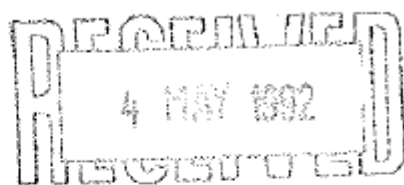


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AUSTRALIAN AND NEW  
ZEALAND  
THEOLOGICAL LIBRARY  
ASSOCIATION

NEWSLETTER No. 16

APRIL 1992

## 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

Planning is well in hand for the 7th annual conference of ANZTLA, to be held at Luther Campus in historic North Adelaide. An interesting addition to the program previously circulated is a talk by Margaret Bolton, Research Assistant to the Religion Studies Department at the Underdale Campus of the University of South Australia. She will talk about her work and its relation to library research. Arrangements have been made for the conference dinner to be held at the elegant Royal Coach Motor Inn. Further information will be circulated regarding the automation session, Dewey workshop, and details for transport to North Adelaide for those who have registered. Hopefully, you will also spend a few extra days in Adelaide to take in some of the many features South Australia has to offer the tourist. Accommodation for this purpose is available at Luther Campus.

Have you ordered your copy of Coralie Jenkin's *Collections of Religion and Theology in Australia and New Zealand* (CORTIANZ). It is now available from Auslib Press, PO Box 622, Blackwood, SA 5051 for \$28 plus \$4 for packing and postage. It is an impressive volume, embracing the full scope of religious and theological libraries and collections in both countries. Its value for every theological library is self-evident. The only previous directory of theological libraries (much more limited in scope) was published in 1971 and has long since been out of print, as well as being out of date in the light of the tremendous growth of theological libraries in the past two decades.

The last issue of *Colloquium* included an article by Dr David Parker which should be of interest to theological librarians. Entitled 'Theology and the Personal Computer', it appeared in *Colloquium* 23:3, p.135-147 (October 1991). Topics covered include administration, word processing, merging biblical text with word processing, text searching, data searching in CD-ROM, online databases, electronic mail, computer assisted learning, theological libraries, databases in the church office, and textual criticism and translation. I have submitted a response, which may appear in the next issue of *Colloquium* (due to be published in May). While generally supportive, it suggests a different approach to the subject of networking.

Does your library produce a written annual report? I would be interested in receiving copies of such - if they exist. If you don't produce one, is this an idea worth thinking about?

I hope to see you in Adelaide in June!

(Rev) Trevor Zweck  
President.

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*Editor's note: See page 35 for a Conference Registration Form - it's not too late!*

## OF BOOKS, BYTES, AND BUCKEYES: A PERSONAL ACCOUNT OF A JOB EXCHANGE

Trevor J. Zweck

The following is one theological librarian's account of his experience of a job exchange. It is believed to have been the first international job exchange between theological librarians.

### THE LOCATION

The buckeye is a tree which once flourished in the former Northwest Territories of the United States (the areas northwest of the Ohio River). Although its fruit (a round nut) is totally useless - poisonous, in fact - the timber of the buckeye was extremely useful in the pioneering days, being used for anything from beams and rafters to eating utensils. (It was even hollowed out to make wooden bowls.) Sadly, the tree has all but disappeared from the landscape, but its name is indelibly etched into the life and history of the state of Ohio - the Buckeye State. Its grey and scarlet football team and its basketball team are popularly known as the Buckeyes, a term used also for the people of Ohio.

## Ohio

Ohio was the first state created by decree of the original thirteen states of the Union in 1803. Since then, it has always played a crucial role in the life of the nation, supplying it with eight of its presidents. The most distinctive feature of the state, curiously enough, is its diversity. 'No single city dominates the state; no single crop its agriculture; no single industry its manufacturing'<sup>1</sup> It is the home of the commercial tomato (developed at Reynoldsburg, where an annual Tomato Festival is held) and of America's first oatmeal cereal (developed by Ferdinand Schumacher of Akron to feed the troops during the Civil War). Akron is also the home of several of the world's major tyre manufacturers. Cincinnati is home of the baseball team which, during my sojourn in Ohio, won the World Series Championship.

Famous people from Ohio include aviation pioneers Orville and Wilbur Wright. It was in Ohio that John D. Rockefeller made his first oil fortune. (It was a sad reversal of history to witness the Sohio (Standard Oil of Ohio) petrol pumps being replaced by the more familiar green and yellow of British Petroleum). It was at Zanesville (from which Zane Grey got his name - not vice versa) that Amelia Bloomer shocked the citizens by appearing on stage in pantaloons and boots 'to right the wrongs of women'. Ohio was also the home of such colourful characters as Buffalo Bill and Annie Oakley. The pilot of the Edna Gay, which delivered the bomb which devastated Hiroshima, was a citizen of Columbus.

Ohio has always been prominent in the field of education, Ohio State University (with more than 60,000 students) being one of the biggest in America. In 1837, America's first coeducational college was established at Oberlin, where the famous abolitionist Charles Grandison Finney was a lecturer. In 1856, Wilberforce College was established as the nation's first black college. The state has also been prominent in the establishment of libraries, with public libraries being established at Belpre, Dayton, and Cincinnati by the 1790s. Amersville boasted the famous 'coonskin library' - where annual dues of \$2.50 were paid in coonskins.

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<sup>1</sup>Cited from the back cover of George W. Knepper, *Ohio and its people* (Kent, Ohio: Kent State University Press, 1989) from which most of the factual data about Ohio are gleaned.



On the religious scene, it was in Ohio that Thomas and Alexander Campbell joined with Barton W. Stone to establish the Disciples of Christ (Christian Church). In 1830, it was the temporary home of Mormonism and, in fact, the last home of Joseph and Hiram Smith, who were murdered in Illinois on the trek to the State of Deseret. Millerism, from which developed the Adventist movement, also originated in Ohio.

### **Columbus**

Columbus, the capital city of Ohio, which has a population of just over one million (about the same as Adelaide) is situated on the Scioto River; a stream marginally more impressive than the Torrens. In 1992, it is hosting the Ameriflora festival to honour the 500th anniversary of the arrival in the New World of the man from whom the city gets its name. It is reputed to be the third largest research centre in the world, including the headquarters of the Battelle organisation.

#### **Trinity Lutheran Seminary**

Seven kilometres to the east of the central business district, sandwiched in between the affluent suburb of Bexley and one of the most depressed socio-economic areas of Columbus, lies Trinity Lutheran Seminary, the location at which this job exchange took place between the writer and The Reverend Rich H. ('Dick') Mintel (then the Associate Librarian). In 1850, Capital University and Seminary was established on this site, the seminary having been originally established in 1830 closer to the heart of Columbus. Through a series of separations and amalgamations, Trinity Lutheran Seminary emerged on the present site, across the street from Capital University, in 1978, the library of the new institution taking its name, Hamma, from one of the amalgamating seminaries.

The modern buildings of Trinity are dominated by the magnificent Gloria Dei Worship Center, a functionally and aesthetically splendid facility located symbolically at the heart of the complex. The buildings are essentially all under one roof, comfortably insulated from the exigencies of the weather, which is controlled alternately by the flow of warm air from the Gulf of Mexico and by cold air coming down from Canada or by violent storms created by the clash of the two. Trinity has an enrolment of about 250 students, of which 180 (both men and women) are preparing for ordination, the rest preparing for various lay ministries or pursuing private studies. The school maintains a strong mission emphasis and is developing a strong program in church music. It proved to be a very friendly and caring community, where it was easy to feel at

home. Don and Shirley Huber, in particular, went to extraordinary lengths to make it an enjoyable and profitable experience.

### **The Hamma Library**

The Hamma Library is spacious and well-equipped. It has holdings of more than 100,000 volumes and 500 current periodical subscriptions. It has five full-time staff plus part-timers (including students). It is not fully automated, but is linked for cataloguing purposes to the Online Computer Library Center (OCLC) which is located on the outskirts of Columbus. Cards are received from OCLC for the local catalogue. The library is up-to-date with CD-ROM technology and equipped for external database searching. It also has a splendid Rare Book collection, kept in a controlled-atmosphere room. Other special features include a children's section, a newspaper reading area (both of these conveniently located near the entrance), and a fine historical collection.

### **THE CONCEPT**

The concept of the job exchange was developed through correspondence between the writer and Dr Donald L. Huber, Librarian of Trinity Lutheran Seminary during 1988 and 1989. What made the exchange of correspondence easier was the fact that I had visited Trinity for four days in 1986 and that Don had spent twelve months at Luther Seminary during 1986/87. A joint proposal was developed and submitted to the appropriate committees of both institutions.

### **Timing and Duration**

It was decided that the exchange would take place between July/August 1990 and January 1991. Dick would come to Luther Campus, North Adelaide at the beginning of July to familiarise himself with the Løhe Memorial Library, as he would be replacing me as Librarian-in-charge. He would take a month of holidays later in the year, and I would fit in a few weeks at the end of my tour of duty, holidaying with my wife and daughter in England.

### **Aims**

The aims of the job exchange, as they related to both parties together and each party individually, were determined at the outset. Those applying to both parties were expressed in the following terms:



- (1) Working in the context of the host country would broaden their experience in librarianship, theology and general cultural awareness.
- (2) Such an exchange would deepen understanding and would strengthen personal bonds between Trinity and Luther, the Evangelical Lutheran Church in America and the Lutheran Church of Australia, the United States and Australia.
- (3) There would be opportunity for further professional development through courses, conferences, and seminars.

For me, the following specific objective was stated:

It would be a timely and valuable learning experience. Cataloguing and interlibrary loan operations at Trinity are computerised through OCLC, which is state-of-the-art technology; hands-on experience of this system would be an excellent preparation for anticipated future developments at the Löhe Memorial Library.

For Dick, the following specific objective was stated:

He is deserving of study leave after ten years service on the staff of Trinity. In addition to librarianship, he would do additional study in the area of World Religions.<sup>2</sup>

These aims were accepted by all parties to the exchange. In the event they were fulfilled as fully as could have been expected.

### THE EXCHANGE

Dick came to Australia at the beginning of July to familiarise himself with the Löhe Memorial Library while I was still present (since there is no other full-time member of staff here) and I left for the United States

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<sup>2</sup> 'Proposal for job exchange between Rev. Richard Mintel, Associate Librarian, Trinity Lutheran Seminary, Columbus, Ohio and Rev. Trevor Zweck, Librarian, Lutheran Seminary, North Adelaide, South Australia, (unpublished) p.1. (Between the time of the proposal and the event, Lutheran Teachers College moved onto the campus of Luther Seminary'; hence the sphere of responsibility of the Librarian was expanded from that of Luther Seminary to that of Luther Campus - incorporating both institutions.)

at the end of July. This month proved to be a very valuable time of sharing with one another and learning from one another. It very adequately served the main aim of orienting to the local scene. It also provided opportunity for us to attend the annual conference of the Australian and New Zealand Theological Library Association in Brisbane together. At this conference, Dick presented a paper on 'Current trends and developments in the American Theological Library Association', and I led a workshop on the Pettee Classification.

### Physical Arrangements

The accommodation provided for me in Columbus was a fully furnished, single bedroom apartment, situated directly across the street from the seminary, in a student accommodation block. Power, heating, and telephone rental were provided. When my wife and youngest daughter joined me at the beginning of December, it became a little crowded, with the lounge room doubling as a bedroom, but it was very comfortable and very tastefully furnished. From this time, a car (a 1991 Chevrolet Cavalier) was also provided for our personal use.

In Adelaide, Dick and Nancy Mintel and their son, Rodger, were accommodated in a flat also located in a student housing block, across the street from Luther Campus. It was a novelty for Dick to be able to walk to work, as he normally travels fifteen miles. Arrangements had also been made well in advance for Rodger to continue his schooling at Concordia College.

### Funding

To keep funding problems to a minimum and to avoid disruption as much as possible, it was agreed that both parties would continue to receive salary and allowances from their home institution, at the same rate that would apply if they were still there. The host institution was thus responsible for providing accommodation and a car. The only other major components were for travel from country to country, together with such incidentals as travel insurance and health insurance. I was grateful to receive support from the Faculty Improvement Program of the Lutheran World Federation in Geneva, and from Project Andrew in Adelaide.

### Library Duties

My job involved mainly cataloguing and classification, plus some reference work and a variety of other tasks as need arose from time to time. It meant becoming acquainted with the Library of Congress Classification, but I found it very logical, well organised, thorough, and not at all difficult to work with. Cataloguing was done on the OCLC online system, using a personal computer connected by modem to the OCLC database. While the bulk of the work involved copy cataloguing, with online editing, it also gave me familiarity with MARC (Machine Readable Cataloguing) coding and with the demands of original cataloguing. While there are some differences between OCLC and the ABN system, most of the knowledge gained and skills developed will be readily transferable to the local situation.

Other tasks included reference work, supervision, and training of other staff, and bibliographic searching on the OCLC database. One special task involved the downloading of selected MARC records for compiling a bibliography for the microfilming and preservation of books on Lutheranism in America (a project of the American Theological Library Association). Another special project involved the downloading of hard copy representations of MARC records to send to Riga, Latvia, for the cataloguing of the revived seminary library there.

### Other Library Activities

It had always been intended that I should broaden my library-experience as much as possible, by taking advantage of any library events which it might be possible for me to attend and to visit other libraries as occasion may offer. As it transpired, there were many such activities to take in.

I was able to attend the semi-annual meeting of the Ohio Theological Library Association at Ashland Seminary, Ashland, Ohio. Some librarians had travelled up to 250 miles to attend this very full meeting, which included an illustrated lecture on Biblical archaeology and a tour of the Ashland Seminary library (a user of the Pettee Classification). I took the opportunity to report briefly on the work of ANZTLA. The seminary is run by the Methodist Church, but serves a broad spectrum of Protestant interests in northern Ohio.

I spent a few days at beautiful Richmond, Virginia, renewing acquaintances with Dr John Trotti and the staff of the library of Union Theological Seminary in Virginia. Since John is the editor of *Pettee Matters*, it was an opportunity to discuss the development and updating of the Pettee Classification. I also took the opportunity to view the plans for the US\$20 million extensions to the UTSV library. Naturally, we also enjoyed the splendid southern hospitality.

I was able to spend a weekend at Concordia Theological Seminary, Fort Wayne, Indiana, catching up with Australian friends and visiting the library there, under the direction of the Reverend Paul Jackson. I was particularly impressed by the spectacular advances in automation which had occurred here since my previous visit in 1986. The catalogue operates on the MARCIVE CD-ROM program, which is also used at the other Concordia (St Louis, Missouri). There is also an abundance of computers for the use of library patrons.

Luther Northwestern Theological Seminary in St Paul, Minnesota is another library which has recently automated, basing its catalogue on the Intelligent Catalog, another CD-ROM product. (Both of these CD-ROM catalogues are unavailable in Australia). The temperature was 18°F below zero and the snow knee deep when we were met by Professor Norman Wente, who had visited us in Australia. He had recently returned from Europe, where he had been collecting the most comprehensive collection of primary Reformation resources in microfilm and microfiche for the Lutheran Brotherhood Reformation Research Library, which is housed within the Luther Northwestern Library. This will be the biggest collection of its kind in the world, including much material hitherto unavailable to researchers and not before brought under bibliographic control.

Several weeks spent in England on the way home provided further opportunity for library contacts. This included a meeting with Mrs Margaret Ecclestone, President of the Association of British Theological and Philosophical Libraries, together with Mr Patrick Lambe, Editor of the *Bulletin of the ABTAPL*, in London. I was also able to spend a very full day at Blackwell's, Oxford becoming acquainted with their procedures for the supply of books and periodicals and enjoying their hospitality for two days.

### Non-Library Activities

It was anticipated that there may be opportunity to attend other non-library functions during the time of the exchange, and so it proved to be. Participation in one event had been planned in advance; another fortuitously occurred during my stay in Columbus

The latter was the Lutheran Historical Conference, held at Lutheran Theological Seminary, Gettysburg. The seminary is situated on Seminary Ridge, which was the campsite of the Confederate forces during the Battle of Gettysburg. The magnificent colonial buildings, set in peaceful grasslands, separated down the centre by Confederate Avenue, made an incongruous setting for the gruesome scenes played out here 1-3 July, 1863, with 17,000 casualties. Naturally, I took advantage of the opportunity to tour the battlefields, one of the most famous tourist spots in the United States, and to climb the five flights of rickety steps to the cupola of the main seminary building, from which General Beaufort had witnessed the advance of the Confederate troops (before the Union forces were driven out). But it was also a great pleasure to be introduced to some of the church history of the area surrounding Gettysburg and to participate in the sessions of the conference, meeting some of the leading Lutheran historians of the United States.

The event planned before my departure from Australia was participation in the Barnes Conference (the conference of pastors) of the Evangelical Lutheran Church of England. It was a rare opportunity to meet the pastors of this small church and to address them on 'Theological issues facing the Lutheran Church of Australia in its first quarter-century'. It was also a chance to become more familiar with this church's seminary, Westfield House, where my brother (Dr Glen Zweck) is tutor - and to visit yet another library!

It proved to be a very full half-year, offering a great variety of new experiences. I am extremely grateful to both the Lutheran World Federation and Project Andrew for the financial support which made it possible - as also to the governing bodies of the two institutions involved.

### THE BENEFITS

This job exchange has attracted considerable interest far beyond the circles of the institutions directly involved. Many theological librarians, for various reasons, do not qualify for regular sabbatical leave. In most

situations, sabbatical leave for librarians would be more costly than for lecturers, due to the need for a full-time replacement and the obvious inability to either defer responsibilities or to have them covered by others on staff. In this situation, the job exchange may be seen as a possible alternative. It allows some variety of experience at a comparatively low cost - basically the cost of travel and accommodation. Moreover, it is the kind of experience which may be likely to attract grants from funding bodies.

The most obvious advantage of the exchange for me was the training and experience it provided me in MARC cataloguing. The OCLC network, through which the cataloguing was done, is the largest automated library network in the world, with 1600 participants and 23 million records in its database. Because of the vastness of the database and the depth of some of the collections mounted on it, there are very few items which are not available for copy-cataloguing - though many records require adaptation and editing. (The Hamma Library contributes some 50-60 items of original cataloguing out of a total annual output of about 3000 items.) Although some of the procedures for cataloguing on OCLC differ in some respects to the local equivalent (the Australian Bibliographic Network), most of the knowledge and skills gained is directly transferable. In particular, it was good to have the assistance of a mentor (Cindy Fritsch) in discovering the structure of the MARC record and the requirements for creating it; at the same time, it was an excellent opportunity to brush up my knowledge of cataloguing rules.

It was also a good opportunity to become familiar with the Library of Congress Classification, which is used at Trinity - as indeed at most theological libraries in the United States. This classification is very logical and detailed and well indexed; hence, not at all difficult to work with. From my brief experience of it, I would consider LC as easy to use and as suitable for a theological library as the Pettee Classification (with which I am much more familiar) and better than Dewey on both counts.

Another valuable aspect of the exchange was the experience of being part of a larger team. It taught me much about teamwork and cooperation. It also taught me to place greater confidence in staff with less training and experience than my own. It was also a great opportunity

to be able to 'pick the brains' of others whose library experience has varied considerably from my own.

To tabulate all the cultural learning which took place would require an article of its own - and such a tabulation would no doubt still leave out much that is impossible to call to mind. While there are, of course, many cultural similarities between Australia and America, there are also some notable differences. Many such differences must be experienced to be understood. Being in the second half of the calendar year, the exchange gave me the opportunity to experience some of the special seasonal customs of that part of the world: the family fellowship and feasting of Thanksgiving, the festivity and fun of Halloween, the colour and excitement of Christmas, and the dazzling lights of Hanukkah. Both the similarities and differences of church life were fascinating to observe - especially worshipping with a predominantly black congregation in a depressed socio-economic community.

To undertake an international job exchange was a considerable challenge - especially as there was no prior experience of this kind to serve as a pattern or to offer guidelines. From my point of view, it was an overwhelming success, due in no small measure to the goodwill of all involved on both sides of the Pacific. It was certainly worth the hard work and planning which made it possible. It was for me a great learning experience and a very pleasant variation to the particular vocation in which I have been involved since 1980.

*Trevor Zweck is Librarian at Luther Campus, Adelaide, SA, and President of ANZTLA*

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## LE CONSEIL INTERNATIONAL DES ASSOCIATIONS DE BIBLIOTHEQUES DE THEOLOGIE

Paul Mech and Herman Morlion\*

The first international meeting of representatives of Catholic theological libraries of Europe took place in Frankfurt in September 1957. The Arbeitsgemeinschaft Katholisch-theologischer Bibliotheken (AKThB) was celebrating the tenth anniversary of its foundation on the very site of its initiation, the Hochschule Sankt Georgen. Several foreign librarians had been invited as guests: P. Luchsius Smits (VSKB, Netherlands), P. Francis Courney (ABTAPL, England), P. Paul Mech (France).

This meeting gave rise to the idea of forming an organisation which would allow for periodic gatherings of delegates of associations, in order to promote common action for the benefit of association members and theological libraries as a whole. The idea progressed and was finalised at a first meeting of delegates of the three associations (AKThB, VSKB and ABSR) in Frankfurt on 18th October 1961.

The new organisation was named: Comité international de Coordination des Associations de Bibliothèques de théologie catholique (CIC). Guidelines were established and a charter drawn up: -

The AKThB (Germany), VSKB (Holland), ABSR (France)

- affirming that most ecclesiastical libraries of religious sciences of the countries that they represent (and of other countries) are far from fulfilling their anticipated function within the church, not only concerning the extent and composition of their funds, the cataloguing of materials, financial resources, ... but also, in many cases, the competence, professional standing and experience of the librarians;

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\* Translation/adaptation of an article in *Conseil International des Associations de Bibliothèques de Théologie 1961-1990* Leuven: Bibliothek van de Faculteit der Godgeleerdheid van de K.U. Leuven, 1990. Translated by Julia Pryor with adaptations by Lynn Pryor.

- regretting that, on the whole, ecclesiastical libraries find themselves somewhat inferior to other libraries, both public and private;
- considering that the problems and difficulties faced by religious libraries are more or less the same everywhere, that, consequently international cooperation in studying these problems must be considered possible, and even useful;
- convinced that, generally, the undertaking of responsibilities on behalf of libraries of each association, will be made more efficient by an organized, mutual cooperation;
- desiring, by broadening their perspectives, to render serviceable the mutual cooperation above-mentioned to ecclesiastical libraries of a religious nature of other countries;

convene and determine:

1. to transform contacts, which until now were only occasional, into a regular interaction;
2. to promote a general standard among libraries in the associations, and as much as is possible, among ecclesiastical libraries of a religious nature, of other countries, particularly those which, situated in distant under-developed countries, find themselves very isolated, providing that these libraries express this desire;
3. to convoke, in view of the above-described collaboration at least once annually, a meeting in which will participate two delegates from each association, ... for the discussion of problems which will be submitted by the offices of the various associations ...

Meetings would be held alternately in each of the participating countries: Germany, France, Holland, and would be presided over by a member of the host association. No precise plans were made. We would work towards coordinating the services already crated by the national associations, developing their international usefulness, and eventually, seeing the introduction of new services which would cater for the overall needs of librarians.

In 1965 a newsletter circulated a list of the services offered by the CIC under the respective responsibility of the associations that had initiated them. It was addressed by the Bestelcentrale VKSB to all the theological libraries whose addresses could be obtained.

The CIC proposes, among other methods of achieving the goal which it has assigned itself, to put at the disposal of the catholic theological libraries of the world a list of services which address their principal needs. The direction of each of these services belongs to the national service which initiated it, and which takes responsibility for it. The role of the CIC is to supervise these initiatives, to coordinate the efforts, and eventually to give rise to new services. The services actually functioning (1965) were: -

**1. Information :**

a. *Scripta recentior edita* (VKSB, 1959). This bulletin is published ten times annually and lists all new publications throughout the world which may be of interest to philosophical and theological libraries.

b. *Bibliographia ad usum seminariorum* (VSKB 1959). This bibliography enumerates, justifying its choices for each discipline, the fundamental working instruments. The works are chosen for their scientific value, regardless of original language. Translations are indicated. The volume concerned with liturgy appeared in three editions (German, French, English); the volume on missiology in German and English; that on ecumenism in English only.

**2. Bookshop:**

Bestelcentrale (VKSB 1950). This bookshop is able to supply all foreign works to any theological library which has subscribed to *Scripta recentior edita*, sought recognition and been accepted. Conditions: clearly marked price of the country of origin, at the official exchange rate, excluding freight costs.

**3. Research of desiderata and sale of duplicates:**

TEOL (Theologici Exquisiti Oblatque Libri) (ABSR/ABEF, 1961). To publicise to other libraries the works researched, and to duplicate available for sale, the lists dispersed to TEOL allowing direct relations between libraries.

We thought of other services: microfilm and microfiche, reprinting of classic theological works, an international library borrowing service, a centre of periodicals, facilitating the acquisition of missing journals, and the sale of discontinued copies ... In fact only those services existing in 1965 continued to function.

From 1961 to 1971, the CIC held ten meetings, seven in Frankfurt, two in Nimegue, and one in Paris. Continuity of delegates to these meetings facilitated acquaintance with problems peculiar to other countries, problems related to recent religious history of catholicism in each country, to the method of training clergy both lay and regular, to relations between church and state, etc.

The principal subjects treated at these meetings were: the convening of an international congress of librarians of catholic theology; aid to librarians of Eastern Europe, under the direction of Father Bakker; the editing of a *Clavis Periodicorum*; the editing of a bibliography of publications in the field of theological sciences; the forging of national annual contact with the Congregation de l'Enseignement Catholique and the Federation Internationale des Universites Catholiques (FIUC).

None of these projects materialised. The group lacked structure, and therefore continuity. Moreover, from 1965 on, a tendency developed for meetings to become less frequent.

However in 1970, at the ninth meeting, held at Frankfurt, in fulfilment of the aim of the inaugural meeting in 1961, the *Conseil International des Associations de Bibliothèques de Théologie* was instituted. To the three inaugurating associations was added, in 1967, the Vereniging van Religieus-wetenschappelijke Bibliothecarissen (VRB) of Belgium, more recently formed than the others, but motivated by the same desire for international collaboration.

The new organisation was based at Nimegue where the secretary lived. Statutes were discussed and approved, and registered in 1900 under Dutch legislation. They have continued to the present, with some modification of detail. Since the acceptance of the constitution in 1971, the *Conseil*, composed of two delegates of member associations and a representative of extraordinary members has convened regularly each year.

The *Conseil* does not wish to be a closed circle. It is always seeking to increase its membership. In recent years more associations have been accepted as ordinary members: the Association des Bibliothèques de Théologie de la Pologne (1980), the Associazione dei Bibliotecari

Ecclesiastici Italiani (ABEI) (1981), the Verband kirchlich-wissenschaftlicher Bibliotheken (VkwB) in the Arbeitsgemeinschaft der Archive und Bibliotheken in der evangelischen Kirche (AABevK) (1983), the Association of British Theological and Philosophical Libraries (ABTAPL) (1984) and the Association des Bibliothèques de Théologie et d'Information Religieuse (ABTIR, Belgium) (1987). As well the following organisations were admitted as extraordinary members: the Centre de Recherche et de documentation des Institutions Chrétiennes of Strasbourg (CERDIC) (from 1973 to 1986), the Centre Informatique et Bible at Maredsous (CIB) (1986), and the Bibliothèque du Conseil Oecuménique des Églises at Geneva (1988).

Over the years contacts have been made with theological library associations in Austria, Switzerland, Spain, USA, Australia and New Zealand. But until now these casual relations have not yet extended to affiliation.

From 1971 to 1986 the Conseil was a member of the Federation Internationale des Associations de Bibliothécaires (FIAB/IFLA), being the only representative therein of theological libraries. But, regretfully, it was decided to withdraw, as the subscription was too costly and the real advantages minimal.

What are the results of these combined efforts, pursued with perseverance ... over three decades? The same questions remain on the agenda of the general meetings, year after year - an indication that solutions are not yet found.

The Conseil promotes above all relations between associations: by the sharing of each other's problems, delegates being able to transfer information to the other members of their associations, at their own national gatherings; by encouraging attendance of sister-associations at national meetings; by exchange of newsletters between associations.

Subjects considered important have not yet materialised: the editing of a model constitution for a library in a theological institution; the establishment of good relations with the higher authorities, those responsible in the theological institutions. In particular there is the project of a *Clavis Periodicorum*, which would give a detailed description, with bibliographic and historical data of reviews, at scientific

level, in the field of theology and religious sciences. Conceived in France as early as 1959, the *Clavis* has been taken up again by the Conseil as an international project. Partial realisation is in the process of discussion, somewhat advanced, but more so in France than in Germany or Benelux.

Many of the services which were functioning in 1965 have ceased to exist, especially those which encouraged the Bestelcentrale (VKSB). Under the name *World Library Service* it had to cease publication of the facsimiles of *Bibliographia ad usum Seminariorum* after the third edition (1959-1965), then that of *Scripta recentiora edita* (1959-1973), ...; finally the World Library Service ceased its activities in 1980.

If one compares the original ambitions with the results, one may be tempted to be discouraged, so much effort, so many journeys, meetings, reviews, so many advances ... Nevertheless the delegates participating in general meetings have always thought that the organisation should continue. There are seemingly many obstacles - diversity of languages, brevity of general meetings, the tyranny of distance and consequent lack of meetings of executive between annual meetings ... Much of the burden is borne by the President and Secretary.

This is but a brief history of the collaboration between theological library associations. We have a twofold inspiration to move on: the conviction that libraries must work together to achieve their objectives; and the certainty that the development of theological libraries is a service indispensable to the church.

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## BAPTIST ARCHIVES IN GREAT BRITAIN

*Paper presented at Religious Archives Conference held at Friends House, London, on 11.9.1990*

Susan J. Mills

It seems rather presumptuous of me to be talking about Baptist Archives, since I am neither a Baptist nor an archivist, so those of you who are one or the other or both will have to forgive any glaring errors or omissions in the following, which represents only what a mere Methodist librarian has been able to pick up in the course of dealing with enquiries.

At this Conference last year Dr Clyde Binfield, when discussing research into Dissent, or any aspect of the life of a Dissenter, stated that "the best way ... is to go to the records of the relevant Dissenting Congregation" which "can be a very hit and miss affair". I can certainly vouch for that as far as Baptist records are concerned and propose to give you some idea of the variety and scope of the different types of Baptist archives and the wide range of organizations and institutions which can be expected to have some of them. We return to the theology of religious archives: it is because the Baptist denomination is not centrally organized, in the way that, for example, the Methodist Church or the Church of England are, where each local church is accountable to a denominational headquarters, that there has never been a systematised approach to the keeping of records. "Each local Baptist church is a separate, autonomous body, self-governed by the 'church meeting', which is the decision-making body. Although there are area Associations and a Union of Baptist churches, individual churches can decide whether to join them or remain independent." (I quote from a pamphlet entitled *My ancestors were Baptists: how can I find out more about them?* by Geoffrey R. Breed and published by the Society of Genealogists.) In other words, although advice can and has been given to local churches by the Baptist Union and the Baptist Historical Society as to what to do with their records, there is no element of authority to encourage or discourage the deposit of certain types of records with, for example, a local County Record Office, a Baptist College Library, the Church safe, the Church Secretary's attic or even somebody's bonfire!



The following summary of Baptist history, taken from the current *Baptist Union Directory*, will demonstrate the diversity of Baptist organization, reflected today in the archives with which we are concerned.

"Organized Baptist life in England had two distinct beginnings. In 1611 Thomas Helwys led back from Amsterdam a small group who a few years earlier had sought religious freedom in Holland and who had there formed themselves into a Separatist church - under the leadership of John Smyth - practising believers' baptism. Helwys was the author of *The Mystery of Iniquity*, the first English printed book to plead for full religious freedom. The successors of Helwys and his friends became known as General Baptists. They were Arminian in theology but their church order was previously independent but modified by the appointment of inter-congregational officials known as "Messengers".

In 1633 a group connected with a Calvinist Separatist church in London broke away on adopting believers' baptism. This was the origin of the Particular Baptists. They remained Calvinistic in theology but their church order was of the more 'independent' type. The first Baptist church in Wales was founded in 1649 at Ilston, near Swansea. Baptists had founded work in Ireland by the mid-seventeenth century and in Scotland by the mid-eighteenth century. A "New Connexion" of the more evangelical General Baptists was formed in 1770 under the influence of the Methodist revival by Dan Taylor; certain General Baptist churches remained aloof, however, and of these the majority became Unitarian. The late eighteenth century also witnessed a resurgence of evangelistic zeal amongst the Particular Baptists, as a result of the influence of Andrew Fuller (1754-1815) and others whose Calvinism was actively evangelical in spirit. The formation of the Baptist Missionary Society in 1792, whose first missionary William Carey went to India in 1793, was the most notable fruit of this renewal of Particular Baptist life. The influence of the BMS led in its turn to the formation in 1812-13 of the first Baptist Union amongst Particular Baptist churches. The Union had an uncertain early history, but after its re-formation in 1831-32, Particular Baptists and General Baptists of the New Connexion began to draw more closely together. This process culminated in 1981, when the General Baptists of the New

Connexion, under the leadership of John Clifford (1836-1923) amalgamated with the Baptist Union.

Certain churches have remained more strictly Calvinistic, and in general have refused to receive any at the Lord's Table who have not been immersed as believers. They are known as Strict Baptists, usually, and have three regional Associations of Strict Baptist Churches. The Strict Baptist Assembly continued until 1976 when they joined the Assembly of baptised churches holding the Calvinistic doctrine of Sovereign Grace to form the Grace Baptist Assembly.

The Baptist denomination has, over the years, spread to many lands and is today one of the largest Protestant communions in the world, linked in the fellowship of the Baptist World Alliance, formed in 1905."

We turn now to the archives themselves, whose diversity reflects the independence or even anarchy of spirit prevalent among Baptists.

i) **Church records.** The "Church Book" is the primary source for historical research about an individual church or the people connected with it - minister, elders, deacons, members. It usually contains the minutes of the Church meetings, when all church members gathered to make any decisions concerning the church, including applications for baptism and membership. It also often contains lists of members at certain dates and even records of births, marriages and deaths in some instances, and so is a valuable fund of information about people. This was sometimes the reason for the non-surrender of pre-1837 registers not found among the "Non-Parochial Registers" in the Public Record Office. Unfortunately, many of these Church Books have been lost, along with other useful church records, such as the minutes of Deacons' meetings (small groups of church officers handling the day to day administration of the church), Sunday School minutes, accounts, and such registers as were not surrendered. Those which do survive are kept in a wide variety of locations: many have been retained by the church itself, often under conditions which do not bode well for their chances of survival; some have been passed to the local area Baptist Association for safe keeping; some have been deposited

with the local County Record Office; some, deposited originally with the Baptist Historical Society or the Baptist Union, are now in the Angus Library at Regent's Park College, Oxford, and others have been deposited directly with Baptist theological college libraries. (Those from the North-West of England deposited with the Northern Baptist College or its predecessors, Manchester, Rawdon and Midland Baptist Colleges, now form part of the Northern Baptist College Collection in the John Rylands University Library of Manchester.) A few early General Baptist Church records are in Dr Williams's Library. Finally, there are some Strict Baptist Churches' records in the Strict Baptist Historical Society's Library at Dunstable and the Gospel Standard Baptist Library in Hove. Locating any individual church's records is not always easy. In 1984 the Baptist Union attempted a survey of all Baptist churches listed in the *Baptist Union Directory*, in order to determine what records were still extant and where they were located, but unfortunately only a fairly small proportion of churches responded. An earlier survey in 1961 had a slightly higher response rate, but had asked for, and therefore received, much less detailed information concerning holdings. The files containing the results of these surveys, arranged according to the relevant area Associations, have now been deposited by the Baptist Historical Society with the Angus Library. They also contain any lists concerning Baptist Church holdings which have been sent in by County Record Offices. (At this point, could I make a plea to any of you from County Record Offices containing any Baptist Church records who have not sent us a note of them to do so: even a brief list of the names of the churches whose records you hold would be a great help.) These files, kept in one drawer of a filing cabinet in my office, are the only attempt which exists at any form of central register of Baptist Church archives, and are always my first resort for enquiries. It is planned to publish this information from time to time, I believe, in the *Baptist Quarterly* - the journal of the Baptist Historical Society.

Perhaps at this stage I should give a brief history of the Angus Library. The original heart of the Library was a large collection of printed and manuscript works by English Baptists and other Nonconformists dating from the early 17th Century left to Regent's Park College by Dr Joseph Angus, Principal of the College from 1849 to 1893 (and incidentally also Secretary of the Baptist Missionary

Society) and later catalogued and enlarged by Dr George Pearce Gould, Principal 1896-1920. Other significant collections have meanwhile been deposited with or donated to the library and in 1985 the Baptist Union Library, which had earlier incorporated the Baptist Historical Society's library of manuscript and early printed Baptist materials, became part of the Angus Library. Finally, in the summer of 1989, when the Baptist Union and the Baptist Missionary Society moved their offices out of London to new joint premises in Didcot, the archives of the Baptist Missionary Society were deposited with the Angus Library and the various collections were brought together and relocated in three large rooms of mobile shelving and one manuscript room in the basement of the College, with the newly built addition of a Librarian/Archivist's office and a research room both for College research students and visitors to the Angus Library.

ii) **Associations.** From an early stage in Baptist church history, at least the 1650's, individual Baptist churches made contact with others of a similar persuasion in their vicinity and these informal contacts were soon formalised into area Associations. The earliest records of the meetings between the "messengers" (representatives of these churches) were often kept in one or more of the individual Church Books, some of which have been published by the Baptist Historical Society\*, but by the 18th Century letters between the churches, accounts of the Association meetings and details and statistics of the churches in an Association in the form of an Annual Report, were being kept for most Associations and many survive in manuscript form, most often under the charge of local Area Association secretaries, details of whom can be found in the *Baptist Union Directory*. A few of these early "Circular Letters" are in the Angus Library and a number of other Association records - minutes, correspondence, details of churches, etc. - have been deposited with us, but unfortunately there is no central file showing the whereabouts of early Association records: present Association secretaries ought to be able to locate their early records, but the

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\* WHITE, B.R., ed. *Association Records of the Particular Baptists of England, Wales and Ireland to 1660*. London, Baptist Historical Society, 1971-74. (3 parts + Index).

changes in Association names and areas covered over the last three centuries will sometimes make this difficult. Association records are very often a particularly good source of information about individual churches and their ministers, notably in the 18th Century, when other records are scarce (although there are some useful printed sources of such information, such as Rippon's *Baptist Annual Register* of 1790-1802 and the *Baptist Magazine*, which, while starting in 1809, frequently reaches back into the previous century). Some of the larger Associations even have their own archivist who keeps information about the archives of churches in the Association as well as the Association's own archives.

iii) **Other, wider groups.** Alongside the local Associations various assemblies, societies, boards and organizations soon grew up, whether from a group of like-minded ministers meeting in an 18th Century London Coffee House or from a felt need for wider cooperation and discussion of issues of mutual concern. All these organizations produced records and correspondence, some of which have survived. Of singular importance in the study of Baptist history are the minute books of the Particular Baptist Fund, now on deposit in the Angus Library. This Fund was established in 1717 as a result of the response to a "Proposal for raising a Fund" contained in a letter sent out to Particular Baptist churches in and about London, which stated:

"Whereas several Ministers and other persons who have the Interest and welfare of the Baptiz'd churches in England very at heart, have observed for some time, with great grief and trouble, the little correspondence and union that there is between those of that denomination, the great decay of that Interest in some parts of England, and the difficulty they have to keep up the public worship of God, with any tolerable reputation in other parts; the great want of able and well qualified persons to defend the truth, and to supply those Churches that are in want of Ministers; the poverty and distress which some employed in that sacred office are exposed to for want of a competent maintenance for themselves and families; and the frequent applications that are made to some private persons on those occasions who neither have ability to help all, nor opportunity to enquire into the truth and circumstances of every particular case. It was therefore proposed and earnestly

desired by the said persons, that a Public Fund, or Stock, be raised to redress these grievances; and, more especially, for the support and maintenance of honourable Ministers, and providing for a succession of such. That this Fund shall be for the use and advantage of those Churches only that go under the denomination of Particular Baptists. That it be begun by taking subscriptions and making a public collection for it in the several congregations of that persuasion in London and the parts adjacent, and by the free gift of any particular persons whom God hath blest with an ability and disposition for such an extensive and pious charity ...<sup>\*\*</sup>

The lists of Ministers, churches and Colleges helped by the Fund during the course of its 270 year history, as well as the discussions of the principles involved in making allocations, all contained in the Minutes, are a rich source of denominational history.

A similar Fund, of smaller financial resources, was formed in Bristol, also in 1717. Called the Bristol Baptist Fund, it still functions in Bristol.

Time does not allow for such detail concerning the minutes of other Baptist organizations, such as the Society of Baptist Ministers in London (General Baptist), the General Baptist Building Fund, the Conferences of New Connexion General Baptists, the Baptist Board, the Baptist Monthly Meeting, or the London Association of Strict Baptist Ministers and Churches, to name but a few of those whose minute books we hold.

iv) The Baptist Union and the Baptist Missionary Society. The archives of the Baptist Union of Great Britain (and Ireland until 1988), in the form of the minutes of the meetings of Baptist Union Council and its various committees, have been retained by the Baptist Union at the new joint headquarters of the B.U. and the Baptist Missionary Society at Didcot, and have been bound in volumes, some of which have been indexed. It is hoped during the course of the next year that these will be sorted and many of them

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<sup>\*\*</sup> Particular Baptist Fund. *Fund Book I*, 1717-1729. (ms.) (spelling modernised).

put on microfiche. They are not available at present for public access. The Baptist Union Corporation Ltd. holds the Deeds and Title of several thousand church properties and correspondence files concerning churches going back many years. A considerable amount of historical archive material was discovered in the course of the move to Didcot and has been forwarded to the Angus Library. Duplicate marriage registers received from the Registrar General for many years were distributed by the British Records Association to the appropriate County Record Office.

The complete archives of the Baptist Missionary Society up to 30 years ago, on the other hand, were deposited with the Angus Library at the time of the great exodus from London to Didcot last year. They contain not only Committee minutes of the Society from the earliest days, but also correspondence, diaries and reports from the missionaries overseas and from the officers of the Society at home. (The Society will be celebrating its bi-centenary in 1992, for which an official history is being written). Many of the archives are of wider interest than for students of Baptist history, such as George Grenfell's original survey books of the Congo, William Carey's accounts of the first missionary endeavours in India, Roxburgh's Indian botanical works first printed and annotated by Carey in Serampore, which the Royal Botanic Gardens at Kew recently enquired about, accounts of the Boxer Rebellion and later martyrdoms in China, the slave trade in the West Indies, or, more recently, the linguistic and botanical researches of John Carrington in Zaire. Much of the pre-1914 material has been microfilmed, and there is a summary catalogue of this; there are also detailed catalogues by country of the correspondence of missionaries whose association with the Society ceased before 1914. For material after this date there are as yet no catalogues, apart from a handwritten shelf-list, originally compiled in London as an assessment for future microfilming, rather than as a catalogue to be used to locate documents, but there is an alphabetical register of missionaries up to 1942, which we only found in July. This situation is being rectified, but, as you can imagine, will take some time! Missionary correspondence is arranged by country, and then within broad dates alphabetically by surname (or husband's surname, in the case of women missionaries injudicious enough to marry a male missionary during the course of their employment with the Society!),



so it is not too difficult to locate an individual missionary's file. It is the occasional report or survey of a general area such as the West Indies which is at present rather harder to find.

In addition to the archives of the Society itself, there are a considerable number of useful historical documents given to the Society at one time or another, such as the single minute book of the Baptist Itinerant Society for 1797 to 1812, or of the General Baptist Missionary Society for 1816 to 1861 (the two societies in Britain did not merge until 1891), or letters predating the formation of the Society, such as those dated 1736-1779 addressed to John Sutcliff, an influential 18th Century Baptist minister. There are also some letters from prominent Baptists who were neither officers nor missionaries of the Society, such as C.H. Spurgeon in the 19th Century. It is appropriate that this rich store of research materials is now located in the same library as other related collections of documents. An obvious example concerns the voluminous writings of William Carey: there were collections of his letters and other writings in the original Angus Library, along with various artefacts connected with his life; another major collection of his letters came with the Baptist Union Library; and all his official correspondence and journals were in the B.M.S. Archives. Added to which, letters of his keep turning up in private hands and are passed to us, more hitherto uncatalogued papers of his turned up in a safe in London during the move to Didcot, and in May I came across some more in an old wooden trunk in the College containing, totally unsorted and uncatalogued, the papers of one of Carey's descendants and major biographers. The B.M.S. Archives also contain photographs, lantern slides, and scrap books of press cuttings.

v) **College Archives.** Brief mention has been made of the libraries of the Baptist theological colleges, but it is also worth remembering that the archives of the Colleges themselves are a useful source of historical information. Some are more easily accessible than others, however. Spurgeon's College in South London has a useful card index to all former students referring back to a numerical entry in a large register, which gives full details of each student's home background on entering the college and subsequent career in the ministry. Similarly, Bristol Baptist College, founded in 1679 and the first of the Baptist Colleges, has an alphabetical card index of all

Bristol College students, giving comprehensive biographical and bibliographical details. Unfortunately, at Regent's Park College, founded in 1810 as Stepney College in London, we cannot boast such an easy way into the careers of our former students, particularly in the 19th Century, and many of the College's early minute books have been lost. The 19th Century records which survive have never been properly sorted and catalogued either, so I usually prefer to use the College's printed annual reports for any enquiries concerning former students. Bristol Baptist College also possesses the papers of many of its former students who became prominent Baptist leaders in the 18th and 19th Centuries, making a rich Baptist archive complementing that of the Angus Library. (A pipe dream of mine would be to amalgamate the catalogues of these two collections and put them into machine-readable form, but I cannot imagine funds becoming available for such a project in the foreseeable future).

Mention has already been made of the Northern Baptist College Collection in the John Rylands University Library of Manchester, but I have not been able to verify if the actual archives of Horton, Rawdon, Manchester and Midland Colleges are in that Collection. Wales has had various colleges, now amalgamated into two: the South Wales Baptist College at Cardiff, from Abergavenny, Pontypool and Haverfordwest originally; and the North Wales College at Bangor, originally at Llangollen. In Scotland the Scottish Baptist College has been in existence since 1894 and in Ireland there is an Irish Baptist College in Belfast. I know nothing about the state of the archives of these smaller colleges.

Until now I have concentrated on British Baptist archives, in particular those in England - time does not permit further elaboration concerning those in Wales, Scotland and Ireland, but a brief mention should also be made of Baptist materials from further afield. There is a European Baptist Federation, whose Danish Secretary at the moment is also the Baptist World Alliance's Associate Secretary for Europe, and who therefore presumably has access to considerable European Baptist records. The European Baptist Women's Union has recently approached Regent's Park College with a view to the possibility of the deposit of historical papers still in its possession with the Angus Library, because, like the European Baptist Federation, it has no permanent

home and frequent changes in personnel result in records being mislaid. I can well imagine this being a future growth area in our archive holdings. We already have many of the records of the Baptist World Alliance, from the time when it had offices in London, including correspondence dated 1938-1953. We also have some papers connected with the World Council of Churches, owing to the involvement of Dr. Ernest Payne, student and tutor of the College, who was Secretary of the Baptist Union from 1951 to 1967 and a President of the World Council of Churches in 1968: he died in 1980 and we have countless boxes of his papers, as yet not accessible to the public. The headquarters of the Baptist World Alliance are now in the U.S.A., but if I were to begin to talk about Baptist archives in the United States we would be here all day. Suffice it to say that the Historical Commission of the Southern Baptist Convention has placed many useful Baptist materials worldwide on microfilm and these are available for purchase.

I hope this has given some impression of the sources for Baptist archives and will end by quoting Dr. Binfield again in his search for information on a certain Victorian Baptist architect: "You need to know the inwardness of Baptist life. You need to know (if only you can anchor your subject into such a sense of locality) how to read the records of the congregation for which he practised his professional skills, and which formed him as a person." Perhaps this is becoming increasingly possible as archivists and librarians of various persuasions come together on an occasion such as this and pool their knowledge of the materials under their charge.

*Susan J. Mills is librarian at Regent's Park College, Oxford, UK.*

## TYNDALE HOUSE, CAMBRIDGE

### A SPECIALIST THEOLOGICAL RESEARCH LIBRARY

Tyndale House Cambridge is a major centre for biblical research. It is an evangelical foundation which aims to foster research in a spirit of loyalty for the historic Christian faith.

Tyndale House is a specialist library, housing some 35000 volumes, and an article subject index of over 100000 cards. Holdings include good editions and facsimiles of biblical, classical and ancient near eastern texts. In addition there are linguistic aids, archaeological reports, a significant map collection and specialised exegetical and theological studies by scholars in various languages. The library receives more than 100 scholarly journals from all over the world. Fifty study desks have easy access to the open shelves.

Because of its location, Tyndale House offers easy access to the academic wealth of the university city. It is within a few minutes walk of the University Library, where reading rights are granted to Tyndale House readers.

#### **Computing facilities.**

The use of computers in the study carrels is permitted. The laser printer can produce publication text to camera ready copy. The library has an Ibycus Scholarly Computer which enables rapid word searches of the Thesaurus Linguae Graecae database, a collection of over 2900 ancient Greek and Latin texts and other databases.

It is also linked to the University of Cambridge's computer network, which gives access to library holdings, other universities, databanks, and other biblical scholars in the UK and overseas.

#### **Residential Option.**

These study facilities are provided for scholars, students and authors from all over the world. Accommodation - single study bedrooms as well as flats for married couples - are available, a residential capability which fosters mutual encouragement and useful discussion.

Any enquiries concerning the possibility of study at Tyndale House should be addressed to: The Warden, Tyndale House, 36 Selwyn Gardens, Cambridge CB3 9BA.

## THE ANGUS LIBRARY

### REGENT'S PARK COLLEGE, OXFORD

The Angus Library has for many years been the main storehouse of information about the Baptist heritage in Britain. The core of the library is a large collection of books and manuscripts by Baptist authors, left to the college in 1902 by Dr Joseph Angus, who served as Principal from 1849 to 1893. This collection was catalogued and enlarged by Dr George Gould, Principal 1896-1920; since then there has been further expansion by gift and purchases of books and manuscripts relevant to Baptist history or modern works by Baptist authors.

The collection includes many Baptist publications of the last four centuries and is especially rich in seventeenth and eighteenth century books. Among the manuscripts are Association Records from the seventeenth century onwards and collections of letters from such leaders as William Carey and Andrew Fuller.

In 1985 the Library of the Baptist Union of Great Britain and Ireland, which had earlier incorporated the Library of the Baptist Historical Society, and which contained, in addition to relatively modern books and pamphlets, a large number of early manuscript minute books of Baptist churches, was transferred to the college and considered an extension of the Angus Library. This collection was housed in the basement of the college, while the Old Angus Library remained in rooms leading off the general collection library.

The expiry of the lease of part of the college property in 1989 released further basement space, facilitating the amalgamation of these collections and their housing in the basement as one unified Angus Library. A research room was provided for research students, scholars and visitors. Also in 1989, the Baptist Missionary Society and the Baptist Union relocated to new offices in Didcot, resulting in a proposal to transfer the archives and part of the library of the Baptist Missionary Society to Regent's Park College as well, thus making one central repository of Baptist archives and source material for the study of Baptist history in the UK.

## NEWS AND NOTES

### PERSONNEL

One can be sure that as soon as one publishes directory-type information, some facts will already be out-of-date. The NSW Chapter of ANZTLA have a change of personnel:-

Chairperson: Glenys Biddle  
Centre for Ministry  
16 Mason's Drive  
NORTH PARRAMATTA NSW 2151

Secretary: Anne Hocking  
St Andrew's Theological College  
242 Cleveland Street  
REDFERN NSW 2016

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Welcome to ANZTLA, Ruth Millard, recently appointed Librarian at Ridley College, Parkville, Vic.

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## LÖHE MEMORIAL LIBRARY TO AUTOMATE

The Löhe Memorial Library, Luther Campus, North Adelaide is to be automated, using a Dynix System 31 automated library system. It will include Cataloguing, Public Access Catalogue, and Circulation, mounted on a 386 personal computer. Cataloguing will be done on the Australian Bibliographic Network database and downline loaded to the local system. Some 14,000 records have already been tagged for downloading. It is estimated that there will be another 12,000 records available for copy-cataloguing, leaving some 28,000 items of original cataloguing to complete the retrospective conversion. It is estimated that this represents some three years work.

## NEW LIBRARY BUILDING OPENED

In October, 1991, a new library building was opened and dedicated for the New Creation Teaching Ministry, Coromandel Valley, SA (in the hills south of Adelaide). Located and designed to take full advantage of its bushland setting, it was built by voluntary labour. It has an estimated capacity of 10,000 volumes. The librarian is Mrs Beryl Skewes.

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## POSITION VACANT

Corpus Christi College is about to appoint a Librarian in Charge.

Please apply to the Rector in writing at:

Corpus Christi College,  
PO Box 209, Clayton Vic 3168.



**ANZTLA CONFERENCE 1992**

**REGISTRATION FORM**

To: Ms Dorothy Rooney  
 ANZTLA Conference  
 Diocesan Resource Centre  
 39 Wakefield Street  
 ADELAIDE SA 5000

Please register me as a participant in the 1992 ANZTLA Conference.

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LIBRARY .....

INSTITUTION .....

ADDRESS .....

Preferred name for tag .....

If your library is automated, please indicate which software is used:

**CONFERENCE CHARGES:**

Registration:	(includes bus trip)	A\$70
Accommodation & meals		
<i>Resident</i>	(includes conference dinner)	A\$105
<i>Non-Resident:</i>	Lunch	Dinner
Friday	-	7.00
Saturday	5.50	7.00
Sunday	-	25.00
Monday	5.50	-
	<i>(Please circle those you will require)</i>	

Accommodation before and after the Conference (available on request)

- A\$10 per night: Dates required: .....

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