

Winter 2013

CHRISTIAN LIBRARIAN



The Journal of the
Librarians' Christian Fellowship

CONTENTS INCLUDE

- ***THE ART OF THE IMPOSSIBLE***
- ***FROM THE MIDDLE AGES TO MIDDLE EARTH***
- ***C.S. LEWIS: MEETING PEOPLE WHERE THEY ARE***
- ***LIBRARIES AND THEIR COMMUNITIES***



LIBRARIANS' CHRISTIAN FELLOWSHIP

CHRISTIANS IN LIBRARY, INFORMATION AND ARCHIVE WORK

*An organisation 'in liaison' with the Chartered Institute of Library and Information Professionals.
Affiliated to: Christian Research Association; Christians at Work; Evangelical Alliance; Transform Work
UK; Universities' & Colleges' Christian Fellowship.
Web Site: www.librarianscf.org.uk*

**CHRISTIAN LIBRARIAN: THE JOURNAL OF THE LIBRARIANS' CHRISTIAN
FELLOWSHIP [incorporating Librarians' Christian Fellowship Newsletter]. (ISSN
0309-4170) No. 63, Winter 2013.**

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Printing: Concisely Supplies 4 Business, Chelmsford, Essex.

Views expressed in this journal are those of the contributors and not necessarily those of
the Fellowship as a whole. Acceptance of advertising leaflets does not indicate official
endorsement by LCF.

Librarians' Christian Fellowship minimum subscription for 2014: £26.00. Reduced rate for
student, retired and unemployed members/subscribers: £16.00.

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SELECTED CONTENTS

03:Margaret Keeling: The Art of the Impossible

05:Louise Manners: Methodism's Finest Hall

06:Graham Hedges: LCF Newsletter

23:Graham Hedges: From the Middle Ages to Middle Earth

27:Diana Guthrie: C.S. Lewis: Meeting People Where They Are

32: Beth Avery: Libraries and their Communities

THE FIRST WORD

MARGARET KEELING questions whether cuts in spending have really led to “leaner, smarter” library and information services

THE ART OF THE IMPOSSIBLE

‘The assumption that better public services are a result of spending more taxpayers’ money is being overturned’ stated a recent leader in ***The Times*** (*‘The Art of the Impossible’*, 10 October 2013).

The news that austerity cuts have resulted in improvements came from an ICM survey asking people if things had got worse in the services they use. Fewer than one in five believed things have got worse in terms of Libraries. So the conclusion was that this was an *‘object lesson in the art of the possible’*. As we start to emerge from recession, a *‘leaner smarter local government’* has responded to the challenge with more imaginative and smarter ways of delivering services with less. It can only be good news. Or can it?

My personal reaction is, it may well be true, but it doesn’t feel like that. I think this applies to library and information services in schools, further education, companies, charitable trusts, small workplaces. Clearly, the range of jobs available for professionally qualified library and information workers is shrinking fast. It seems that any Christian workplace group of the future will draw on a diminished number of potential members.

Yes, some public library authorities are protecting their network, often with splendid examples of innovation or joint provision, but others are not. The range of information sources available to the public in larger libraries is quietly shrinking due to hidden cuts.

Many small charities, or firms can no longer afford to employ information workers. I know LCF members could cite their own examples. But, is there a wider truth in that the demands of '*impossible*' situations result in daring, more imaginative choices?

A few weeks ago I attended a Quiet Day on Celtic saints – '*Walking at the Edge*'. Saints such as St. Martin, St. Ninian, St. Patrick chose to carry the word to a largely pagan society in impossible times; to live and work counter-culturally, often at great personal risk. From that work and witness in the '*Dark Ages*' came a network of faith which is our inheritance.

At this point in the Christian year, we turn to Advent, and celebrate the coming of Christ into our world. Consider the risk-taking God sending His Son, as a baby into a world ruled by despotic powers, to an occupied country with an antagonistic religious hierarchy, and a paranoid local ruler. Consider the risk of entrusting salvation history to the willingness of a young unmarried girl, with an upright but puzzled fiancé, in a place where '*his own people rejected Him*'.

Dark days, whether personal, in organisations, communities or in work situations have the potential to push us beyond our natural comfort zone, and limits. Through the grace of God we can find hope and inspiration, solutions when our resources are squeezed, the power to '*walk at the edge*' and experience the art of the impossible.

D. Margaret Keeling, BA, MA, MCLIP, PhD, was first elected as President of the *Librarians' Christian Fellowship* at the Annual General Meeting on Saturday 2 April 2011. She worked until her retirement as Head of Services for Libraries, Culture and Adult Community Learning for *Essex County Council*.

THE SECOND WORD

LOUISE MANNERS discovers an interesting piece of social and religious history on a visit to East London

“METHODISM’S FINEST HALL”

Whilst on a visit to *Wilton’s Music Hall*, Graces Alley, off Ensign Street London, E1, I discovered that the music hall was longer in use as a Mission Hall than as a music hall. In 1888 it was converted from a music hall into a mission hall by the *East London Wesleyan Methodist Mission* and re-named ‘*The Mahogany Bar Mission*’. Opened on 5 February 1888 the hall was described as ‘*Methodism’s finest hall*’.

The Methodists saw alcohol as the main cause of East End problems and so named the mission after the music hall bar. During the Great Dock Strike of 1889 the Methodists served one thousand meals a day to starving dockers’ families. The Methodists campaigned against social abuses. They supported the impoverished local population, in particular the children. The mission also established an important network of social services, handing out food and second-hand clothes, organising clubs and country visits and providing gratis medical assistance. Their work continued throughout the Blitz.

After World War II the local Methodist community became smaller as part of the population moved out to the suburbs and the docks declined. *The Mahogany Bar Mission* closed in 1956. By 1963 the Methodists had sold the hall and it had become a rag sorting depot and warehouse. This architectural and archaeological gem was saved by its role as a mission hall and by impassioned campaigning by Sir John Betjeman, Sir Peter Sellers and Spike Milligan. It was listed Grade II in 1971.

Louise Manners, *DipLib, MA, MCLIP*, serves as Chair of the Executive Committee of the *Librarians’ Christian Fellowship*.

NEWS
LIBRARIANS'
CHRISTIAN
FELLOWSHIP
NEWSLETTER



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GET READY FOR C.L.I.S.

In the new year we will be re-launching the Fellowship under the new name of **Christians in Library and Information Services**. Please use this re-launch as an opportunity to encourage Christian friends and colleagues to join us in membership if they have not already done so.

If you know of other Christians in library and information work, or related occupations, who are not

already members of LCF/CLIS, why not invite them to join? Please don't assume that if your colleagues wanted to join our Fellowship they would already have done so. They may be waiting for someone to invite them!

We have a pressing need to increase and build up our current membership and our existing members have an important role to play in making our organisation more widely known. Can you help?

If you would like to receive leaflets to pass on to your contacts, or would like us to send information on your behalf, please contact our Membership Secretary, Janice Paine, 22 Queensgate Gardens, 396 Upper Richmond Road, Putney, London, SW15 6JN.

ANNUAL CONFERENCE

The first **Annual Conference** for the 'new' organisation will be held on **Saturday 5 April 2014** in the **Chancellor's Room, Hughes Parry Hall, 19-26 Cartwright Gardens, London, WC1**, from 10.30. a.m. – 4.45.p.m. Our speakers will be Dr. **Neil Hudson**, Director of the *Imagine* project at the *London Institute for Contemporary Christianity*, and

Dr. **Peter Brierley**, formerly Director of the *Christian Research Association* and now working as an independent consultant and researcher.

Neil Hudson's morning address is to have the intriguing title *Losing the Plot, But Trusting the Author* while Peter Brierley's address during the afternoon session is to be entitled *Resourcing Leaders for Better Decision Making*.

ANNUAL GENERAL MEETING

The first Annual General Meeting of *Christians in Library and Information Services* will be held on **Saturday 5 April 2014** at the **Hughes Parry Hall**, Cartwright Gardens, London, as part of the annual conference programme announced above.

Nominations for office and notice of any motions to be put to the meeting should be in my hands not later than *Saturday 8 March 2014*.

Nominations for the following executive committee positions are invited: Secretary, Membership

Secretary, Scottish Secretary, Recruitment Secretary and Prayer Secretary.

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

Some existing members of the LCF committee may be willing to stand for re-election but we are always keen to attract newcomers onto the committee. A formal agenda will be circulated to all members not less than two weeks before the meeting.

PHOTOGRAPHS FOR HISTORY DISPLAY

At the CLIS launch next year we want to have a display illustrating the history of LCF from when it was first proposed in 1973/74.

If anyone has any good photographs of activities, particularly the early ones, Richard Waller would be very glad to have copies that we may be able to use in the display. If you have anything you think might be helpful then

please contact Richard on 01942
205843 or e-mail
randnwaller@blueyonder.co.uk

Please don't send anything without
talking to Richard first!

VISIT TO EVANGELICAL ALLIANCE

On **Thursday afternoon 22 May 2014** we are arranging a visit to the new headquarters of the *Evangelical Alliance* at **176 Copenhagen Street, London, N1 0ST** where LCF/CLIS member **Kim Walker** will be telling us about her work as Senior Information and Research Officer, and introducing us to other members of staff.

ANNUAL PUBLIC LECTURE

Next year's **Annual Lecture** will be held on **Saturday 18 October 2014** in the **Meeting Room, Central Library, Harpur Street, Bedford**. Our guest speaker, **Tony Collins**, Publishing Director of *Monarch Books* and *Lion Fiction*, will be speaking to us on the theme of "*Christian Fiction*". Full details of all our 2014 events will appear in due course but please note the dates now and plan to attend

LONG STANDING MEMBER

The August 2013 issue of *CILIP Update* includes an obituary of **Elizabeth M. Watthews** on p. 46. Elizabeth, who died in March of this year, was a member of the *Librarians' Christian Fellowship* for many years from a very early stage of the Fellowship's history. We did not see a great deal of her in her later years, when she was living in retirement in Ipswich, but we remember her taking part in visits to the *Tyndale House* and *Bible Society* libraries in Cambridge and, much more recently, in our visit to the *Westminster Central Hall*.

The *Update* obituary mentions Elizabeth's Christian faith, her support for her local Methodist Church, and her career in libraries which included positions in Rugby, Andover and Suffolk.

Shortly after reading Elizabeth's obituary I came across an article that she had written on books and libraries for an old edition of *Crusade*. Responding to the complaint that evangelical books were rarely available from public libraries, Elizabeth suggested that such books were unlikely to be available if readers did not ask for

them! Christians were encouraged to use libraries for Christian books, to make use of the inter-library loans service, and to learn how to use library catalogues. Specialist religious libraries – such as *Dr. Williams's Library* and the *Evangelical Library* - were mentioned and the importance of using literature in personal evangelism was stressed. *Reading and the Christian* appeared in **Crusade**, January 1960, pp. 28 – 29.

PERSONAL AND PROFESSIONAL NEWS

•Our Aberdeen member **Myrtle Anderson-Smith** and **Marion Conacher** spent two months from October – December 2012 working in the Library of the *Delhi Bible Institute*.

•We were sorry to hear of the death of Dr. **Oliver Barclay**, second General Secretary of the *Inter-Varsity Fellowship* and the *Universities' and Colleges' Christian Fellowship*, on 12 September 2013, aged ninety-four.

In addition to his work as General

Secretary of IVF/UCCF, Dr. Barclay served for many years as Secretary of the *Research Scientists' Christian Fellowship* (now *Christians in Science*). Even after his retirement in 1980 he continued to be involved in development work for UCCF related professional groups.

In the nineteen forties Dr. Barclay was involved in the setting up of *Tyndale House* in Cambridge, now regarded as one of the finest libraries for biblical research in the world.

Oliver Barclay's article *Basil Atkinson Remembered*, recalling an IVF pioneer who worked in the library at the *University of Cambridge*, appeared in the former **Librarians' Christian Fellowship Newsletter**, No. 42, Summer/Autumn 1989, pp 34 – 35.

Published tributes to Dr. Barclay have included an obituary in the **Church Times** for 25 October 2013.

•Our Colchester member Dr. **Sara Batts** contributed to a feature on

single people in the Church published in ***Woman Alive*** magazine for October 2013.

After pointing out that one in three Christians in this country is single, Sara suggests that single people are invisible in many local churches. It is generally assumed that, after graduating from the 20s – 30s age group, most people will find their way into marriage and family life. In her own congregation she can only recall one occasion when single people were prayed for while married couples and families are frequently mentioned in intercessions.

During a committee meeting at her church it was even suggested that the women's group should be named *Wives and Wine!* Living alone is hard work and Sara has little sympathy with the “*super-holy*” who assume that a relationship with God compensates for living solo. God doesn't take out the bins!

The Singles Report appears on pp. 22 – 24 of ***Woman Alive***, October 2013, and Sara Batts' contribution to the debate appears on p. 24.

•Past LCF speaker **Tony Jasper** recently contributed a retrospective article on books about contemporary Christian music to the ***Methodist Recorder***.

The article covers books that are sympathetic to the pop and rock genres, such as Mark Joseph's ***Faith, God and Rock 'n' Roll*** (Sanctuary Publishing, 1983, ISBN 978-0852341766) and 'anti-pop' publications such as John Blanchard's ***Pop Goes the Gospel*** (Evangelical Press, 1983, ISBN 978-0852341766)

Looking Back Over Books With a Christian Music Perspective appeared in the ***Methodist Recorder***, for 6 September 2013, p. 19.

•LCF's recent guest lecturer, Dr. **Michael Ward**, received press coverage after defending C.S. Lewis from the charge of being a “*misogynist*”.

Taking part in a discussion with Lewis's biographer A.N. Wilson at the *Cheltenham Festival of Literature*, Dr. Ward said that it was

“absurd” to claim that Lewis couldn’t cope with women and noted that the author’s brief marriage to Joy Davidman had been “*extremely happy*”.

Kaya Burgess’s report *Writers Clash Over Claims that C.S. Lewis Was a Misogynist* appeared in **The Times** for 9 October 2013, p. 9.

•The latest book from **Christian Librarian** subscriber **David Winter** is ***At the End of the Day: enjoying life in the departure lounge*** (Bible Reading Fellowship, £6.99, ISBN 978-0857460578) in which “*an octogenarian takes a wryly humorous look at what it’s like to be old in an era of the relentlessly new*”.

MISSIONARIES TO THE UK

We have limited space for book reviews in **Christian Librarian** – but how could I refuse when a colleague at the *Evangelical Alliance* asked me to help publicise a book that her husband has recently edited?

Turning the Tables on Mission: Stories of Christians from the Global South, edited by Israel Olofinjana (Instant Apostle, £12.99, ISBN 978-1909728035), documents the contemporary experience of missionaries coming to the UK from Africa, Asia, Latin America, and the Caribbean. The book highlights painful culture clashes which demand new ways of thinking both in them and on the part of indigenous British Christians.

The book, said to be a first of its kind, includes contributions from significant leaders such as Dr. Ram Gidoomal (one of the founders of *South Asian Concern*), Rev. Joel Edwards (International Director of *Micah Challenge*) and Dr. Jonathan Oloyede (Convenor of the *National Day of Prayer*).

Turning the Tables on Mission is available from the *Christian Literature Crusade* and *Gardners*, and on-line in paperback and electronic versions from www.amazon.co.uk

BIG SUMMER READ

Readers may recall that, in our Summer 2013 issue of ***Christian Librarian***, we included some discussion about the *Summer Reading Challenge*, sponsored by the *Reading Agency* and offered in many UK public libraries. Both of the senior children's librarians who offered their opinions on the 2013 theme of the "*Creepy House*" took a positive view of the promotion discounting possible criticisms that the theme might encourage children to take an unhealthy interest in the occult.

We were interested to hear from the *Wisdom House Group*, a group of Christians who took a different view and who launched their own alternative reading scheme to the *Summer Reading Challenge*.

Joanne Revie reports that her daughter Esther, aged eight, decided that she could not in good conscience take part in a programme called "*Creepy House*" and, after discussing it with her friends, both in her home education group and in the village where she lived, decided to set up an alternative summer reading challenge. This soon attracted requests from children who wanted

to take part from all parts of the UK and abroad and it was decided that a newsletter and a *Yahoo* forum should be set up. Around two hundred children signed up ranging in age from a mother reading to her unborn baby to teenagers of sixteen.

Although the organisers concluded the *Big Summer Read* at the start of September they are praying for guidance on where, if anywhere, to take it after this. They will probably leave the *Yahoo* forum active but are not sure whether to run a similar scheme next year or to set up a permanent organisation to promote healthy reading for children. If any LCF readers have an interest in this project Joanne would be happy to send them a copy of the newsletter and receive any input that they might want to offer. Contact

joannerevie@aol.com

JACK'S DELIGHT

No doubt some of his evangelical readers will disapprove, but popular Christian writer **C.S. Lewis** has been honoured by having a new brand of beer named after him! *Jack's Delight* has been launched by the *Mason's Arms*, a local pub in

Headington, Oxford, where Lewis lived for many years and coincided with a major festival dedicated to Lewis arranged by the parish church between 19 - 22 September 2013.

Participants in the *C.S. Lewis Jubilee Festival at Holy Trinity Church*, Headington, included Lewis's recent biographer, Professor Alister McGrath and the Bishop of Oxford, the Rt. Rev. John Pritchard, who preached at a Sunday evening service. The programme also included performances of a new play on the life of Lewis, and guided walks around Headington.

Lewis (known as "Jack" to his friends) is almost certainly the twentieth century's most popular Christian writer known for his popular works of theology, scholarly works on English literature, a science fiction trilogy, and a well known series of children's fantasy novels.

Lewis's death, on the 22 November 1963, received comparatively little public notice, partly because the world's attention was on the assassination of the U.S. President, John F. Kennedy, which took place

on the same day. Fifty years later, however, there is considerable interest in Lewis and his works and, at the time of writing, a plaque to his memory was due to be erected in Poets' Corner, *Westminster Abbey*, on 22 November 2013. We hope to include a report of this event in our next issue.

Other events arranged to mark the fiftieth anniversary of Lewis's death included LCF's annual public lecture, reported elsewhere in this issue. Nigel's Forde's play ***Questioning Aslan*** was well received at the *Edinburgh Festival* and was also performed in Southampton and Belfast. See Brian Cooper's review *Aslan in the Frame at Festival* in the ***Church of England Newspaper*** for 23 August 2013, p. 11.

On 1 October 2013, the *C.S. Lewis Company* announced that they have entered into an agreement with the *Mark Gordon Company* to jointly develop and produce ***The Silver Chair***, the fourth film in the ***Chronicles of Narnia*** series. Mark Gordon and Douglas Gresham (C.S. Lewis's stepson) will serve as producers alongside Vincent Sieber, the Los Angeles based director of the *C.S. Lewis Company*.

ADVENTURES IN SPACE AND TIME

Towards the end of *The Last Battle* (HarperCollins, £7.99, ISBN 978-0006716822), the final story in C.S. Lewis's *Chronicles of Narnia*, some of the characters step through the door of a small stable, only to find themselves in Aslan's Country, which is Lewis's version of Heaven.

Tirian notes that "*the stable seen from within and the stable seen from without are two different places*".

Digory agrees: "*Its inside is bigger than its outside*". In an obvious reference to the Christmas story, Lucy replies, "*In our world, too, a stable once had something inside it that was bigger than our whole world*".

This conversation may remind some readers of another object in fiction that is bigger on the inside than on the outside: the Tardis, the time and space machine concealed in a police telephone box in the BBC's long running science fiction series, *Doctor Who*, which celebrates its fiftieth anniversary

this November. Could the creators of *Doctor Who* have been influenced by *The Last Battle*, which was published seven years earlier in 1956? This must remain a matter for speculation, but it is an interesting coincidence that the first episode of the BBC series should have been broadcast on 23 November 1963, just one day after the death of C.S. Lewis.

FOCUS ON T.S. ELIOT

A series of special readings from T.S. Eliot's *Four Quartets* were broadcast by *Premier Christian Radio* from 30 September – 3 October 2013 to mark *National Poetry Day* on 3 October 2013.

The radio station linked up with the *T.S. Eliot Society*, who were celebrating 2013's seventieth anniversary of the *Four Quartets*, to present four daily readings from Eliot's sequence of poems. *Little Gidding* was read by Dr. Rowan Williams, former Archbishop of Canterbury and other readers included the broadcaster and writer Mike Read.

Premier also organised a panel discussion which examined Eliot,

and his life and work, and questioned whether his Christian faith was a help or hindrance in his work as a poet. Participants included the former Bishop of Oxford (and past LCF speaker) the Rt. Rev. Richard Harries and Eliot's biographer Lyndall Gordon.

Thomas Stearns Eliot, who became one of the twentieth century's most distinguished poets, was born in St. Louis, Missouri, in 1888 but later settled in Britain and became a British citizen. In 1927 he was received into the *Church of England*. The **Four Quartets** series of poems were first published individually over a six year period and are meditations with a common theme of mankind's relationship with time, the universe and God.

John Valentine's ***T.S. Eliot and the Crisis of Meaning*** is a recent addition to the *Cambridge Papers* series of monographs and can be downloaded from the web site www.jubilee-centre.org/cambridge_papers along with other papers in the series. You can find information about the *T.S. Eliot Society* at www.eliotsonline.org.uk

CLEMO REMEMBERED

Members and friends of the *Arts Centre Group* assembled at the *Society of Authors* in Kensington, London, on Thursday 24 October 2013 for this year's *Jack Clemo Poetry Competition* awards ceremony.

Proceedings were conducted by writer and actor (and past LCF speaker) Tony Jasper and the prizes were presented by Ruth Gledhill, the Religious Correspondent on ***The Times*** newspaper. Ruth explained that she was a reader of poetry and enjoyed many classic writers as well as the poetry of Dr. Rowan Williams, whose poetical works provided an insight into his public statements as the former Archbishop of Canterbury .

Entrants to the competition were invited to write poems inspired by lines from the Lord's Prayer. The winner, Dallin Chapman, entitled her poem "*Will it Be Done*" and contrasted the realities of a fallen world with the aspirations of a prayer that asks for God's will to be done on Earth. The poem concludes: "*Could free will echo your will if we relent?*"

Jack Clemo, "*Poet of the Clay*",

was a member of the *Arts Centre Group* for many years. Regarded as one of Britain's foremost poets his work combined an uncompromising Christian mysticism with stark images of the clay mining district of Cornwall. After his death, the *Arts Centre Group* introduced a regular poetry competition in his memory.

You can get more information about the *Arts Centre Group*, which brings together Christians in the arts, media and entertainment, from their offices c/o *Paintings in Hospitals*, 1st Floor, 51 Southwark Street, London, SE1 1RU. Web site www.artscentregroup.org.uk

BROADCASTING THE BIBLE

The Bible mini-series is due to be broadcast by *Channel Five* in December 2013 and will also be released on DVD and Blu-ray by *Twentieth Century Fox*. It is hoped that the broadcasts will inspire a fully inclusive national event in which people across the country unite together in talking about the Bible.

Many different organisations are using the programmes to put

together their own resources and activities, encouraging national engagement. Their initiatives are being co-ordinated by the *Damaris Trust* who have launched their resources web site at www.thebibleuk.org under the auspices of *Channel Five* and *Twentieth Century Fox Home Entertainment*.

The *BeThinking* web site, from the *Universities' and Colleges' Christian Fellowship* at www.bethinking.org is providing a special portal that will enable people to think about questions raised by the Bible. The *Bible Society* is providing bookmarks and posters free of charge to anyone who orders them from www.thebibleuk.org Perhaps some of this material would be suitable for display in public and other libraries.

The *Evangelical Alliance* is publishing a guide to the biblical themes covered in the series and even the *British Humanist Association* is working with the *Damaris Trust* to organise community conversations which will bring together a diverse community to talk about different perspectives on the Bible.

WONDERFUL COPENHAGEN STREET

Many readers will know that, for more than thirty years, our Fellowship has been a member society of the *Evangelical Alliance*. We take our place among more than seven hundred organisations, three thousand five hundred local churches and twenty four thousand individuals who support the Alliance's work in representing and uniting evangelical Christians and enabling an evangelical voice to be heard in the Church, the media and in society at large.

Earlier this year the Alliance left Kennington, South London, its home for more than three decades, and moved into a new purpose built resource centre in the heart of London's King's Cross regeneration area. The present writer was privileged to attend the official opening of the new building on **Wednesday 28 August 2013** in the company of evangelical leaders, representatives of the media, and members of the Alliance's staff.

Guest speaker the Most Rev. and Rt. Hon. **Justin Welby**, Archbishop of Canterbury, reminded his audience that 28 August 2013 was

the fiftieth anniversary of Dr. Martin Luther King's famous "*I Have a Dream*" speech. He praised the Alliance for promoting racial unity within the Church and for continuing to fight for a wider unity among Christians. He likened the Church to a married couple drifting apart but not quite reaching the point of divorce. He confirmed that he was, himself, an evangelical in theology, but was reluctant to align himself with a narrow evangelical party as the Bible tells us not to have groups and factions within the Church.

Archbishop Justin recognised that the Church was often portrayed in a negative light and argued that we should primarily be known as people who are '*for*' rather than '*against*' certain things. The opening was widely reported in the press although, perhaps predictably, many of the reports concentrated on the Archbishop's comments on homosexuality and same sex marriage rather than many of the positive aspects of the Alliance's work highlighted in his address.

You can obtain more information about the *Evangelical Alliance* from the web site www.eauk.org or by writing to 176 Copenhagen Street, London, N1 0ST.

FOND MEMORIES

As our Fellowship prepares for its re-launch in the new year as *Christians in Library and Information Services* I thought that it would be interesting to conduct a straw poll to find out which LCF activities of the past thirty-seven years are most fondly remembered by the current officers of the Fellowship.

LCF's Chair Louise Manners recalled our 2003 Conference in Nottingham when Martin Stone spoke on librarians and social exclusion. Martin was a former President of the *Association of Assistant Librarians* and Chair of *Library Association Council*, and, at the time of the Conference, Chief Executive of the *Methodist Publishing House*.

Our President Margaret Keeling suggests that there have been "*too many to single out, and most come with a sense of privilege of being part of them. So many amazing speakers at AGM/Conferences. I'm especially grateful for those around work issues, which were for me the right word at the right time. Having a forum for workplace issues at a time when churches didn't really engage with this made me try to get it on the church agenda*".

Margaret also recalls hearing John Sentamu, Archbishop of York, reading the gospel "so powerfully" at the *Westminster Abbey* service to commemorate the four hundredth anniversary of the **King James Bible** plus an *Inklings* walking tour of Oxford in September 2005.

Mary Wood recalled our thirtieth anniversary Conference in April 2006 when our speakers were Ros Turner, from *Transform Work UK*, and the well known speaker and writer Elaine Storkey. Mary also enjoyed last year's visit to the **Church Times** complete with lunchtime curry from the nearby street market.

Robert Foster recalls serving on our stand at the *Library and Information Show* and watching Jeff Bonser, then Director of the *Christian Enquiry Agency*, walking up to visitors, asking whether they were stressed, and then handing them a Christian leaflet on coping with stress.

Robert also enjoyed our "*Through the British Museum With the Bible*" tour led by Clive Anderson and Brian Edwards, an event that was also singled out by Diana Guthrie and Eleanor Neil. Diana also has good memories of a 1998 visit to the *Society for the Promotion of*

Christian Knowledge in London's Marylebone Road and its "wonderful" second hand bookshop. Anne MacRitchie nominates a visit to *Rossllyn Chapel*, near Edinburgh, a site with legendary associations with the Knights Templar and the Holy Grail.

Gordon Harris says that his most memorable LCF experience was meeting our Life Vice-President, Professor Donald G. Davis, Jr., at an IFLA evening reception at the Kremlin on the day the 1991 Soviet military coup failed.

Donald agrees: "*I remember that glorious Wednesday evening well, although I was celebrating too with my Russian hosts. The librarian with whose family I was staying said that the only song she remembered in English was 'We Shall Overcome' – which we sang loudly arm in arm as we crossed Red Square to the Metro. What a night to remember - and to meet a Christian colleague in the melee was extraordinary*".

Several respondents mentioned past library working parties when members of the Fellowship met together to organise the libraries of Christian organisations. Janice Paine says that her favourite was one of the working parties at the former *Northumbria Bible College*

at Berwick-on-Tweed – "*a lovely place with very welcoming hosts, a friendly team and enjoyable work!*" Nick Horley agrees – saying that this was his first experience of cataloguing.

Richard Waller has a particular reason to remember past LCF working parties. His favourite event was the *Liverpool Bible College Library* working party in September 1978 when he proposed to his future wife Norma across a library table while accessioning and processing new stock! "*She said 'Yes!', of course*".

What are my own favourite LCF events of the past three and a half decades? I have always had fond memories of the first annual lecture that I organised, held at *Bedford Central Library* in October 1980, with the late Raymond Johnston, Director of the *Nationwide Festival of Light*, as our guest speaker. In addition I have always considered that our annual lecture two years later, when Charles Martin spoke on "*Professionalism, Neutrality and Commitment*", was one of our best ever.

LCF meetings that attracted a better than average attendance also stand out in my memory. Among others there was Professor F.F. Bruce in Loughborough in

1982; Ann Pilling in Oxford in 1990, Professor Roy Peacock in Bedford in 1995, and, of course, Dr. Michael Ward, also in Oxford, for this year's lecture on C.S. Lewis.

And, naturally, another personal highlight was the CILIP Members' Day, in October 2005, when the Institute honoured me with an Honorary Fellowship in recognition of my twenty-five years' service as Secretary of the *Librarians' Christian Fellowship*.

What is your favourite LCF memory? Please send your nominations and we will print the replies in a future issue.

CURRENT AWARENESS

•Bob Usherwood's *Outcomes from CILIP AGM* suggests that the September 2013 Annual General Meeting of the *Chartered Institute of Library and Information Professionals* "reflects a troubled and damaged organisation" which has been losing members at an alarming rate.

The meeting's rejection of a proposed name change to

Information and Library Professionals UK can be seen as a "devastating defeat for CILIP's Council and senior management". Procedural reasons prevented the Chair of the *Retired Members' Guild* from proposing an alternative name change to the *Library and Information Services Association*, which might have been more acceptable.

The meeting's other motion – a vote of "no confidence" in the Minister for Culture, Communications and Creative Industries – was valuable but would have carried more weight if it had been proposed by the CILIP Council rather than by two individual members.

This article appears as an editorial in *Post-Lib*, the magazine of CILIP's *Retired Members' Guild*, No. 69, October 2013, p. 1.

•Ruth Dickinson's article *Shaming the Tiger* recounts the story of Tony Anthony, a well known evangelist who has recently been exposed for falsifying significant parts of his testimony in his best-selling autobiography *Taming the Tiger* (Authentic Media, 2004, ISBN 978-1860244810)

Anthony's book claims that he was brought up in China and that he became a world martial arts champion, bodyguard, criminal and prisoner before becoming a Christian convert and evangelist. Many of these claims have been challenged by a recent enquiry set up by his own organisation, *Avanti Ministries*, after a group of concerned Christians submitted a large body of evidence to the *Evangelical Alliance* in late 2012.

The publishers have since withdrawn *Taming the Tiger* [although copies are still offered for sale on Amazon] and *Avanti Ministries* have announced that they are to cease their activities. Tony Anthony, however, has claimed that there are only "minor" inaccuracies in the book and that he plans to release a corrected edition.

The article expresses concern about the likely effects of these revelations on people who have come to faith through Tony Anthony's evangelistic ministry. It suggests that there may be lessons for all of us in this sad tale – about vigilance, gullibility, and not automatically thinking the best of people because they are Christians.

The article appears in *Christianity* for September 2013, pp. 22 – 25.

•Jemima Thackray's *The Battle Hymns of the Public* describes the recent discovery of the only surviving copy of the *National Chartist Hymn Book* by historian Michael Sanders in *Todmorden Public Library* in West Yorkshire.

Chartism, a national movement for political reform which began in the 1830s, was strongly linked with Christianity and its mass meetings began with hymns. The movement, however, was robustly anti-clerical and also opposed to Anglicanism as the official state religion. The movement's emphasis on social justice may be regarded as a forerunner of the liberation theology of more recent times.

Christian singer/songwriter Garth Hewitt has set several of the Chartist hymns to music on his latest album *Liberty is Near!* Copies can be ordered, price £12.99, from the web site www.garthhewitt.org

The article appears in the *Church Times* for 4 October 2013, pp. 23 – 24.

•Glyn Paflin's *Online Hymnology Breaks the Back of Julian's Vast Legacy* explains how computer technology has made possible the updating of Canon John Julian's monumental reference work ***Julian's Dictionary of Hymnology***, first published in 1892, a task previously considered to be impossible.

The Canterbury Dictionary of Hymnology has been produced by the *Canterbury Press* under the editorship of Professor J.R. Watson, and is now available on-line at an annual subscription of £59.00 for individuals [and £149.00 for institutions].

The ***Canterbury Dictionary*** includes articles on individual hymns, authors, hymnals, organisations, themes, tunes, and their composers. It is said to cover hymn traditions from all continents, regions and denominations and to be ecumenical and international in its coverage. More information is available from www.hymnology.co.uk

The article appears in the ***Church Times*** for 18 October 2013, p. 5.

•Peter Street's article *The Bible's Companion Piece* provides an introduction to ***Foxe's Book of***

Martyrs. This was first published in 1563, four hundred and fifty years ago this year, and for many years was shelved alongside the Bible in many homes and read during church services.

Born in Lincolnshire in 1516 or 1517, John Foxe became an ardent Reformer during an early academic career in Oxford. During a period of exile in Frankfurt, and later Strasburg, during the reign of Queen Mary, he began to collect details of those who had suffered at the hands of the Catholic establishment.

Foxe's Book of Martyrs appeared in four editions during Foxe's lifetime and is still available today. Foxe's coverage of religious persecution and martyrdoms caused controversy from the outset and his reputation as a historian has been called into question ever since. However, it is generally recognised that, in some instances, important accounts from contemporary church registers and court records only survive in Foxe's work.

Early editions included many lurid illustrations including a naked Tyndale being strangled, Cranmer placing his right hand in the flames, and Bishop Bonner enjoying beating a prisoner in his orchard.

Foxe's work helped popularise a view of England as a chosen people of God and also helped to encourage anti-Catholicism and a suspicion of foreigners.

The article appears in the **Church Times** for 27 September 2013, pp. 23 – 24.

•Paul Valley has expressed relief that Colm Toibin's novel **Testament of Mary** (Penguin, £7.99, ISBN 978-0241962978) did not win this year's *Man Booker* prize. The book is a "*bold retelling*" of the life of Christ as seen through the eyes of his mother, but for all its imaginative power, it is in the end "*an arid and reductive attempt*".

Had Mary really been as the author describes it is hard to think that, two thousand years later, anyone would still be talking about her.

Testament to a Different Mary appears in the **Church Times** for 25 October 2013, p. 15.

FROM THE MIDDLE AGES TO MIDDLE EARTH

GRAHAM HEDGES enjoys a visit to the Bodleian Library's exhibition on the "Oxford Group" of children's fantasy writers

Oxford, according to the novelist Philip Pullman, is a town where "*the real and unreal jostle in the streets*". This proved to be the case on Saturday 19 October 2013 when fifteen members and friends of the *Librarians' Christian Fellowship* visited the Bodleian Library's exhibition *Magical Books: From the Middle Ages to Middle Earth* prior to our afternoon public lecture.

The exhibition was dedicated to the works of five well known writers of fantasy for children: C.S. Lewis, J.R.R. Tolkien, Philip Pullman, Susan Cooper and Alan Garner. The exhibition included a large and

comprehensive collection of modern editions of fantasy books not only by these five writers but by others including J.K. Rowling, Terry Pratchett and even A.A. Milne.

Visitors to the exhibition were first introduced to “*the Universe (that others call the Library)*” and reminded that a library should be seen as an enchanted location. It was pointed out that some scenes from the **Harry Potter** films had been shot in the Bodleian’s Reading Room. C.S. Lewis and J.R.R. Tolkien had carried out research in the Bodleian’s historic collection ... while Alan Garner had consulted demonic spell books there!

A display entitled “*Mapping the Multiverse*” included a map of J.R.R. Tolkien’s Middle Earth plus C.S. Lewis’s original map of the land of Narnia, which had formed the basis of illustrator Pauline Baynes’s published version. We were told that Tolkien had started with a map and had then gone on to write stories that could

have taken place in the lands depicted in the map. An entry from Pauline Baynes’s diary indicated that the illustrator had not initially been over-impressed by C.S. Lewis: “*Met C.S. Lewis. Came home. Made rock cakes*”.

Manuscripts and early editions included C.S. Lewis’s “*LeFay Fragment*”, an early draft of the novel that became **The Magician’s Nephew**, and Tolkien’s 1936 illustration of the death of the dragon Smaug, as featured in **The Hobbit**.

Other items of interest in the exhibition included reproductions of prehistoric cave paintings by Tolkien, Philip Pullman’s working papers for **Northern Lights**, and illustrations of the “*Signs of Power*” from Susan Cooper’s **The Dark is Rising** series.

In addition to featuring the works of the five writers the exhibition acknowledged those works of medieval literature on

which the writers had regularly drawn for inspiration. “*Arthur: the Once and Future King*” was the subject of one such display. In describing the return of the Pevensie children to Narnia after an interval of several centuries, Lewis said that this was comparable to King Arthur returning to contemporary Britain. He added “*some people say he will, and I say the sooner the better*”.

Several of the five authors had drawn directly or indirectly on the Arthurian legends in the course of their writing. Alan Garner’s transcriptions from Sir Thomas Malory’s *Le Morte D’Arthur* provided one such piece of evidence for the link between medieval and modern fantasy.

The exhibition included early Arthurian illustrations by Aubrey Beardsley and early editions of Geoffrey of Monmouth’s *History of the Kings of Britain*, the twelfth century work that first popularised the legends of Arthur. J.R.R. Tolkien’s unfinished poem *The Fall of Arthur* was published for the first time earlier this year and

the first page of his manuscript was on display in the exhibition.

The exhibition included one of the original **Owl Service** ceramic plates which had helped to inspire the novel by Alan Garner. This popular children’s novel also drew inspiration from the **Mabinogion**, a medieval collection of early Celtic legends which has links with the earliest Arthurian material.

There were reminders of early works that may have inspired the five writers. For example, does the name of the character Digory in Lewis’s *The Magician’s Nephew* owe something to the 1564 work *The Treatise of Syr Degore?*

Norse mythology has also been an important influence on modern fantasy. C.S. Lewis discovered the delights of “*Pure Northerness*” The exhibition included one of the” as a teenager when he came across the illustrations of Arthur Rackham. Lewis’s enjoyment of Norse and other pagan literature was to help prepare the way for his eventual return to the Christian

faith after many years as an atheist.

Those Christians who feel uncomfortable with the presence of magic in children's stories may have been uneasy with the emphasis on magic in the exhibition. There were, for example, displays on "*The Great Conjurer*" Dr. John Dee, astrologer at the court of Queen Elizabeth I, and on medieval alchemy. A display on *The Magus* showed how medieval ideas on wizardry helped to inspire the figures of Merlin in Arthurian romance and Gandalf in Tolkien's great epic ***The Lord of the Rings***.

A section on "*George Ripley and the Philosopher's Stone*" will have reminded many visitors of the first title in J.K. Rowling's popular ***Harry Potter*** series. A first edition of ***Harry Potter and the Philosopher's Stone*** was on display embellished with the author's marginal notes and illustrations.

Lewis and Tolkien were both devout Christians while the other three authors featured in the exhibition are known to be antagonistic to the Christian

faith. However, the ***Magical Books*** exhibition showed that, from a literary point of view, the five writers have much in common while their links with Oxford provide justification for their being linked together as the "*Oxford Group*" of fantasy writers.

Our afternoon lecture on the legacy of C.S. Lewis (reported below) proved to be a great success and attracted up to one hundred people to the *New Road Baptist Church*. Our thanks are due to Margaret Keeling for chairing the proceedings, David Stevens and the members of the *New Road Baptist Church*, various members of the Fellowship who organised stewarding and refreshments, Myriam Frankel, President of the *Oxford University C.S. Lewis Society*, who gave the closing vote of thanks, and, above all, to Dr. Michael Ward for an informative and enjoyable lecture.

Graham Hedges, *Hon. FCLIP, MCLIP*, is the Secretary of the *Librarians' Christian Fellowship*.

C.S. LEWIS: MEETING PEOPLE WHERE THEY ARE

DIANA GUTHRIE reports on LCF's Annual Public Lecture arranged to mark the fiftieth anniversary of the death of Christian apologist C.S. Lewis

A large audience gathered at Oxford's *New Road Baptist Church* on Saturday 19 October 2013 to hear Dr. Michael Ward, author of *Planet Narnia*, speak on the topic *Imagination, Reason, Will: A Perspective on the Legacy of C.S. Lewis*.

Dr. Ward began by saying that C. S. Lewis was probably the most influential and successful Christian apologist of the twentieth century, much of whose work, both scholarly and fictional, was informed by his fascination with the relationship between

imagination (*the organ of meaning*) and reason (*the natural organ of truth*).

Lewis' own imagination was '*baptised*' by his reading in his teens of George MacDonald's *Phantastes*, which awakened his imaginative capacity for holiness and the illumination of the ordinary. Lewis didn't become a Christian until he was thirty-two, and it was his imagination that had to be transformed before his will.

He'd been fascinated as a child by the concept in pagan myths of a dying and rising god, but he'd never tried to analyse this. He later came to see Christianity as the '*true myth*', as compared with '*men's myths*'. Maybe the latter prefigured the '*true myth*', in much the same way that the story of Jonah inside the whale for three days prefigures Christ's three days in the tomb.

Lewis' problem with Christianity was fundamentally imaginative; he felt that the primary language of

Christianity shouldn't be doctrine, but the life lived; doctrine should come later, to provide a formal structure. He also had difficulty in accepting the one hundred per cent 'rightness' of Christianity. On more than one occasion he referred to God as the '*Father of lights*', believing that if all light comes from God, then some of the '*lights*', elements of the truth, may also be found in pagan beliefs; in this Lewis followed in the footsteps of St. Paul whose speech to the Athenians included references to Greek pagan beliefs – he didn't want to obliterate their beliefs but to enable them to subsume them into their Christian belief – '*meeting people where they are*'.

Some scholars believe that Lewis' attempts to express his faith are more eloquently expressed in the series of ***Narnia*** books than in his more formal apologetics, although his ***Mere Christianity*** (probably his best-known work of apologetics) includes much imagery; in putting forward the case for Christianity, he preferred the poetic to the

polemic.

How does imagination fit in with reason? Reason is an essential part of true belief, and Lewis saw the process of faith in terms of concentric circles, the outermost and most accessible one being imagination; inside this circle came reason, but both were at the service of the innermost circle, the will.

During the wide-ranging question and comments session that followed, these are some of the topics addressed:

Would Lewis have respected atheism and agnosticism?

Almost certainly he would have viewed them as varieties of paganism, which he did respect; goodness and truth are not subjective concepts.

Were there similarities in the thinking of Lewis and Cardinal Newman, who concluded that the one true faith must be Roman

Catholicism?

In spite of J. R. R. Tolkien's encouragement, Lewis never left the Anglican Church. Tolkien believed that Lewis' Ulster Protestant upbringing prevented him from moving from Anglo-Catholicism across to Roman Catholicism.

Was Lewis' affection for George MacDonald based on a leaning towards Universalism?

Lewis believed in Hell, but retained an affection for MacDonald's works and admired the man. In *The Great Divorce*, Lewis uses MacDonald, a Universalist, as a modern Virgil guiding the reader between the realms of Hell and Heaven. Lewis saw the after-life as a consequence of life decisions: man saying either '*Thy will be done*' to God, or God saying '*Thy will be done*' to man.

What was Lewis' relationship with Austin Farrer?

They were close friends for many years; Lewis wrote introductions for some of Farrer's works, and Farrer gave a eulogy at Lewis' memorial service.

How would Lewis have found common ground with people who believe in ancestor worship?

Dr. Ward said he had no idea, but Lewis would probably have looked for something positive to build on, such as respect for one's forbears.

What was Lewis' attitude to Home Rule for Ireland?

He was raised in pre-Partition Belfast, but he hated the politicisation of Northern Ireland; he had no interest in politics, and didn't comment on them in his diary or letters.

How did Lewis value Biblical exegesis?

He wasn't a Biblical scholar,

and his *Reflections on the Psalms* is more meditative than exegetical. He quoted the Bible less often than ancient or modern classical authors, though he always aimed to be Biblical.

Did Lewis turn to fictional apologetics because he'd become disenchanted with formal apologetics?

Miracles is his most serious work of apologetics, and he even re-wrote a chapter of the book after being confounded in a debate with Elizabeth Anscombe during a *Socratic Club* meeting at the *University of Oxford*. With age he became mellower and calmer and more interested in the mystical.

What was Lewis' relationship with G. K. Chesterton?

Chesterton helped lay the groundwork in theology and philosophy for several of Lewis' contemporaries, such as Tolkien and Hugo Dyson. Lewis appreciated his wit and

verbal dexterity and acknowledged his debt to the influence of Chesterton's works, to *The Everlasting Man* in particular.

What about the talks Lewis gave to servicemen during the Second World War?

These talks were well received, as his audience recognised that his experience on the Front during the First World War qualified him to speak to them with authority.

Diana Guthrie serves on the Executive Committee of the *Librarians' Christian Fellowship* as Minutes Secretary.

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**

A warm welcome to one new member. Also listed below are those who have renewed their membership since July. and those who have changed their details. Please inform the Membership Secretary of any changes of address, job etc.

NEW MEMBER

ANUMKUA, Mr Cajethan U., Dept. of Library and Information Science, Faculty of Education, Imo State University, P.M.B. 2000, Owerri, Nigeria - Technologist and Departmental Librarian Tel: 08038735388 - Email: anumkuacajethan@gmail.com

LATE RENEWALS

FERGUSON, Mrs Mary, 31A Newmarket, Laxdale, , Isle of Lewis, HS2 0DY - Tel: 01851 704686 - Email: mary31n@gmail.com

HARRIS, Miss Norma Lynne, 11 Constant Road, , , Port Talbot, SA13 1UB - Tel: 01639-890076 - Email: nlharris72@hotmail.com

SMITH, Mrs Marjory A., 10 Aspen Village, Monks' Muir Park, , Haddington, East Lothian EH41 3TD - Tel: 01620 860776 - Email: marjoryasmith@hotmail.co.uk

CHANGES TO ADDRESS, JOB ETC.

BUTT, Mrs Hilary M., 53 Westwood Road, East Peckham, , London, TN12 5DB - Email: hilary@buttfam.co.uk

ARTICLE

BETH AVERY reports from across the Atlantic on recent meetings of the *Fellowship of Christian Librarians and Information Specialists* and the *American Library Association*

EYE ON THE PROFESSION

Libraries and Their Communities

The *Fellowship of Christian Librarians and Information Specialists* met on 1 July 2013. We were again blessed to have a speaker who gave us a view of Christian history and effective use of library resources for historical research. Catherine A. Brekus gave an overview of her research for *Sarah Osborn's World: The Rise of Evangelical Christianity in Early America* (Yale University Press, 2012).

She talked about how digitisation has changed the nature of historical research from traveling to archives, historical societies, and libraries to accessing the information on the computer. It has also expanded the breadth of materials available. So Dr. Brekus could easily access the newspapers, pamphlets, and tracts to be able to put things in the context of the day. She also noted that this has made it easier to read and interpret historical documents by being able to magnify them, compare them side-by-side, and search them for similarities in phrases and wording. This enables

easier identification of streams of thoughts and making connections between writers. She gave examples of how she did this in her book to connect Sarah's thought with that of Cotton Mather. She talked about how the thoughts and preaching of Sara Osborn evolved and how her thoughts supported other women preachers of the time.

The *American Library Association* Annual meeting was in Chicago, 28 June through 2 July 2013. The opening General Session speaker, Steven Levitt, author of ***Freakonomics***, set the tone for the conference by encouraging us to take time to slow down and take time to think and develop new ideas. In a world economy the thing that “*determines the productivity of our workers is the innovativeness which we improve the processes by which we make things and create things.*” He gave examples of his greatest failures and successes.

The keynote speaker at the *ProQuest* User group was Roger Schonfeld, Program Director for Libraries, Users and Scholarly Practices at *Ithaka S+R*. <http://www.sr.ithaka.org/> *Ithaka* has two major subject studies – one on historians, one on chemists. The chemists are overwhelmed by information and want new ways to sift through information. A recent survey of library directors thought the allocation of the budget for collections would stay the same, but most purchasing would be for electronic materials. Faculty speculations that there would be primarily e-collections in the future increased for several years, but this year is a slighter increase. Interestingly the majority of faculty thought it critical that some libraries keep printed back journals.

Dan Cohen, Founding Executive Director of the *Digital Public Library of America* (DPLA) spoke on “*The Promise of Libraries Transforming Communities.*” He gave an overview of the development of the DPLA and its ambitious goal of providing open

access to millions of books, articles, photographs, historical document and artifacts

Maureen Sullivan, ALA President, announced the launch of “*Authors for Library E-Books*” campaign. This initiative asks authors to stand with libraries in obtaining equitable access to E-Books. Cory Doctorow, Ursula K. LeGuin and Jodi Picoult are helping to kick off the campaign. Libraries support authors by providing exposure to their works, increasing sales of their works, and encouraging a love of reading in the public. The primary issue is access to books through libraries being restricted in what they can purchase in the e-format and the sometimes exorbitant pricing structure which can change 100-500% of list price to the library forcing libraries to purchase fewer copies for readers.

Temple Gradin, noted author who was diagnosed with autism at age two, introduced her new book ***The Autistic Mind: Thinking across the Spectrum*** which explores the genetics, personality and brain function that contribute to the traits of autism spectrum disorder. She encouraged libraries to use activities where children practice social skills, provide opportunities for children to help the librarian with tasks, create an environment that reduces the impact on auditory sensory function through lighting and sound design, and to support project-based learning so children can work together to solve problems. She advocated making sure you look at the “*kid and not the label*” because individuals are made up of a complex combination of the factors explored in her book.

David Vinjamuri, author of ***Accidental Branding***: emphasised the need for libraries to keep reading vibrant in today's world. They need to think about how they market books and use every opportunity to promote materials when patrons come to the library for any reason. He pointed out the critical role libraries play in supporting the publishing industry. Studies show that 30% of

people claimed they would buy a book if they hadn't read it at the library. But the fact is that only 10% really would. Librarians need to make their importance to the publishing industry known.

The *Professional Development Discussion* group discussed how to cultivate your own Personal Learning Network (PLN), through a deliberate process involving 1) using search engines to explore for individuals doing interesting work, blogs, wikis, etc.; 2) Using bookmarking sites such as *Delicious* to identify pools of expertise in your area of interest; 3) follow people on-line in social media to see if you want to continue to follow them to learn from their ideas/writing; 4) Keep refining and discovering new people; 5) Engage conversation with the people you follow to increase what you can learn from them; 6) Encourage the people you follow and who follow you on social media by sharing information and 7) always responding when you are asked questions (pay it forward). One library has a MOOC group where they listen to courses together and support one another in completing the course.

Lee Rainie, Director of the Pew Research Center, *Internet and the American Life Project*, was the keynote speaker at the RUSA President's Program, "*The Myth and Reality*" of the *Evolving Patron*". He emphasised that the times are always changing while libraries generally have two types of patrons – those who want things to stay the same and those who embrace change. The statistical trends may help us to shed light on the services we currently offer and the expectations of the public. Technological advances have changed our patrons by encouraging people to delve deeper into information while at the same time their attention spans have decreased. To make ourselves visible he encouraged sharing our stories.

Studying Ourselves: Libraries and the User Experience sponsored by the *Anthropology and Sociology Section* in collaboration with the *University Library Section* gave an overview of ethnographic

research and how it is used in libraries. Andrew Abbott discovered “*Scholars don’t use the library the way librarians think they do or even as they think they should.*” Academic experts don’t actually know how they find information and are constantly re-defining their questions as they discover information. He observed that undergraduates are quite good at finding things, but not at understanding what to ignore.

Andrew Asher followed with an overview of how ethnographic studies give a holistic view of how libraries are used and give libraries data that is hard for faculty and administrations to ignore. Diane Wahl discussed the difficulties of doing studies with distance students. She emphasised the need to include all stakeholders to involve them in creating solutions to problems identified. She ended by challenging librarians to do additional study of the issues of non-traditional students and how we can help with student retention by better meeting their needs.

This year the recurring theme was the importance of libraries to their communities and in help building community. Libraries have a responsibility to make sure that the programmes and services they offer meet the diverse needs of their patrons and the best way to do that is to continue to learn more about our users.

Beth Fuseler Avery is Co-ordinator of Collection Development at the *University of North Texas University Libraries* and President of the *Fellowship of Christian Librarians and Information Specialists*.