001, p.14.

¹² Sprat, T. *History of the Royal Society of London*. 1667.

It should not be forgotten that Wren came from a family tainted by Royalism and that his uncle Matthew was still a prisoner in the Tower.

Cromwell died in September 1658 and for the next 18 months the Commonwealth lurched from one constitutional crisis to another in the absence of 'Old Noll', the only one who could control both the army and the civilian politicians. Initially Oliver was succeeded as Lord Protector by his son, Richard, who had been appointed Chancellor of Oxford University by his father the previous year. But Richard was no soldier and soon lost the confidence of the army high command who ousted him from office after only six months.

The rest of 1659 was to see a succession of governments, some military, some parliamentary, which followed one another in quick succession. Meanwhile the country slide slowly into chaos until in the early months of 1660 a section of the army under General Monck decided that enough was enough and called for the election of a 'free Parliament', which most people understood as code for a restoration of the monarchy.¹³ At the beginning of May, the new Parliament duly voted for a restoration and Charles II returned from exile to enter London in triumph on the 29th May, his thirtieth birthday.

Along with the monarchy, 1660 also saw the restoration of the Church of England and the Universities. Bishops returned to their dioceses, cathedral clergy returned to their stalls, ejected priests returned to their parishes and ejected dons to their colleges. Another turnover of personnel occurred as those ejected came back to claim what they considered to be rightfully theirs and in their turn ejected those intruded during the Commonwealth. In Oxford, the bishop, Robert Skinner, returned to his palace which he had vacated after the fall of the city back in 1646. College chapels were refurbished and the Prayer Book re-introduced. The statutes of William Laud, introduced in the 1630s, were also restored. Oxford had suffered in the Civil Wars and was now determined to reassert itself as a bastion of traditional wisdom and loyalty against all political and theological ideas which might threaten the restored church and king.

¹³ Parliament had been purged by the army in December 1648, all those MPs not sympathetic to the army's political and religious programme being expelled. Thereafter Parliament was referred to as the 'Rump' because it excluded all those who were not politically correct under the various Commonwealth and Protectoral regimes. In calling for a 'free Parliament' in 1660 General Monck was calling for the readmission of those MPs excluded after 1648.

After the destruction wrought by the garrison, the sieges and the subsequent iconoclasm, there was a wish to rebuild and beautify the University. One project which had been sponsored by Laud was to build a theatre in which University ceremonial could take place. Hitherto, these ceremonies had taken place in the University Church, but this was not considered satisfactory. This project had lapsed with the Civil Wars, but now that church and university were restored on their old foundations the plan was resurrected. The moving force behind this proposal was Gilbert Sheldon (1598-1677) who had been educated at Trinity College and who became an active supporter of Laud and Charles I.

In 1626 he had been made Warden of All Souls from which he was ejected in 1648. He lived in retirement during the Commonwealth, being restored to the Wardenship in 1659. The following year he was made Bishop of London and in 1663 Archbishop of Canterbury. Sheldon worked hard to ensure that the restored Church of England was as close to the Laudian ideal as he could make it. He also never forgot his debt to Oxford and served as Chancellor between 1667 and 1669. In particular, as I mentioned, he was enthusiastic about providing a building suitable for university ceremonial and in 1663 he approached Christopher Wren to draw up plans for such a building.

The result of this collaboration was the Sheldonian theatre, one of Wren's earliest forays into architecture and so called because Sheldon met most of the costs. Adopting good classical precedents, Wren based his plan on a Roman theatre, adapted to the vagaries of the English climate by being provided with a roof which, in its construction without pillars to obscure the view, was one of the technical and engineering marvels of the age. John Evelyn records in his diary a sightseeing tour of Oxford when he saw the foundations being dug for the new theatre:

24th October 1664: I went to visit Mr. Boyle [in Oxford] whom I found with Dr. Wallis and Dr. Christopher Wren in the tower of the schools with an inverted tube, or telescope, observing the discus of the sun for the passing of Mercury that day before it... We went to the rarities in the Library... Thence to the new theatre, now building at an exceeding and royal expense. The foundation had been newly laid and the whole design by that incomparable genius Dr. Christopher Wren, who showed me the model, not distaining my advice in some particulars.

Thence to see the picture in the wall over the altar in All Souls, being the largest piece of fresco painting in England, not ill designed by one Fuller... it seems too full of naked for a chapel.¹⁴

The Sheldonian, in those days known as the 'new theatre', was officially opened on the 9th July 1669 and the great and the good of the University processed in their finery to the new theatre. Speeches were made, prayers were said and everyone expressed delight at the new building and marvelled at the way Wren had constructed a flat ceiling which spanned almost 70 unsupported feet. In 1677 Dr. Plot in his *Natural history of Oxfordshire* remarked that it was 'perhaps not to be paralleled in the world'.¹⁵

For some time to come the ceiling of the Sheldonian was the largest unsupported ceiling in existence. It was so strong that for about a hundred years the University Press used the roof space above the ceiling as a warehouse to store books, and I do not have to tell librarians how heavy books are en masse! The Sheldonian ceiling was a prime example of the application of mathematics and experimentation to a practical engineering problem. In other words, it encapsulated the rationale of the 'invisible college' of the 1650s and its successor, the Royal Society.

Through questioning, experimentation and the application of reason, man could, in theory, solve all problems. However, the opening of the 'new theatre' was to demonstrate that not everyone shared this optimistic view of human progress and that some saw in the 'new philosophy' a renewed threat to the stability of church and crown reminiscent of the storm which had swept over Oxford in the 1640s and 50s; one such was Robert South (1634-1716).

Educated, like Wren, at Westminster and then at Christ Church, South had initially been attracted to Presbyterianism before taking Anglican orders in 1658. In 1660 he was appointed the University's Public Orator. Thus it was South's responsibility to declaim suitably congratulatory remarks on official occasions and when he rose to speak on the 9th July the assembled members of the University and their guests no-doubt expected the usual platitudes of praise. What they got, however, was a violent attack upon the implications of the 'experimental philosophy' associated with the Royal Society.

¹⁴ Evelyn, J. *The diary of John Evelyn*. E.S. de Beer, ed. Oxford: Clarendon Press, 1955. 24:10:1664.

¹⁵ Wren discussed the problem of the ceiling with John Wallis who had been experimenting with overlapping and trussed timbers for spanning large open spaces without supports and had discussed his work at a meeting of the 'invisible college' at Wadham in the 1650s.

South launched into what John Wallis recalled as ‘satirical invectives against Cromwell, fanatics, the Royal Society and new philosophy’.¹⁶ South’s main point was that ‘experimental philosophy’ undermined established authority because it encouraged people to think for themselves, to question and test accepted ‘truths’ rather than receiving them humbly and gratefully when handed down by legitimate authority.

In this respect the motto of the Royal Society: *nullius in verba* (on the word of no-one) must have been a red rag to a bull for South. This was precisely the sort of arrogant disregard for tradition, authority and established truths which South denounced. He went on to remark that it was hardly surprising that the Royal Society had its origins in the days of the Commonwealth; in other words, it was the product of a time when rebels prospered, when kings were murdered by impious hands and when all ancient truths were overturned.

South warned that to pursue this course would again foster rebellion, heresy and atheism; which in-turn would lead to a breakdown of morality and a world turned upside down. He declared that such thinking only served to encourage religious ‘fanatics’, political subversives and ‘immoral’ materialist thinkers ‘deluded’ by the theories of Descartes and Hobbes.

This diatribe stunned many in the audience on that July afternoon. We do not know whether Wren himself was present, but he would certainly have been told of the speech shortly afterwards if he was not there. John Evelyn was present and was furious. He recorded in his diary that South’s rant was not only highly inappropriate for the occasion but also deeply insulting to members of the Royal Society, such as Wren and himself, who were good Royalists and Anglicans.

Yet South’s attack demonstrates that there existed a significant proportion of the establishment in Restoration England, both in church and state, who were profoundly disturbed by some of the implications of the ‘new philosophy’.

¹⁶ ‘Fanatic’ was the usual Restoration designation for anyone who did not conform to the restored Church of England. It was a pejorative version of the labels ‘dissenter’ or ‘non-conformist’ with overtones of political subversion and sympathy for the Parliamentary cause of the 1640s and 50s.

After the experience of civil war and revolution, after the siege of Oxford, the ejection of Royalist and Anglican dons and clergymen; after the destruction of the Church of England, the execution of the king and the overthrow of the monarchy, many felt that what was needed was a spirited maintenance of established truth and the God-given order in society rather than tacit encouragement to people to question received wisdom and think for themselves. Oxford in the next century was to take South's warning very much to heart and took very seriously it's duty to train up the young in the established ways and protect them from 'pernicious books and damnable doctrines'.

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ANZTLA CONFERENCE, CANBERRA, 9th -12th JULY 2009

By Judith Powles

In the summer of 2009, I and husband, John, set out on a 6 week trip-of-a-lifetime to Australia. Although the intention was in part to visit our daughter and her husband in Sydney as well as seeing other relatives and friends, it seemed an excellent opportunity to do some professional networking. Over my years, as ABTAPL Chairman, I had been very aware of the parallel activities of our sister association, the Australian and New Zealand Theological Libraries Association. Therefore it seemed appropriate to investigate the possibilities of attending the ANZTLA conference held in the Antipodean winter each year. Having established that the 2009 conference with the theme “Voyages of discovery” was going to take place in Canberra from Thursday 9th to Sunday 12th July, a flurry of emails began between me and the 2 conference organisers, Susan Phillips and Nancy Clarke. Before reporting on the conference itself, I must pay tribute to Susan and Nancy who answered all the many questions sent from my desk in London with great patience and grace and then, on our arrival, welcomed us warmly.

On the morning of 9th July, John and I drove from Sydney to Canberra. As we neared our destination, we started to look out for the high rise buildings of the typical Australian city but quickly realised our mistake – in Canberra there just aren’t any! Since the site was chosen for the capital in 1908 as a compromise between the rival cities of Sydney and Melbourne there has been a deliberate policy to restrict the height of buildings. As a result, the city sprawls over a huge area built around man-made lakes and waterways. Fortunately, it was fairly easy to negotiate our way to the conference venue, the Sundown Motel Resort and Conference Centre, Narrabundah, on the edge of the city. If I had been a little worried at how 2 visitors from the UK might be treated, I needn’t have been concerned as the welcome we were given on our arrival was wonderful. We were made to feel at home straight away and were treated to a splendid buffet lunch. This was a sign of things to come as over the next few days we learned that ANZTLA conferences provide food at every opportunity (more of this later).

Immediately after our refreshments, the first session began, a pre-conference workshop on cataloguing electronic resources led by the cataloguing team from Charles Sturt University. I quickly realised that the challenges faced by our colleagues in the Southern Hemisphere exactly parallel ours.

However, I did discover during this session that in Australia and New Zealand, the equivalent of our VAT is payable on the majority of printed books and journals, not just electronic versions. This means that, in general, books and journals are even more expensive than in the UK.

Following this session we dispersed to our accommodation which was in individual chalets scattered round the site, all very comfortable and well-equipped – not least with very efficient heaters which could be timed to come on early in the morning. We had been warned that winter in Canberra is VERY cold – and indeed it was, with freezing temperatures at night and early morning. I don't ever remember an ABTAPL conference taking place in such cold weather, one of the advantages of having our UK conferences in the Spring. Following an excellent dinner, the keynote address was given by Professor Tom Frame, Director of St Mark's College, Canberra, whose latest book on Darwin in Australia, "Evolution in the Antipodes" had recently been published. He paid tribute to theological librarians, many of whom choose their work as a vocation and also reminded us how researchers of the future may have difficulties as modern methods of communication, such as emails and mobile phone conversations, do not lend themselves to being archived.

The next 2½ days passed by in a whirlwind of workshops, meetings, visits – and food! At every break, whether it was "morning tea" (served with cakes, pastries, fresh fruit, etc), "afternoon tea" (ditto), the pre-dinner gathering (drinks accompanied by not just crisps, but more substantial offerings) and the post-evening session "supper" (more cakes, biscuits, cheese and fruit), we discovered that our ANZTLA colleagues look after their delegates extremely well. It is hard to do justice to the whole conference as so many interesting and highly relevant sessions were packed into it but I hope that the following gives a flavour.

The first full morning of the conference was spent at the National Library of Australia (<http://www.nla.gov.au>) which is the country's largest reference library. Looking rather like a modern version of the Parthenon, it is situated near the Parliament buildings next to Lake Burley Griffin. During the morning, we took part in discussions on reaching our "clients" in the Web2 (and beyond) era and how changes in higher education are affecting us all, not least because there is a focus on learning not teaching. Afterwards we were treated to a tour of the building which included going behind the scenes where we encountered some rather extraordinary book-fetching robots named "Bob" who very politely kept telling us to get out of their way.

Reminiscent of the Bodleian last April, we were shown the 2nd largest Lamson pneumatic tube system in Australia. The Library is also developing a Treasures Gallery to be opened this year (2010) and we saw a preview including the only surviving convict's uniform from the 18th century, together with important letters from Darwin, as well as many more significant items relating to Australian culture and heritage. The afternoon was spent at the Canberra campus of the Australian Catholic University (<http://www.acu.edu.au/>) where we had various practical sessions on, for example, e-books for theology, followed by a tour of the library facility. We then returned to our conference centre for dinner, followed by the AGM and an Open Forum similar to our own ABTAPL model.

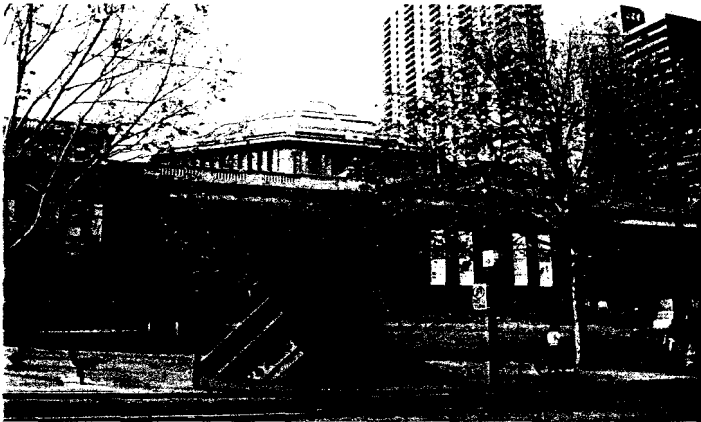
On Saturday morning, I had been asked to give a brief overview of theological librarianship in the UK and the kind of activities ABTAPL undertakes. I encouraged our ANZTLA colleagues to consider joining us at one of our residential conferences, highlighting our next meeting in Bristol. The 2 other visitors to the conference, Lucy from Vanuatu and Cindy from the Solomon Islands, then gave presentations on their libraries. Various practical sessions on managing our collections (for example handling donations and overseeing budgets) followed before we boarded a coach to take us to St Mark's National Theological Centre. Here we were treated to a talk on some of the treasures of the Bible Society in Australia. (<http://www.stmarksntc.org.au/>).

The afternoon was free for us to do some exploring in central Canberra so John and I chose to visit the new National Portrait Gallery where there was an exhibition of Vanity Fair photographs. Saturday evening saw the conference dinner which, departing from the ABTAPL model, included an entertainment offered by each Chapter (loosely based on geographical area). We were treated to poetry, songs, comic turns and more. For the evening John and I became Honorary New Zealanders as we joined our NZ colleagues in an amusing abbreviated performance of *Snow White and the 7 Dwarves* completed in 5 minutes and masterminded by Helen Greenwood. If I say that the tallest delegate, wearing a ceiling-high gnome hat, represented all 7 dwarves "for reasons of economy", and John was the handsome prince wearing a Burger King paper crown, I am sure that you have an idea of the entertainment. The whole evening was immensely enjoyable and perhaps ABTAPL might take note! (I have the script....)

Following an ecumenical service led by Tom Frame and his wife, our last morning was spent looking first at digital repositories and then at libraries of the future.



ANZTLA Group



State Library of Victoria, Melbourne

Philip Harvey, ANZTLA Chair, gave a summary of the Conference, thanking the Conference Committee (the Dynamic Duo of Susan and Nancy) for organizing such a successful event and reminded everyone that the next ANZTLA conference (the 25th) would be held in Perth in July 2010. After lunch the 60 delegates said their goodbyes, with the majority heading for the airport to set off on rather longer journeys home than we in ABTAPL are used to. John and I were able to visit the National Museum of Australia before taking our flight to Melbourne where we were due to spend the next 3 days before flying to Tasmania.

The conference was a most rewarding 4 days and we felt privileged to be part of it. We were so grateful to Philip Harvey and the rest of the committee, as well as all the delegates present, for the warmth of their welcome. It was good to meet up again with Kim Robinson and Lesley Utting who have both attended ABTAPL conferences during my time as ABTAPL Chairman. By the end of the conference, we felt that we had made not only new work colleagues but many new friends. We learned much from the discussions and workshops, not least that the challenges faced by our Antipodean colleagues are exactly the same as those we are encountering at home.

For a full description of the conference, see Philip Harvey's President's Report at:

http://www.anztila.org/Conference09/postconf09/Conference_Summary.pdf

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LIBRARIES TO MAKE A DIFFERENCE

By Humeyra Ceylan Izhar

Libraries have always been centre of learning, education and cultures regardless their type, size and collection. It is important to interact with users and make them realise that libraries are more than just books and fines for over dues. There is also good marketing opportunities arise when the users get more involved in library activities and when they acquaint themselves with the library resources. As a special library at the Islamic Foundation, we have been running lecture series on literature, art and music in Muslim countries and publishing Library e-newsletter with students. Both have been very rewarding in terms of getting external members, promoting the library outside the organisation and also for reader development.

The lunch hour lectures have been organised for three years and proven very successful as local residents and students have been coming regularly and asking for more events to be organised. The themes for the lectures have been diverse as we had workshops on Music and women in Bosnia, Exploring local heritage, Muslim heritage and 1001 inventions, Calligraphy, Illumination art and very recently Interfaith. People in Markfield village are more familiar with the library and its collection now more than ever before.

Last summer, we discussed about interfaith and what it means to people personally. Mary Barber from St. Philip's Christian-Muslim women dialogue group in Leicester and Sughra Ahmad, Research Fellow at the Islamic Foundation were invited to talk about their experiences and how they see interfaith. The talks were very informative and illustrated the importance of interfaith in communities. Both speakers talked on a personal level and how they are involved in a dialogue and what difference it makes to their life and others'. During question and answer session, everybody wanted to comment or ask a question to learn more about local activities on interfaith and dialogue.

On hearing there are regular meetings and different interfaith groups in Leicester, one of the attendees suggested that we should have a group locally in Markfield and meet in the Library. The idea has been very spontaneous but showed that libraries can be a centre of any kind of learning or education activities in communities.

Markfield Interfaith Group was launched during Islam Awareness Week and Interfaith Week in November and Sheila Lammiman became a chairman. Local residents from Markfield and Coalville joined the event.

Rafeek Muhammad from Leicester gave a talk entitled “The importance of dialogue”, after which everybody shared their experiences and told their own stories on understanding and dialogue.

A coffee morning was organized jointly with St. Michaels and All Angels church in Markfield on Wednesday 18th November at 10.00-12.00 am. The morning started with a talk on interfaith by Fr. Paolo Nicelli from Italy and his experience with Muslims in Philippines as a missionary. There were a lot of comments and questions after the talk especially about stages of dialogue. Rev. Simon Nicholls shared his thoughts with us and concluded the session. The program continued with informal chat over tea, coffee and biscuits.

I am pleased that the local residents would like to use the special library in the village in one way or another. This proves that the libraries do not consist of books only and can offer more to make a difference, and it is good to see this happening in my library.

Humeyra Ceylan Izhar
The Islamic Foundation Library

MEDIA CALL

Mike Whitby, Leader of Birmingham City Council, officially launched the start of building work for the Library of Birmingham at the site on Centenary Square on 7th January 2010.

Taking a seat at the piling rig that started the drilling for the foundation works, Mike Whitby said: “Today marks the start of an exciting new chapter for the city. We are on course for delivering a world-class library for 2013.

“We have brought together the finest contractors, architects and library professionals to deliver this iconic landmark that will set new standards for a library’s place in the 21st century, acting as a social, cultural and learning hub.

“This project is a reflection of the optimism in Birmingham’s future as a progressive city where cultural developments underpin civic pride and act as a catalyst for regeneration.”

Planning approval was granted for the project at the end of November 2009 before final Cabinet approval on 14th December 2009 gave the go-ahead for construction to commence. Carillion Piling is the first sub-contractor to move on to site to begin the ground works in the initial phase of the build project that is due to complete in 2013.

The new building has been designed to function flexibly around rapidly developing new digital technologies, creating new opportunities for learning and access. It will provide increased space and improved climatic conditions for storage of the library’s world famous archives, collections of photography, and Early and Fine Printing including rare treasures such as the Shakespeare First Folio of 1623 and JJ Audubon’s Birds of America, one of the world’s largest books. Exhibition space will be dramatically increased to allow for improved public access to the archives and visiting exhibitions.

A grand circular open-air amphitheatre in front of the building will create a dramatic visual link between the Library at Lower Ground Level and Centenary Square, while elevated gardens will afford spectacular views over the city.

NEWS AND NOTES

Passing Away of Father Jan-Frans Herwig Ooms

Father Herwig Ooms was born on 19th September 1914 and died on 21st January 2010. He held a very important role at the heart of VRB (the Belgian Theological Library Association), and at the same time served BETH as a President of the Conseil International des Associations de Bibliothèques de Théologie (1972 – 1977).

Twelve Theses on Libraries and Librarians

The twelve theses can be read on Faith and Theology blog:

<http://faith-theology.blogspot.com/2010/02/twelve-theses-on-libraries-and.html>

The Evangelical Library

The Library has moved to its new premises and their new address is 5/6 Gateway Mews, Ringway, Bounds Green, London, N11 2UT, UK. The official opening will be on Saturday 17th April 2010 at 3pm and the speaker is Rev. Robert Strivens of the London Theological Seminary.

www.evangelical-library.org.uk

Book Review

E-readers (Kindle) are being used everywhere now. An interesting review by Anthony Grafton on *The Case for Books: Past, Present, and Future* by Robert Darnton can be read at:

<http://www.tnr.com/article/books-and-arts/kindled>

E-books

“Academic libraries seem to have a fatal attraction for e-book package deals. These very expensive packages eat up budgets and threaten to shrink collections. Having looked at how these deal don’t work for *readers* I thought I’d look in more detail at how they don’t work for libraries either...” Dan D’Agostino’s article entitled *Mortgaging the future of universities the e-book package way* can be read at:

<http://www.teleread.org/2010/01/16/mortgaging-the-future-of-universities-the-ebook-package-way/>

Publications

Indigenous Apostles: Maya Catholic Catechists Working the Word in Highland Chiapas by Ruth J. Chojnacki. The book tells the story of conversion to Catholicism and birth of new ecclesial community.

Email: info@rodopi.nl

Antisemitism Institute

An academic institute dealing with antisemitism will be open at Birkbeck College, University of London. It will be the second of its kind in Europe and funded by Pears Foundation.

<http://www.thejc.com/news/uk-news/22125/antisemitism-institute-be-opened-birkbeck>

Conference

Librarians' Christian Fellowship annual conference is to be held on Saturday 24th April 2010 at Chancellor's Room, Hughes Parry Hall, 19-26 Cartwright Gardens, London from 10.30.a.m. - 4.45.p.m. The speakers are to be actor, author and broadcaster Tony Jasper, whose talk entitled "Author minefield: Publisher wants, people wants, librarian wants", and Eddie Olliffe who works for the Christian Publisher CWR and will talk about recent history of the Christian book trade.

Email: secretary@librarianscf.org.uk

Library of Birmingham to Partner British Film Institute

"The Library of Birmingham team up with the BFI (British Film Institute), means visitors will have free access to many of the rarest and most extraordinary titles in the BFI National Archive when the Centenary Square building opens in 2013."

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED

Associazione dei Bibliotecari Ecclesiastici Italiani Bollettino di Informazione, Vol. 18, No. 3, 2009.

Association des Bibliothèques Chrésiennes de France Bulletin de Liaison, No. 140-141, December 2009.

Librarians' Christian Fellowship Christian Librarian, No.47 Winter 2009 and No. 48, Spring 2010.

WEBSITES

NATIONAL LIBRARY OF AUSTRALIA

<http://www.nla.gov.au>

AUSTRALIAN CATHOLIC UNIVERSITY

<http://www.acu.edu.au/>

ST MARK'S NATIONAL THEOLOGICAL CENTRE

<http://www.stmarksntc.org.au/>

ANZTLA CONFERENCE REPORT

http://www.anzta.org/Conference09/postconf09/Conference_Summary.pdf

LANCASTER BIBLE COLLEGE

<http://www.lbc.edu/>

PHILIP SCHAFF LIBRARY AT LANCASTER THEOLOGICAL SEMINARY

<http://www.lancasterseminary.edu/15341081222126930/site/default.asp>

KRAUTH MEMORIAL LIBRARY AT THE LUTHERAN THEOLOGICAL SEMINARY

<http://www.ltsp.edu/library>

RYAN MEMORIAL LIBRARY AT ST CHARLES BORROMEIO (RC) SEMINARY

www.scs.edu/library

THE AUSTEN K. DEBLOIS LIBRARY AT PALMER THEOLOGICAL SEMINARY

<http://www.palmerseminary.edu/library/index.html>

WESLEY AND METHODIST STUDIES

<http://www.mwrc.ac.uk/wesley-and-methodist-studies/>

BIRMINGHAM CENTRAL LIBRARY

<http://www.birmingham.gov.uk/centrallibrary>