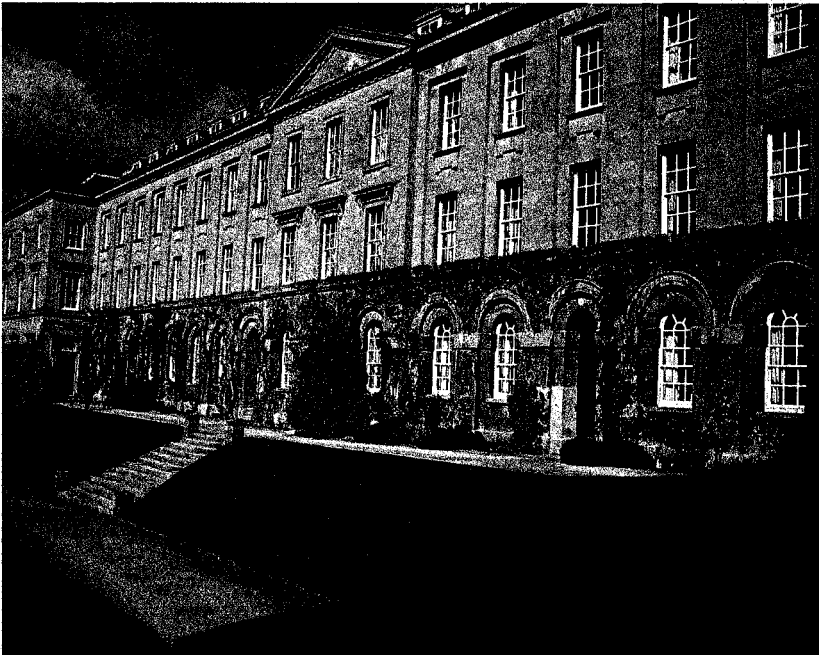


BULLETIN

of the

Association of British Theological

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June 2009



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

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The front cover shows a view of Worcester College

ABTAPL UNION LIST OF PERIODICALS

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

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

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ABTAPL'S NEW WEB DESIGNER AND DISCUSSION LIST MANAGER

Steve Dixon has resigned from his position as ABTAPL's web designer and
Janet Smith, who is a Liaison Librarian at Newman University College, has
kindly agreed to take over both roles. Janet can be contacted at
janet.smith@newman.ac.uk

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BETH PERIODICAL EXCHANGE LIST

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

NOTICE OF MEETINGS

2009 Autumn Meeting
will be held on
Thursday November 5th
Time to be confirmed
at
The Foundling Museum, London

**2010 Spring Conference
and Annual General Meeting**
will be held in
Bristol
from
Thursday 8th to Saturday 4th April

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

REPORT OF THE ANNUAL GENERAL AND SPRING MEETINGS, OXFORD 2nd TO 4th APRIL 2009

By Marion Smith

Our last conference in Oxford having been held in 1996, it was felt that a return visit was due. This year's was one of the best attended meetings in recent years, with 43 delegates and guests, including two colleagues from Europe. We stayed in Worcester College, with buildings constructed from the 15th century onwards, set in grounds of more than 25 acres - and the sun shone on us for the whole time!

Early arrivals attended a THUG users' group meeting and, after a splendid dinner, the evening finished with a talk by Andrew Lacey entitled *Highlights of High Church Oxford*. Friday was spent on visits starting at the Oxford University Computer Centre where we were welcomed by the Secretary of the Faculty of Theology, Dr. Peter Groves, who described the Faculty of Theology past and present. We heard about the libraries, especially the Bodleian, and the proposed development of a new Humanities building and library. Kate Alderson-Smith demonstrated the database of Oxford University Library Services (OULS) including e-resources. The University has more than 100 libraries and OULS provides central library facilities across 38 of them. We then went to the Bodleian Library and the Theology Faculty Library, where we were met by John Bardwell. There were three options for the afternoon visits: IS (Oxford) Ltd., the suppliers of the Heritage library system, St. John's College library, and the Oxford Centre for Hebrew and Jewish Studies. The latter is housed at Yarnton Manor, a Jacobean house set in lovely grounds and gardens on the outskirts of Oxford. Our tour here was led by César Merchan-Hamann, Deputy Librarian, who showed us items from the Moses Montefiore and the Copenhagen collections.

Friday evening was taken up by the AGM and Spring Meeting. The accounts were circulated and accepted. Ian Jackson, Hon. Treasurer, again appealed for an assistant to help him; the independent examiner of the accounts supported the idea of a second signatory. Judith Shiel resigned as Hon. Secretary and from the committee. Carol Reekie (who is already on the committee) volunteered to become Secretary, and this was accepted by the meeting. Rachel Eichhorn volunteered to join the committee and to become Conference Secretary. The rest of the committee was reappointed en bloc. Judith Shiel was presented with a book for her work as Secretary.

The following are the main points raised at the Spring Meeting:

- Alan Linfield attended the Forum of Asian Theological Librarians (ForATL) Convention in Singapore in March; Carol Reekie will join Penelope Hall in representing ABTAPL at the American Theological Library conference in June; during a trip to Australia, Judy Powles will attend the Australian and New Zealand Theological Library Association conference in July; Penelope Hall had visited some ANZTLA member libraries while on holiday.
- Progress in discussions with publishers about periodical prices was described.
- In the BETH report Penelope Hall reminded members of the on-going discussions with ATLA about consortia subscriptions and that EBSCO distributes ATLA databases; the BETH website is being updated and will include an e-book history of the association; a questionnaire is being prepared to provide information about members of the individual associations; the 2009 meeting is to be in Prague and the 2010 in Nice; following the collapse of the building housing Cologne's city archives most of the collection had been lost.
- A training day on electronic resources has been arranged for 4th June 2009 at Birmingham Central Library, to include the setting up and use of electronic journals, wikis, blogs, etc.
- Steve Dixon (Newman University College) has handed over the task of webmaster to his colleague, Janet Smith.
- The ABTAPL Autumn meeting will be held at the Wellcome Institute, London, and the 2010 Spring conference in Bristol.

The final session of the conference was a workshop: 'Learning styles: what they are and why they matter', led by Dr Alison Le Cornu, Learning and Development Adviser, University of Warwick.

Many thanks are due to Alan Linfield and our colleagues in Oxford. Judy Powles, former Chair of ABTAPL sums it up beautifully in the following.

"As I am sure all who were present would agree, it was a magnificent conference. The accommodation and catering were excellent, the weather was perfect, and everything went according to plan.

The talks and visits were all varied and interesting and there was a great mix of attendees, old and new, some from large libraries, some from small and also some retired members bringing with them their wealth of experience. As always, it was great to network, to build up contacts and share experiences - and even gain sympathy if work situations are not perfect. If you were not there, you missed "a treat" and you might like to think about joining us at next year's conference.

So a huge thank to Alan Linfield for masterminding such a great conference, especially when his role as Chair was demanding his time and attention (I can speak from experience!). Well done - and I know that I am speaking for us all. A thank also to Chris Leftley who organized the Friday morning visits to the Oxford University Computing Services, the Bodleian and Theological Faculty Library."

Marion Smith
Birmingham Central Library

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

Part 1: Burnings, Arminians and Archbishops, 1555-1640

By Andrew Lacey

What follows is a transcript of a talk given on the first evening of the 2009 ABTAPL conference at Worcester College, Oxford. It was suggested that the talk should not be too serious as it was the day when many people had travelled a long distance to be in Oxford. I was also conscious that we had just dined and wined very well and did not wish to be greeted by a barrage of snores! What I tried to do was to provide some sort of context for Oxford religion, particularly as we would be exploring Oxford on the Friday, so I came up with the idea of giving a quick overview of Oxford religion between the Reformation and the Oxford Movement. I therefore apologise to readers if they think, I have tried to spread my historical butter too thin: you should have been there, as they say! I soon realised that this transcript would be too long for a single issue of the *Bulletin*, so what follows is part one of what I hope will be a three or four part series of articles.

I would like to begin by asking you to picture the scene on the 16th October 1555 in Broad Street, Oxford. I am sure there was a good crowd as this was a special day: two bishops of the Church of England, Nicholas Ridley and Hugh Latimer, were being led through the streets and out through the city gates to be burnt at the stake for heresy. Both Ridley and Latimer were Cambridge men although they were burnt in Oxford. Ridley (c.1500-1555) had been a Fellow of Pembroke College and Chaplain to the Archbishop of Canterbury, Thomas Cranmer. In the late 1540s Ridley was to help Cranmer with the creation of the new *Book of Common Prayer*. In 1540 Ridley was appointed Master of Pembroke and in 1550, Bishop of London. With the death of Edward VI in 1553 Ridley supported the attempt by Lady Jane Grey to forestall the accession of the Catholic Mary Tudor and to seize the crown. This attempt was a disastrous failure and on Mary assuming the throne it is hardly surprising that she cast a jaundiced eye on the Bishop of London who was not only, in her eyes, a notorious heretic but also a traitor. In 1554 Ridley was charged with heresy and excommunicated. Tried in Oxford he was condemned and burnt.

His fellow sufferer on that October morning was Hugh Latimer (c.1485-1555). A Fellow of Clare College, Cambridge, Latimer had been an early follower of the Reformation and appointed a Royal Chaplain in 1534, the following year he was made Bishop of Worcester.

Latimer was often more enthusiastic for the Reformation than his royal master and clashed with Henry VIII over the conservative drift of religious policy in late 1530s. As a result of this he resigned the see of Worcester and was imprisoned in the Tower of London for a time. With the accession of Edward VI in 1547 the ecclesiastical atmosphere changed again and Latimer's Protestantism was favoured by the new regime. On the accession of Mary, Latimer was arrested and confined in the Tower of London for a second time. With Ridley and Cranmer, he was taken to Oxford in 1554 to dispute with Catholic theologians in the famous 'Oxford disputations'. His refusal to recant his Protestant views led to his condemnation as a heretic and he joined Ridley at the stake in October 1555 where, according to John Foxe, he cried out to Ridley as they were fastened to the stake:

Be of good comfort, Master Ridley, and play the man. We shall this day
light such a candle by God's grace in England as, I trust, shall never be
put out.

The following year another Anglican celebrity was burnt in Broad Street. Thomas Cranmer (1489-1556) was another Cambridge man, a student and Fellow of Jesus College who was an early follower of Lutheran ideas. In the late 1520s Cranmer had helped Henry VIII gain a favourable judgement from the University of Cambridge over the lawfulness or otherwise of his marriage to Katherine of Aragon. For this service Cranmer was appointed Archbishop of Canterbury in 1532. As such, Cranmer weathered all the political, religious and matrimonial changes of Henry's reign; annulling Henry's marriage to Katherine in 1533 so he could marry Anne Boleyn and, three years later, performing the same service so that Henry could be rid of Anne. Cranmer's religious views came into their own during the reign of Henry's son, Edward, from 1547-1553. Edward was a convinced Protestant and gave Cranmer the green light to remodel the Church of England. It was during this reign that Cranmer created the two Prayer Books of 1549 and 1552.

The following year, with the accession of Mary, Cranmer was in a very sticky position. Not only was he one of the leading reformers he had also made it possible for Henry to divorce Mary's mother, Katherine of Aragon, which led to Mary being declared illegitimate and barred from the succession for a time. For Cranmer, his imprisonment under Mary was a time of great turmoil. In all conscience he genuinely believed in the Royal Supremacy over the Church of England, and part of him believed that he should obey the orders of the legitimate monarch in church matters.

On the other hand, what do you do as a good Protestant when the Supreme Governor is a Roman Catholic and determined to restore the Roman Church? Cranmer wrestled with this problem for many months, and this accounts for his often equivocal answers to the questions put to him by Mary's inquisitors. At one point he recanted his Protestant views and promised to be a good Catholic. But having done so he decided that this was not the road he should take and denied his recantation. As a lapsed heretic he could expect no mercy. He was tried in the University Church in Oxford and condemned to death. He was burnt on the 21st March 1556 and, thrusting the hand which had signed the recantation into the flames, declared, 'This hand hath offended'.

We now fast forward in our whistle-stop tour of Oxford religion to the early seventeenth century and another famous (or infamous) Archbishop of Canterbury who was intimately connected with Oxford: William Laud (1573-1645). Unlike Cranmer, Ridley and Latimer, Laud was an Oxford man through and through. An undergraduate at St. John's in the 1580s, he was made a Fellow in 1593. A meteoric career in the Church brought him back to St. John's in 1611 as President. From there he went on to become Dean of Gloucester in 1616, Bishop of St. David's in 1621, Bishop of Bath & Wells in 1626, Bishop of London in 1628 and Archbishop of Canterbury in 1633. One of the reasons for this rapid rise to fame was that Laud personified the debates in the late Elizabethan and Jacobean church over the nature of salvation and the place of episcopacy.

The Elizabethan church had been marked by a strong Calvinist consensus, although the queen herself was never a Calvinist and disliked and distrusted the Calvinist and puritan ascendancy. By the 1590s academic and theological voices were being raised in Oxford and Cambridge criticising Calvinist orthodoxy. These people came to be known as Arminians, after a Dutch theologian, Jacobus Arminius, who published a number of books criticising Calvinism. In England, the Arminians tended not only to criticise Calvinist theology but also ecclesiology. They tended to value the institutional church, the liturgy and the yearly round of the church's seasons. They valued the sacraments over preaching, particularly that of the Holy Communion, and had a high regard for the physical setting of the church, a regard summed up in the phrase 'the beauty of holiness'. They also tended to exalt the person of the monarch as Head of the church. By the early years of James I's reign (1603-1625) this conflict between Calvinists and Arminians had reached very serious levels as the Calvinists put up a spirited resistance to what they considered the reintroduction of popish superstition into the church.

William Laud was at the forefront of this conflict. Never a man to shy away from controversy, he very soon nailed his colours to the Arminian mast. When Dean of Gloucester he caused a major rumpus in the cathedral by insisting that the high altar be moved back into its pre-Reformation position, covered with a costly cloth, adorned with candles and railed around. In 1625 James I was succeeded by his son, Charles, who was a convinced Arminian, loved 'the beauty of holiness' and was concerned to further the careers of Arminian clergy within the church at the expense of the Calvinists. As part of this process, Laud was appointed Chancellor of the University of Oxford in 1630 and proceeded to set about his duties with his customary rigour. His aim was to restore 'dignity and order' to the University. This meant hounding out puritans and Calvinists, installing good Arminian Anglicans and ensuring that the Colleges and the University upheld the ideals of 'the beauty of holiness'.

Beyond this, Laud was a great benefactor to the University. He codified the University Statutes, which remained the basis upon which the University was governed until well into the 19th century. He rigorously enforced the discipline of the University on both Fellows and Undergraduates. He established a Chair in Arabic and instructed the Levant Company to buy books in Arabic whilst trading in the Middle East which Laud then presented to the Bodleian. Perhaps his most generous benefaction was the building of the Library and Canterbury Quad at his old College of St. John's. The Quad has been called one of the most important examples of early seventeenth century architecture in Oxford and some of us had the pleasure of visiting both the Quad and the Library during the conference.

If Laud had been left to work out his tenure as Chancellor, all might have been well. But as Archbishop, Laud was one of Charles I's leading counsellors during the 1630s and, inevitably, became intimately associated with some of that king's more controversial and unpopular policies, not least, the decision in 1629 to rule without a Parliament. In 1637, Charles and Laud resolved to bring the Scottish Church into conformity with the Church of England and to that end produced a new Prayer Book, based on the English *Book of Common Prayer*. The effect in Calvinist Scotland was electric! On the publication of the Prayer Book the Scots rose up in revolt to protect both their religion and freedom from what they saw as unwarranted English interference. Charles tried to raise an army to march north, but needed a Parliament to vote him the money. He called two Parliaments in 1640. The first lasted only a few weeks before Charles and the MPs fell out and Charles dissolved it. But the pressing need for money made Charles recall Parliament in November 1640.

The MPs who assembled in Westminster in 1640 after an 11 year absence were in no mood to vote subsidies to Charles. Many of them were good Calvinists and sympathised with the Scottish resistance to Laudianism and Arminianism. Charles found himself virtually friendless in Parliament and the Commons moved very quickly to dismantle the apparatus of his personal rule and punish those they held responsible for the religious policies of the 1630s. In 1641, Laud was arrested and committed to the Tower. He languished there until brought to trial in the autumn of 1644 when he defended himself very ably against those who accused him of being a closet papist and trying to subvert the reformation. However, Laud was doomed. He was condemned to death and executed on Tower Hill on the 10th January 1645 before an enormous crowd of Londoners. He was originally buried in the church of All Hallows, Barking by the Tower. There he remained until 1663 after the Restoration of the monarchy and the Church of England appeared to vindicate many of the causes for which he had died. In July of that year, Laud's coffin was exhumed and returned to Oxford where he re-interred before the altar in the chapel of St. John's College.

Whilst Laud was in the Tower he kept a diary in which he recorded, amongst other things, his dreams. One of these was about his old College and in it he saw the chapel and the library roofless and derelict. In other words, Laud believed that all his work had been in vain and that his efforts to promote sound learning and 'true religion' would be frustrated and destroyed by his enemies. In the event, his dream was too pessimistic and St. John's escaped destruction. Oxford did not, however, escape excitement during the Civil War as between 1642 and 1646 it was the headquarters of Charles I and the royalist cause. As such it was at the centre of national events and endured three sieges and numerous minor actions. Indeed, the Library of St. John's contains a cannon ball which, it is said, was fired at the College during one of these sieges. It is to a brief consideration of Civil War Oxford that we will turn in part two.

Andrew Lacey
University of Cambridge

THE BODLEIAN LIBRARY: PAST AND PRESENT

By Judith Powles

On Friday 3rd April ABTAPL members were privileged to be given a private tour of the Bodleian Library. For me personally this was a particularly interesting part of the conference programme as it was the first time I had returned to the Library since my time there as a SCONUL graduate trainee. I had worked there from September 1973 until August 1974 prior to starting my Library and Information Studies course at University College London later that year. I had spent my first month in the Book Stacks in the 'New' Library (built in 1930) fetching and carrying books, followed by 3 months in the Foreign Accessions Department and the rest of my time in the Lower and Upper Reading Rooms in the Old Library. It was fascinating to see how much had changed and how much, surprisingly, was still the same.

Standing outside the Old Library in the Schools Quadrangle, we were told a little about the history of the Library, how it was founded in 1602 by Thomas Bodley, initially with a collection of 2000 books and incorporating a collection of precious books donated by Humfrey, Duke of Gloucester, the younger brother of King Henry V. As a legal deposit library, the collections have grown exponentially over past years necessitating strategic planning for the 21st century. To combat some of the problems of space a new, much needed, storage facility is to be built in Swindon. This will enable a huge redevelopment of the New Library and the special collections reading rooms in that building.

We were divided into two groups, one group going to the Old Library first and our group heading for the Radcliffe Camera, the circular library housing, in the main, material needed by undergraduates. Initially we ascended to the upper level of the Camera to see the wonderful domed ceiling. At the same time we were told that a programme of window replacement was under way but that it was a very complicated and painstaking process. It had taken all summer to take out just 2 of the windows, replace the glass and then put the windows back in place. At this rate it was going to take a very long time to complete the renovation.

Going downstairs into the lower part of the Camera I had my first surprise. As we descended into the basement we passed through a subterranean reading room for Government publications. In 'my' day 'Gov Pubs' had been on one of the upper floors of the Stacks in the New Library.

Before going along the underground passage towards the Old Library we passed the complicated sets of movable shelving, (designed by Gladstone the other group told us later) in the underground book store. Then we stopped at the end of the under-road passage connecting the Old Library to the New Library to see the book conveyor system in action. This brought back many memories as nothing seemed to have changed. The Victorian cast iron system was still 'trundling away in the same noisy way as it did all those years ago.

However there was now a peculiar 'silence' in that a walk along that dark tunnel under Broad Street used to be accompanied not only by the noise of the book boxes on the conveyor system but also by the strange whistling of the Lamson pneumatic tube system. 35 years ago in order to request books to be brought to the Old Library reading rooms a multi-part green slip had to be filled out for each book. These were handed in at the main desk and then placed in a container which was pushed behind a flap and then sucked into the tube system at high speed into what seemed to users to be oblivion. In fact the slips were received on 'F' Floor in the centre of the Stack system in the New Library, after their passage down from the Reading Room and under Broad Street. From 'F' Floor they were then distributed to the various floors both above and below ground so that the many book fetchers could retrieve the required books and place them on the conveyers. Now computers are used to order books throughout the Library apart from in Duke Humfrey's Library where the tube system is still in use today as our guide told us.

Climbing the stairs from the gloomy basement (just as gloomy as in 1973/74) we ascended into the glorious sunlit atmosphere of Duke Humfrey's Library, the magnificent manuscripts reading room (and apparently which served as Hogwarts Library in various Harry Potter films!). Nothing seemed to have changed and, just to prove it our guide demonstrated how the Lamson tube system was still working. The assistant opening an empty container in the New Library at the other end of the system on that Friday morning must have been a little confused. From Duke Humfrey's we walked up the wooden staircase to the Upper Reading Room where the English and Modern History research collections were housed on the open shelves. Many scholars were working in this light, airy room with sunshine streaming in. Again nothing seemed to have changed and amongst all the academics working I half expected to see the ghost of Hugh Trevor Roper (or Lord Dacre as he became after his move to Cambridge – the 'other place'), a regular in the Upper Reading Room in my day.

However the next area on our tour, the Lower Reading Room, revealed some major changes. Where the banks of the old guard-book catalogues with the old hand-written and more modern printed slip entries had been, now banks of computers stood. The ‘pasting ladies’ had long gone – those devoted employees who used to paste in new catalogue entries which sometimes necessitated the removal of older slips to make room for the new. Also together with the Classics and Theology books, now Philosophy volumes had been added. Whereas in the 1970s PPE (Philosophy, Politics and Economics) had had its own reading room in the New Library, now these collections of books had been split. While in the Upper Reading Room, I half expected to bump into the imposing figure of the late Professor Henry Chadwick, one of our most courteous and gracious readers to be seen.

On our way out we passed through the brand new security system. Following some significant book thefts in the recent past, a sophisticated system had been introduced, necessitating not only swiping a card on the way in but also on the way out. Staff and readers alike, we gathered, were finding that the system was taking some getting used to.

One of the most striking moments of our visit for me was a reprise of a sensation climbing the wooden staircase in the Old Library – the sense of history and the awareness of scholars and visitors passing up and down those same stairs for centuries. 35 years ago, I was aware of the enormous privilege of working in such a magnificent library as I walked up those stairs on a daily basis. That same feeling returned on our visit in April. A huge thank to Chris Leftley of Wycliffe College for organising the visit and to Kate Alderson-Smith and her colleague for giving us such an interesting tour of the buildings.

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THE THEOLOGY FACULTY LIBRARY OF THE UNIVERSITY OF OXFORD

By John Bardwell

The Theology Faculty Library of the University of Oxford has been crammed into a handsome little three-storey 17th century town-house at 41 St Giles' for the last 20 years. (Much of it is on rolling stacks in the basement, which was probably a good wine-cellar once.) But it has not always been there, and it will not be there for much longer. The brief explanation which follows is not an official history, by any means, but just a personal view.

A collection of theological books which could actually be lent to scholars was started some time in the 1950s at the Bodleian Library. Before that, everyone had to consult reference-only copyrighted books in the Bodleian although students had always had their own college libraries to use. It was not until some time in the 1970s that the burgeoning collection had outgrown the room or two allocated to it, and a convenient new home was found for it at Pusey House in St Giles', where undergraduates as well as researchers could now borrow the books.

The Dr Pusey Memorial Library (as it was originally called) had been founded in 1884 in memory of Edward Bouverie Pusey, one of the leaders of the Oxford Movement. The present edifice, a 'house of sacred learning', was built in a late Gothic style (between 1912 and 1926) and still accommodates his own books and papers (with many subsequent additions); it also includes a fine chapel, and several rooms which used to house more clerical and ecclesiastical characters than they do nowadays. By some arrangement between the Board of the Faculty of Theology and the Governors of Pusey House the two collections existed side by side for a couple of decades, each contributing to the purchase of new acquisitions. In fact it seemed as if it really was all one library, and it felt somehow appropriate to catch a whiff of incense as you pushed open the heavy doors, trod the flagstones, and crunched the gravel in the quad, as you went to borrow books for your weekly essay. That is how it was in the mid 1980s when I myself read for an Oxford degree in Theology. But at the end of the 80s there was a big falling-out between the two parties which maintained the library: the university's academics and librarian on one side; the Anglo-Catholic fraternity on the other.

(I had better not name names, but I know who they all were. And the sale of half the Pusey buildings to St Cross College in 1982—on a 999-year lease, to be exact—was another unfortunate nail in the coffin for the latter party.)

In 1989 there was thus a divorce, with regrettable bibliographical consequences. Pusey House retained, of course, the venerable Doctor's own library and the archives, which together form a substantial resource for historians of Anglo-Catholicism (I was briefly the Archivist there in 1990), and the library still buys books in its specialist fields, chiefly liturgy, and ecclesiastical history (especially 19th century); these all remain, I think, reference-only, and you have to be a *bona fide* scholar, and pay still only £1, to be admitted to see its treasures.

The Faculty's lending library, on the other hand, now relocated a few doors further up St Giles', took the more recent books in those subjects chiefly needed by undergraduates for their Oxford degree courses. The unfortunate split partly explains TFL's uneven coverage: the library is strong in biblical studies and patristics (but without the early editions of the fathers); its church history concentrates mainly on those periods usually studied (especially the Reformation) and tends to neglect those that are not (like the early Middle Ages); it has plenty of modern systematic theology (yet without Pusey's impressive German collection) but very little liturgical or pastoral theology, or modern spirituality, and scarcely anything on contemporary 'ministry and mission' (these are mostly left to the theological colleges to supply. For mission there are now two other collections in Oxford, one in Woodstock Road, the other rather further away). But if you want biblical commentaries and monographs, or Augustine, Aquinas, Luther and Barth, or (increasingly) 'Religion and Science', together with the nature of Religion in general (and Islam in particular now), then TFL is the place to get it. The whole collection numbers about 35,000 volumes (but I think that figure must exclude the multiple copies of certain textbooks which are in greatest demand). They are all still mostly classified by a home-grown scheme, begun at Pusey House and modified slightly to take account of more recent subject areas; it is a bit antiquated but it is memorable and it works. However, all that is now changing.

The change currently under way is one which is affecting all the libraries of the University of Oxford (not the colleges: they are autonomous). As a result of some high-ranking committee which met about ten years ago it was decided that all the university's libraries should be rationalized and integrated.

Many of the formerly independent faculty libraries are now therefore being brought together by a new body called Oxford University Library Services (inevitably OULS) into three chief divisions: Social Sciences (whose new steel, concrete and glass cuboid building opened in 2004); Natural Sciences (still coming together in the newly refurbished Radcliffe Science Library); and Humanities (including Theology, along with Philosophy, English, and History) still waiting for its new building on what used to be the site of the old Radcliffe Infirmary. The expected completion date of this latter project has, incidentally just been postponed from 2012 for a few years more; at the time of writing this, the site is still a heap of rubble. In the process of forming these three divisions, each of the faculties concerned is losing its independence and identity (so it seems to me); a rich, if eccentric, diversity is being sacrificed in the interests of technological uniformity and systematic standardization.

Maybe it is inevitable, but one aspect which, I must confess, bothers me even more is the adoption of the Library of Congress Classification across all these new mega-libraries, to which Theology too will succumb before long. True librarians will not need to be reminded of this scheme's shortcomings, but in view of its universal electronic availability, I suppose it too is inevitable. So also, it appears, is the burgeoning culture of bureaucratic management, aided by the inevitable consultants who are now being brought in to advise on 'strategies'. It may be relevant to add that the present Bodley's Librarian, who is also Director of OULS, appointed in 2007, is herself American, as are one or two more of her new managerial team (or 'cabinet'), and that they have just renamed what used to be the New Bodleian (built in the 1930s) after yet another American, who happened to donate the required millions of dollars to convert part of it into a visitor centre with café (burger bar?), etc. The latest, I hear, is that even 'OULS' is to be rebranded yet again to include the magic Bodleian word, so as to be more appealing to further donors. I must not go on so, but I fear that the McDonaldization of Oxford's libraries is an unstoppable juggernaut. But I am only employed as a humble library assistant, on a fixed-term contract, and by the time you read this I shall probably be out of a job, so I shall say what I like, be published and be damned.

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Theology Faculty Library
41 St Giles' Oxford
OX1 3LW
Tel: 01865 270731
Website: <http://www.ouls.ox.ac.uk/theology>

ST. JOHN'S COLLEGE LIBRARY, OXFORD

By Andrew Lacey

On Friday afternoon a group of us elected to visit the library of St. John's College, Oxford. The College was founded in 1555 by Sir Thomas White, a rich merchant tailor and Lord Mayor of London. White was a Roman Catholic and founded St. John's during the reign of Mary Tudor in order to 'strengthen the orthodox faith'. With the accession of Elizabeth in 1559 the College was obliged to adapt itself to the new Anglican dispensation but St. John's remained a College known for its recusancy and such men as Edmund Campion were students there. Indeed, Campion read a Latin oration of welcome to Elizabeth when she visited the College in 1567. She was later to have him put to death for complicity in a Catholic plot against her.

Later St. John's was associated with William Laud and the Arminian reaction to Calvinism within the Church of England. Laud was made President of St. John's in 1611 and retained affection for his old College throughout his life. In the 1630s, when he was Archbishop of Canterbury and Chancellor of the University, he financed the building of Canterbury Quad in the College which has been called one of the most important examples of early 17th century architecture in Oxford. Laud is buried in the College chapel, an internment which happened discretely at night after Laud had been executed on Tower Hill by the forces of the Parliament in January 1645.

It was in Canterbury Quad that we were greeted by the Librarian, Mrs Catherine Hilliard, who explained some of the history of the College before leading us into the Library. The Library is 'L' shaped and occupies the south and east ranges of Canterbury Quad. The old library being in the south range and the modern College library in the east range. The Old library retains much of its late 16th early 17th century character and contains a fine collection of 16th century theology as well as a statute book which is still chained to the book press. The Librarian had put out a few of the libraries treasures for us to see including a manuscript Wycliffe Bible. There was also an exhibition of early printed medical textbooks which made one thank God for the development of anaesthetics! The Library also houses a cannon ball which, it is said, was fired at the College during the Civil War. I am glad to say that no such disturbances intruded on our visit as we explored the undergraduate library and, later, strolled in the lovely grounds and gardens of the College, which is not normally open to the public.

Andrew Lacey, University of Cambridge

WYCLIFFE HALL 1877-2002: A BRIEF SKETCH

By Chris Leftley

The history of the Library at Wycliffe is pretty much unrecorded, so here is an historical sketch of the Hall, with a few Library items at the far end.

1875

Evangelical churchmen begin to discuss the foundation of theological colleges at Oxbridge to counteract the spread of ritualism and rationalism in the Church of England. They see this as a more positive defense of the church's Protestant Reformed heritage than the widespread, and generally unsuccessful, prosecutions of 'errant' clergy in the law courts.

1877

Wycliffe Hall opens in a house on the Banbury Road in Oxford, headed by R.B. Girdlestone, a conservative biblical scholar. Its sister institution, Ridley Hall in Cambridge, opens in 1879. The Trust Deed of the Halls binds each member of the Councils to cordially approve the Thirty-Nine Articles, and in particular a Protestant interpretation of the atonement, justification, the sacraments, priesthood and the Bible. 1877 is also the first year of the Wimbledon Lawn Tennis Championships.

1883

The neighbouring house on Banbury Road is acquired for the Principal's Lodge. It formerly held the printing press of the Devonport Sisterhood where many of E.B. Pusey's works were printed.

1885

Wycliffe struggles for survival. There are only three students in residence - one of them the Principal's own nephew!

1889

The future of the Hall looks more secure with the arrival of Francis Chavasse as Principal. A well-known preacher among Oxford undergraduates, he attracts many students to Wycliffe.

1893

The Oxford Pastorate is founded as an evangelical chaplaincy for the University with close Wycliffe links.

1896

The Wycliffe chapel is built. Portraits of Bible characters and evangelical churchmen are planned for the stained-glass windows, but funds only extend to one of John Wycliffe.

1897

A young bull being driven up the Banbury Road on its way to market in Wolvercote breaks into the Wycliffe grounds and charges a group of students. It is bravely fended off with a tennis racquet but gores one ordinand in the thigh and throws him in the air!

1904

St Andrew's, Linton Road is founded to provide an evangelical ministry for North Oxford. Five members of the Wycliffe Council are appointed as Trustees.

1913

A new dining-hall is built (now known as 'the lecture room').

1915

Wycliffe closes during the First World War, with remaining students migrating to Ridley. The Hall is occupied by Serbian refugees and by the RAE who turn the dining-hall into a dummy aeroplane. It reopens in 1919.

1925

Students petition the Principal for a regular mid-week Holy Communion service and for a cross and candles to be placed upon the Lord's Table, so that the Hall's worship can be harmonised with its now 'liberal evangelical' teaching. The Hall Council is not convinced.

1927

To mark the 50th birthday, the first Wycliffe pilgrimage to the 'Holy Land' takes place, via Paris to Alexandria, Cairo, Jaffa, Jerusalem and Galilee.

1929

The second pilgrimage to the 'Holy Land' ends in drama when violence breaks out between Arabs and Jews. Wycliffe students volunteer as 'special constables' working with the Jerusalem police to keep the peace (equipped with uniforms and rifles); one ordinand is hit in the shoulder by an Arab sniper.

St Peter's Hall is founded in memory of Francis Chavasse as an evangelical college for undergraduates, with close links to Wycliffe Hall.

1930

No.2 Norham Gardens is purchased and becomes the new Principal's Lodge. No.4 Norham Gardens is acquired in 1933.

1938

St Catherine's Deaconess House in Mildmay, London moves to Banbury Road, but the Hall Council decides it would be unwise to allow the women to sit in lectures with the Wycliffe's male students.

1940

The students of St Stephen's House attend evensong at Wycliffe and the compliment is repaid, but the Hall Council asks them to keep the venture 'under wraps'.

1943

Nos. 2 and 4 Norham Gardens are let out to Toc H for a Services' Club. The Hall remains open with just a handful of ordinands, joined by undergraduates from St Peter's Hall under the direction of Julian Thornton-Duesbery.

1959

Student numbers reach 69, an all-time high, partly due to the running down of National Service.

1960

Ecumenical relations break new ground when a non-Anglican is allowed to lead the Quiet Day. A Long Vacation term is planned with the Iona community and the influence of Taizé begins to be noticed in chapel as students return from their holidays in South-east France.

1962

The chapel undergoes major re-ordering in an attempt to combine tradition and modernity.

1963

The Chavasse Lectureship in World Mission is founded; future lecturers include Stephen Neill, John Stott, Stephen Blanch, Michael Griffiths, Simon Barrington-Ward, Donald Coggan, David Sheppard and Michael Nazir-Ali. Students purchase a decommissioned fire-engine and make a trip to Morocco.

1970

Principal Jim Hickinbotham renews the policy of actively trying to attract conservative evangelicals to Wycliffe.

1971

In the Church of England's attempts to cut the number of theological colleges, Wycliffe is at last guaranteed a stay of execution. With dwindling numbers and the Hall running at a loss, various mergers had been considered - with Ridley Hall in Cambridge, Clifton College in Bristol and Mansfield College in Oxford (Congregationalist). The plan to amalgamate all four Oxford colleges (Wycliffe, Cuddesdon, St Stephen's House and Ripon) on one site is finally abandoned in 1973.

1977

Archbishops Donald Coggan and Stuart Blanch (both former Wycliffe students) attend the Hall's Centenary celebrations.

1978

Wycliffe students fail in their attempt to break the world conga record!

1980

The new 'Talbot Rice Dining Hall' is opened, named after Mervyn Talbot Rice, a longstanding friend of Wycliffe.

1981

The Griffith Thomas Lectureship is founded, to look at issues of biblical authority and interpretation. Lecturers include Howard Marshall, F. F. Bruce and James Dunn.

1996

Wycliffe becomes a Permanent Private Hall of Oxford University, allowing it to admit undergraduates and Oxford research students; the first undergraduates start in 1997. It also allows the Hall access to centralized Library and Computing services.

1999

Heritage Library Management System purchased.

2001

The Hall enters into partnership with Scholarship & Christianity in Oxford (SCIO), the UK centre of the US Council for Christian Colleges & Universities (CCCU), to prepare students from North America for a life of thoughtful, scholarly reflection, with specialist study in classics, English language and literature, history, philosophy, and theology. Study at Oxford is part of their degree programme at their home institutions.

2004

The Oxford Centre for Christian Apologetics (OCCA) is founded by Prof. Alister McGrath in conjunction with the Ravi Zacharias International Ministries (RZIM). Archbishop Rowan Williams visits.

2005

Rev Dr. Richard Turnbull takes over from Prof. Alister McGrath as Principal.

2008

Library catalogue goes online at <http://163.1.89.48:10080/Heritage/> .

2009

Hall now has over one hundred and thirty full-time and eighty part-time students.

Future plans

A New Library has been designed, it remains only to get planning permission and funding.

I am indebted to Dr Andrew Atherstone for permission to reproduce his article, which appeared in the *Wycliffe Hall Newsletter* of 2002. I have tweaked it mainly by adding Library information.

Chris Leftley, Librarian

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Blog: <http://wycliblog.blogspot.com>

ABTAPL WORKSHOPS: WEB 2.0 APPLICATIONS FOR OUR LIBRARIES AND ELECTRONIC JOURNALS

By Humeyra Ceylan Izhar

There was an other very useful and informative training session for ABTAPL members organized by Christine Ainsley from St John's College, Nottingham on Thursday 4th June at the Birmingham Central Library, Conference Room. The workshop was on web 2.0 applications and its use generally; with examples of using it specifically in special libraries. Second part of the session was on electronic journals and how much we make use of them either with subscription or free.

Web 2.0 or social web has been developing and growing for social networking, academic information sharing, business development and so on. It is becoming a big part of everyone's life and changing the way of communication, socializing and interacting. World Wide Web has grown enormously and led to changes on the Internet applications. The following chart shows the change from web 1.0 to web 2.0:

Web 1.0		Web 2.0
DoubleClick	-->	Google AdSense
Ofoto	-->	Flickr
Akamai	-->	BitTorrent
mp3.com	-->	Napster
Britannica Online	-->	Wikipedia
personal websites	-->	blogging
evite	-->	upcoming.org and EVDB
domain name speculation	-->	search engine optimization
page views	-->	cost per click
screen scraping	-->	web services
publishing	-->	participation
content management systems	-->	wikis
directories (taxonomy)	-->	tagging ("folksonomy")
stickiness	-->	syndication

<http://oreilly.com/web2/archive/what-is-web-20.html>

The workshop was designed for participants to share their experiences with web 2.0 and discuss any issues or problems with colleagues. Christine Ainsley started the first session by welcoming everybody and talked about her journey about learning web 2.0 technologies and implementing some of them in her library. She introduced different tools like delicious, library blogs, library thing, wikis, feeds some of which she used in her library to interact with library users for different purposes.

<http://stjohnsnottm.blogspot.com/>

Evelyn Cornell from Leicester University Library, then continued showing social networking sites such as facebook and twitter and their use for library world. Libraries are now using social networking sites to communicate with their users and encourage them to use library resources more. Wendy Bell from Oak Hill College shared her experiences with using Library Thing to inform readers about new additions to the library. Rather than providing a link to a list of new books on the library website, she uses Library Thing more effectively. First, she used it only for new acquisitions to be checked then she import the whole catalogue into the Library Thing. According to her, it is quite straight forward to export ISBNs from Heritage Library Management system and import them into Library Thing, where your readers can view new additions available in the library.

www.librarything.com

During lunch time, participants were able to chat about these features and they tried to use them. Michael Gale from Queen's Foundation led the second session on electronic journals and their use in his library. Mainstream academic journals are mostly published online and the price goes up dramatically. Gale compared online and print journals and gave different options that electronic sources offer. He finished his presentation with practical suggestions by giving examples of journals which are used at Queen's Foundation.

The workshop has been very educative in terms of learning and applying to web 2.0 applications in our libraries to communicate and participate. Once again, sharing experiences proved to be very useful. Many thanks to Christine Ainsley for initiating and organizing such a good workshop for ABTAPL members.

*Humeyra Ceylan Izhar
And all participants*

NEWS AND NOTES

Events

Librarians' Christian Fellowship organized a visit to St. Paul's Cathedral Library on Tuesday 22nd September from 2.30 pm, lunch will be from 12.30 pm. Places are limited to fifteen and early booking is recommended. To book a place, contact the secretary of LCF. secretary@librarianscf.org.uk

Henry VIII: Man and Monarch exhibition at the British Library from Thursday 23rd April to Sunday 6th September 2009. "In celebration of the 500th anniversary of Henry VIII's accession to the throne, the historian and broadcaster Dr David Starkey guest-curates this major exhibition, providing new insights into one of this country's most memorable monarchs, who still casts a spell over the public imagination." You can book online for this and other Henry VIII lectures and exhibitions at:

<http://www.bl.uk/whatson/exhibitions/henry/tickets.html>

Exhibition titled 'From Parchment to pixel: the virtual reunification of codex Sinaiticus' is available at the British Library from Monday 6th July to Monday 7th September 2009. "Celebrating the virtual reunification of Codex Sinaiticus, the fourth-century Bible in Greek which is one of the world's most important manuscripts and is now held in four locations. On display are a number of collection items and media-rich interactive representations of the Codex and other relevant artefacts and events." It is free.

<http://www.bl.uk/whatson/exhibitions/codex/codex.html>

Article

At the recent ABTAPL training day, Judy mentioned the following article in Times Higher Education (21-27 May 2009) indicating that 40% of university libraries plan cuts to book and journal purchases next year.

<http://www.timeshighereducation.co.uk/story.asp?sectioncode=26&storycode=406612>

Publications

The Qur'an, morality and critical reason by Muhammad Shahrur has been translated, edited with an introduction by Andreas Christmann and published by Brill for English speaking readers. "Shahrur is at the moment the most innovative, intellectual thinker in the Arab Middle East. Often described as the 'Martin Luther of Islam'. He offers a liberal, progressive reading of Islam." Dr. Christmann is a senior lecturer in contemporary Islam at the University of Manchester.

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

Associazione dei Bibliotecari Ecclesiastici Italiani *Bollettino di
Informazione*, Vol. 18, No. 1, 2009.

Association des Bibliothèques Chrétiennes de France *Bulletin de
Liaison*, No. 139, April 2009.

Librarians' Christian Fellowship *Christian Librarian*, No.45 Summer
2009.

American Theological Library Association *Annual Report*, 2007/8

WEBSITES

IS (OXFORD) Ltd. <http://www.isoxford.com/>
Suppliers of the Heritage library system

OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES
<http://www.ochjs.ac.uk/>

OXFORD UNIVERSITY LIBRARY SERVICES
<http://www.ouls.ox.ac.uk/>

ST. JOHN'S COLLEGE OXFORD <http://www.sjc.ox.ac.uk/>

THEOLOGY FACULTY LIBRARY <http://www.ouls.ox.ac.uk/theology>

WORCESTER COLLEGE OXFORD <http://www.worc.ox.ac.uk/>

WYCLIFFE HALL, UNIVERSITY OF OXFORD
www.wycliffe.ox.ac.uk

VIRTUAL LIBRARY OF MEDIEVAL MANUSCRIPTS
<http://www.sciencedaily.com/releases/2009/02/090210161916.htm>

DNA TESTING OF MEDIEVAL MANUSCRIPTS
<http://www.sciencedaily.com/releases/2009/01/090112093328.htm>

THE COMMITTEE OF INQUIRY INTO THE CHANGING LEARNER
EXPERIENCE
<http://www.clex.org.uk>

THE COMMITTEE OF INQUIRY REPORT
<http://www.clex.org.uk/ourfindings.php>

CHURCH HISTORY
www.rhe.eu.com/pages/rhe5_en.asp