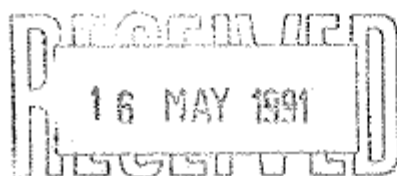


RIDLEY COLLEGE LIBRARY

AUSTRALIAN AND NEW  
ZEALAND  
THEOLOGICAL LIBRARY  
ASSOCIATION

NEWSLETTER No. 13

MAY 1991



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## AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

ANZTLA is an association of libraries and individuals involved in and interested in theological librarianship. It seeks to cooperate with the 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 the payment of the prescribed fee.

The ANZTLA Newsletter is published three times a year to provide a means of communication between personnel involved in and interested in theological librarianship. Contributions are invited of articles and items of particular interest to theological librarianship: scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians.

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

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## ANZTLA AFFAIRS

It is good to be able to return from a long stint overseas and find that the work of ANZTLA has continued unabated: the newsletter has been published (despite the Editor also being overseas), ARI has been published, the new edition of *AULOTS* has been published, and the next conference has been organized. It makes you wonder: Does ANZTLA really need a President?

I discovered that those overseas who knew about the *Australasian Religion Index* (both in the United States and in the United Kingdom) were very impressed with what we are managing to produce on a shoestring budget. Thanks to all those whose voluntary efforts make it possible! I understand that subscriptions have increased sufficiently to make the financial foundations of the enterprise fairly secure. However, there are many potential subscribers, both locally and overseas, who don't yet know about ARI. It is up to all of us to spread the good news—both for their sakes and for ours! I hope you keep a small supply of ARI leaflets handy to slip into mailings to potential subscribers—particularly in theological and research libraries.

The new edition of the *Australasian Union List of Serials in Theological Collections* looks very impressive also. If you have it, you won't need to be convinced of its value. But you may know of others who need to know about it. It received good publicity in *InCite*. Thanks to Hans Arns for compiling it, Fr Michael Mason for technical assistance, and all the librarians around Australia and New Zealand who submitted the data.

It was also good to arrive home and find that the next conference had all been organized, without my having to play any part in it. The committee in Sydney has done an excellent job of planning and has organised a very full conference, with an overlapping joint session with the joint ANZATS/ANZSTS Conference. Following the last conference, as requested, I have written to the heads of all ANZATS theological colleges and seminaries, urging them to encourage and assist their library staff to attend our conferences, and have received some very positive feedback. We look forward to a big attendance in Sydney in July.

While in the United States, I kept coming across people who were surprised to discover the existence of ANZTLA and was happy to be able to point them to the *ANZTLA Newsletter* for more information. I had a number of requests for photocopies of particular articles. Special thanks to Philip Harvey and Rosalie Cotter for producing the last two issues.

The 13th February, 1991 turned out to be an historic day in the annals of international theological librarianship. When I met Margaret Ecclestone for lunch that day in London it was the first meeting of the Presidents of ANZTLA and the Association of British Theological and Philosophical Libraries. Patrick Lambe (who attended our Melbourne conference) also graced the occasion with his presence, before taking off for Singapore, from where he hopes to arrange library consultancy work. The meeting gave us all the opportunity to learn more about the nature and concerns of our two associations, and the library communities they seek to serve.

Another international meeting was a chance encounter in Columbus with Alvaro Perez, of Biblical Seminary, Costa Rica—the leading theological librarian in Central America. He was very keen to know more about ANZTLA, how it operates and what it does. He would like to organize a similar body to serve theological libraries in Central America.

I also made initial contact with Bill Cohen, publisher of Haworth Press. Their new *Journal of Religious and Theological Information* promises to fill a vital gap in the literature of international theological librarianship, and will be viewed with interest. Bill has promised to airmail some copies of the first issue.

Regarding the job exchange itself I hope to report in some detail in a later issue of the newsletter; however, the one thing above all that the experience convinced me of is the need for all theological libraries in Australia to become involved in the Australian Bibliographic Network and for New Zealand libraries in the New Zealand Bibliographic Network. Quite apart from the financial benefits to be gained, I think it is vital that we share our thinly spread resources and I can see no other feasible way of doing so than through these major networks. ABN and NZBN are not likely to become as big as OCLC (with which I worked in

the United States), but they can be just as great a blessing to us, if only we will use them for the benefit of one another and the communities we seek to serve.

A directory which I perused recently asserts that there are only twelve theological libraries in Australia with collections of more than 15,000 volumes. I don't know where the compiler got this erroneous information from, but it highlights the importance of up-to-date statistics being readily available to researchers. It is pleasing to note, therefore, that the ANZTLA statistics for 1988 have finally been published. Our aim now must be to regularly get the statistics into print within the year in which they are collected.

If you have been present at the last couple of conferences, you will recall the discussions on the proposal to broaden the scope of institutional membership. You are reminded that the following notice-of-motion, drafted at the 1990 conference, will be placed formally before the General Meeting this year:

'Institutional membership shall include the librarian-in-charge (or his/her deputy) and may include one other, nominated by the librarian-in-charge, for whom an additional fee is paid by the institution equivalent to the difference between the annual membership fee and the newsletter subscription'.

The General Meeting will also be asked to consider the proposal from the American Theological Library Association of formalising job exchanges between the two associations. Refer again to the letter of Eugene McLeod, which was published in the August, 1990 newsletter.

Regarding the 1992 conference, it was agreed that it be held in conjunction with the ANZATS/ANZSTS/SBL Conference. It has now been decided that this conference will be held in Melbourne, 12-17 July. There will be no separate ANZATS/ANZSTS Conference. The Victorian Chapter of ANZTLA, which has the responsibility of organising our 1992 conference, is looking at the possibilities of holding the ANZTLA Conference either a week before or after the SBL Conference.

Because of the forced change to the roster of ANZATS/ANZSTS Conference venues, it seems likely that New Zealand will still be the place for 1993 and Adelaide will take the place of Melbourne in 1994.

Having talked in the past year or two about assistance to libraries in areas bordering on Australia and New Zealand, we now have received specific requests for libraries in our area to take on librarians from Asia for several weeks or several months of on-the-job training and work experience. If you are interested and able to help, please contact me or the secretary of the Programme for Theology and Cultures in Asia, Mrs Rita England, 13 Hilldale Avenue, Christchurch, New Zealand. In addition to a suitable work environment, you would have to be able to provide suitable accommodation and access to necessary transportation.

If you have recently been in correspondence with the President, Secretary, or Editor, you will already know that ANZTLA now has its own letterhead. As requested by the 1990 conference, it was designed by Rev Peter Mendham. Thanks, Peter!

(Rev) Trevor Zweck,  
President.

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## PROCRUSTEAN PROBLEMS

Philip Harvey

Every cataloguer has favourite *bêtes noires*, headings, subdivisions and practices that are of particular and recurrent frustration. The following list analyses twenty such problems in theological subject headings. They have been recognized from experience and seem to be common.

This is not intended as an attack or even a criticism of the *Library of Congress Subject Headings*, but is more a "thinking aloud" about some of the niceties and not-so-niceties of the system. Whatever advice is given here should be read as advice only and not some kind of imperative.

1. 'Early works to 1800.' This subdivision was invented to represent works on modern concepts and fields of study. When used to deal with church doctrines, however, it is meaningless and useless as we are cataloguing works written since the beginning of the Common Era at least. The scope note suggests "other dates may be arbitrarily selected if they provide a satisfactory division of the literature in the field in question", which begs the question, where do we divide then? 'Early works to 800'? In this case I believe the cataloguer should either create a subject heading for the doctrine without 'Early works to 1800' or, if it is a critical and historical work, use the far preferable 'History of doctrines'.

2. 'Religious aspects.' This subdivision is an abbreviation of the older 'Moral and religious aspects' and has been adopted with a surprising lack of caution in LC. It raises a number of dilemmas for the cataloguer, mainly because it is never spelt out what "religious aspects" of a subject could be and it raises the question, does this subject have to be treated as though religion were but one aspect of it. In the heading 'Evolution - Religious aspects', is this meant to denote the religious disputes over the theory of evolution, or evolution and its relation to religion, or what?

The subdivision invites indiscriminate use. It forms no boundaries, gives no indication of where you can reasonably go. Much CIP only illustrates



how far you can go with the subdivision, to the point where it becomes meaningless or is of no conceivable use. 'Peace - Religious aspects' is a common example of the subdivision trying to be more specific where in fact it becomes so general as to mean less than nothing. One is tempted to use the simple heading with no subdivision. The subdivision also appears to be used sometimes simply because the person who wrote the piece is regarded or has the reputation for being religious.

Ultimately the question is asked in special libraries, where are we stating the obvious? In theological libraries the main subject heading can often be enough, the addition of 'Religious aspects' being a given that sheds no new light for the user.

Why, for instance, does LC have no subdivision 'Scientific aspects'? If it did, would indexers of *Index medicus* be tempted to add it to things like AIDS or appendectomies?

3. 'Church history' Works on the history of Christianity in particular places and among ethnic groups receive this subdivision as a matter of course. However, too often it is used simply to cover any work that deals with religious history (including non-Christian religions), when that history is really being treated from a sociological, anthropological, missiological or other perspective. The distinctions have become blurred. There are appropriate headings and subdivisions for these varying treatments and more use should be made of them rather than falling back on Old Reliable.

4. Overrefinements. Sometimes the headings just do go on for too long, and there seems to be a crying need to cut down the length. This is true of many headings, especially those found in the CIP, which are inordinately lengthy and say the same thing well in half their length. E.g. 'Body, Human - Religious aspects - Christianity - History of doctrines - Early church - Congresses.' These headings have as many segments as an elongated centipede. Just as you should be careful not to be so earnestly brief as to be parsimonious and misleading, you should also be careful not to create headings of such length that they tell you no more than you could gather anyway.

5. Cross-disciplinary problems. 'Sociology and religion', 'Psychology and religion', etc. These headings are sometimes used to kill two birds with one stone when all they do is put all their eggs in one basket. It is good to be wary with these. You will find that (i) they can be used to cover such a diverse amount of material that the entries are many and the cohesion is poor, the use of them is too easily applied and the meaning increasingly becomes meanings, and blurred meanings at that; (ii) there is probably a more specific heading lingering around waiting to be thought of. Certainly these headings serve a purpose, but I believe it is one of representing broad ranging works that cover both fields named in general rather than specific ways.

6. New terms. What do you do with very new terms that have developed beyond the buzz word stage and that the user will be looking for? E.g. liberation theology and inculturation. Part of the problem with standard lists is that they lag behind the language. Encountering a subject with no real alternative headings and which gained common currency long before its final inclusion in LC, do we go ahead and use the heading, anticipating its final inclusion? Or do we wait and not give it a heading, while our users search in vain for books on the subject? In these cases the letter and the spirit of the law are tested.

7. Parish histories. The name of the parish church is used as a subject heading. I have always made one for the precise place where the parish is centred also. 'St. Michael and All Angels, Bennettswood' is given an extra heading under 'Bennettswood, Vic. St. Michael and All Angels.'

8. Christology. One heading that is long overdue for inclusion in LC is the discipline of 'Christology'. This needs to be used to distinguish it from the only alternative at present, 'Jesus Christ' used with special subdivisions like 'History of doctrines'. The amount of material coming out on the science and art of christology as distinct from actual doctrine, is now so diverse and specialised that present subdivisions under 'Jesus Christ' will not suffice.

9. Festschriften. When the person honoured has work of his or her own in the publication then it is required to include an author card. When bibliographies, biographies and other material also appear then a subject card has to be created. When there is virtually nothing about or

by the person honoured, or when their name only shows on the title page, there is fair reason for not giving them either author or subject entry.

10. Period subdivisions. Time spans are made available to help the user find a work under a more specific period. One problem cataloguers get into is taking these subdivisions very literally, so that when a work covers more than one period they list each one in turn in order to cover the full span. The resulting multiplication of headings is often unnecessary and can go to the ludicrous lengths of three or four headings each with an adjoining time span. Be rational. If the work covers a great period of time it is easier to keep the main heading and even dispense altogether with the period subdivisions. They are tripling your workload and are not making things any clearer for your users. I am not advocating rejection of these useful subdivisions, only a wariness about the possible extents to which they can be employed.

11. Home usages. Where usages of one denomination are ignored or overruled in favour of another, do we remain faithful to one at the expense of the other? The best example I can think of is 'Lord's Supper' versus 'Mass'. Until recently LC did not have 'Mass', leaving Catholic cataloguers with the unhappy choice of 'Lord's Supper' (which does not mean much) or nothing at all. Does one create See refs. from the most favoured term back to the acceptable LC term or drop the LC term altogether in favour of what, for Catholics, is the immediately understandable and acceptable term? Knowledge of the users will hold sway in these circumstances; where, for example, the user will be known to go only to 'Mass' there has to be a card there to explain how the catalogue represents this subject, whatever the decision of the cataloguer.

12. Double meanings. Constant vigilance has to be kept for terms that contain large or subtle variations of meaning, depending on the use. Here are two examples.

'Modernism - Catholic Church' represents works on the movement to revise theological thinking in the light of modern knowledge. 'Modernism' is a heading with qualifying bracket subheadings, that

represents the whole range of modern artistic and philosophical developments that could be called such and which has now had its day. Clear identifications are possible with this example and it should be easy to differentiate.

'Secularism', 'Secularization' and 'Secularization (Theology)' are three headings that some cataloguers appear to use interchangeably; each has special meanings and attendant nuances. One way of gauging the differing definitions of such terms is to analyse the Broader, Related and Narrower Terms that come with each heading; a scope note should automatically clear up any doubts. With these three headings a quick glance at the notes and terms reveals the differences.

13. Unspecific Generalities. 'Christian life' and similar cover-all headings, so general as to have lost all meaning or pungency are regularly brought out virtually as an escape from looking more deeply at the contents themselves. Such headings should be used sparingly, only when no other will do, and only when completely appropriate.

Other examples of this overuse include 'Catholic Church - Doctrines', 'Lutheran Church - Doctrines', etc., and the subdivision 'Biography'. This last one seems now to be used for any biography at all. The biography of an oncologist receives 'Oncologists - Biography' regardless of the amount of material actually on the subject. And so on. I believe it is justified only when the work is collected biography of people of a definable group. Imagine the ranks of cards if each life of a saint was given 'Saints - Biography'.

14. Heresy. Certain heresies are listed in LC, others are not. A book on Docetism will not be able to get an individual heading. In such a specific case does the cataloguer make do with the available headings, invent a heading for the more specific one ('Docetism'), or ignore all possibilities because they are either unrepresentative of the contents or outside the rules? Where the collection specializes in the history of heretical controversy the option of creating specific headings for individual heresies becomes a serious temptation.

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example of this is 'Forest fires'. No allowance is made for the common Australian term 'Bushfires', the one that all users would go to. The problem is compounded by the fact that a forest fire has a distinct and separate meaning from a bushfire in the Australian context.

Three authorities are worth consulting in this dilemma, *Australian Bibliographic Network authority file*, *A list of Australian subject headings*, (or *LASH*, compiled by John McKinlay), and the *Australian national bibliography*, plus New Zealand equivalents. If you choose to create headings outside LC in this way, once you have selected the relevant heading for your catalogue, 'See Refs' will have to be made from the other headings, and notes made in the authority file.

19. 'Meditations'. Where does one type of literature begin and the other end? When does a work stop being theology and start being a meditation? When does it stop being a meditation and become a devotional work? There actually isn't an answer to this, as in each area of Creation we are always employing practices from the other areas. However, there is more than enough misuse of these terms to warrant drawing attention to the fact. The direction in LC for the subdivision 'Meditations' reads "for works containing descriptions of thoughts or reflections on the spiritual significance of these topics." Something that could as well be said of works requiring 'Theology' or even 'Prayerbooks and devotions' as its subdivision. Be cautious in the application of these, only using them definitely when they are recognizably of one type and no other.

20. 'Addresses, essays, lectures'. If the subject heading already covers the contents, is it necessary to remind the user that the work is a collection of items? I find that this subdivision is used decreasingly, being reserved for works where there is a need to emphasize that they are a collection of items.

*Philip Harvey is the Technical Services Librarian at the Joint Theological Library, Ormond College, University of Melbourne.*

# AUSTRALIAN & NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION STATISTICS 1988

Coralie Jenkin

[An abridged version.: Owing to space limitations, we publish here only the Tables and the Comments on the Tables. The full version of Coralie's article may be read in Australian Academic & Research Libraries v.21 (Dec. 1990). Editor.]

Notes on Tables

Brackets indicate estimates

Where no information or a dash was entered NA has been recorded

TABLE 1 - PERSONNEL REPORT

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POSITION TYPES AND NUMBERS

LIBRARY	SUBURB	STATE /NZ	PARA-			TOTAL
			PROF 1	PROF 2	OTHER 3	
ANGLICAN I.T.	HOLLYWOOD	WA	0.1	0.1	0.3	0.5
AVONDALE COLLEGE	COORANBONG	NSW	1.0	0.4	1.4	2.8
BAPTIST T.C.	BROOKFIELD	Q	0.0	1.0	1.0*	2.0
BAPTIST THEOL CO	BENTLEY	WA	0.75	0.0	1.5	2.25
BENEDICTINE	NEW NORCIA	WA	0.0	0.0	1.5*	1.5
B.C.S.A.	MALVERN	SA	0.0	0.33	0.5	0.83
BURLEIGH COLLEGE	NORWOOD	SA	0.0	0.0	2.0	2.0
CARMELITE INST	DONVALE	VIC	0.4	0.0	0.0	0.4
CATH INST OF SYD	MANLY	NSW	1.0	1.0	0.5	2.5
CATHOLIC THEOL U	HUNTERS HILL	NSW	1.0	0.25	0.5	1.75
CENTRE FOR MIN	N PARRAMATTA	NSW	2.0	0.0	0.33	2.33
CHRIST COLLEGE	HOBART	TAS	0.0	0.0	0.0	0.0
CHURCHES OF CHR	CARLINGFORD	NSW	0.45	0.0	0.38	0.83
CHURCHES OF CHR	MULGRAVE	VIC	0.0	1.0	1.0	2.0
COLLEGE HOUSE	CHRISTCHURCH	NZ	0.0	0.5	0.0	0.5
CORPUS CHRISTI	CLAYTON	VIC	1.0	1.0	1.0	3.0
EYMARD COLLEGE	BOX HILL	VIC	1.0	0.0	0.0	1.0
HOLY CROSS COLL	MOSGIEL	NZ	1.0	1.0	1.0	3.0

LIBRARY	SUBURB	STATE	PROF	PARA-			TOTAL
				PROF	OTHER	TOTAL	
		1/2	1	2	3	4	
HOLY CROSS RET	TEMPLESTOWE	VIC	1.0	0.0	0.0	1.0	1.0
JOINT THEOL LIB	PARKVILLE	VIC	2.0	0.0	0.8	2.8	2.8
KENMORE CHRISTIAN	KENMORE	Q	0.0	1.0	1.0	2.0	2.0
KNOX COLLEGE	OPOHO	NZ	2.0	0.0	2.0	4.0	4.0
LUTHER SEMINARY	N.ADELAIDE	SA	1.0	0.6	0.0	1.6	1.6
MANNIX COLLEGE	CLAYTON	VIC	0.0	1.0	1.0	2.0	2.0
MOORE THEOL COLL	NEWTOWN	NSW	1.0	1.0	0.5	2.5	2.5
MORLING COLLEGE	EASTWOOD	NSW	0.0	0.0	1.2	1.2	1.2
NZ BAPTIST T.C.	REMUERA	NZ	0.4	0.0	0.0	0.4	0.4
NUNGALINYA COLL	CASUARINA	NT	0.5	0.0	0.0	0.5	0.5
PARKIN-WESLEY	WAYVILLE	SA	0.0	0.0	0.64	0.64	0.64
PERTH THEOL HALL	NEDLANDS	WA	0.53	0.0	0.3	0.83	0.83
PIUS XII PROV SEM	BANYO	Q	0.5	0.0	0.0	0.5	0.5
PRESB THEOL COLL	BOX HILL	VIC	1.0	0.0	0.0	1.0	1.0
QU PRES TH HALL	ST LUCIA	Q	1.0	0.0	1.0	2.0	2.0
REDEMPTORIST SEM	KEW	VIC	0.0	1.0	0.0	1.0	1.0
REFORMED TH COLL	GEELOG	VIC	0.5	0.0	0.2	0.7	0.7
RIDLEY COLLEGE	PARKVILLE	VIC	0.4	0.62	0.52	1.54	1.54
ST ANDREWS COLL**	SYDNEY	NSW	0.0	1.0	0.0	1.0	1.0
ST ANDREWS GREEK	REDFERN	NSW	0.0	0.0	0.0	0.0	0.0
ST BARNABAS' T.C.	BELAIR	SA	0.2	0.0	0.1	0.3	0.3
ST COLUMBANS' COLL	N.TURRAMURRA	NSW	0.4	0.0	0.48	0.88	0.88
ST FRANCIS' COLL	MILTON	Q	0.5	0.4	0.3	1.2	1.2
ST FRANCIS XAVIER	RQSTREVOR	SA	0.6	0.0	0.2	0.8	0.8
ST JOHN OF THE X	BOX HILL	VIC	0.0	1.0	0.0	1.0	1.0
ST JOHN'S COLLEGE	MORPETH	NSW	0.0	0.0	4.0	4.0	4.0
ST JOHN'S COLLEGE	AUCKLAND	NZ	2.0	0.0	1.0	3.0	3.0
ST MARK'S LIBRARY	BARTON	ACT	0.7	0.7	0.5	1.9	1.9
ST MARY'S	MULGRAVE	VIC	0.0	0.0	1.0*	1.0	1.0
ST PASCHAL'S COLL	BOX HILL	VIC	0.6	1.1	0.0	1.7	1.7
ST PAUL'S MISS C	WANTIRNA S.	VIC	0.0	0.0	1.0	1.0	1.0
ST PAUL'S NAT SEM	KENSINGTON	NSW	1.0	0.0	1.0	2.0	2.0
ST THOMAS MORE C	CRAWLEY	WA	0.8	0.0	0.0	0.8	0.8
ST VINCENT P	BOX HILL	VIC	0.0	0.0	2.0	2.0	2.0
SALESIAN THEOL C	CHADSTONE	VIC	0.0	0.5	0.0	0.5	0.5
S.S.M.	ADELAIDE	SA	0.3	0.0	0.25	0.55	0.55
TARRAWARRA ABBEY	YARRA GLEN	VIC	0.0	0.5	0.0	0.5	0.5
TRINITY - LEEPER	PARKVILLE	VIC	0.8	0.0	0.6	1.4	1.4
TRINITY - MOLL'N	PARKVILLE	VIC	0.5	0.25	2.0	2.75	2.75
TRINITY T.C.	AUCHENFLOWER	Q	0.0	0.0*	0.0*	0.0	0.0
WHITLEY COLLEGE	PARKVILLE	VIC	1.0	0.0	0.0	1.0	1.0
YARRA THEOL UNION	BOX HILL	VIC	0.0	0.5	0.0	0.5	0.5
*** Total ***			30.93	17.75	36.5	85.18	85.18
*** Median ***			0.4	0.0	0.4	1.0	1.0
*** Average ***			0.5	0.3	0.6	1.4	1.4

\* part time, but no time fraction given

\*\* Gillespie Divinity Library



TABLE 2 - LOANS

\*\*\*\*\*

LIBRARY	STATE /NZ	WEEKLY	ILL	ILL
		LOANS	LENT	BORR OWED
		5	6	7
ANGLICAN INSTITUTE OF THEOL	WA	(72)	0	0
AVONDALE COLLEGE	NSW	291	152	47
BAPTIST THEOLOGICAL COLLEGE	Q	(45)	5	0
BAPTIST THEOLOGICAL COLLEGE	WA	NA	2	1
BENEDICTINE COMMUNITY	WA	1	0	0
BIBLE COLLEGE OF SA	SA	80	3	21
BURLEIGH COLLEGE	SA	(138)	4	1
CARMELITE INSTITUTE	VIC	6	13	0
CATHOLIC INSTITUTE OF SYDNEY	NSW	(60)	96	3
CATHOLIC THEOLOGICAL UNION	NSW	(236)	15	10
CENTRE FOR MINISTRY	NSW	196	150	25
CHRIST COLLEGE	TAS	NA	NA	NA
CHURCHES OF CHRIST THEOL COLLEGE	VIC	(77)	20	0
CHURCHES OF CHRIST THEOL COLLEGE	NSW	(154)	3	3
COLLEGE HOUSE	NZ	28	6	8
CORPUS CHRISTI COLLEGE	VIC	(215)	4	9
DYMARO COLLEGE	VIC	(25)	0	0
HOLY CROSS COLLEGE	NZ	48	40	10
HOLY CROSS RETREAT	VIC	(1)	NA	NA
JOINT THEOLOGICAL LIBRARY	VIC	(449)	295	5
KENMORE CHRISTIAN COLLEGE	Q	(58)	0	0
KNOX COLLEGE	NZ	327	263	138
LUTHER SEMINARY	SA	192	42	25
MANNIX COLLEGE	VIC	(35)	0	0
MOORE THEOLOGICAL COLLEGE	NSW	NA	NA	NA
MORLING COLLEGE	NSW	(267)	23	1
NZ BAPTIST THEOLOGICAL COLLEGE	NZ	(22)	NA	NA
NUNGALINYA COLLEGE	NT	(10)	0	0
PARKIN-WESLEY THEOLOGICAL COLLEGE	SA	93	2	3
PERTH THEOLOGICAL HALL	WA	122	3	0
PIUS XII PROVINCIAL SEMINARY	Q	4	51	30
PRESBYTERIAN THEOLOGICAL COLLEGE	VIC	(48)	2	3
Q'LAND PRESBYTERIAN THEOL HALL	Q	(18)	NA	NA
REDEMPTORIST SEMINARY	VIC	NA	10	NA
REFORMED THEOLOGICAL COLLEGE	VIC	(36)	13	0
RIDLEY COLLEGE	VIC	(89)	19	10
ST ANDREW'S COLLEGE	NSW	28	11	4
ST ANDREWS GREEK ORTHODOX	NSW	(18)	0	0
ST BARNABAS' THEOLOGICAL COLLEGE	SA	37	4	0
ST COLUMBAN'S COLLEGE	NSW	(60) *	8	1
ST FRANCIS' COLLEGE	Q	(88)	2	5
ST FRANCIS XAVIER SEMINARY	SA	(98)	15	NA
ST JOHN OF THE CROSS PRIORY	VIC	(1)	0	0

LIBRARY	STATE /NZ	WEEKLY	ILL	BOBB
		LOANS	LENT	OWED
		5	6	7
ST JOHN'S COLLEGE	NSW	(41)	2	0
ST JOHN'S COLLEGE	NZ	169*	493	76
ST MARK'S LIBRARY	ACT	91	114	13
ST MARY'S OBLATE SEMINARY	VIC	(75)	20	20
ST PASCHAL'S COLLEGE	VIC	(42)*	3	0
ST PAUL'S MISSIONARY COLLEGE	VIC	0	0	0
ST PAUL'S NATIONAL SEMINARY	NSW	(74)	30	15
ST THOMAS MORE COLLEGE	WA	(9)	0	0
ST VINCENT PALLOTTI COLLEGE	VIC	2	0	0
SALESIAN THEOLOGICAL COLLEGE	VIC	(15)	5	NA
SOCIETY OF THE SACRED MISSION	SA	19	NA	NA
TARRAWARRA ABBEY	VIC	NA	6	NA
TRINITY COLLEGE (LEEPER LIBRARY)	VIC	78	23	19
TRINITY COLLEGE (MOLLISON LIBRARY)	VIC	(34)	3	0
TRINITY THEOLOGICAL COLLEGE	Q	NA	NA	NA
WHITLEY COLLEGE	VIC	72*	11	26
YARRA THEOLOGICAL UNION	VIC	(35)	5	0
*** Total ***		4529	1991	532
*** Median ***		53	5	1
*** Average ***		84	38	11

\* does not include reserve

TABLE 3 - BIBLIOGRAPHIC RESOURCES  
\*\*\*\*\*

LIBRARY	STATE /NZ	PURCH-	TOTAL	% LAST	SERIAL	
		ASED	GIFT	MONO'S		YR.
		8	9	10	11	12
ANG INST THEOL	WA	215	15	11,700	NA	3000
AVONDALE COLLEGE	NSW	599	37	19931	NA	NA
BAPTIST THEOL COLL	Q	500	150	13700	3.6	66
BAPTIST THEOL COLL	WA	244	348	16796	3.1	NA
BENEDICTINE	WA	NA	NA	(40000)	33.3	NA
BIBLE COLL OF SA	SA	418**	NA	10442	4.1	53
BURLEIGH COLLEGE	SA	529	478	13605	3.5	361
CARMELITE INSTITUTE	VIC	687	NA	15697	NA	70
CATH INST OF SYD	NSW	900	404	64256	11.7*	0
CATH THEOL UNION	NSW	626	586	(29200)	4.3	(2420)
CENTRE FOR MINISTRY	NSW	638	98	32000	29.3	3565
CHRIST COLLEGE	TAS	0	0	7000	0.0	NA

LIBRARY	STATE	PURCH-		TOTAL	LAST	
		ASED	GIFT		YR	SERIAL
	LNZ	R	Q	10	11	12
CHURCHES OF CHRIST	NSW	709**	NA	14652	5.1	1200
CHURCHES OF CHRIST	VIC	770**	NA	18100	NA	1400
COLLEGE HOUSE	NZ	432	111	13975	4.0	(500)
CORPUS CHRISTI	VIC	325	72	64037	3.3*	NA
EYMARD COLLEGE	VIC	(20)	(20)	(3000)	NA	(1200)
HOLY CROSS COLLEGE	NZ	380	160	27000	233.3*	8000
HOLY CROSS RETREAT	VIC	200	10	17000	13.3#	6
JOINT THEOLOGICAL	VIC	2081	1094	105937	3.1	10423
KENMORE CHRISTIAN	Q	882**	NA	(14000)	0.0	148
KNOX COLLEGE	NZ	694	1149	66843	3.7	6963
LUTHER SEMINARY	SA	(1000)	1212	56672	4.1	5447
MANNIX COLLEGE	VIC	86	402	(12000)	NA	0
MOORE THEOL COLL	NSW	4624**	NA	111561	7.7*	NA
MORLING COLLEGE	NSW	500	540	25550	4.1	2170
NZ BAPTIST T.C.	NZ	613	86	18916	5.1#	(1000)
NUNGALINYA COLLEGE	NT	179	20	10724	-1.4	85
PARKIN-WESLEY	SA	410	74	22799	2.2	1200
PERTH THEOL HALL	WA	1043	0	18919	NA	58
PIUS XII PROV SEM	Q	482	242	16224	-24.2	3870
PRESB THEOL COLL	VIC	542	72	10835	-9.7#	NA
QU PRES THEOL HALL	Q	(100)	90	(8200)	64.0#	NA
REDEMPTORIST	VIC	(200)	NA	(30000)	0.0*	94
REFORMED T.C.	VIC	130	60	(12000)	-4.8#	(5400)
RIDLEY COLLEGE	VIC	1359	647	34664	4.5	(1575)
ST ANDREWS COLLEGE	NSW	25	299	16474	2.0	3583
ST ANDREWS GREEK O	NSW	(500)	(100)	(4000)	60.0	(80)
ST BARNABAS'	SA	395	114	15712	3.4	908
ST COLUMBAN'S COLL	NSW	968**	NA	(15500)	6.9	NA
ST FRANCIS' COLL	Q	370	227	14696	4.2	689
ST FRANCIS XAVIER	SA	(500)	(500)	19000	5.6	2868
ST JOHN OF THE X	VIC	(30)	(2)	3000	NA	20
ST JOHN'S COLLEGE	NSW	300	6	17000	6.3*	NA
ST JOHN'S COLLEGE	NZ	840**	NA	(51000)	2.0	NA
ST MARK'S LIBRARY	ACT	826	365	71077	8.7	4792
ST MARY'S	VIC	10	10	NA	NA	25
ST PASCHAL'S COLL	VIC	400	180	40000	5.3	12650
ST PAUL'S MISS COL	VIC	NA	NA	NA	NA	NA
ST PAUL'S NAT SEM	NSW	810	140	47626	15.3	NA
ST THOMAS MORE	WA	55	13	(8000)	NA	1000
ST VINCENT PALLOTTI	VIC	146	35	7547	-5.7#	0
SALESIAN	VIC	220	4	11400	34.1	64
S.S.M.	SA	300	400	8550	NA	(1000)
TARRAWARRA ABBEY	VIC	357**	NA	19000***	2.7*	0
TRINITY - LEEPER	VIC	1091	500	44979	NA	11245
TRINITY - MOLLISON	VIC	41	287	(40000)	NA	(5000)

TRINITY THEOL COLL	Q	NA	NA	10334	NA	NA
WHITLEY COLLEGE	VIC	902	123	13533	8.2	1262
YARRA THEOL UNION	VIC	130	24	2500	NA	0
*** Total ***		32333	11506	1488863	569.3	105460
*** Median ***		432	114	16635	1.1	1000
*** Average ***		567	245	25670	12.9	2293

- # 1984 survey  
 \* 1985 survey  
 \*\* gift and purchase  
 \*\*\* includes serial volumes

TABLE 4 - BIBLIOGRAPHIC RESOURCES

LIBRARY	STATE /NZ	MICRO 13	NON-	TOTAL 15	SERIALS
			BOOK 14		16
ANG INST THEOL	WA	0	0	11,700	9
AVONDALE COLLEGE	NSW	NA	NA	19931	179
BAPTIST THEOL COLLEGE Q	Q	0	120	13886	66
BAPTIST THEOL COLLEGE WA	WA	81	NA	16877	145
BENEDICTINE	WA	0	0	(40000)	34
BIBLE COLL OF SA	SA	NA	1522	12017	53
BURLEIGH COLLEGE	SA	56	5718	19740	78
CARMELITE INSTITUTE	VIC	NA	NA	16167	65
CATH INST OF SYDNEY	NSW	35	150	64406	245
CATH THEOL UNION	NSW	125	(770)	(32515)	127
CENTRE FOR MINISTRY	NSW	20	70	35655	150
CHRIST COLLEGE	TAS	NA	NA	7000	NA
CHURCHES OF CHRIST	NSW	NA	460	16312	98
CHURCHES OF CHRIST	VIC	0	200	19700	110
COLLEGE HOUSE	NZ	NA	440	14397	29
CORPUS CHRISTI	VIC	NA	NA	64037	152
GYMARD COLLEGE	VIC	NA	8	(4208)	(15)
HOLY CROSS COLLEGE	NZ	0	50	35050	75
HOLY CROSS RETREAT	VIC	NA	NA	17006	2
JOINT THEOLOGICAL LIB	VIC	NA	NA	116360	361
KENMORE CHRISTIAN	Q	0	230	14378	35
KNOX COLLEGE	NZ	4	757	74567	229
LUTHER SEMINARY	SA	NA	NA	62119	305
MANNIX COLLEGE	VIC	0	NA	(12000)	15
MOORE THEOL COLLEGE	NSW	NA	NA	111561	380
MORLING COLLEGE	NSW	25	590	28335	120

LIBRARY	STATE /NZ	NON-		TOTAL	SERIALS
		MICRO 13	BOOK 14		
		15	16		
NZ BAPTIST THEOL COLL	NZ	0	42	(19958)	56
NUNGALINYA COLLEGE	NT	0	447	11256	85
PARKIN-WESLEY T.C.	SA	NA	NA	23999	75
PERTH THEOL HALL	WA	NA	NA	18977	NA
PIUS XII PROV SEM	Q	NA	196	20290	178
PRESB THEOL COLLEGE	VIC	NA	431	11266	73
QU PRES THEOL HALL	Q	NA	NA	(8200)	13
REDEMPTORIST SEMINARY	VIC	NA	NA	(30094)	34
REFORMED THEO COLLEGE	VIC	NA	(600)	18000	90
RIDLEY COLLEGE	VIC	10	779	(37028)	(120)
ST ANDREWS COLLEGE	NSW	0	0	20057	31
ST ANDREWS GREEK ORTH	NSW	NA	(100)	(4180)	(50)
ST BARNABAS T.C.	SA	1	186	16807	49
ST COLUMBAN'S COLLEGE	NSW	0	NA	(15500)	210
ST FRANCIS' COLLEGE	Q	NA	60	15445	41
ST FRANCIS XAVIER SEM	SA	NA	NA	21868	172
ST JOHN OF THE CROSS	VIC	0	3	3023	20
ST JOHN'S COLLEGE	NSW	20	100	17120	60
ST JOHN'S COLLEGE	NZ	38	454	(51492)	292
ST MARK'S LIBRARY	ACT	(500)	(150)	76519	233
ST MARY'S OBLATE SEM	VIC	NA	20	NA	36
ST PASCHAL'S COLLEGE	VIC	0	5	52655	150
ST PAUL'S MISS COLL	VIC	NA	NA	NA	NA
ST PAUL'S NAT SEM	NSW	35	310	47971	143
ST THOMAS MORE COLL	WA	NA	NA	(9000)	30
ST VINCENT PALLOTTI	VIC	2250	93	9890	10
SALESIAN THEOL COLL	VIC	0	250	11714	50
S.S.M.	SA	NA	NA	(9550)	36
TARRAWARRA ABBEY	VIC	(150)	(320)	19470	NA
TRINITY - LEEPER	VIC	NA	350	56574	68
TRINITY - MOLLISON	VIC	NA	3	45003	28
TRINITY THEOL COLL	Q	0	0	10334	75
WHITLEY COLLEGE	VIC	0	6	14801	104
YARRA THEOL UNION	VIC	0	0	2500	86
*** Total ***		3350	15990	1610465	5775
*** Median ***		000	150	18488	75
*** Average ***		105	390	27767	103

TABLE 5 - EXPENDITURE

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LIBRARY	STATE /NZ	NON-			TOTAL
		MONO	SERIAL	BOOK	
		17	18	19	20
		(\$)	(\$)	(\$)	(\$)
ANG INST THEOLOGY	WA	5000	250	0	7500
AVONDALE COLLEGE	NSW	16808	8776	NA	NA
BAPTIST THEOL COLL	Q	8000	2000	100	NA
BAPTIST THEOL COLL	WA	NA	NA	NA	NA
BENEDICTINE	WA	5383	1454	1840	NA
BIBLE COLL OF SA	SA	NA	NA	NA	5500
BURLEIGH COLLEGE	SA	4793	2707	500	NA
CARMELITE INSTITUTE	VIC	NA	NA	NA	NA
CATH INST OF SYDNEY	NSW	25000	15000	300	105000
CATH THEOL UNION	NSW	11574	9546	48	84258*
CENTRE FOR MINISTRY	NSW	18893	7392	NA	NA
CHRIST COLLEGE	TAS	0	0	0	NA
CHURCHES OF CHRIST	NSW	6000	3500	500	NA
CHURCHES OF CHRIST	VIC	NA	NA	NA	NA
COLLEGE HOUSE	NZ	5597	522	NA	13806
CORPUS CHRISTI	VIC	NA	NA	NA	NA
EYMARD COLLEGE	VIC	300	700	931	11931
HOLY CROSS COLLEGE	NZ	746	2239	373	27612
HOLY CROSS RETREAT	VIC	1000	150	NA	3000
JOINT THEOL LIB	VIC	74621	15122	NA	196000
KENMORE CHRISTIAN	Q	NA	NA	NA	NA
KNOX COLLEGE	NZ	19737	3821	0	77314
LUTHER SEMINARY	SA	23397	6598	696	78000
MANNIX COLLEGE	VIC	NA	NA	NA	NA
MOORE THEOL COLL	NSW	53609	14698	1189	171239
MORLING COLLEGE	NSW	8400	3200	7900	NA
NZ BAPTIST T.C.	NZ	9348	1481	0	11052
NUNGALINYA COLLEGE	NT	NA	NA	NA	5000
PARKIN-WESLEY	SA	NA	NA	NA	10210
PERTH THEOL HALL	WA	NA	NA	NA	NA
PIUS XII PROV SEM	Q	8300	9980	45	21982
PRESB THEOL COLL	VIC	NA	NA	NA	NA
QU PRES THEOL HALL	Q	(1500)	280	NA	6200
REDEMPTORIST SEM	VIC	NA	NA	NA	5000
REFORMED T.C.	VIC	3120	4075	NA	17000
RIDLEY COLLEGE	VIC	30259**	NA	NA	NA
ST ANDREWS COLLEGE	NSW	580	1627	0	NA
ST ANDREWS GREEK O	NSW	NA	NA	NA	10000
ST BARNABAS'	SA	6678	1675	30	13963
ST COLUMBAN'S COLL	NSW	11200	7556	NA	40000
ST FRANCIS' COLL	Q	12000	2290	NA	NA
ST FRANCIS XAVIER	SA	10000	9000	NA	NA
ST JOHN OF THE X	VIC	NA	NA	200	(1000)

LIBRARY	STATE /NZ	MONO	SERIAL	NON- BOOK	TOTAL
		17 (\$)	18 (\$)	19 (\$)	20 (\$)
ST JOHN'S COLLEGE	NSW	8000	2000	500	NA
ST JOHN'S COLLEGE	NZ	23312	7910	NA***	83878
ST MARK'S LIBRARY	ACT	21223	6170	NA***	66265
ST MARY'S	VIC	100	1800	NA	5000
ST PASCHAL'S COLL	VIC	13631	5872	NA	53134
ST PAUL'S MISS COL	VIC	NA	NA	NA	NA
ST PAUL'S NAT SEM	NSW	13331	4584	NA	29824
ST THOMAS MORE	WA	300	(800)	200	4000
ST VINCENT PALLOTTI	VIC	1968	240	95	16690
SALESIAN	VIC	6000	1474	100	15900
S.S.M.	SA	7844	661	47	14959
TARRAWARRA ABBEY	VIC	NA	NA	NA	7500
TRINITY - LEEPER	VIC	8150	7950	250	45600
TRINITY - MOLLISON	VIC	1500	150	0	(5000)
TRINITY THEOL COLL	Q	NA	NA	NA	15000
WHITLEY COLLEGE	VIC	20320	5080	0	52750
YARRA THEOL UNION	VIC	NA	NA	NA	NA
*** Total ***		507522	180330	15844	1338067
*** Median ***		8075	2707	100	15000
*** Average ***		12084	4398	428	36164

\* includes \$25,912 spent on redevelopment of library

\*\* includes next two columns

\*\*\* included with monographs and serials

TABLE 6 - POPULATION

\*\*\*\*\*

LIBRARY	STATE /NZ	REG.					SEAT -ING
		BORRO WERS	F/T STAFF	F/T STAFF	F/T STUD.	F/T STUD.	
		21	22	23	24	25	
ANG INST THEOL	WA	(120)	2	1.5	18	(3)	15
AVONDALE COLLEGE	NSW	193	14	1.8	139	28	36
BAPTIST THEOL COLL	Q	150	4	14	69	18	45
BAPTIST THEOL COLL	WA	(540)	4	13	25	72	31
BENEDICTINE	WA	26	8	0	0	0	8
BIBLE COLL OF SA	SA	390	4	14	34	81	24
BURLEIGH COLLEGE	SA	256	2	14	21	64	20
CARMELITE INSTITUTE	VIC	65	NA	NA	NA	NA	4
CATH INST OF SYD	NSW	140	8	15	50	50	30
CATH THEOL UNION	NSW	309	4	25	76	837	50
CENTRE FOR MINISTRY	NSW	NA	7	24	65	98	68
CHRIST COLLEGE	TAS	NA	NA	NA	NA	NA	8
CHURCHES OF CHRIST	NSW	NA	5	8	66	(50)	28
CHURCHES OF CHRIST	VIC	250	7	3	40	80	50
COLLEGE HOUSE	NZ	195	2	15	0	270	29
CORPUS CHRISTI	VIC	NA	NA	NA	NA	NA	51
EYMARD COLLEGE	VIC	3	1	0	3	0	6

LIBRARY	STATE /NZ	REG.					SEAT -ING
		WERS	F/T STAFF	P/T STAFF	F/T STUD.	P/T STUD.	
		21	22	23	24	25	26
HOLY CROSS COLLEGE	NZ	80	10	5	55	7	50
HOLY CROSS RETREAT	VIC	NA	2	NA	7	NA	15
JOINT THEOLOGICAL	VIC	445	NA	NA	NA	NA	75
KENMORE CHRISTIAN	Q	50	3	13	30	13	14
KNOX COLLEGE	NZ	978	13	14	106	272	63
LUTHER SEMINARY	SA	310	10	2	80	1	48
MANNIX COLLEGE	VIC	(250)	25	NA	145	0	32
MOORE THEOL COLL	NSW	167	13	13	141	NA	(70)
MORLING COLLEGE	NSW	260	5	20	95	35	90
NZ BAPTIST T.C.	NZ	110	3	9	32	19	31
NUNGALINYA	NT	39	9	2	16	100	15
PARKIN-WESLEY	SA	565	4	0.5	44	30	32
PERTH THEOL HALL	WA	NA	NA	NA	NA	NA	40
PIUS XII PROV SEM	Q	NA	12	13	44	34	46
PRESB THEOL COLL	VIC	70	3	9	26	25	14
QU PRES THEOL HALL	Q	25	2	6	6	1	10
REDEMPTORIST	VIC	NA	5	NA	9	NA	NA
REFORMED	VIC	40	5	2	23	3	15
RIDLEY COLLEGE	VIC	89	9	8	80	170	80
ST ANDREWS COLLEGE	NSW	169	1	38	19	35	20
ST ANDREWS GREEK O	NSW	14	2	8	14	0	20
ST BARNABAS'	SA	(100)	3	4	22	NA	15
ST COLUMBAN'S COLL	NSW	95	3	2	15	65	30
ST FRANCIS' COLL	Q	54	2	18	17	41	12
ST FRANCIS XAVIER	SA	136	10	10	36	100	36
ST JOHN OF THE X	VIC	0	2	0	6	0	2
ST JOHN'S COLLEGE	NSW	25	2	5	15	95	20
ST JOHN'S COLLEGE	NZ	(800)	11	1	60	60	54
ST MARK'S LIBRARY	ACT	540	5	35	35	227	29
ST MARY'S	VIC	16	3	NA	14	NA	16
ST PASCHAL'S COLL	VIC	125	NA	NA	NA	NA	45
ST PAUL'S MISS COL	VIC	NA	2	NA	5	NA	16
ST PAUL'S NAT SEM	NSW	93	13	8	45	7	18
ST THOMAS MORE	WA	170	2	12	170	NA	28
ST VINCENT PALLOTTI	VIC	400	2	2	3	0	5
SALESIAN	VIC	50	7	17	11	15	3
S.S.M.	SA	NA	27	18	85	34	17
TARRAWARRA ABBEY	VIC	NA	NA	NA	8	NA	NA
TRINITY - LEEPER	VIC	640	5	65	265	180	60
TRINITY - MOLLISON	VIC	(100)	3	2	12	50	10
TRINITY THEOL COLL	Q	NA	5	19	60	200	20
WHITLEY COLLEGE	VIC	174	8	10	160	0	14
YARRA THEOL UNION	VIC	NA	NA	NA	NA	NA	0
*** Total ***		9816	323	538.8	2622	3470	1733
*** Median ***		136	4	9	32	35	26
*** Average ***		209	6.2	11.4	49	77	30



## COMMENTS ON THE TABLES

**TABLE 1: Personnel report.** This contains the staff numbers - professional, paraprofessional ('Library Technicians' qualification or equivalent, or a bachelors degree or equivalent but no professional library qualification') and other library staff. We find that the average library has a staff of 1.4, the larger percentage of whom are not professional librarians (36% librarians, 64% non-librarians). Many of the staff are voluntary, unpaid, and without library qualifications.

**TABLE 2: Loans.** Weekly loans were total annual loans divided by 52, or, where the total was not available, (average loans in term week x 36) + (average loans in non-term week x 16) divided by 52.

Results of the interlibrary loans columns again show that theological libraries are net lenders, lending 3.45 books for every one they borrow, the Joint Theological Library again showing 'a remarkable degree of self-sufficiency'<sup>2</sup> with the ratio of borrowing one item for every 59 loaned.

**TABLE 3: Bibliographic resources.** Serials (column 12) are serial volumes. Column 11 shows the percentage change from last year's total monographs (figures taken from Edmund Perrin's 1987 statistics). Where no figure was given for 1987, the 1985 or 1984 figure was used. Some libraries had not been included in earlier surveys and others had moved or undergone major changes so their figures were excluded. St John's College, New Zealand, reported that their low rate of acquisitions for the data period was caused by internal reorganization, and recataloguing and classification of their periodicals collection.

I am uncertain why some libraries have acquired more monographs yet have a lower total than at the last count (with the exception of Pius XII Provincial Seminary which reported a shelf count in late 1988 had revealed that the number of monographs in the collection had been greatly overestimated in the past). Perhaps if these are errors (as I think they are - I doubt very much that the collections have been weeded) this will be overcome in future by sending past results with the questionnaires.

**TABLE 4: Bibliographic resources.** The total microform and non-book items, the total items in the library and the number of current

serial subscriptions. I was unable to compare total resources figures with those of earlier surveys because of differences in the way the figures had been compiled.

**TABLE 5: Expenditure.** New Zealand dollars were converted to Australian dollars at the rate of \$1.34 New Zealand = \$1.00 Australian, the exchange rate on the last trading day for 1988.

The response to this section was poor, theological librarians (or the institutions they represent) being particularly reticent about providing financial details. Because this reticence was apparent in earlier surveys I asked for acquisitions expenditure, broken down into monographs, serial and non-book items, and total library expenditure, therefore avoiding a separate figure for salaries, the area which has been most sensitive. But many libraries failed to enter expenditure figures and some excluded salaries.

**TABLE 6: Population.** This is an attempt to show the number of people using the libraries. The number of registered borrowers may give a clearer indication of usage than does student population figure. But none of these figures indicate research usage of the special resources of these libraries. Hans Arns, Catholic Institute of Sydney, wrote 'the library only lends to in-house students and staff and a few others - however most of these use the material in the library rather than borrow it; hence the low circulation figures. Extensive use by researchers [and] other students is also not shown by these figures since they cannot borrow'. In many cases users live on the same premises as the library and so use the books in the library rather than borrowing them.

#### **AUTOMATION**

In answer to the question 'please comment on extent of automation of your library, e.g. use of on-line databases, automated catalogue, etc', twenty-three libraries reported some degree of automation, mainly for cataloguing or acquisitions using the word-processors. Four libraries (Catholic Institute of Sydney, Luther Seminary, Nungalinga College and St Mark's) are part or full members of ABN.

#### COMMENTS FROM THE LIBRARIES

Some of the most interesting results came from the comments field and these are not recorded in the tables. The Perth College of Divinity libraries (Anglican Institute of Theology, Baptist Theological College of Western Australia and Perth Theological Hall) encourage their students to use the resources of Murdoch University library. The Catholic Institute of Western Australia (which I hope will be included in future statistics) has taken over the role of the Catholic Pastoral Institute Resource Centre and the Catholic Education Commission Library in Western Australia. The recently established Eymard College Library (Blessed Sacrament Community) is not officially functioning yet as a library. St Paul's Missionary College Library is moving to a new building.

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## BISHOP C.H. DAVIS, OSB AND TWO SIXTEENTH CENTURY MISSALS OF A COMMON PROVENANCE

Frank R.L. Carleton.

The April 12th, 1989 issue of the *Catholic Weekly* carried a feature article which dealt in part with various activities in the Sydney Archdiocesan Archives in the crypt of St. Mary's Cathedral. The writer drew attention to the only early printed book held in that location in these terms:

... the oldest book in the Archives, a Latin Missal dated 1588 and inscribed C.H. Davies, OSB, Bishop of Maitland, is in relatively almost mint condition (sic). It was produced in the days when paper was made from linen materials and it has weathered the centuries remarkably.<sup>1</sup>

It may be remarked in passing that 'mint' as a term to describe the condition of a printed book is a usage borrowed from numismatics<sup>2</sup> and is chiefly employed by antiquarian booksellers and book collectors. It means as good as new and hardly admits of qualification. A book is in mint condition or it is not. While there are sixteenth century books in mint conditions they are few and far between. This missal is not. Having been used for years as a random exhibit and left open at the beginning of the *Canon Missae* with the facing illustration of the Crucifixion under bright light, the inevitable browning effect on those pages, quite apart from other blemishes, precludes the description of its condition as 'mint'.

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<sup>1</sup> Compton, Sister, M. Xavier 'Cathedral still has many friends' *Catholic Weekly* 12 Apr. 1989 p. 23.

<sup>2</sup> See Carter, John *ABC for book collectors*. 6th ed.; with corrections and additions by Nicholas Barker. London, Granada, 1980 p. 139.

The writer of the C.W. article speculates vaguely that the missal "probably came from a European monastery as a gift for the far-distant land Australia." As it bears an early mark of Carmelite provenance it certainly did come from a European religious house, like so many other books of local Benedictine provenance.

The missal is one of two copies of the same edition of the Roman Missal known to be held in Sydney. It was printed in Salamanca by Guillelmus Foquel, who printed consecutive editions of the Roman Missal for each year from 1586 to 1589, which are differentiated by their pagination sequences in catalogue entries for all except the last.<sup>3</sup> In 1589 he also printed the 'Pars Hyemalis' of the Roman Breviary in two parts<sup>4</sup> and the Proper of the Mass of the Vigil of St. James the Apostle, Patron of Spain. This latter two-leaf item is bound with both Sydney copies of the missal and also with the copy held at Duke University, Durham, North Carolina.<sup>5</sup>

Both Sydney copies, which are fully described at the end of this article in a composite entry derived from a MARC record, constitute one of only seven sixteenth century Spanish imprints enumerated in Fletcher and Smith's *A short-title catalogue of sixteenth century printed books held in*

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<sup>3</sup> Entries for Foquel's missals of 1586, 1588 and 1589 occur in the *National Union Catalogue, pre-1956 imprints : a cumulative author list representing Library of Congress printed cards and titles reported by other American libraries*. London, Mansell, 1968-1980. Vol. 99, p.468. A copy of his 1586 missal is at St. Vincent College and Archabbey, Latrobe, Pennsylvania and one of his 1589 missal is held by the Hispanic Society of America in New York. A copy of his 1587 missal is in the British Library with an entry in British Museum. Department of Printed Books *General catalogue of printed books to 1955..* Photolithographic ed. London, Trustees of the British Museum, 1959-1966. Vol. 139, p.372, 468.c.2.

<sup>4</sup> Also held by the British Library. See Thomas, H. *Short-title catalogue of Spanish, Spanish-American and Portuguese books printed before 1601 in the British Museum*. London, Trustees of the British Museum, 1966 p. 50.

<sup>5</sup> See *National Union Catalogue. Op. cit.* Vol. 99, p. 468 NC 0219301.

libraries and private collections in New South Wales.<sup>6</sup> The same catalogue also includes the Bishop Davis copy of a Biblical concordance printed two years before his missal, *Concordantiae Bibliorum utriusque Testamenti* (Lyons, G. Rouillé, 1586. 4t.)<sup>7</sup> This bears the owner's signature dated 1841, the year he became Cellarer at Downside, and also his signature as Bishop on the front pastedown, as in his missal. These, and other marks of ownership, are detailed in two published provenance lists for sixteenth century books cited in Fletcher and Smith<sup>8</sup> as well as in the listing at the end of that work.

The other copy of Foquel's 1588 missal is at St. John's College, Sydney University where Bishop Davis was closely involved in the train of events leading to the College's foundation up to the time of his death in 1854.<sup>9</sup> Both copies of the missal are signed, "fray Joan. de S. Hiermo", signed that is, by the Carmelite writer, Juan de San Hieronimo (1579-1667)<sup>10</sup> and clearly must have come into his possession or use quite some years after they were published.

A monk of Downside Abbey near Bath, like Polding and Ullathorne before him, an accomplished liturgist and musician, Bishop Davis crammed a good deal of purposeful activity into the few short years he

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<sup>6</sup> Fletcher, J. and Smith, R. *A short-title catalogue of sixteenth century printed books held in libraries and private collections in New South Wales a list of provenances*. Sydney, Library Council of New South Wales, 1979. The two Sydney copies of the 1588 Foquel missal are entries 1137 and 1138.

<sup>7</sup> Fletcher and Smith 190.

<sup>8</sup> Fletcher, J. 'A first finding-list of Australian book collectors, booksellers and binders: Australian marks of provenance in sixteenth century books in New South Wales' *Bibliobooks* 5 (2,3) 1980 pp. 30-44 (p.34); Fletcher, J. 'Sixteenth century books in N.S.W. with Benedictine provenances' *Tjurunga* 19, 1980 pp. 13-24 (p. 17).

<sup>9</sup> See Daly, R.A. 'The founding of St. John's College' *Australasian Catholic Record* 35(4) Oct. 1958 pp. 284-306 (p.295).

<sup>10</sup> Fletcher and Smith *Op.cit.* p. 217, p. 1650.

spent in Sydney, despite wasting bouts of illness. Between his arrival as titular Bishop of Maitland and Archbishop Polding's coadjutor in December, 1848 and his untimely death in May, 1854 Bishop Davis introduced more than a semblance of order into a previously somewhat haphazard diocesan administration, dealt fairly and firmly with internecine problems of the Benedictine community of St. Mary's Cathedral Priory, became President of the newly opened St. Mary's College Lyndhurst in Glebe in 1852 and a member of the Senate of the nascent University of Sydney. In all these areas of responsibility he earned general esteem and affection within, and well beyond Catholic circles and a reputation for personal sanctity and ample learning. He also gained a reputation as an organ virtuoso of originality and verve, however florid his style might seem to modern taste.<sup>11</sup>

The Sydney Archdiocesan Archives hold the minute book of St. Mary's Choral Society<sup>12</sup> which encompasses the period of his presidency of that body from 1851. Errol Lea-Scarlett's graceful retrospective tribute, which extends beyond choral initiatives epitomises the musician and the man:

It was the arrival of Charles Henry Davis, Polding's first Coadjutor Bishop in 1848 that gave unity to all the forces available for the enrichment of the liturgy, in particular, the musical department which had operated with two choirs for five years. His brief six years in Sydney, blighted as they were by his mortal illness, raised St. Mary's to her greatest peaks, for he combined with a singular sweetness of temper, outstanding gifts as an organist and choral conductor, along with no small degree of determination.<sup>13</sup>

But for the brevity of his Australian career and the ultimate eclipse of the local Benedictine foundation with the closure of Lyndhurst in 1877, which ended any prospect of his name having enduring local associations, it can be wondered if his cause might not have been

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<sup>11</sup> cf. Kavenagh, T.J. 'Benedictine monks in Australia' *Op. cit.* pp. 93-94.

<sup>12</sup> St. Mary's Choral Society Minute book, 11 Feb. 1851 - 18 Dec. 1854.

<sup>13</sup> Lea-Scarlett, E. 'St. Mary's liturgy under Polding' *Tjurunga* 15, 1978 pp. 109-110.

introduced in Rome a long time ago. However, beyond such historical impediments one suspects that the young bishop's genial refinement of mind and spirit might be foreign to more recent times.

His wit, sure grasp of human realities and spirituality were recalled in an affectionate memoir almost fifty years after his death by J.H.B. Curtis in the *Austral Light*.<sup>14</sup> This collection of reminiscences by the onetime Anselm Curtis OSB is the more poignant for having been written by an apostate, but ultimately repentant, Benedictine, whose topsy turvy career has been recounted at some length as well as in a biographical summary.<sup>15</sup> His short memoir is not the least substantial biographical source amongst the few published items on the life and work of Bishop Davis in the select bibliography appended to this article.

The missal bearing his episcopal signature is one of the few surviving artifacts of Polding's first coadjutor. Designated simply as 'Missal of Bishop Davis' it was displayed, along with his heart and chalice in a 1971 exhibition to commemorate the laying of the foundation stone of St. Mary's on 29th October, 1821 by Governor Macquarie.<sup>16</sup> Unfortunately, whereas the St. John's copy is bound in gold-tooled old calf, the other features wooden boards stripped of the old or original binding material, the result of amateur "conservation" within living memory.

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<sup>14</sup> Curtis, J.H.B. 'In Memoriam Revrendissimi Caroli Henrici Davis, O.S.B.' *Austral Light* 1 Feb. 1902 pp. 133-137.

<sup>15</sup> Livinston, K. 'Anselm Curtis : first Sydney-born Benedictine priest of St. Mary's Monastery' *Tjurunga* 8, 1974 pp. 195-216. See also Kavenagh, T.J. 'Polding's monks' Appendix I. *Tjurunga* 8, 1974 p. v.

<sup>16</sup> Australian Catholic Historical Society, *Sydney Souvenir guide. Commemorating the laying of the foundation stone of the first church in Sydney on October 29, 1821 by Governor Macquarie. An historical exhibition of the growth of Catholicity through 150 years, held in the crypt of St. Mary's Cathedral in October, 1971.* Sydney, the Society, 1971. Items 18-20.



Courtesy of the late Monsignor C.J. Duffy, the then Archdiocesan Archivist, I examined and recorded the missal of Bishop Davis in late 1982, its bibliographical twin at St. John's College having been examined and recorded by a colleague earlier that year. When I visited the Cathedral crypt for the purpose, the Monsignor kindly and sensibly gave me two other early printed books, which were unrelated to the holdings of the Archdiocesan Archives, for consignment to the modest, but properly organised, rare books collection in the library of a religious order.

The long continuance of this single early printed book of local Benedictine provenance in total isolation from other books of the same local provenance is extremely curious. The substantial remains of the Benedictine library collection of 5,698 books have been at St. Patrick's College, Manly, for just on a hundred years. Founded on "about a thousand volumes of Theology, Fathers, Canon Law and sacred literature" brought to Sydney by W.B. Ullathorne OSB in 1833, which were later purchased from him by Polding, augmented by donations and purchases in England and by Downside Abbey duplicated and expanded by Polding's assiduous book collecting from European religious houses and the Propaganda in Rome during his *ad limina* visits, the resultant collection was rich, various and somewhat arcane.<sup>17</sup> Transferred from the crypt to Lyndhurst in 1864 the collection fortuitously escaped the conflagration which consumed the Cathedral in the following year. Following the closure of Lyndhurst in 1877 it was transported from Glebe to St. John's College at Sydney University. In view of the common early provenance of both copies of the Foquel missal this may be significant. Ultimately the collection became part of the corpus of books for Cardinal Moran's new seminary at Manly in 1889.

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<sup>17</sup> For a summary account of the origins and growth of the Benedictine Collection see Fletcher, J. 'The Library of St. Patrick's College, Manly' *Australian Academic and Research Libraries* Dec. 1976 pp. 249-253. See also Carleton, F. 'Catholic libraries and the Early Imprints Project in New South Wales' *Bibliographical Society of Australia and New Zealand Bulletin* 6(4), 1982 pp. 185-189.

Thanks to the rediscovery of the Benedictine manuscript library catalogue of 1859 in its draft and bound versions in the 1970's, the Benedictine Collection was reassembled in its original order by catalogue accession numbers.<sup>18</sup> Both the Benedictine and the Rare Book Collections at Manly include books of individual Benedictines as attested by their marks of ownership. Hence two eighteenth century editions of the Rule of St. Benedict in the Benedictine Collection have J.B. Polding's bookplate as Bishop of Hiero-Caesarea and on one of these, his signature. The sixteenth century Biblical concordance of Bishop Davis, which is referenced above, is another of numerous examples. The bibliographical details, marks of provenance and locations of pre-1801 monastic liturgical books in use at St. Mary's Cathedral during the local Benedictine era were published several years ago.<sup>19</sup> Included in their number is a Maurist *Caeremoniale Monasticum* (Paris, L. Billaine, 1680. 8v.)<sup>20</sup> with the name stamp of Placid Quirk, OSB, sometime Choir Chaplain at St. Mary's Cathedral. So too do the Benedictine and Rare Book Collections at Manly contain non monastic liturgical books of the local Benedictine era like S.J.A. Sheehy's signed copy of an eighteenth century Roman Missal bound in green morocco (Avignon, F. Seguin, 1774. Fo.) in the latter collection.

The two Sydney copies of the Foquel missal are rare early printed books by virtue of their imprint and publication date and are enhanced by the marks of provenance which they bear. The copy at St. Mary's Cathedral is a book unique in that location where random aggregations of old books and other printed materials resulting from time and chance bear

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<sup>18</sup> For convenience in arrangement the two numerical sequences in the catalogue were actually assimilated to one by continuing the numbering at the end of the first sequence for the books enumerated in the second sequence. Folios and large quartos were shelved together in catalogue number order.

<sup>19</sup> Carleton, F. 'The Rule and monastic liturgical books: pre 1801 editions in Sydney Catholic libraries' *Tjurunga* 26, 1984 pp. 44-51.

<sup>20</sup> *Ibid* p.50. Item 14

no resemblance to a collection as understood by rare book librarians, historical bibliographers or book collectors.<sup>21</sup>

**Missale Romanum. Salamanca, 1588**

Missale Romanum, ex decret sacro-sancti Concilii Tri-dentini restitutum. Pii V. Pontif. Max. ivssv editvm. Cum Kalendrio Gregoriano. Salamanticae, excudebat Guillelmus Foquel. 1588

[68], 655, 141,[3] p.           ill., music           4to

Titlepage and text in red and black. - "Cum licentia & privilegio" above imprint. - Colophon, verso of last leaf.

**Bound with the above**

Proprium Missae in vigilia S. Jacobi Hispaniarum patroni. Ad formam Brevarii Romani restitutum.

Salamanticae. Apud Guillelmus Foquel. 1589.

[4] p.   4to.

Titlepage and text in red and black. - Text begins on titlepage verso

**Provenances**

**1. Copy in Archdiocesan Archives**

Signed:

a) fraj Joan. de S. Hiermo

b) C.H. Davis O.S.B. Eps. Maitlandensis

**2. St. John's College copy**

Signed: fraj Joan de S. Hiermo

Bookplate: Insontes ut columbae Revd. J. Francis M.A.

**Charles Henry Davis, OSB (1815-1854) : A Select Bibliography**

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<sup>21</sup> For criteria underlying the establishment and organisation of rare book collections in the library context see Cave, R. *Rare book librarianship*. 2nd rev. ed. London, Bingley, 1982.

1. Birt, N. *Benedictine pioneers in Australia*. 2 vols. London, Herbert & Daniel, 1911 Vol. 1, pp. 241-242; Vol. 2, pp. 133-135, 153-155, 163-166, 197-200, 202-215.
2. Curtis, J.H.B. 'In Memoriam Revrendissimi Caroli Henrici Davis, O.S.B.' *Austral Light* 1 Feb. 1902 pp. 133-137.
3. Daly, R.A. 'Davis, Charles Henry (1815-1854)' *Australian dictionary of biography* Vol. 1. : 1788-1850. A-H Melbourne University Press, 1968 pp. 292-293.
4. Kavenagh, T.J. 'Benedictine monks in Australia' in *A man with an idea: St. Benedict of Nursia*. Ed. by J.S. Martin. Parkville, Vic., University of Melbourne, 1981 pp. 82-83, 93-95.  
'Polding's monks' Appendix I. *Tjurunga* 8, 1974 p. vi.
5. Lea-Scarlett, E. 'St. Mary's liturgy under Polding' *Tjurunga* 15, 1978 pp. 105-116 (109-113).
6. Linane, T.J. 'D24 Davis, Charles Henry, Most Rev. OSB' *From Abel to Zundolovich* Vol 2. Armadale, Vic., H.H. Stephenson, n.d. pp. 129-130.
7. Shanahan, M. 'Bishop Davis : 1848-1854' *Manna* No. 6, 1963 pp. 50-62.

*Frank Carleton recorded pre-1801 books in Sydney Catholic libraries during 1982 for the Early Imprints Project in New South Wales. In 1987 he was Project Archivist for the New South Wales Bicentennial Archives Program at St. Mary's Cathedral, Sydney. He then spent 1988 establishing the library of St. Andrew's Greek Orthodox Theological College, Sydney and presently does freelance rare book cataloguing and historical bibliography.*

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