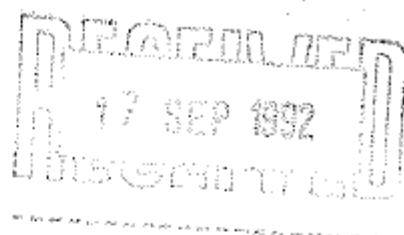


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AUSTRALIAN AND NEW
ZEALAND
THEOLOGICAL LIBRARY
ASSOCIATION

NEWSLETTER No. 17

AUGUST 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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EDITORIAL

This issue aims to bring to readers a substantial coverage of the papers and addresses presented at the annual conference held in Adelaide late in June. Our President, Trevor Zweck, has comprehensively reported on the weekend's activities both professional and recreational (see p3f). Some of the papers are not yet to hand, so we are unable to include them with this issue. Perhaps our December issue will prove to be a further coverage of conference proceedings.

Congratulations and thanks are due to all of our Adelaide friends responsible for organising such an action-packed and stimulating weekend. All participants were amply fed with many thoughts and ideas to keep us busy planning further improvements to the services we offer our clientele throughout the year. It is my hope that those who were unable to attend will capture something of the stimulus with which we were all injected.

Some readers may wish to follow up Margaret Henty's address concerning *Conspectus*. The letter from ACLIS, included on page 20, may assist in this. For those interested in the project of the cooperative collection development policy of the libraries of the Sydney College of Divinity, it is hoped that the report may be ready for publication later in the year.

Watch for announcement in the December issue of the *Newsletter*.

LIBRARIES WORKING TOGETHER AT ANZTLA CONFERENCE

A near-record attendance of fifty-one librarians from all states of Australia and from New Zealand sharpened their commitment to mutual cooperation at the seventh annual conference of the Australian and New Zealand Theological Library Association, held at historic Luther Campus, North Adelaide, South Australia, 26-29 June, 1992. Professional development was very much to the fore in a tightly organized program, but some recreational activities were also included.

Euan Miller, Director, State Records and Information Policy for the South Australian Government, set the tone with a sympathetic but challenging key-note address on 'The second millenium - the place of theological libraries in the Australian and New Zealand library community'. He stressed the need to be involved with other libraries for mutual contributions and benefits and for theological libraries to take a strong lead in helping the community to grapple with moral and ethical issues. The theme of cooperation was picked up by Margaret Henty, National Conspectus Officer for Australia, introducing the concept of conspectus, by which libraries evaluate and assess their collections and describe them according to a commonly accepted coding system. Dr Gary Gorman, lecturer, School for Information Studies, Charles Sturt University, Riverina, followed up with a lecture on collection evaluation, expounding the principles on which a conspectus workshop would be based.

Lectures on the theoretical basis for cooperative efforts were balanced by two very practical reports from the field of cooperative collection development projects currently taking place. Barbara Frame reported on cooperative collection development efforts among libraries with theological collections in the Dunedin area of New Zealand. Gai Smith and Mara Goodall reported on the production of a coordinated collection development policy for the libraries of the Sydney College of Divinity.

Other key sessions featured practical issues of librarianship. A panel of four introduced a discussion on ways of choosing and setting up an

automated library system, featuring the Dynix, Ocelot, Oasis and Inmagic systems. In a different vein altogether, Margaret Bolton gave a fascinating talk on her work as Research Assistant in Religion Studies at the Underdale Campus of the University of South Australia. Other sessions included round tables on the Pettee and Dewey classifications and an open forum on the practicalities of librarianship. Trade exhibits included displays by the Open Book, St Paul's Bookshop and the Centre for Information Studies and demonstrations of Inmagic and of various CD-ROM products (the latter by Microconcepts).

Off-campus activities included a visit to a choice of three local libraries: the Joan Brewer Library, Underdale Campus, University of South Australia, (featuring the Dynix automated library system and several CD-ROM products), the Diocesan Resource Centre (featuring the Dynix schools system and an impressive audiovisual collection and the Catholic Archives; and the Mortlock Library (featuring the South Australian Archives). Some delegates also found time to take in visits of Lutheran Publishing House and Open Book bookshop and the Lutheran Church of Australia Archives.

A bus tour of the Clare Valley, taking in visits to the Jesuit Monastery and St Aloysius Church at Sevenhill, the Portlet Winery, and Martindale Hall provided a very pleasant diversion. The traditional conference dinner was held in the elegant Royal Coach Motor Inn, with Dr Tony Nancarrow as after-dinner speaker and a trio of flautists providing a musical interlude.

The most significant item of business resulted in endorsement of a network policy encouraging theological libraries to participate in the Australian Bibliographic Network and the New Zealand Bibliographic Network, rather than trying to develop separate networks. Margaret Grigg, Catholic Diocese of Auckland, Ponsonby, New Zealand, was elected to represent the host country on the executive of the next conference and all other office-bearers were reelected. The next conference will be held in New Zealand, either in Auckland or at Hawkes Bay, 10-13 July, 1993.

(Rev) Trevor Zweck,
President.

AUSTRALIAN AND NEW ZEALAND
THEOLOGICAL LIBRARY ASSOCIATION
PRESIDENT'S REPORT, 1992

The year under review has been one of consolidation rather than of expansion of the Association's activities; however, since this year marks the completion of a decade of continuous cooperative activity among theological librarians in Australia and New Zealand, this is an appropriate time to reflect a little on what has been achieved in ten years of working together and to look forward to the challenges which lie ahead.

The one innovative project affecting the theological library community in the past year has not been strictly an ANZTLA activity, but a private venture; however one for which the whole library community has great reason to be thankful. I refer to the publication by Auslib Press of Coralie Jenkin's *Collections of Religion and Theology in Australia and New Zealand*. Coming as it does some twenty years after Paul Drakeford's *Australian and New Zealand Theological Library Directory*, it reflects the tremendous growth and expansion of theological and religious libraries that has taken place since then and provides us with a vital tool for communication between such libraries. Meanwhile, work has begun on the style manual commissioned by the last ANZTLA conference and intended as a joint production of ANZTLA and the Australian and New Zealand Association of Theological Schools (ANZATS).

Turning to a review of the past decade of working together (encompassing three ANZATS library consultations and seven ANZTLA conferences), it is possible to point to some quite significant achievements.

1. We can point to ten consecutive annual meetings of theological librarians (with attendances ranging from 22 to 52) at which professional development and improvement of library services have been the dominant emphases.

2. We have maintained the regular publication of the *ANZTLA Newsletter* through seventeen issues containing educational and informative articles on a wide spectrum of library activities and services.
3. We have produced a set of standards (*ANZTLA Standards for Theological libraries*) which has been endorsed by both the Australian Library and Information Association and the New Zealand Library Association. Though not prescriptive in specific details, it nevertheless provides guidelines on the basis of which informed and responsible decisions can be made.
4. Originally conceived by Gary Gorman, the *Australasian Religion Index* (now in its fourth year of publication) is a singularly remarkable venture, harnessing the efforts of 25 volunteer indexers, spread across the length and breadth of Australia and New Zealand to produce a highly professional and extremely useful index to 68 local theological and religious journals. Subscription lists demonstrate that it is meeting a very real need, not only in Australasia, but all around the world.
5. Under the editorship of Hans Arns, and with the cooperation of 90 librarians, a second edition of the *Australasian union list of serials in Theological Collections* has been produced to facilitate the interlibrary lending of journal literature.
6. As mentioned above, we now have a directory which provides up-to-date information on all theological and religious libraries and other important collections in the area.
7. Work has begun on the production of a style manual for the writing of term papers and research assignments.

Apart from such tangible results of ANZTLA activity, who can measure the extent of the Association's influence in the growth and development of individual librarians and the improvement of the services they offer? While such achievements cannot be quantified, it can surely be said that ANZTLA (with more than 120 members) has established itself as a

body which is capable of focusing the concerns and aspirations of the theological library community, giving it a sense of purpose and a level of cohesion which certainly did not exist a decade ago.

But what then has it failed to do? And what remains to be done? If a wistful glance back into the past affords some degree of satisfaction, a furtive look into the future permits no level of complacency.

1. The fundamental problems facing theological libraries in Australia and New Zealand today are the same problems that faced them a decade ago - chronic understaffing and underfunding, and, in many cases, a lack of suitable facilities. So whatever we may have achieved, we have generally failed to persuade the bodies which govern our institutions to commit to our libraries the levels of personal and financial resources we believe are necessary for an adequate library service. It may be good that we have adopted a set of standards, but perhaps there is also a big disadvantage in the fact that the standards have been set by the librarians rather than the bodies that govern them; it means that we have the librarians saying, 'This is the way it ought to be', rather than the institutions saying, 'This is the way it has to be'. Is it simply coincidence that precisely the opposite is the case in North America, where the libraries are generally very much better than ours? Whatever the case, it is obvious that we will need to develop our public relations and hone our lobbying skills if the situation is to improve in the years ahead.
2. Over the years, ANZTLA has set a very professional agenda and we have talked a lot about such lofty and laudable concepts as cooperative collection development, conspectus, and the distributed national collection; but how much progress has been made in such areas? Certainly, one can point to some worthwhile projects and I would not want to belittle them; but for many of us, these ideals have done little more than to trouble our consciences. And again, the reasons appear to be not difficult to find, for they are the very same reasons of lack of labour and finance. Or is it really that we have been too timid and too hesitant in promoting such causes and pressing for the resources we need to get them done?

3. It is surely time for us to come to grips with the opportunities and challenges afforded by modern information technology. We have been slower than most in introducing computers into our libraries - for reasons which need not be mentioned yet again. But computerised tools and techniques are bringing about such radical changes to the very nature of research that we cannot deny our faculties and students their use without consigning them (together with ourselves) to some kind of pedagogical Dark Age.
4. Over the years we have become more generally aware of theological libraries and librarianship in other parts of the world; indeed, we have had some tentative interactions with our colleagues in Asia and the Pacific Islands - and even in Europe and North America; but we have so far only made a small beginning. Theological librarianship is as broad as theological literature - and that is world-wide. Surely, now is the time to come to grips with the international aspect of our profession and to commit ourselves to some specific projects to strengthen our international relationships and to provide assistance where it is required beyond our own shores.

As significant therefore as the achievements of the past decade may be, they pale considerably by comparison with the challenges which lie ahead. What they do however demonstrate is that we are serious about our intention of building up more adequate libraries with more professional library services. Theological librarians tend to be timid and self-conscious people; but what our achievements of the past decade should do is to give us confidence in ourselves and credibility in the eyes of our colleagues. I would like to think that what we have done to date will prove to be but the foundation on which we will build the better libraries and library services of the future, the necessary preparation for the bigger challenges that lie ahead.

(Rev.) Trevor Zweck,
President.
June, 1992.

CONSPECTUS IN THEOLOGICAL LIBRARIES

Margaret Henty

Thank you for inviting me here today to talk to you about conspectus and its application in theological libraries. I must confess that I have had little experience with theological libraries, so before we look at conspectus, I thought it might be appropriate to look at some of the discoveries I made with theological libraries while preparing this talk, and what they might tell us about the context in which you operate.

I started with some statistical information. The most recent to hand are statistics for 1988, published in *Australian Academic and Research Libraries*¹ Figures provided here for 55 libraries in Australia and five in New Zealand inform us that in 1988, they had median holdings of less than 20,000 volumes, that the median number of staff was one and that median annual expenditure was \$15,000. Clearly these libraries are small and rely on a small band of library staff, less than half of whom are professionally qualified. However, the totality of the collections is sizeable, over 1.3 million items, which must together make a substantial contribution to our cultural and intellectual life.

A recent ACLIS survey, *Library Networks in Australia*,² tells us something more. This survey, which covered all types of Australian libraries, includes responses from 18 libraries described as 'religious'. Four of these 18 libraries (22%) reported that they contribute information about holdings to the Australian Bibliographic Network (ABN), while only one of the libraries agreed that it contributes information about all holdings and that this information is kept up to date. Reasons for non-

¹ Jenkins, Coralie: *Australian and New Zealand Theological Library Statistics*. *Australian Academic and Research Libraries* 21 [1990] No.4, 233-245.

² Peter Judge and Associates: *Library Networks in Australia: a Survey for ACLIS Final Report April 1992*. Canberra: Australian Council of Libraries and Information Services, 1992.

contribution of bibliographic information to ABN included lack of funds/staff, lack of computerisation and, in one instance, the comment 'we are a private library'. A further three libraries (17%) agreed that they intend to contribute bibliographic data, including retrospective conversion, to ABN in the future. Eight libraries (44%), however, contribute information about all of their holdings to another network (ANZTLA, ASCIS and AULOTS). Nine libraries (50%) provide enhanced access to their collections within a network, through the waiving or reduction of interlibrary loan charges, reciprocal physical access or reciprocal borrowing. Five libraries (28%) are participating in some form of collection rationalisation with another library or libraries, and two (11%) are part of a cooperative preservation plan. See Table 1 following page.

If these figures are representative of theological libraries as a whole, then it is reasonable to assume that most are working in isolation, not contributing bibliographic records to a network and unable to locate the holdings of other libraries with the ease of electronic access.

A second recent ACLIS survey provides an indication of approaches to collection development policies,³ among theological libraries. Twenty-nine theological libraries responded to the survey (there is no indication of how many were approached). When asked if the library has a collection development policy, only eight (27.6%) said that they do. Of the 21 who have no such policy, nine responded that they plan to have a policy by the end of 1992. The questionnaire also asked about the format of the policy, and responses to this question showed that only twelve of the collection development policies, either already in existence or forthcoming, follow the ACLIS guidelines. These guidelines suggest that collection development policies should be set out in terms of the standard collection level definitions used in the Australian conspectus.

³ Peter Judge and Associates: *ACLIS Survey on Collection Development Policies*, (rev. version, December 1991) Canberra: Australian Council of Libraries and Information Services, 1991.

Table 1: Responses from religious libraries to the survey Library Networks in Australia.

Question	number	%
Q1: Is your library/information service contributing information about its holdings to the Australian Bibliographic Network (ABN).	4	22
Q2.1.2 (if YES to Q1) We contribute information about all holdings and keep that information up to date.	1	6
Q2.1.3 (if YES to Q1) We contribute information about some holdings and keep that information up to date.	1	6
Q2.1.4 (if YES to Q1) We contribute information about some holdings and plan further retrospective conversion.	2	11
Q2.2 (if NO to Q1) Does your library intend to contribute bibliographic data, including retrospective conversion to ABN, in the future?	3	17
Q4. Is your library contributing holdings to a network other than ABN, in Australia?	10	56
Q7. If you are contributing information to ABN and/or other network(s) in Australia, are you providing other network members with enhanced access to your collections?	9	50
Q12. Is your library/information service participating in any form of collection rationalisation with another library or libraries?	5	28
Q13. Is your library/information service part of any cooperative serials collection development or cancellation scheme?	6	33
Q14. Is your library/information service part of a cooperative preservation plan?	2	11

So at last we have arrived at the word conspectus. And we have plenty of information now at hand about Australian theological libraries in which to introduce the other terms which usually go alongside it, terms such as

distributed national collection, collection assessment and resource sharing, not to mention the organisation, ACLIS.

ACLIS, or the Australian Council of Libraries and Information Services, was established in 1988, and is the national organisation established to offer advice to governments and other authorities responsible for libraries, to facilitate cooperation and coordination of library services in the national interest and speak for libraries and information services on matters of common concern. ACLIS carries on much of the work done by its predecessors, AACOBS (the Australian Advisory Council on Bibliographic Services) and ALIC (the Australian Libraries and Information Council).

One of the major tasks for which ACLIS has responsibility is the development of the concept of the distributed national collection, a responsibility which was passed to it at the Australian Libraries Summit in 1988. The development of this idea comes as a response to the growing need for cooperation between libraries, for which there are several reasons:

- the increase in the amount of material being published each year, in an increasing range of formats, so that no library can expect to be self-sufficient
- the continuing increase in the cost of library materials, especially of journals
- increased demand on library services as a result of changing educational patterns in the community together with a greater emphasis on resource-based learning
- increased demand for access to library materials due to improved bibliographic access, due mainly to the use of information technology
- recognition that the condition of Australian library collections is deteriorating, primarily due to the use of acid-based papers and other non-permanent materials.

At the same time, libraries have experienced real declines in funding since the mid-1970s which, together with the factors outlined above, are necessitating fundamental changes to the ways in which libraries operate.

The Distributed National Collection Resolution AAI of the 1988 Australian Libraries Summit formalised the concept of the Distributed National Collection in stating the now generally accepted notion

- that the following principles of a national collection be accepted:
 - a. aggregation of all library collections in Australia whether in the public or private sector
 - b. comprehensive in relation to Australia
 - c. selective in relation to the rest of the world as present and future needs require
 - d. adequately recorded and readily accessible.

The idea of a distributed national collection is not new. What is new is the idea that there might be strategies put into place to develop and organise this collection so that libraries maximise their ability to meet the information needs of all Australians.

There are five aspects of the distributed national collection which need to be considered if it is to be developed more formally:

- *Collections:* while there is considerable scope for collaborative collection development, this can only occur if existing strengths and collecting intentions are known. The key to such knowledge is seen as being the development of a national conspectus database which will indicate the strengths and weaknesses of the national collection, at which point it may be possible to develop further the notion of national collecting responsibilities to be undertaken by appropriate libraries. Even without the assignment of collecting responsibilities, a knowledge of what other libraries are doing

should, in itself, lead to less duplication of collecting and a maximising of individual titles available in the country.

- *Bibliographical control:* the linking of libraries through the Australian Bibliographic Network (ABN) has enabled the development of a national bibliographic database (NBD) of holdings of individual titles, to which libraries can refer when seeking to borrow materials for users. At present there is a tendency to think of ABN as the single source of such data, but it is conceivable that we may not be thinking of one database, but perhaps a system of linked local or regional databases. The national collection would be strengthened if items of national or regional significance were recorded as soon as possible after ordering.
- *Preservation:* there is a need for a nationally coordinated approach to the preservation of the Australian documentary record and to those non-Australian materials to which future access should be assured. The conspectus database will, to some extent, indicate intent to retain collections, and this should lead to less duplication of retention and preservation effort.
- *Access:* the key to the Distributed National Collection is access. Library lending policies need therefore to be known, and to be as liberal as local needs will permit. Delivery systems of both original items and copies need to be prompt and efficient.
- *National Coordination:* it is desirable that some libraries undertake to develop parts of their collections in the national interest, and not simply in response to the needs of the primary clientele. There is no immediately apparent mechanism for the coordination of such a program, to take responsibility for such issues as funding, document delivery, retention and preservation. At present, ACLIS has responsibility for coordination, but there is no reason why this should not change.

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Conspectus: Central to the development of an effectively coordinated and functioning Distributed National Collection is the idea that each library must know what other libraries hold, at an item level and at a subject level. The tool chosen to assess and describe library collections at the subject level is conspectus. This technique was developed by members of the Research Libraries Group in the USA for the purpose of sharing information about collections with a view to collaborating in collection development, and it is now in use in a number of countries throughout the world.

The development of a national conspectus database is already well under way in Australia, as is the training of library staff in techniques of collection assessment. A conspectus officer was appointed to the staff of National Library in August 1990, a position funded jointly by ACLIS and the National Library. Training has been provided for over 350 library staff from over 100 libraries from all sectors. The conspectus database is in place and receiving entries, and documentation has been provided for conspectus implementation. The *Australian Conspectus Manual* is available from the National Library of Australia, and is essential for those who want to know about the tool in detail.

So far you would be forgiven for thinking that conspectus is an exercise designed to keep librarians busy for the sake of the nation, with there being little in it of immediate benefit for their own libraries. However, there is an immediate benefit to participating libraries, and that is in relation to its own collection assessment and management. The word conspectus refers to a general view of a topic or a scene, or a tabulation of details regarding a specific subject. In the library sense, the word refers to a means whereby we can gain an overview of library collections, enabling them to be described in a standardised way which can therefore be readily understood by others. Conspectus is simply one form of collection assessment, but by providing us with a standardised terminology, there are a number of benefits:

- a standardised description of the collection which is clear and concise and is consequently a meaningful communication tool to use with administrators, other librarians and users,

- a tool for collection management, so that collections can be adapted in accordance with changes in the library's mission, to patterns of use and to programs supported,
- a tool which can assist the library to be accountable to its administrators, by providing a basis for the setting of priorities, for selection, for weeding and for relegation,
- a basis for the production of a collection development policy,
- a means of helping the library respond to changes in budget,
- a tool for communicating what your library is doing, and what it is planning to do, to other libraries, in order to optimise resource sharing and to provide a framework for collaborative responsibility for collection development.

Collections are assessed by subject. Worksheets are provided in 24 different subject areas: chemistry, performing arts, psychology, sociology and so on. Philosophy and religion have been combined into one division. These divisions are not based on any particular classification scheme, but are intended to represent an up-to-date breakdown of human knowledge. Each division is divided up into categories - about 600 altogether in the Australian version - and these are further broken down into more precisely defined subject areas - some 4,000 in all. The division of Philosophy and Religion has 17 categories and over 180 subjects. All categories and subjects are named, but because libraries use different classification schemes, worksheets are provided in different versions, for the Dewey and Library of Congress classification schemes.

Collection levels are assigned using a range from 0 to 5. The levels used are those defined in the *Australian Conspectus Manual*⁴. These definitions are expressed differently from, but are compatible with, those of the Research Libraries Group definitions.

⁴ Margaret Henty is Conspectus Officer, National Library of Australia.

Level 0 Out of scope

The library does not collect in this area.

Level 1 Minimal

A collection for which few selections are made beyond introductory/very basic materials.

Level 2 Basic Information

A collection of up-to-date materials which serves to introduce and define a subject and to indicate the varieties of information available elsewhere. It may include dictionaries, encyclopedias, access to appropriate bibliographic databases, standard and significant works, handbooks, manuals, films, sound recordings and a few popular or major serials. A basic information collection can support general enquiries, school and some undergraduate instruction, and information at a popular level, but is not sufficiently intensive to support advanced undergraduate courses.

Level 3 Intermediate

A collection containing a broad range of resources adequate to support undergraduate and most graduate instruction, sustained independent study, work based interests or specialised inquiries; that is, adequate to impart and maintain a knowledge of a subject in a systematic way at less than research intensity. It includes a wide range of basic works in appropriate formats, the fundamental reference sources and bibliographical works, a significant number of classic retrospective materials, complete collections of the works of more important authors, selections from the works of secondary writers, a selection of representative journals and access to appropriate databases.

Level 4 Research

A collection containing both current and retrospective resources, with historical material retained. Such a collection supports postgraduate and independent research and includes the major published source materials required. It includes all important reference works, a wide selection of specialised monographs, a very extensive collection of journals and immediate access to bibliographies, abstracting and

indexing services in the field, materials containing research findings and non-bibliographic databases. The collection will provide materials in all appropriate formats and languages, including original materials and ephemera.

Level 5 Comprehensive

A collection which includes, as far as is reasonably possible, all significant works of recorded knowledge (publications, manuscripts, other forms) in all applicable languages, for a necessarily defined and limited field. This level of collecting intensity is one that maintains a special collection; the aim, if not the achievement, is exhaustiveness.

For the Australian conspectus, levels 1, 2 and 3 have been subdivided into 1a and 1b, 2a and 2b and 3a and 3b. This was done in order to make participation possible for libraries where collections are not large, but which still require a useful range of collection descriptors to work with.

Libraries completing worksheets are asked to look at three different aspects to their collection:

- the Existing Collection Strength (ECS) describes the collection in its entirety,
- the Current Collecting Intensity (CCI) describes the rate at which materials are being collected at the moment.
- the Desired Collecting Intensity (DCI) describes the level at which the library should be collecting in order to properly support the activities of its users.

There is provision also for language codes to be incorporated and for comments to be included for additional detail. When worksheets are completed, these can be entered into a national conspectus database held at the National Library of Australia. This database then produces reports of your holdings as well as reports which compare the holdings of your library with those of other libraries.

So far we have not actually discussed the question of how you actually go about the process of assessment, and I do not propose to do that as it is the subject of our second speaker today. What I have tried to do is to

introduce you to the concept of conspectus in the context of the activities of Australian and New Zealand theological libraries and what you may hope to get out of it, both for your library and for the national collection. Theological libraries are small for the most part and have much to gain from resource sharing and cooperative approaches to collection development. Conspectus is a useful tool to assist with this process.

Margaret Henty is Conspectus Officer, National Library of Australia.

Copy of a letter received from ACLIS

Dear Colleague

The Australian Council of Libraries and Information Services (ACLIS) has been active in promoting the concept of the Distributed National Collection (DNC) among Australian libraries. Over the past year, ACLIS conducted two major surveys of libraries' attitudes to collection development policies and to participation in networking arrangements. In addition, Derek Whitehead led an ACLIS research project on serials practices in Australian libraries.

Over 1400 libraries were invited to participate in these surveys, and an excellent response rate ensured that a great deal of useful information was gathered. That information is being used by the ACLIS National Council to help plan further action on the DNC.

I am writing to you now to let you know that ACLIS is appreciative of the time taken by those libraries which participated in these surveys. Reports on the results of the surveys have been published in *ACLIS News* (April 92 and June 92), and a short news item is also being published in *inCite*. In line with standard ACLIS practice, a gratis copy of the major reports has been sent to all ACLIS members. A copy of the report *Serials in the Distributed National Collection* was posted with the June 1992 issue of *ACLIS News*, and a copy of the report *Library Networks in Australia* was posted to all ACLIS members on 11 August

1992. In addition, organisations which are not members of ACLIS and did respond to the Networks Survey are invited to contact the ACLIS office for a gratis copy of the Library Networks report. Additional copies are available from the ACLIS Secretariat at \$15 for the serials study, and \$15 for the networks study, with both prices including postage. A full report on the collection development policies survey has been sent to all ACLIS State and Territory Committees for their consideration and further action.

On behalf of the ACLIS National Council, I would like to thank you for your interest in these studies. If your organisation is not already a member of ACLIS, and you would like to know more about its activities, please write to me at the address below and I will be happy to send you further information.

Gordon Bower,
Executive Officer.
c/- National Library of Australia, Canberra, ACT, 2600.
PO Box E202 Queen Victoria Terrace, Canberra, ACT, 2600.

MY ROLE AS A RESEARCH ASSISTANT

Margaret Bolton

A couple of hundred years ago that well known philosopher of life Francis Bacon wrote in one of his Essays:

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read but not curiously; and some few to be read wholly, and with diligence and attention. Some books may also be read by deputy, and extracts made of them by others.

(Francis Bacon: Essays 50 of Studies)

It is nearly 12 months now that I have been employed as a research assistant by the Religion Studies Department in the School of Advanced Studies in Education at the Underdale campus of the University of South Australia.

As I see it, the three skills that I came with that were invaluable to this position were: extensive experience in library research gained through a variety of disciplines (including a passion for family history!), a familiarity with the subject matter of Religion Studies and also with the Library of Underdale, both gained through recently completing a Graduate Diploma course in Religion Education, and last, but certainly not least, computer skills in both word processing and data management.

My position has been basically funded by a grant to build a database of social justice materials suitable firstly for students, but with the potential for much wider use and hopefully for community access in time.

While theoretically this has been the major task for which I was employed, in practice other tasks have taken more of my time, including:

- Copy editing and proof reading a Festschrift put together by Norm Habel in honour of Vic Hayes from Flinders University.
- Undertaking whatever research was asked of me by the various lecturers of the Religion Studies Department.

It is probably this latter aspect of my work that you as theological librarians would be most interested in. However, as I feel it would be good for you to be aware of the other initiatives, I'll touch on them first.

The creation of a **Database** of references pertaining to **Social Justice** issues is, as you can imagine, a task of mammoth proportions, the limits of which are still being worked out.

The sources that I have used include:

- the catalogues of the Underdale Library and other theological collections in Adelaide.
- indexes on CD-ROMs

- published bibliographies on specific issues
- reference material found in the back of books
- the shelves of appropriate bookshops
- and a general garnering of any possible sources (I always have my green jotting book with me and my eyes and ears appropriately tuned).

Materials listed on the database include: books; journal, magazine and newspaper articles; documents from international bodies such as UN and WCC, national and local government departments, and the major Churches; teaching texts and resources; videos and other audio-visuals. The computer software for this database is dBASE IV allowing the setting up of a relational-type database to facilitate searching on subject headings.

A major component that will make or break the functionality of this database is the selection of subject headings. A combination of Library of Congress Subject Headings and those used on the Religion Index are being included so that users familiar with the catalogues of major library collections will feel at home.

The Festschrift: 21 academics from Religion Studies Departments around Australia contributed papers on the theme of Religion and Multiculturalism in Australia. They cover a wide range of issues and make for interesting reading - a must for your libraries when it is published in July.

My task was to transfer each paper from disk to computer, (which sometimes involved conversion from various programs to Word Perfect), to key in those articles that came in hard copy only, to make any necessary amendments (including finding missing parts of reference lists) and then to adjust formatting and style to create a unified whole. Getting the disk and print-outs to the publisher on the very day before a fire destroyed our office along with my computer and disks was theologically providential! It was in completing incomplete references that I learnt my way round the Baker and Taylor Index on ROM (list of all books published in USA) and the ABN on-line.

The first task of Miscellaneous Research was to put together a List of Reference material on Religion Studies available in our UNI SA Library for student use. This included relevant bibliographies, dictionaries and encyclopedias, journals . It was modelled on a similar one from the Barr Smith library for Classics students.

Perhaps the research for which everyone finds my role invaluable is that time-consuming searching through indexes and CD-ROMs looking for material for use when writing books, papers, or articles. The lecturers tell me what their paper is about and I search for suitable material and then locate, photocopy or order it for them through the Inter Library Loan System. Searching on-line catalogues and CD-ROMs for details of appropriate material is the basis of these tasks. With the up and coming advent of direct access from my own computer terminal to our library catalogues through ETHER-NET and eventually to on-line library catalogues throughout Australia through the AARNET system the world will be at my finger tips, so to speak.

Some discussion re the role of research assistant.

An index that I'd like to tell you about, can be found on the ERIC ROM, an index of educational issues from international sources. Because one of the main focuses of our Religion Studies Department is on Religion Education, this index is invaluable too, especially so in that the papers themselves can be read and printed from microfiche copies that are also held by the library.

To the uninitiated today's rapidly advancing computer technology can be intimidating. And even for the experts on-line catalogue and literature searching can be a time-consuming process, the amount of time being proportional to the breadth of the search. For specific focussed topics it can be quite quick, but to browse the broader spectrums takes time, lots of it. I think probably that it is in this browsing that the research assistant has a role over and above that of the librarian. A librarian is expected to provide a service for university staff and students in many different faculties and so time restraints limit the

searches that they are able to undertake to those very focussed ones whereas a research assistant confined to a narrower field of study is more easily able to browse widely for suitable and related material, and especially to select that appropriate to the perspective of the particular study in hand.

And that of course is the huge advantage of on-line searching - it opens great horizons not previously accessible to researchers, horizons that are not only national but international. And it is the great range of articles, papers and ever-developing opinions expressed in the serial literature (along with books) that constitute the primary materials of religion and theological research.

I don't actually read most of the material I produce - in the final analysis the lecturer must read and decide about the primary sources himself. But my knowledge of the subject enables me to narrow considerably the selection, hopefully to the most relevant materials, thus representing an enormous time-saving for already overloaded lecturers.

We now have three research assistants in the School of Advanced Studies in Education, with a fourth added just this week. While the others also undertake library research, they are engaged in more specific projects that include critical analysis of the literature along with interviewing subjects and its consequent collation and analysis of data. All the projects have social justice at their heart. I see my own role as important and integral in the total endeavours of the Religion Studies Department.

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LIFTING THE LID ON COOPERATIVE COLLECTION DEVELOPMENT

Barbara Frame

By now I think it has become an article of faith among us that cooperative collection development is something that we have to take very seriously. We want to meet the needs of our library users as completely, efficiently, and economically as possible. We see it as the only way, in a climate of static or shrinking budgets and rising costs, that we can meet the increasing needs of the people that we are in business to serve.

Today I want to talk about some of the things that happen when you stop talking about cooperation as some lovely ideal thing that you will do someday, and get down to the practicalities of how you are actually going to do it, the nuts and bolts - this means dealing with real libraries with all their funny little ways, their odd traditions, their different collections, and their particular and sometimes quite distinctive clientele.

It would be very nice if the librarians of the libraries concerned could just get together and, in our usual cooperative spirit, come up with a sensible and workable plan. And we could do that, too, if this wasn't the real world and we didn't have to consider a lot of the difficulties in it.

Some of these difficulties are other people: for example, the people who own our libraries and run the institutions that we work for. They don't always see things quite as we do. It can be hard to get them to understand that the objective is to improve services, not to save money, and in tough economic times I think this is a misconception that we are always going to have to fight, and that will never quite go away.

There are also questions of pride in the self-sufficiency that rightly or wrongly they assume has existed up to the present time. Also lack of trust - people may be very suspicious about any form of dependency on other institutions, and if you are talking about cooperating with libraries owned by churches of denominations other than your own, you may be surprised how many ancient prejudices come to the surface.

There is also a feeling abroad that cooperation is a wimpy thing to do - an admission of weakness. The idea is that to survive, you have got to be able to compete. I think that librarians are very service-oriented people and that that sort of thinking doesn't cut very much ice with us.

But in a climate where competition is held up as the ideal, where there's a lot of talk about performance, cooperation may be seen as backward-looking, messy, and inefficient. We know that it's none of these things, but we may have to work quite hard to convince our employing bodies of this.

We also need to think hard about the people who are using our libraries. We know that if we cooperate, they will benefit overall in terms of the greatly enlarged pool of resources available to them. We know that the opportunity to specialise in some areas means that our collecting in other areas will be reduced to very low levels. But some of our users may consider themselves terribly disadvantaged if the research materials that they want are not in the institution where they are based. And it's quite possible that in ten or twenty years the research emphases of an institution may change. So do we expect the library's collecting emphasis to change with it, or do we continue sending researchers across town in the expectation that research interests may change yet again? How can we expect to attract research students to our institution when the resources they need may not be in our own library? How do we tell the staff at our own institutions that they'll have to take their book recommendations to another library?

Also, do we really, deep-down, trust the other libraries? If cooperation is going to work, we have to be able to trust both the other librarians, and the institutions that they work for. We have to make efforts to understand their goals and objectives, which are not necessarily parallel to our own. We have to feel confident that they are going to stick to their part of the agreement - no-one wants to have to think of acquiring library materials retrospectively and at great cost, because someone else couldn't last the distance. We have to be able to build into the agreement contingency plans to cope with someone wanting to change the terms of the agreement, someone whose funding lets them down

even if they themselves have the best intentions. We need to have some idea of how the rest of us will proceed if one of the parties unilaterally changes direction. We need to be able to provide for good, regular communication between the libraries concerned; this may mean scheduled meetings between the librarians or specified members of the staff. We also have to be able to feel that we can trust the other libraries' subject expertise, and that we can trust their collecting to be every bit as unbiased as we are sure our own would be. There also needs to be agreement about readership level, whether we are collecting at the popular, the undergraduate, or the postgraduate level. We need to feel sure that a library that has taken responsibility for collecting in a given area is taking that responsibility seriously, is collecting in a way that's acceptable to everyone in matters of both quality and quantity, and is budgeting accordingly. It may be that we need mechanisms for making suggestions and recommendations to each other in a way that nobody perceives as threatening. We need to be clear about each other's collection development policies, if we all have them, about special lending policies, especially for rare or very expensive material, and about policies for things like weeding and disposal of library material.

We need to make special efforts to see that new staff members in every library are aware of our cooperative arrangements and how they operate, and we need to make sure that changes in staff are not going to alter things in ways that will make our cooperating partners nervous.

We have to think about how formal we want the agreement to be: probably we don't want to go all the way and have the library equivalent of a pre-nuptial agreement, drawn up by lawyers, but we'll want to have something in writing. This could be just at the level of memorandum of understanding drawn up after discussions, or we might want to have something quite lengthy and detailed.

And as well as all this, we have to structure our agreements in such a way as not to be too cumbersome and complicated to be workable!

When we are making decisions about automation, we have to be sure that our cooperative collecting goals are taken into account. Our goal should be nothing less than complete shared bibliographic access.

Whatever we do, it's going to have to be economically fair, administratively possible, and sensitive to the concerns of our institutions and our users. It will need to be firm enough for everyone to know where they are and to have confidence in, but also flexible enough to be able to move with changing times. I don't think that all of this is going to be wonderfully easy to achieve, but I think we have got to try, because it makes so much sense, and because we just can't afford not to any more.

Barbara Frame is the Librarian of Hewitson Library, Knox College, Dunedin, NZ.

REPORT ON THE DEWEY WORKSHOP held at the Conference

As a result of correspondence with the editor of the Dewey Decimal Classification at the Library of Congress, discussions on the areas earmarked for revision in DDC21 and other areas of concern, were held. The discussions were very worthwhile and I have attempted to distil the comments and concerns of the workshop, into the following notes and draft schedules. I will send these notes and schedules to the EPC (Editorial Policy Committee) for consideration at their Fall meeting (September).

If you have any comments you wish to include or disagree with, contact me immediately. Please phone me on (08) 278 3177 at work on Tuesday and Thursday or fax me on (08) 278 3417 between 10.00 am and 3.30 pm.

Wendy Davis,
Convenor.

- (1) 200 Religion
 200.1-200.9 Standard subdivisions

We agreed with the suggestion of the EPC that the general Christianity section be removed from 200 and incorporated into the 230's.

- (2) 230 Christianity Christian doctrinal theology
 230.01-230.09 Standard subdivisions

We agreed that 230 was the more appropriate number for general Christianity and that for the most part, this was compatible with general Christian doctrinal theology.

Suggestions:

(a) that theology of a particular Biblical book or group of books be classed in 220-229, however, general Biblical theology should remain at 230.

(b) that the philosophy of theology may be more appropriate at 210 or 210.1. Philosophical theology should be classed at 230.01.

(c) that a separate number for feminist theology was appreciated and further division of the number 230.046 for other special theologies eg liberation theology was desired.

See draft schedule

- (3) 290 Comparative religions and religions other than Christianity

We agreed that 290 should remain as it is (unused). We also discussed the use of 261.2 numbers for Christianity and [another religion]. We would prefer to see this number relocated to 290 as 261.2 gives extra weighting to the Christian aspect and may infer superiority or predominance of Christianity over other religions.

- (4) 296 Judaism

- Pastoral Care: Some libraries class Jewish Pastoral Care in 296.74, however, this is inadequate.
- Qumran/Dead Sea Scrolls: It would be better to place all works on Qumran texts in one place rather than at 296.155 and 229.91 (Dead Sea Scrolls in the Old Testament).

- (5) 297 Islam

- 297.14 Laws and decisions (Sharia): The application of laws in Islamic countries is a problem. In an Islamic country, the application of Islamic laws to secular issues is a meaningless concept.

- (6) 266 Missions

- 266.02 Kinds of missions is a less than useful subdivision
- 266.1 -.9 for specific denominations and sects is also of doubtful use.

- Instead most missiological collections prefer to highlight the country and locality served.
- It is also now preferred to class 20th century material with the history of the country, using 266 for missiology only.

See draft schedule

(7) 253 Pastoral theology

There has been enormous growth in the area of pastoral care and counselling. Currently most libraries class pastoral counselling of people/situation counselled in 259 (Activities of the local church) for lack of a better place.

See draft schedule

(8) Other areas requiring revision
-248 Spirituality

248.3 Worship: We disapprove of the move of comprehensive works on worship to this number (18th to 19th). 248.3 should be limited to private worship.

Spirituality is an area of growing importance and needs to be revised along lines more applicable to current attitudes.

-270 Church fathers

Neither 281 nor 270 are satisfactory. Many theological libraries prefer to class the collected works of the Church Fathers at 230 or 230.09015 - 230.09021, with works on specific subjects of theology, with the subject. Most theological colleges, however, would prefer to keep the individual works of particular Church fathers together, therefore 230.09015 would become collected and individual works of Church fathers.

The writings of the Church fathers are theology not history. They are of historical importance but by and large they have not written about history.

DRAFT SCHEDULE

230 Christianity Christian Doctrinal theology

Class general Biblical theology here.

Class theology of a particular Biblical book or group of books in 220-229.

Class doctrinal controversies in general church history in 273.

For Christian moral and devotional theology, see 240; Christian social and ecclesiastical theology, 260.

SUMMARY

- 230.01-.09 Standard subdivisions
.1 - 9 Doctrines of specific denominations and sects
- 231 God
232 Jesus Christ and his family Christology
233 Humankind
234 Salvation (Soteriology) and grace
235 Spiritual beings
236 Eschatology
238 Creeds, confessions of faith, covenants, catechisms
239 Apologetics and polemics
- 230.01 Philosophy of Christianity and Christian theology,
philosophical theology (formerly 201)
Class philosophy of theology at 210.
- .014 Language
.018 Methodology
- 230.04 Specific types of Christian theology
Class theology of specific denominations and sects in
230.1-230.9
- See Manual at 230.04 vs 230.092, 230.1-230.9*

- .042 Theology of Eastern and Roman Catholic churches
Class specific schools and systems of theology in 230.046
- .044 Protestant theology
Specific schools of Protestant theology relocated to 230.046
- .046 Specific schools and systems of theology
Examples: dispensationalist, evangelical, existentialist,
fundamentalist, liberal, liberation, neo-orthodox, process
theologies

Class here specific schools of Protestant theology (formerly
230.044)
- .049 Christian Mythology (formerly 204.5)
- 230.05 Serial publications of Christianity
- 230.06 Organisations of Christianity
Class the Christian church in 260
- 230.07 Education, research, related topics of Christianity
Class here Christianity as an academic subject
Comprehensive works on Christian religious education
relocated to 268
Class Christian religious education under church auspices at
other than the university level in 268.
- 230.08 Christianity with respect to kinds of persons
- 230.082 Feminist Theology
- 230.09 Historical, geographical, persons treatment of
Christianity and Christian theology
Observe the table of precedence under 230-280
Class historical, geographical, persons treatment of the
organised Christian church in 270
- 230.09015
- 230.09049 Collected and individual works of the Church fathers
and theologians

DRAFT SCHEDULE

266 Missions

- 266.1 - 9 Standard Subdivisions
- .1 Philosophy of missions, missiology
- .6 Missions societies, eg Christian Blind Mission
- .9 Historical, geographical, persons treatment of missions. Prefer 274-279 history of the Christian church, and 92 or B for biographies

DRAFT SCHEDULE

253 Pastoral theology

- 253.2 Life and person
 - .21 Clergy spouses and families
 - .23 Counselling of clergy
 - .5 Counselling and spiritual direction
 - .501 Mental and emotional illnesses and disturbances
Add to base number 253.501 the numbers following 362 in 362.1-362.6 eg, alcoholism 253.501292
 - .502 Relations of the sexes, marriage and family
Add to base number 253.502 the numbers following 306 in 306.7-306.8, eg homosexuality 253.502276.
However class premarital and marriage counselling at 253.502282
Class pastoral care of particular groups, eg aged, ill and bereaved in 259.
 - .53 Spiritual Direction
 - .7 Pastoral methods
 - .72 Telephone counselling
 - .73 Outdoor
 - .76 In homes, visitation
 - .78 Use radio and television

Some details of the outcome of this suggested expansion

- 253.501 Physical, mental and emotional illness and disturbances
 - .5011 Physical illness
 - .501175 Dying and terminal patients
 - .5012 Mental and emotional illness and disturbances

- .50125 Neuroses
 Examples: compulsive gambling, depression
- .50129 Substance abuse
- .501292 Alcoholism
- .501293 Narcotics
- .5013 Mental Retardation
- .5014 Physical handicaps
- .5015 Poverty

- .502 Relations of the sexes, marriage and family
- .502736 Extramarital relations
- .50276 Sexual orientation
- .50282 Premarital and marriage counselling
- .50287 Intrafamily relationships
 Examples: husband-wife, parent-child, sibling relationships
 Including generation gap
- .50288 Alteration of family arrangements
 Examples: desertion, death
- .50289 Separation and divorce
 including the binuclear family, shared custody

REVIEWS

Pacific Journal of Theology (South Pacific Association of Theological Schools, 1989- (new series))

A bi-annual publication of the South Pacific Association of Theological Schools, *Pacific Journal of Theology* aims to strengthen and stimulate theological thinking and writing by Christians living in the Pacific region and sharing it with people of the Pacific and of the rest of the world. It is intended for teachers and students in theological schools, persons engaged in ministry in village and town congregations and all who want to be challenged to think through their faith in changing times.

Rev. Dr Lydia Johnson-Hill, lecturer in Ministry at Pacific Theological College, writes:

The voices of the island Pacific Christian community have heretofore been, for the most part, a mere whisper on the global stage. But with the new worldwide concern for an environmental ethic and a changing world order, Pacific Christians are not only finding a new prophetic voice, but also more receptive ears around the world interested in hearing their distinctive contribution to current theological enquiry. The *Pacific Journal of Theology* is a primary vehicle for the transmission of that voice.

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Write to: Rev Dr Lydia Johnson-Hill, PO Box 2426, Government Buildings, Suva, Fiji.

Primary Sources and Original Works (The Haworth Press, 1991-)
Individuals US\$25; Institutions/libraries US\$45.

This new quarterly journal from Haworth Press is devoted to research, documentation, and curatorship of primary sources and original works in archives, museums, and special library collections. It is the first cross-institutional and interdisciplinary journal that specifically treats the most critical material to all researchers in any field of knowledge: primary sources, which includes original works, documentation, artifacts, records, and historical evidence of any kind.

Under the editorship of Dr Lawrence J. McCrank, *Primary Sources and Original Works* publishes feature articles, reports, reviews, columns, mini-forums, collector and collection profiles. It addresses topics of current concern to librarians, museum professionals and archivists, covering various areas of professional interest.

Lynn D. Pryor

NEWS AND NOTES

A "Forum for Theological Librarians in Asia" was established recently at a meeting held in Singapore in October, 1991. The purpose of ForATL is to facilitate the development and exchange of resources for theology in the Asian context. The Forum plans to encourage and support the formation of National Theological Library Associations, National Depositories of Christian Literature, the Publication of Indexes and Bibliographies, and the compiling of a Directory of Asian Theological Libraries (DATL).

ANZTLA Statistics 1989 and 1990 compiled by Coralie Jenkin, are now available from the Editor at a cost of \$2.00. Please order by mail or phone ASAP. Charge can be added to annual subscription invoice in December.

Duplicate Periodical lists: From time to time libraries have duplicate periodicals of which they wish to dispose. May I suggest that librarians who wish to distribute such lists might send copies to each of the Association Chapters. I feel this would be less expensive than making many copies to accompany the Newsletter mailout. Ed.

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