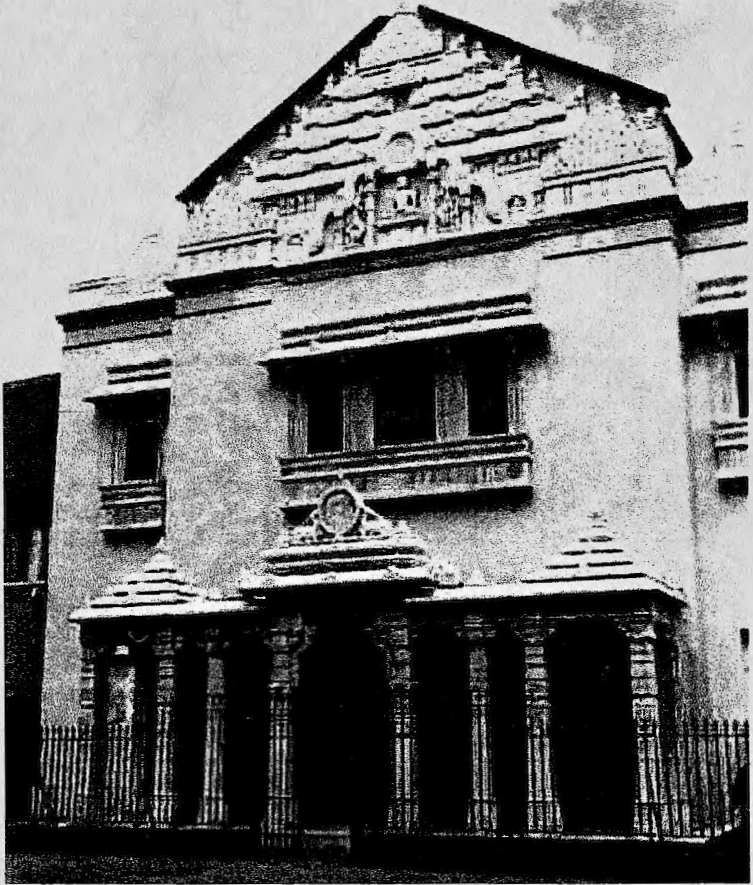


BULLETIN

of the

*Association of British Theological
and Philosophical Libraries*



**Volume 11, Number 2
June 2004**



BULLETIN 2004

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PUBLICATIONS

ABTAPL UNION LIST OF PERIODICALS

The Union List is now 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 should prove 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 and new contributions can be sent to Evelyn Cornell,
The Main Library, University of Leicester. E-mail: ec37@leicester.ac.uk

Copies of the 2000 printed edition with holdings of 41 institutions are
available from
Mrs Judith Powles, Librarian, Spurgeon's College, 189 South Norwood Hill,
London SE25 6DJ
£14.50 for non-contributors and £12 for contributors.
Cheques should be made payable to **ABTAPL**

Please note that some holdings shown in the printed list are now incorrect
More accurate holdings can be found on the website.

* * * * *

NOTICE OF MEETINGS

2004 Autumn Meeting
will be held at
Heythrop College, London
on
Thursday 14th October at 2.00 p.m.

Please send items for inclusion in the agenda to the Honorary Secretary

* * *

**2005 Spring Residential Conference
and Annual General Meeting**
will be held at
The University of Durham
from
Thursday 7th April to Saturday 9th April

* * *

**2006 Golden Jubilee Conference
and Annual General Meeting**
will be held at
The International Baptist Theological Seminary
Prague, Czech Republic
from
Thursday 6th April to Monday 10th April

* * *

Details will be sent to UK members. Members not resident in the UK who would like further information should contact the Honorary Secretary.

REPORT OF ANNUAL GENERAL AND SPRING MEETINGS, LEICESTER 15th to 17th APRIL 2004

Inspired by the religious diversity of the current population of Leicester and the city's long history of nonconformity, this year's conference followed these themes in its programme of talks and visits. It was attended by 34 members and we were joined by Pierre Beffa, President of BETH.

The Opening Address, "Leicester - a Radical and Dissenting City" was given on Thursday evening by Richard Gill, a former lecturer at Wyggeston and Queen Elizabeth I College with more than 25 years' involvement in adult education. His informative and lively talk on the development of religious life in the city was illustrated by slides of churches and other places of worship in Leicester and the surrounding area. These demonstrated the changes by showing the fates of churches and chapels, built mainly in the 19th century by non-conformist denominations, which no longer have congregations. Some have been demolished, some converted for residential or commercial use, and some taken over by other faiths or Christian denominations.

The second talk was given by Richard Bonney, Professor of Modern History at Leicester University and Director of the Centre for the History of Religious and Political Pluralism as well as of the Institute for the Study of Indo-Pakistan Relations. He concentrated on the growth of diversity in places of religious worship since 1970, describing the patterns of immigration to Leicester and the increasing demand for non-Christian places of worship. Perhaps unusually, this demand was met with the support of the local Planning Department and Leicester's religious buildings tend to be situated in closer proximity to each other than elsewhere in the UK.

During our visit to Leicester University on Friday, Andrew Lacey described the Special Collections¹ and we were able to view some of the items. Evelyn Cornell led us through the Virtual World of Nonconformity and Multiculturalism, demonstrating a few of the electronic resources which are available². There was also a demonstration of the CoLibri book cover system³. During the afternoon we were able to visit the Jain Centre.

The Annual General Meeting was held on Saturday morning. The Treasurer's report was presented and accepted. Colin Clarke resigned as Honorary Secretary; Judith Shiel was elected as his replacement. The remainder of the Committee members were re-elected. The Spring General

Meeting then followed. A policy for awarding grants had been prepared and was accepted. Under this policy, THUG (Theological Heritage User Group) was awarded a one-off grant to provide site licences to enable them to produce a web-based union catalogue. The publicity brochure for ABTAPL had been produced, designed by Penelope Hall and sponsored by Ashgate Publishing. Data for the web-based *Guide to Theological and Religious Studies Collections of Great Britain and Ireland* had been entered on the database; the website would be hosted by Newman College. Penelope Hall reported that the 2004 BETH Assembly would be held in Lyons, France from 4th to 8th September; information would appear on the BETH website. Items under discussion would include setting up a deposit library of periodicals, and a European version of the American Theological Library Association system which enables libraries to exchange duplicate periodicals; anyone interested should contact her (email: Prjhall@aol.com).

It was suggested that the 2005 Autumn Meeting of ABTAPL could be held at the National Art Library, attached to the Victoria and Albert Museum, London, and it was confirmed that the Golden Jubilee Conference would be held at the International Baptist Theological Seminary in Prague, Czech Republic from Thursday 6th April to Monday 10th April 2006 (the weekend of Palm Sunday). It was reported that Jews College, London, had closed in September 2003; its library was apparently still open to the public.

The closing session of the conference was an Open Forum, now a regular feature, giving delegates the opportunity to raise issues of concern. Topics discussed included basic resources for answering enquiries, IT and website-design training, sabbaticals and exchanges, classification of theological stock, action to be taken on libraries in danger of closure, binding, issuing books outside library opening hours, thefts from libraries, statistics and comparison of library figures, and pay scales. There was also a short presentation by representatives from T & T Clark/Continuum, who outlined the structure of the company, founded four years ago, and were receptive to comments about publications, prices, etc.

Our thanks are due to Andrew Lacey and Evelyn Cornell for arranging an interesting and varied programme of talks and visits, and to Rosemary Pugh, assisted by Alan Linfield, for ensuring that the conference ran smoothly.

- 1 An article on the Special Collections appeared in the *Bulletin* Vol.10, no.1, March 2003.

- 2 See list of websites, pages 27-28.
- 3 See <http://www.co-libri.com> or contact Melanie Nind on telephone 0870 2412364. A discount on the price of book covers has been negotiated for ABTAPL members

Marion Smith
Birmingham Central Library

THE JAIN CENTRE IN LEICESTER: A SPRING CONFERENCE VISIT

By Evelyn Cornell

The afternoon of Friday 16th April, 2004, saw the ABTAPL delegates from the Annual Spring Conference lining up outside the Jain Centre in Oxford Street, Leicester to view the building and hear about the Jain faith from our guide, Dr. Rameshchandra Mehta. This account attempts to explain a little of the Jain faith, gathered from our visit and using leaflets written by Paul Marett.¹

The Building

From the outside, it is difficult to believe that this building was once a Congregational church. Bought in 1979, the Jain community worked hard over a period of nine years to raise money, appoint architects and skilled craftsmen to transform the building into the work of art that is seen today.

If the outside looks impressive, the inside is even more so. The first floor has been transformed by what, at first glance, look like beautiful columns of carved wood. On closer inspection these turn out to be 250 tons of deeply carved stone, depicting Jain symbolism and based on one of the Jain temples on Mount Abu, Rajasthan. The work was created by skilled stone masons in India, shipped to England in pieces and put together by more skilled craftsmen, flown in from India.

So why all this beauty? What do Jains believe and how does this relate to the architecture of the building?

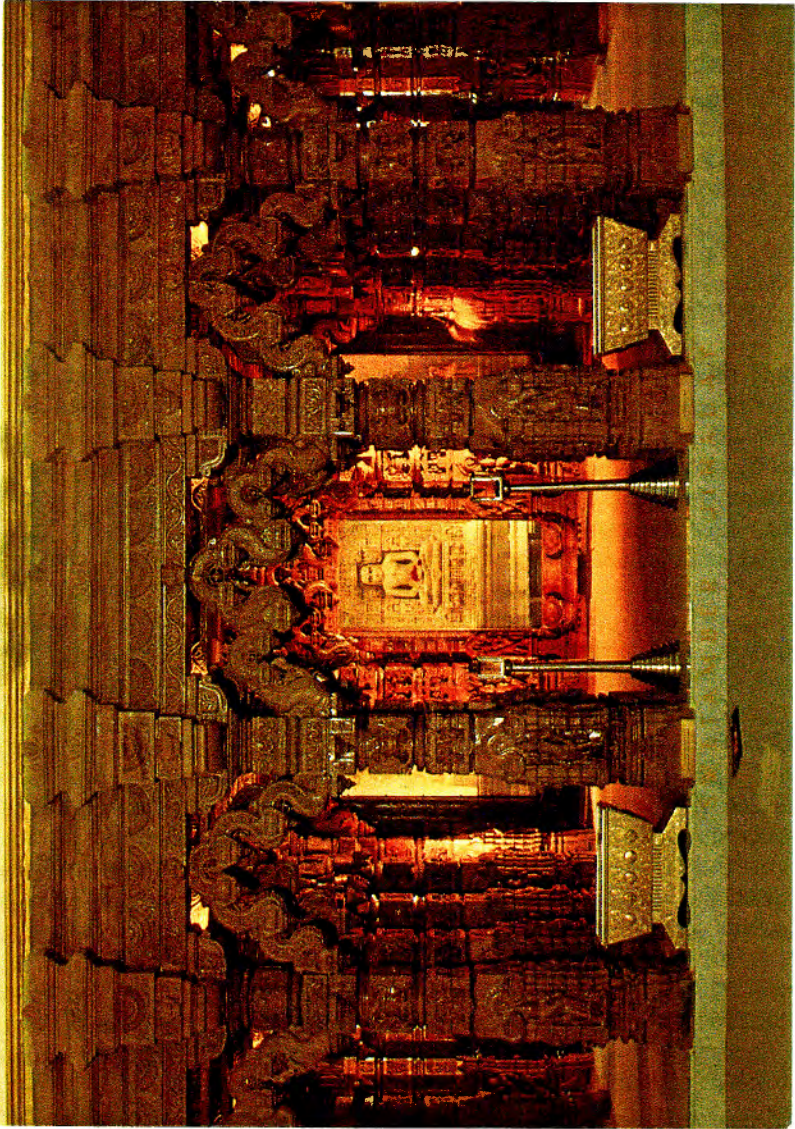
Beliefs

Jainism is one of the world's oldest religions. In historical times, the faith can be dated from the 23rd Tirthankara (great teacher) – Parsvanath – who lived around the 8th century B.C. and especially to a follower of his teaching – Mahavira - the 24th Tirthankara, who died in 527 B.C. Jain concept of time, however, is one of vast cycles. In each half cycle 24 Tirthankaras are born in succession to teach the Jain faith. To reflect this there is a glass-fronted case, to one side of the temple, containing images which represent the 72 Tirthankaras of the past, present and future eras. If the 23rd Tirthankara lived in the 8th century B.C., Jainism must have begun at a much earlier time.

Within these circles of time, a soul is born into human life. Every soul passes through countless lives, bringing with it the effects of the good and bad deeds of its previous lives (karma). The four arms of the ancient swastika symbol, which can be seen in the decorations of the Centre, represent the four possibilities of rebirth: human; animal; a being in hell; and a god in the heavens. The ultimate aim in life is not to become a god (although this is possible), but to attain moksha (or nirvana) – a state where souls are free from the cycle of birth and rebirth. This can be done by purging the soul of accumulated karma (both good and bad); through meditation and austerity to curb the passions; and through gaining knowledge of the whole nature of the universe.

Gods

Jains do not believe in one supreme God or creator of the universe, but they do believe in gods and goddesses who live in the heavens and can be reborn into other life forms. The main objects of worship are the 24 Tirthankaras, but since these have obtained moksha, they would have no direct influence on people's lives. Rather it is their teaching which inspires. As a reminder of this, there are stained glass windows around the large first floor room which contains the temples. These windows show scenes in the life of the hero Gantakarna Mahavira (the 24th Tirthankara). There are also images of the goddesses Padmavati, Lakshmi (goddess of wealth) and Saraswati (goddess of learning).



Worship

There are two major divisions in Jainism: the Svetambara and the Digambara. There is also a sub-group of the Svetambara – the Sthanakvasis and all three groups have their own worship area in the first floor of the Jain Centre. Svetambaras and Digambaras worship images which are ceremonially bathed as part of daily ritual devotions, along with the waving of lamps and bell-ringing, carried out by individual worshippers.

The centre image in the temple area (see opposite) is Shantinath, the 16th Tirthankara, whose name means ‘peace’ and who was chosen by Jain religious experts in India to send to Leicester because he was considered to be especially appropriate for the city. The Jain Centre is the only temple outside India which has fully-consecrated images – an important factor for the 1,000 Jains living in Leicester and the 25,000 living in Britain as a whole.

It is difficult to describe the detail of the worship area in the Jain Centre. Carved stonework, pillars and domes, are reflected by mirrors to give the illusion of greater space. Lights and images form focal points that draw the eye, whilst the stained glass windows tell stories full of meaning to those who know the central teachings of the faith. Mirror mosaics in other rooms (the work of Muslim craftsmen who came from India) add to the artistry.

The Sthanakvasis division, however, do not use images in their worship and their prayer room, adjoining the temple, is a simple space with much plainer decoration.

Way of Life

Jainism can be summarised by the ‘Three Jewels’: Right Knowledge; Right Understanding; and Right Action which lead to liberation. Right Action involves the following of five ethical principles: non-violence; truthfulness; non-stealing; sexual restraint; and restraint in the acquisition of possessions. Alongside this are austerities to encourage indifference to worldly pleasures and pain. Jains are very strict vegetarians and do their best not to harm any living creatures.

Each individual is a master of their own soul, so every action is vitally important in establishing good karma and working towards the goal of moksha. How this worked out in practice for one individual, Srimad

Rajchandra, was shown in a room dedicated to his memory. He died in 1901 but was seen to be a strong influence over Mahatma Gandhi and his policy of non-violence and asceticism.

The Centre

The Jain Centre in Leicester is a place of meeting, worship and teaching. A library and museum complement the temple and worship areas and are part of one of the aims of the Centre, which is to encourage research and the advancement of the Jain religion. It was an interesting visit and a good opportunity to find out about a religion that is, perhaps, less well-known than others in Britain today. Further information on the Jain religion can be found in Shah (1998)² and Dundas (1992)³. The Jain Centre website⁴ includes articles on Jainism and has a photo gallery of the building and contents.

¹ Marett, Paul – *Questions & answers on Jainism*. Leicester: Jain Samaj Europe, [no date].

Marett, Paul – *The Jain Centre in Leicester*. Leicester: Jain Samaj Europe, 2002.

² Shah, Natubhai K. – *Jainism: the world of conquerors*. 2 vols. Brighton: Sussex Academic Press, 1998.

³ Dundas, Paul – *The Jains*. London: Routledge, 1992.

⁴ <http://www.jaincentre.com/>

Evelyn Cornell
The Library
University of Leicester

The photographs on the front cover and page 8 are reproduced with the kind permission of the Jain Centre, Leicester.

THE INDIAN THEOLOGICAL LIBRARY ASSOCIATION CONFERENCE 2002

In October 2002, the Indian Theological Library Association held its first National Conference for six years, taking as its theme "The Role of the Librarian in the 21st Century". It was attended by almost thirty delegates, as well as Gordon Harris from Birmingham University, whose report appears below. ABTAPL was able to provide some financial support for the conference, as did Feed the Minds. Chacko Chacko, now President of the Association, came to the ABTAPL Spring Conference in 2002, during his sabbatical year as a Fellow at Crowther Hall, Birmingham.

During the business meeting, ITLA resolved the following: that

- the libraries of all theological colleges and Bible schools in India be invited to become members
- a directory of libraries in all the Christian colleges be prepared
- a directory of periodicals and theses held in all theological colleges be prepared and made available to users.

The committee encouraged the librarians to form local associations, which could be linked at state and national level.

* * * *

Before I went there, "Poonah" evoked for me memories of Kiplingesque stories about the military side of the Raj, but, like many Indian cities, it has changed its name (or at least its spelling). Instead, when I arrived there, Pune proved to be a fast-growing, busy, bustling, colourful, and noisy urban experience.

Pune was the venue for ITLA's first national conference for some years. That it took place at all was due to the faith of the organiser, Mr. Chacko Chacko, because he arranged it long before any funding was guaranteed! Chacko had the vision of holding the Conference in the seminary in which he has been Librarian for many years - the Union Biblical Seminary (UBS), Pune. After spending over a year in the UK working with me, he wanted to invite me to deliver the keynote speech and to lead other sessions; he managed to persuade Feed the Minds to fund my flight and

accommodation. FtM, in fact, became so interested in Chacko's initiative that it also sent its own Librarian, Olga Davies, to the Conference.

Another impressive characteristic of the Conference was the time it took for some of the delegates to travel to it! The journey from Calcutta, or even as far away as Manipur, took longer than the Conference itself lasted. That showed dedication, but it also demonstrated the lengths isolated professionals will go to in order to network with colleagues scattered over the sub-continent.

After a warm welcome from the UBS Principal, Dr. Leaderwell Pohsngap, we heard an inaugural address from Dr. Neela Deshpande, Head of the Department of Library and Information Science at the University of Pune. Speaking of the change from librarian to cybrarian, she emphasised the continuing importance of ISO 9000. Then I was called upon to speak, and I attempted to question the role of wisdom and incarnation in the realm of documentation in seminaries under the title "Incarnate Knowledge: the Door to the 21st Century". Other papers on IT and conservation followed the next day. I delivered a talk on e-resources, then rather more fun was a management game which I facilitated under the albeit ponderous title "Preparing a Case for Investment in Libraries and Information" in which groups discussed methods of arguing for more library funding, and then role-played it. The next day Olga Davies explained the role of Feed the Minds in Third World library development, and this provoked a lot of interest.

Highlights included visits to local libraries - and to local restaurants! As far as library services are concerned, I have never seen such a contrast as between the Bhandarkar Institute (traditional India) and the Centre for Astronomy and Astrophysics (India shining). But India excels in contrasts, and it was a wonderful privilege to be part of this professional gathering.

Gordon Harris
University of Birmingham

THE ASSOCIATION OF DENOMINATIONAL HISTORICAL SOCIETIES AND COGNATE LIBRARIES

By Sue Mills

ADHSCL, no easy acronym to pronounce, was the brainchild of Professor Alan Sell back in 1991¹. The purpose of the initial meeting, to which representatives of various denominational historical societies and librarians of related collections had been invited, was to hear what each society and library was doing and to consider what scholarly tasks (if any) might usefully be undertaken jointly by members of more than one society. At that time Professor Sell was at the University of Calgary, Canada, moving later to the United Theological College, Aberystwyth. As a member of several of the historical societies, he was very aware of the degree of overlap between them, and of the peril of tunnel vision in denominational history.

The following 9 points were agreed unanimously by the representatives invited to that first meeting at Dr. Williams's Library on 14 November, 1991:

1. That it was desirable that all historical societies should produce definitive lists of their denominational periodicals.
2. That editors should be asked if they would be willing to include 'Notes and Queries' columns in their society's transactions.
3. That societies should be encouraged to exchange publications.
4. That representatives should confer with their committees about the desirability of a joint conference to be held in a central location in 1995 on a theme relevant to the interests of all the denominational historical societies.
5. That societies should be asked if they would be willing to provide a member for an interdenominational panel to be set up to consider the publication of nonconformist texts suitable for students of church history (and others) and, if need be, to help fund the enterprise.
6. That societies and librarians should be asked to share information about the computerisation of their catalogues with a view to exploring the possibility of setting up a combined database.
7. That the Association of British Philosophical and Theological Libraries be informed about this day's meeting.
8. That those who had given a report to this meeting should send a copy to Alan Sell by the end of the current year so that he could get the material duplicated and sent out early in 1992.
9. That there should be another representatives' meeting in about a year's time.

Representatives met again at Dr. Williams's Library on 29th October, 1992, chiefly to report on their societies' and libraries' responses to the above points and to consider the formation of an Association, for which a draft constitution was proposed. On publications, "Notes and Queries" were agreed where appropriate, the exchange of society publications for review purposes were to be encouraged, with the recommendation that a few libraries should receive all the society journals, and the possibility of the publication of a Series of Nonconformist Texts was to be investigated.

Libraries reported on various projects, which, when I re-read the minutes of that meeting in 1992, remind me just how recent is the development of online union catalogues, internet access and cooperative projects providing instant availability of bibliographical information, which in those days had to be provided by the exchange of disks or purchase of microfiches.

A major query addressed to societies had been whether they would support a joint conference in 1995, and it was the support for that which necessitated the creation of an umbrella organization, with a permanent and formal structure. A draft constitution was discussed, with particular controversy on the proposed name of The Association of Denominational Historical Societies and Cognate Libraries. Unfortunately, none of the suggested alternative adjectives for either the societies or the libraries received majority approval, so the name was left as proposed.

A year later, on 28th October, 1993, the Association was formally constituted, its stated objectives to facilitate the exchange of information among members by means of a newsletter, an annual meeting, and occasional conferences, and to encourage research into the denominational and related traditions, with special reference to projects which encompass more than one tradition. Founder members included the Baptist, Congregational, Friends', Unitarian, United Reformed, Welsh Baptist, Welsh Independents', Welsh Presbyterian and Wesley historical societies, together with such bodies having related interests as the Chapels Society, the Huguenot Society, and the Religious Archives Group of the Society of Archivists. Library members included Dr. Williams's Library, The Library of the Religious Society of Friends, The Huguenot Library, The John Rylands University Library of Manchester, the Angus Library Regent's Park College, Oxford, the Wesley Historical Society Library, and the libraries of Manchester and Mansfield Colleges, Oxford, Westminster College, Cambridge, and Wesley College, Bristol. Subscriptions were set at £20 p.a. for each member body, whether society or library. Various

amendments to the proposed constitution were agreed, procedures were set in motion for the organization of the first conference to be held at Westhill College, Birmingham in July 1995 and the publication of a series of Nonconformist Texts, edited and with introductions, to include original texts of importance in the history of the denominations which are not readily available, was to be kept on the agenda for future meetings. (See below for the 10 years' fulfilment of that last clause.) I also note under "Other business" at that inaugural meeting that "Mrs. Sue Mills expressed concern that the Association's activities might be seen to overlap with those of ... ABTAPL, and it was agreed that this should be borne in mind, and that it should be made clear that the Association's library members were those having special collections concerned with denominational and related history".

Annual Meetings

From October, 1994, the pattern was established of an annual lecture presented at the Association's October Annual General Meeting, the first being delivered that year by the Revd. Dr. Roger Hayden, then Hon. Secretary, now President of the Baptist Historical Society, with the title: "A sprightly tune': eighteenth-century Baptist hymnody and evangelical experience."

Subsequent years' papers were:

the Revd. Dr. Alan Argent on "Ruskin, Coventry Patmore and the Congregational minister" (1995);

Dr. Rosemary Moore on "Friendly disputes: Quakers and others at loggerheads in the seventeenth century" (1996);

the Revd. Dr. David Cornick on "Widows, Wadis and Westminster: a tale of two Victorian sisters" (1997);

the Revd. J.E. Wynne Davies on "The Welsh Presbyterian mission to Brittany" (1998);

Dr. Henry Rack on "'O Lord, let it be Betsy': Love and marriage in early Methodism" (1999);

the Revd. Dr. Kenneth Dix on "The saints' melody: Strict Baptist hymns and music" (2000);

the Revd. Dr. Geraint Tudur, on "Howell Harris: how he came to be in the wilderness" (2001);

Dr. D. Densil Morgan on "Wales and the Princeton theology" (2002);

and the Revd. Professor Alan Sell on "From worms to sunbeams: the dilution of Calvinism in English Congregationalism 1830-1930" (2003).

Annual Information Pack

Another prime function of the Association has been the mutual exchange of information, which has been served by the annual production of an "Information pack" This has consisted of photocopied sheets sent in by member societies and libraries, which both advertise forthcoming events and report on past activities. In some cases these are specially written for ADHSCL, but more often are copies of existing information sheets or reports, or, increasingly recently, of web pages. I have a complete set of these on file and any ABTAPL member is welcome to contact me for information taken from them.

Conferences

From the start it was agreed that the Association should aim to arrange a conference at approximately 5 yearly intervals, on a theme of historical interest across denominational boundaries. The first, held in July 1995 at Westhill College, Birmingham, had the overall title: "Protestant nonconformists and the West Midlands of England." Speakers came from several of the traditions and included papers on "Elite and proletariat in 19th century Birmingham nonconformity", "18th century Quakerism", "Birmingham and the victims of the 1791 Priestley riots", "The West Midlands and the founding of the London Missionary Society", "The contribution of the Welsh nonconformist diaspora to the West Midlands of England", "Bourne College: a Primitive Methodist educational venture" and "R.W. Dale and the civic gospel". It proved a good opportunity to meet people from the different denominational historical traditions and to learn a little about some current research in progress.

The second conference, again at Westhill College, Birmingham, took place in July 2000, on the theme "Protestant nonconformity in England and Wales in the twentieth century: a retrospect". This was a particularly exciting conference, attracting a high level of both participants and papers, which have since been published by Paternoster Press under the title *Protestant Non-Conformity in the Twentieth Century*.² In examining twentieth century scholarship in relation to Protestant nonconformists, both as authors and as subjects, topics ranged from biblical scholarship to historians, both English and Welsh, from theology to liturgy and worship, from architecture (Dr. Clyde Binfield's wonderful slides of dissenting churches) to evangelism and spirituality, from overseas mission to the peace question, from attitudes to the First World War to the world of business, and from the contribution of

Huguenots to ecumenism. There were 42 participants in all, providing stimulating discussion after the lectures and at the meal table, making it a worthy “Millennium Conference”.

The third conference is to be held this year (2004) under the title “The National Sunday School Union: an anniversary retrospective” at Westminster College, Cambridge on 21-23 September.³

Publications

One of the earliest projects of the Association, on the suggestion of Professor Alan Sell, was the publication of a series of Protestant nonconformist texts, Volume I to cover the years 1550-1700, Vol. II, the eighteenth century, Vol. III the nineteenth century and Vol. IV the twentieth century. Unfortunately, while most of the selection of texts and editorial work was completed quite early on, despite the untimely deaths of two of the consultant editors, a continuing chapter of problems with successive publishers has delayed the actual publication of the volumes year after year.

The October 2000 minutes reported that “The Convenor regretted the delay in publication but hoped that agreement would be reached with the publishers shortly”. In October 2001 the minutes read “there being no publication agreement and funds being low the Project is in abeyance”, but this was corrected by Professor Sell in 2002, when he reported that Ashgate Publishing would be taking over the series: Vol. I was to be published in Autumn 2003, with the remaining volumes appearing at six-monthly intervals thereafter, subsequently revised at the October 2003 AGM with the report that the first three volumes should be published in Autumn 2004 and the 20th century volume in 2005. He assures me that this remains the case. As a person of faith, I believe the series will indeed be published, but, not a betting person, I will not lay odds on when that will be!

Conclusion

In conclusion, I quote from Alan Sell’s “Remarks of the first convenor on leaving office, 25.x.2001”:

“It seems a long time since September 1989 when Randolph Vigne of the Huguenot Society and I were attending a conference in Torre Pellice to mark the tercentenary of the Waldensians’ ‘Glorious Return’ from exile. It was in conversation during those days that I proposed the idea of an association which would draw together the several societies and libraries

interested in denominational and related history. Randolph warmed to the notion and I, from my outpost in Western Canada, began to write to persons whom I thought might be interested in such a venture, with a view to testing the feasibility of the idea. ... The response was favourable, and on 28 October 1993 the Association was formally constituted and its Constitution adopted.

The objectives remain as they were in the beginning:

- (a) To facilitate the exchange of information among members ...
- (b) To encourage research into the several traditions, with special reference to projects which relate to more than one tradition. ...
- (c) To perform such other tasks as may from time to time be determined by the majority vote of the members.

What have we done? We have held two conferences – carefully at five-yearly intervals so that we would not tread on the toes of our members who have residential conferences ...

We have held an Annual Lecture within our AGM ...

We have sought to encourage the flow of information of interest to our societies and libraries by means of the annual information pack. ...

We have enlisted the aid of twelve distinguished scholars to produce a four-volume set of *Protestant Nonconformist Texts*. ... publication has been sadly delayed, but ...

Quite apart from the specific tasks attempted, the friendships made and the lines of thought stimulated have all been most worthwhile. ...”

I could not summarise it better myself.

¹ as reported in the *ABTAPL Bulletin*, 2(13), March, 1992, pp. 12-13

² *Protestant Non-Conformity in the Twentieth Century*. ISBN 1-84227-221-7
This publication is kindly offered by Paternoster Publishing to ABTAPL member libraries at 20% discount (i.e. £20 instead of £24.99). Apply to: Jeremy Mudditt, Dept. CLL, Paternoster Publishing, 3 Longland Road, Carlisle, CA3 9AD; tel. 01228-547937; email : jmudditt@aol.com

³ Further details, cost and a booking form may be obtained from Mrs. Margaret Thompson, NSSU Conference Secretary, Westminster College, Madingley Road, Cambridge, CB3 0AA, email: mt212@cam.ac.uk

Sue Mills
Librarian,
Regent's Park College,
Oxford.

THE LIBRARY OF ST. AUGUSTINE'S MISSIONARY COLLEGE, CANTERBURY: CHEQUERED PAST, DYNAMIC FUTURE?

By Keith M. C. O'Sullivan

Of the many challenges facing me on appointment as Librarian at Canterbury Cathedral in 2002, the greatest has been overseeing the resurrection of the library of St Augustine's Missionary College (1848-1947). Early that year, the Trustees of St. Augustine's Foundation agreed with the Dean and Chapter that its theological library should be returned from a fourteen-year sojourn in Oxford to accommodation within the Cathedral Precincts. The Dean and Chapter in turn had entered into an exciting new venture with a local institution of higher education, Canterbury Christ Church University College. The project was intended to transform the library into a major resource for teaching and research in theology, based within Canterbury as the heart of the Anglican Communion.

The return of the St Augustine's Library marks a restoration of intellectual continuity in theological research at Canterbury. The *site* of the Missionary College site had itself had a long history of scholarship, since the original founding of a monastery under St Augustine in c.598 AD and later, in 938 AD, an abbey. Centuries of vicissitudes inflicted by, successively, Viking raids, the Reformation and the English Civil War had caused the site to fall into relative neglect. The abbey site might have continued to remain in a state of disrepair indefinitely, until the idea of an educational institution devoted to the needs of the colonial Church was raised, and brought to fruition, by two eminent Victorians - Edward Coleridge (1800-1883) and Alexander James Beresford Hope (1820-1887). In September 1843, a letter appeared in the *English Churchman* from a doctor imploring that the St Augustine's site be saved from its long-term descent into a state of 'desecration.'¹ Beresford Hope, the son of a prosperous Dutch merchant and eventually a Member of Parliament for Cambridge University, became interested, and commenced the purchase of plots of land to reform the estate at Canterbury. Coleridge, a master at Eton, had long envisaged a specialist education centre, a training school for missionaries serving the needs of the colonial Church and the conversion of the heathen throughout the Empire. This school was originally to be based at Oxford or Cambridge universities, but Coleridge quickly contacted Beresford Hope with a proposal that the site at Canterbury be used instead. By the end of 1844, the pair had formed a vital partnership as co-founders of what was to become St Augustine's Missionary College.

The library was to be the last significant feature completed before the official opening of the Missionary College on St Peter's Day, 29th June 1848. It was originally housed in an imposing two-storey building of Kentish rag stone designed by William Butterfield (1814-1900), the great architect and designer of Keble at Oxford. In sympathy with Coleridge's vision, Butterfield also intended the new library to resemble that of an Oxbridge college as closely as possible. The structure, erected on the site of the old Abbot's Hall, was designed to complement the surrounding medieval buildings, and the library was characterised by nine foot-high wooden bookcases set at right angles into its three rooms. There were large gilded tables containing the names of benefactors to the Missionary College enterprise who had contributed a minimum of £50 – an illustrious list headed by Queen Victoria.

Coleridge had intended that an unmarried Fellow of the College become Librarian, and that he administer a circulation system limited to College Fellows. The library that opened with the College reflected this philosophy as far as possible – students were not allowed to borrow until 1889. Also as at Oxbridge, the St Augustine's student curriculum included some mathematics, science, practical medicine and literares humaniores, in addition to theology. The bookshelves were even divided into subject areas after the manner of the two ancient universities. Students, whose numbers averaged forty to fifty young men and whose age averaged between eighteen and twenty-three years of age over the Missionary College's life span, were enrolled on a three-year course to prepare them variously for the Preliminary Examination for Candidates in Holy Orders or the Central Examination for Theological Colleges.

From the outset, donations were to form the lifeblood of the library's collections. 'The gift of a useful book, or money for the purchase of books,' declared Dr Henry Bailey, the far-sighted second Warden of St Augustine's, in 1878, 'is always an acceptable thing to us.'² The library received substantial gifts from wealthy individuals such as Beresford Hope himself and a Mrs Horne of Gore Court, an oriental collection from a Dr Mill of the Bishop's College in Calcutta, Bishop Chapman of Columbo's store of Singhalese and Tamil works, and a collection of some nine hundred medical textbooks from a Dr Shirreff of Blackheath. Much of the material in the library's collections is nineteenth and early twentieth-century. Examining it today, there are particular strengths in liturgy, church history and, unsurprisingly, mission. Indicative are the numerous instances of biographical works relating to missionaries, for example, the memoir



Dr Rowan Williams, Archbishop of Canterbury, receiving his library card from Professor Michael Wright, Principal of Canterbury Christ Church University College, at the official opening of St Augustine's Library on 11th October 2003.



The interior of the new library based at Burgate House, The Precincts, Canterbury.

A bishop amongst bananas (1911) by Herbert Bury, Bishop of Honduras. The library's scope was to become truly internationalist - there is even a Maori prayer printed at Ranana in 1901. However, there are also some four hundred antiquarian books dating from the sixteenth to eighteenth centuries. As well as holdings on Church Fathers, one finds such diverse works in St Augustine's collections as a 1588 Holy Bible (the gift of one W. G. Lacy), an eighth edition of Humphrey Prideaux's Christian polemic *Life of Mahomet* (1723), and a copy of the 1596 edition of Lambarde's *A perambulation of Kent*, given by Mrs Gore.

Institutions also gave generously to the library during the Missionary College's lifetime. The Asiatic Society rendered oriental translations and Oxford University Press deposited its Clarendon Press publications. Dr Bailey's tenure saw the inauguration of printing of the seminal *College Tracts* and the *Occasional Papers* series written by alumni - actually printed in the crypt of the library building from 1853. Funding for library purchases was to receive significant boosts in grants given by the Society for the Propagation of the Gospel, Church Missionary Society, British and Foreign Bible Society, and, from 1883, a Coleridge Memorial Fund (later incarnated as a Library Fund). Dr John Francis Badcock, an oriental scholar and the Fellow Librarian for nearly thirty years from 1913 to 1942, worked diligently on compiling a card catalogue for the approximately four hundred new books per year that were acquired in the early twentieth century. In one respect, the growth in library holdings from some fourteen thousand books in 1878 to thirty-two thousand by the outbreak of the Second World War was to testify to the success of the College's assiduous networking throughout the world.

However, the war did exact a severe toll, scattering staff and students and inflicting severe air raid damage on buildings, and the Missionary College formally closed in 1947. The ideal of a library as "a place for further study of subjects relating to the evangelisation of the world" (Lambeth Conference, 1948) was to survive though, and the site re-opened as the Central College of the Anglican Communion only five years later³. During what was to be a fifteen-year incarnation, the library continued to enjoy various forms of benefaction, particularly from the United States. Most significantly, a National Council grant from the American Church between 1957 and 1960 paid for the change from in-house classification to the Dewey Decimal classification scheme that characterises the collections today.

Eventually, continuing financial struggles meant that St Augustine's could no longer function as the Central College of the Communion either, and it finally closed as an active centre for Anglicanism for good in the early 1970s. The buildings were first leased to King's College, London, and later leased and eventually sold to the King's School, Canterbury. However, the St Augustine's Foundation, instituted by Royal Charter in 1979, assumed custody of the library and sought to continue the work of the original Missionary College in furthering the objectives of Christianity and the Anglican Communion. The Foundation moved the library to another Anglican training college, Pusey House in Oxford, in 1989, and continued to contribute funds for the purchase of modern works in theology by leading scholars - not least the future Archbishop of Canterbury, Rowan Williams - whilst the library remained there.

The present venture sees the original collections of the Missionary College being supplemented by the holdings of the library at Christ Church University College to form a major new library, based on two sites within the Cathedral Precincts, for the support of teaching and research in theology. Upon their return from Oxford, the St Augustine's collections, including all antiquarian stock, were first installed in mobile shelving in Theodore, a room in the Old Archbishop's Palace in the Cathedral Precincts, in July 2002. Simultaneously, the Dean and Chapter commenced conversion of a former and long-vacated residential apartment in Burgate House into a viable library site. This would be the 'core' of the project as a new lending and reference library, whilst the rolling stock in Theodore would function as a book stack. With the involvement of a firm of professional library designers, this phase of the project was completed in the spring of 2003. Approximately four thousand newer (post-1960) books were then selected from the St Augustine's collections for inclusion in Burgate. Work thereafter commenced to catalogue almost the entirety of the original collections on Christ Church's online catalogue system (which also employs Dewey), an undertaking in which the two partners were fortunate enough to attract some financial support from the Mercers Company. This undertaking will of course have the effect of bringing these holdings into the international public domain. The exceptions to this cataloguing programme are the antiquarian items, which by agreement with the St Augustine's Foundation remain in the safekeeping of the Cathedral Library.

The new library once again bore the name of St Augustine, and steps were taken to create a new post of 'St Augustine's Librarian'. The first incumbent, Karen Erskine, was appointed in April 2003. The lending and

reference site in Burgate House opened its doors to students for the first time on 1st September, to coincide with the beginning of the new academic year at Christ Church University College. This was followed in the following month by an official opening ceremony, conducted by the Archbishop of Canterbury and attended by forty-five invited guests. The opening was the satisfying fruition of nearly two years of hard work by staff at both the Dean and Chapter and the College. Archbishop Williams was accompanied and introduced by the Dean of Canterbury, the Very Reverend Robert Willis. Unveiling a special plaque to commemorate the occasion, Dr Williams disclosed that he had long taken a keen personal interest in the collections of St Augustine's Missionary College.

The new and hybrid 'St Augustine's Library' now performs several functions. It acts as the departmental library in theology for the University College's undergraduates, postgraduate students and academic staff. It is also anticipated that it will serve the needs of Chapter members, researchers from other universities, students attending short and residential courses at the Dean and Chapter's International Study Centre, diocesan users and other visiting scholars. The Burgate site contains reader workstations for Internet and remote CD-ROM access, printing and photocopying facilities, and study carrels. The Dean and Chapter and the University College fund the new venture jointly, whilst the Trustees of the St Augustine's Foundation will continue to support financial subscriptions to a number of journals. All these features - some longstanding, some new and innovative - attest to the sense that, a century and a half after the opening of the original Missionary College, St Augustine's Library once again plays a dynamic role in the intellectual life of Canterbury.

¹ Letter by Dr Robert Brett to the *English Churchman*, September 13, 1843 (St Augustine's Missionary College archive, Canterbury Cathedral Archives). Quoted in Rebecca E. Tildesley : 'The libraries at St Augustine's, Canterbury' (unpublished MLS thesis, Graduate Library School, University of Rhode Island, 1968), 1.83.

² 'Last words to the subscribers to St Augustine's College' (Canterbury: James Gibbs, 1878). Quoted in Tildesley (as above), 1.90.

³ *Reports of Committees, Lambeth Conferences (1867-1948)* (London: SPCK, 1948), pp.91-92.

In the writing of this article, I am indebted to R. J. E. Boggis's standard work, *A history of St Augustine's College* (Canterbury, 1907), and to Margaret Sparks and Alexander Holton at Canterbury Cathedral.

Keith M. C. O'Sullivan,
Canterbury Cathedral Librarian

NEWS AND NOTES

Church of England Archive Collections

The Church Commissioners are undertaking a review of the "arrangements for the future housing and conservation of the documentary heritage held by the National Institutions of the Church of England" - Lambeth Palace Library, the Church of England Record Centre, the Council for the Care of Churches/Cathedrals Fabric Commission and the Hurd Library, Hartlebury Castle, Worcestershire.

Conference

The CILIP Rare Books Group 2004 Annual Study Conference is to be held from 1st to 3rd September at the University of Sussex, Brighton. The theme is "Rare Book Futures: curating collections in the 21st century". For more information see <http://www.cilip.org.uk/groups/rbg/events.html>

Exhibition

The exhibition, "Medieval Views of the Cosmos", will be at the Bodleian Library, Oxford from 7th June to 30th October 2004. It features a medieval Arabic manuscript, *The Book of Curiosities of the Sciences and Marvels for the Eyes*, which comprises a series of maps, including apocalypse and pilgrimage maps. See: <http://www.bodley.ox.ac.uk/bookofcuriosities>

Hindu Forum of Britain

The Hindu Forum of Britain, an umbrella body with a broad-based membership of Hindu organisations from different regions and cultural backgrounds in the UK, was formed on 20th March 2004 and launched on 27th May in the House of Commons.

Kierkegaard Malantschuk Memorial Collection

The Søren Kierkegaard Research Unit of the University of Tasmania has donated this research level collection to the Joint Theological Library in Parkville, Australia.

Protestant Library of Cologne

The Library closed at the beginning of April 2004; the bookstock has been donated to the Library of the University of Cologne.

Publications

CILIP is publishing *Freedom of Information: a practical guide to implementing the Act* by Kelvin Smith. Facet Publishing, May 2004. £39.95 ISBN 1 85604 517 X

Protestant Non-Conformity in the Twentieth Century. ISBN 1-84227-221-7

This publication is kindly offered by Paternoster Publishing to ABTAPL member libraries at 20% discount (i.e. £20 instead of £24.99). Apply to: Jeremy Mudditt, Dept. CLL, Paternoster Publishing, 3 Longland Road, Carlisle, CA3 9AD; tel. 01228-547937; email : jmudditt@aol.com

A collection of more than 200 incunabula of Girolamo Savonarola from the Württembergische Landesbibliothek, Stuttgart, is available from IDC Publishers. See <http://www.idc.nl/catalog/referer.php?c=432>

Publishers

Vallentine Mitchell Publishers have moved to Suite 314, Premier House, 112-114 Station Road, Edgware, Middlesex HA8 7AQ; tel: 020 8447 8798; email: info@vmbooks.com; website: <http://www.vmbooks.com>

Theological Research Exchange Network

Since 1983 the Theological Research Exchange Network (TREN) <<http://www.tren.com>> has been collecting, indexing and disseminating theological thesis/dissertation titles from over 90 American and Canadian seminaries. Currently the TREN library lists over 10,000 titles with more being added each year.

The TREN library of titles is available in various media formats including PDF files, loose-leaf paper documents and microfiche. The e-docs library can be searched at <<http://www.tren.com/e-docs>>. Many of the titles in the TREN collection are missions and evangelism related. Some titles are available for FREE download at the e-docs link mentioned above.

There is an automatic link from the American Theological Library Association's free online RIM (Research in Ministry) database, which indexes Doctor of Ministry Degree theses, for theses microfilmed by TREN. See <http://www.atla.com>

WEBSITES

THE BOOK OF CURIOSITIES OF THE SCIENCES AND MARVELS FOR THE EYES <http://www.bodley.ox.ac.uk/bookofcuriosities>

Medieval Arabic manuscript, on display at the Bodleian Library, Oxford from 7th June to 30th October 2004

FIDES <http://www.fides.org.pl/indexa.html>

Federation of the Polish Church Libraries (in English)

INTERNATIONAL KIERKEGAARD NEWSLETTER

<http://www.utas.edu.au/docs/humsoc/kierkegaard/newsletters.html>

JAIN CENTRE, LEICESTER <http://www.jaincentre.com>

Has links to other websites and resources on Jainism

LEICESTER UNIVERSITY

INFORMATION RESOURCES IN RELIGION

<http://www.le.ac.uk/li/sources/subject1/religion/religionindex.html>

ELECTRONIC JOURNALS

<http://www.le.ac.uk/li/sources/subject1/religion/religionejs.html>

Include free access to some journals and other resources

THEOLOGICAL RESEARCH EXCHANGE NETWORK

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Entry point to available resources in higher education and research

BUBL LINK: RELIGION <http://link.bubl.ac.uk/religion>

CROSSREF <http://crossref.org>

Searches full text of articles in journals and conference proceedings

MEDIEVAL PORTAL <http://www.medievalsources.co.uk/portal.htm>

RELIGIOUS RESOURCES.ORG

<http://www.religiousresources.org/index.php>

Resources for all major religions: 5000+ resources in 328 categories

Subject Gateways

ENGLISH DISSENTERS

<http://www.exlibris.org/nonconform/engdis/index.html>

LATIN UPDATE.COM: RELIGION

<http://latinupdate.com.educacion/multicultra/MULTICULTURA/religion.htm>

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS RECEIVED

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

American Theological Library Association *Annual Conference Program* June 2004 and *Newsletter* Vol. 51, no. 3, May 2004. The latter includes a report on the Forum of Asian Theological Librarians (ForATL)

Association des Bibliothèques Chrésiennes de France *Bulletin de Liaison*, No. 125, April 2004.

Associazione dei Bibliotecari Ecclesiastici Italiani *Bollettino di Informazione* No. 3, 2003 and No. 1, 2004.

Australian and New Zealand Theological Library Association *Newsletter* No. 52, April 2004. Includes two articles on the history of ANZTLA and the indexes to the *Newsletter* nos. 1 - 51.

Indian Theological Library Association Papers from the National Conference, October 2002.

JANET WATSON

In April, we received the sad news of the sudden death of Janet Watson.

An active member of ABTAPL, she contributed much to the 1993 Spring Conference, making us welcome at the Glasgow Bible College where she was Librarian until its closure in 1997. The College was later merged with the Northumbria Bible College to form the International Christian College, Glasgow.

Janet moved to the Cotswolds to work at the Fire Service College, at Moreton-in-Marsh, and remained a personal member of ABTAPL.

Janet Watson

Since writing the notice of Janet's death, I have received a copy of a letter she sent to a friend at Christmas 2000, the year that she received her Masters Degree in Applied Theology from Westminster College, Oxford.

"The ceremony took place in the Sheldonian Theatre and was a very splendid occasion which brought a lump to my throat to think that little old me had actually made it and was part of the splendid ceremonial which so many academics had taken part in since the thirteenth century."

MS