ANZTLA

ANZTLA NEWSLETTER

No 40
April 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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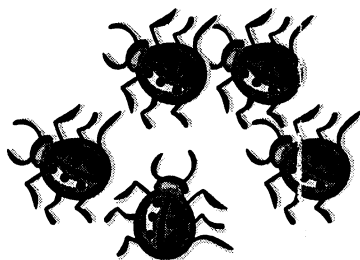
ANZTLA NEWSLETTER

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The Melbourne Millennium Bugs

invite you to the

Fifteenth Annual Conference
of the

AUSTRALIAN & NEW ZEALAND
THEOLOGICAL LIBRARY ASSOCIATION

6th – 9th July 2000
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University of Melbourne

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◊   A joint session with two other conferences

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Libraries of the Ancient World

Margaret Zarifeh

The origin of libraries lies in the practice of keeping records for future reference. In the Bible there are numerous allusions to the writing of books, and the places where they are deposited. In *Ecclesiastes* 12:12 Solomon said "of the making of books there is no end", and in *Ezra* 6:1 mention is made of "the house of the archives where documents were stored". To understand the development of libraries in the ancient world we must look first at the method of record keeping and how this was achieved.

The invention of writing together with a system by which documents could be distinguished and classified, coincided with the emergence of cities in Mesopotamia between the Tigris and Euphrates Rivers in 3500 BCE. The writing system known as cuneiform was used to represent several languages including Sumerian, Akkadian, Babylonian, Assyrian, Hittite and old Persian. Information was written on clay tablets. These comprised mainly official records covering matters such as legal contracts, tax assessments, land management, treaties or astronomical data. With appropriate tools, impressions could easily be made on the smooth surface of the wet clay. These impressions became permanent whether the clay was kiln-fired or sun-dried and could retain the fine lines of the stylus. Styluses were made of reed, wood or other materials. Early clay tablets varied in shape: the very earliest tablets contained mostly numbers and were called *bullae* or tokens, their shape identifying different kinds of commercial transaction. As more sophisticated record-keeping systems developed, rectangular or square tablets came into use. A Babylonian workshop ca. 2000 BCE discovered in the 1980s provided evidence of the different stages of tablet production, from the initial lumps of clay to the blank tablet ready for use. Tablet production and stylus manufacturing were an important aspect of many Mesopotamian libraries.

Mesopotamia.
Clay Writing Tablet &
Stylus

Certain important tablets reserved space in the last column for wither a summing up or the title of the composition. This section, which was called the colophon, provided the information which a modern book would present on its title page. It gave the title of the text, the names of the owner and the scribe, the date and remarks referring to the original from which the scribe had copied. Sometimes a text was said to be secret, and curses were added against those who would remove the tablet from its location without authorisation!

Scribal schools existed in Mesopotamia from about 2500 BCE. Information has been found written by scribes in Sumerian, giving detailed accounts of life in a scribal school. The examination of the parentage of these scribes shows that they were the sons of governors, senior civil servants, or priests. Occasionally a boy from a lower class might attend school if he was adopted by a wealthy man. The scribal school, or 'tablet house' as it was known, was sometimes attached to the temple. The student had to become proficient in Sumerian, which involved copying and memorising texts. A contemporary document that was found began with the question:

Son of the tablet house, where did you go in your early days? The student replied:

I went to the tablet house; ...
I read out my tablet, ate my lunch,
Prepared my fresh tablet, inscribed it and finished it,
When the tablet was dismissed, I went home.
I entered my house. My father was sitting there.
I read over the tablet to him and he was pleased ..

When the pupil graduated, he became a scribe or *dubsar*. Various levels of scribal classes existed with the *dubsar girginakku* of "master of the classics" on the upper level down to the less exalted scribal occupations, such as weights and measures tabulation, where numeracy skills were more important than literacy skills.

The libraries of Tell Mardikh (Elba) and Tell Abu Salibih (near Nippur) dating to the middle of the 3rd millennium BCE have revealed a lot about the collections of that period. At Elba, 20000 tablets have provided data on administration, language, geography and religion; and these early libraries had many elements of research collections, several centuries before Abraham, in the region spanning southern Mesopotamia and North-West Syria.

Later, the library at Ugarit was found in a building between the Temples of Baal and Dagon. A large number of Sumerian-Babylonian dictionaries were found; Sumerian being the ancient language of literature, while Babylonian was the language of commerce. Legal texts, medical treatises and treaties have been found, but the greatest number of Ugaritic tablets contained religious texts, mostly written when Nigmed, patron of the library was King of Ugarit in the middle of the 2nd millennium.

One of the greatest libraries of the ancient world was created by Ashurbanipal (669-626 BCE) at Nineveh. Sir Francis Kenyon called this "the first great private collection of books known to history". Ashurbanipal sent scribes to all cities which possessed any documents of antiquity – Ashur, Babylon, Nippur and Akkad; and in some cases the king was so keen to see the contents that he opened the boxes himself as soon as they arrived in Nineveh! The collection comprised more than 20,000 tablets, kept on shelves and stored in buckets with clay labels. Tablets contained letters, contracts, sales, loans, astrology, law and literature. Documentary evidence is available of the beliefs, rituals and history of the Assyrians in the great days of the empire. They also appeared to have certain acquisition guidelines and most had cataloguing procedures. The practice at Nineveh was to record the author's name, followed by the father's and paternal grandfather's names, together with the measurement size of the text written and the number of lines, with the version of the text also recorded. It would appear that problems often arose similar to those of modern cataloguers!

Libraries in the sense of a collection of books for reference, teaching and educational reading appeared as early as the 6th century BC in Greece. The earliest Greek libraries recorded are those of Polycrates on the island of Samos in 522 BC and Peisistratus, ruler of Athens, in 606-527 BC. Peisistratus was a man of culture, who collected books and gave the public access to them and so had the distinction of establishing the first public library in Athens.

In the 4th century BC, libraries developed around the philosophical schools of Athens. The research undertaken by Aristotle's *Lyceum* in 336 BC was facilitated by a library. It is

thought that Plato's *Academy* also possessed a library. Beside these libraries there were a number of private collections of books, such as that owned by the dramatist, Euripides.
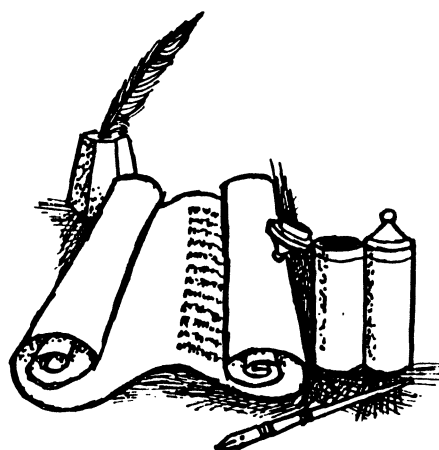
An inscription found on the island of Kos dated between 200-175 BC records the names of those who donated books to a library on the island. Another inscription of the same period refers to a plan to establish an appeal for donations of books and money followed by a list of subscribers' names. Part of a library catalogue has also been found on the island of Rhodes. Beside each recorded title was a number indicating the number of papyrus scrolls on which the work was written.

Papyrus, from which the modern word 'paper" is derived, was the common writing material of the ancient world. Grown along the banks of the Nile, strips of the stem were pounded together at right angles to make sheets which were fastened together to make a long strip which could be wound around sticks forming a scroll. As early as the 11th century BC, the Egyptians exported papyrus to other parts of the Mediterranean. Papyrus scrolls were used by the Greeks and the Romans from the 4th century BC. One great advantage of papyrus was that, if it were kept dry, it was almost indestructible as there is very little moisture in the Nile Valley, and so a large number of papyrus scrolls have survived. Although the scroll was an effective means of storing text, consulting the text could present problems. If what the readers required was at the end of the scroll, they had to roll through the entire scroll. However, unlike the clay tablets, scrolls were light and very easy to transport.

First Century Writing Materials

The conquests of Alexander the Great spread Hellenic culture over large areas of the east. Ptolemy I, one of Alexander's generals, became king of Egypt and lent his support to creating what was to become the greatest library in antiquity. Alexander died in June 323 BC, and five months later Ptolemy arrived in Egypt to take over the government. A competent commander and shrewd and astute ruler, he knew that while Alexandria was a city of great power and wealth, he also wanted to make Alexandria a city of culture. His aim was to attract poets, philosophers, scientists and men of learning, who culd help create an Hellenic empire in Egypt.

1.   Ptolemy's greatest claim to fame was the founding of the **Alexandria Museum and Library**. He enlisted the services of Demetrios Phalereus, a former Governor of Athens, to "collect if he could, all the books of the known world". In inducing Demetrios to come to Egypt, Ptolemy mad e an excellent choice. Of Demetrios, Diogenes Laertius was of the opinion "in learning and versatility he had no equal". He was a "dynamic thinker, a ripe and good scholar, a cultured Athenian man of letters".

Agents were sent out to scout all the cities of Asia, North Africa and Europe and were authorised to spend whatever money was necessary to obtain the desired manuscripts. Fla-

vius Josephus (37-100 AD) wrote

> Demetrius of Phalerium, who was in charge of the king's library, was anxious to collect, if he could, all the books in the inhabited world, and if he heard of, or saw, any book worthy of study, he would buy it; and so he endeavoured to meet the wishes of the king, for he was very devoted to the art of book collecting. Now, when Ptolemy once asked him how many thousands of books he had already gathered together, he replied that the present number was about 200,000, but that within a short time he would assemble 500,000. He added that he had been informed that among the Jews there were many works on their law, which were worthy of study and of a place in the king's library, but being written in the script and language of this people, they would be in no small trouble to have these translated into the Greek language.

Devious methods were used to procure books. Foreign ships calling at Alexandria were searched and books or manuscripts were confiscated when found. Copies were made, but the originals were retained for the library, and were catalogued under the special heading "Books of the Ships".

The main library of the "mother" library was housed near the royal palace in the Brachyuran, in the Greek quarter. The smaller of "daughter" library was established in an annexe attached to the Temple of Seraphis in the Egyptian quarter. These buildings housed the vast number of manuscripts collected, all of which had to be classified and catalogued. An estimation of the collection is reported to have been between 400,000 to 700,000 scrolls, but it is impossible to say how many works filled each scroll, since many works filled several scrolls.: The *Iliad* needed 24 scrolls, while other scrolls contained several short works. The Main Library consisted of ten great halls, with each hall assigned to a separate department of learning, embracing the assumed ten divisions of Hellenic knowledge as found in the catalogue of Callimachus. The halls were also used for general research by scholars, as well as there being a number of smaller rooms for those scholars engaged in special research.

The cataloguing of the library took place during the reign of Ptolemy II, by Callimachus of Cyrene, the third of the great librarians of the Alexandrian Library. When Ptolemy I died, his successor Ptolemy II "Philadelphus" (283 BC) removed Demetrios from his position as the first librarian of the Museum and Library. Demetrios was later banished to Upper Egypt where he was bitten by an asp and died. His successor was Zenodotus of Ephesus followed by Callimachus; who wrote the "Tables of all those who were eminent in any kind of literature and of their writings, in 120 books" or the famous *Pinakes* or tablets. These tablets were probably attached to the walls of the stacks, stating the name of the author whose works were grouped within the division for the type of literature. Each division was at least one *Pinakes*. He also gave the place of birth of the author, pseudonym, a short biography of the author, number of lines of the manuscript, scribe's name and often much more information. Thus the *Pinakes* were considered to be the first library catalogue of the civilised world.

For nearly two and a half centuries (205-48 BC) the Alexandrian Library was the reposi-

tory of all known literature in the classical world. However, the first chapter in the eventual destruction of the magnificent library began in 48 BC, with the arrival in Egypt of Julius Caesar. Opinion amongst early historians differs as to whether the library was destroyed when Julius Caesar burned his fleet of ships in the harbour of Alexandria in 47 BC. Caesar could not afford to allow his ships to fall into the hands of his enemies, so he decided to set them afire. The wind blew the ships into the docks and waterfront property was destroyed. The main library was situated in the Serapeum and the Temple of Seraphis was on an acropolis, so it was highly unlikely the fire reached either of these two areas. However, it is known that approximately 40,000 papyrus rolls were destroyed in warehouses on the waterfront. The fact that books were stored in these temporary quarters has raised speculation that Caesar had made a selection of items and put them aside for shipment to Rome. It is known that Caesar had commissioned Marcus Varro to create a library in Rome at the same time as the fire in Egypt, so it is quite possible that these books had been destined for Rome.

2.   Whatever manuscripts were lost were replaced by the ruthless pillage of the Pergamum Library after the city fell to Rome in 131 BC. An infatuated Mark Anthony robbed the library of 200,000 scrolls ca. 43 BC, which he gave to Cleopatra for the Alexandrian Library. Most historians agree that this took place, although it is labelled a rumour by Plutarch.

The actual destruction of the library is disputed, but it is thought to have taken place during the Arab conquest of Alexandria under 'Amr (642-646), when in order to establish the Muslim faith, the library and its contents were burned. The Alexandrian library, though physically destroyed, left an enduring legacy, as it became a prototype for national libraries throughout the world. It used bibliographic tools that are still used today to create order out of chaos in a large collection of material.

An exciting project is being undertaken, with the rebuilding of the Alexandrian Library on its original site. The Bibliotheca Alexandrina was originally to open in 1998 as part of an UNESCO project. However the latest date when work should be completed is Spring 2001. The project is estimated to cost US $172 million, plus another US $182 million for the land, Conference Centre, etc which has been donated by the Egyptian Government. This and much more information can be found by visiting the website at www.unesco.org/webworld/alexandria_new.

No historian knows exactly what the original library looked like, so an international competition has taken place which attracted 1400 entries from 77 countries. The winning plan chosen from Norway is a modern architectural design but will have the same aim as the original library, which was to "collect, store and develop sources of human intellect".

2.   In **Pergamum** another library had begun under the enthusiastic patronage of King Eumenes II and competition began between the two cities. Pergamum (modern Bergama) is located 24 km inland from the Aegean Sea and 110 km north of Smyrna (now Ismir). Situated in a spectacular position, ancient Pergamum crowned the acropolis and dominated the surrounding countryside, a fitting site for the capital of a kingdom that at one time included all of western Asia Minor. This beautiful city with magnificent buildings and works of art, including a famous Altar of Zeus (now in the Pergamum Museum in Berlin), was regarded as by "far the noblest city in Asia Minor". (cf. Revelation 2: 2,4)

Excavations in Pergamum have identified a building adjacent to the Temple of Athena as the library. The library comprised at least four rooms, with rows of holes in the back wall of the main hall as anchoring holes for wooden book shelves, with an estimated capacity of 17,740 scrolls. The adjoining rooms probably held an additional 50,000 scrolls altogether, so that the bulk of the holdings must have been stored elsewhere. The main hall was used as the reading room, which would also serve as a lecture hall. The design of the library, with its colonnaded reading / lecture room, may have served as the model for the earliest libraries in Rome, such as those built by Augustus in association with the temple of Apollo on the Palatine Hill. The Pergamum Library was built for general perusal by the public, and was therefore considered to be a prototype for later public libraries.

It was during the reign of Eumenes II (197-159 BC) that Crates of Mallos became the head of the Pergamene school and founded its school of grammar. Competition took place between Crates and his rival Aristarchus in Alexandria. Crates was also the librarian of the Pergameniana. He is thought to have compiled its famous catalogues of "Pinakes" of prose and poetical works. Many scholars were attracted to Pergamum. For the second time the Hellenic world was ransacked for manuscripts. Originals were more difficult to acquire and many copies and forgeries existed. It was quite probable the Library of Pergamum contained many faked manuscripts. Unless they were obvious forgeries, the librarians hesitated to refuse them in case they were snapped up by their rivals.
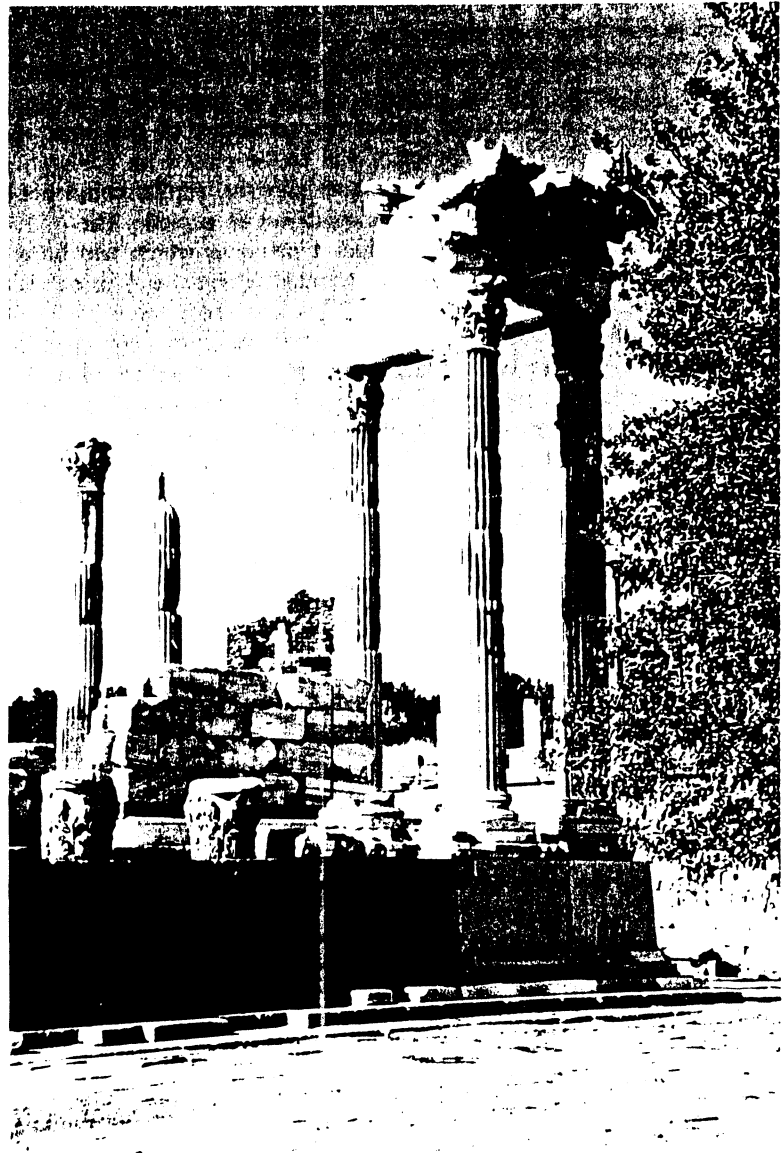
Pergamum

An enormous amount of papyrus was required for all the manuscript copies being produced. All the papyrus had to be

imported from Egypt. Ptolemy saw this as a chance to thwart the ambitions of this new rival library and to regard its literary progress and so he placed an embargo on the export of papyrus to Pergamum. Without papyrus, scrolls could not be produced, and without scrolls manuscripts could not be copied. The scholars of Pergamum were resourceful and a medium, which had been in partial use before, of making a form of parchment (Pergamene) using sheep and goat skins, or vellum was developed. This was much more costly, but very enduring. Although parchment was not an invention of Pergamum, it was there that the process was refined. The process consisted of soaking the skins in limewater, scraping off the hair, drying the skins on a frame and rubbing them with chalk and pumice stone and thus producing a fine material capable of being written on both sides. The skins of sheep, goats and other animals were used for parchment; but for the finest parchment, vellum, calf skins were used.

Pergamum became recognised as the centre of production of the finest animal skins for writing, and it was not long before the skins were called 'paper of Pergamum' or 'parchment'. As parchment could not be rolled like papyrus, the skins had to be placed on top of each other and so the 'codex' or book form as we know it today originated.

Mention has already been made of what Parsons has called "the greatest bibliographic rape and gift in all antiquity". When Antony gave the bulk of the Pergamum Library to Cleopatra – possibly because she demanded it in order to replace the books lost in the fire or for some other reason – the glorious era of the Pergamum Library concluded.

Library of Celsus, at Ephesus

3. Third among the great libraries of the ancient world, after Alexandria and Pergamum is the **Library of Celsus** at Ephesus. Ephesus lay at the intersection of two major overland routes: the coastal road ran north through Smyrna (Ismir) and Pergamum to Troas (near ancient Troy) and the western route to Colossae, Hieropolis, Laodicea and beyond. Ephesus rose to become a religious and commercial centre and the Asiatic capital, in the place of Pergamum, and was one of the finest cities in the empire.

The Library building as you see it today has been reconstructed almost entirely by Austrian architects, with the help of fragments found during the excavations. The magnificent elaborately carved façade suggests the luxury of ancient Ephesus. Built during the Imperial Age and the time of Hadrian, the Library was erected in 110 AD by the Consul Gaius Julius Aquila and dedicated to his father Gaius Julius Celsus Polemaenus, a Roman senator and Governor of Asia. Aquila left 25,000 denarii for the purchase of books and the upkeep of the library, which was completed in 135 AD. Celsus lies buried in a marble sarcophagus in the substructure of the Library.

ΟΝΚΕΟΝΥΟΛΕΜΑΙ

Library of Celsus
Frieze on entablature

These figures, to the left of the facade of the main entrance, represent:

♦ ΣΟΦΙΑ σοφια Sophia – **wisdom** (cf. James 3.17)

♦ APETH αρετη arete – **Virtue** (cf. Philippians 4.8)

The two statues to the right of the entrance represent:

♦ ΕΝΝΟΙΑ εννοια ennoia – intent, **purpose**, attitude of mind (cf Hebrews 4.12)

♦ ΕΠΙΣΤΕΜΕ cf. επιστεμων episteme – **understanding**, endued with knowledge, sensible (cf. James 3.13)

ΣΟΦΙΑ
ΚΕΑΣΟΧ

APETH
ΚΕΑΣΟΥ
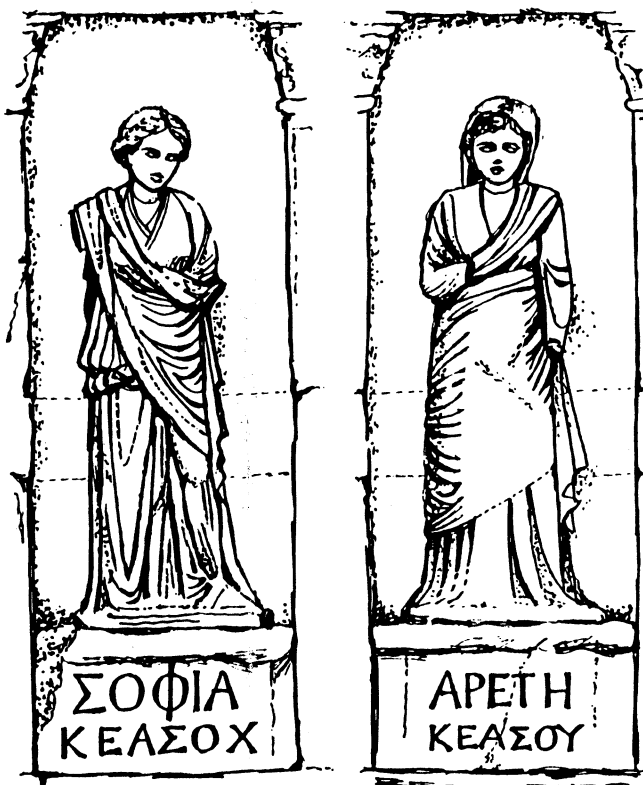
Library of Celsus
Figure in niche

Library of Celsus
Figure in niche

The four qualities might be summarised as *wisdom, virtue, purpose* and *understanding*, to be enhanced by thoughtful library use.

The library was constructed on a raised platform. The entrance was through a courtyard paved with marble and then up broad steps, with magnificent statues on either side of the doorway. The main entrance led into the reading room, which had inner and outer walls, separated by passages, which helped to protect the books from humidity. The original arrangement of the interior of the library was three tiered and even today, in the ruins of the walls, niches can be seen where the manuscripts were stored. In the middle of the back wall there is a semi-circular niche. This was probably occupied by a statue of Athena, the patroness of wisdom and learning. The reading room was destroyed by fire during the second half of the third century, but the façade did not suffer damage.

Those who organised and administered these early libraries – some housed in exquisite architecture – facilitated the government, law, finance, trade, and education of their era; the communication and development of thought, scholarship, ideals and religious faith; and the well-being of their society: a heritage which librarians and information officers continue today.

Margaret Zarifeh is the Librarian at the Presbyterian Theological College, Box Hill North, Victoria. This article was written following a visit to the Middle East.
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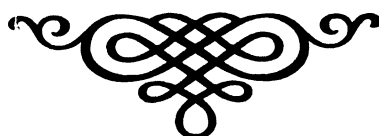
Conferences in Britain this year

Judith Powles, Chairman of ABTAPL, sends the following news:
ABTAPL is hosting the annual conference of the **Bibliotheques Europeenes de Theologie (BETH)** in York from Wednesday 30th August until Saturday 2nd September 2000. The BETH conference will be followed immediately by ABTAPL's own conference which runs from Saturday until Monday 4th September. BETH delegates will be invited to stay on for the ABTAPL proceedings. We are hoping that representatives from other theological associations may be able to join us, either for part or the whole of the time as the theme of the conference is
Theological librarianship in an international context
and it would be good to have delegates from outside the European scene.

The conference has the full support of the staff of the British Library in Boston Spa (Yorkshire). One of the conference speakers will be Graham Cornish, a staff member at the British Library and President of the Library Association. Visits are planned to Ampleforth Abbey, York Minster Library and the British Library's Boston Spa site.

For full details of the conference and registration forms, contact Richard Ebdon, IFLA Offices for UAP, c/- The British Library, Boston Spa, Wetherby, LS23 7BQ, UK; email Richard.Ebdon@mail.bl.uk.

Library Closures and ANZTLA's responsibility of care

Philip Harvey

To use the word 'closure' is to conclude that a library is coming to an end of its active life and that decisions have to be made to close it. Such situations have been identified over recent years by members of the Australian and New Zealand Theological Library Association and hopes expressed about possible responses by the Association. The kinds of situations loosely defined as 'library closures' that may require some response include the following:

1. Libraries closed from public use and which no longer serve any kind of constituency. These would include libraries that have been down graded to the extent that professional information services are no longer provided.

2. Libraries about which it is known decisions to close are being made, but without the input of anyone from the professional library community or the theological community.

3. Libraries known to have no future.

4. Libraries where it is known the collection is to be dispersed, divided or in some other way broken up in whole of in part.

At ANZTLA's Annual General Meeting in July 1999 a proposal was made by Philip Harvey to address this serious ongoing situation.

"ANZTLA, which understands itself to be a body vitally interested in theological collections in this part of the world, has a duty of care for any collections under threat of closure and dispersal. Plainly, collections of theology, religion and associated literature are ANZTLA's object of concern.

"Although it has no powers of final say, ANZTLA holds the respect of religious and theological institutions. Its contacts are spread throughout the religious and educational communities. It has a history of informed and responsible action in the areas of collection management, administration and all other fields of library science and service.

"In the Constitution, ANZTLA's stated aims include:
- To provide a forum for interaction between libraries of and others interested in theological and religions libraries.
- To foster the development and improvement of theological and religious libraries.
- To foster interlibrary co-operation on both national and regional levels.
- To foster contacts with other library associations and groups.

"As such ANZTLA could act, within certain limits, to address the question of closures."

At the AGM the Association voted to appoint a Standing Committee. The Committee consists of one representative from each chapter, plus a convenor:

Denise Hallion (Western Australia)
Philip Harvey (Victoria)
Susan Lockeridge (Queensland)
Tony McCumstie (Victoria)
Beth Prior (South Australia)
Kim Robinson (New South Wales)
Lesley Utting (New Zealand)

A set of procedures was subsequently was subsequently created to guide committee members, as follows:

The Committee's responsibilities are:
1. To listen out for probable, possible or definite library closures.
2. To notify all members of the Committee of all decisions and actions.

Each Committee member/ represents their chapter and has the following responsibilities:
1. To work as a central collector of information within the local chapter.
2. To monitor all situations currently under question.
3. To approach the person, committee or institution having final administrative responsibility for the library with statements of awareness of closure.
4. To offer a consultation, ie to visit the library, to advise and to negotiate.

In light of the consultation,
5. To draft a statement of advice for the consideration of those responsible for the library, to be submitted to them by a given date.

Consultation time should be no more than three hours.

The consultation document contains relevant proposals for the library in question. This may include advice on proper disposal of library materials in consultation with the Committee member or other ANZTLA members and those responsible for the collection.

Major considerations for the Standing Committee are:
1. Creating a network that can communicate quickly.
2 Having action plans in place that can be initiated with ease.
3. Being able to monitor development regularly.
4. Preparing groundwork for potential developments.
5. Assessing the central and often decisive issue of ownership of a given collection.
6. Taking into account the actual capacity of potential receiving libraries adequately to process, house and maintain materials given into their care.
7. Judging whether a library is seeking actvie intervention or is simply asking for support.

The Standing Committee is required to meet at each annual conference and to table a report of the year's negotiations at the AGM.

Compiled by Natalie Schwarz

AltaVista and Yahoo may well be the best known search engines, but three of the new players, Fast Search, Northern Light and Google, have some attractive features. Fast Search at http://www.alltheweb.com/ claims the largest web coverage and fastest searching. Google (http://www.google.com/) has an uncluttered look and uses link popularity to rate sites. Northern Light (http://www.northernlight.com/) offers the custom search folders facility to enable users to hone in on a particular topic after their initial search has elicited mammoth results. Some of these search engines are more forgiving if search punctuation is not precise. Changes to search engines can be tracked on Greg Notess' Search Engine Showdown at http://www.searchengineshowdown.com/ or Danny Sullivan's Search Engine Watch at http://www.searchenginewatch.com/.

A recent article on using Internet searching to advantage can be found at http://marylaine. com/howto.html. In "When and How to search the Net" Marylaine Block provides a clear and concise guide for librarians. Another useful tool for the technically oriented librarian is Every File Format in the World at http://www.whatis.com/ff.htm

The New Testament Gateway is not a new site but its Latest Updates list at http://www. bham.ac.uk/theology/goodacre/links.htm is worth a regular visit.

In the area of Christian art the newly updated New Testament Visuals (http://www.nd.edu/ ~kcoblent/newtesta.html) and TextWeek's Art Concordance at http://www.textweek.com/ art/art.htm are both valuable pictorial resource sites.

SearchEduc.com (http://searchedu.com/) has proved to be a useful search engine in the field of education. It searches over 20 million university and education pages and ranks results in order of popularity.

On the Australian scene, CathLINK Australia (http://cathlink.acu.edu.au/) was launched in February as a major new web-site linking Catholic libraries and information agencies across Australia.

Another new Australian site is New Creation Ministries based in Adelaide. Its URL is http://www.newcreation.org.au/. It offers a monthly thematic feature as well as information about its programs and publications.

A US site that provide articles on the future of information technology and theology is FishersNet (http://www.fishersnet.net/). Its newspaper style format presents a jaunty bimonthly offering.

A publishing site that offers more than just theological books is Zondervan. Useful tools at http://www.zondervan.com/ are excerpts from new reference books and a broad array of religious news links.

An electronic list of these sites can be obtained by e-mail from library@luthersem.edu.au.

ANZTLA STATISTICS

1998

compiled by Helen Greenwood

NOTES

Reporting categories:

A. Provides clergy training programmes, usually leading to degree or post-graduate qualifications (i. e. ANZATS member schools)

B. Schools and training institutions which may offer degree, but not usually post-graduate qualifications (i.e. Bible Colleges, Missionary training institutions)

C. Do not have students (i.e. church administrative libraries, resource centres, parachurch organizations, etc.)

D. Institutions offering non-theological courses in addition (i.e. teacher training)

Table 4 Library expenditure

* Please look carefully at the total in column [25]. The interpretation of the question varies from library to library.

In calculating averages and medians, the NAs have been disregarded.

Key to tables

{ } = calculations made by statistician
[ ] = approximations supplied by library

STAFF SALARIES 1998

Scale	Category A	Category B	Category C	Category D	TOTAL
Professional	6	0	3	1	10
Church salary	0	1	0	0	1
Other	6	3	2	1	12
Not specified	12	9	3	3	27

AUTOMATION 1998

System	No. of libraries
Athena	2
Bibliofile ITS	1
Bookmark	6
Catalist	3
CSLibrary for Mac	1
DBtext	3
DRA	1
Dynix	9
Excel	1
In-house	2
Library master	1
Metamarc	1
Not specified	2
Oasis	6
Ocelot	1
Sanderson Library System	1
Urica 2000	1

COMPUTER PRODUCTS 1998

Product	No. of libraries
1991 Census	1
20:21	1
Anchor Bible Dictionary	1
ATLA Religion indexes	15
Aust-Rom	1
Bible Atlas	1
Bible Library	1
Bookshelf Old Testament foundations	1
Catechism of the Catholic Church	1
Catholic Periodical Index	2
CD Bible	1
CD-Roms	4
CD-Word	1
CETEDOC	1
Christian history	3
Compton's Interactive Bible	1
Coolcat	1
Dead Sea Scrolls	3
Early Church Fathers	2
Encarta	1
Encyclopedia Britannica	4
Encyclopedia Judaica	2
ERIC	1
Greek & Hebrew Tutors	5
Holman's Bible Dictionary	1
Internet access	16
Karl Barth. Kirchliche Dogmatik	1
Kinetica	2
Logos	1
Macquarie Dictionary	1
Nelson's Reference Library	1
New Testament Abstracts	1
Old Testament Abstracts	2
Online Bible	1
Ovid	1
Quick verse	2
Religious and Theological Abstracts	7
Sage Digital Library	3
St. Thomas and the Summa	1
Teachings of John Paul II	1
Thesaurus Linguae Graecae	3
Time	1
Vatican Documents	1
Works of Cornelius van Til	1

STAFF SALARIES 1998

Scale	Category A	Category B	Category C	Category D	TOTAL
Professional	6	0	3	1	10
Church salary	0	1	0	0	1
Other	6	3	2	1	12
Not specified	12	9	3	3	27

AUTOMATION 1998

System	No. of libraries
Athena	2
Bibliofile ITS	1
Bookmark	6
Catalist	3
CSLibrary for Mac	1
DBtext	3
DRA	1
Dynix	9
Excel	1
In-house	2
Library master	1
Metamarc	1
Not specified	2
Oasis	6
Ocelot	1
Sanderson Library System	1
Urica 2000	1

COMPUTER PRODUCTS 1998

Product	No. of libraries
1991 Census	1
20:21	1
Anchor Bible Dictionary	1
ATLA Religion indexes	15
Aust-Rom	1
Bible Atlas	1
Bible Library	1
Bookshelf Old Testament foundations	1
Catechism of the Catholic Church	1
Catholic Periodical Index	2
CD Bible	1
CD-Roms	4
CD-Word	1
CETEDOC	1
Christian history	3
Compton's Interactive Bible	1
Coolcat	1
Dead Sea Scrolls	3
Early Church Fathers	2
Encarta	1
Encyclopedia Britannica	4
Encyclopedia Judaica	2
ERIC	1
Greek & Hebrew Tutors	5
Holman's Bible Dictionary	1
Internet access	16
Karl Barth. *Kirchliche Dogmatik*	1
Kinetica	2
Logos	1
Macquarie Dictionary	1
Nelson's Reference Library	1
New Testament Abstracts	1
Old Testament Abstracts	2
Online Bible	1
Ovid	1
Quick verse	2
Religious and Theological Abstracts	7
Sage Digital Library	3
St. Thomas and the Summa	1
Teachings of John Paul II	1
Thesaurus Linguae Graecae	3
Time	1
Vatican Documents	1
Works of Cornelius van Til	1

TABLE 1A 1998 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES- SIONAL [1]	PARA-PRO- FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Adelaide Theological Library	SA	.60	0.00	0.50	2.10
2. Catholic Theological Union	NSW	1.33	1.33	0.00	2.66
3. Centre for Ministry	NSW	2.00	1.00	0.00	3.00
4. Churches of Christ Theological College	VIC	0.40	0.00	0.00	0.40
5. Holy Cross Seminary	NZ	0.00	1.00	0.00	1.00
6. Joint Theological Library	VIC	2.50	0.00	1.80	4.30
7. Kingsley College	VIC	1.00	1.00	0.00	2.00
8. Knox College	NZ	1.00	1.25	0.50	2.75
9. Luther Seminary	SA	2.67	1.91	1.21	5.79
10. Moore Theological College	NSW	2.00	3.50	0.00	5.50
11. Morling College	NSW	0.72	0.43	0.53	1.68
12. Mount St. Mary's College	NZ	1.00	0.00	0.20	1.20
13. Pius XII Provincial Seminary	QLD	0.60	0.00	0.00	0.60
14. Presbyterian Theological Centre	NSW	0.75	0.00	0.00	0.75
15. Queensland Baptist College of Ministries	QLD	0.60	0.00	0.90	1.50
16. Reformed Theological College	VIC	0.30	0.00	0.00	0.30
17. Ridley College	VIC	1.20	0.00	0.20	1.40
18. St. Andrew's Greek Orthodox Theological College	NSW	0.00	1.00	0.00	1.00
19. St. Paschal's College	VIC	1.00	0.60	1.20	2.80
20. Tabor College	NSW	1.00	0.00	0.00	1.00
21. Tabor College (Vic.)	VIC	0.00	0.50	1.10	1.60
22. Trinity College	VIC	1.00	0.00	0.60	1.60
23. Whitley College	VIC	1.00	0.00	0.30	1.30
TOTAL		23.67	13.52	9.04	46.23
AVERAGE		1.03	0.59	0.39	2.01
MEDIAN		1.00	0.00	0.20	1.60

TABLE 1B 1998 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES-SIONAL [1]	PARA-PRO-FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Australian College of Ministries	QLD	1.00	0.00	0.00	1.00
2. Bible College of New Zealand	NZ	1.00	0.00	0.50	1.50
3. Bible College of Queensland	QLD	0.30	0.00	0.60	0.90
4. Bible College of Victoria	VIC	1.00	0.00	0.50	1.50
5. College House Institute of Theology	NZ	0.00	0.50	0.00	0.50
6. Grace College of Ministries	SA	0.00	0.20	0.10	0.30
7. New Creation Library	SA	0.00	0.00	2.00	2.00
8. Reformed College of Ministries	QLD	0.80	0.00	0.00	0.80
9. Salvation Army Training College	NZ	0.38	0.00	0.05	0.42
10. Strikeforce Ministry Training Institute	QLD	0.00	0.00	1.00	1.00
11. Sydney Missionary and Bible College	NSW	0.00	1.20	1.20	2.40
12. Tahlee Bible College	NSW	0.50	NA	0.50	1.00
13. Worldview Centre for Intercultural Studies	TAS	0.22	1.00	0.27	1.49
TOTAL		5.20	2.90	6.72	14.81
AVERAGE		0.40	0.24	0.52	1.14
MEDIAN		0.30	0.00	0.50	1.00

TABLE 1C 1998 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES-SIONAL [1]	PARA-PRO-FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Carmelite Library	VIC	0.40	0.20	0.20	0.80
2. Catholic Education Office	QLD	1.00	0.00	0.00	1.00
3. Columban Mission Institute	NSW	0.15	0.50	0.00	0.65
4. Diocesan Resource Centre	SA	1.00	1.00	0.00	2.00
5. Mollison Library	VIC	0.50	0.00	0.00	0.50
6. New Norcia Library	WA	1.50	0.00	0.00	1.50
7. Rabbi Falk Library	NSW	0.33	0.00	0.66	0.99
8. St. Benedict's Monastery	NSW	0.20	0.60	0.00	0.80
TOTAL		5.08	2.30	0.86	8.24
AVERAGE		0.64	0.29	0.11	1.03
MEDIAN		0.40	0.00	0.00	0.80

TABLE 1D 1998 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES- SIONAL [1]	PARA-PRO- FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Australian Catholic University - McAuley Campus	QLD	5.46	7.00	2.18	14.64
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	5.00	8.00	5.00	18.00
3. Avondale College	NSW	4.00	1.00	1.50	6.50
4. Catholic Library of WA	WA	2.00	1.40	2.00	5.40
5. Tabor College (SA)	SA	1.00	0.00	0.00	1.00
TOTAL		17.46	17.40	10.68	45.54
AVERAGE		3.49	3.48	2.14	9.11
MEDIAN		4.00	1.40	2.00	6.50

TABLE 2A 1998 LIBRARY SERVICES

INSTITUTION	STATE/NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Adelaide Theological Library	SA	12721	NA	NA	96	NA	NA	34
2. Catholic Theological Union	NSW	10652	6	8	14	0	1	1
3. Centre for Ministry	NSW	14834	11	9	20	40	18	58
4. Churches of Christ Theological College	VIC	6154	0	6	6	0	3	3
5. Holy Cross Seminary	NZ	NA	2	5	7	NA	NA	NA
6. Joint Theological Library	VIC	16300	NA	NA	290	NA	NA	18
7. Kingsley College	VIC	2452	NA	NA	NA	NA	NA	NA
8. Knox College	NZ	9391	NA	NA	98	NA	NA	88
9. Luther Seminary	SA	15971	109	70	179	23	22	45
10. Moore Theological College	NSW	13699	104	252	356	14	8	22
11. Morling College	NSW	13704	5	14	19	1	10	11
12. Mount St. Mary's College	NZ	NA	3	28	59	1	1	2
13. Pius XII Provincial Seminary	QLD	260	7	27	34	10	17	27
14. Presbyterian Theological Centre	NSW	3384	1	9	10	4	83	87
15. Queensland Baptist College of Ministries	QLD	6250	0	14	14	0	12	12
16. Reformed Theological College	VIC	1117	3	10	13	3	10	13
17. Ridley College	VIC	15496	1	4	5	0	14	14
18. St. Andrew's Greek Orthodox Theological College	NSW	[1749]	0	2	2	5	0	5
19. St. Paschal's College	VIC	4025	12	12	24	0	0	0
20. Tabor College	NSW	3974	20	0	20	0	0	20
21. Tabor College (Vic.)	VIC	10872	0	0	0	0	0	0
22. Trinity College	VIC	[4000]	0	2	2	1	1	2
23. Whitley College	VIC	9952	1	7	8	2	4	6
TOTAL		176957	285	479	1276	104	204	468
AVERAGE		8427	15	25	58	6	11	22
MEDIAN		9391	3	9	14	1	4	14

TABLE 2B 1998 LIBRARY SERVICES

| INSTITUTION | STATE/NZ | TOTAL LOANS [8] | ORIGINAL ITEMS LENT [9] | PHOTOCOPY ITEMS LENT [10] | INTERLIBRARY LOANS | | |
					TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Australian College of Ministries	QLD	NA	NA	NA	NA	NA	NA	NA
2. Bible College of New Zealand	NZ	11910	69	66	135	46	32	78
3. Bible College of Queensland	QLD	[15500]	0	8	0	1	2	3
4. Bible College of Victoria	VIC	17000	4	12	16	16	26	42
5. College House Institute of Theology	NZ	2507	11	0	11	6	2	8
6. Grace College of Ministries	SA	410	NA	NA	NA	NA	NA	NA
7. New Creation Library	SA	NA	NA	NA	NA	NA	NA	3
8. Reformed College of Ministries	QLD	339	1	2	3	2	1	3
9. Salvation Army Training College	NZ	1395	NA	NA	NA	NA	NA	NA
10. Strikeforce Ministry Training Institute	QLD	3675	NA	NA	NA	NA	NA	NA
11. Sydney Missionary and Bible College	NSW	5980	NA	3	3	2	NA	2
12. Tahlee Bible College	NSW	NA	NA	NA	NA	NA	NA	NA
13. Worldview Centre for Intercultural Studies	TAS	9646	85	91	168	73	63	136
TOTAL		68362	85	91	168	73	63	136
AVERAGE		6836	17	15	28	12	13	23
MEDIAN		3675	4	3	3	2	2	3

TABLE 2C 1998 LIBRARY SERVICES

INSTITUTION	STATE/NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Carmelite Library	VIC	467	5	2	7	NA	NA	NA
2. Catholic Education Office	QLD	NA	NA	NA	NA	NA	NA	NA
3. Columban Mission Institute	NSW	NA	32	3	35	0	0	0
4. Diocesan Resource Centre	SA	8961	NA	NA	1	1	2	4
5. Mollison Library	VIC	NA	NA	3	3	NA	NA	NA
6. New Norcia Library	WA	[50]	[5]	[5]	[10]	0	0	0
7. Rabbi Falk Library	NSW	[20]	[20]	[10]	[30]	0	0	0
8. St. Benedict's Monastery	NSW	NA	1	1	2	2	1	3
TOTAL		9498	63	24	88	3	3	7
AVERAGE		2375	13	4	13	1	1	1
MEDIAN		50	5	3	7	0	0	0

TABLE 2D 1998 LIBRARY SERVICES

INSTITUTION	STATE/NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Australian Catholic University - McAuley Campus	QLD	103128	392	772	1164	427	710	1137
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	73751	252	262	514	200	141	341
3. Avondale College	NSW	35000	145	106	251	6	16	22
4. Catholic Library of WA	WA	20196	NA	NA	NA	NA	NA	NA
5. Tabor College (SA)	SA	20950	NA	NA	NA	NA	NA	NA
TOTAL		253025	789	1140	1929	633	867	1500
AVERAGE		50605	263	380	643	211	289	500
MEDIAN		35000	252	262	514	200	141	341

TABLE 3A 1998 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1998 [15]	MONOGRAPH VOLUMES TOTAL END 1998 [16]	NON-BOOK MATERIALS ADDED 1998 [17]	NON-BOOK MATERIALS TOTAL END 1998 [18]	SERIAL VOLUMES ADDED 1998 [19]	SERIAL VOLUMES TOTAL END 1998 [20]	SERIAL SUBS CURRENT [21]
1. Adelaide Theological Library	SA	381	NA	[5]	NA	NA	NA	229
2. Catholic Theological Union	NSW	240	41230	0	NA	74	[3846]	139
3. Centre for Ministry	NSW	2196	[50000]	50	250	37	NA	232
4. Churches of Christ Theological College	VIC	131	[21980]	0	[40]	[50]	[14000]	[100]
5. Holy Cross Seminary	NZ	106	[25000]	NA	NA	76	NA	76
6. Joint Theological Library	VIC	1950	[141000]	NA	NA	[405]	14500	405
7. Kingsley College	VIC	384	18000	103	3300	5	NA	135
8. Knox College	NZ	740	54085	1	475	NA	NA	NA
9. Luther Seminary	SA	2677	105566	NA	NA	330	11041	383
10. Moore Theological College	NSW	7031	157882	NA	NA	NA	NA	637
11. Morling College	NSW	1235	35139	72	1033	NA	NA	172
12. Mount St. Mary's College	NZ	662	37076	1	NA	225	NA	144
13. Pius XII Provincial Seminary	QLD	806	24465	22	309	145	5209	220
14. Presbyterian Theological Centre	NSW	644	16473	160	2840	1	[4240]	83
15. Queensland Baptist College of Ministries	QLD	1000	18500	[700]	[4000]	NA	NA	125
16. Reformed Theological College	VIC	655	15305	20	[820]	[100]	[6200]	116
17. Ridley College	VIC	1051	36001	63	790	[130]	NA	[130]
18. St. Andrew's Greek Orthodox Theological College	NSW	[1000]	[9000]	NA	NA	NA	NA	NA
19. St. Paschal's College	VIC	500	50000	NA	109	200	NA	218
20. Tabor College	NSW	2291	15868	87	842	NA	NA	175
21. Tabor College (Vic.)	VIC	2300	16697	9	498	2368	5568	86
22. Trinity College	VIC	512	[32000]	NA	[400]	65	[11600]	65
23. Whitley College	VIC	85	[25700]	[10]	[245]	[150]	[2936]	150
TOTAL		28577	948981	1303	15951	4361	79140	4020
AVERAGE		1242	41260	81	1063	273	7914	191
MEDIAN		740	25700	20	498	100	5568	144

TABLE 3B 1998 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1998 [15]	MONOGRAPH VOLUMES TOTAL END 1998 [16]	NON-BOOK MATERIALS ADDED 1998 [17]	NON-BOOK MATERIALS TOTAL END 1998 [18]	SERIAL VOLUMES ADDED 1998 [19]	SERIAL VOLUMES TOTAL END 1998 [20]	SERIAL SUBS CURRENT [21]
1. Australian College of Ministries	QLD	1731	21831	52	247	0	NA	56
2. Bible College of New Zealand	NZ	999	31946	10	[500]	NA	NA	[250]
3. Bible College of Queensland	QLD	963	[14442]	26	[1129]	7	NA	110
4. Bible College of Victoria	VIC	1347	32622	111	2000	NA	NA	124
5. College House Institute of Theology	NZ	286	13917	0	0	25	[785]	25
6. Grace College of Ministries	SA	1954	4429	NA	NA	NA	NA	NA
7. New Creation Library	SA	251	8224	NA	NA	NA	NA	NA
8. Reformed College of Ministries	QLD	[200]	[11900]	24	NA	3	64	25
9. Salvation Army Training College	NZ	499	9638	75	691	163	[637]	48
10. Strikeforce Ministry Training Institute	QLD	20	[300]	[30]	NA	3	NA	[20]
11. Sydney Missionary and Bible College	NSW	1196	18519	30	408	1150	1730	140
12. Tahlee Bible College	NSW	616	17096	492	8363	492	8363	60
13. Worldview Centre for Intercultural Studies	TAS	463	16387	89	4388	10	NA	115
TOTAL		10525	210251	939	17726	1853	11515	973
AVERAGE		810	15481	85	1970	206	2303	88
MEDIAN		616	14442	30	691	10	785	60

TABLE 3C 1998 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1998 [15]	TOTAL END 1998 [16]	NON-BOOK MATERIALS ADDED 1998 [17]	TOTAL END 1998 [18]	SERIAL VOLUMES ADDED 1998 [19]	TOTAL END 1998 [20]	SERIAL SUBS CURRENT [21]
1. Carmelite Library	VIC	1219	[21000]	NA	NA	60	NA	60
2. Catholic Education Office	QLD	1409	5505	168	2956	NA	NA	50
3. Columban Mission Institute	NSW	127	20510	0	0	NA	NA	125
4. Diocesan Resource Centre	SA	174	13824	105	3880	NA	NA	50
5. Mollison Library	VIC	200	[15000]	NA	NA	NA	NA	[36]
6. New Norcia Library	WA	3903	34283	10	[21]	35	[300]	111
7. Rabbi Falk Library	NSW	1¹	6612	NA	NA	39	[5310]	16
8. St. Benedict's Monastery	NSW	786	14852	0	73	40	1320	40
TOTAL		7818	131586	283	6930	174	6930	488
AVERAGE		1117	16448	57	1386	44	2310	61
MEDIAN		786	14852	10	73	39	1320	50

¹ There was a net loss of 1358 books during the year, as some titles were removed

TABLE 3D 1998 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1998 [15]	TOTAL END 1998 [16]	NON-BOOK MATERIALS ADDED 1998 [17]	TOTAL END 1998 [18]	SERIAL VOLUMES ADDED 1998 [19]	TOTAL END 1998 [20]	SERIAL SUBS CURRENT [21]
1. Australian Catholic University - McAuley Campus	QLD	5213	101292	NA	NA	1641	17129	1215
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	4011	113696	NA	NA	10	NA	500
3. Avondale College	NSW	4618	91063	525	3222	NA	NA	400
4. Catholic Library of WA	WA	977	11526	867	7491	650	NA	83
5. Tabor College (SA)	SA	2127	20562	242	919	NA	NA	64
TOTAL		16946	338139	1634	11632	2301	17129	2262
AVERAGE		3389	67628	545	3877	767	17129	452
MEDIAN		4011	91063	525	3222	650	17129	400

TABLE 4A 1998 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Adelaide Theological Library	SA	19212	25200	NA	181969
2. Catholic Theological Union	NSW	4992	5383	NA	NA
3. Centre for Ministry	NSW	33000	10000	2000	45000
4. Churches of Christ Theological College	VIC	5140	6640	0	26230
5. Holy Cross Seminary	NZ	NA	NA	NA	NA
6. Joint Theological Library	VIC	128300	33300	8500	352400
7. Kingsley College	VIC	4420	2400	300	7120
8. Knox College[1]	NZ	NA	NA	NA	{97533}
9. Luther Seminary	SA	62508	23855	NA	334350
10. Moore Theological College	NSW	177600	39539	9511	550663
11. Morling College	NSW	30000	13000	5000	48000
12. Mount St. Mary's College[1]	NZ	{24800}	{7200}	{640}	{32640}
13. Pius XII Provincial Seminary	QLD	23000	22000	NA	106000
14. Presbyterian Theological Centre	NSW	10083	6442	553	17078
15. Queensland Baptist College of Ministries	QLD	24000	6500	1000	31500
16. Reformed Theological College	VIC	12020	5130	100	[24000]
17. Ridley College	VIC	25743	12604	NA[2]	[95000]
18. St. Andrew's Greek Orthodox Theological College	NSW	13500	1000	500	15000
19. St. Paschal's College	VIC	25000	13400	NA	146000
20. Tabor College	NSW	NA	NA	NA	NA
21. Tabor College (Vic.)	VIC	12562	12953	7318	32833
22. Trinity College	VIC	[4750]	[1530]	NA	NA
23. Whitley College	VIC	22752	11296	[3242]	106907
TOTAL		663382	259372	38664	2250223
AVERAGE		33169	12969	2974	118433
MEDIAN		22752	10000	1000	48000

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[1] Exchange rate = 0.80
[2] Included in 22

TABLE 4B 1998 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Australian College of Ministries	QLD	7500	1924	NA	9424
2. Bible College of New Zealand[1]	NZ	{15268}	{8435}	{308}	{70521}
3. Bible College of Queensland	QLD	19366	2403	195	[35000]
4. Bible College of Victoria	VIC	22000	9000	NA	43000
5. College House Institute of Theology[1]	NZ	{6000}	{800}	0	NA
6. Grace College of Ministries	SA	300	NA	NA	300
7. New Creation Library	SA	NA	NA	NA	NA
8. Reformed College of Ministries	QLD	NA	NA	NA	NA
9. Salvation Army Training College[1]	NZ	{5758}	{1069}	{412}	{24000}
10. Strikeforce Ministry Training Institute	QLD	NA	[250]	[200]	[1600]
11. Sydney Missionary and Bible College	NSW	29230	13025	NA	83680
12. Tahlee Bible College	NSW	5244[2]	2938	NA	10540
13. Worldview Centre for Intercultural Studies	TAS	4597	4384	85	9904
TOTAL		115263	44228	1200	287969
AVERAGE		11526	4423	200	28797
MEDIAN		6000	2403	195	10540

[1] Exchange rate = 0.80
[2] Includes non-book materials

TABLE 4C 1998 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Carmelite Library	VIC	NA	NA	NA	NA
2. Catholic Education Office	QLD	NA	NA	NA	16950
3. Columban Mission Institute	NSW	2740	4896	0	NA
4. Diocesan Resource Centre	SA	1500	2000	1500	28600[1]
5. Mollison Library	VIC	NA	NA	NA	NA
6. New Norcia Library	WA	5714	3801	3095	12612
7. Rabbi Falk Library	NSW	NA	NA	NA	NA
8. St. Benedict's Monastery	NSW	4267	3067	260	7594
TOTAL		14221	13764	4855	65756
AVERAGE		3555	3441	1214	16439
MEDIAN		2740	3067	260	12612

[1] Does not include salaries

TABLE 4D 1998 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Australian Catholic University - McAuley Campus	QLD	132746	62259	NA	852105
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	105000	85000	NA	190000
3. Avondale College	NSW	39100	85000	NA	498596
4. Catholic Library of WA	WA	24080	9800	23211	457240
5. Tabor College (SA)	SA	NA	2898	NA	26055
TOTAL		300926	244957	23211	2023996
AVERAGE		75232	48991	23211	404799
MEDIAN		39100	62259	23211	457240

TABLE 5A 1998 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF		STUDENTS		DISTANCE EDUCATION [30]	BORROWERS [31]	TOTAL SEATING CAPACITY [32]
		FULL-TIME [26]	PART-TIME [27]	FULL-TIME [28]	PART-TIME [29]			
1. Adelaide Theological Library	SA	20	56	96	239	NA	[388]	40
2. Catholic Theological Union	NSW	3	25	5	141	NA	250	50
3. Centre for Ministry	NSW	10	35	60	150	NA	1200	50
4. Churches of Christ Theological College	VIC	6	12	[100]	NA	0	[380]	30
5. Holy Cross Seminary	NZ	6	3	13	2	NA	16	12
6. Joint Theological Library	VIC	17	16	NA	NA	NA	836	NA
7. Kingsley College	VIC	6	6	48	67	60	200	30
8. Knox College	NZ	4	NA	NA	NA	NA	880	69
9. Luther Seminary	SA	12	6	80	25	213	984	60
10. Moore Theological College	NSW	15	19	195	112	NA	[250]	62
11. Morling College	NSW	11	10	133	270	46	[700]	90
12. Mount St. Mary's College	NZ	6	7	NA	NA	NA	NA	28
13. Pius XII Provincial Seminary	QLD	9	3	16	95	NA	NA	46
14. Presbyterian Theological Centre	NSW	4	10	47	41	NA	130	28
15. Queensland Baptist College of Ministries	QLD	5	20	68	115	80	326	110
16. Reformed Theological College	VIC	4	6	24	9	0	55	24
17. Ridley College	VIC	8	11	76	154	NA	403	80
18. St. Andrew's Greek Orthodox Theological College	NSW	0	16	29	5	0	70	24
19. St. Paschal's College	VIC	NA	NA	NA	NA	NA	266	44
20. Tabor College	NSW	4	26	78	149	NA	248	20
21. Tabor College (Vic.)	VIC	3	15	110	150	0	270	20
22. Trinity College	VIC	2	NA	NA	NA	NA	[500]	80
23. Whitley College	VIC	15	[28]	206	139	NA	[600]	30
TOTAL		170	330	1384	1863	399	8952	1027
AVERAGE		8	17	77	110	50	426	47
MEDIAN		6	12	60	115	0	326	40

TABLE 5B 1998 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF FULL-TIME [26]	ACADEMIC STAFF PART-TIME [27]	STUDENTS FULL-TIME [28]	STUDENTS PART-TIME [29]	DISTANCE EDUCATION [30]	REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
1. Australian College of Ministries	QLD	4	8	60	20	200	200	20
2. Bible College of New Zealand	NZ	15	2	207	73	NA	420	113
3. Bible College of Queensland	QLD	7	5	79	121	NA	228	43
4. Bible College of Victoria	VIC	14	3	151	153	NA	400	130
5. College House Institute of Theology	NZ	1	10	NA	80	NA	263	34
6. Grace College of Ministries	SA	4	5	4	30	NA	45	3
7. New Creation Library	SA	3	20	0	7	NA	299	9
8. Reformed College of Ministries	QLD	3	13	3	10	[2]	103	14
9. Salvation Army Training College	NZ	9	12	16	NA	NA	131	32
10. Strikeforce Ministry Training Institute	QLD	5	20	40	8	45	48	15
11. Sydney Missionary and Bible College	NSW	10	12	140	180	0	355	70
12. Tahlee Bible College	NSW	3	8	29	1	0	69	24
13. Worldview Centre for Intercultural Studies	TAS	6	5	38	10	NA	183	34
TOTAL		84	123	767	697	247	2744	541
AVERAGE		6	9	64	58	50	211	42
MEDIAN		5	8	38	20	2	200	32

TABLE 5C 1998 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF FULL-TIME [26]	PART-TIME [27]	STUDENTS FULL-TIME [28]	PART-TIME [29]	DISTANCE EDUCATION [30]	REGISTERED BORROWERS [30]	TOTAL SEATING CAPACITY [31]
1. Carmelite Library	VIC	NA	NA	NA	NA	NA	136	NA
2. Catholic Education Office	QLD	NA	NA	NA	NA	NA	340	10
3. Columban Mission Institute	NSW	4	0	0	0	0	38	30
4. Diocesan Resource Centre	SA	NA	NA	NA	NA	NA	3022	20
5. Mollison Library	VIC	NA	NA	NA	NA	NA	NA	NA
6. New Norcia Library	WA	NA	NA	NA	NA	NA	NA	[10]
7. Rabbi Falk Library	NSW	NA	NA	NA	NA	NA	NA	20
8. St. Benedict's Monastery	NSW	NA	NA	NA	NA	NA	NA	10
TOTAL		4	0	0	0	0	3536	100
AVERAGE		4	0	0	0	0	884	17
MEDIAN		4	0	0	0	0	136	10

TABLE 5D 1998 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF FULL-TIME [26]	PART-TIME [27]	STUDENTS FULL-TIME [28]	PART-TIME [29]	DISTANCE EDUCATION [30]	REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
1. Australian Catholic University - McAuley Campus	QLD	200	100	2050[1]	NA	[300]	2012	166
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	70	20	1450	756	159	1395	169
3. Avondale College	NSW	115	111	510	168	NA	900	201
4. Catholic Library of WA	WA	4	3	470	247	NA	[1300]	30
5. Tabor College (SA)	SA	NA	NA	228	197	250	[600]	35
TOTAL		389	234	4708	1368	709	6207	601
AVERAGE		97	59	942	342	236	1241	120
MEDIAN		70	20	510	197	250	1300	166

[1] This is an EFTSA figure

This and That

Kinetica Duplicate ISBNs

Readers who subscribe to ANZTLA-forum will already have seen this communication circulated in January this year by Philip Harvey. Others may also be interested!

Australian ISBNs were once allocated at an office of the National Library but are now the responsibility of D. W. Thorpe. As a result the national database (Kinetica) is bound to accept the pre-publication information from Thorpe, otherwise that information becomes Thorpe's private property. There would be a serious loss of information about small publishing in Australia if this was not done.

In recent times these pre-publication records have started showing up more frequently. They are often nothing more than an ISBN, author, a title that doesn't always correlate to the book in front of you, and maybe some pagination that can be described as a guestimate. (Such records are familiar to those who had to revise British Whitaker's pre-publication records back on ABN. In fact there are plenty of British records still being loaded onto Kinetice that fit the above description.) None of these records are of even level one description AACR2 Rev.

The problem is compounded when you make an ISBN search and find two records, one the full description made by an expert cataloguer, the other the thin straw known as a pre-publication record.

The cataloguers at Joint Theological Library are determined to eradicate these weeds wherever they show up. Other member libraries of ANZTLA who use Kinetica are encouraged to do likewise, as they are useless bibliographically, are oftentimes erroneous, and they invite the creation of two sets of holdings.

Where a full and correct record of the work is available it is possible to transfer any holdings from the pre-publication record and this ought to be done, before deleting the record. If, on the other hand, the pre-publication record is clearly the only record on Kinetica for that title, the onus is on us to make it fully presentable according to the Rules.

Theological cataloguers need to be alert to this difficulty on the national databases and are actively encouraged to do what they can to solve it. Full and proper records benefit everyone, wisps of words are sweet nothings.

Personal notice

The sincere sympathies of all ANZTLA members are extended to our dear colleague and friend, Lawrence McIntosh and his family. Pamela McIntosh died in Bendigo on Thursday 4th May 2000, after a long illness. Herself a librarian, Pam always took a keen interest in ANZTLA activities and often attended our annual conferences with Lawrence. We shall miss her friendship and gentleness. May God's peace and love sustain Lawrence and the whole family through their time of loss.

Staff changes and other happenings

Victoria
A few staff changes in some of our Melbourne theological libraries at the end of 1999. In November **Jillian Forwood** and **Janet Bell** both at Trinity College, Parkville announced their retirements, as did also **Ann Close** who has been at Whitley College for the past six plus years. At our Christmas luncheon we farewelled all three wishing them much fulfilment as they pursue new dreams!

Nina Waters commenced as Librarian at Trinity in January. **Kerrie Hunter** who has been job-sharing with Ann for the past few years was appointed full time Librarian at Whitley.

Also in Melbourne the **relocation** of two Catholic libraries:
The library staff of **Mannix Library, Catholic Theological College**, Tony McCumstie, Rosalie Cotter and Lisa Gerber have been preparing for many months for the big move from Clayton into their new premises at East Melbourne (278 Victoria Parade). They can now be contacted by telephone on (61 03) 9412 3350, and by email at library@ctcmelb.vic. edu.au. Their website is found at : www.ctcmelb.vic.edu.au/mannix

Marianne Kuypers reported at the last ANZTLA Victoria meeting that the **ACU - Christ Campus** has also moved to East Melbourne, just across the street from their CTC colleagues!

Queensland

Recently **Susan Lockeridge** resigned in March from her position as Librarian of St Francis' College in Brisbane and is now taking some R&R for a few months.

Christine Brunton, who has been Librarian at Trinity Theological College, Brisbane has begun her new appointment as Librarian at St Francis' College on May 8. The position at Trinity was advertised before Easter.

Some members will remember **Liz Jordan**, formerly Librarian at Trinity Theological College. Liz is now working as Special Projects Librarian at the University of Queensland.

South Australia

Changes at Lohe Memorial Library, Luther Seminary : **Natalie Schwarz** has resigned, and **Lyndall Simonsen** has returned after living in Perpignan for nine months.
From **Adelaide Theological Library** news of a recent very successful booksale, which raised over $2000! Nearly all the books had been donated to the library, from retired pastors and deceased estates, and some college lecturers, and most were sold for $1 each. The sale ran over three days and was staffed by volunteers. The proceeds will be used to buy electronic and hard copy reference works and other items which are too expensive or outside the scope of the normal acquisitions budget.

The Diocesan Resource Centre, Adelaide, which faced closure two years ago, has now relocated. From 1st May, DRC services are available at 112 Kintore Street, Thebarton, 5031. Telephone: 08 8301 6869; fax: 08 8301 6870; email: drc@ceo.adl.catholic.edu.au. Opening hours remain the same : Mon – Fri 10.00am – 4.30pm.

Canberra

Anne Morris-Bannerman, Library Manager at St Mark's National Theological Centre, reports on a seminar on Electronic Journals versus Hardcopy, held on 18th April. Speakers represented Australian Catholic University libraries, Charles Sturt University libraries, the National Library of Australia, St Mark's Library, both post- and undergraduate students of St Mark's, and other St Mark's personnel.

The introductory speaker, Dr Anna Corbo Crehan, lecturer in Ethics with the Centre for Applied Philosophy and Public Ethics at Charles Sturt University, gave a most useful view of the ethical issues around the question of whether electronic journals provide increased or restricted access to journal contents.

This was an informative and useful seminar in which we discussed the complex and conflicting situation of electronic journals.