

Winter 2010

CHRISTIAN LIBRARIAN



**The Journal of the
Librarians' Christian Fellowship**

CONTENTS INCLUDE

- ***INNOVATION, CUTS AND THE ANCHOR***
 - ***SPENDING AND THE ARTS***
- ***A WORLD OF WISDOM FOR TODAY'S CHRISTIAN***
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- ***THE ARCHIVES AND LIBRARY AT BATH ABBEY***
- ***PRIESTS AND POETS IN THE ROMANTIC PERIOD***
 - ***FOR ALL THE SAINTS***

EVENTS AT A GLANCE

PRAYER NOTES FOR WINTER 2010

●SATURDAY 2 APRIL 2011: ANNUAL CONFERENCE: 2011: THE YEAR OF THE BIBLE

Carrs Lane Church Centre, Birmingham. Speakers: Rev. **Rob Cotton**, *Bible Society* and *Evangelical Alliance*, and Rev. Dr. **Pete Wilcox**, Canon Chancellor, *Lichfield Cathedral*. Details: p 7

●TUESDAY 24 MAY 2011: VISIT TO THE MUSEUM OF THE BOOK, LIMEHOUSE, EAST LONDON

Details: p. 8

●TUESDAY 12 JULY 2011: SERVICE OF THANKSGIVING

University of Hertfordshire, Hatfield, from 5.30.p.m as part of CILIP's *Umbrella 2011*. Details: p. 8

●SATURDAY 1 OCTOBER 2011: ANNUAL PUBLIC LECTURE

RISC Centre, Reading. Speaker: **Dave Roberts**, author of *The Twilight Gospel*. Details: p. 8

PLEASE PRAY FOR

●Next year's LCF activities including the Annual Conference, Service of Thanksgiving and Annual Lecture.

●LCF's officers as they consider the future development of the Fellowship.

●LCF's Library Assistance programme and the current projects at the *Westminster Central Hall* and *New Testament Church of God*.

●The ministry of the Rev. Dr. **Alan Garrow** and the work of *Bath Abbey* and the *Manvers Street Baptist Church*.

●The work of the *Chartered Institute of Library and Information Professionals* under its new Chief Executive **Annie Mauger**.

●The work of Christian writers mentioned in this issue including **Tony Jasper**, **Kenneth Pickering**, **G.P. Taylor** and **Donna Fletcher Crow**.

●Librarians and others concerned about their jobs in the aftermath of the government's recent Spending Review.



LIBRARIANS' CHRISTIAN FELLOWSHIP

CHRISTIANS IN LIBRARY, INFORMATION AND ARCHIVE WORK

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UK; Universities' & Colleges' Christian Fellowship.
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THE FIRST WORD

GORDON HARRIS looks back to the beginnings of his professional career and considers some current challenges for the library and information professions

INNOVATION, CUTS AND THE ANCHOR

This academic year marks the fortieth anniversary of my professional training. Looking back, it was like being trained to use a quill pen. AACR had not long been published, records were on three-by-five cards, and we all wore flares.

Class of '71 would have been mystified as much by e-journals and by themed stock arrangement in public libraries as by the re-naming of their "*Ealing Tech*" by "*The University of West London*". I remember a lecturer asking us if publications would ever be brought to the reader on a screen – and the consensus was that print on paper was here to stay. How wrong we were.

Yet there is a sense now in late 2010 that a fresh wave of change is breaking. The advent of android mobiles alone has revolutionised the *locus* of data (the building block of "information") away from a shelf or a static screen. BL predicts that by 2020 75% of all new titles will be published digitally. Meanwhile the Coalition Government's Spending Review has raised enormous challenges concerning the viability of library and information services for the public, for government, for schools and for higher education.¹

This juxtaposition of invention and retrenchment is made all the more poignant by the sense of shock felt by CILIP members over the sudden death of Bob McKee in August. It is at times of uncertainty and loss that Christians can understand that change is actually the norm, but Christ is the anchor.²

Gordon Harris, *BSocSc MPhil FCLIP DipKM*, is President of the *Librarians' Christian Fellowship*, and is a coach to the library and knowledge community.

¹ *2020 Vision*. British Library, 2010, p. 6.

² Hebrews 13:8.

THE SECOND WORD

LOUISE MANNERS reports on visits to recent theatrical and arts events and closes with a personal memory of the late Bob McKee, Chief Executive of *the Chartered Institute of Library and Information Professionals*

SPENDING AND THE ARTS



Writing at the time of the Spending Review it is important to view the banking crisis which contributed to the deficit and how in the arts small amounts of funding can go a long way.

To the Mary Wallace Theatre, Twickenham, to see ***Glengarry Glen Ross*** by David Mamet. This 1984 play deals with salesmen trying to con members of the public into buying worthless parcels of land in Florida. For the salesmen, the better liars they are the more successful they become. One of them robs the office and steals “leads” or contact details for people who have shown an interest in purchasing. David Mamet himself worked in such an office.

To Richmond Theatre to see ***Enron*** by Lucy Prebble. Ms. Prebble

researched the collapse of Enron on 2 December 2001 very carefully. Some changes to the script were requested by lawyers, one character removed and a composite character created. Near the end of the play the Lehman Brothers are seen buying up Enron debt. Ms. Prebble is still very much involved with the touring show. In the after the show talk Corey Johnson, who plays Jeffrey Skilling, complained that Ms. Prebble kept changing the script, making it difficult for him to remember his lines. Unfortunately when the show transferred to Broadway a combination of the Times Square bomber and poor reviews resulted it in closing on 9 May 2010 after just 16 performances.

To Southwark Cathedral to view an exhibition of Italian photo-journalist Giulio Paletta's photographs of Tur Abdin, south east Turkey, taken in May 2008. The photographs show Syria Christians in the environment of ancient churches and monasteries, at worship and going about their daily business. They often travel by donkey. There are intrusions of the 21st century, such as a plastic bucket.

Syria Christians have lived in Tur Abdin since the early days of Christianity. They suffered alongside the Armenians in the massacres of 1915. Surrounded by a mainly Kurdish population the Orthodox Syria minority fell from over 20,000 people to 2,000 in 1995, due to violence against Christians. Currently local Kurdish politicians are attempting to have the lands of the main monastery taken away.

We all have our memories of Bob McKee. My favourite memory is of him singing "*Auld Lang Syne*" at the IFLA Glasgow meeting closing ceremony.

Louise Manners, *DipLib, MA, MCLIP*, was elected as Chair of the Executive committee of the *Librarians' Christian Fellowship* at the Annual General Meeting held on Saturday 19 April 2008.

NEWS
LIBRARIANS'
CHRISTIAN
FELLOWSHIP
NEWSLETTER



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ANNUAL CONFERENCE 2011

2011: The Year of the Bible is the theme of next year's Annual Conference which is to be held at the **Carrs Lane Church Centre, Carrs Lane, Birmingham** on **Saturday 2 April 2011**, from 10.30.a.m.

Our speakers will be the Rev. Dr. **Rob Cotton**, who works for the *Bible Society* as their Campaigns Manager and also co-ordinates the *Biblefresh* project for the *Evangelical Alliance*, and the Rev. Dr. **Pete Wilcox**, Canon Chancellor of *Lichfield Cathedral*. Rob Cotton will be speaking about the *Biblefresh* programme and the contemporary

application of the Bible, possibly including the application of the Bible in the contemporary workplace. Pete Wilcox will be speaking about Lichfield Cathedral Library, with special reference to the history of the Bible in English. Further details will follow in the new year.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Librarians' Christian Fellowship will be held on **Saturday 2 April 2011**, from 11.20.a.m at the **Carrs Lane Church Centre**, Birmingham, as part of the annual conference proceedings.

Nominations for office and notice of any motions to be put to the meeting should be in my hands not later than *Saturday 11 March 2011*.

Nominations for the following executive committee posts are invited: Secretary, Overseas Secretary, Web Site/**E-Newsletter** Manager, Library Assistance Manager, Midlands regional rep., London regional rep., Southern regional rep., Western regional rep., Welsh regional rep., Irish regional rep., Members without portfolio (two positions),

Each nomination will require a proposer and seconder and each candidate should indicate their willingness to serve in writing.

Some existing committee members may be willing to stand for re-election but we are always keen to attract newcomers onto the

committee. If you would like more information about what might be involved, please let me know.

A formal agenda for the meeting will be circulated to members not less than two weeks before the meeting.

MUSEUM OF THE BOOK

If you visited this year's *Christian Resources Exhibition* you may have seen the display mounted by the **Museum of the Book** which included a Bible signed by Elvis Presley, C.H. Spurgeon's pulpit Bible from about 1850, and a rare Coronation Bible, number fifteen of only twenty five printed.

Members and friends of LCF will have an opportunity to see the Museum of the Book's complete collection of rare copies and editions of the Bible when we organise a visit to the Museum's home in Limehouse, East London, on **Tuesday afternoon 24 May 2011**.

This visit will form part of LCF's celebration of 2011's *Year of the Bible* along with the April conference and other visits being considered for later in the year. Watch this space for further details.

SERVICE OF THANKSGIVING

CILIP will be returning to the *University of Hertfordshire* at Hatfield

on **12-13 July 2011** for its next *Umbrella* conference which is expected to attract librarians and information officers in large numbers.

LCF will, once again, be organising a *Service of Thanksgiving* as part of the conference proceedings. This will be held on **Tuesday 12 July 2011**, from 5.30 - 6.30 p.m and our guest preacher will be the Rt. Rev. **Michael Langrish**, Bishop of Exeter.

Please plan to join us for the Service, whether or not you are planning to attend the *Umbrella* conference as a whole.

ANNUAL PUBLIC LECTURE

Dave Roberts, author of *The Twilight Gospel*, will be giving our Annual Public Lecture on **Saturday 1 October 2011**, from 2.30.p.m. The venue will be the **RISC Centre, 35-39 London Street, Reading**.

Please put this date in your 2011 diary and plan to attend!

LONG SERVING MEMBER

We are sorry to report that our long serving member **Joyce Woolford** died on 11 June 2010 after a long illness.

Joyce, who first joined our Fellowship in 1977, was for many years a much respected and knowledgeable Children's Librarian

in the public library service in Reading. LCF readers will wish to give thanks for Joyce's many years of service to the library profession and remember her family, friends and former colleagues in this time of bereavement.

NOVEL LIBRARIAN

The Great Public Libraries Novel has been published! ***Broken Places*** by **Wendy Perriam** (Robert Hale, £18.00, ISBN 078-0709090084) features as its central character a librarian whose mission is “*to extend literacy and literature into the wider community*”. As part of this mission he also runs a book club in the local prison.

The author has based her library sequences on research carried out in my own public library service in the *London Borough of Wandsworth*. She has kindly included my name in her list of acknowledgements at the end of the book along with other past and present members of the Wandsworth Libraries staff. The library team at *H.M.P. Wandsworth* also get a name check.

An early chapter of the novel features the librarian arguing with an angry member of the public who has lost his computer booking after turning up more than ten minutes late. Sounds familiar!

The novel also has a religious interest in that the librarian character attends an American church which

preaches the gospel of Prosperity.

I am looking forward to reading the novel. Librarians often get a negative treatment in novels, films, etc. but ***Broken Places*** may well be an exception.

POETRY AND DRAMA

LCF's recent Conference speaker **Tony Jasper** kindly invited me to attend two lunchtime events that he was hosting at the *Society of Authors* in Drayton Gardens, London SW10, during October and November 2010.

The first event, held on Thursday 28 October 2010, was the annual awards ceremony for the *Jack Clemo Poetry Competition*, named in honour of the celebrated Cornish poet Jack Clemo (1916 - 1994) and sponsored by the *Arts Centre Group*. Tony Jasper is, himself, a native of Cornwall and the results of the competition were announced by yet another Cornishman, Sir David Brewer, CMG, H.M. Lord Lieutenant of Greater London and a former Lord Mayor of London.

Two out of the three finalists in the competition were present to read their poetry and the first prize was awarded to Andrea Mitchell for her poem *Secondhand War*.

One week later, on Thursday 4 November 2010, I returned to Drayton Gardens for the official launch of Tony Jasper's latest book, co-written with **Kenneth Pickering**.

Jesus Centre Stage (Highland Books, £11.99, ISBN 978-1897913871), is a detailed study of Christian themes in drama, paying particular attention to the portrayal of Jesus in the theatre, the cinema, radio and television. The book covers a wide variety of dramatic productions including the medieval mystery plays, works by Dorothy L. Sayers and T.S. Eliot, amateur church productions and stage musicals like **Jesus Christ Superstar** and **Godspell**.

Tony Jasper believes that this is the first time that anyone has written a book on the portrayal of Christ in the theatre. Is he right, or can anyone think of any earlier books on this same theme?

READING GROUPS

LCF member **Pamela Drake** is undertaking some research on 'Christian' reading groups and would be grateful if anyone involved in such groups would contact her with, initially, brief details of the group.

She is interested in groups which are: facilitated by a Christian for Christians; facilitated by a Christian for both Christians and non-Christians; Church-based groups; groups which read solely Christian books (fiction and/or non-fiction); groups which read both Christian and secular books; Christian groups which read solely secular books.

If you can help, please contact Pamela at 5 Dovepoint Road, Meols,

Wirral, CH47 6AP. E mail pam.drake@hotmail.co.uk

CHRISTIANS AT WORK

Readers will know that, for a number of years, LCF has been affiliated to the organisation *Christians at Work*, which supports the activities of Christian groups based in the workplace.

According to the organisation's *Week of Prayer* information e-mail dated 25 October 2010, over the years the regular income of Christians at Work has fallen well short of the cost of running the fellowship. The charity has now come to a point where the reserves could be exhausted in 12 – 15 months. Working on a much reduced scale would be likely to involve vacating the office in Rugby and operating the fellowship with a single member of staff working from home. Council members hoped to make the necessary decisions in November.

No doubt Christians at Work will appreciate the prayer and financial support of LCF readers. You can contact the organisation at 148 Railway Terrace, Rugby, CV21 3HN. Telephone 01788 579738.

CURRENT AWARENESS

- Stephen Pritchard, Bishop of Oxford, suggests that churches should do more to promote Christian

books and that the decline in reading among Christians is bad for the spiritual health of the Church.

Reading religious books can help to build an intellectually credible Church and provide resources for Christian apologetics. Yet many Christians never enter a Christian bookshop. Amazon and Eden.co.uk have helped to fill the gap left by the closure of many *SPCK* and *Wesley Owen* branches but these Internet sites provide limited opportunities for browsing.

Welcome to the secret world of Christian books appears in the **Church Times** for 10 September 2010, p. 12.

- Popular author Anne Rice explains her reasons for leaving the Catholic Church in a recent interview with Emma Brockes.

While retaining her faith in Christ, Anne Rice felt compelled to sever her links with organised religion because of disagreements with the Church on such matters as abortion, homosexuality, science and secular humanism.

Her latest novel is ***Of Love and Evil*** (Chatto and Windus, £12.99, ISBN 978-0701178154), the second in a series on angels, time travel and a former government assassin in search of redemption.

Looking back, Rice now sees the vampires of her earlier novels as metaphors for outsiders to the faith, though she was still an atheist when she wrote them.

I thought the church was flat-out immoral. I had to leave appears

in **The Guardian**, G2, 25 October 2010, pp. 10, 12-13.

- *Vicar writes murder most horrid* appears in the **Daily Telegraph** for 25 September 2010, p. 16.

It records that past LCF speaker the Rev. G.P. Taylor has been criticised by some Christian groups and parents for his latest book ***The Vampyre Labyrinth: Red Eye*** (Faber, £6.99, ISBN 978-0571226948) which is said to include eleven murders, stabbings, and teenage girls having their throats torn out.

Stephen Green, the chairman of *Christian Voice*, says, "*Parents would be doing their children a disservice if they expose them to a book such as this*".

Explaining the Christian intentions behind the novel during an interview on *Premier Christian Radio* on Saturday 30 October 2010, G.P. Taylor agreed that ***Vampyre Labyrinth*** is a very dark story, but argued that this serves to highlight the contrasting light of the gospel. In the end the forces of light will triumph over the forces of darkness, because Jesus has won the victory over evil on the cross.

- J.K. Rowling's *Harry Potter* stories have recently been praised by a leading theologian as promoting Christian values.

The Rev. Dr. Stephen Holmes, acting head of divinity at *St. Andrew's University*, believes that

Christian symbolism is especially prominent in the final book in the series **Harry Potter and the Deathly Hallows**.

“What happens gives the strong impression that Harry dies, discovers an afterlife in a place called King's Cross, a striking reference from a Christian perspective, and comes back to life. The effect of his death has been to render impotent the power of evil. That is a Christian narrative which is almost impossible not to recognise”.

Auslan Cramb's *Harry Potter is a Christ-like figure inspired by Bible*, claims theologian appears in the **Daily Telegraph**, 25 October 2010, p. 13.

- Olly Richards's article *All at Sea* includes an interview with Michael Apted, director of the new film based on C.S. Lewis's **The Chronicles of Narnia: The Voyage of the Dawn Treader**. The article explains how the film makers had to battle Mexican drug lords, freak storms and a studio switch in order to get the film made.

It is suggested that **Dawn Treader** may well be the book that most readily lends itself to cinematic treatment. Producer Mark Johnson comments: *“Caspian [the previous film] was Shakespearean. This book is an adventure”.*

The article appears in **Empire** for October 2010, pp. 88-90, 92.

- Reg Little's article *Man who cracked Narnia's code* provides a

profile of Dr. Michael Ward, C.S. Lewis scholar and a past contributor to **Christian Librarian**.

Dr. Ward is currently the Chaplain of *St. Peter's College*, Oxford. He has provided evidence that, alongside the obvious biblical parallels, each of the **Chronicles of Narnia** is based on symbolism drawn from the seven planets of medieval cosmology. His theory is argued in **Planet Narnia** (O.U.P., £9.99, ISBN 978-0199738700) and **The Narnia Code** (Authentic Media, £8.99, ISBN 978-1842277225)

Dr. Ward's other claim to fame is that he appeared as an extra in the James Bond film **The World is Not Enough** where he can be seen passing a pair of X-Ray spectacles to Pierce Brosnan.

This article was posted on the **Oxford Times** web site at <http://www.oxfordtimes.co.uk> on 20 May 2010.

AT A CINEMA NEAR YOU

I hope that many LCF readers visited their local cinemas to see the film **Africa United** which attracted a great deal of attention in both Christian and non-Christian circles. The film tells the story of a group of young people from Rwanda who embark on an epic journey across several African countries in order to take part in the opening ceremony of the football World Cup in South Africa.

Although not billed as a

“Christian film”, ***Africa United*** has a Christian producer, director, and script writer and deserves support from everyone who would like to see a more positive Christian presence in the mainstream film industry.

It *may* now be too late to go and see the film at a cinema near you, but no doubt there will be a DVD release before too long.

The other major film event of Christian interest this year is the release of ***The Chronicles of Narnia: The Voyage of the Dawn Treader*** on 9 December 2010. This is the third film in the series based on the classic children's fantasy novels by the Christian writer C.S. Lewis. ***The Voyage of the Dawn Treader*** (HarperCollins, £6.99, ISBN 978-0006716808) tells the story of three children from our own world who are transported into the fantasy world of Narnia where they find themselves taking part in a sea voyage in search of seven missing friends of King Caspian. Many adventures occur before the disappearance of Caspian's friends is explained.

The book and film can be seen as an exciting adventure story for children and adults of all ages, but more observant readers and viewers will detect a great deal of Christian symbolism along the way. The talking lion, Aslan, who is C.S. Lewis's Christ figure, re-appears at several points in the story to guide the characters, and the voyage concludes on the shores of Aslan's country, which is the author's version of Heaven.

This third film in the Narnian

franchise came close to not being made when the *Walt Disney* organisation, who financed and distributed the first two films in the series, decided to withdraw from the project. However, *Walden Media*, who hold the screen rights to the series, have found new partners in *Twentieth Century Fox*, and ***The Voyage of the Dawn Treader*** may well prove to be the most exciting and enjoyable episode to date.

BLACK AND WHITE GOSPEL

I have never been a particular Tom Jones fan but I was intrigued by the press coverage of his latest album and decided to buy a copy out of curiosity. ***Praise and Blame*** (Universal/Island, £8.95) turned out to be a collection of traditional songs drawn from the black gospel and country gospel traditions and powerfully performed by the veteran Welsh singer who still seems to be in good voice at the grand old age of seventy. Despite the dismay of a senior record company executive, whose adverse comments on Jones' spiritual album were leaked to the press, the album appears to have sold well and has been widely acclaimed by critics and reviewers.

Praise and Blame begins with the singer's version of Bob Dylan's *What Good Am I*, and goes on to provide new versions of gospel and blues classics including Sister Rosetta Tharp's *Strange Things* and John Lee Hooker's *Burning Hell*.

Other familiar (at least to me) gospel songs on the album include *If I Give My Soul*, *Nobody's Fault But Mine* and *Didn't It Rain*.

You can read about the background to some of this music in Steve Turner's ***An Illustrated History of Gospel: gospel music from early spirituals to contemporary urban*** (Lion Publishing, £18.00, ISBN 978-0745953397) This follows the progress and development of gospel music from the early spirituals, written and sung by slaves on the North American plantations, through to the contemporary gospel music of such artists as Kirk Franklin, Donnie McClurkin and Yolanda Adams.

In between the author describes the golden age of gospel music and the careers of such influential performers and songwriters as Mahalia Jackson, Sister Rosetta Tharp and Thomas Dorsey. There is a chapter on the link between gospel music and the civil rights movement of the nineteen sixties and the work of folk singers like early Bob Dylan and Pete Seeger who adapted gospel music for their own purposes.

The author looks at the tension that has often existed between gospel music as a form of Christian testimony and worship and gospel music as a commercial commodity. He looks at the influence of gospel music on secular music forms such as blues, rock 'n' roll and soul. While some artists performed both religious and secular material, or "crossed over" from gospel to secular music, others felt that they

had to make a clear choice between gospel music and secular styles. Of particular interest in this respect is Steve Turner's 1982 interview with Ray Charles who, having chosen to take the secular route, believed it would be wrong to record an album of religious material in later life.

Although the main emphasis is on the black gospel scene, the author occasionally strays into the related fields of contemporary Christian music and the work of rock performers such as Larry Norman and Randy Stonehill and praise and worship music as exemplified by British artists such as Graham Kendrick and Matt Redman.

EBSCO PUBLISHING

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ANNUAL GENERAL MEETING



Minutes of the Annual General Meeting of the Librarians' Christian Fellowship held on Saturday 24 April 2010 in the Chancellor's Room, Hughes Parry Hall, 19-26 Cartwright Gardens, London, WC1.

About twenty-seven members and friends of the Fellowship were present. The President, **Gordon Harris**, was in the chair. He began the proceedings by welcoming members and guests to the meeting and by presenting "*apologies for absence*" from a number of members and friends including John and Penelope Andrews, Ken Bakewell, Sara Batts, Derek Fawcett, Jean Plaister and Elizabeth Pool. Acceptance of the minutes of the meeting held on Saturday 25 April 2009 was proposed by Mary Wood, seconded by Jeffery Turner and agreed by the meeting.

The Secretary, **Graham Hedges** reported that the executive committee had considered Philip Hayworth's suggestion that the regional boundaries of the Fellowship should be revised. They had concluded that no change was necessary at present. However, regional activities should always be arranged in good time and details included in *Christian Librarian* so that members in other regions could attend if they so wished.

ANNUAL REPORT

LCF Chair **Louise Manners** gave a report on the work of the Fellowship during the year ending March 2010. Highlights of the year had included the April 2009 Conference in Nottingham with speakers Rev. Andii Bowsher and Rev. Rhona Floate. The annual general meeting had taken the opportunity to give the Fellowship's Constitution a thorough overhaul. The autumn lecture had been held in Milton Keynes and given by Alan Howell of the *KITAB* bookshop. Our bi-annual *Service of Thanksgiving* had been arranged as part of CILIP's *Umbrella 2009* conference.

Visits had been arranged to such places of interest as the *Westminster Central Hall* and the *Library of St. Paul's Cathedral*.

The 2010 Conference marked the thirtieth anniversary of Graham Hedges as the Secretary of the Fellowship. Thanks were expressed

to Janet Danels who was retiring from the executive committee after completing her term of office as a Member Without Portfolio. A number of committee positions remained to be filled and candidates were sought to serve in these roles .

The annual report was followed by a prayer of thanksgiving for the lives of former LCF members **Cynthia Clare-Grant** and the Rev. **Kenneth Shafee**, who had died in the recent past.

TREASURER'S REPORT

Our Treasurer, **Nick Horley**, distributed copies of the accounts for the year ending 31 December 2009.

The balance carried over from 2008 had been £5524.75. Income during the calendar year 2009 had been £6363.06. Expenditure had been £5696.6. Income had, therefore, exceeded expenditure by £666.40. The balance carried over into 2010 had been £6191.15.

Vernon Burgess asked whether it was our official policy to keep the equivalent of one year's expenditure in reserve. Nick replied that this was not a formal policy though the committee could generally count on reserves from earlier years to keep us solvent in years when expenditure exceeded income.

Although reserves were healthy it was noted that membership had declined in recent years. **Vernon Burgess** asked

whether it was feasible to "factor in" a possible loss of members when setting subscriptions for future years.

Mary Wood suggested that the LCF annual subscription was low compared to other similar organisations.

Janet Danels pointed out that income from publishers, who included leaflets in our magazine mailings, provided a valuable contribution to the Fellowship's income.

Acceptance of the Treasurer's report was proposed by **Vernon Burgess**, seconded by **Robert Foster** and agreed by the meeting.

ELECTION OF OFFICERS

As all candidates were unopposed, no ballot was held and the following candidates were declared to have been appointed to office.

President: Gordon Harris

Proposed by: Executive Committee's

Vice President: Richard Waller

Proposed by: Executive Committee's

Chair: Louise Manners

Proposed by: Janice Paine and Mary Wood

Membership Secretary: Janice Paine

Proposed by Margaret Stone and Janet Danels

Northern Regional Rep.: Philip Hayworth

Proposed by: Josie Butterworth and Ken Bakewell

Southern Regional Rep.: Diana Guthrie

Proposed by: Mary Barker and Kirsty Robinson

Member Without Portfolio: Robert Foster

Proposed by Ken Bakewell and Graham Hedges

MOTION 1

Proposed by: **Nick Horley** for the Executive Committee

“That from 1 January 2011, the minimum annual subscription of the Librarians' Christian Fellowship should be £25.00. The reduced rate for student, unemployed and retired members and subscribers should be £15.00 while the rate for two members/subscribers living at the same address and receiving one copy of each LCF publication should also be £15.00 per person”.

After discussion it was agreed that this motion should be re-worded as follows:

“That from 1 January 2011 the annual subscription of the Librarians' Christian Fellowship for both members and subscribers should be

£25.00. The reduced rate for student, unemployed and retired persons should be £15.00; the rate for two members/subscribers living at the same address and receiving one copy of each LCF publication should also be £15.00 per person”.

Barbara Gilman asked whether it was fair that subscribers to ***Christian Librarian*** should have to pay the same rates as full members of the Fellowship, since they were not entitled to vote at general meetings or serve on the executive committee. Graham Hedges replied that it was not uncommon for membership organisations to require subscribers to their journals to pay the same rates as full members. Otherwise subscribing would become a cheaper option than membership with a resultant loss of income for the organisations.

When put to the vote, twenty-one members voted for this motion as amended, with no votes against. The motion was, therefore, declared to have been carried.

MOTION 2

Proposed by: **Graham Hedges** for the Executive Committee

“This meeting confirms that the wording of Clause 15 (d) of the Fellowship's Constitution should read as follows: *“The Clauses in this Constitution relating to the*

Doctrinal Basis, the Membership Declaration, Relations With Other Religious Bodies and with Speakers may only be amended by a referendum of the whole fellowship in which more than 40% of the total number of members vote expressing agreement with the changes”.

Graham Hedges reminded those present that the previous year's annual general meeting had substantially revised the Fellowship's Constitution. Some of these changes had been necessitated by the demise of the former Professional Groups Co-ordinating Committee of the *Universities' and Colleges' Christian Fellowship*, to which body we had been required to refer certain matters.

However there remained some uncertainty among members about the final wording of Clause 15 (d) of the Constitution. The wording mentioned above had been proposed to the 2009 meeting by Janet Danels, but some members had been in favour of a further amendment in which 40% of the total membership would be required to vote in a postal ballot on changes to the doctrinal basis, membership declaration and related clauses but only 75% of that number would be required to vote *in favour* of the suggested changes.

This year's motion was, therefore, proposed to make clear the final wording of Clause 15(d) so that there would be no further confusion.

Barbara Gilman suggested that, as only a small percentage of members were present at the annual general meeting, the final wording of Clause 15(d) should, itself, be subject to a postal ballot.

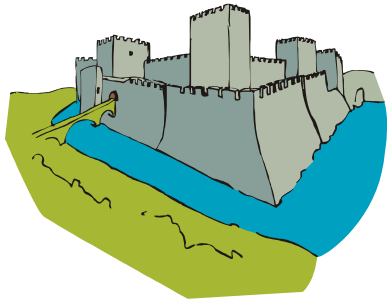
In response to a question from **Margaret Keeling**, Graham replied that there was no requirement in our Constitution to put changes to Clause 15(d) to a postal ballot of members.

Kirsty Robinson pointed out that notice of this present motion had been included in the AGM agendas circulated to all members. The present motion gave power back to members in that any future changes to the doctrinal basis, membership declaration and related clauses would be taken by the members themselves without reference to an external body such as the UCCF.

When put to the vote, nineteen members voted in favour of the motion, one voted against and two abstained. The motion was, therefore, declared to have been carried.

Mary Wood suggested that discussions at the annual general meeting had highlighted the need for a wider discussion on the future development of the Fellowship, which might include the relationship between members and subscribers and the need for updated publicity material in order to attract new members. Gordon Harris suggested that this should be considered by the executive committee. There was no further business and the annual general meeting was declared closed.

CASTLES AND CHURCHES



ANNE MACRITCHIE reports on a recent visit to Stirling by two intrepid members of the Fellowship.

On Saturday 18 September 2010 two intrepid LCF members visited Stirling, mainly to see the Castle but we also visited the nearby Argyle's Lodging and the Church of the Holy Rood. Fortunately the weather was kind to us and the sun shone – the Castle is built on a volcanic plug so this was indeed a blessing.

The Palace part of the Castle is still undergoing renovation but we were able to see the magnificent Great Hall and the Chapel Royal where three beautiful tapestries of an eventual series of seven are hung. This Chapel was the site of several royal baptisms. We also went to see another tapestry being woven which was very interesting.

After a break for lunch we

visited the Great Kitchen which has very realistic models of the food that would have been produced and the cooks and servants. There was also an interesting exhibition about the restoration work and we walked round the bowling green – now a pleasant garden. The site of Stirling Castle is of great strategic importance being at the narrow “waist” of Scotland and the lowest crossing point of the river Forth. It is near where two major battles took place – Stirling Bridge and Bannockburn.

Argyle's Lodging is the most complete 17th century townhouse in Scotland and we had an excellent guide to show us round. Its proximity to the castle means it was lived in by very important people of the time not least Archibald Campbell, Duke of Argyle who it's named after.

We finished our visit by looking in on the Church of the Holy Rood – a lovely Church with much of interest and an active Church of Scotland. It has the distinction of being the only “working” church apart from Westminster Abbey in which a British monarch has been crowned because when Mary Queen of Scots was forced to abdicate in 1567 her infant son James VI of Scotland and I of England was crowned there.

Anne MacRitchie, MSC, works for *NHS Grampian* as an Information Assistant and serves the *Librarians' Christian Fellowship* as our Regional Representative for Scotland.

A WORLD OF WISDOM FOR TODAY'S CHRISTIAN

GRAHAM HEDGES reports on a recent visit to the Evangelical Library in its new premises in the Bounds Green area of London

On Tuesday 21 September 2010, nine members and friends of the *Librarians' Christian Fellowship* took part in a visit to the *Evangelical Library* in its new premises in the Bounds Green area of London where our host for the afternoon was the Librarian, Steve Taylor.

The Library's headed notepaper and web site carry the strapline *A World of Wisdom for Today's Christian* and the collection is certainly a major resource for anyone wishing to explore the written heritage of evangelical Christianity. The Library originated in the 1920s as the private collection of Geoffrey Williams (1886 – 1975) who began to assemble books, especially those from the Reformed and Puritan end of the theological spectrum. These included many classic works that were not readily available and were in danger of being forgotten by the Christian

community.

During the nineteen thirties, when the embryonic Library was housed some twelve miles from London and known as the *Bebbington Free Grace Library*, the collection came to the attention of the noted non-conformist preacher Dr. D. Martyn Lloyd-Jones, who was duly impressed and recommended a move to Central London where the books would be more accessible. World War II, however, followed in 1939 and it was not until 1945 that the Library was able to move to rented premises at 55 Gloucester Road, South Kensington. A later move followed to premises at 78A Chiltern Street, near Baker Street, a part of London well known to readers of the Sherlock Holmes stories.

The Library remained in Chiltern Street for many years until its recent move, on 1 December 2009, to two units in a commercial estate in the Bounds Green area.

Gordon Sayer was another key figure in the history of the Library. He devised the collection's unique classification scheme, edited the *Bulletin* for many years, and served as the second Librarian following his retirement from the public library service in Surrey. Gordon also served as a Vice-President of our own Fellowship from 1984 until his death the following year.

Unit 5 of the current premises consists of three levels. The ground floor level includes Bibles, commentaries, concordances, and books on doctrine and church history (including biography).

If you go downstairs you will

find books on the Christian approach to other religions and a collection of Christian fiction. As we toured this part of the building we were interested to find a set of Paul White's *Jungle Doctor* books, a series of stories that would have been well known to the Christian children of an earlier generation, but are not so familiar today.

The downstairs level also includes the *Lloyd Jones Reference Room* named after the Library's early supporter and former President. This provides space for displays of books and periodicals on notable Christian figures and themes. At the time of our visit there was a special display of materials on the late Professor F.F. Bruce, the New Testament scholar, the centenary of whose birth falls in 2010.

Upstairs there are books on missions and revivals and a collection of hymn books. There is also a collection of pamphlets, a special collection on John Bunyan, and storage space for over one hundred periodicals to which the Library subscribes.

Unit Six includes the *Robert Sheehan Room*, named after a former member of the Library's management committee who died at a comparatively early age. This provides study space and the setting for occasional lunch time meetings and lectures. There is also a collection of rare Puritan works from the sixteenth and seventeenth centuries housed in glass cases.

This part of the building houses an archival collection of back

issues of the now defunct *Christian Herald* newspaper. Funding has been obtained to allow for the digitisation of this invaluable source of evangelical history. Several years ago, LCF was approached by the former publishers of the *Christian Herald* for advice on digitisation, and I was pleased to see that the archive had found a permanent home at the Evangelical Library.

Although many of the books on the Library's shelves originated in earlier generations, the Library has not escaped the advances of the digital age. Many of the books in the collection have been catalogued by the Heritage system and there are now some 30,000 books listed on the on-line catalogue. The Library is also involved in an on-going e-book project to digitise many of the classic evangelical works of the past.

The Bounds Green premises are certainly a vast improvement on the rather ramshackle building in Chiltern Street where the Library was based for many years. I did wonder, however, whether the move from Central London to a location at the far end of the Piccadilly line would make the Library less accessible. Steve Taylor pointed out that, although some users may find the location less convenient, there is the possibility of attracting new readers from churches in and around Bounds Green. A recent visitor from Cambridge was able to reach the Library by road in only fifty minutes! Although personal visitors are comparatively few in number, the

Library operates a postal service for sending books out to its members.

Steve Taylor is the only paid member of staff at present, but the Library benefits from the assistance of a number of volunteers (though more are needed).

The Library operates as a subscription library and members are asked to pay an annual subscription of £25.00 to use the collection for lending and reference purposes. There are currently some nine hundred members, though no doubt there are many more potential users who would benefit from taking out a subscription.

The Library has plans for further advertising and there is also talk of a promotional DVD. LCF readers could help to make the Library known to a wider Christian public by mentioning it to their fellow church members and library users, where appropriate.

Our visit to the Library was much appreciated by members of the LCF group and we are grateful to Steve Taylor for his hospitality during the afternoon.

You can contact the Evangelical Library at 5/6 Gateway Mews, Ringway, Bounds Green, London, N11 2UT. Telephone 020 8362 0868. Web site <http://www.evangelical-library.org.uk>

Graham Hedges, Hon. FCLIP, MCLIP, is the Secretary of the *Librarians' Christian Fellowship* and works for the public library service in the *London Borough of Wandsworth*

BRAVING THE ELEMENTS IN BATH



GRAHAM HEDGES reports on a cold and wet start to LCF's recent "invasion of Bath" on Saturday 23 October 2010

A dozen or so Christian librarians huddled in the rain and cold in the entrance to *Bath Abbey* at the beginning of LCF's first visit to Bath for seven years. Umbrellas were much in evidence in the official group photographs that a kind passer-by stopped to take for us before we began our informal tour of the Abbey.

The *Abbey Church of Saint Peter and Saint Paul*, Bath, commonly known as Bath Abbey, is a parish church in the Church of

England and a former Benedictine monastery. Several buildings have stood on the present site. The original religious community was founded in the seventh century and re-organised in the tenth century. The Abbey building was rebuilt in the twelfth and sixteenth centuries. It is said to be one of the largest examples of Perpendicular Gothic architecture in the West of England.

The present Abbey looks impressive but it was interesting to hear a local guide inform his party that the present building would have easily fitted into the nave of the earlier Norman building.

Along with other monastic establishments, Bath Abbey was dissolved by order of King Henry VIII in the sixteenth century. The church was stripped of lead, iron and glass and left to decay. In 1574, however, Elizabeth I authorised the restoration of the church as the main parish church of the city of Bath, a position that it retains today despite its cathedral-like appearance and programme. Other restoration work has been carried out over the years, including a major project by Sir George Gilbert Scott in the 1860s.

The Abbey houses several notable memorials, including one to Beau Nash, celebrated leader of fashion and Master of Ceremonies in eighteenth century Bath, and another to James Montague, a former Bishop of Bath and Wells. Perhaps the most entertaining, however, is a stone inscription to a nineteenth century solicitor of Bath who is said to have died and attained a "*blessed immorality*".

This should, of course, have read "*blessed immortality*" but this unfortunate Freudian slip in stone has been highlighted rather than covered up by later attempts to correct the wording.

At the time of our visit, one of the highlights of the Abbey was an exhibition of the *Bath Abbey Diptychs*, or, *One Man's Journey to Heaven*. This is a series of some thirty-five panels depicting the life of Christ from Annunciation to Ascension in text, image, and needlework. This is the work of the artist Sue Symons who was inspired to begin the task after attending a performance of Bach's ***St. Matthew Passion*** in the Abbey. Work on the panels began in January 2006, and was completed a year later. The panels have been reproduced in book form and copies are available for sale in the Abbey shop.

While some members of the LCF group toured the main Abbey church others visited the Bath Abbey Heritage Vaults Museum located in the restored eighteenth century cellars and including artifacts and exhibits depicting the Abbey's history. Others browsed in the Abbey shop while the more energetic joined a tour of the Tower which provided a panoramic view of the city.

Our visit came to an end and we made our way to the *Royal Hotel*, Bath, the weather having improved during our hour in the Abbey. Lunch followed and the restaurant staff coped valiantly with the culinary requirements of nineteen members of the LCF party

and a coach load of some thirty plus Japanese tourists who had chosen the same date to descend on the hotel.

After lunch LCF members moved on to the nearby *Manvers Street Baptist Church* for our annual public lecture, which is reported below.

The lecture attracted a good attendance not only of LCF members but of members of local churches who had been mailed with details of the event.

Our Vice-President Margaret Keeling chaired the afternoon lecture, Richard Greatrex, of *Wesley Owen*, organised the bookstall, and local publisher Robert Hicks, of *Creative Publishing*, gave the closing vote of thanks. Our thanks are due to these individuals and to our speaker, the LCF members who arranged publicity, stewarding and refreshments and our contacts at Bath Abbey and Manvers Street Baptist Church.

After the lecture most members rushed to catch buses and trains home, but a few returned to the Abbey for a service of Choral Evensong, featuring music from the *Oriana Singers*.

Graham Hedges, *Hon. FCLIP, MCLIP*, is the Secretary of the *Librarians' Christian Fellowship* and works for the public library service in the *London Borough of Wandsworth*.

PRAYING FOR TOMORROW'S BREAD



MARY WOOD reports on LCF's Annual Lecture held on Saturday 23 October 2010 in the *Manvers Street Baptist Church, Bath*

The Five Lord's Prayers, the intriguing title of this year's LCF lecture left me guessing! Five Lord's prayers? Would the talk turn out to be heretical or would it be so theologically abstruse as to be of no practical relevance? In fact, neither was the case. The Rev. Dr. Alan Garrow, Vicar Theologian of *Bath Abbey*, and author of a book on the gospel of Matthew, gave us a fascinating glimpse into the life and writings of the early church and a fresh perspective on a prayer that

many of us use on a daily or weekly basis, sometimes, dare I suggest, without thinking too much about what we are praying.

The talk opened with a prayer that God would help us to pray according to his will. The speaker started by inviting us to consider two different translations of the Lord's prayer. The style and languages of a paraphrase such as **The Message** can be helpful, but it may also lead us away from the original text.

The speaker explained that the word, '*epiousion*', usually translated as 'daily' in the Lord's prayer as it appears in the New Testament (Matthew 6 and Luke 11) '*Give us this day our daily bread*', only appears three times in the Bible, giving rise to some debate over its precise meaning. Two options present themselves: firstly that the word is a combination of *.epi* and '*ousia*', giving the meaning 'necessary for existence'; secondly, that this is a neologism created by combining two other words – *epion*, - 'future' and '*epiousa*', - 'the next day' giving the resultant meaning of 'the bread of the next day' or the '*tomorrow bread*'. Option two appears awkward in the light of the biblical story of how God provided manna for the Israelites in the desert, telling them to collect only what they needed for each day, As a result, the first interpretation has gained prominence in most Bible translations.

But is there any reason to think otherwise? At this point, the speaker introduced us to a document known as the **Didache** or **Teaching of the**

Twelve Apostles and told us the mysterious story of how it was included in a collection of early church writings put together and copied by a scribe in 1056 and then went missing for eight hundred years, The text only resurfaced in 1873 when it was found in a monastery library in Istanbul belonging to the Patriarch of Jerusalem and published by Archbishop Philotheos Byrennios.

The Didache, which has not been recognised as part of the canon of Scripture, but has traditionally been included in the category of useful texts, includes instructions for church life, covering matters such as baptism, prayer and fasting, the Eucharist and advice on how to handle visiting prophets and apostles – the kind of material which is not found in the New Testament. It was amazing to discover in the text examples of prayers from the first century - the text is thought to be possibly as early as 49 AD or to date from 180 AD at the latest,

Chapters 9 and 10 include prayers of thanksgiving after a meal, for example, which can be seen as parallel Eucharistic liturgies. They also contain allusions to the idea of the Messianic banquet or feast, described prophetically by Isaiah (Chapter 26: 6-8) and referred to by Jesus in a parable in Luke Chapter 14 and at the last supper. (Matthew 26:29). The physical meal we share today mirrors the future meal we look forward to in the kingdom of heaven. The Rev. Dr. Garrow went on to draw a comparison between the elements in these two prayers

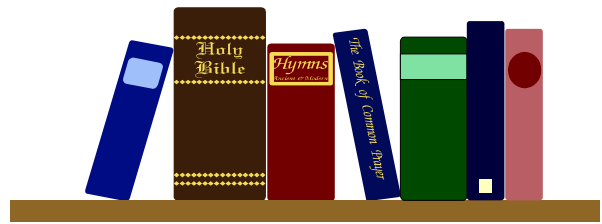
and those in the texts of the Lord's prayer in the New Testament. Taking the similarities into account and keeping the documented time lines in mind, he suggested that the second interpretation of 'epiousion', the 'tomorrow bread' might in fact be valid – incorporating as it does, a reference to this parallel between the physical bread of today and the future hope of the Christian.

So what difference might this make to the way we pray? As we give thanks for bread today, we also need to remind ourselves of our future hope and allow that 'tomorrow bread' to sustain us in the daily life of faith. It is interesting to note that Christians tend to pray and give thanks before a meal; Jews pray before and after meals. How about praying after a meal for a change and looking forward to the future kingdom and how we want this to be reflected in our family life and our local community?

At the conclusion of the talk, the Rev. Dr. Garrow took a number of questions from the floor about the status and authorship of the **Didache** and also explained his role as 'Vicar Theologian', a kind of associate vicar.

Mary E. Wood, BA, MScInfStud, works as an Information Researcher for the *Chartered Management Institute* and serves the *Librarians' Christian Fellowship* as Midlands regional rep./Web Site and **E-Newsletter** Manager.

LIBRARY ASSISTANCE



MARY BARKER reports that LCF's assistance programme is on the move again after a period of relative inactivity

After a period of time when we received enquiries and gave advice but did not seem to accomplish anything concrete it is good to have a couple of projects under way.

Methodist Central Hall, Westminster, requested our help to catalogue and organise the back list of the *Methodist Publishing House*. It took a while to get a small basement room shelved and ready with a computer and library management software, but since the summer our member Janet White and another Methodist librarian, Elizabeth Williams, have been hard at work unpacking the material

and have now started to input the data. As with a piece of string and most volunteer projects 'how long' is almost impossible to answer but there are allegedly only three thousand items – which probably means more like four thousand. The material is very varied: old fashioned biographies, improving and edifying stories, some biblical commentaries and personal spirituality, so the collection should give a picture of Methodism at a certain period. Central Hall hopes that it will interest and attract people to visit – how are they going to manage that we asked? However situated opposite the cafe it has already generated some enquiries from the curious.

Meanwhile over in Northampton another long standing approach from the *New Testament Church of God* has also been receiving attention from Diana Edmonds (Haringey) and we will report further on that at a later date.

On the horizon are another couple of possibilities. Several years ago at the conference of the *Association of British Theological and Philosophical Libraries* (ABTAPL) in Prague, I

talked with the tutor librarian, story teller, LCF member and speaker Richard Johnson from *Redcliffe College* in Gloucester about the possibility of my giving some voluntary help as an individual but that never came about. However we have now had an official approach asking if we could undertake stocktaking (30,000 volumes) for them, possibly next summer with a small team staying in the college. Incidentally, the Principal had come across LCF in action on the *Northumbria Bible College* project.

The other project is smaller (under one thousand items) but a Welsh speaking cataloguer is needed to catalogue local church histories and other material in the Welsh language for a small theological collection in Cardiff. Again there could be the possibility of staying at the college. So review your holiday plans for 2011 – I would welcome some indication of interest even at this early stage.

Mary E. Barker, BA, MCLIP, serves the *Librarians' Christian Fellowship* as our Library Assistance Manager and works as School Librarian for the *Cardinal Vaughan Memorial School*.

MEMBERSHIP MATTERS

***News from the Membership Secretary:
Janice Paine, MCLIP, 22 Queensgate Gardens,
396 Upper Richmond Road, Putney, London,
SW15 6JN. Tel. 020 8785 2174***

Listed below are those who have renewed their subscription or changed their details since July. Please inform the Membership Secretary of any *changes of address, job etc.*

LATE RENEWALS

ABRAHAM, Mr Mathai D., Flat 8/3, 90 Charles Street, Royston, Glasgow, G21 2PX - Tel: 0141 5646226 - Email: absaran@hotmail.com

HARDING, Mr Oliver L.T., Library, Fourah Bay College, University of Sierra Leone, Mount Aureol, Freetown, Sierra Leone - Senior Libn. & Acting Head. Tel: 033 460330 - Email: oltharding@yahoo.com

NEIL, Mrs Eleanor M., 399 Mahurangi East Road, Snell's Beach, 0920 New Zealand - Libn., Lifeway College. - Email: eleanor@etelligence.info

OKORO, Mrs Harriet C., P.O.Box 953, Enugu, Enugu State, Nigeria - MLS student, University of Nigeria, Nsukka. Tel: 234 8036777172 - Email: harietilo@yahoo.com

TEBBUTT, Mrs Lydia S., Torch Trust for the Blind, Torch House, Torch Way, Market Harborough, Leics LE16 9HL - Literature Leader - Email: lydiat@torchtrust.org

CHANGES TO ADDRESS, JOB ETC.

GALE, Mr Michael, 20 Selly Hall Croft, Bournville, Birmingham, B30 2HL - Libn., The Queen's Foundation.

URQUHART, Rev. John C.C., 14 Hallhead Road, Edinburgh, EH16 5QJ - Parish Minister, Craigmillar Park Church, Edinburgh. Tel: 0131 516 6528 - Email: jccurquhart@gmail.com

REVIEWS

THE BOOKWORM'S CHRISTMAS STOCKING



***A VERY PRIVATE GRAVE
(THE MONASTERY MURDERS, BOOK 1)
Donna Fletcher Crow
Monarch, 2010, £8.99, Pbk., 383p.,
ISBN 978-1854249685***

I'm a huge fan of period mystery, but this is the first contemporary novel in that genre I've read, and my first Donna Fletcher Crow.

The overall sense of the mystery that Felicity, and American theology student and her teacher Fr. Anthony try to solve was just gripping enough to keep me turning the pages. That was despite me having succumbed to my usual habit of reading the ending first so I know what happens. Yes, really; I quite enjoy finding out the journey the writer then takes me on.

There were a few things I struggled with. I'd agree with the book's blurb that the descriptions of the north east were indeed

evocative. And I laughed out loud at the idea that the '*English seemed to have a special compartment in their brains for train schedules.*'

Yet that neat and truthful observation was not borne out in the apparent ease with which the protagonists criss-cross the area on various means of public transport - without ever, it seems, needing to buy a ticket or check a schedule.

Every now and then an Americanism would slip into English Antony's thinking, which was a little bit jarring, if understandable as DFC is of course from the US. This mixing of terms and phrases between British English and American English is common in our culture now - and in visual culture, too. Think of some of the meals served in the Harry Potter films, which have a distinct stateside feel compared to English school fare.

I was also left with a number of questions. If one was given a peremptory message by your superior to escape - would you not at some point check in with him? Why did F & A not stop and buy a set of decent clothes? Buy a mobile phone? They leave their luggage behind an awful lot. There are a few more, but they're plot spoilers. Several times I found myself reading about people tucking into breakfast when I thought it would be lunchtime; days seemed to pass and be jumbled in a way that had me flicking back through the pages to see if I had missed something.

I couldn't decide whether the spiritual strand woven through the book was comforting, insightful or a distraction. I definitely skipped some parts and some of the Cuthbert back story. Sometimes the prayerfulness and spirituality felt contrived, but other times the lines of scripture or daily offices were more appropriate. In fact, to sum up, a bit contrived would be my overall verdict on the book. I didn't find it completely compelling; and I found myself distracted by what felt like plot holes. Some of the supporting cast felt a little clichéd and unrealistic. I wasn't sure whether to laugh or cry at the description of the librarian's '*beige cardigan.*' Coincidences and red herrings are of course the mainstays of whodunnits, designed to keep us guessing (even if we've read the ending first). I just felt there were a few too many co-incidences, a few too many times when strangers became connected to the players to move the narrative on.

The narrative changes between Felicity and Antony's view, encompassing their own internal thought life and these passages were good, sometimes enlightening and thought provoking. I imagine it's hard to capture in plain prose the sense of fleeting thoughts, images and sensory impressions that make up an internal monologue. One line did particularly stick in my mind ("*one chose a sheltered path for life, then found it led only to a cliff edge,*" p. 265) and when reading at night and meeting a description of Compline, I was motivated to fire up my laptop and read that day's version.

However, if you are a fan of DFC or meditative mystery, you will doubtless be hooked. Felicity and Antony are interesting characters in their own right and worth getting to know. The book wouldn't make my Desert Island list, but I'm minded to try the sequel if I come across it. And yes, I will still read the last few pages first!

Sara Batts, BSc (Hons), MSc, works as Senior Research Librarian for *Reed Smith*.

***YHWH: THE FLOOD, THE FISH AND THE GIANT:
ANCIENT MYSTERIES RETOLD
G.P. Taylor & Paula K..Parker
Authentic Media Ltd,, 2010, £6.99, Pbk, 305pp.
ISBN 978 1 86024 800 9***

When my husband was teaching RE in the early nineteen eighties he began to notice a difference in the children's reactions to Bible stories. Instead of groans and "*We already know this story, Sir*", they began to listen with avid interest because the stories were new to them. The age of biblical illiteracy had arrived. Now it is even worse. Notice how clever contestants on ***University Challenge***

cannot answer the simplest questions about the Bible.

If it can be widely enough distributed this new book will go a long way to correcting this state of affairs. G.P.Taylor and Paula Parker have taken twenty Old Testament stories - the ones that used to be really well known - and in vivid and contemporary language re-told them in a way which holds the attention of even those who know how they are going to end. We feel the horror of Adam and Eve (renamed Marah and Havva) when they realise the effects of their disobedience, we experience Abraham's conflict between faith and fear when he is told to sacrifice Isaac and then his relief when he doesn't have to after all. If you ever wondered how Noah got all the wild animals into the ark read Chapter 2 for the probable solution. The last chapter, '*The Prophet*' retells how Isaiah received his revelations about the coming Messiah to redeem the world and his incredulity at the '*madmen and fools*' who kill the son of YHWH. With a large chunk of Isaiah 53 woven into the narrative it is probably the most powerful and compelling chapter in the book.

In 2007 G.P.Taylor gave the LCF annual lecture. In it he mentioned how his books have been opposed from organisations like the BBC on the one hand and American fundamentalist Christians on the other. This book is unlikely to arouse the same opposition because it can be read on one level as a book of exciting stories. On the other hand there could be some Christians who think liberties have been taken with the text. Perhaps the idea that Dathan and Korah were spies for the Egyptians is going a bit far. However if it is wrong to fill out the details of the text we could have no Bible story books for children and sermons would be much less interesting. Also, much of the extra detail is educationally valuable information about ancient middle eastern customs that helps our understanding of the stories.

This book should be in every school and public library. It is suitable for older children, teenagers and adults and would make an excellent present for any young person.

Ngaio Malcolm, MA, DipNZLS, worked as a School Librarian in New Zealand and the United Kingdom before her retirement.

MAIN ARTICLES

Are library and information students still taught reference and enquiry skills as part of their professional education? How should librarians respond to the growing threat of redundancy? Which organisations will emerge to lead the library and information sector following the recent “bonfire of the quangos”? LOUISE MANNERS provides a survey of recent librarianship periodicals and ponders some current issues

EYE ON THE PROFESSION



The Autumn 2010 issue of *Refer*, the journal of the *Information Services Group* of CILIP, marks the Diamond Jubilee of the group. Professor Peter Reid communicates the welcome news that reference and enquiry work still forms an integral part of the Masters degree in Information and Library Studies at *Robert Gordon University*. Students respond to a “real-life” enquiry from a member of the university staff. In addition students work together in groups to integrate public and school library services in a fictitious county. Although the move to on-line service provision and service delivery has resulted in changes to the teaching of reference and enquiry work, understanding user needs and achieving solutions to information problems remain constant. The *School of Computing, Engineering and Information Sciences* (CEIS) at *Northumbria University* interacts with external organisations including

The *National Archives*, the *BBC*, the *European Central Bank* and *Newcastle City Libraries* when preparing its students for reference and enquiry work.

In *Library and Information Gazette* of 2 September 2010 Deborah Goodall, Dave Pattern and Graham Stone of the *University of Huddersfield* in “*Making resources work harder*”, talk about research on links between non- and low-library services and resources usage and lower grades. The library aims to maximise the use of resources. The university has a goal of two-thirds of students achieving first and upper second degrees. In the *Gazette* of 30 September 2010, Penny Bailey advises on providing hard facts and figures to use in discussions with finance directors.

In the *Gazette* of 21 October 2010, Roger Vincent asks “*Redundancy: is it fair and what can I do about it?*” I think that CILIP should have a dedicated contact within the organisation to assist those under threat of redundancy rather than use outside consultant Roger Vincent, but that is a personal view. Mr Vincent advises that if one has been marked or assessed one is entitled to know what the score is and that if one feels that justice has not been done one should appeal.

The *Gazette* is to merge with *Library and Information Update* due to a reduction in income from the advertising of vacancies.

The video in the September *Update* shows Brian Hall describing goings-on at the *Interim Policy Forum*. September 2010 *Update* reported on reactions to the announcements of the abolitions of the *Museum Libraries and Archive Council* (MLA), the statutory *Advisory Council of Libraries* (ACL) and the *Legal Deposit Advisory Council* with no obvious organisation or organisations to take over their work. In “*A model for implementation*” Paul Cannon advises against ad hoc Web 2.0 adoption and for profiling the library group and developing a strategy that fits. In “*A view from a Johari Window*” Andrew Shenton applies a modified “*Johari Window*” to information needs and discovers it is important to build relationships of mutual respect with users, seize informal and formal opportunities to train users, demonstrate the suitability of specific materials and resources and clarify the nature of an information need.

On 1 October 2010 new CILIP CEO Annie Mauger was to take up her post, announced October 2010 *Update*. The issue had a picture of Bob McKee on the cover and inside an obituary by Rob Froud and tributes from Peter Griffiths, Bill Macnaught and others. The LIS Education Supplement examined distance learning options, listed courses and stressed the need for a robust plan for job searching.

According to Anthony Brewerton and Sharon Tuesday of the *University of Warwick* library marketing in the digital age is all about relationships. They have promoted a “black box” logo, coloured box sub-brands and issued guidelines for design of publicity materials, they explain in “*More than just a logo – branding at Warwick*”. Helen Drew offers tried and tested ways of persuading local media to get excited about libraries in “*Keeping libraries in the news*”. She argues that it is important to stay in touch with local media, be proactive, issue patches as well as issuing press releases. She admits that sometimes, in spite of all the work that is done, bigger stories take precedence.

Update for November 2010 reports that the efficient and respected Stockton-based administrator of the Public Leading Right (PLR) is to go in the “*bonfire of the quangos*”.

Jenny Rowley in “*Organising for innovation*” writes about the important aspects for organisations to take into consideration when attempting to bring about an innovative culture and innovation policies for the future. Gill Needham reports on discussions at a workshop organised by the m-libraries group at the *University of Westminster* on responding to the spread of mobile technology. A publishing supplement examines developments in business information, science, social sciences and news online databases. In the video Annie Mauger talks about her address to the PLA conference.

Louise Manners, *DipLib, MA, MCLIP*, was elected as Chair of the Executive committee of the *Librarians' Christian Fellowship* at the Annual General Meeting held on Saturday 19 April 2008.

LCF's recent "Invasion of Bath" included a morning visit to Bath Abbey reported elsewhere in this issue. Dr. LUCY RUTHERFORD here describes the important historical records stored within this unique parish church.

THE ARCHIVES AND LIBRARY AT BATH ABBEY



The archives of the *Parish Church of Bath Abbey with St. James* comprise a collection which records the architectural, administrative and liturgical history of Bath Abbey, from the beginning of the 19th century to the present day. The parish registers (dating from 1569) and other early records are deposited at *Somerset Record Office*, which acts as the designated Diocesan place of deposit. The archive collections reflect the organisational structure of the Abbey as it has developed over time. The records which were created by the various offices and personnel within the Abbey show that although many classes of records have different names at different periods, what the Abbey actually does has changed remarkably little over time. They reveal an organisation which, through six centuries of change, has carried on holding services, baptising,

marrying and burying parishioners, and looking after the fabric of a large and historic building.

A large part of the collection housed on site at the Abbey is formed by an extensive run of records relating to work carried out to the fabric of the Abbey Church. The archives hold records from the major restorations of the 19th and 20th centuries; carried out by significant architects such as George Manners (1833-36), Sir Thomas Jackson (1899-1926) and Sir Harold Brakspear (1929-30). Unfortunately the records of the Sir George Gilbert Scott restoration which took place between 1863 and 1874 seem to have disappeared. Apart from the volumes of the restoration committee minutes there are no other records associated with the Gilbert Scott works in the Abbey archives. There are, however, all the records of the post-war restoration (1947-60) and the Abbey 2000 restoration programme. The collection contains all the records one would expect to find of routine maintenance, including works to the organ, the stained glass and the lighting.

Other examples of records in the collection are minutes and associated records of administration; for example a complete set of Church council minutes dating from 1903. These, together with the minutes of other sub-committees which have proliferated since the 1950s, and the annual reports, are the most important administrative series in the collection. Of similar significance are the churchwardens' records, since before the formation of Parochial church councils in 1919 churchwardens were responsible for finances, the maintenance of the fabric and the running of services. Thus the records they created include account books, records of work to the fabric, and pew rent books.

Service registers are also an important record of the worshipping life of the organisation. However there are other records which should not be neglected as sources of information. One of the most useful is the unique set of newsletters, dating from 1896, which provide invaluable information about the life of the Abbey which is not found elsewhere. Organ and choir records, service sheets and weekly music lists also form a significant part of the collection. Finally there is a small collection of fabric related plans, drawings and photographs. However, perhaps the most heavily used records are the burial records. These comprise the Order books for burials in the Abbey church between 1813 and

1845, the indexes, transcriptions and photographs of wall and floor memorials in the Abbey church; and the Order books for burials in the Abbey cemetery (1844 - present). These books are uniquely valuable as they contain the section and plot numbers, together with maps, which identify the location of individual graves.

Parish boundary changes during the 20th century mean that the Abbey archives are also responsible for the records for the *Parish of St. James*, Bath. This church was destroyed in the aerial raids on Bath in June 1942; and after the war the parish was merged with that of Bath Abbey. The remaining registers were deposited at *Somerset Record Office*; however a small amount of ephemeral material remains in the Abbey archives; including some splendid photographs of the moveable pulpit which ran on metal tracks so that it could be moved out of the way when not in use.

In addition to the archives, we also administer a collection of semi-current records. These are principally administrative records which have no current, day-to-day use, but which need to be consulted infrequently or retained for statutory purposes. All of these records are appraised at a pre-determined point in their life cycle, and those which are deemed to be of permanent or historical significance are transferred to the archives. The management and preservation of these '*not yet archives*' is equally as important as the management of the archives themselves; it is crucial that such records are well cared for from the point of creation. The archivist who has an eye to the future archive collection should constantly be asking '*what records do we create? What should we keep and why?*' The systematic management of the semi-current records ensures that valuable historical records are identified and preserved for the archives.

Clearly the collections contain a wide variety of media; everything from parchment deeds, paper files, and bound leather volumes to photographs, glass plate negatives and electronic media. The challenges in terms of storage and preservation which this presents to a small organisation with very little physical space outside the footprint of the church buildings are considerable. Until 2000 the archives were stored in Abbey Church House in Bath, a building leased by the Abbey until a few years ago from *St. John's Hospital*. This is a beautiful historic

house in the centre of Bath, but not well adapted to the storage of archives; and where they were openly accessible and subject to water damage from pipes running through the storage rooms. For the next nine years the archives were kept in a basement storeroom in the Abbey's office buildings, where the environmental conditions fell well short of accepted standards; and where the records were at serious risk of long term damage. Fortunately, in 2009, a more suitable space in the office buildings became available and, thanks to funding from the *Friends of Bath Abbey*, a new archives storeroom was installed. These improved storage conditions have ensured the long term preservation of the archives and greatly enhanced intellectual control and access to the collections.

The archive collection is well used by members of the general public. By far the greatest number of enquiries comes from family history researchers, for example wishing to consult the burial records, find a memorial stone in the Abbey church or trace a relative who used to sing in the choir. Plans and drawings are regularly consulted by architectural historians and local university students from a variety of courses. The records associated with the Abbey cemetery have been extensively used by a wide range of users from family history researchers and historians interested in particular individuals buried in the cemetery, to a local residents' group which wanted to make the cemetery more accessible to members of the public. The archives provided maps of the sections and plot layouts which were used in an impressive memorial transcription project. We have also collaborated with the local authority which is responsible for some aspects of the maintenance of the cemetery; by providing key documents which clarified legal responsibilities and helped to trace current owners of unsafe monuments which the local authority wished to lay down.

Rising numbers of researchers present a further challenge to the small organisation; that of providing appropriate and up-to-date electronic finding aids to the collections. Since commercial cataloguing systems are beyond the Abbey's available resources, the archives have been catalogued to ISAD-G standards, using an in-house Access database. This should be capable of migrating to a commercial system if this should ever become a possibility in the future. A project is currently underway using volunteer help to create an Access database of transcriptions of all the memorials inside the Abbey. This will bring

together all the current typed indexes of wall and floor memorials, including transcriptions of those memorials which were covered up when the Gilbert Scott pews were installed in 1874. This fully searchable database will greatly improve the service which we are able to offer to family history researchers.

The archives are, however, also essential for the management of the Abbey as an historic building. Records such as property title deeds have an obvious utility. Architectural and fabric records are a frequent point of reference for current maintenance and conservation work; as it is often necessary to find out what work has been carried out in the past, and which particular techniques might have been used. Applications for Faculty certificates which give permission to carry out works to a parish church, or to remove or install new furnishings, must be accompanied by a statement of significance or a history of previous works; information which is only available from the archives. In the last decade the archives have been used to inform projects such as internal stone cleaning (part of the Abbey 2000 restoration programme), a new internal lighting scheme and the commissioning of an official conservation plan. Three exhibitions, on the post-war restoration of the Abbey, the Abbey cemetery and the development of the Abbey church since 1499, have made extensive use of material from the archives.

As a matter almost of historical accident, Bath Abbey does possess a library which, although a fairly eclectic collection of early printed books, contains a number of works of some significance. There is little left of the Abbey's pre-Dissolution monastic library, apart from the **Red Book of Bath** (c.1412-28) which is in *Longleat House* library, and some volumes in the Parker collection at *Corpus Christi College*, Cambridge. The present Abbey library was founded by Bishop Lake (1616-26) and grew steadily over the next two centuries thanks to many further donations. The library was housed by Bishop Lake in the newly-built Abbey vestry, where they remained until they were deposited with the *Bath Reference Library* in 1895. In 1984 the library was transferred to the custody of *Wells Cathedral Library and Archives*, where it is currently held.

The library was catalogued by Reginald R Wright, the city librarian, in 1912. Of most interest perhaps to the Abbey itself is a work of natural

philosophy, ***Scepsis Scientifica*** (1664) by Rev. Joseph Glanvill, who was Rector of Bath Abbey from 1666-1680. The famous Bath physician Dr Thomas Guidott (1638-1706), who investigated the possibilities of using Bath mineral water as a medical treatment, contributes ***De Thermis Britannicus*** (1691). The Abbey is justly proud of its ***Book of Benefactors***, a volume compiled in the 17th century, which records the names of the individuals who paid for the restoration of the Abbey so that it could be used as a parish church by the citizens of Bath. Most famously, the collection contains a 1493 third edition of Caxton's ***Golden Legend***; although sadly the colophon is missing and the volume was rebound in the 1860's. Ashmole presented a copy of his work on ***The Order of the Garter***, complete with Hollar's illustrations. There is a section of French and Spanish books presented by Bishop Ken, Bishop of Bath and Wells from 1685 to 1690. The library also contains most of the works of William Prynne, who was Recorder of Bath, and volumes of works by King James I and Sir Walter Raleigh.

Into the future, a major development plan has recently been launched by the Abbey. This is intended to reinvigorate and improve all aspects of the Abbey's work; pastoral, liturgical and enhancement of the physical space. A project which will include significant building works, an extensive archaeological investigation of the remains of the Norman cathedral under the present floor and 21st century 'green' lighting, heating and rainwater collecting systems, will inevitably create a large amount of new records for the archives. How far the archivist should pro-actively document such projects is a further question to consider. Given the gaps in the records of previous generations, it would be satisfying to ensure not only that all of the records created by the project are listed and collected; but that the archivist is able to influence which records, and in what format, are created. If we can contribute to the process of documentation, we will create an archive for the future which fully reflects the people, functions and processes which combine to create this unique parish church.

Dr. **Lucy Rutherford** is the Archivist of Bath Abbey and can be contacted at Bath Abbey, 12 Kingston Buildings, Bath, BA1 1LT. E mail archives@bathabbey.org

In the Nineteenth Century, the works of several clergymen-poets outsold the works of Wordsworth, Shelley and Keats, although their poems are rarely read today. Dr. A.D. HARVEY provides an introduction to their lives and poetry

PRIESTS AND POETS IN THE ROMANTIC PERIOD

One may recall that Samuel Taylor Coleridge was the son, and William Wordsworth the elder brother and uncle, of clergymen but the role of Anglican priests in early nineteenth century Romanticism is generally overlooked.

In fact the most widely-read religious poem of the period, *The Sabbath*, by James Grahame, was the work of a man who was still employed as a lawyer in Scotland at the time the poem was written; but the money it earned later enabled him to take the risky step, at the age of forty-four and with a wife and children to support, of being ordained in the Church of England and seeking appointments as a curate. *The Sabbath* was originally published anonymously in 1804. Mrs. Grahame had been accustomed to complaining bitterly at the amount of time her husband wasted on unprofitable scribbling and he put the poem into her hand with considerable trepidation, "Ah, James," she exclaimed after a rapid perusal, "If only you could write something like this!" The prestigious *Edinburgh Review* was dismissive: "heavy and inelegant contains nothing that is not either very trite, or very shallow it may be considered as very creditable, either to a beginner, or to one who does not look upon poetry as his primary vocation." Yet as Robert Southey, afterwards Poet Laureate, pointed out, it "found its way from one end of Great Britain to the other." Grahame's evocations of rustic piety have not lasted particularly well:

'tis my delight
Wandering, and stopping oft, to hear the song
Of kindred praise arise from humble roofs;
Or, when the simple service ends, to hear
The uplifted latch, and mark the gray-hair'd man,
The father and the priest, walk forth alone

Into his garden-plot, or little field,
To commune with his God in secret prayer.

But the poem continued to sell well after Grahame's death in 1811 and its success reminds us that Romanticism was contemporary with, and arguably simply an aspect of, a European-wide revival of religious sentiment.

Another clergyman poet whose greatest success was before he took orders was Thomas Dale. Later Prebendary of St. Paul's and Vicar of St. Pancras (then the most populous parish in London), and for a short time before his death in 1870 Dean of Rochester, Dale had lost his parents as a small child and published his best-selling poem *The Widow of Nain* while a twenty-year-old undergraduate at *Corpus Christi College* Cambridge with a view to helping finance his time at university. The style of *The Widow of Nain* and follow-ups like *The Daughter of Jairus* was that of Lord Byron, then at the height of his fame:

Then heard he not the piercing cry
Which rang from out that darkened room,
Nor the shrill shriek of agony
That spoke too well his daughter's doom

but the subjects were from the New Testament, and as with Grahame his motive for writing were at least partly evangelistic.

The same cannot be said of two poets whose best work was written when they were already in the orders. The Rev. George Croly was ordained a priest of the Church of Ireland after completing his studies at the *Trinity College Dublin*. Having little hope of ecclesiastical preferment in Ireland he came to London and worked for more than twenty years as a literary journalist before becoming Vicar of Romford in 1832. In 1835 a short-lived Tory government gave him the living of St. Benet's and St. Stephen's in the City of London: his greatest literary success, a poem entitled *Paris in 1815* in the style of Lord Byron's *Childe Harold's Pilgrimage*, had earned him a reputation as the "*Tory Lord Byron*." He was nothing like as good-looking as Lord Byron however; his lantern jaw and ferocious eyes made him look, according to an acquaintance, like the sort of man who, if encountered in a lonely place, would cause one to fall on one's knees and cry out, "*Oh, take my money but spare my life*." This fearsome appearance seems however to have added to his effectiveness as a preacher, just as, a couple of generations earlier, George Whitefield's demonic squint had helped

mesmerise congregations quite as effectively as the saintly beauty of fellow Methodist John Wesley. Croly incidentally, was the friend of John Ruskin's parents, and Ruskin himself attended a school in south London run by Thomas Dale in the 1830s, so it seems that these two very different clerics may have had some subterranean effect on the formation of one of the nineteenth century's most influential cultural thinkers.

The Rev. George Crabbe, though from a poorer background than Croly, benefited from patronage as a young man in a way that Croly did not, but having become a pluralist, with livings in both Leicestershire and Lincolnshire, he decided to live in Suffolk. Crabbe's verse tales in rhyming couplets descriptive of the lives of the poor and lower middle-class – "*Pope in worsted stockings*" as one contemporary described them – show that he was an earnest and serious-minded traveller through this vale of tears, and he did undertake some work as a curate or locum in Suffolk, but the abandonment of his parishioners further north does rather suggest he preferred the convenience of himself and his family to his obligations as a priest. This impression is perhaps confirmed by the circumstances that he became heavily addicted to opium while in Suffolk: one of the products of his drug-disturbed nights was the poem *Peter Grimes* published in his volume-length collection ***The Borough*** in 1810, and subsequently famous as the basis for the opera by Benjamin Britten.

In some ways however the archetypal priest-poet of the time was one of these men who seem to owe their considerable worldly success to an annoying faculty for striking exactly the right note in everything they say and do. Henry Hart Milman was educated at Eton and Brasenose (like David Cameron in our own day) and achieved fame in his mid-twenties with a verse drama, *Fazio* (1815). His epic poem *Samor, the Lord of the Bright City* (1818) was one of the rare successes in a genre which many poets attempted in his period but very few succeeded with. Robert Southey remarked bitchily "*It is full of power and beauty, but too full of them*", and Reginald Heber, later Bishop of Calcutta, complained in the ***Quarterly Review*** that the poem was '*so overloaded with beauties that the attention is lost and wearied amid a maze of fragrance.*' One can see what they mean:

Orient the bright-hair'd Charioteer of heaven
Pour'd daylight from his opal wheels, and struck
From the blue pavement of the sky clear flakes
Of azure light upon the Eastern sea

and so on and on for a couple of hundred pages. But for the most part contemporaries loved it. Later Milman turned to history. His ***History of the Jews***, which presented Abraham as 'a *nomad Sheik*' and played down the miraculous elements in the Old Testament, provoked controversy as well as applause but his subsequent volumes on the history of Christianity eventually established him as one of the most respected historians of his day. Appointed Canon of Westminster and Rector of St Margaret's Westminster in 1835, he became the Dean of St Paul's in 1849.

In their own time the poems of Grahame, Dale and Milman easily outsold those of Coleridge, Wordsworth, Shelley or Keats. It was Grahame, Dale, Milman who helped popularise the heightened emotionalism and more resonant language with which Coleridge, Wordsworth, Shelley and Keats are now associated. Their involvement in the new-style poetry of the Romantic era was typical of the central role played by Anglican clergy in national life in the early nineteenth century. The Rev. George Grigby, the first Church of England priest to serve as a combatant officer in the British army, the Rev. John Horne Tooke, a high-profile political trouble-maker whose return to the House of Commons provoked the legislation banning priests from sitting in Parliament, the Rev. Thomas Robert Malthus, the economist and pioneer demographer, the Rev. Henry Beeke, adviser to the government on economic affairs, the Rev. Edmund Cartwright, whose invention of steam-powered weaving revolutionised the textile industry, all flourished in this period. How whole-heartedly these men bore witness to the Gospel we cannot now really know: they certainly bore witness to the vitality of the Church of England two centuries ago.

Dr. **A.D. Harvey** was educated at *St. John's College* Oxford and *University* (now *Wolfson*) *College* Cambridge. His books include ***English Poetry in a Changing Society: 1780-1825*** (1980) and ***A Muse of Fire: Literature, Art and War*** (1998). He is an occasional contributor to ***The Times Literary Supplement*** and ***The London Magazine***.

THE LAST WORD

Professor **KEN BAKEWELL** looks back to All Saints' Day; celebrates the lives of outstanding Christians, famous and unknown; and highlights the significance of the Advent season

FOR ALL THE SAINTS



1 November was All Saints' Day, when we remember the four gospel writers, Saint Peter, Saint Paul and all the other people with 'Saint' in front of their name: there are more than 1300 of them in ***The Oxford Dictionary of Saints***. Saint Paul frequently reminds us, however, that **all** true Christians are saints: "*To all in Rome who are loved by God and called to be saints*" (Romans 1:7); "*to the Church of God in Corinth, together with all the saints throughout Achaia*" (2 Corinthians 1:1); "*To the saints in Ephesus, the faithful in Christ Jesus*" (Ephesians 1:1); "*To all the saints in Christ Jesus in Philippi*" (Philippians 1:1). Saint James tells us what makes a true Christian: somebody whose faith is accompanied by action (James 2:14-17).

It's quite easy to think of some people who fit James's description. William Wilberforce, who I've seen described as somebody who gave practical expression to his Christian beliefs. Remembered particularly for his efforts to get slavery abolished,

Wilberforce also campaigned against bear baiting and bull baiting, visited people in prison and campaigned for the education of poor children. Lord Shaftesbury, who campaigned to stop child labour, supported orphanages, campaigned for clean water and against cruelty to animals and said that everything he did was governed by his total commitment to Jesus Christ and the Bible. Elizabeth Fry, whose work for prison reform is well known and who also began a school for the children of women prisoners and taught violent women about hygiene and child care. She told Parliament that she was constantly amazed at the way the Bible could change the lives of even the most cruel women and said that she believed that to deal effectively with crime the heart had to be changed and only God could do that.

I had never heard of Paul Brand until my wife drew my attention to his obituary in *The Guardian* newspaper of 27 August 2003. He was a Christian surgeon who worked first at *Great Ormond Street* hospital in London and then went to the *Christian Medical College*, Vellore, India to apply his skills to the treatment of people deformed, crippled and blinded by Leprosy. He was President of the *Leprosy Mission* from 1993 – 1999. I later learned that he did a lot of work with one of my favourite Christian writers, Philip Yancey, and Philip kindly sent me a copy of *In the Likeness of God: the Dr. Paul Brand edition of Fearfully and Wonderfully Made* and *In His Image* by Philip Yancey and Paul Brand (Zondervan, 2004). In his obituary, Michael Waters wrote: “Throughout all the years [Brand] remained humble, direct and compassionate, and these qualities came across whether he was treating a patient, operating, sitting in committee or working as a lay preacher”. A very real example of faith in action.

Many other names could be added, for example Thomas Barnardo, Mother Teresa, Brother Roger of Taize. Then there are the saints who were not well known. I never met Anthony Walker, the Liverpool boy who was murdered because he was black but from all accounts he was a committed Christian who did a great deal for his church and community. The Bishop of Liverpool paid tribute to Anthony, speaking on “*Thought for the Day*” on BBC Radio 4. He said that Anthony was one of the first people to sign up for *Merseyfest*, a Christian celebration of Liverpool. I think of

Norman, a member of my church who did a great deal for the community in a quiet way. The last time I saw Norman alive was just after I had taken Communion to an elderly former parishioner in a nursing home. I met Norman at the railway station, just on his way to visit her – a typical act. I'm sure that we can all think of similar examples.

W.W. How's great hymn begins "*For all the saints who from their labours rest*", but there are many saints still living. I think of Brenda, a lady at my church who begins every day by running errands for the housebound in her street. No doubt we can all think of similar examples. Writing in the ***Church Times*** of 21 October 2005, the Rev. Emma Percy referred to a prayer by Janet Morley, the second verse of which contained the following words: "*For all the saints who live beside us, whose weaknesses and strengths are woven with our own, we praise you, O God*". A reminder that there are living saints and, like St. Peter, St. Paul etc., they have weaknesses as well as strengths.

At the time of writing, we are approaching the season of Advent – four weeks when people "shop until they drop" and when we Christians should be preparing for the coming of our Saviour, first as a babe in Bethlehem and later, at a time not known to us, in glory as our Judge. The Anglican ***Book of Common Prayer's*** collect for Advent Sunday provides an admirable summary of what we should be doing. We ask Almighty God to give us grace that we may "*cast away the works of darkness and put upon us the armour of light*". The Advent journey is a journey towards the light.

At the beginning of the millennium I visited the *Christian Resources Exhibition* and purchased a tie with the words A NEW START emblazoned on it. The 'new start' related to the millennium, but it could just as easily refer to Advent. This is the time for a new start – time for us to cast away the works of darkness and put on the armour of light, to behave more like saints.

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