



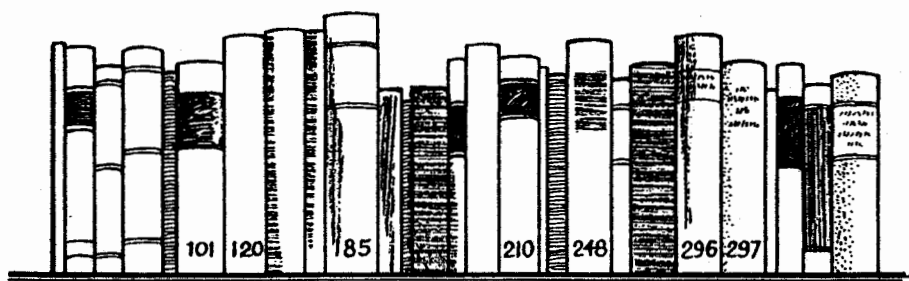
# BULLETIN

*of the*

*Association of British Theological  
and Philosophical Libraries*

**GOLDEN JUBILEE ISSUE**

Volume 13, Number 2  
June 2006



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#### BULLETIN 2006

The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. It is a member of BETH (European Theological Libraries). The *Bulletin* is published three times a year (March, June and November) and now has a circulation of approximately 250 copies, with about one third of that number going to libraries in Europe, North America, and the Commonwealth. The *Bulletin* is indexed in LISA (Library & Information Science Abstracts). ISSN 0305-781X

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#### COMMITTEE 2006/2007

- Chairman: Mrs Judith Powles, Librarian, Spurgeon's College, 189 South Norwood Hill, London SE25 6DJ. Email: [j.powles@spurgeons.ac.uk](mailto:j.powles@spurgeons.ac.uk)
- Hon Secretary: Ms Judith Shiel, Information Services Dept, John Rylands University Library of Manchester, Oxford Road, Manchester M13 9PP. E-mail: [judith.shiel@manchester.ac.uk](mailto:judith.shiel@manchester.ac.uk)
- Hon. Treasurer: Ian Jackson, Librarian, Woodbrooke Quaker Study Centre, 1046 Bristol Road, Birmingham B29 6LJ. E-mail: [ian@woodbrooke.org.uk](mailto:ian@woodbrooke.org.uk)
- Hon. Editor: Miss Marion Smith, Social Sciences, Central Library, Chamberlain Square, Birmingham B3 3HQ. Email: [marion.smith@birmingham.gov.uk](mailto:marion.smith@birmingham.gov.uk)
- Conference Secretary: Mr Alan Linfield, Librarian, London School of Theology, Northwood, Middlesex  
Email: [a.linfield@lst.ac.uk](mailto:a.linfield@lst.ac.uk)
- Elected Members: Ms Wendy Bell, Librarian, Oak Hill College, London  
Ms Evelyn Cornell, The Main Library, University of Leicester  
Dr Penelope Hall, Edinburgh  
Mr Donald Maciver, Librarian, Nazarene Theological College, Manchester  
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- ABTAPL Website: <http://www.abtapl.org.uk> Mailing List: [abtapl@jiscmail.ac.uk](mailto:abtapl@jiscmail.ac.uk)  
BETH Website: <http://www.theo.kuleuven.ac.be/beth>

ABTAPL holds its mailing list on a computer; this is used for no other purpose than to generate mailing labels for use by the Association.

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

Volume 13, Number 2  
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## **NOTICE OF MEETINGS**

**2006 Autumn Meeting**  
will be held at  
**Westminster Abbey Library, London**  
on  
**Wednesday 25<sup>th</sup> October**  
**1.45 to 4.30 pm**

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

\* \* \*

**2007 Spring Conference**  
**and Annual General Meeting**  
will be held at  
**The University of Edinburgh**  
from  
**12<sup>th</sup> to 14<sup>th</sup> April**

\* \* \*

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

\* \* \*

## **ABTAPL UNION LIST OF PERIODICALS**

The Union List is available at <http://www.le.ac.uk/abtapl/>  
It includes the philosophy, theology and religious studies journal holdings of 47 different institutions in the UK  
Amendments can be sent to Evelyn Cornell,  
The Main Library, University of Leicester. E-mail: [ec37@leicester.ac.uk](mailto:ec37@leicester.ac.uk)

\* \* \*

## ***GUIDE TO THEOLOGICAL AND RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN AND IRELAND***

The *Guide* is available at <http://www.abtapl.org.uk/pub.html>  
Amendments should be sent to Steve Dixon, Senior Lecturer – ICT  
Newman College of Higher Education, Birmingham B32 3NT  
E-mail: [s.dixon@newman.ac.uk](mailto:s.dixon@newman.ac.uk)

## **EDITORIAL**

In this issue of the *Bulletin*, to mark ABTAPL's Golden Jubilee, I have tried to include articles to celebrate the Association's history. As part of the report on the Golden Jubilee Conference, there are some photographs taken during our visit to Prague. Further on, there are some photographs taken at previous conferences: Durham (2005), Salisbury (2003) and York (2000), when we hosted the BETH Assembly and were joined by colleagues from Europe, Australia, USA, and the Democratic Republic of Congo. Most of these photographs were kindly provided by Judy Powles.

I have included a list of the institutional members of ABTAPL; this emphasizes the wide range – university, college, public, secular, Buddhist, Christian, Islamic, Jewish... I also find it really interesting to see where they are, especially those overseas. Over the years, so many ABTAPL member libraries have closed, been dispersed, or been merged with other collections but, as you will see, there is good news from York Minster.

For “Where Are They Now?” I contacted as many people as I could easily trace and they all very kindly responded with pieces you can read here. If you are in touch with anyone whom I did not manage to contact, and if they are willing to write something for a later issue, please let me know. Indeed, if you would have liked to contribute something to this issue, please excuse me for not asking, and tell me what it is. I already have a piece lined up for the November issue, so don't be shy! Similarly, if your library has any “treasures”, I will be happy to feature articles about them.

Thank you to all the contributors, and I hope this issue revives some pleasant memories and is “a good read”.

*Marion Smith*

## **A MESSAGE FROM THE CHAIRMAN**

Those ABTAPL members who attended the Golden Jubilee Conference in Prague in early April will, I am sure, want to join with me in thanking our Conference Secretary, Alan Linfield, for all his hard work in making the conference such a magnificent occasion. It was a truly memorable few days. Not only did Alan put together such a good programme (as will be seen from the Conference Report) but also he had to cope with things which

cropped up during the conference. For example the high river level meant that our planned Sunday lunchtime river cruise had to be changed at the last minute to an alternative expedition. Also the very day we were due to use the trams, they started road works in the city and stopped the trams on the route we needed, necessitating a quick change of plan. Shepherding over 50 people round a number of different venues was not an easy task but Alan had it down to a fine art (we became used to following the Hat). The conference programme itself was packed with "treasures" in that we were allowed access to places which the normal tourist would never see. In the Strahov Monastery, for example, we were allowed to wander round the Chapel and the two magnificent libraries, taking photographs, watched by the tourists confined to the other side of a barrier. Similarly, we were privileged to be allowed into the Nosticz Library, as it is definitely off the tourist map. "Privilege" is unquestionably the word to be used of this conference as I think I can speak for everyone in saying that we all felt the same awe at the wonderful architecture, books and library furnishings which we saw. The Golden Jubilee dinner at a restaurant set on the hillside overlooking the city at night was a wonderful occasion. The various talks and discussions were all excellent as can be seen from the reports contained in this issue of the *Bulletin*. In short, the conference will stay in our memories for many years to come.

Reflecting on our Golden Jubilee year so far, it seems to me that the Association is in good shape. There is a wonderful sense of good will and co-operation between ABTAPL members; it is excellent to see new individuals and institutions joining us and also to note that retired members still wish to be involved. Their contribution at our meetings is always much appreciated and valued. The Association's good health is a tribute to all the work put in behind the scenes by ABTAPL's committee over many years. I am sure you would want me to thank my colleagues, both past and present.

We are now looking forward to our next 50 years. No doubt there will be many changes in the world of theological and philosophical libraries, not least in the way technology is shaping our thinking, for example with e-books and journals. However I have no doubt that the magnificent spirit of friendship and collaboration will continue.

I look forward to seeing you in October at our meeting at Westminster Abbey. Please put the date in your diary.

*Judith Powles*

## VISIT TO THE NATIONAL ART LIBRARY, 2005

On 31<sup>st</sup> October 2005, twelve members of ABTAPL made a visit to the National Art Library, housed in the Victoria and Albert Museum, London. The original intention had been to hold the ABTAPL Autumn meeting there but, unfortunately, there was not a meeting space large enough.

As well as being the V & A's curatorial department for the art, craft and design of the book, the NAL is a major public reference library and one of the largest art libraries in Europe, with holdings of more than one million items. It holds books, periodicals and other material to support the Museum's work and there is a wide range of material on the fine and decorative arts of many countries and periods. Its collections relating to the design of the book include rare and early books, illustration and illumination, children's books, and calligraphy.

We were shown around the public area of the library and taken on a tour "behind the scenes". Several items of stock were selected for us to look at, ranging from a 15<sup>th</sup> century *Book of Hours* and a 14<sup>th</sup> century Islamic manuscript to modern pieces, representing the book as a work of art – such as a box containing a shoe with a roll of poems, wrapped in a \$ bill, tucked inside<sup>1</sup>. The most recent item on display was created in 1997 by the American artist David Bunn after the Los Angeles Central Library presented him with 2 million cards from their catalogue which he has used as a base for the creation of poems<sup>2</sup>; this work also incorporates sheaves from the Liverpool Central Library catalogue.

Our thanks are due to our colleagues at the National Art Library for making us welcome and for giving us the opportunity to view such diverse items from the collections.

More information on the National Art Library and its collections can be found at <http://www.vam.ac.uk/nal>

1. *On the Slates* text by Clark Coolidge, design by A.S.C. Rower. New York: Flockophobic Press, 1992. See <http://www.minsky.com/gallery.htm>
2. *The Sea is a Magic Carpet*, B, D. Los Angeles: David Bunn, 1997. See <http://www.califiabooks.com/finepress/b/bunn.html>

*Marion Smith*  
*Central Library, Birmingham B3 3HQ*



## **REPORT OF GOLDEN JUBILEE CONFERENCE, PRAGUE 2006**

As you must all be aware by now, this year's Spring Conference was held in Prague, to celebrate ABTAPL's Golden Jubilee. We were based at the International Baptist Theological Seminary, a short distance from the city; the conference was attended by almost 40 members, colleagues from IBTS and the Ukraine, and several guests, as well as representatives from the American Theological Library Association, BETH, and the Australian and New Zealand Theological Library Association, who brought greetings from their respective associations.

Prague experienced virtually no damage from wars and a lot of restoration work has been undertaken since end of the communist era. There is a wealth of Renaissance and Baroque palaces, Art Nouveau buildings, and a Jewish Quarter, as well as narrow mediaeval cobbled streets. The Old Town was founded in the 10<sup>th</sup> century, and there are also many buildings reflecting the city's importance as the centre of the Holy Roman Empire in the 14<sup>th</sup> century, including the Charles Bridge, which spans the Vltava River. During our stay (6<sup>th</sup> to 10<sup>th</sup> April) Palm Sunday was celebrated and Easter markets were being held.

After a welcome from Dr. Keith Jones, the Rector of IBTS, the conference began on Thursday evening with an introduction to the the seminary's history. It was founded by American Baptists after the second world war in a spirit of reconciliation and to provide training. In 1988 it passed to the European Baptist Federation, which consists of more than 50 national Baptist Unions. As well as being a spiritual community, IBTS offers study and research programmes and facilities, welcoming students and colleagues from different denominations from all over the world. It has recently been awarded university status by the Czech government. Originally based in Switzerland, it moved to Prague in 1997 to the village of Yenerálka in the Šárka Valley, one of the first settlements in Prague and continuously inhabited since 4,000 BC. The oldest buildings on the campus date from the early 18<sup>th</sup> century. After the first world war it was converted into a home for veterans, their widows and children, but in 1939 the Nazis turned the property over to the SS. After the defeat of Germany it was devoted to research and manufacture, closing in 1992; IBTS purchased the complex in 1994 and began renovations.

Following a talk on the history and culture of Prague on Friday morning, we made our first visit – to the Czech National Library, which is housed in the

historic Klementinum building in the Old Town district. Charles IV founded the University of Prague in 1348 and in 1366 he donated a set of codices which form the core of the manuscript collection. From the mid-17<sup>th</sup> to the mid-18<sup>th</sup> century the Klementinum housed a Jesuit college and in 1662 the libraries of the university colleges also moved to the building. In 1773 the Imperial and Royal University Library was established. This was open to the public and four years later it became the National Library; since 1807 this has been a legal deposit library. Its collection comprises more than 6 million volumes, adding about 80,000 new titles each year. We were able to look at items which had been selected for us from the manuscript collection including English Lollard material. Our visit included the Baroque library hall, which was completed in the 1720s and houses printed theological works, written in all languages except Czech, as well as several large globes. Sadly, because of the subdued levels of lighting, we were unable to appreciate the hall's full splendour and the paintings on the ceiling. To conclude, we ascended the Astronomical Tower, which provided us with wonderful views across Prague, making the effort of climbing some 200 steps worthwhile!

Saturday was spent visiting other libraries in Prague; in the morning the Nostiz Library and the Library of the Protestant Theological Faculty of Charles University, and in the afternoon the Strahov Monastery. The Nostiz Library is a comparatively rare example of a European aristocratic library which has survived intact in its original setting. Containing approximately 14,000 volumes, it is now in the care of the Library of the Czech National Museum. Built up by the family between the 17<sup>th</sup> and 19<sup>th</sup> centuries and covering a wide range of subjects, most of the collection is still in the two rooms of the Nostiz Palace which were built to house the original 5,000 volumes. The Charles University was founded in 1348, with four faculties: arts, medicine, law, and theology. It now has 17 faculties, including those of Protestant, Catholic, and Hussite theology. The Library of the Protestant Theological Faculty is housed in a 1920s building; it contains more than 120,000 volumes, almost 200 journals, as well as theses and dissertations, and offers a range of electronic resources. Its collections were kept safe from the Nazis, and later the Communists, by the Librarian; one of his strategies was to shelve items by size so that only he would be able to find them! On arrival at the Strahov Monastery, we were met by the Librarian who was our guide for the afternoon, allowing us access to areas that the public could only view from behind barriers. Founded by the Praemonstratensian Order in 1143, the present buildings date from the 17<sup>th</sup> and 18<sup>th</sup> centuries. Between 1950 and 1989, the Monastery became the

Museum of National Literature, under the Communist regime. There are now only a few religious living in the Monastery; most of them live and work in the community. Our visit began in the baroque Basilica of the Assumption of Our Lady, which houses the tomb of St Norbert, the founder of the Order. After walking through the picture gallery in the cloisters we were taken into the Library: the Theological Hall, completed in 1679, and then the Philosophical Hall built in 1779. Both are highly decorated, with frescoes. The Library collection comprises approximately 140,000 items, including some 2,000 manuscripts and 2,600 incunabula, many of which are unique; it is made available to the public and researchers.

This busy day ended with the Conference Dinner, held in the Nebozizek Restaurant, which stands on the hillside of the Petrin Hill. Reached by funicular there are pretty views across Prague; apparently President Clinton dined there when he visited the city. During the meal we were entertained by a pianist and the evening was made complete when John Howard gave the after-dinner speech, regaling the assembly with tales from past conferences.

Unfortunately the trip on the river which had been planned for Sunday lunchtime had to be cancelled because high water levels meant that no boats were using it. Instead we visited Karlštejn Castle, which provided an opportunity to see some of the countryside around Prague. Built by Charles IV in the 14<sup>th</sup> century, it served as a treasury and the repository of the crown jewels; at one stage those of both Bohemia and the Holy Roman Empire were housed there. Part of the Castle, including the highly-decorated Chapel of the Holy Cross, was closed for the winter, but, nevertheless, thanks to our very knowledgeable guide, we were able to appreciate the Castle's history.

During the conference we were given the opportunity to visit the library at IBTS and also had two presentations. The first was given by Wim François of the Catholic University, Leuven, Belgium. He demonstrated the *Biblia Sacra* website, an electronic bibliography of Bibles printed in the Netherlands and Belgium from 1477 to 1553; the aim is to extend this to the present date. The database provides extensive descriptions, as well as reproductions, and offers a wide range of search options. Our second presentation, entitled "The frugal digitiser", was given by Chris Beldan, from Lancaster Theological Seminary, USA, based on his experiences of setting up and using a £500 digitisation workstation.

The Annual General and Spring Meetings were held on Sunday evening,

under the watchful gaze of a bust of Charles Haddon Spurgeon. The Treasurer's report was presented and accepted. Andrew Lacey resigned as a member of the committee and Donald Maciver was elected in his place; the remaining committee members were re-elected. The committee are intending to set in motion a rolling programme of "retirement" to ensure the involvement of more members of ABTAPL. The Spring Meeting then followed. Both Ian Jackson (Hon. Treasurer) and Marion Smith (Hon. Editor) are looking for people to work with them, possibly with a view to taking over in the future. Amendments and additions to the *Union List of Periodicals* should be sent to Evelyn Cornell. The online *Guide to Theological and Religious Studies Collections of Great Britain and Ireland* will need updating in the future, as do the *Guidelines for theological librarianship*; offers of assistance for both tasks would be very welcome. Judy Powles had continued discussions with journal publishers about institutional subscription rates; Sage had been very helpful, and she had contacted Brill and Cambridge University Press. She had also been in touch with Continuum about the price of their hardback books. There had been discussions on the email list about the inter-lending of theses. It was suggested that, if institutions collected them in electronic format, they could possibly be made available; issues for investigation included approval from governing bodies, copyright, and embargoes. The conservation workshop held in Birmingham had been very successful; other ideas for training days were needed. Etienne D'hondt, vice-president of BETH, was in attendance. The 2006 BETH Assembly was to be in Rome from 9<sup>th</sup> to 13<sup>th</sup> September; it was hoped that the Norwegian forum of theological libraries and IBTS would attend and possibly become members. The ABTAPL Autumn 2006 meeting will be held at Westminster Abbey Library on 25<sup>th</sup> October and the 2007 Spring meeting is to be held at Edinburgh University from 12<sup>th</sup> to 14<sup>th</sup> April.

As in the past, the final session of the conference was an open forum. It began with a short presentation by Lesley Utting from Carey Baptist College, Auckland, New Zealand on ANZTLA and its current projects. Discussions followed on the future of the format of ATLA electronic products, the development of a training manual in theological librarianship, data protection, access to ABTAPL member libraries (it was agreed that each library would follow its own regulations), interlending of books and periodicals, salary guidelines, and online library inductions for students.

Thanks are due to IS Oxford and Sage Publications, who sponsored the Conference, to colleagues at IBTS and in the libraries we visited for making

us so welcome, to our speakers and to Judy Powles, ably assisted by her husband, John, for their efficiency in guiding the groups during our voyages on public transport. Most of all, many thanks to Alan Linfield for organising the conference with such an interesting programme of visits, and keeping control of such a large group...through a combination of efficiency and by sporting a very fetching hat so that we could spot him in the crowds!

Photographs from the conference can be seen on the following pages as well as on the ABTAPL website at <http://www.newman.ac.uk/abtapl/prague.html>

ANZTLA <http://www.anztla.org>

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

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

Biblia Sacra <http://www.bibliasacra.com>

Charles University <http://www.cuni.cz>

European Baptist Federation <http://www.ebf.org>

IBTS <http://www.ibts.cz>

National Library of the Czech Republic <http://www.nkp.cz>

Nebozizek Restaurant <http://www.nebozizek.cz/>

Strahov Monastery <http://www.strahovskyclaster.cz>

*Marion Smith*

*Birmingham Central Library*

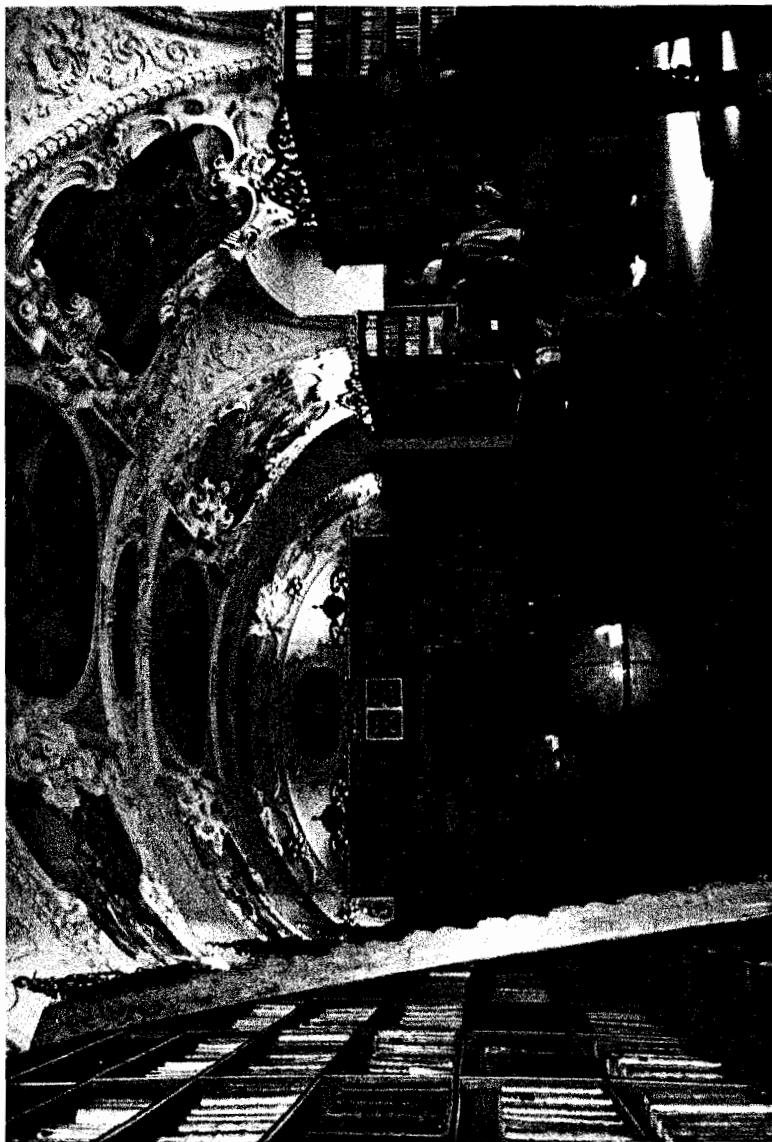
#### Photographs

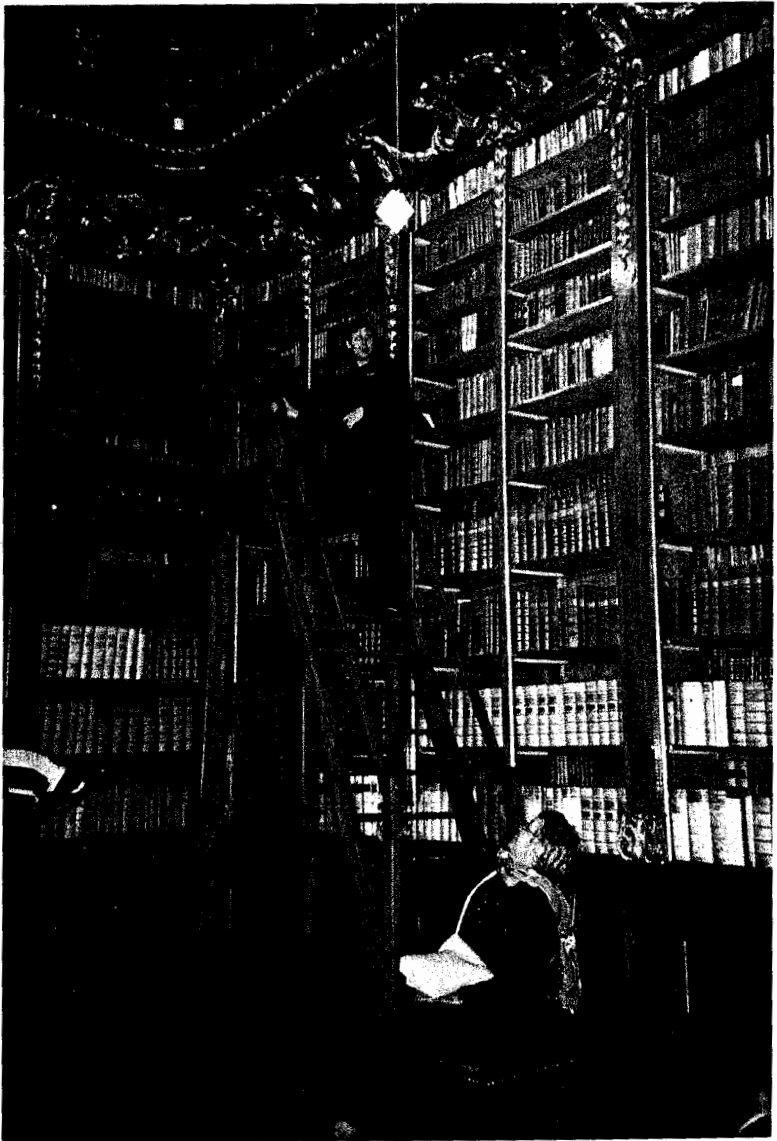
Facing page: Delegates and guests at the Golden Jubilee Conference.

Pages 12 and 13: The Theological Hall and the Philosophical Hall of the Strahov Monastery Library

Page 14: International Baptist Theological Seminary.











Dear Mrs. Powles and ABTAPL members

On behalf of the American Theological Library Association (ATLA) I want to offer our sincere congratulations upon the occasion of your 50<sup>th</sup> anniversary as a theological library association. Although I cannot be in attendance I am pleased that Christopher Beldan, a member of ATLA's Special Committee of the Association for International Collaboration, can represent our association at this special event in your association's history.

We have both admiration and affection for your association, and value highly our relationship with you. You not only champion support for theological libraries in Britain and provide important professional development opportunities for your members, you also have been the leader in reaching out to theological libraries and librarians throughout the world – in Eastern Europe, in Asia, and in Africa. Your commitment to supporting the efforts of theological libraries and librarians throughout the world is a model our association seeks to emulate.

For the last decade we have welcomed members of ABTAPL to the ATLA annual conference, and, when you hosted the BETH meeting in York in 2000, my wife, Sandra, and I were pleased to join Chris, Melody Mazuk, and Eileen Crawford from our association in learning more about ABTAPL and creating closer bonds between our two associations.

ATLA stands ready to continue our collaborative efforts and to explore new ways that we can support one another. As we approach our own special celebration in June – the 60th anniversary of ATLA – I would like to welcome you to join us in Chicago for a very special conference that will provide opportunities for exploring our home city's religious diversity and for sharing ideas and plans with ATLA's members.

In closing let me again offer my congratulations to ABTAPL and to express our thanks for your many achievements and contributions to theological librarianship worldwide.

Yours truly  
Dennis A. Norlin  
ATLA Executive Director  
300 South Wacker Drive, Suite 2100  
Chicago, IL 60606, USA  
website: <http://www.atla.com>

Dear Dr Norlin and your colleagues in ATLA

At our recent Golden Jubilee Conference in Prague, our Association was delighted to receive your letter of congratulations on the occasion of our anniversary. All the members present at the conference were most appreciative of your kind words.

Now that your own Diamond Jubilee conference is fast approaching we would like to express our own congratulations to you all. It was the example of the American Theological Library Association which encouraged the setting up of ABTAPL in 1956. The fact that ATLA was proving to be such a wonderful source of back up and encouragement to its members was a great model for ABTAPL to follow ten years later. We hope that we have continued in the same tradition.

We have been encouraged by the growing links between our Associations over recent years and have been very grateful for the involvement of ATLA members in our residential conferences and also in the growing participation in the online Discussion List. We look forward to the continuance and strengthening of this relationship in the future.

On a personal note, I am very sorry that I am unable to attend your conference as I would very much have liked to be able to express these greetings in person. Unfortunately your conference coincides with Spurgeon's College's own end of term Celebrations and Graduation Ceremony. However we know that Dr Penelope Hall, representing both ABTAPL and BETH, will be able to convey our congratulations. I know that she is looking forward to sharing in your celebrations.

To conclude, ABTAPL sends its warmest greetings to all our colleagues in ATLA at your conference in Chicago. We wish you every success both now and in the future.

With every good wish  
Yours sincerely  
Judith Powles

Special anniversary pages can be found on the ATLA website (as well as information on the association and its products) at <http://www.atla.com>

## **INSTITUTIONAL MEMBERS OF ABTAPL 2006**

Swets Blackwell, Abingdon  
Ashgate Publishing, Aldershot  
Aylesford Priory  
Birmingham Central Library  
Maryvale Institute, Birmingham  
Newman College of HE,  
Birmingham  
Oscott College, Birmingham  
Queen's Foundation for Ecumenical  
Theological Training, Birmingham  
University of Birmingham  
Woodbrooke Quaker Study Centre,  
Birmingham  
Newbold College, Bracknell  
Peniel College of HE, Brentwood  
Bristol Baptist College  
Trinity College, Bristol  
University of Bristol  
Wesley College, Bristol  
Cambridge Theological Federation  
Faculty of Divinity, Cambridge  
Tyndale House, Cambridge  
Westminster College, Cambridge  
Franciscan International Study  
Centre, Canterbury  
St Augustine's Library, Canterbury  
South East Institute for Theological  
Education, Chatham  
University of Gloucestershire  
Chelmsford Cathedral  
Chichester Cathedral  
University College, Chichester  
Moorlands College, Christchurch  
University of Warwick, Coventry  
Mattersey Hall, Doncaster  
South West Ministry Training  
Course, University of Exeter  
Catholic Central Library,  
Farnborough  
Redcliffe College, Gloucester  
Hereford Cathedral  
Cliff College, Hope Valley  
University of Leicester  
Augustinian Library, London  
Buddhist Society, London  
Carmelite Friars, London  
Dr Williams's Library, London  
Fulham Reference Library, London  
Heythrop College, London  
King's College, London  
Lambeth Palace, London  
Leo Baeck College, London  
London Mennonite Centre  
Oak Hill College, London  
Oasis Trust, London  
Partnership House Mission Studies  
Library, London  
Religious Society of Friends  
Library, London  
Spurgeon's College, London  
University of London  
William Booth Memorial Training  
College, London  
Chetham's Library, Manchester  
Nazarene Theological College,  
Manchester  
Partnership for Theological  
Education, Manchester  
Islamic Foundation, Markfield  
Regents Theological College,  
Nantwich  
London School of Theology,  
Northwood  
Norwich Cathedral  
St John's College, Nottingham

Faculty of Theology, Oxford  
Harris Manchester College, Oxford  
Mansfield College, Oxford  
Oxford Brookes University  
Pusey House, Oxford  
Regent's Park College, Oxford  
Ripon College, Oxford  
St Stephen's House, Oxford  
Wycliffe Hall, Oxford  
Ackworth School, Pontefract  
Talbot Library, Preston  
Sarum College, Salisbury  
Wilson Carlile College of  
Evangelism, Sheffield  
Spalding Gentlemen's Society  
Bishop Phillpott's Library, Truro  
All Nations Christian College, Ware  
Wells Cathedral  
Gage Postal Books,  
Westcliff-on-Sea  
St Hilda's Priory, Whitby  
York Minster  
Highland Theological College,  
Dingwall  
Free Church College, Edinburgh  
New College, Edinburgh  
Rutherford House, Edinburgh  
New College, Edinburgh  
Rutherford House, Edinburgh  
International Christian College,  
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University of Glasgow  
Scottish Baptist College, University  
of Paisley  
University of St Andrews  
Evangelical Theological College,  
Bridgend  
St. Michael's College, Cardiff  
University of Cardiff  
St Deiniol's Library, Hawarden  
Belfast Bible College

Edgehill Theological College,  
Belfast  
Union Theological College, Belfast  
Jesuit Library, Dublin  
Representative Church Body  
Library, Dublin  
Mary Immaculate College of  
Education, Limerick

Belgium  
Centre Informatique et Bible,  
Abbaye de Maredsous, Denée  
Katholieke Universiteit, Leuven

Germany  
Erzbischöfliche Akademische  
Bibliothek, Paderborn

Spain  
Universidad de Deusto Biblioteca,  
Bilboa

Switzerland  
Bibliothèque Publique &  
Universitaire, Geneva

Australia  
Moore Theological College,  
Newtown  
Joint Theological College, Parkville  
Catholic Institute of Sydney

Canada  
Trinity College, Toronto

Lebanon  
Near East School of Theology,  
Beirut

New Zealand  
St John's College, Auckland

USA

Virginia Theological Seminary,  
Alexandria, VA

Trinity Episcopal School for  
Ministry, Ambridge, PA

Emory University, Atlanta, GA

Graduate Theological Union,  
Berkeley, CA

Andover-Harvard Theological  
Seminary, Cambridge, MA

Episcopal Divinity School,  
Cambridge, MA

Dallas Theological Seminary, TX

Columbia Theological Seminary,  
Decatur, GA

Trinity International University,  
Deerfield, IL

Duke University, Durham, NC

Southwestern Baptist Theological  
Seminary, Fort Worth, TX

Lutheran Theological Seminary,  
Gettysburg, PA

Christian Theological Seminary,  
Indianapolis, IN

Reformed Theological Seminary,  
Jackson, MS

Nazarene Theological Seminary,  
Kansas City, MO

Calvary Baptist Theological  
Seminary, Lansdale, PA

Southern Baptist Theological  
Seminary, Louisville, KY

Drew University, Madison, NJ

Vanderbilt University, Nashville, TN

Yale Divinity School,  
New Haven, CT

General Theological Seminary,  
New York

Palmer Theological Seminary,  
Philadelphia, PA

Pittsburgh Theological Seminary, PA

Reformed Presbyterian Theological  
Seminary, Pittsburgh, PA

Princeton Theological Seminary, NJ

St Louis University, MO

Gordon-Conwell Theological

Seminary, South Hamilton, MA

Master's Seminary, Sun Valley, CA

Baylor University, Waco, TX

Georgetown University, Washington

Asbury Theological Seminary,  
Wilmore, KY

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## **EARLY DAYS AND ODD MOMENTS IN ABTAPL**

(An expurgated and expanded version of an after-dinner talk at the Jubilee Conference in Prague given by John Howard)

Between 1954 and 1965 I served in six different libraries in Cambridge, London, Aberdeen and Dundee, and was naturally considered a rolling stone (in the non-musical sense) when I arrived for interview in New College, Edinburgh. There I discovered ABTAPL when I read articles by my predecessor, Dr John Lamb, in the *Library Association Record*. They had been reprinted from the original series of the *Bulletin of ABTAPL*. I also discovered SCOTAPLL, the Standing Conference of Theological and Philosophical Libraries of London.

ABTAPL was partly a successor to SCOTAPLL, having been founded at a meeting at the Senate House of London University on 25 October 1956, (which is why we are now celebrating its jubilee). It was originally intended to be the British section of an international theological libraries organisation sponsored by UNESCO and IFLA - which never happened. But my real contact with ABTAPL began a year or so after my arrival at New College, when the Library Association's University and Research Section met in Edinburgh. Two of the delegates were Jesuits from Heythrop College, Professor Francis Courtney and his young assistant Michael Walsh. Passing the original Heythrop Estate in Oxfordshire last summer, I was reminded of my invitation from Fr Courtney to stay for a night. My chief recollections are of their huge new library, built to take in all the smaller Catholic libraries which were closing down at that time, and a strange bed which in the morning folded up into the wall panelling.

Fr Courtney had been Chairman of ABTAPL from 1966, and persuaded me to take on the job about 1973. I have a shameful recollection that I allowed my first AGM in the Chair at Dr Williams' Library to last for over an hour. But more successfully we began a new series of the *ABTAPL Bulletin* in 1974. You may remember its cover with a row of book spines with appropriate Dewey numbers, which was designed by Stuart Barrie, the artist brother of Joyce Barrie, my chief assistant. Other publications followed, particularly the *Directory* and the *Serial Lists*, and a few of you may also remember *Religious Bibliographies in Serial Literature* of 1981, which Michael Walsh, Graham Cornish, Bob Duckett and I toiled over for many months.

We also began a new series of London meetings and residential

conferences, beginning at Durham in 1978, which were organised for many years by Mary Elliott. The second conference, at St Deiniol's Library at Hawarden in Cheshire, was treated to my attempt to summarise all known systems of theological library classification, and to some conflict with the Warden, the Rev Peter Jagger. The third conference (in 1980) at Hazlewood Castle near York was notable for the involuntary defenestration during the night of a lady member who had lost the key of her room. In Edinburgh in 1983 our accommodation and the weather were so cold that the late lamented Goma Ndamba from Zaire (now the Democratic Republic of Congo) had to be lent some really warm pyjamas.

There have also been some memorable reports of conferences published in the *ABTAPL Bulletin*. Cambridge 1982 was reported by Lionel Madden, then a lecturer in the College of Librarianship Wales, but later the Librarian of the National Library of Wales at Aberystwyth. Lancaster 1987 was written up by Helen Greenwood, a visiting librarian from New Zealand, who described the papers given as "Scholarly rather than practical"(!) This could not have been said of the special issue edited by Patrick Lambe in November 1989 which gave the full proceedings of our conference of that year (in Cambridge again) on conservation and disaster planning.

In Salisbury (1992) Alan Jesson got us discussing the cost effectiveness of wheelie bins – not as a contribution to disposal of rubbish from libraries but as a timely introduction to management skills, I think. In Ireland (1995) we helped celebrate the bicentenary of Maynooth College. Some of us joined in the Palm Sunday procession across the spacious Pugin-designed quadrangle, and duly noted the influence still exerted by an institution which had Conor Cruise O'Brien, a former Taoiseach, dropping in for Sunday lunch.

The first of several visits I paid to the U.S.A. and Canada to the annual conferences of ATLA, the American Theological Library Association, was in 1983. ATLA was thinking of holding one of its meetings in Europe. This didn't happen, but a coach load of members did come and do a tour of British and Irish libraries in July 1985. ABTAPL organised the travel and the accommodation(s) in the U.K. with separate members acting as host and courier for various sections. The planning began with the hilarious requests from Larry Hill, a perhaps too cloistered Benedictine, with a list of destinations like Canterbury Cathedral, Hadrian's Wall, the John Rylands Library, Stratford-upon-Avon, with all the distances marked in kilometres. (I wonder if this letter survives somewhere in the archives?)



I was the first courier in the U.K., riding alone with the driver in an elderly coach from Edinburgh to Holyhead where we stayed overnight to meet the Americans arriving on the ferry from Dublin in the morning. The driver was unhappy with the vehicle and had the bus garage put it over an inspection pit, where it promptly went on fire. This enterprising man summoned another from Caernarvon, but of course it took a couple of hours to arrive. So our delayed journey through North Wales and the Midlands ended late at night at a retreat house in the depth of the country near Coventry, which was surrounded by narrow lanes unsuited to a long coach. The tour did go more or less as planned after that, and there is an quaint account of it by Fr Hill, mentioning all the ABTAPL couriers and hosts, in the *ABTAPL Bulletin* for March 1986, along with Mary Elliott's summary report (in French) of the tour to the Conseil International.

Incidentally, the same issue of the *Bulletin* carries an article entitled "SCOTAPLL and ABTAPL, the Early Years", by R.L.Collison, the former BBC Librarian who was one of the founders of both. I see that he also spent a night at Heythrop to see the new library. I wonder if he had the same folding up bed?

Organisationally, I think the only other thing to tell you is that I represented ABTAPL at a meeting at the Library Association with people from various groups which like us, could not become full members of the L.A. After much discussion of a suitable descriptive title, they accepted my suggestion of "Association in Liaison with the Library Association"; it seemed awfully saucy at the time.

*John V. Howard*  
*Edinburgh*

(Chairman 1974-1982, Hon. Editor 1983-1987, Committee member 1989-1996)

## **MARY'S MEMORIES**

Would that I had kept a diary during the years of my association with ABTAPL. As I didn't, I have been refreshing my memory by looking through back numbers of the *Bulletin* in Birmingham Central Library. This

is a slightly worrying exercise. Did I really hear a talk on the occultist A.E. Waite at Bristol in 1981? Nothing's stuck. And what's happened to the stalwarts of our membership? John Creasey, Christina Mackwell, Peter Larkin, where are you now?

I was elected Hon. Secretary of ABTAPL at the 1974 AGM and held the post till 1986, just 2 years before I left King's College London, and London itself, for good. During that time the pattern of meetings and conferences evolved into something like its present form. It was all very low-key to start with, just an autumn AGM in someone's library. The first time there was a speaker before the AGM was in 1978, when Prof. J.H. Burns of University College London spoke on 'Editing Bentham' – one of the few occasions when we were Philosophical rather than Theological. 1978 was also the year of our first conference, a modest affair at Durham, but which attracted 27 members, more than our previous half-day meetings. Other 'firsts': the Manchester conference in 1984 included a Eucharist specially celebrated for us by Dr John Elford, the Warden of St Anselm's Hall where we were staying; the Chichester conference of 1985 for the first time extended into Sunday afternoon; the Oxford conference of 1986 included a training day on the Friday for younger and less experienced members. Gradually the conferences lived up to the name, not just consisting of visits to libraries or even listening to speakers, but including professional papers by members. It is poignant to read that at the Edinburgh conference in 1983 papers were given by Joyce Barrie and Lionel Madden, both now deceased. Of course perversely it's the non-professional aspects of conferences that stick in the memory. Top of the list must be 1979. Quite apart from St Deiniol's itself, several of us travelled on a London-Holyhead train which was held up for a considerable time – no explanation given. Only later we learnt of the murder of Airey Neave; the train had been searched in case the perpetrator was on board. On the lighter side, we met the totally Trollopian Vice-Dean of Chester Cathedral. He besought us to avoid a large crater in the path to the Cathedral, otherwise 'we had been as Korah, Dathan and Abiram'.

Apart from organizing meetings and conferences (no Conference Secretary in those days) I became ABTAPL's representative at meetings in Lyons, Cologne, Paris and Leuven (Louvain) of the Conseil International des Associations des Bibliothèques de Théologie. I never felt that I was the best person for this job as I was not a theology specialist; but I should probably never have had the valuable experience of meeting colleagues on the Continent otherwise.

One early venture of ABTAPL's never seems to have been repeated. We had some input into the Library Association's Universities, Colleges and Research Section conference at the University of Surrey in 1975. I ended my report 'We can reasonably say that ABTAPL made a successful, if modest, contribution to the Conference, and we hope this will not be the only such effort we can make'. We did, however, pass a motion at the 1977 AGM seeking affiliation to the LA as a subject group. This became quite a saga in the end, with delays and misgivings, but ultimately we became an "Association in Liaison with the Library Association". Another saga was the *Handbook*, but it did finally emerge. There were only two low points in the whole of my time with ABTAPL. One was to do with the *Handbook*, where attempting to be firm in a difficult situation didn't work; the other was the ATLA visit of 1985 when I took our American guests to Canterbury and everything that could go wrong did.

Since returning after many years' absence to Bury St Edmunds in 1988 I have both worked as an Advisory Librarian for the Suffolk Schools Library Service and become ordained as a non-stipendiary minister in the Church of England. It was strange at the end of my career to work with Dewey professionally for the first time, and to gnash my teeth at the inadequacy of the 200s, even at school level. It was almost a relief to encounter a home-made scheme on the East Anglian Ministerial Training Course! During ABTAPL's Cambridge conference in 1982 we visited some of the libraries in the newly-formed Theological Federation. Of course I had no idea then that I should be involved with the Federation through my training course and should need to use their libraries, both as a student, and, for 3 years recently, as a tutor.

And as for ABTAPL and me now? I can't do better than quote another stalwart of the 1970s and '80s, Dr Trowell of Mansfield College Oxford, who said 'I come to ABTAPL conferences for the social life'. Thank you to Judy Powles and all the Committee for generously giving me life membership of an Association which I thoroughly enjoyed helping to run. Here's to the next 50 years!

*Mary Elliott,  
Bury St Edmunds*

(Hon. Secretary/Conference Organiser 1974-1986)

## **SOME REMINISCENCES OF A CONFERENCE ORGANISER**

by Alan F. Jesson

The 50th Anniversary Conference in Prague was definitely a highlight, and I am very pleased that I was able to take up the invitation to go. And part of the enjoyment was to be able to sit back and watch somebody else do the work and worrying!

On paper, organizing a conference is quite straightforward. Select topic, select venue, select speakers, book everything, advertise time, date, content, and most importantly price and get somebody to make the delegates' badges. Then, on the day of the conference welcome everybody with a warm smile. Hah! What that simple paper scenario overlooks is that you are dealing with "people" and "people" are usually working from their own script, not yours.

Select topic: well that's easy - just ask people what they want. The first time I naively did this I found that the requests evenly balanced out between those who wanted more library visits and those who wanted less. There were those whose budgets were coming under intense scrutiny and needed a meaty theoretical content, and others isolated in one-staff situations who valued the social interaction, and didn't want to see any more small libraries. Or big libraries, for that matter, with more staff and resources than they could ever hope for. I like to think that on the whole we managed to balance these opposing needs reasonably well, and we tackled some major themes like practical conservation as well as making sure that there was plenty of time for social interaction.

Select venue: again easier on paper than in practice. A couple of times when I was unable to do a preliminary recce we came near to the equivalent of finding the holiday hotel still under construction. One place, which I had better not name, seemed to have ghost rooms which appeared on the floor plans but seemed to occupy no space in reality. Fortunately I did manage to visit that one sufficiently before the conference that there was no disaster, but ... . (I see Alan Linfield nodding in agreement here!). The staff at Edward King House in Lincoln were really helpful and nice. The only snag was the house itself which had an almost total lack of single rooms so that most people had to share double or even triple rooms. But in those days that was normal for a retreat house. I was rather nonplussed very early one morning - well before 7.00am - to find one of the delegates fully dressed,

furious, and lugging his suitcase down the stairs on the first morning of the conference. His room-mate didn't snore, that wasn't the problem. What he did do was talk incessantly in his sleep and that was even more disturbing! Fortunately I was able to do a little juggling and solve the problem so the delegate was able to stay for the rest of the conference.

Select speakers. Well, now it can be revealed! The infamous 'Wheeli-bin' conference at - was it Salisbury? - happened because a speaker who had promised to turn up twelve months before, and had confirmed that promise six months before suddenly decided at six weeks before the conference that s/he (discreet as ever!) couldn't come after all. Shades of Belloc's *Lord Lundy*: the Press had been squared – the details of the conference had been in the *Bulletin* - and money had changed hands. I was in a mild panic. Fortunately one of my friends at church worked for an organisation in Cambridge which specialised in management training and offered me the package for local government officers. I looked and saw that it would fit the bill, accepted the offer and spent the next fortnight's worth of lunch hours photocopying all the support materials. On the whole, however, we had a lot of support from speakers who, once they had been briefed about ABTAPL, and our relationship to church mice - they were our rich relatives – would often come along for their expenses and a meal.

I thoroughly enjoyed my time as Honorary Secretary of ABTAPL. I was very fortunate in my Chairmen who were supportive without being interfering. I enjoyed meeting people at conferences, particularly the more eccentric, though we didn't have a monopoly of these by any means! I have some wonderful memories of people and places. But above all, I am very grateful that somebody else is doing it now and I can be one of the eccentrics!

*The Revd Alan F. Jesson*  
*Rector of Outwell ; Rector of Upwell*  
*Diocese of Ely*

(Committee member 1981-1996, Hon. Secretary/Conference Organiser 1986-1996, Editorial panel 1992-1996)

## WHERE ARE THEY NOW?

### Mary Barker

In 1968, when I was very young! I visited the rather shabby but beautiful city of Prague - just before the Russians. Then later, whilst librarian of Bristol Baptist College I heard much about IBTS so that the lure of the Jubilee Conference became irresistible. After an absence of four years from philosophical/ theological libraries I decided to brazen it out and rejoined ABTAPL. Fortunately for my case, I now work in a Catholic secondary school library (Cardinal Vaughan Memorial, Holland Park). We subscribe to *The Catholic Herald* and *The Tablet* which takes care of the 'theological' and I claim that I have to be very stoically 'philosophical' to cope with 800 schoolboys! Lest these justifications should not be sufficient, last summer my long-suffering husband and I undertook a stint of volunteer cataloguing at South Wales Baptist College, Cardiff. We had a great time - all the fun and none of the responsibility in a very interesting and vibrant city - and success - ABTAPL agreed to take me back into the fold. The rest is history. I was glad to meet up with the group again and many thanks for a very stimulating and hugely enjoyable Jubilee Conference in Prague.

PS. We liked being volunteers in Cardiff so much that we are hoping to go back to SWBC this summer! May see y'all in Edinburgh, Spring, 2007!

\* \* \* \* \*

### Graham P Cornish (Rev)

(Committee member 1975-2002, President of the Library Association 2000)

Having done a degree in theology at Durham, when I went to library school in Liverpool I naturally picked up on the existence of ABTAPL. In 1968 it was a fairly moribund organisation whose secretary, Irene Feltwell of the NCL, was unable to give me much information. Fortunately John Howard revitalised ABTAPL and I joined the committee, of which I remained a member for many years. I joined the (now) British Library in 1969 and remained there until 2002. I occupied many different posts during that time but the two major ones (running in parallel) were Copyright Officer and responsibility for BL involvement in IFLA. In 2002 I set up as an independent trainer and consultant under the brand name Copyright Circle, offering on-site training, one-day courses and consultancy on specific copyright issues. I retain a lively interest in religious libraries and try to help ABTAPL members on copyright issues.

**Feona J. Hamilton**  
(Committee member 1986)

My connections with ABTAPL go back to the early 1980s – now 25 years ago, I realise with amazement! ABTAPL welcomed me as a member because of my interest in collections of Judaica and Hebraica – the topic of my research degree – although I had no other connection with theological or philosophical libraries. During the years that followed, I met a group of experts who were willing to share their knowledge with me and who had an unexpected sense of fun. In particular, I remember three annual conferences – at Selwyn College, Cambridge, Northern College, Manchester, and in the Cathedral Close at Salisbury.

Each conference was packed with interest – not only the speakers, but the trips that were arranged. I remember hearing Owen Chadwick speak after the conference dinner at Selwyn; the stunning interior of the John Rylands Library in Manchester; and the heart-stopping walk across scaffolding high above the nave in Salisbury Cathedral. Then there were the informal gatherings in the evenings when we simply sat about enjoying ourselves. The libel laws forbid me going into any more detail about these gatherings, but every year we were given a detailed conference programme. Each time, these immortal words were included:

4.30 Evensong  
5.30 Bar opens

Sums it all up, really!

Congratulations ABTAPL on your Golden Jubilee – I hope the current membership is having as much fun and learning as much as we did.

As for what I did after ABTAPL - lots of writing about corporate information strategy and related matters (5 books, 200-plus articles), plus running training courses and being a consultant is the short answer. I'm now more of a novelist and the day job as a cataloguer is only part-time. To buy my first novel, go to Amazon.co.uk and type in *Belaset's Daughter* - especially if you like medieval mysteries! It's available as an e-book or print-on-demand. The sequel, *After Evesham*, is in progress. This will be followed by *The King's Man*, *The Wise Woman* and *Leaving England*. Not selling as well as J.K.Rowling yet, but who knows?

**Andrew Lacey**

(Committee member 1994-2005, Hon. Editor 1994-1996, Hon. Secretary 1996-2002)

The news of my departure has been greatly exaggerated...

Following on from the Prague Conference, a couple of people contacted me because they were under the impression that I have resigned from ABTAPL. I just thought I ought to clarify things and say that whilst I have resigned from the Committee I am still very much a member of the Association. Having been on the Committee for over ten years, I thought it was time for a change. Also, I no longer work in a library which is either theological or philosophical. Anyway, I'm still around and am looking forward to meeting you all again either at Westminster Abbey or next year in Edinburgh.

\* \* \* \* \*

**Patrick Lambe**

(Hon. Editor 1987-1991)

I first joined ABTAPL when I was working on contract with the USPG Library with Margaret Ecclestone and Elizabeth Williams, around 1985 or thereabouts. John Howard was the leading light, and I have fond memories of the library visits we made, including Sion College before it closed.

In 1991 (before career breaks became popular) I decided to take a break from librarianship and the UK for what I thought would be short break, and I came to Singapore to visit friends and see the world for a few months. I stayed! To earn a living, I found myself getting into corporate training – there wasn't much going on in the professional library arena back then. I spent ten years working in training and development, including a stint with the British Council in Singapore. Around 1998-1999 I started getting more and more involved in writing, speaking and training in the area of knowledge management; the librarianship background gave me a solid backing in the principles for organising knowledge, and the training background gave me experience in how people acquire and use knowledge, so while my career move was unplanned, it turned out to be a very natural development.



I now run my own consulting firm specialising in knowledge management ([www.straitsknowledge.com](http://www.straitsknowledge.com)). Ironically in the interval the professional library scene perked up in Singapore significantly through the late nineties, and the wheel has now come full circle; my firm is now in its third project for the National Library Board here (they run both public library services and national library services).

I remember with great fondness the sense of collegiality and mutual support within ABTAPL during the late eighties, and wish you all the best for your next fifty years!

\* \* \* \* \*

**Michael J. Walsh**

(Committee member 1975, 1977-1980, Hon. Treasurer 1983-1995)

What I am doing these days? Well, as I imagine people know, I retired a couple of years early from Heythrop. The College kept me on part-time for two years, however, as Archivist. But instead of looking after the Archives, I found myself editing the *Heythrop Journal* - which in the end went on for four years rather than the scheduled two.

I haven't entirely lost contact with libraries (apart, that is, from consulting them). There is the possibility of a television programme on the Vatican archives, and I have been made a sort of visiting professor at Liverpool Hope University, to see what is to be done about a seminary library they recently acquired. There have been other bits and pieces, including giving some advice at Trinity Hall, Cambridge, as they re-thought their library strategy.

Now I am writing, more or less full-time. I am completing a dictionary of saints, one of the Eastern Churches as well as the Western Church, and I then go on to revise J.N.D. Kelly's *Oxford Dictionary of Popes*, producing in the process a more popular book on popes, and one on cardinals. The runaway success of *The Da Vinci Code* has had an unexpected spin-off; my book on Opus Dei, the villains of *The Da Vinci Code* of course, which came out in the 1980s was reprinted in the USA and, twenty years after its first publication, has just been translated into Portuguese!

\* \* \* \* \*

**Dorothy Wright**

(Committee member 1996-2000)

In recent years I have returned to college to study creative writing and to develop my IT skills. As part of professional networking, and following the Prague conference, I am soon going to visit another ABTAPL member library. For about two years I have been lay representative for the Research Ethics Committee for South Manchester and I have spent several fruitful days discussing “making ethical decisions” with health professionals. My latest venture is with Stockport Mental Health Chaplaincy, as a listener and volunteer. I was asked to help by a former student, as the Luther King House links are still strong – I’ve just changed hats!

\* \* \* \* \*

**Robin Noad**

(Committee member 1992-1996)

Robin worked with Bible Society from 1985-99 and was introduced to ABTAPL by Alan Jesson – who by then had moved from Bible Society to take care of the Society’s Historic Collection of Scripture, at Cambridge University. While with ABTAPL Robin helped revise and update the ABTAPL *Union List of Periodicals*. He writes

In my last few years at Bible Society I moved away from Librarianship into Events Management. I’d always had a passion for the arts and wanted to use this desire to work with creative artists in promoting the Bible. This fitted well with Bible Society’s transition from being a publishing organization to more of a campaigning one. One of the many highlights was organising, and even participating in, several tours with Adrian Plass. In 1998, and still through Bible Society, my wife Karen and I were able to leave my home town of Bath and take up posts with the Northumbria Community in North Northumberland. We were helping to launch and take part in the Storytelling initiative (which became “The Telling Place”) which Bible Society was promoting as part of the many-faceted Open Book project.

My wife is originally from Oklahoma, USA and all her family still live there. In September 1999, my wife’s younger sister died very unexpectedly leaving a husband and 2 children – then aged 14 and 10. The father had health and addiction issues and so, on a return visit in early 2000, we

determined they needed help. We did what we could at the time, but had to return to England. We were unsure what role God wanted us to play in all this, so we asked for a clear sign – a dangerous thing to do!!! We'd been back in Northumberland just one day when the Oklahoma Social Services telephoned to ask if we could take care of the kids. We had to acknowledge this as an amazingly speedy and clear answer to prayer! Having been very graciously released from our work commitments in the UK, we flew back to Oklahoma later that week and have basically been here ever since...

We settled in the rapidly growing University town of Norman, which is also the children's home town, just south of Oklahoma City. The children (whose dad died 3 years ago) have lived with us on and off since that time. We initially rented a flat (apartment) but have since bought a house (bungalow we'd call it) over here. So yes, we now have mortgage payments in both countries as we're still renting our house in Bath. Alyssa, now 21, is at University, Anthony 17, has just moved back in with us and is trying to decide what he wants to do with his life – other than talk on his cell phone!!!

I found a job running a semi-professional local Opera Company – but I quickly determined that I preferred performing to fund raising (!) and any way it was FAR too stressful with all the legal and family complications we were dealing with for the first few years. So I just perform with the Company when they need a “character” baritone. Amongst other things I've sung in some specially commissioned children's operas in schools all over the state.

Karen and I both started temporary jobs with the University of Oklahoma. Karen got a permanent position in the Budget Office, and her boss alerted me to a new position opening in the College of Fine Arts. Basically this was to run the non-book part of the Fine Arts library. The collection was originally developed by the school of music (by far the biggest school in the College, which also has schools of Drama, Ballet (Dance), Musical Theatre – yes they spell it “correctly” - and Art).

The Media Resource Center (MRC) as it is known, had become a source of much frustration to faculty and students alike due to poor levels of service and general neglect. (You'll notice “correct” spelling is not consistent within the college either!) As the Dean of Libraries was not interested in taking on the unit or the task of making it function efficiently (wise man!) the then Dean of Fine Arts decided he'd had enough! He announced that he

would appoint a full time person to run and develop this important resource for the College as a whole. Until this time the MRC had been run mostly by students – and consequently was an inconsistent mess!

The new appointment turned out to be me! Of course they didn't really know what they wanted so I'm not "officially" a librarian, but with a new, more enlightened, Dean of Fine Arts just confirmed, my hope is that this will be rectified very soon. I'm very content to stay reporting to the Fine Arts Dean, and not being part of the rest of the University library politics!

It's been a good partnership. The College needed my librarianship background and experience in database creation and I needed a job that was challenging, but not too stressful, and very flexible. I found myself once again developing a new library system. When I arrived the MRC had the most rudimentary database – whose prime "feature" was to allow student workers the ability to corrupt the catalogue record with supreme ease!!!! So, together with a specialist software developer, we've totally redesigned the library catalogue and designed and implemented a custom made library management system.

I feel very blessed as I love my job - I am very much my own boss, and have a great team of graduate and undergraduate students to help me run all the day to day functions of the Center. This allows me to work on development issues and also to take 3 week long holidays which are mostly back to England! It really is amazing that Karen and I found jobs with 26 paid leave days a year - most US companies offer 10-15 days and nothing at all in the first year. My time is very flexible - both Karen and I have had periods of reducing our hours to a 4 day working week – which is to be highly recommended – and should be the norm everywhere – in my not very humble opinion! I do feel professionally isolated at times, although I subscribe to various specialist list-servs, I never get to attend any meetings and meet people! I do however have very good relationships with the faculty from the various areas of the College.

So what's it like being a true Brit living in a strange land (and believe me it IS strange at times!!!)? Perhaps I can just quickly list some of the things I appreciate about living here and some things I don't!

Things I love – lots of sunshine, air conditioning – it would be unbearable here in the summer without it! The variety and relatively cheap food, cheap petrol – but you need it as everything is so spread out here, the relatively

easy driving. The fantastic arts facilities at the University and the fact that I get complimentary tickets for every College event – all of which are of a very high standard. \$1 cinemas (movies!), the beautiful University campus – which even has traditional English telephone boxes (imported from UK) to make me feel at home!!! High-speed internet and web cameras that keep us connected to family and friends in England. The local YMCA (like a sports centre) where I swim regularly (you have to find a way to work off all that food!), chocolate malts!

Things I love less – no decent pubs or beer, the difficulty of going beyond the superficial with people, mosquitoes, Hershey’s “chocolate” – we stock up in England! Reliance on cars – and wasteful “gas guzzlers” - little public transport, no public footpaths or places to walk (around here anyway). Health insurance companies and the Health system generally. Gun laws, and arrogant “patriotism”, lawyers and the whole “sue you” culture.

It’s an interesting irony that ‘organised church’, by which I mean a group of people meeting in one place, which was so much part of our life in England, has played a much less pivotal role in our lives here. Ironic because right here in the ‘buckle’ of the Bible belt we have church buildings on practically every corner and in a multitude of flavours and varieties that boggles the mind! However our spiritual walk has never been more important to us. We recently came back from a private retreat – taken at the Red Plains Monastery – run by the (Roman Catholic) Sisters of Benedict – and took part in a mass with a tap dancing priest (he didn’t dance during the mass though!) We were very blessed! We currently attend a non-denominational church of about 50 adults.

So what does the future hold? – God knows (I mean that sincerely) – we’ve long given up trying to plan in any detail or very far ahead. With our house in Bath we do at least have the chance to come back to live in the UK at some point in the future – that would certainly be our hope, but we’ll see. This would not have been a “journey” either of us would have chosen – and it has had MANY ups and downs, but God has been truly faithful to us through it all and we have many blessings to count in the great adventure of life!

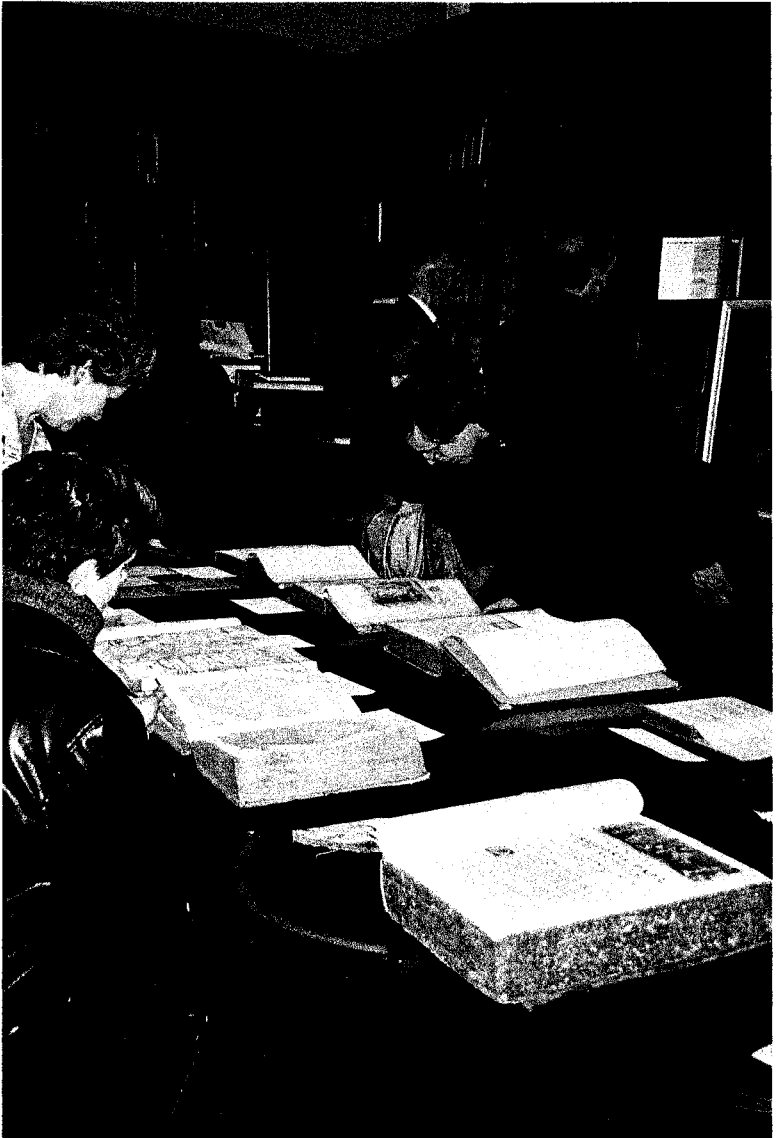
#### Photograph

Facing page: Delegates at the ABTAPL/BETH Assembly, York 2000



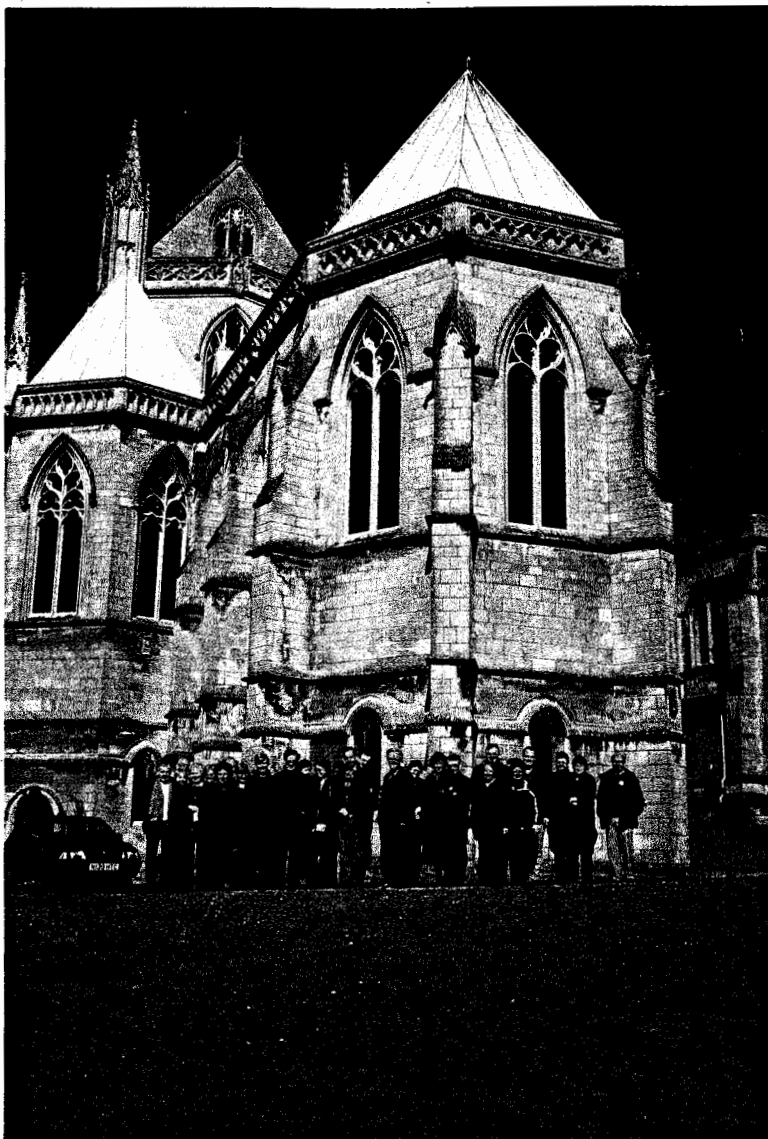


Durham Conference 2005



Bishop of Durham's Library (Conference 2005)





Downside Abbey (Salisbury Conference 2003)

**THE DA VINCI CODE'S ROBERT LANGDON, THE CODEX'S EDWARD WOZNY, THE RULE OF FOUR'S TOM, PAUL, CHARLIE AND GIL, AND NOW - - UNDER THE MISSIONARY JUNK'S HEATHER CARBO!**

The Austen K. deBlois Library of Palmer Theological Seminary became the stuff of best-sellers this past summer when library assistant Heather Carbo unearthed an original Beethoven manuscript while cleaning out cabinets full of dusty missionary artifacts. The existence of Beethoven's *Grosse Fuge in B Flat Major (Opus 134)* was more legend than fact at the Seminary. The 80-page handwritten manuscript was part of a collection donated to the Seminary in 1950 by Marguerite Treat Doane, daughter of hymn-writer and industrialist William Howard Doane of Cincinnati. The collection was tucked away and forgotten about until 1990, when a group of manuscripts, including the Mozart *Fantasia and Sonata in C minor (K475 and 457)*, were discovered in a safe. The Beethoven, however, was not among them. Its whereabouts remained a mystery until July 13, a hot Wednesday afternoon, when Heather, determined to clear out one more shelf, found the manuscript among some loose papers.

Dr. Jeffrey Kallberg of the University of Pennsylvania and Dr. Stephen Roe of Sotheby's in London were called in to authenticate the manuscript. The original version of the *Grosse Fuge* was the final movement of Beethoven's *String Quartet in B Flat Major, Opus 130*. Because this movement was extremely modern in sound and difficult to play, in 1826 the publisher commissioned an arrangement of the *Grosse Fuge* for piano duet. This arrangement, in Beethoven's hand and dotted with fingerings, corrections, and sealing wax, and bound in what looks remarkably like old wallpaper, was displayed at Palmer Seminary on October 13<sup>th</sup> and then taken to Sotheby's auction house in London. The *Grosse Fuge* was sold at Sotheby's on December 1<sup>st</sup> for £1 million to Bruce Kovner, chairman of the board of the Julliard School.

The mystery of how the Beethoven manuscript came to be buried among dusty pith helmets, fraying flags, and vials of crumbling insect bodies will probably never be solved. And as far as anybody knows, there are no more treasures yet missing. But who knows what we may find when we clean out the old LPs and filmstrips?

*Jeron Frame*  
*Palmer Seminary Library, Philadelphia, USA*

## WESTMINSTER CONFESSION OF FAITH

Like many libraries we have one or two unusual items amongst our collections. Westminster College has some fine Egyptian jewellery and many other interesting artefacts that unfortunately we do not have room to display. I believe that some years ago the college sold their Egyptian Mummy cases to the Fitzwilliam Museum, I am rather grateful for this as it saves me the trouble of trying to find somewhere to stick the barcode! There is, however, one item that I shall not be cataloguing or classifying as it stands out on its own, the original manuscript of the *Westminster Confession of Faith*.

The *Westminster Confession of Faith* is a Reformed confession of faith in the Calvinist theological tradition. It was drawn up by the Assembly of Divines, who met at Westminster Abbey in 1643 to provide advice on issues of worship, doctrine, government and discipline of the Church of England<sup>1</sup>. They met over a period of five years and produced the *Larger Catechism* and the *Shorter Catechism* as well as the *Confession of Faith*. The thirty-three chapters of the *Confession* expound all the leading articles of the Christian faith from the creation of the world to the last judgement. The *Confession* soon established itself as the definitive statement of Presbyterian doctrine and has been influential within Presbyterian churches worldwide.

The minutes of the Westminster Assembly record that on 26<sup>th</sup> November, 1646, “the Confession of Faith was finished this day” and the Assembly resolved that “the whole Confession of Faith shall be transcribed and read in the Assembly, and sent up to both Houses of Parliament.” Today the original manuscript is bound with five other Assembly documents. The *Confession* consists of 87 folio pages with twenty-three to twenty-five lines a page. The script of Cornelius Burges is legible and even and the corrections clearly indicate the meticulous attention given to the manuscripts’ wording. There are few corrections in the first nineteen chapters; the remaining fourteen however, contain a number of important alterations. For example chapter XXIX. iv, after ‘worshipping the elements’ the words ‘swearing by them’ was erased. Interestingly, some corrections that had been agreed and can be found in the printed versions, do not appear in the original manuscript. For example according to the Minutes of the 5<sup>th</sup>

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<sup>1</sup> Wikipedia, [n.d.].  
[http://en.wikipedia.org/wiki/Westminster\\_Confession\\_of\\_Faith](http://en.wikipedia.org/wiki/Westminster_Confession_of_Faith)  
[accessed 7.6.06].

December 1646, chapter XXII. iii 'God' should have been substituted for 'Christ' three times. The reasons for these omissions are unknown<sup>2</sup>.

The original manuscript of the *Westminster Confession of Faith* survives today because of its removal by John Browne, Clerk to the House of Lords, during the Long Parliament. The manuscript was thought to have been destroyed in the great fire of St. Stephens in 1834 but had in fact been 'borrowed' along with a large number of other documents by Browne. Its existence was discovered by Dr S.W. Carruthers and as a result of his enquiries to Lord Braye, the 'owner', the manuscript was purchased and presented to the Presbyterian Historical Society of England in 1943. After surviving the London bombings and a flooding, the manuscript was relocated from Church House, London, to Westminster College, Cambridge in 1999 and is now part of the United Reformed History Society Collection. The manuscript is not normally available for consultation.

The House of Commons ordered the printing of six hundred copies on the 7<sup>th</sup> December, 1646. Although few copies of the original edition have survived, the text of the Confession is freely available on a number of websites and can be read by all.

*Carol Reekie*  
*Federation Librarian*  
*Cambridge Theological Federation*  
*Wesley House*  
*Jesus Lane*  
*Cambridge CB3 8BJ*  
*E-mail: cr248@cam.ac.uk*

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<sup>2</sup> Carruthers, S.W., 1943. "The original manuscript of the Westminster Confession of Faith". *Journal of the Presbyterian Historical Society of England*. 7(4), p151-154.

## **ATLA ANNOUNCES PLANS TO CEASE DELIVERY OF PRODUCTS VIA CD-ROM IN 2008**

Dennis Norlin, Executive Director of the American Theological Library Association (ATLA) announced that the Association will cease the delivery of ATLA products and partner products via CD-ROM format in 2008.

This announcement affects the CD-ROM versions of:

- *ATLA Religion Database®*
- *ATLA Religion Database® Ten Year Subset*
- *ATLA Religion Database® Biblical Studies Subset*
- *Catholic Periodical and Literature Index (CPLI)*, produced by ATLA in partnership with the Catholic Library Association
- *Old Testament Abstracts (OTA)*, produced by ATLA in partnership with the Catholic Biblical Association

*(New Testament Abstracts (NTA))*, produced in partnership with the Weston Jesuit School of Theology is not produced by ATLA in CD-ROM format)

Norlin gave three reasons for the decision to cease the delivery of products in CD-ROM format: “We have seen a dramatic shift by most of our customers from CD-ROM to online versions; successive versions of MS Windows are proving to be difficult platforms on which to run our CD-ROM software; and moving to an all online production environment enables us to update all of our databases more frequently and efficiently.”

“We wanted to give all of our CD-ROM customers adequate notice so that they have time to prepare to move their subscriptions to online versions of the products within two years,” Norlin commented. Norlin assured subscribers that online versions, including the full version of the ATLA Religion Database® through ATLA, will be available for subscribers as they migrate from CD-ROM.

Currently the *ATLA Religion Database®* is available online through EBSCO, FirstSearch, Ovid/SilverPlatter, and CSA. ATLA’s partner products are all available online through EBSCO.

For information on ATLA products, see the website at <http://atla.com>

*[ATLA Press Release]*

## **INDEX THEOLOGICUS ONLINE**

Beginning 1<sup>st</sup> January, 2007, the *Index theologicus* will go online, available cost free on the Internet around the world and around the clock with daily updating and including all the data hitherto presented in the CD-ROM version. The online-version will be available under the web address: <http://www.ixtheo.de>.

The web-version will run under the *avanti*-software developed by the *allegro*-group and will implement almost all of the features familiar to users of the CD-ROM version: e.g. full German and English interfaces, with subject headings available in both languages, searching via index, find.menu or expert mode (aspect search), download and print functions, etc

Going online is an important step in the realization of the charge given by the Deutsche Forschungsgemeinschaft to develop in Tübingen a Virtual Library for Religion and Theology. Originally we hoped that the Mohr Siebeck Publisher would continue to produce the CD-ROM version as a supplement to the online version, thus serving certain special functions, which for technical reasons could not be implemented in the online version. Understandably, however, the publisher decided against this, fearing that the market would be too limited to justify the effort. Officially, the online version will thus become available on the Net only on 1 January, 2007. However, with the publisher's kind permission, a test version will be made available beginning on 1 September, 2006. The last CD-Rom version will be issued by Mohr Siebeck toward the end of October of this year.

The Vol 7, Nr. 2 issue of the *Journal of Religious and Theological Information* will include an article written by Thomas Riplinger describing in English the most important features of the CD-ROM database. Most of what is explained in this article will continue to be valid for the new online version. Moreover, those in possession of the CD-ROM version are advised not to dispose of their latest CD-ROM, when the Internet version becomes available, since it includes certain secondary features like the convenient sorting options and the possibility of installation in the local library OPAC, which the online version will no longer provide. Those familiar with the CD-ROM version will have no trouble adapting to the online version.

In conclusion, we would like to call your attention to three other services now provided by the Tübingen Virtual Library on the Internet.

- The current awareness service for articles, formerly known as the

*Zeitschrifteninhaltsdienst Theologie (ZID)*, is now likewise available free of charge on the Internet under the address:  
<http://ovidius.ub.uni-tuebingen.de/zid-demo/zid-curr/index.html>.  
In contrast to the original *ZID*, the new online version is updated daily.

- The current awareness service for books, the *New acquisitions list for theology and religious studies* continues to be published monthly under:  
<http://opac.ub.uni-tuebingen.de/cgi-bin/theologie.cgi>.  
The listings are avail for twelve months after publication.
- Serving as a database for books and serials, the University Library's OPAC is available under  
<http://opac.ub.uni-tuebingen.de/>  
It includes all materials catalogued since 1961 and most materials before that date. Subject indexing with German descriptors is available for materials catalogued since 1994.

### **BETH PERIODICAL EXCHANGE LIST**

An email list for exchanges, particularly of duplicate periodicals, has been set up for members of BETH (European Theological Libraries Association)

**To register contact Penelope Hall at [Prjhall@aol.com](mailto:Prjhall@aol.com)**

## NEWS AND NOTES

### **British Library**

The Library has recently launched its new Content Strategy to help ensure that it meets the needs of researchers in the future. The Strategy, which mainly relates to the international material that is collected, is now open for consultation. To read the Strategy, and find out how to put forward comments, please visit the website at <http://www.bl.uk/about/strategic/contentstrategy.html>

It holds one of the finest collections of Western illuminated manuscripts in the world (about 10,000 in number, ranging in date from the 5th to the 20th century). In partnership with London University's Institute of English Studies, and thanks to three years' funding from the AHRC, it is now beginning to make details of these resources available through a searchable online illustrated catalogue.

See <http://www.bl.uk/catalogues/illuminatedmanuscripts/welcome.htm>

### **Conferences**

The 75<sup>th</sup> Anglo-American Conference of Historians will be held at the Institute of Historical Research, London University from 5<sup>th</sup> to 7<sup>th</sup> July 2006. Having the theme "Identities: National, Regional and Personal", it will consider the inter-play and relationship between religion and politics.

"The Religious Roots of Contemporary European Identity" is to be held in Cambridge from 10<sup>th</sup> to 12<sup>th</sup> July 2006. It is organised by the Centre for the Study of Jewish-Christian Relations and the Centre for Research in the Arts, Social Sciences and Humanities of Cambridge University. For further information see <http://www.cjcr.cam.ac.uk/news/news-index.html>

### **Government Reports**

The Department for Communities and Local Government (DCLG) undertakes research and collects statistics relating to race equality, faith and cohesion and civil renewal. *The Citizenship Survey* is a biennial survey of adults in England and Wales, covering a range of community based issues including views about the local area, racial and religious prejudice and discrimination. The 2005 Survey was published on 27<sup>th</sup> June 2006; four topic reports, including one on race and faith, are available at <http://www.odpm.gov.uk/index.asp?id=1500941>



*The Review of the Evidence Base on Faith Communities* relating to the demographic, socio-economic and cultural characteristics of 'emerging' faith communities, specifically the Hindu, Muslim and Sikh populations together with the likely future trends within them, was published on 12<sup>th</sup> April 2006; it is only available online.

See <http://www.odpm.gov.uk/index.asp?id=1165319>

The first independent report on the identity and public engagement of British Hindus has been published. The report, *Connecting British Hindus*, was commissioned by the Hindu Forum of Britain, researched by the Runnymede Trust and sponsored by the Cohesion and Faith Unit of the Department of Communities and Local Government.

See <http://www.hinduforum.org>

### **Librarians' Christian Fellowship**

LCF's annual public lecture is to be given by Stewart Henderson on the theme "Making Words Work" on 21<sup>st</sup> October 2006 at the New Road Baptist Church, Bonn Square, Oxford. See <http://www.librarianscf.org>

## **THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS RECEIVED**

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

### **American Theological Library Association**

*Newsletter* Vol. 53, no. 3, May 2006.

### **Association des Bibliothèques Chrétiennes de France**

*Bulletin de Liaison*, No. 130, June 2006.

### **Associazione dei Bibliotecari Ecclesiastici Italiani**

*Bollettino di Informazione* Vol. 14, no. 3, 2005 and Vol. 15, no. 1, 2006.

### **Australian and New Zealand Theological Library Association**

*Newsletter* No. 58, Autumn 2006.

### **Vereniging van Religieus-Wetenschappelijke Bibliothecarissen**

*VRB Informatie* Vol. 33-34, no. 1-4, 2003-4.