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ANZTLA NEWSLETTER

No 42
December 2000

AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

ANZTLA is an association of libraries and individuals involved and interested in theological librarianship. It seeks to co-operate with Australian and New Zealand Association of Theological Schools and to promote its aims and objectives insofar as they apply to libraries and librarianship. However, membership is open to all libraries and individuals sharing the interests of the Association, upon payment of the prescribed fee.

The ANZTLA Newsletter is published three times a year to provide a means of communication between members and interested persons.

Contributions are invited of relevant articles and items of interest to theological librarianship; scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians. Articles should be typed, and submitted to the Editor preferably in Word 6.0 electronically, on floppy disk, or in hard copy (to be scanned).

ANZTLA holds an annual conference, in association with the conference of the Australian and New Zealand Association of Theological Schools where practicable. Local Chapters of the Association in the major cities provide a forum for local interaction.

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No 42
December 2000



A
happy
and
fulfilling
2001
to
all
members
and
readers

The management of archives

Judith Bright



I would like to address two questions in this session: the first is “is the library of a theological institution an appropriate place for the storage, organisation and promotion of archive and manuscript collections?”

And secondly, “how might a collection of archives and manuscripts enhance and and enrich the printed and electronic resources of the library?”

Over the last few weeks there has been a fascinating discussion on the New Zealand Records Management listserv about librarians versus records managers and archivists. While records management is way at the other end of the library –archives-records management continuum, for a small institution there is a good deal of overlap, so I have been following the discussion. Very timely of them I thought, and almost put up a question myself about this paper and what ideas they had.

It all started when an organisation called Metrowater advertised for a qualified librarian ... to “develop a best practice records management” (extend that to mean archives). – and advertised it on the records listserv. What followed was a huge outrage by archivists and records managers that librarians should be seen as able to do that job. There were comments like

- Any records manager can do the library stuff. Heck, it’s all worked out for you
- Libraries and archives have separate objectives
- If you want to know about indexing and thesaurus construction, ask a librarian. On the other hand, if you want to plan and move a lot of documents around an organisation efficiently, ask a records person, librarians are much to impractical.

Then it got into librarian bashing comments (tongue in cheek type stuff of course), and then they got the message that there were some librarians who were members of that listserv.

Anyway, how does all this relate to the topic in hand, which is about manuscript and archival collections in a theological library. *Do* librarians and archivists have separate objectives? *Is* the above enough to put you off any thought of even venturing into the realm of non-published materials?

At the broadest level, I would see libraries and archives as having the same objectives: and that is to facilitate access to information. The management of that information in regard to printed versus mss materials are two very different beasts: many archivists would never see the two as ever coming together, but there are many organisations where this is just what happens. I would like to suggest several reasons why it may be appropriate for a theological library to venture into the realm of collecting **appropriate** archives and mss materials.

The first is the best use of available resources. - that is, Resources for the purchase of information source materials, and resources for the organisation and storage of the same. I am not sure of the position in Australia, but the majority of religious organisations in New Zealand have limited resources for the setting up of an archive repository or for the employment of staff trained and or experienced in the handling of any sort of information. While the setting up of a whole new archives might be an impossibility, the addition of a part time person, and the use of existing space

chives might be an impossibility, the addition of a part time person, and the use of existing space might well be possible. Archive collections are usually deposited or gifted without cost – not that that makes them cost free, as there is still the cost of organising them.

This leads onto a second reason for considering archival collections as a part of a theological library. That is, the availability of such records for research purposes. Archival records which can be a valuable addition to the research resources available to our students and researchers, are often difficult to access if they are held in an unorganised cupboard somewhere. But simply moving them to a library situation will not solve this one. There does need also to be a commitment to ensuring that someone with archival skills is available to at least guide the arrangement and organisation of any archival collections.

The third reason is the enhancing of your library collection. This could be particularly appropriate if your institution is a teaching one which is trying to upgrade the level of collection for teaching / accreditation purposes. Many of us have moved rapidly from the teaching of diplomas or undergraduate degrees to suddenly having to provide collections to support postgraduate research. While an archives or mss collection cannot in any way replace a good library, it can offer areas of research which are unique to your institution. You can then also concentrate on collecting the printed material which will support your archives collection.

Note that earlier I said **appropriate** archives. It would be very easy to collect anything that was offered to you, without regard for any sort of collection development plan. In the same way that a library printed collection is, or should be guided by the Library's Collection Development Policy, so should any collection of manuscript and archival material.

In a larger collecting institution, a wide variety of manuscript and archive collections may be collected, but a specialist library has no right to collect material which does not fit pre-defined criteria. If Joe Bloggs walks in off the street and offers you his grandmother's diaries, the Collection Development Policy will give you the guidelines to suggest a better place for them to go. If a parish offers you their papers, because you were helpful to them once, and you know that they actually belong in the Diocesan archive down the road, then that is where they should be directed.

The meaning and value of archives derive from the social and organisational context in which they were created and used, and from their links with other records. It can be said that used or interpreted out of context, their significance can be lost or compromised.

Archivists provide for the continuing useability of records, by managing them in ways which preserve their meaning and value as well as ensuring their long term physical survival. It therefore makes good sense for institutions such as ours to only consider collecting manuscripts and archives appropriate to the collection.

One such possibility is the archives of your own organisation. Are these being collected by another part of the organisation, or are they gathering dust in a basement or cupboard. If you do put forward a proposal to be the repository for these papers, what other obligations will you need to meet, and what advantages will there be to the library in doing so?

Sir Hilary Jenkinson, one of the significant names in archival theory identified what he called "the moral and physical defence of the archives" as being the archivist's primary duty. What he meant

was, that archives must be cared for in ways that safeguard their authenticity, and preserve their context and links to other records. This ensures their useability, and capacity to fulfil **administrative, legal and social roles**, as well as the ability of the repository to provide suitable long-term care and security for these records. In the case of an organisation's archives, is there a clear line drawn between their semi-current records and what is actually archives? If you take on the whole lot, you may find yourself acting as a records clerk.

I want now to share with you a case study of one institution that moved from being a printed materials collection only to a joint printed and manuscript/archive collection, and the reasons why that happened.

The Kinder Library at St John's and Trinity Colleges has book collections which started to be collected in the 1840's, but it was not until 1978 that a chance remark led to the establishment of the archive and manuscript collections as well. The initial impetus for the arrangement whereby the Kinder Library became the repository for the archives of the St John's College Trust Board, led to responsibility for the Anglican Church's national records – the records of the General Synod, Secretary, Archbishop, commissions, committees and boards.

The initial intention had been simply to ensure that this material did not get lost. The Trust Board had run out of storage space; the Church did not have a permanent home as the Archbishop was domiciled in whichever diocese he happened to be bishop of. Parts of collections had been deposited in a variety of places, and there was at that stage no way of knowing what records actually existed from the Church's 150-year-old history. The Anglican Church in Aotearoa New Zealand and Polynesia had neither the funding nor the premises to set up their own archives

St John's College (and Trinity) were starting to have conversations with degree granting institutions, with thoughts of moving an LTh to a theology degree. One of the necessary resources for this to happen was an adequate library. The Kinder Library was known to be a good undergraduate library, but did not have strengths in many areas for post graduate research. There has been a good deal of emphasis on contextual theology in New Zealand – of the recognition of the place of theology out of the experience of the people, and so, gradually, the recognition of the value of the Library's archive and manuscript collections has been acknowledged.

The Library has emphasised the rich New Zealand Church resources we hold as a resource for post graduate study. The archives and manuscript collections now include those of the Anglican Church, early Methodist missions, the church in Melanesia and Polynesia, and a number of ecumenical ventures. This archival material gives us a conspectus level 5 collection in some very specific areas. Note that all those collecting areas relate to the Colleges' directions: St John's and Trinity have worked together in an ecumenical setting since 1972, hence the ecumenical body collections such as the Joint Commission on Church Union, and the Ecumenical Secretariat on Development. The records of Anglican Trusts Board in New Zealand are those which have funded the College, or assist in the funding of the Melanesian Church. There are strong historical precedents for holding their records for them. We have been officially designated the repository for the records of the Anglican Church in New Zealand. This does not include diocesan or parish records. The General Synod, which is the governing body for the Anglican Church contributes an annual sum for the "care and organisation of its records", and the majority of it goes towards the salary of an archivist. That person spends part of his week on those archives and the rest of the time on other things in the Kinder Library. The Church could not have afforded to set up a whole separate repository, and probably

Today there is a collection comprised of 150 record groups, many of which have been used by researchers. There are three current PhD students who are using the archives at the Kinder library as the primary research collections for their work. There are a number of others who would have had difficulty with their chosen Master's thesis topics if that resource had not been available to them.

There has been a certain challenge in managing the two collections side by side. The manuscript collections have given impetus to collecting all possible printed items to support the archives and manuscript materials – ie. both by and about the organisation, its aims and objectives. Church newspapers, all the little pamphlets, unpublished papers, audio and video items

Last year I presented a paper in a workshop at this conference about the way that we had utilised archival principles in the arrangement and storage of these printed collections. In summary, having to do an expansion of the LC classification for New Zealand Anglican and Methodist items (LC provides something like one number – shared with Australia -), we created a classification based on the provenance of the items rather than its subject content. This enabled the printed support material to be arranged by the organisation that had created it, and has been valuable to our researchers.

Access to the archive collection itself, one would have to acknowledge, has been influenced by its library environment, although we believe that we have not compromised any key archival principals. All groups of records are on an archives database (ARK). We have followed the directions of our National manuscript collecting library, the Alexander Turnbull Library, in enhancing the computer records with Library of Congress Subject headings, and AACR 2 style of personal names and corporate bodies. There is an AACR 2 style of publication called *Archives, personal papers and manuscripts* which is most helpful in this respect. The database has enabled us to create printed lists for researchers, as well as being able to search for specific items of information. It is our intention to have all these lists as part of our reference collection, making, we hope, the archives collection as accessible as the book and periodical collection.

Library collections and archive collections can sit side by side. The purists may not be altogether happy. But the advantages to both in a specialist area as I have outlined, outweigh the negatives. Librarians cannot presume to be archivists, just as archivists, despite the comments from the listserv, cannot presume to be librarians. There is room to work together, and use the skills from both professions to facilitate access to an enhanced collection in a specialised area.

Judith Bright
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At the ANZTLA conference, Newman College, 7 July 2000, the session entitled 'Archives management' was jointly presented by Judith Bright and Michael Piggott, whose paper follows.



Six things you should know about archives

Michael Piggott

Introduction

Attempting to summarise, in such a necessarily brief talk, some of the essential issues involved in managing archives, is ambitious and risky. (Think how you might do that for librarianship or theology.) I will limit myself to 6 sets of points, the last directing attention to good sources of further reading, I apologise to those for whom this repeats what you already know, for covering the subject in general rather than theological terms, and for the Australian bias.

1. There's no money in archives!

While possibly not what you expected as the opening point, this reality can not be over emphasised. Managing archives is particularly resource intensive if you aspire to meet correct professional standards - or put another way, if you seriously want to preserve important materials across hundreds of years. By far the most costly item will be a secure storage facility with an environment controlled and monitored 24 hours per day, and (ideally) incorporating compactus to maximise space use (1). Obtaining acid free containers for your paper records and properly providing for a/v materials adds further to the bottom line. Finally, little archival work can be automated; processing collections, operating a supervised reading room and negotiating with depositors are all quite labour intensive activities.

Regardless of the sector (commercial, public, non-government, religious), archives rarely attract generous government funding, philanthropy, or corporate sponsorship, and convincing internal resource allocators is no easier! In the broad arts-culture heritage sector, the dominant funding priority descends from sport to opera, then art galleries followed by museums, libraries and finally archives. Other sectors or interests which archives can readily be aligned with, namely accountability, risk management, business efficiency, FOI and privacy, technology and the networked society, equally have limited potential for leveraging appropriate funding. Popular images of archives as dusty ancient documents stored in dank basements or forgotten attics compounds the challenge, as does the idea that an archivists is just the in-house omniscient research assistant rather than a collection management specialist and preserver of the physical and intellectual integrity of important records.

There is no simply single answer to our funding problems, especially in the non government sector. Make everything you do a form of promotion and education. Be ever vigilant for opportunities to attract bequests, historical research grants and partnerships (including internal alliances with library and records management colleagues) and take advantage of satisfied users, disasters, legal cases and anniversaries. Use volunteer and friends' groups judiciously and strongly encourage depositors to accept some continuing responsibility in 'their' collections.

2. Most people don't know what archives are, and what archivists do

One reason why it is difficult to attract support for archives is that most people don't know what archives are and why they are important. Some think it's just a sub-discipline of librarianship, a kind of special material like ephemera or audiovisual. Confusion is compounded via the term's use, or variants such as 'archive' and 'archiving' by film and sound librarians, literary theorists, and the IT industry, and because sometimes archivists do optional extras (e.g. oral history) or end up performing the multiple roles of records manager, museum curator and historical researcher! It is not unknown for librarians to find themselves simply challenged.

Archivists themselves debate definitions, but at the heart of all explanations are two key ideas:

- *archives* come from *records* (hence bodies known as the Public Record Office and related disciplines such as 'records management'); records are evidence of personal and corporate administrative and memorialising activity, deliberately created 'for the record' or as a memento or aide-memoir; at the personal level, think of letters and e-mails you have received and kept, and copies of letters you've sent and kept; of a file of finance papers for your tax return; of your precious photo albums, school papers, diaries, passport, certificates and other documentation you have decided are significant enough to keep.
- *archives* are a class of record, namely those judged as special; thus it is quite common to hear the phrase 'archival records'; unlike records, most of which have transitory value, they are special because they have 'continuing' value and need to be preserved across time.

To quickly clear up one source of confusion, the term 'archives' can also mean the building they are stored in and made available from, and can also mean the organisation which manages the material in the building. There are two classic types of archival organisations, *in-house archives*, operating within and for a parent body such as a church or business or government or university, and focussed on just that body's records and those of any predecessors; and *collecting archives*, typically operating in a library, university or historical society and focussed on gathering important records from a variety of bodies and people broadly relating to a particular theme, region or activity.

3. Archives are fundamentally different from typical library materials

To make a point, it is time to stress differences over similarities, for obvious reasons using libraries as the counterfoil, though we share so many common concerns. At a different conference, it might have been museums or oral history recordings. This does not mean that libraries can't or shouldn't operate an archives department (any more than a large archives wouldn't operate a technical library), simply that archives principles and methods should be followed. Often in such situations the adjective 'manuscripts' will be employed to describe the library staff and department and material. In the latter case, 'personal papers' or 'private archives' are also popular.

Records (and thus archives) are unique, unlike typical library materials; if damaged or lost one can't simply buy or download another copy of an original archival document. Their 'documentary form' is typically paper based, though now at the top of the archives food chain records are increasingly being created electronically. But archives cover the entire format spectrum.....including art works and objects! This might seem puzzling until you note that official artists with, say, an army unit at war or a 19th century exploration party were deliberately commissioned to create visual records, and the Wedgwood archives of course retains a master set of its product lines for their records.

Records (and thus archives) are not published, though eventually selections may be. They come into being through and as part of the activities of people and organisations - certainly not to inform and entertain as with so much of library material. The process of deciding which records will be archived has a corollary, in which the non archival records are discarded or, more bluntly, culled or deleted. This is especially the case with government and other 'in house' archives. By contrast, a library collection is not what remains from a book burning!

4. There are some key differences between archives and library principles and methods

Archival principles and methods have been developed over the past two centuries to ensure archives' physical, evidential and historical integrity is preserved. Some key features of existing principles and methods illustrating this are as followings, but be aware each is being re-examined afresh because of the challenge from electronic records:

- because archives are unique and often of very poor quality components, archival methods show great concern for preservation and security; thus there is no borrowing allowed; there are strict reading room rules; at times even handling the original documents will be refused; and there should be no direct access allowed for browsing along the storage shelves;
- use is also sometimes constrained by special access rules, because of privacy and confidentiality issues; all archives should have policies covering public and other non-official research requests;
- 'appraisal' i.e. deciding which records are archives, requires judgement and research of the functions and activities of the person who and/or body which created the records, and unavoidably also involves prediction, consultation and risk management; as noted above, records not selected as archives often end up destroyed, as very very few archives are in a position to keep everything even if they wished to (hence archivists use terms such as 'disposal', 'disposal and retention schedules' and 'sentencing');
- archivists' equivalents of classifying, cataloguing and indexing are often called 'arrangement and description', listing and compiling finding aids; the focus is rarely on so minute an entity as a book and author, but rather collection level units such as the 'creator agency', 'fonds' and 'record series'; our objective here is not only to enable access to information but to document and correctly attribute recordkeeping systems to records and relationships between records creators, records and their natural groupings through observing the principles of provenance and original order; like the archaeologist and crime scene detective, we believe the context and custody of our material is crucial to preserving its meaning as historical evidence; if this makes no sense, think how much more meaningful a photo is with its original date and caption, a diary signed by A. Hitler once we know its custodial history, one Russian doll is reunited with its companions, an undated letter is with its franked envelope, disordered files are matched up with the original indexes, and any kind of certificate familiar to a genealogist once the registration system is fully understood.

5. The interconnection between archives and records is critical

Given that archives are a special class of records, the connection between what have been traditionally known as archives administration and records management is critical. It makes logical sense too. As a famous American archivist once put it, the archivist who ignores records management is like a boxer with one arm tied behind the back, although food chains and supply lines are also good analogies. In recent years, partly stimulated by the challenge of preserving electronic records, a new philosophy

which unifies and incorporates the central mission of archivists and record managers has emerged under the banner of records continuum (2).

All of this may seem quite remote from your day-to-day concerns, particularly if you are a part-time, under resourced, reluctant archivist whose main responsibility is the library and you have charge of only some historical documents which seem to have very little connection with their recordkeeping origins. If you are still unsure, ask yourself where have the documents in your care come from, who is currently creating similar documents including e-mail, and are you happy to wait passively until a basement fills up or your organisation's computer system is being upgraded and you are told you have one day to take what is needed 'for posterity'!

6. The best starting point to learn more is the relevant professional organisation

Underlining my earlier points about archives being a distinct discipline is the existence of archives and records organisations separate from librarianship. At the global level there is the International Council on Archives (<http://www.ica.org/>), on Archives (<http://www.ica.org/>). In Australia there is the Australian Society of Archivists (<http://www.archivists.org.au/>) and the Records Management Association of Australia (<http://www.rmaa.com.au/>), while in New Zealand, the main body is the Archives and Records Association of New Zealand. Such bodies have their own membership rules, codes of ethics, activities and publications, and contribute to many areas of concern including legislation, education and training, descriptive standards and funding. The ASA and ARANZ also have religious archives special interest groups, and there is at least one formal association in Australia specifically for Catholic archivists.

To learn more, ideally you should obtain formal post graduate qualifications in archives and records. A more practical first step would be to join and participate in the ASA and RMAA or ARANZ, particularly any conferences or workshops they run. There are also useful journals and newsletters, and their Web based listservs. As for additional instructional literature, I would recommend three starting points:

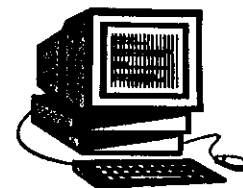
- Judith Ellis, (ed.) *Keeping Archives*. Thorpe & Australian Society of Archivists, 1993.
- Jay Kennedy and Cheryl Schauder. *Records management: a guide to corporate record keeping*. Longman, 1998; and
- *Practical Archivist* (a periodical produced 4 times a year by Anne Cooke and Jo Birkland available for A\$12 pa from the editors at 11 Hipwood Street North Sydney NSW 2060)

(1) For practical advice if not generously funded, see Ted Ling, *Solid, safe, secure: building archives repositories in Australia*. National Archives of Australia, 1998, esp. chapter 8 "The lone archivist", and Colin Pearson and Steve King, "Passive environmental control for small cultural institutions in Australia", *AARL*, 31 (2), June 2000, pp 69-78.

(2) For a convenient explanation of this concept, see <http://www.sims.monash.edu.au/rcrg/publications/recordscontinuum/smckp2.html>

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Serials: paper and electronic: St Mark's Library experience



Anne Morris-Bannerman

In April 2000, we decided to have a Seminar devoted to the issues surrounding Serials, electronic and paper.

Our situation at St Mark's Library

St Mark's Library is a typical theological library with a healthy mixture of new technology and databases alongside Rare Books and paper copy Serials.

- We have three hundred serial titles acquired through Blackwells, through other institutions via system of exchange with other institutions and direct subscription.
- We have access to 70 journal databases through our affiliation with Charles Sturt University. The important databases are Periodical Abstracts and Current Contents.
- We had a variety of CD ROMs, some which are networked and some single license arrangements. One of these is ATLA Religion Index.
- A Library Home Page was developed in 1999 by a group of University of Canberra students and has recently been loaded onto the CSU Library Homepage.

Pressure points on St Mark's Library

During 1999, it became obvious that St Mark's Library could no longer ignore the pressure from the information world to change more towards the electronic mode of providing library information. We needed at least to pose the questions surrounding the serial debate. There were a number of pressure points:

Financial considerations. In 1999, we had estimated that our serial costs would be \$10,000. The costs crept up to \$12,000 and Blackwells predicted an average increase in the costs of journals for 2000 of 10%. The A\$ had suffered during 1999 and was not expected to recover in 2000.

We have, with other theological libraries, negotiated affordable access to ProQuest Religion. ProQuest Religion covers 50 journals cover to cover, 22 of these were held in our Library. Two titles were exchange journals with other institutions and two had been discontinued. The 18 remaining titles were purchased through Blackwell costing around \$1900 in 1999. Therefore a question of whether to cancel subscriptions to at least some of the 18 journals.

We serve over 300 Distance Education students. These students access our collections CSU library Homepage and only rarely use our paper collections direct when they come into St Mark's for residentials.

During 1999 we had a series of talks with Unilinc and DA Information around ATLA Religion Index online. An administrative delay gave me time to rethink and I decided to cancel the order. It was to have cost around US\$3000. I reordered the CD-ROM for 2000, however the 2000 version has proved to be cumbersome and difficult to use. I will revisit the online version for 2001. This

process became symbolic of the struggle of choices between CD ROMs and databases.

During 1999 a group of Information Management students developed a St Mark's Library Homepage. This has been loaded onto the CSU Library Homepage. There has been a question of the part this plays in relation to journals.

Who we invited to the seminar

- The St Mark's Library staff - one staff member is responsible for Distance Education and works also at the ANU; the cataloguer has been at St Mark's for 18 years and is able to give a historical perspective for us in these sorts of library discussions.
- A representative each from the undergraduate and postgraduate students.
- Our academic administrator who is involved with the gathering of articles for the reading bricks for Distance Education subjects.
- The Business Manager, the 'reality bites' person in our institution.
- Library committee members including staff from Signadou campus of ACU and the National Library.
- And I spoke on behalf of Margaret Macpherson, the Charles Sturt University Librarian.

In order to set an academic tone to the seminar, I decided to take the opportunity to invite a speaker from the Centre for Applied Philosophy and Public Ethics, which is located on the St Mark's premises. I invited Dr Anna Corbo-Crehan to talk from an ethics point of view.

Dr Corbo-Crehan's talk did set the tone for a very interesting discussion and sharing of experiences around online databases, including the benefits, the fears, the shortcomings, and the inevitabilities.

In general, the seminar was a very frank encounter where we all learnt a lot about the electronic journal environment (particularly from SCU), about the needs of students, and about the issues driving the debate.

Ethical points from Anna's paper

"Anything that interferes with, or runs counter to the aims we think a library ought to have will be wrong; anything which is conducive to those aims will be right."

This is the basis of what our library considerations need to be when thinking about any changes, including the electronic changes. Libraries have an obligation to make the materials held as accessible as possible. This of course depends on the type of material; for example rare Books and manuscripts need more control than access to journals.

Points Anna raised

- Will and do electronic journals give access to all we can now access in the hardcopy journal. eg conference details, book reviews.
- Electronic journals would obviously make access easier for students who live at a distance from the library; students who are ill, have family commitments or who have transport difficulties; part-time students.
- Access to electronic journals does require computer hardware and software. Therefore there is a question of fair distribution for students who do not have access to a computer
- There is an issue of computer literacy and the extra work for library staff in training students either via electronic information or with face to face sessions in the library.

- What is fair usage of the Internet in libraries? How much should an institution carry a student's use of the Internet and when should student pay? This includes the demand for copying of articles. What is fair for a student to pay and what are the responsibilities of the institution?

Views of undergraduate students, postgraduate students and the academic administrator.

- The students expressed a frustration for many of their colleagues around computer literacy. This included the use of the catalogue for some and the databases for many students. Therefore real issues for the library staff to provide literacy training. I am aware that ACU and CSU have both concentrated on database and catalogue literacy via the Homepages and face to face with students. Our computer training of students has increased during 2000. Training needs to extend to staff training in the use of new database packages and CD ROMs.
- Some distance students do not have a computer and others do not have access to the Internet. Where students have access to the Internet, speed of access is slow, leading to a high communications costs. The general problem also for many is the frustration and delays when the system is down.
- Problem of access to older issues of a journal, together with the concern about gaps in the holdings. There is a real concern about the stability of a title within a database. A preference for a balance between paper and electronic titles.
- The electronic journals did provide a good source of articles for the development of distance education packages for the academic staff.

Business Manager

- Concerns about the ongoing hardware and software costs, including printing costs.
- Short term implications of the GST at all levels
- Problem of royalties from the use of electronic journals.

Charles Sturt University and the Australian Catholic University have some points of similarity around e-journals.

- Each university has a number of campuses scattered throughout the Australian eastern states.
- Both have made electronic information available to students and staff. Each has many databases and thousands of journals accessible on their systems.
- Both have placed an emphasis on computer literacy.
- St Mark's is different in focus from Signadou, the Canberra ACU campus, in that the majority of the St Mark's students are Distance Education students.
- Both CSU and ACU have referred to their Collection Development policies when making decisions about journal retention. In general availability of online alternatives and the subject focus of campuses drive these decisions.

The tough economic environment facing both library systems influences rationalisation of titles.

Some of the issues facing St Marks

All of the concerns above face St Mark's Library. We are particularly concerned about continuous access to a title and archiving of electronic journals. Theological students are conservative and prefer paper copy journals, however we have a responsibility to enable access to information for the distance student. There is a tension, therefore, between serving the on-campus students and researchers, and providing resources for the distance students.

St Mark's is likely to take an approach that provides a hybrid collection of paper and electronic journal titles. Exchange journals will continue for a while at least, as will subscriptions to some of the academic journals. Hopefully there will be a move towards subscribing to databases with a theological and biblical focus.

The era of the library as a safe haven, to which we can retreat to quietly read, research and study, is definitely being challenged by the development of online information and electronic access to books and journals. It is important for us to also hold that vision of a lovely library space for those who do have direct access to the paper collection. Our Library holds that vision. However we are, at the same time taking the opportunity to access the online collections.

Conclusion

The tight financial resources for libraries together with the technological age, which pursues us like an obsessed and spreading empire, are driving us towards uncomfortable choices. These choices offend our responsibilities, as librarians, to preserve and protect information stored in books and journals. We have come to accept tapes and videos, microfilm and microfiche.

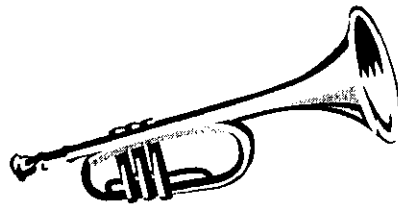
However this current environment where our precious information is placed under the control of elusive companies run by non librarians, sends tremors through our confidence, questioning our purpose, our very *raison d'être*. Like doctors, whose values of preservation of life are being threatened by the power of the patient and too many people, so too are we, as librarians, with values of preservation, being threatened by the power of the literate electronic user and perhaps too much information.

Anne Morris-Bannerman
Formerly Librarian
St Mark's Library
Canberra

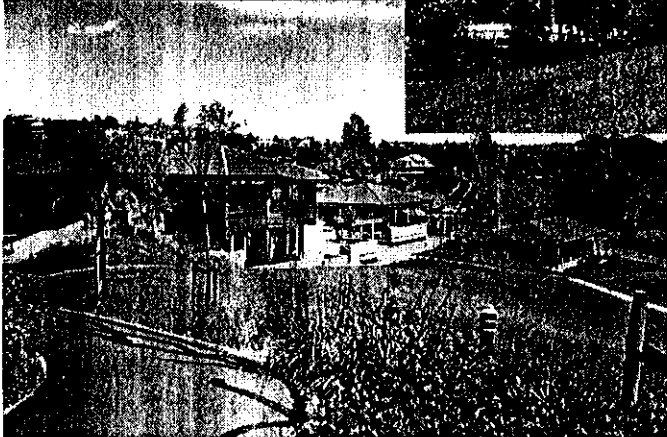
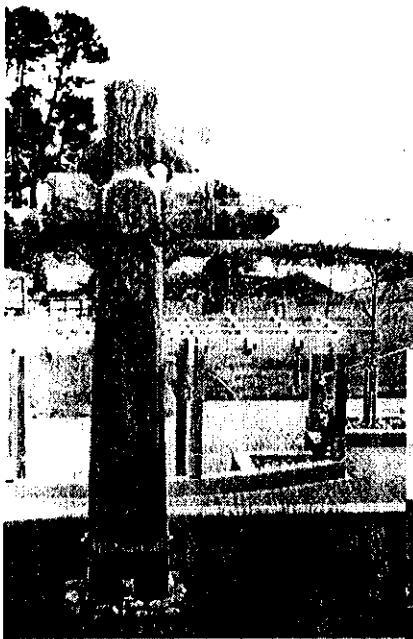
- **The Sacred Site** <http://www.abc.net.au/religion> is the ABC's recently new religion gateway 'Religious programs on both television and radio, including 'Compass' have separate pages. There are links to a wide range of internet sites for Hinduism, Islam, Judaism, Rites of Passage, Women and religion and others regularly updated.
- **Dove Booksellers** <http://www.dovebook.com>
Dove Booksellers has upgraded their site recently with both new and used books in religion and theology organised into a number of categories. The site provides international currency calculators, also updated frequently and their mailing list will provide regular email updates sale items.
- **The Thinking Christian** <http://www.adelaide.net.au/~sparker>
Steve Parker describes his website for the Christian who wants to love God with all their mind. Includes movie and book reviews from a Christian perspective. Regularly updated, with links to heaps of sites from apologetics to Zoroastrians.
- **Hope Tillman** is a lively American librarian who writes on the use of the internet from a library perspective. Her presentations are stimulating and thought-provoking. See <http://www.hopetillman.com>
- **Religion-online** <http://www.religion-online.org/> More than 2,100 articles and chapters. Topics include Old and New Testament, Theology, Ethics, History and Sociology of Religions, Comparative Religion, Religious Communication, Pastoral Care, Counselling, Homiletics, Worship, Missions and Religious Education.
- The **listings of subject resources** developed by the Divinity Library at Vanderbilt University include a diverse range of useful sources: <http://divinity.lib.vanderbilt.edu/subres.htm>
- Ever tried to find a theological institution in North America, frustrated by out-of date yearbooks? **The Association of Theological Schools** (in USA and Canada) includes listings of member schools by denomination and geographical region on its site: <http://www.ats.edu>
- **The Wabash Center for Teaching and Learning in Theology and Religion.** <http://www.wabashcenter.wabash.edu/Internet/front.htm> A selective, annotated guide to a wide variety of electronic resources of interest to those who are involved in the study and practice of religion: syllabi, electronic texts, electronic journals, websites, bibliographies, listserv discussion groups, liturgies, reference resources, software, etc. The purpose of the Guide is to encourage and facilitate the incorporation of electronic resources into teaching.

Compiled by Jocelyn Morris, Löhe Memorial Library, Luther Seminary, North Adelaide, November 2000
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The State Library of Victoria : an introduction

Lynn Pryor



This paper was presented as an extended Site Insight at the July 2000 Conference, prior to the visit by delegates to the SLV, particularly the Religion Collection and Rare Books department.

In this short presentation, I propose to give you a brief overview of how the State Library of Victoria came into being, placing its development in the milieu of Melbourne in the 19th century. A summary of the collection development and acquisition principles and policies will precede a brief outline of the religion collection and Rare Books which will be a focus of this afternoon's visit.

Before you ascend to the entrance of the State Library of Victoria this afternoon, pause for a moment on Swanston Street, to observe the magnificent façade of this public building and take particular note of the proud effigy of Sir Redmond Barry, looking down upon you. This is the man who was largely responsible for the establishment of this public institution. The history of the library is inextricably bound in this personage.

Sir Redmond Barry was born in County Cork, Ireland in 1813, graduated in law from Dublin University in 1837 and emigrated to New South Wales in 1839. By 1841 he had moved to Melbourne, where he began practising law. Barry involved himself in the cultural and literary life of the settlement. He attended lectures, visited museums and libraries, listened to parliamentary debates and read constantly and widely in books, journals and newspapers.

A journalist, named Garryowen, described Barry as a "remarkable personage [who] threw in his lot with the destiny of the Province when it was a weak struggling settlement in 1839, and identified himself with every stage of its progress until he left it at his death, a bright and brilliant colony in 1880. He became solicitor-general in 1851 and was always prominent in social, cultural and philanthropic activities." (Victoria Illustrated, p 99)

From his personal love of literature emanated his "desire to cultivate in all citizens, through the standard works of the time, the character of the well-bred Englishman". (Wight p 7) Barry was "resolved to build institutions in his new country that would educate, unite and civilise a fragile society tainted by convict settlement and Irish lawlessness". (Smith, p 9)

As our particular interest in the SLV collections is the early religious materials, it is good to note what has been said of Barry's religious interests. In the Redmond Barry Centenary oration, delivered on 14th October 1980, Sir Zelman Cowen stated that "Barry was not a formally religious man". Ann Galbally in her biography of Barry published in 1995, describes him as "a man of the Enlightenment ... [who] supported the Church of England as a matter of civic duty". One writer states : "In his Irish and English days, Redmond Barry was a dutiful Anglican church-goer, and some Sundays he would go to church twice if the preacher happened to be a particularly good one. He was never bigoted or over-zealous in religious matters and the squalid sectarian bitterness he ... found in the colonies disgusted him. He tried to remain on good terms with the clergy and the congregations of all churches,

but when Charles Perry became Melbourne's first bishop, Barry's attendance at the Church of England almost ceased. He could not abide the dour sabbatarianism of the time." (Ryan)

By the early 1850s men such as Barry, Lt Governor Charles Latrobe and H G E Childers (one of the original Trustees of the Library) had become Victoria's leading citizens, firmly determined to maintain the values they had brought with them and also to attempt to civilise and educate the members of the new colony in order to create a stable and harmonious society.

The Melbourne community of the period.

Melbourne must have been an interesting place to live in its formative years. In the 1850s, it had a population of approximately 125,000, living mainly in what we now consider to be inner city areas. In the city itself were to be found a number of flourishing industries and burgeoning businesses.

The 'Metropolis of the Southern Hemisphere', as it claimed to be, had "an unbounded confidence and faith in the future, [which rested on its] wealth, and the youth and vigour of its population". It was a period of phenomenal growth and achievement. Social and recreational activities abounded - theatre (Theatre Royal opened in 1856) and later opera; horse racing (the preserve of publicans!); picnics and boating on the Yarra were popular, as also aquatic activities on Port Phillip Bay. Railway excursions were a novelty; both cricket and "Aussie Rules" football were developing at this time.

Until the mid century the Church of England had been dominant but by the 1870s this pre-eminence was waning. The gold rush years brought many immigrants into Victoria - professional men of good education who laid the foundations of Melbourne's cultural and intellectual life. An influx of middle class townsfolk and artisans among the migrants who arrived during this period greatly strengthened the Methodist and other Protestant churches. As well as the Methodists, the Roman Catholics grew in number; Anglicans and Presbyterians seemed to lack the enthusiasm which inspired other denominations - they were particularly affected by current scientific discussion and doubts. It was the Presbyterians who became largely responsible for determining the character of Melbourne's Sabbath.

In summary, the Melbourne of Barry's day bore an atmosphere of optimism and expectation, of independence and social equality. People from all parts of society challenged the old ways with confidence. By the 1870s, wealth not position was setting the tone of Melbourne, now boasting a population of 200,000. Solid achievement was seen to be the basis of Melbourne's development into the future. This was the Melbourne which inspired and encouraged Redmond Barry in his determination to assist in the development of facilities which "would play a vital role in the cultural, moral, economic and political life of the colony" which he had made his home.

Melbourne Public Library : establishment, collection policies

While Redmond Barry was probably the dominant influence behind the establishment of the Melbourne Public Library, it is also recorded that "the provision of a public library was an early consideration of the first Governor, Charles LaTrobe [Catalogue of the MPL]. He was 'convinced of the need for "sound religious and moral institutions without which no country can become truly great". (Wight, p 9)

Members of Melbourne's upper class looked to the government to provide for the literary and educational needs of the people - exerting sufficient pressure to result in the foundation of the MPL and the University of Melbourne. H G E Childers was a member of the Legislature, and thus was

able to influence the government. Childers and Barry supplied the ideas; LaTrobe had the power to put them into effect. Barry also had the energy and persistence to establish and shape these institutions in their early years.

Thus, the Public Library of Melbourne was opened on 11th February 1856, with a collection of 3846 volumes. Barry was the senior of the first five Trustees of the Library, and acted as the Chairman of the Board. As Head of the institution, he dominated the affairs of the Library until his death in 1880. The Trustees had definite ideas concerning the role of the Melbourne Public Library, and Barry actively and vocally promoted those ideas.

Augustus Henry Tulk was appointed the first Librarian of the Library on 5th May 1856. In keeping with the ideas and policies of Barry, Tulk was keen to continue the tradition of "collecting the works of the great men of letters".

It was Redmond Barry who was the primary shaping force behind the Library's growth and development. His acquisition policy was based on his own very definite ideas of the role of a free public library in a fledgling colony, and the contribution of books to such a role. "The Library would help to reproduce British culture and society." (McVilley, p 57.)

Barry believed the Library should "stimulate 'intellectual culture'" and "elevate the general public taste ..." While Barry himself did not express strong views on moral matters, some believed that the Library could be a means of attracting away from 'other temptations' those 'who frequent public houses and indulge in strong drink'.

Barry's political and civic awareness is expressed in his idea that the Library 'would help to make good citizens, useful and faithful subjects of Her Majesty'. As "the greatest dangers of freedom arise from the prevalence of ignorance and vice, ... provision must be made for the cultivation and expansion of the public mind ..." The Trustees considered that the Library "ought to contain all works required to meet the demands of all ordinary readers, the wants of men of every profession, trade, calling, and occupation ...". (Catalogue of the MPL) The Library was to be one of "deposit and research"; it was not intended to "attract the idle and inquisitive and to entertain the frivolous".

Because Barry and the other Trustees believed that the Melbourne public had a right to influence the development of the library collection, as early as 1853, Barry inserted advertisements in the newspapers requesting the public 'to favor the Trustees with catalogues and lists of such works as might be required'. However the public did not respond, so Barry proceeded to prepare a 'catalogue of works of established merit' and sent it to the Agent-General in London with instructions to purchase the works listed through a London bookseller. The remainder of the £2500 budgetted was to be used for the purchase of works published since 1840 'as may be esteemed of a standard character'. (McVilley, p 58) The materials so acquired formed the Library's original collection.

Barry's preface to The Catalogue of the Public Library of Victoria published in 1880, illuminates the Library's history and includes insights into the trustees' conception of the collections and their selection criteria. As already quoted, they believed that the library should cater for the demands and interests of readers from all walks of life. The Library ought to contain expositions of every view of questions interesting to the public, and of every phase of opinion. They deemed it necessary also to acquire the most approved editions of all standard works, and such books as are highly valuable in yielding information of a special nature, in cultivating the taste and improving the intellectual refinement of the readers, but which by their cost are placed beyond the reach of

individuals, professional men, and the general public. Regard for the quality of the literature was always the dominant rule.

When Barry died in 1880, the dominance of one man in the affairs of the Library came to an end. From this time more is heard of the Librarians than the Trustees. "By 1881 the collection was already one of the great collections of the world." In 1878 Barry had boasted that 'it may ... be affirmed without unseemly exultation that the library with its 100,000 volumes now daily open for unrestricted use to a quarter of a million readers in the year, may deservedly take rank amongst those which in other countries justly assert their claim to high renown' (McVilley, p 62)

The Religion Collection in the State Library

I turn our attention now to the Religion Collection in the Library. In the article which Philip and I jointly prepared for Lawrence's Festschrift (in 1995), we attempted to give an overview of the Religion Collection of the library, asking : what special collections were held? What works of particular note had been acquired in the early years?

I have already referred to Barry's endeavour to enlist the assistance of the public in determining what should be included amongst the first works acquired for the library. In the lists which Barry subsequently prepared, having received absolutely no public response, "of the twenty headings Barry worked from, Religion and Christianity are conspicuous by their absence. Bibles, etc, appears with 35 subheadings" (Harvey & Pryor, p 108).

Close examination of the collection ... reveals concentration of acquisition in areas of particular interest, much of which reflect Barry's ideas. The society of the period ... clearly accepted the Bible as at least one major influence in the formation and development of the cultural, moral and possibly political philosophies of the young colony. (Harvey & Pryor, p 109)

McVilley asserts

The Library in its first twenty-four years reflected the values of the nineteenth century English ruling classes, with utilitarianism and evangelism being the most obvious influences. The Trustees are clear that what they wish to produce is a British institution, yet in achieving the objectives of those twin activities the religious collections are neither especially utilitarian nor devotedly evangelising. (Harvey & Pryor, p 110)

Here I have time only to summarise the collection's contents, and I divide them into four areas, as in our Festschrift article (pp 111-113) :

Biblical Studies: Numerous Bible dictionaries and encyclopedias were published around the middle of the nineteenth century. Of course Cruden's Concordance was included in the collection, though the 1867 edition did not appear on the shelves until 1888. Also Expositor's Bible, T&T Clark's International Critical Commentary series, Matthew Henry commentaries; a full set of Cambridge Bible for Schools and Colleges, very few works dealing with critical analysis. (We could perhaps speculate that at least some of these works may well have been considered to be standard texts for theological training undertaken in the various denominational institutions which began in the closing decades of the century.)

Theology : The works of well-reputed writers enhance the collection of works on systematic, dogmatic and philosophical theology. Students will find no shortage of materials on the nature of God, the work of the Holy Spirit, justification by faith, life after death and future punishment.

While important theological publications of the period were represented, it could be observed that current material was not given priority, while the past was unduly emphasised. (see Harvey & Pryor, p 110.)

Church History “appears not to have featured prominently in the interests of either acquisitions librarians or library users”. Philip Schaff’s *The history of the church* features alongside of similar multi-volume sets. Denominational and regional church history has a particularly British focus. With the development and expansion of Christian missionary activity, particularly in the Pacific region, holdings of mission histories and reports increased.

Special Collections include:

Numerous Bible translations, many languages represented as well as English.

Lecture series such as Gifford, Bampton and Hibbert Lectures

Sermons : there is evidence that R Barry himself donated some of the volumes of sermons, an indication no doubt of his determination that the Public Library had a responsibility to contribute to the moral fibre of the colony.

Pamphlets : Approximately 300 “in-house” bound volumes of theological and religious pamphlets, covering a wide variety of subjects – synod addresses and reports, essays and treatises, correspondence between theologians, sermons and exhortations, etc. It is noteworthy that these materials are particularly interesting as sources of valuable insights into Australian (and Pacific) religious history, especially the significant issues under discussion in the society of the time.

Australian denominational newspapers and magazines

During your visit you may like to observe what you see as the gaps in the collection, and then refer to the Festschrift article and read Philip’s comments on what appear to be significantly weak areas.

I have concentrated mainly on the historical foundation of the State Library, and the philosophies behind its development. Your visit will be divided into the tour of the Main Library, and then a visit to the Rare Books department. When I did my research 6 years ago, I made some interesting discoveries and would love to have the time to explore further the questions which surfaced for me. I would like to know more about the people who donated material to the collection, and why. I hope I have whetted your appetite to discover some of the mystery of this section of the public collection.

Enjoy your visit this afternoon!

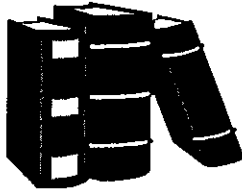
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- Wight, Teresa. *Sir Redmond Barry and the State Library of Victoria, 1853-1880*. Microfiche of a paper submitted in partial fulfilment of the requirements of the Degree of Bachelor of Social Sciences (Librarianship). November 1982.

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Librarian, Churches of Christ Theological College

Mulgrave, Victoria



Reference Resources 2000

Rhonda Barry

Biblical Studies

Belle, Gilbert van. *Index generalis ETL/BETL, 1982-1997*. Leuven: Leuven University Press, 1999. 9042908165

Calvocoressi, Peter. *Who's who in the Bible*. New ill. Rev. ed. London: Penguin Books, 1999. Oo140514260 \$25.00

Deibler, Ellis W. *An index of implicit information in Acts-Revelation*. Dallas: SIL International, 1999. \$30.00

For translators, to make explicit the information which the original writer assumed his audience would understand.

Dictionary of deities and demons in the Bible (DDD). Edited by Karel van der Toorn, Bob Becking, Pieter W. van der Horst. 2nd rev. ed. Leiden: Brill, 1999. 9004111190

Drane, John W. *The new Lion encyclopedia of the Bible*. Fully rev. ed. Oxford: Lion, 1998. 0745939228 \$37.00

Even-Shoshan, Abraham. *Konkordantsyah hadashah*. Yerushalayim: Kiryat-sefer, 1998. 965170098X

Gilmore, Alec. *A dictionary of the English Bible and its origins*. Sheffield: Sheffield Academic Press, 2000. 1841270687 \$40.00

The Hodder dictionary of Bible themes Editor, Martin H. Manser; general editor, Alister E. McGrath. London: Hodder & Stoughton, 1999. 034065645X \$75.00

Lehnardt, Andreas. *Bibliographie zu den jüdischen Schriften aus helenistisch-romischer Zeit*. Gutersloh: Gutersloher Verlagshaus, 1999. 3579042777 \$238.00

Mills, Watson E. *Index to periodical literature on Christ and the Gospels*. Leiden: Brill, 2000. 9004100989 \$280.00

This work updates the index published by Bruce Metzger in 1966.

Perego, Giacomo. *Interdisciplinary atlas of the Bible: scripture, history, geography, archaeology and theology*. London: St Pauls, 1999. 0818908750 \$40.00

✓ Thomas, Robert L. *Charts of the Gospels and the life of Christ*. Grand Rapids, MI.: Zondervan, 2000. 0310226201 \$30.00

Weima, Jeffrey A. *An annotated bibliography of 1 and 2 Thessalonians*. Leiden: Brill, 1998. 9004107401 \$148.00

Theology

Biographical dictionary of Christian theologians. Edited by Patrick W. Carey and Joseph T. Lienhard. Westport, CO: Greenwood Press, 2000. \$163.00

Dictionary of third world theologies. Editors, Virginia Fabella and R. S. Sugirtharajah. Maryknoll, NY: Orbis Books, 2000. 1570752346 \$75.00

Third world describes a particular way of existence and experience. Attempts to root entries in historical, social and theological context and how they differ from western usage.

Guide to theological and religious studies collections of Great Britain and Ireland. Compiled and edited by David A. Kerry and Evelyn Cornell. Cambridge: ABTAPL Publishing, 1999. 094894501X

Includes address, email, fax, web address and general library statistics and collection coverage.

Index of Calvin bibliography. H. Henry Meeter Center for Calvin Studies. <http://www.calvin.edu/meeter/biblio.htm>

Consists of citations to articles, book chapters, book reviews and books pertaining to John Calvin and his influence. The items cited for a given year are those added to the collection during that year.

JIS computerised bibliography, 1989-1999. Edited by Oskar Gruenwald. Pasadena, CA: Institute for Interdisciplinary Research, 1999.

From the *Journal of interdisciplinary research*, a simple listing by author only. Covers books and articles.

Wabash Center guide to Internet resources for teaching and learning in theology and religion. Created by Charles K. Bellinger. <http://www.wabashcenter.wabash.edu/Internet/front.htm>

A selective annotated guide to a variety of electronic resources on interest to those involved in the study and practice of religion.

Church History

Anglicans in the antipodes: an indexed calendar of the papers and correspondence of the Archbishops of Canterbury, 1788-1961, relating to Australia, New Zealand and the Pacific. Compiled and edited by Ruth Frappell (et al). Westport, CO: Greenwood Press, 1999. 0313309256 \$130.00

Augustine through the ages: an encyclopedia. General editor, Allan D. Fitzgerald. Grand Rapids, MI: Eerdmans, 1999. 080283843X \$130.00

Borgen, Peder. *The Philo index: a complete Greek word index to the writings of Philo of Alexandria.* Grand Rapids, MI: Eerdmans, 2000. 0802838839 \$140.00

Bowerstock, G. W. *Late antiquity: a guide to the postclassical world.* Cambridge, MA: Belknap Press of Harvard University Press, 1999. 0674511735 \$78.00

Substantial essays and lengthy entries on the history and culture of the era from mid 3rd century to the end of the 8th century. Includes bibliographies. Essays are entitled, for example, sacred landscapes, barbarians and ethnicity.

Dictionary of the ancient near east. Edited by Piotr Bienkowski and Alan Millard. Philadelphia: University of Pennsylvania Press, 2000. 0812235576 \$100.00
Covers Anatolia, Mesopotamia, the Levant and Arabian Peninsula from earliest times to 539 BCE. Short entries with bibliographies, illustrated.

Kery, Lotte. *Canonical collections of the early Middle Ages (ca. 400-1140): a bibliographical guide to the manuscripts and literature.* Washington, DC: Catholic University of America Press, 1999. 0813209188

For each manuscript cited there is a description of contents, time and place of compilation and where possible author, and bibliography. Only those collections that were produced for ecclesiastical use are included.

Lund, Cynthia Wales. *A Bainton bibliography.* Kirksville, MO: Truman State University Press, 2000. 0943549663 \$50.00

Covers published material by Bainton as well as archives, dissertations and art work and festschrifts with reference to Bainton.

The Oxford Movement: nineteenth-century books and pamphlets in Canterbury Cathedral Library. Compiled by Brian Hogben and Jonathan Harrison. Canterbury: Dean and Chapter, Canterbury Cathedral, 1999. 095013922X \$20.00

Peterson, Susan Lynn. *Timeline charts of the western church.* Grand Rapids, MI: Zondervan, 1999. 0310223539 \$40.00

Denominations and Sects of Christianity

Basic church dictionary. Compiled by Tony Meakin. Rev. and expanded ed. Norwich: Canterbury Press, 1999. 1853112593. \$22.00

The Blackwell dictionary of Eastern Christianity. Edited by Ken Parry et al. Oxford: Blackwell, 1999. 0631189661 \$208.00

Covers both Byzantine and Oriental traditions in both the original cultures and the diaspora. Short articles, many include bibliographies.

The Catholic encyclopedia (1917) <http://newadvent.org/cathen/>

Collinge, William J. *Historical dictionary of Catholicism.* Lanham, MD: Scarecrow Press, 1997. 081083233X

A dictionary of Methodism in Britain and Ireland. Edited by John A. Vickers. Peterborough: Epworth Press, 2000. 0717205343 \$70.00

Historical dictionary of Reformed Churches. Edited by Robert Benedetto, Darrell L. Guder, Donald K. McKim. Lanham, MD: Scarecrow Press, 1999. 0810836289

Historical guide to Lutheran church bodies of North America. Edited by Robert C. Wiederaenders. 2nd ed. St Louis, MO: Lutheran Historical Conference, 1998. \$26.00

Jesus People movement: an annotated bibliography and general resource. David Di Sabatino. Westport, CO: Greenwood Press, 1999. 0313302685

Ponraj, S. D. *Bihar Christian directory: Protestant churches, missions and institutions.* Chennai, India: published for Bihar Out-Reach Network by Mission Educational Books, 1998. \$6.00

UK Christian handbook: religious trends. No. 2. Edited by Peter Bierley. 2000/01 millennium ed. London: Christian Research, 1999 1853211346 \$45.00

Woods, Laurie. A dictionary for Catholics. Rev. ed. East Melbourne, Vic.: Harpercollins, 1999. 1863717811 \$85.00

Religions

Atlas of the world's religions. Edited by Ninian Smart. Oxford: Oxford University Press, 1999. 0198662351

Covers historical geography of religions and world religions today.

Bearman, P. J. *The encyclopaedia of Islam: glossary and index of terms to volumes I-XI and to the supplement, fascicles 1-6.* New ed. Leiden: Brill, 2000.

Contemporary American religion. Wade Clark Roof, editor in chief. New York: Macmillan Reference, 2000. 0028649281 (2 v. set) \$273.00

Coulter, Charles Russell. *Encyclopedia of ancient deities.* Jefferson, N.C.: McFarland, 2000. 0786403179 \$123.00

The encyclopedia of the Dead Sea scrolls. Lawrence H. Schiffman, James C. VanderKam, editors in chief. Oxford: Oxford University Press, 2000. 0195084500 (2 v. set) \$499.00

House, H. Wayne. *Charts of cults, sects and religious movements.* Grand Rapids, MI.: Zondervan, 2000. 0310385512

Lists the doctrines of various sects and cults and then an orthodox response.

Jacobs, Louis. *A concise companion to the Jewish religion.* Abridged and updated ed. Oxford: Oxford University Press, 1999. 0192800884 \$30.00

Medoff, Rafael. *Historical dictionary of Zionism.* Lanham, MD: Scarecrow Press, 2000. 0810837730

Missingham, Roxanne. *Select bibliography of material in the National Library of Australia relating to Jewish life in Australia.* <http://www.nla.gov.au/guides/jewishlife.html>

Gives author, title, dates and a summary of contents especially when the material is archives or manuscripts. Also included is the call number and loan availability.

Pas, Julian F. *Historical dictionary of Taoism.* Lanham, MD.: Scarecrow Press, 1998. \$63.00

Smith, Peter. *Concise encyclopedia of the Bahai faith*. Oxford: Oneworld, 2000. 1851681841
\$25.00

Languages and literature

Alexander, Patrick H. *The SBL handbook of style: for ancient near eastern, biblical and early Christian authors*. Peabody, MA.: Hendrickson, 1999. 156563498X \$40.00

The Australian Oxford dictionary. Edited by Bruce Moore. South Melbourne, Vic.: Oxford University Press, 1999. 0195507932 \$80.00

Hoffmann, Paul. *Synoptic concordance: Greek concordance to the first three gospels in synoptic arrangement*. Vol. 2. Berlin: de Gruyter, 2000. 3110166178 \$252.00

Koehler, Ludwig. *The Hebrew and Aramaic lexicon of the Old Testament. Volume 5: Aramaic. Supplementary bibliography*. Leiden: Brill, 2000. 9004115285

Philosophy

The Cambridge dictionary of philosophy. General editor, Robert Audi. 2nd ed. Cambridge: Cambridge University Press, 1999. 0521637228 \$50.00

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Wolf, Robert G. *Analytic philosophy of religion: a bibliography, 1940-1996*. Bowling Green, OH.: Philosophy Documentation Center, Bowling Green State University, 1998. 0912632615
\$72.00

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Anglim, Christopher. *Religion and the law*. Santa Barbara, CA.: ABC-CLIO, 1999. 157607028X
\$72.00.

Covers church and state, religious freedom and religion and the law in the United States only.

An Oxford companion to the romantic age: British culture, 1776-1832. General editor, Iain McCalman. Oxford: Oxford University Press, 1999. 0198122977 \$237.00

Pro-choice/pro-life issues in the 1990s: an annotated, selected bibliography. Compiled by Richard Fitzsimmons and Joan P. Diana. Westport, CO.: Greenwood Press, 1996. \$63.00

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Geographica: the complete illustrated reference to Australia and the world. Editor, Bruce Thom. Milsons Point: Random House Australia, 1999. 0091832063 \$90.00

Grootkerk, Salomon E. *Ancient sites in Galilee: toponymic gazeteer.* Leiden: Brill, 2000. 9004115358 \$260.00

Gulevich, Tanya. *Encyclopedia of Christmas: nearly 200 alphabetically arranged entries covering all aspects of Christmas.* Detroit, MI.: Omnigraphics, 2000. 0780803876 \$63.00

Tresidder, Jack. *Dictionary of symbols: an illustrated guide to traditional images, icons and emblems.* London: Duncan Baird, 1999. 1900131625 \$35.00

Worship music: a concise dictionary. Edward Foley, editor. Collegeville, MN.: Liturgical Press, 2000. 081465889X \$108.00

Rhonda Barry
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A review

Neil Ormerod. *Method, Meaning and Revelation: The meaning and function of revelation in Bernard Lonergan's Method in Theology.* University Press of America. ISBN 0-7618-1752-2 hardcover, US\$62.00; 0-7618-1753-0 paperback, US\$42.50.

This work presents a detailed analysis of the contribution of Bernard Lonergan to a contemporary theology of revelation. Making use of Lonergan's notion of carriers of meanings, the work brings Lonergan's thought into creative dialogue with leading authors in the field of revelation - Dulles, Rahner, Pannenberg, Schillebeeckx, and Lindbeck. Drawing on Alasdair MacIntyre's notion of a tradition of rationality, the work argues that, according to Lonergan's approach, revelation initiates, sustains and prolongs a tradition of rationality, which incorporates Lonergan's own transcendental method within our present historical context. From this perspective Lonergan's approach avoids the difficulties of both fideism and rationalism, both of which critics have leveled at his work.

"This is a superb piece of work. Drawing, in appropriate detail on the whole corpus of Lonergan's writings, it reaches his implied meaning for the most difficult and controversial word in all theology: revelation ... what emerges from this massive act of focusing is that divine revelation is in effect the injection of new and eternal meaning, and meanings, into culture, into society, into history, into corporate memory" Sebastian Moore OSB

Neil Ormerod is a leading Australian Catholic theologian who has published extensively in Australia and America including articles in *Theological Studies* and *Method: Journal of Lonergan Studies*. He currently lectures in Systematic Theology at the Catholic Institute of Sydney. He holds doctorates in Mathematics and Theology.

The object of subjects : some common theological subject heading problems

Part Three : Architecture, Bible, Conversion.

Philip Harvey

1. Church buildings and church architecture pose special tests. When ascribing the heading 'Church architecture' from the Library of Congress subject headings we need always to be aware if the material deals with a particular style or period (e.g. Architecture, Gothic, Architecture, Cistercian), if it is architecture of a particular place (e.g. Church architecture - Sweden & Architecture, Swedish), and if it deals in special forms or details (e.g. Narthex, Baptisteries). These more specific facts are sometimes overlooked but are crucial for better subject access. Church buildings has a blurry relationship with Church architecture. The given subdivisions for Church buildings (e.g. Heating and ventilation, Recreational use) suggest the heading is used for everything to do with upkeep and use of those buildings.

The list of narrower terms however is full of names for the materials used to build them (e.g. Brick churches, Half-timbered churches) and the names of the denominations that constructed them (e.g. Huguenot church buildings, Presbyterian church buildings), suggesting also a special distinction is being made between architecture in its design and construction sense and buildings in their factual entity. There has recently been a need to propose a new subject heading for UCA churches with the elongated appearance: Uniting Church in Australia church buildings. This would seem to scrape in, judging by the examples given, though it would be worth knowing if some technicality should disallow it.

2. People in the Bible create their own problems. The Rule Interpretations state: " When the heading for a mortal mentioned in the Bible conflicts, and the conflict cannot be resolved by the addition of another qualifier (e.g.AACR2Rev. 22.8A1, 22.13A), add in parentheses the term "Biblical" plus the designation of the major Biblical category that fits the person (e.g. "(Biblical prophet), "(Biblical patriarch)"). If the person does not fit one of the major Biblical categories, use "(Biblical figure)."" This raises the question, what are the major biblical categories? No list of these is available. The catalogue at the Joint Theological Library currently has six that are known of: (Biblical judge), (Biblical leader), (Biblical matriarch), (Biblical patriarch), (Biblical personification), and (Biblical prophet). If a new mortal in the Bible requires a subject heading it means there are these six to use as models, or else the cover-all (Biblical figure). If anyone knows of others we would all be grateful to hear about them.

3. Converts have gone through a universal conversion. The heading 'Converts' now refers to anyone converted from one thing to anything else, where once it referred specifically to Christian converts. That very large group of people is now represented by 'Christian converts' and has the scope note once attached to 'Converts': "Here are entered general works on converts to Christianity." This is going to involve cunning global changes on some systems. It is one more example of the equalising of religion in LC, so that 'Christian converts' is the equivalent of 'Jewish converts', 'Muslim converts', and so on. In keeping with this change, we now have 'Christian converts from Buddhism' or whatever, where once we had the simpler 'Converts from Buddhism'. For conversion from one branch to another of Christianity itself the headings remain as they were, the scope note stating: "Works on persons affiliating upon conversion with a particular denomination are entered under headings of the type Anglican converts; Catholic converts; etc." In like fashion, the heading 'Proselytes and proselyting, Jewish' has been replaced by the more effective 'Jewish converts'. The heading 'Converts' itself now represents "general works on persons who have changed their religious affiliation or adopted a new religious affiliation." (Theology cataloguing bulletin, v.8, no.1, Nov. 1999).

Philip Harvey
Joint Theological Library
Melbourne, Victoria



A review

New Norcia studies journal no.8, 2000 is a journal of papers celebrating the fascinating history and lifestyle of the New Norcia area. Professor Peter Spearritt, Director of the National Centre for Australian Studies at Monash University has written:

New Norcia studies is one of Australia's most intriguing annuals, reflecting on both the activities of the monastery and its impact on the surrounding community. Issue no.8 ranges from an account of the Aboriginal Studies programme at the New Norcia Education Centre to Kevin Seasoltz's article on "A Monastic geography of time and place". Readers interested in Australia's social and cultural history will find much to engage them in this issue.

An article on the "mission Farm" by former Farm Manager, Keith Hunt, gives an insight into the farming practices in the area over the past 28 years, while the story of a young Belgian who wished to enter the Benedictine Order at New Norcia makes interesting reading. The effects of the Spanish Civil War on the Spanish monks of New Norcia is dealt with in a sympathetic manner by Isobel Perez-Molina. Daniel O'Connor's paper on "Biography as history and Abbot Salvado of New Norcia" may change your expectations of the next biography you pick up.

The journal is available from the Archivist, Benedictine Community of New Norcia, New Norcia WA 6509 (email: archives_nn@hotmail.com) priced AUD20.00 plus postage \$4.00 within Australia and \$9.00 overseas.

Libraries and the Copyright Bill



Tom Cochrane

In the 1990s, Australian libraries have collectively shown greatly increased concern about the issue of copyright. Along with their counterparts around the world, they have been monitoring and responding to possible changes in the legislative arrangements for administering copyright which the government might contemplate. Indeed, concern with providing informed comment on the way users access materials in the nation's libraries, and library collections, led to a more organised process of analysis and comment, which libraries have been providing to government, particularly in the last five years.

In 1995, the Minister for Justice asked the Copyright Law Review Committee to advise on changes needed to the Copyright Act. In 1996, the chairing of the Committee was changed and the Committee was asked to reconsider its Terms of Reference, with a focus on simplification. This process of review was completed with the promulgation of the two-part report on Copyright Act Simplification.

At the same time, the government had indicated that it would develop an interim legislative approach, designed to amend the law to respond to what has broadly been called 'The Digital Agenda'.

When the government released its Exposure Draft and Commentary on the Bill earlier this year, the library community was, in general terms, supportive of the avowed intention to honour the principle of 'technology neutrality', and to see that principles which have taken many years of law making to develop and establish in legislation, in particular the concept of fair dealing uses of copyright material, would be preserved in legislating for the use of information in digital environments.

The library community argued that the Digital Agenda Bill in its exposure draft form generally maintained a balance which had been reflected in previous legislation. It made a particular point of saying this because of the well-articulated public views expressed by some of the publishing industry and certainly by the collecting societies – CAL in particular – that new technology should be used to provide new opportunities for the generation of income from the use of copyright material.

Put briefly, this argument sounds more reasonable if it is couched in context in which *current* copying activity can somehow be depicted as inappropriate, or denying justly derived income to those to whom it should be available, mainly the 'owners' of copyright. Without this point taking a detour into the troublesome issue of precisely what share of *current* income derived from the licensing of copying activity in Australia actually goes to authors, as distinct from publishers, there is an implication in the line of argument adopted by this viewpoint which libraries, and those responsible for their administrative establishment and running, find offensive.

For years after the Moorhouse case, the library community was vigilant in making sure that copyright regulation in Australia was actually carried out, often to the annoyance of their users, many of whom were frustrated by the libraries' position as sentinels upholding the intended process for seeing that copying activity did not breach rights of copyright owners. So the apparent original intention of the Digital Agenda Bill to merely preserve the scope of fair dealing in the digital environment seemed commonsense and appropriate from the library point of view.

Knowing the extent to which the view would be pressed that the Bill did not go far enough in rewriting the current balance in a way which would further diminish access, the library community, as represented by the Australian Libraries Copyright Committee, was vigilant in making a generally supportive submission of the Bill, and indeed following these up with supplementary comments which were provided after the process of exposure had led to contrary submissions.

The library community has been dismayed to see that there have indeed been significant changes made to the Bill as introduced, from the version which was released as the exposure draft. The principle of technology neutrality has been diluted, if not abandoned, and the provision which would effectively divide the national system of libraries in the interlibrary loan network into 'public' and 'private' gives rise to a result about which the library community at large expresses keen concern.

Put simply, the library community has the following issues with the Bill As released in September 1999:

- The national system of library cooperation which underlies the Australian interlibrary lending system should not be pulled apart through the exclusion of private sector libraries from the library provisions. This issues should, at the very least, be deferred for consideration in the context of overall simplification issues.
- There should be no ambiguity about any possible presumption that temporary electronic copies are reproductions in material from for copyright purposes. Any sections (eg 43A and 111A) which have that ambiguity should be changed.
- The concept of browsing must be preserved so that library users who browse electronic material on the premises are able to make reasonable copies under fair dealing in the case of both hard-copy and digital technologies.
- The interlibrary lending system should be preserved effectively in the new legislation, and this includes the ability of a library to request an interlibrary loan from an intermediary library, rather than directly from one library to another.
- There should be quantitative provisions applying to the need for a library to check the commercial availability of a work in electronic form, so that the principle is similar to that which applies in the hard-copy provisions.
- The sections which permit hard copies being made for digital preservation and administration purposes should ensure that they are available to all users within premises of a library or archives. This is surely the intention of these provisions, but it is currently worded so that only 'library officers' could access information.
- Finally, on the vexed issue of circumvention devices, the library community believes that devices should be available for non-infringing purposes, and the scope of permitted

purposes should be revised. This is an important part of the future environment, legal and actual, for library operation.

The changes that have been made between the exposure draft of the Bill and the Bill as introduced into Parliament, have a significant and essentially uniform direction. The avowed principles of technology neutrality and the preservation of the standards of access that currently prevail in Australian libraries have been infringed between versions.

The library community remains appreciative of the general policy thrust of the government in the attention to copyright reform. It is impressed by the detailed work on reform which has been undertaken in recent years, and in particular the Copyright Law Review Committee's work on simplification.

But it is also alert to the powerful exercise of lobbying pressure by rights-holder groups, especially where the rights-holding organisation is itself dependent on the generation of income through the collection of royalties and payments rather than first-sale revenues for the use of copyright material. The Australian library community believes that these changes have been made to placate some of these interests, and that the result is a lack of logic and consistency in a policy approach which can only harm the long-term information interests of Australians.

Tom Cochrane
Chair
Australian Libraries Copyright Committee

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