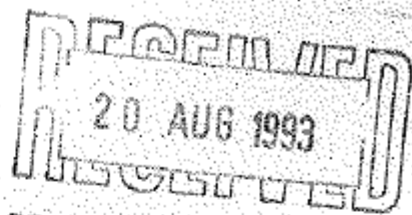


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AUSTRALIAN AND NEW

ZEALAND

THEOLOGICAL LIBRARY

ASSOCIATION

NEWSLETTER No. 20

August 1993

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.

ISSN : 1030-701X

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ANZTLA AFFAIRS

I am happy to be able to report that the potential problem for Australian libraries posed by the introduction of credit limitation by the Australian Bibliographic Network has been averted. The Network Committee, at its July meeting, has modified the scheme in such a way that small libraries like ours will not be disadvantaged in any way. As a result of the change, libraries will be allowed to earn \$2000 a month excess of credits over enquiry debits. This should be ample for any theological library.

It had been proposed to limit credits to 125% of enquiry debits, which would have disadvantaged small special libraries, because of their low hit rates and correspondingly high rates of original cataloguing. The situation is aggravated by the fact that very few libraries are currently contributing theological data to the National Bibliographic Database.

A survey taken at the recent ANZTLA Conference indicates that there are currently three libraries which are full participants in the Australian Bibliographic Network (contributing original cataloguing): St Mark's Canberra (the first in 1984), Luther Campus, North Adelaide, and Joint Theological, Parkville. There are currently no libraries which are full participants in the New Zealand Bibliographic Network. It is expected that the numbers will be boosted in the near future, however, when Moore Theological, Newtown and Vianney College, Wagga Wagga become participants in ABN and the two Dunedin libraries, Knox College and Holy Cross become the first participants in the NZBN. This will take the total of participants in the two countries to seven. In addition, there are ten search and products users (able to add holdings statements and to do copy cataloguing): Bible College of South Australia, Bible College of New Zealand, Catholic Education Office (Carlton), Catholic Institute of Sydney, Parkin-Wesley, St Barnabas, Tahlee Bible College, World Vision (Melbourne), Whitley and Christian Blind Mission International.

While this level of involvement is encouraging, it is obvious that much more needs to be done to foster cooperation between theological libraries and the development of the concept of the distributed national collection in our two countries. You will remember that, at the seventh annual conference (Adelaide, 1992) ANZTLA gave its endorsement to the involvement of member libraries in the national bibliographic networks. While this endorsement was done with some reservations on the part of some delegates and cannot be considered a wholehearted endorsement, it nevertheless constitutes a decision of great importance to the future of theological libraries and librarianship in Australia and New Zealand. It is probably the only feasible means of harnessing modern information technology to provide greater knowledge of and access to the theological materials of our widely scattered collections.

Since many libraries are concerned about the financial implications of getting involved in the national networks, the experience of Luther Campus in its first eight months of full user status may be helpful. During this time, we have catalogued 2525 items, 1365 being original cataloguing. (The latter includes clones, where it is possible to take an existing record for, say, a different edition and to copy it for another edition of the same work, altering only the few details which need to be altered, e.g. the edition statement, the publisher, date, pagination, etc.). In percentage terms, this works out to a hit rate of 48%, and an original cataloguing rate of 52%. In looking at these figures, it should be borne in mind that Luther has an unusually high proportion (about 20-25%) of foreign language materials. With this level of productivity, it has been possible to generate a surplus of credits over total debits of between \$500 and \$600 a month. The time taken over the production of a MARC record on ABN varies from a low of about 6-7 minutes to a high of 45-50 minutes, with the overall average being 15-20 minutes.

Search and products users, who use the network for copy-cataloguing, are finding that holdings credits cover a large proportion of their enquiry debits, to which must be added their communication costs.

It was extremely fortunate that automation at Luther had progressed to a point where it was possible to quote statistics which showed the glaring inequity of the ABN attempt at credit limitation. At the ABN Users' Meeting in Canberra, 12-13 July, Judy James (St Mark's Library) proposed the motion for modification of credit limitation which was subsequently adopted by the Network Committee and approved by the Director-General.

It is self-evident that the situation for all theological libraries involved will be improved as more theological libraries join the networks. When one considers the potential benefits, not only to individual libraries, but to the development of the distributed national collection of theological materials, it is hard to see why even the smallest library should not be involved in either ABN or NZBN.

In the course of extensive correspondence with ABN on the issue of credit limitation, I took the opportunity to emphasise the poverty of theological resources in Australia, which, for its size, would seem to be much worse off than New Zealand. (The latter, of course, has the disadvantage of smaller total numbers). The lack of resources in Australia, as reflected in the poor hit rates for older materials on ABN is caused by the general absence of large theological collections in the major academic and research libraries. It is an unfortunate accident of history that the secularisation of education in Australia which occurred during the last half of the nineteenth century has resulted in Australia being unique in the western world in the poverty of its theological resources. I used this fact to press for support, not discouragement, for theological libraries from ABN; however, it is also a challenge to theological libraries to do as much as possible to cooperate in collection building and documenting the availability of such materials as are held.

I am happy to be able to report that the style manual drafted by Dr Lawrence McIntosh is now into its third draft, having been reviewed by a panel of representatives of both the ANZATS and the ANZTLA, from both Australia and New Zealand, all of whom have voiced their overwhelming approval. In part one, the manual covers the presentation and mechanics of writing, including such topics as presentation, spelling, capitalisation, abbreviations, quotations, numbers and dates, biblical and ancient text references, and inclusive language. In part two, it covers the process of documentation, including documentation of sources, citation methods, citation styles, and citation elements, preliminary documentation, and notes and bibliographies. In part three, it covers citation formats, giving due prominence to both of the prevailing citation methods in the humanities, the none-bibliography method and the author-date method. The appendixes include lists of various categories of abbreviation. The bibliographies include not only books on style, but also manuals on research and writing and on inclusive language. It includes much material specifically relevant to religion and theology, including the examples. It also pays due regard to the style preferences of the Australian and New Zealand governments, skilfully adapting the wisdom of the world on style to the needs and exigencies of the local situation. The manual promises to be a most useful contribution to the process of theological education in our two countries.

Much of the time of the recent conference was taken up with high-tech discussions about special formats of the *Australasian Religion Index*. The Editorial Board reversed an earlier decision and decided to publish the five-year cumulation of ARI as a separate, hardcover volume, and not to incorporate it with the second issue for 1993. Thus, issue 5:2 will be published as usual at the end of 1993 and the five-year cumulation will appear some time early in 1994. In the meantime, the Editorial Management Committee is working on correcting mistakes which have crept into the five issues. Your help in locating mistakes would be appreciated. Report any necessary corrections to Joint Theological Library.

Regarding the proposal from the American Theological Library Association to produce a CD-ROM version of ARI, it was decided to delay further discussion until after the five-year cumulation has been produced. Then we will look at possibilities both for CD publication and for mounting the database online.

We were sad to bid farewell from newsletter duties to both Mrs Lynn Pryor and Mr Philip Harvey, who have edited 18 issues, from May 1987 (no. 3) to August 1993 (no. 20). Lynn and Philip took over the job at a time when the association was struggling to establish itself within the theological community of our two countries. That ANZTLA has been able to become so much a part of the theological education scene is in no small measure due to the quality of the newsletter. Though modest in format, the quality of its content is such that we owe a huge debt of gratitude to Lynn and Philip for their excellent work over the past six years. We are also extremely grateful to Rosemary Dillon of Whitley College, who has attended to all the typing for these 18 issues.

You may recall that, at the Adelaide conference last year, it was decided to seek ways and means of supporting library projects in Asia and the Pacific Islands. This resulted in two decisions of the 1993 conference, both of which involve the donation of A\$1000 to the Program for Theology and Cultures in Asia and to the South Pacific Association of Theological Schools Library Support Fund. We hope these donations will make a contribution in these areas and will serve to strengthen ties between the groups of libraries involved.

Regarding the Australasian Union List of Serials in Theological collections AULOTS, it has been decided that the updating be done on a regional basis, as has been done already by the Brisbane chapter. Each chapter should now take steps to create an automated update for the libraries in their area. The regional updates will then be combined into a new comprehensive edition of AULOTS. The coordinator of the project is Mr Ken Elder, Tahlee Bible College.

You may be interested in a tentative survey on awards which was also undertaken at the conference. The object was to see whether there seems to be any predominant type of award, according to which library staff in theological libraries are paid. Of those present at this session, the majority (i.e. seven) are paid according to a university award. The rest were evenly divided (three each) between State Public Service awards, Municipal awards, and church salary rates.

*(Rev) Trevor Zweck,
President.*

ANZTLA'S MOST MULTICULTURAL CONFERENCE

The theme was Angles on Acquisitions, but the emphasis on Asian and South Pacific resources and the libraries in these regions made the 1993 gathering the most multicultural conference held by the Australian and New Zealand Theological Library Association. Held at Mt St Mary's Seminary, Greenmeadows, near Napier, New Zealand, the eighth conference attracted 22 Australians, a record twelve New Zealanders, and one from the Pacific islands. Now devoid of students (who have all moved to the teaching centre in Auckland), the seminary, set among the rural peace and tranquility of Mission Vineyards, proved an ideal location for the conference, held 8-11 July, 1993.

The multicultural accent was introduced by Rita England, New Zealand-based secretary of the Program for Theology and Cultures in Asia, broadening delegates' horizons with a fascinating glimpse into the early history of Christianity in Asia and an introduction to the ancient Christian writings of Asia, some of which go back to the Middle Ages. Her address, 'Half the world beyond the parchment curtain: Australasian theological libraries discover their Asian sources', was supplemented by a display of Asian literature, both ancient and modern, set up by Rita and her husband, John.

The multicultural accent came to the fore again in a nuts-and-bolts session on how and where to acquire local resources. In searching for Asian resources, Rita England stressed the need for patience, persistence, and practice. For the acquisition of Australian resources, Carolyn Willadsen presented a directory of Australian suppliers drawn up by the Brisbane chapter. Barbara Frame's session on New Zealand resources brought the Maori culture strongly into focus. Finally, Jeanette Little (by now a frequent visitor from Pacific Theological College, Suva, Fiji) broadened the scope to Polynesian cultures in her talk on South Pacific resources.

The conference did not, however, merely talk about libraries and librarianship in Asia and the South Pacific; it took positive action to assist in their development by making donations of A\$1000 to both the Program for Theology and Cultures in Asia and the South Pacific Association of Theological Schools Library Support Fund.

The angles on acquisitions suggested by the theme were presented in complementary sessions on the library supplier's angle and the librarian's angle. Representing library suppliers, Deirdre McNally (James Bennett Library Services) presented a paper which was read by Ian Stewart. It suggested four basic reasons why libraries should use library suppliers: (1) the add-on services provided; (2) the ease of payment afforded; (3) the speed of supply; and (4) the efficiency in dealing with problems. She also stressed the need for librarians to assist suppliers by providing clear details of orders, including ISBNs where applicable, adding order numbers, and indicating a policy regarding cost estimates.

Representing acquisitions from a librarian's point of view, Lawrence McIntosh (Joint Theological Library, Parkville, Vic) presented a very practical paper on getting the right item at the best price in the shortest time. Taking a line from Maurice Taber's celebrated assertion that 'the art of acquisition combines the skill of the detective, the diplomat and the business man', he stressed the need to understand publishers and publishing.

In view of the current trend towards automation in theological libraries, a workshop on retrospective conversion was held. Three New Zealand libraries, all using the Catalist software, have gone about recon in different ways. Baptist Theological College (Cathrine Eversfield) deposited all the information from the card catalogue into the computer database, then

started on cleaning up the records. St Johns/Trinity (Judith Bright) used OCLC CD-ROM in the slower process of including only high level MARC records on its database. Bible College of New Zealand (Denise Drake) keyed information from the books themselves into the database, then got a consultant (Comtec) to convert the online data to high level MARC records. In each case, the modus operandi was determined chiefly by local factors.

Business sessions saw the Editorial Board of the *Australasian Religion Index* locked in lengthy high-tech discussions about the five-year cumulation of *ARI* and the interest of the American Theological Library Association in the production of a CD-ROM version of *ARI*. It was finally decided to publish the five-year cumulation as a separate, hardcover volume after issue 5:2 has been published and to await the publication of the five-year cumulation before making further decisions about CD-ROM or online access to *ARI*.

Noting that the proposed *ANZTLA style manual* had progressed to a second draft, which had been favourably reviewed by a committee representing both ANZTLA and ANZATS, it was decided to proceed with publication.

The meeting farewelled from the offices of editor and associate editor of the *ANZTLA Newsletter* Mrs Lynn Pryor and Mr Philip Harvey, who edited the bulletin for 18 issues from May 1987 to August 1993 (issues nos 3-20). Replacing them in the position of editor is Mrs Irene Mills, Vianney College, Wagga Wagga, NSW, and an associate editor is yet to be appointed. Philip Harvey joins Trevor Zweck and Val Canty (re-elected as President and Secretary) on the executive of the next twelve months and Marie Morrison (Catholic Library of Western Australia, Perth, WA) replaces the retiring Marica Harrison on the Editorial Board of *ARI*, all other offices remaining unchanged.

Regarding the future updating of the *Australasian Union list of Serials in Theological Collection* (AULOTS), it was decided that this work should be done on a regional level, organised by the relevant chapters, with Ken Elder (Tahlee Bible College) coordinating the overall project.

Cultural activities received due prominence on the conference program, with a tour of Napier, the 'art deco city of the world' the main feature. A one-and-a-half hour walking tour of the central business district revealed why Napier, destroyed by earthquake in 1931 and rebuilt essentially in the prevailing art deco style, deserves this title. Besides touring the city itself, delegates visited the museum, which features a slide presentation of the earthquake and including in the all day tour also a visit to the Kiwi House and Flowerland, and the Bluff Lookout. On the first afternoon of the conference, delegates went on simultaneous visits to the winery, the library, and the book repair workshop on campus, sampling the wines, examining the current and rare book collections, and gaining hands-on experience of book repair work.

Xuan Zang's pilgrimage is one of numberless such journeys, many of them undertaken by Christians of the Churches of the East in the first millenium, between Persia, Syria, Turkestan, India, central and south China, Mongolia, Korea, Japan, and "further India" (that is, south east Asia). Libraries were developing in many parts of the region, especially at Buddhist centres, but also at trading routes across Asia, from the early Christian era onwards. Many of these libraries, or parts of them, remain and amongst their contents are the earliest extant writings of Asian Christians, some dating from the second century, along with rich collections from the next one thousand years. Many writings from Persia for instance, have been found in India, Turkestan or China, and some Turkestani Christian writings have reached as far east as Kyoto

The Early Setting and its Documentation

a) Let us look at two of these ancient libraries, examples of many others which could be chosen. We will travel first to Dunhuang, where numerous Buddhist murals and other relics fill the hundreds of caves nearby, and amongst them Christian paintings and books or scrolls. In one, a sealed side cave rediscovered and opened by Aurel Stein in 1907, was found many scrolls of Christian manuscripts and paintings dating from the eighth to the eleventh centuries and hidden away in a time of persecution. From these, and many other areas and sources, in e.g. the Turfan depression to the north of the Gobi, we find a rich history of early Christian presence and understanding of the faith, and this in 24 distinct languages. We can glimpse the faith and insight of these Asian Christians of the desert, living in our early 'medieval' period, in the language of these writings: the Holy Spirit is 'the cool wind' in the desert; salvation is 'sweet dew for those withered and parched'; the eternal kingdom is known and nurtured in this world as the child is nourished in its mother's womb.²

One of the richest accumulations of early writings is found in Kerala, south west India, in the village of Pampakuda. This is one of eleven libraries of 'medieval' Asian Christian writing in that state. Here is a library of early manuscripts cared for by Abraham Konat, 23rd hereditary priest-librarian for this priceless library, which contains more than 300 books and manuscripts of writings in Syriac for instance, from the fourth to the eighth centuries. And they have resisted attempts to allow their treasures to be siphoned off into the British Library! So many other treasures from the Asian area have been taken, and should be returned - but that is another story.

Amongst these manuscripts in Pampakuda, and in many other libraries in India, are found the songs, liturgies, and chronicles of early Indian

² For more examples see *ATESEA Occasional Papers*, No. 8: *Doing Theology with People's Symbols and Images*, edited by Yecow Choo Lak and John C. England. Page 37.

churches, along with the letters, homilies and commentaries of such doctors of the Eastern Church as Ephrem (fourth century), Daniel of Tela (6th century), Timothy I (8th century) and Bar Hebraeus (13th century).

b) The history of Christianity in this region is so much longer than many have thought and vast libraries of materials could be collected, covering the story of these early churches, in a wide diversity of forms, - manuscripts and scrolls, the engraving of steles, records of churches and monastic sites, Christian grave-yards, seals, inscriptions, crosses, paintings and frescoes. Many specialist works on these have been published especially since the eighteenth century. In the last seventy years we have the extensive work of Mingana, Stewart, Saeki, Moule, Pelliot, Foster, Atiya, Young, Colless, Dauvillier and Mundadan - to mention only a few. They reveal not only Christian communities in a dozen countries east of Persia by the eighth century, but libraries of Christian belief and practice, church history and a wide ranging, many-sided mission. There are:

scores of Syriac writings from the fourth century on in Central Asia, India and elsewhere;

dozens of lengthy sutras from Turkestani and Chinese Christians of the seventh to ninth centuries;

letters and journals of numberless Christian travellers in the twelfth to fourteenth centuries, or from persecuted, often martyred, local Christians in the sixteenth and seventeenth centuries, along with extensive bodies of history, and interpretation for such materials.

c) Many of us have grown up thinking perhaps that Christianity began in, say China, when Robert Morrison arrived there in 1807, or perhaps we learnt about Ricci in the late sixteenth century or of William Rubrock in the fourteenth century. If we think of another country, India, it might be Carey from the Protestant missionary era or de Nobili in the earlier Roman Catholic period (sixteenth century). I hope all these people are represented in your libraries, because these, along with the earlier collections mentioned, represent the eastern half of our universal Christian heritage, which has been largely ignored in the west. But do you also have any of the series of writings by Liang A-fa (who worked with Morrison) or the volumes of Yang Ting-Yun or Hsu Kuang Hsi who worked with Ricci and Verbiest? We have often overlooked the many writings by the local colleagues of western missionaries in each country in the region. If you examine carefully some standard works like Latourette, Neil, Delacroix or Frend, you will find references to these local colleagues are at best cursory, but often non-existent, for missionaries remain centre stage. Just as seriously we have neglected the works of those who later worked quite independently of the missionaries, like Andrew Li (China), Chong Yak Yong (Korea), Kariyattil (India), Manesay (Philippines) - all of these in the eighteenth century. Of course many of these writings are in the vernacular, although quite a number have been translated, or research on them has been published by scholars like Partonadi, Diaz, Standaert and Santiago. Some of the local authors, e.g. Jacombe Gonzalves in Ceylon, or Philippe de Rosario Binh in Vietnam, have left, before the early nineteenth century,

more than a score of substantial works, and the number of such bodies of writing steadily increased from then on. By the end of the nineteenth century we have scores of substantial and contextualizing works from India in particular, and the Philippines, and to a lesser extent from China and Japan.³

The Contemporary Scene

There is a flood of Christian writing from almost every country of the Asian region today.⁴ This has been growing steadily since the 1920s, with the foundations for much present creative theologizing being laid by those like Kim Jae Jun (Korea), Y.T. Wu (China), Otsuka Setsuji (Japan), Horatio de la Costa (Philippines) and Paul Devanandan (India) to mention a few examples only from the 1930s on.⁵ Apart from scores of national surveys of recent writing, there are also dozens of regional surveys, outlining the extent of Asian Christian writing.⁶ There are scores of publishers representing almost every country, hundreds of periodicals either publishing theological articles or information about the church's activities. (On a last count more than 400 in the region!)⁷

But even within a particular country, and much more so within the region, a lot of this material is not known. Some publishers have developed a regional market, e.g. New Day or Claretian in the Philippines, Asian Trading Corporation in India, although only a handful of the three hundred plus seminaries in the region are regularly acquiring material from such sources. The associations of theological schools throughout the region have yet to give any priority to the promotion and acquisition of Asia-Pacific resources, the exception being the Association for Theological Education in South East Asia (ATESEA) which has been a major partner in the Programme for Theology and Cultures in Asia (PTCA) initiatives. A few countries now have active Theological Library Associations - notably India, Philippines, Indonesia, and ANZ, and the first two at least have begun to give some priority to their own extensive resources. The newly formed Forum of Theological Librarians in Asia (ForATL), although offering a regional network of support and stimulation to all theological

³ For a fuller listing of such writings see 'Towards the charting of Asian Theologies' in *PTCA Bulletin* Special Issue November 1991 ASIAN RESOURCES & LIBRARY DEVELOPMENT.

⁴ See cumulative listing of new resources in *PTCA Bulletin* (since 2.1, 1989).

⁵ Brief studies of such theologians appear in *PTCA Bulletin* (since 4.2, 1991).

⁶ A first draft of these appears in *PTCA Bulletin* Vol. 1.1 & 1.2, 1988.

⁷ A short list of regional publishers appears in *PTCA Bulletin* 2.1, 1989. A cumulative list of periodicals is being published also in *PTCA Bulletin* (since 4.1, 1991).

librarians in the region, has as a chief purpose the recognition and use of resources from the region.

But there are large problems in communication, and publicity, and in the logistics of acquisition - agencies, purchasing, budget policies, etc. Let me illustrate such problems with a contemporary story about acquiring one particular book.

A Contemporary Acquisition story

We had learnt of a recent manuscript on the last 20 years of church history in Burma and a friend from Chin State, western Burma said he would arrange for us to have a copy of this book. For a long time we heard nothing more about this offer, and then a letter came apologizing for the delay, saying that he had not yet had time to copy the book. He would have to write it out by hand as there was only one manual typewriter in his seminary and no photocopier! Next we received a letter in Kyoto, from a sailor on a ship docked in Hong Kong, to tell us he had books for us and asking us to meet him in Yokohama to receive them. He gave the name of a Burmese in the shipping office in Yokohama as a contact, whom we then contacted asking whether it would be possible for him to receive the parcel and send it to us, and we would reimburse him. It turned out that our Burmese colleague had managed to arrange photocopies through a friend in Rangoon (more than 400 miles away). The books arrived in Yokohama, photocopying costs we paid to the sailor, and the parcel dispatched to us. Each person involved in this saga was a Christian and this network was again used when the college in Burma needed some outside help in another matter.

Two books were in fact sent at that time; the one on recent church history and the other a study of Burma's ecumenical movement - both rare and valuable additions to the regional library of the Programme for Theology and Cultures in Asia.

I would love to tell of many other similar adventures in acquisition: of finding a reprint of a ninth century Christian writing in a Calcutta bookshop; receiving a set of recent writings from Arai Susaga, one of Japan's most eminent theologians; discovering in Ho Chi Minh Ville a volume of poetry by 24 Viet Roman Catholics - no publisher, printer or editor (for obvious reasons!); or a colleague sending nicely bound photocopies of two important Indonesian studies.

It's all there! The material is out there to be found; collections of it are giving major reorientation to theological education within and beyond the region ... and it represents half the world.

Half the world

If we tried to summarise the context for such stories and a little of their significance for us, we have to say that almost half the world's population lives in Asia - a vast panorama of ordinary people's lives and loves and struggles. Half the global Christian family is found in Asia, and a large part of our own Christian heritage from early centuries is there. You will find in this half of the world a pageant of missionary endeavour, equal to any in heroism, dedication and extent; the involvement of our sisters and brothers from early centuries in areas of education, medicine and social justice; a creativity in outreach, lay ministry, community building, Christian art and so much more. And each aspect of Christian witness is carried out within a unique culture, and sometimes in situations of brutal violence or grinding poverty. In every country there is a vitality in the life of the church, made up of people with a strong sense of family and community, activity in all levels within society. But so little of this real life of Asian peoples, their history, their literatures or Christian witness, is recognised in Australasian theological education or our libraries.

We in Austral-Asia are part of this region. Our story is bound up with that of these countries and peoples so near to us - not only geographically, and through our ecumenical involvements and missionary activities, but also in trade, travel, immigration, and exploitation. We are a part of this family of Christian witness as we react daily to concerns, problems, joys, held in common with our Asian and Pacific neighbours. Their Christian forebears, over many centuries, are ours also. We cannot ignore the vast resources this region has to offer, no in particular, the resources of our own two countries, especially of our indigenous peoples, as full partners in this region.

The Parchment Curtain

You will, I am sure, feel that much of this story of these resources has been somehow screened from us. Despite our belonging within the Asia-Pacific region, and despite that Christian story also being our story and heritage, there seems to be a barrier made up of many things which blinds us to our regional Christian history and our Christian family there. I call the barrier a 'curtain' rather than a solid wall because we have the ability to draw aside a curtain and move through to the other side. And it is a 'parchment curtain'⁸ Programme for Theology and Cultures in Asia's work with theological teachers since 1982 has been directed to that. But I am also assuming that this, and of course our accessioning policies, requires a much more positive and proactive role from us librarians. I assume the librarian

⁸ William Henry Scott uses this term to indicate the screen of colonial or establishment writing which hides the history of a people. This however is often revealed "between the lines" or in "the cracks". Hence his book *Cracks in the Parchment Curtain* (Quezon City, New Day Publishers, 1982).

is a catalyst in opening new avenues and pioneering a new awareness, even new categories.

The parchment curtain is symbolic of many other curtains which must be recognised, all barriers to our understanding and our integrity as theological librarians. I suggest that the assumptions generally present in most of our curricula and acquisition policies require reorientation, even correction. Asian churches are not 'younger churches' and certainly not just 'mission fields'; western Christianity is not normative for all other. We believe in One Living God of all times and all places, present and active in the life of all peoples, worshipped and followed in each ancient or contemporary Christian tradition. So an understanding of, and the texts of, fourth century Asia Minor, sixteenth century Europe, twentieth century North America are not necessarily more significant for theological education today than fourth century Persia, sixteenth century China or twentieth century India.⁹ be the last places where colonial and neo-colonial dominations are eventually ended.

Through the Parchment Curtain

a) The Asian Christian family since World War II discovers itself.

Since the end of World War II, big changes have taken place in Asia. Almost every country had been colonized and now country after country freed themselves of their colonial parent. For most, this did not happen easily and many countries still suffer from this history. For theological librarians three important aspects of changed self-understanding for Christians in our region must be noted.

1) The colonial 'parents' took away with them most of the resources, histories (particularly mission history), Christian writing, artifacts, and so on to their own countries and so (as many of you know) if you want to study the Christian story of recent centuries for Indonesia you must go to Leiden, for the Philippines to USA or Spain, for the Indian sub-continent, Burma and Malaysia to England, for Indo-china to France ... Some beginnings have been made in obtaining again such material in e.g. Korea, in procuring collections from Europe for the Korean Institute of Christian History, Seoul. And in recent years eight projects in the re-writing of church history from local standpoints have been initiated in the region, the most ambitious being that of the Church History Association of India.

2) Christians in Asia began to discover each other - that they had a similar story over the last century, and particularly during World War II

⁹ See for Persia, e.g. the work of Ephrem and Aphrahat, for sixteenth century China the work of e.g. Yang Ting-Yun or Li Chih Tsao, and for twentieth century India, the work of, in particular, the "re-thinking group" around Chakkarai, Chenchiah.

years, and that they belonged together. And so the East Asia Christian Conference (now the Christian Conference of Asia) was formed. In 1957 representatives of Asian countries including Australia and New Zealand were invited to participate in this Asia-wide conference of national Protestant and Orthodox churches, to learn from each other, to strengthen each other, to pray for each other, to work together on common concerns and problems, to celebrate with each other as steps forward are taken. The Asia-wide body of Roman Catholic churches, with similar aims, was formed in 1970: the Federation of Asian Bishops' Conferences. Both agencies have published an impressive series of volumes, both small and large.¹⁰ As you think of the holdings in your library as representing our commitment to these aims, how much have we in Australia and New Zealand been faithful to this dream, and to its continuing life even today?

As part of this finding of each other across the region, other initiatives have taken place. Regional associations of theological education have been formed, and courses of study such as those of the South east Asia Graduate School of Theology (SEAGST) or the South Asia Theological Research Institute (SATHRI) have been developed. There are many networks of institutions and publishers covering art, liturgy and music, women's theology, contextual study and indigenous theological development, and Australia and New Zealand are included in these networks. All have publications which should be held in our libraries. Of course every country in the region and every important subject area, whether spirituality, migrant workers, biblical studies or peace and justice concepts, has its own publications from which we can select.

3) The third aspect is that already referred to, of the hidden history of churches in Asia, which is only now becoming widely recognised. The most recent volume to attempt a full narrative for the first 1500 years of Christianity in Asia is by Samuel Moffett (1992).¹¹ But this is almost wholly concentrated on Persia, Arabia, China and Mongolia. Hopefully scholars in the region now working nationally or regionally on the story will be able to supplement this in the next few years.

There are extensive resources available for doing this, and for supplementing the largely western-oriented, and partial, national Christian histories, of e.g. the 'hidden Christians' of Japan or of the Philippine

¹⁰ A full listing of EACC-CCA publications 1948-1981 is available - *There is No End* edited by Dorothy Harvey (Singapore, CCA, 1982) - but the numerous titles for 1982-1992 are yet to be listed.

Documents of the FABC, 1970-1991 are collected in *For All the Peoples of Asia*, edited by G. Rosales and C.G. Arevalo (Maryknoll, Orbis; Quezon City, Claretian, 1992). More than 80 of the substantial *FABC Papers* have now been published.

¹¹ *A History of Christianity in Asia: Vol. I to the year A.D. 1500* (San Francisco, Harper, 1992).

Independiente Church. Our New Zealand and Australian students and staff (not to mention the wider Christian community) continue to be deprived of the full story of Christianity, and the paternalistic attitude of the colonizer continues.

B) The Emerging Theological College and the Librarian's Task Within It

As we look at the emerging pattern for theological education we begin to realise the importance of the context within which we, and our sisters and brothers, live and work, suffer and hope. What is the implication for our theological libraries and acquisitions policies from this reawakening on our doorstep? As part of this regional family with its immense history and resources, its particular conditions of human existence, and especially of women's existence, what changes would we make? We no longer live isolated from the experience or the context of our neighbours.

The many-sided understanding of mission today, as well as the concept of 6 continent, global mission, is still barely recognised let alone understood by much of the church today. Our patterns of mission are often formed from distorted, and often unquestioned, understandings of sister and brother Christians. Are our collections helping to break down this distortion? This applies to resourcing the training of those who will work locally in Australia and New Zealand as well.

To be an effective training ground, it is not only necessary to speak the language of downtown Sydney or Auckland, Tokyo or Bangkok, but it is also essential to know the culture and the history, Christian and secular, and to be truly sensitive in all areas of contact. In the area of bible study or devotional life, are our library users being enriched by having access to the interpretations and commentaries, the prayers, meditations and aspirations of contemporary, involved and active Christians from our region?

I hope that you are not still saying "we do have the resources to back up the teaching curriculum of our colleges in Old and New Testament, Systematics, Pastoral Theology, (largely western) Church History, and so on. Do we need anything else? Anyway there is the problem of the budget." A friend has said, freely paraphrasing the end of John's Gospel, "No library is big enough to hold all the stuff written about Jesus and no librarian has a big enough budget to buy it anyway!"

Joking aside there is a very important truth in this statement. We should ask ourselves just how many more 'basic texts' should we be purchasing unless they give us a quite new understanding of, for instance, the life of Jesus for our tasks today. Examples of recently published volumes which do this would be the trilogy by C.S. Song, *The Cross and the Lotus World*, Benigno Beltran's *Christology of the Inarticulate*, and the series of writings coming from Dalit theologians in India.

What materials to acquire

So what are these materials from which you would select for your acquisition policies? I would group them under the following headings:

A. Writings by Asian/Pacific/Australasian Christian theologians, church historians and lay people, beginning with 'standard'/'representative' works.

- as complete a collection of Christian writings, particularly theological materials in whatever form, as possible;
- art and literature which seeks to express the life and beliefs of women and men in relation to a Christian understanding of God.

B. Writings which take seriously the context in which Asian/Pacific/Australasian Christians live and work:

- basic and representative works on the religions of the area, including indigenous religious movements and new religious movements;
- basic and representative works on the social/political conditions including contemporary social issues and secular history.

C. Materials from national/international ecumenical agencies in the region, for example Christian Conference of Asia, Pacific Conference of Churches, Federation of Asian Bishops' Conferences, Programme for Theology & Cultures in Asia, Asian Women's Resource Centre for Culture and Theology, associations of theological education South East Asia, North East Asia, the Indian sub-continent, Australasia and the Pacific, World Student Christian Federation Asia/Pacific, Young Men's Christian Association Asia/Pacific, Young Women's Christian Association, Asian Christian Art Association, Samba-Likhaan (which is the Asian School of Music, Worship and the Arts, incorporating the Asian Institute for Liturgy and Music, the Research Center for Traditional Asian Music and Arts and the Center for Performing and Creative Arts in Asia), Ecumenical Association of Third World Theologians, Association of Centres and Institutes for Social Concern in Asia, a number of Study Centres throughout the region, and other regional networks which you may be able to add to this list.

D. Archival material and historical writings, which take many forms.

Where from

The next question is of course where to get the materials relating to Asia and the Pacific from. Catalogues, bibliographies and periodicals are basic in your search for appropriate materials. Here are some suggestions:

- *PTCA Bulletin* contains a listing of basic resources in vol. 1, nos. 1 & 2, and a regular up-dating of published materials is found in

every issue of *PTCA Bulletin*. A first list of publishers in the region was given in Vol. 2.1.

- ATESEA Occasional Papers, and regional and national Journals of Theology are important sources. (Refer *PTCA Bulletins* since Vol. 4.1, and the bi-annual *Theology in Context* from Aachen.)

- Catalogues from book distributors within each country. Some examples would be Christian Literature Societies, New Day Press and Solidaridad in Manila, Asian Trading Corporation in Bangalore, B.P.K. in Jakarta, Lotu Pacifica in Fiji. Many of such publishers will mail you their catalogues free.

- Regional publishers such as the Christian Conference of Asia, the Federation of Asian Bishops' Conferences and the Pacific Conference of Churches.

- Books, surveys and anthologies published relating to our areas which have bibliographical details of relevant materials, e.g. Anderson, *Asian Voices in Christian Theology*; England, *Living Theology in Asia*.

- Less expensive ways of obtaining materials include: ordering from the publishers direct, using second-hand book agencies, requesting review copies, contacting the Asian Foundation, Asiatic Society or UNESCO within each country, exchanging duplicate copies of books.

- Mission archives and New Religious Movements materials are available on microfilm or microfiche. (Full catalogues from e.g. I.D.C.)

- Primary resources from local Christians and Christian agencies, to be deposited in the library (c.f. Church History Project in Malaysia), and a listing of the holdings from your nearest archive library. Important background is found in folk literature, and the symbols and stories of a people's life and actions. Some of these may only be in oral form.

Note again that many of the important materials for an Asian collection will not be found in book form and hence pamphlets, articles, photographs, and periodicals are important sources of information.

Promotion through cataloguing and shelving

The theme for this Conference is 'Angles on Acquisition'. I have shared the 'angle' which is closest to my heart and experience, and I hope I have convinced you of the importance of acquiring for your libraries as much Asian and Pacific resource material as is possible. I have not spent any time on what to do with the material once you have acquired it, as it does not fit into this brief. However I would like to raise two aspects because they underline the importance of, and the ultimate use made of, the reorientation we have been discussing. They relate to classifying and shelving.

Too many of our classification headings have originated in the west. If our feet are firmly placed in this part of the world, and if we are sensitive, we will not use terms such as "Foreign Mission", "Far East", "Third/Underdeveloped/Developing World", or "Younger Churches". We will not think "Mission History" covers all the Church History of Asia (or Africa), nor that "Interfaith Dialogue" adequately includes the rich daily reality of Asian religions or cultures. We will not assume that all substantial theology must fit into classical western disciplines - few Asian theologians confine themselves to such categories in Asian studies. The distinction between what is Philosophy and what Religion, is not always fruitful for materials from India, Japan, Indonesia. We need a new Thesaurus built up from this different stand-point. Even Human Rights, Migrant Labour, Women's Studies, Theology and Missiology have very different meanings when viewed from the other side of the curtain. "Liberation Theology" is not an appropriate label for most Asian theologies, which often have quite different roots, contexts and resources from those found in Latin America.

My other comment concerns shelving. A librarian said to me recently that her library did not hold many theological books from Asia. On looking over the shelves however I discovered that she had a number of books that could be grouped differently if the aim is to highlight theological material from the region - and this we need to do. For example Kim Chi Ha's *Gold Crowned Jesus* was grouped with general literature, because part of it is written in the form of a play. But the writings in that volume are primarily theological, written by a Korean Catholic layman whose work is at the centre of the movement for Minjung Theology. The word 'Minjung' (which refers to the mass of ordinary people) does not have to appear in the title to make it theology! In a short time I found 4-5 other such volumes which I believe should be placed and indexed with other books which talk of the work of God's Spirit in Asia. Techniques can be developed, by for instance adding a prefix number to group such books in more relevant sections, as we change the focus of our collection.

Equipping the People of God for Today

In conclusion, the task which we as theological librarians are engaged in is that of equipping the people of God for their work, not only in the church but in the world. We are accustomed to tell the librarians at our workshops that they are indeed priests and ministers, not just because they share as equals in the ministry of Christian education and scholarship but because they are also mediators of truth and wisdom and grace in the sacraments of the librarian's work and in the communion of saints which is known in our libraries. And what we have to offer is, like the Eucharist itself, food for the road.

There is a picture of an early library in Abyssinia¹² where the books are stored in satchels hanging from pegs in the wall, as in other libraries of eastern churches. Around the room are the staves which the monks of oriental churches lean on during prayer. But the picture is one of action. You can imagine a person taking staff and satchel and stepping out into the world, consecrated and prepared for the task ahead.

We spoke earlier of Xuan Zang's pilgrimage to seek the sacred texts of Buddhism. The Emperor of his day, T'ai-tung, and the Confucian literati also, were 'anti-clerical' and had greatly reduced the number of monks and monasteries. But as a direct result of this pilgrimage, political relations with India were established, and a different acceptance of the religious institutions and movements came about. A full survey of the country he passed through was made which not only benefitted people in his day but has given us the physical, political and economic geography of Central Asia and India during the first half of the seventh century, along with the agricultural and commercial activities, the languages, institutions and customs, superstitions, religions and philosophies of all the different people that he encountered, and a precise account of the various political powers, and the characters of the different rulers. Having left China illegally, he returned to an emperor's flattering and friendly welcome.

The same Emperor welcomed to his library of two hundred thousand items, Alopen, the first Christian Bishop in China (seventh century) who was responsible for the first Christian documents known to have been written in China. They were to have wide impact throughout much of Asia over many centuries.

Our pilgrims go out not only to serve the needy and sustain religious life, but through their research and exploration, aided by our acquisitions, to change the world. Was there ever a time like the present when such changing of attitudes was more needed, particularly in our relations to Asia and the Pacific, which are seen only as markets for our goods, tourism destinations and places to exploit for our own country's ends? In this market-oriented age, the church can be equipped, if we take our job seriously, to change such misconceptions and ideologies and to restore to the human community as a whole, the creative resources it needs.

The question is ultimately where do we place our feet? On which side of the curtain? Its a similar awakening to that of the use or non-use of inclusive language. Once you put your feet in the other person's shoes, or on their piece of soil, your view of the world has a different perspective. May we break through the parchment curtain and take our place in this half of the world to which we belong.

Rita M. England

Librarian,

Programme for Theology and Cultures in Asia.

¹² Found in Robert Curzon *Visits to Monasteries in the Levant* (London, John Murray, 1849).

ANGLES ON ACQUISITIONS JULY 1993

Deirdre McNally

First of all, my thanks to the organising committee for giving me the opportunity to address this conference. I am only sorry that I can't be here in person. Unfortunately, the company had been committed previously to a conference in Darwin and while you are listening to this, I will be manning (sorry, staffing) a stand in Darwin. Lawrence can confirm that I chose to live in Melbourne, having found Sydney too humid, so you can imagine what I think of Darwin - I would much rather be with you in New Zealand, but such is life!

The topic of this conference is "Angles on Acquisitions" and one of the important links in the acquisitions chain is the library supplier or agent or jobber - the terms are interchangeable, although jobber is usually a US term. A supplier is an intermediary essentially, between the library and the publisher. Instead of the library sending off orders to 10 separate publishers, you can send it off to one source, the supplier, who will then obtain the material on your behalf from the publishers. Most library suppliers will not have a set list of publishers with whom they deal, as publishers will not make separate arrangements with suppliers, unless that supplier is also the publisher's agent. Most suppliers will try to obtain whatever material you wish to order, although with varying success depending on the supplier. For instance, it may not be a good idea to order American material from a UK supplier, as you will not know what exchange rates operate between the UK and the US; similarly, it may not be a good idea to order British material from a European source.

You may also hear the term "wholesaler" or "sole agent". These terms are not the same as the previous ones and generally refer to a relationship with either one or several publishers, where the sole agent acts for the publisher in an agreed geographic area and it is from this sole agent that the bookseller must first attempt to buy his books. I refer here to the Australian situation, as I am unfamiliar with the New Zealand book trade, although I would imagine that there are similarities. You will note that I say "bookseller" must obtain his books from the sole agent. Libraries are outside the parameters of this arrangement and have traditionally been able to buy their material from any source they choose. This is primarily due to the fact that in most academic areas at least, there might only be 10-15% of the collection at best coming from local publishers and local wholesalers have never historically held the depth of overseas material which academic and special libraries require.

Having said that libraries are free to choose how and where to buy their material, why would a theological library choose to go via an agent rather than go direct to the publisher or a general bookshop? I am rather biased I

suppose but I feel that the best interests of a library are served if an agent is used, certainly for the supply of monographs - periodicals can be a different matter.

The main reasons for this are:

1. add-on services
2. ease of payment
3. speed of supply
4. efficiency of supply

I intend to examine each of these areas and explain why I believe that using an agent can help the library both in terms of money and time.

1. Add-On Services

One of the most important reasons why I believe that libraries should use agents is the value of add-on services provided by these suppliers in contrast to the lack of them if you go directly to a publisher or a general book-shop. It is these services which make it cost-effective in terms of both time and money for many libraries. Among the most important are:

i. Accurate and timely reporting on orders.

For most libraries, this is one of the key elements in the supply of material. There is nothing worse than giving or sending an order to someone only to have it drop into a black hole never to reappear. It is essential that you know exactly what is happening to each of your orders not only to keep your readers informed, but also so that you don't waste your time constantly phoning the supplier to find out what has happened to the book. You should also know for budgetary purposes close to the end of the financial year how much material is outstanding to enable you to estimate your commitments and when the material is likely to arrive. Check with each supplier exactly how his reports are formatted and if he can tailor his reports to your needs. For example, you may want to read your reports issued by date order, someone else may want it in order number sequence, someone else in alphabetical author order sequence. A reputable supplier should be flexible enough to accommodate these requests.

ii. Ability to identify and source obscure material.

As I heard one senior academic librarian say at a booksellers conference, "Blind Freddy could source local and overseas commercial material; what I am looking for is someone who will obtain my Arabic Festschriften." While I am not suggesting that any of you would require this level of obscurity, it is an example of what is required of a library supplier. Bear in mind that you will pay for this material, as it is just as difficult for us to obtain as it is for you; the only difference is that if you use a large library supplier who specialises in academic and special library supply, it is possible that someone somewhere else in the world has also requested the book and we will therefore have a reference for it.

iii. Out-of-print searching facility

With even commercial material going out of print these days at a faster and faster rate, it has become imperative for suppliers to be able to offer this facility to their customers. Check to see if the agent in which you are interested offers this service, if there is a charge for it and what their "hit rate" or success rate is for the OP material; also check to see if you can automatically have all material put on to the OP search or if you have the facility to identify those individual orders on which you require searching.

iv. Provision of automated products

More and more these days the world of library supply is moving towards the paperless office - already in my organisation, we do not keep hard copies of orders - everything is recorded electronically. More and more publishers are accepting electronic orders from agents and are supplying reports in electronic formats. Even the smallest library is going to be affected by this change and it is wise to make sure that your supplier of books and journals is also capable of delivering what you require in the format you require. You may want hard-copy format now, but it is possible that in the future you may want something different. Ask the various suppliers where they stand on automated products - are their data-bases on open access to their customers, do they communicate electronically with publishers (this will affect the speed of supply), are they working with automation vendors to have interconnectivity between computer systems, where are they in relation to electronic document delivery for periodicals. You may not want these services, but it is important to make sure that the agent you choose is competent in this area, as this will become more and more important as time goes on.

2. Ease of Payment

This is one other area where most libraries, regardless of size, find that it is more cost-effective to use an agent than to go direct. The costs involved in keeping track of a multitude of suppliers, both publishers and booksellers; of making out numerous cheques in various currencies and then making sure that the various suppliers have received payment can be enormous. Even if you yourself do not have to do this work, remember that it is a charge on someone in your organisation and should be borne in mind when estimating costs. Your agent will usually attempt to consolidate parcels together so that you do not have to deal with lots of small parcels and invoices all arriving at different times, which will happen when you go direct. You should be able to give instructions to your agent on the frequency with which you would like the deliveries made.

3. Speed of Supply

With the common use today of air-freight by many companies, the supply times from overseas have dropped dramatically. Air-freight is still more expensive than sea-freight and so bulk shipments are needed to obtain the best prices. As a consequence, many large publishers now routinely air-freight into Australia (I am afraid that I don't know the situation with

publishers' agents in New Zealand; Blackwells does air-freight into New Zealand and I am sure that other library suppliers would also offer this service), but there is a host of smaller publishers who simply do not have the volume to attract the cheaper air-freight rates and who will send all their material via sea-freight.

When looking at agents and library suppliers or booksellers, check to see if they offer air-freight and if they do, are there any extra charges involved and what the average delivery times are. This can vary from agent to agent and it is wise to make sure of these factors. When an agent gives you a supply time, make sure that you are clear on what this means - is the agent talking about supply time from his warehouse to your library; is he talking about the total supply time from receipt of order to dispatch of material; is he talking about the supply time from the date of your orders ... this whole area needs to be clarified in both your minds before either of you start complaining that agreements have not been fulfilled.

4. Efficiency of Supply

This last area is probably one of the most important areas in monograph and periodical acquisitions and one which generates a lot of heat in some quarters! In Australia at the moment, vendor evaluation is a hot topic and everyone is evaluating their suppliers and looking at new ones. There is great debate on whether to use a multiplicity of suppliers, so as to make sure that the library is taking advantage of all price offers and being fair to all suppliers or to whittle down the suppliers to just a few, so as to ensure efficiency of operations. My own personal view and I emphasise that this is a personal view, is that the latter course is the better of the two.

Edward Deming, the guru on Quality Management, once said that in hard times, it was better for the customer to be the large client of only one or two suppliers, rather than the medium to small client of many suppliers. His reasoning was that when times are good, suppliers do not need to worry overly much about service and price, as they have all the business they can deal with. When times are tough however, the supplier has to really work hard for their money and provide service and good pricing to stay in business. If you as the library have \$500 to spend and you decide to give that money to 10 suppliers, each will have \$50 worth of business. If on the other hand, you decide to use two suppliers, each of those suppliers now has \$250 worth of business. I will leave it to you to decide which customer will attract the suppliers' attention!

There are of course ethical issues involved in the choice of suppliers - should you choose a local, i.e. ANZ supplier (some libraries understand "local" even to mean the newsagent down the street regardless of his ability to supply the material required), or should you go to the country of origin; what responsibility does a library have if they are government funded to use local suppliers and keep local people employed as opposed to going overseas and using the funds possibly more efficiently. These are important

issues and ones which I think that Lawrence may cover in greater detail, as I do believe that this a professional issue for librarians and not one with which agents should get involved. My concerns are to point out the practical and financial issues involved in choosing a supplier.

I would think that most people would accept that it is probably cheaper to use a few suppliers rather than many in exactly the same way that it is obviously cheaper to use the supermarket for certain lines rather than to go to many corner shops for all your groceries. Corner shops play a very important role in shopping and I would hate to see them disappear in favour of large supermarkets, but I don't think that anyone would consider that price was their strong point. We use corner shops for emergencies when we run out or when we need something urgently; we also use them for specialty items which we feel the larger concerns may not be able to stock. I wouldn't like to draw out the analogy too far, but I think that enough similarity is there to enable you to see my point.

It has been said that in common with other industries, the book supply business will contract to the point where there are only a few very large suppliers (this was said about the periodical business, but I think that when you look at publishers in the last few years, it could also refer to monographs) and specialised smaller suppliers offering 'gourmet deli' type services. While we may not enjoy this prospect, I do think that it is possible that it is inevitable and as such, we should not only accept it as a reality, but try to see how we ourselves can take best advantage of the situation.

Talk to your colleagues about suppliers and agents; conferences such as this one are invaluable for checking up on this sort of thing as there will be such a good range of libraries represented, from the large to the small. Any chance you get, attend trade functions where the various suppliers have stands and where you can make direct comparisons on areas of service. Make sure before you go shopping that you are quite clear in your own mind exactly which services are the most important for you. You may find that services will vary from agent to agent and you may be persuaded that this particular widget, although inessential, is just what you need. If you have priorities in mind for what is needed for your library, you will be in a much stronger position to discuss those needs with the various suppliers.

Now that I have convinced you that you should be using an agent or supplier, and for those who already do, could I make a few suggestions as to how you could help the supplier give you the most efficient service.

1. ISBN

This is a thorny question and I am often asked if ISBNs should be put on orders or not. What I would suggest is that if you have definitely established that the ISBN matches the edition and format which you require, then please put it on. The danger arises when the ISBN quoted is for the cloth edition and the order clearly states paper preferred. I have known some suppliers spend ages to-ing and fro-ing trying to make sure

that they have covered the library's requirements. Unfortunately, we can't rely on the infallibility of ISBNs and so I would suggest that you come to some arrangement with the supplier, such as stating at the beginning of your business with them that paper is always preferred where possible. That then allows the supplier to make a reasonable judgement for you on the spot, when the ISBN does not match your written instructions. Most suppliers will come back to you if the edition you require is OP and ask if another format, with another price, is acceptable. It is wise to allow the supplier to do this, even though it may take longer. The price difference between say your preferred paper edition and the only cloth edition available may be horrendous.

2. Format of orders

Most suppliers really don't mind what format orders arrive in, as long as they are decipherable and clear. Typed orders are probably preferable to hand-written ones, although I suppose it does depend on your handwriting! Please ensure that the key elements of the order such as your library's name, author, title and quantity are clear and non-ambiguous. With all the amalgamations in academic libraries which occurred in Australia recently, the opportunity for chaos in order format has been utilised to the full, with institutions changing their names, their campus names, their library names, their automated systems and often their staff names quite regularly!

3. No matter how rudimentary, please try to put order numbers on your orders. Most suppliers will not be able to supply all items immediately - some books may be out of stock at the publishers, or reprinting or the publisher may simply be slow. It will be more efficient if the supplier can quote an order number which refers to an exact title and that way, there are no misunderstandings about what is being discussed. If you prefer to have one order number for a batch of items, it would then be more helpful if each item was given a number, for example: order number 123, item 5.

4. Please indicate on the order what you anticipate the material to cost. I appreciate that in many cases, you may not have that data, but it is useful for a supplier to have. If you do not put an estimate on the order, we can and will supply material at any cost, since you haven't indicated a frame-work within which we can move. If you quote for example \$25 as an estimate, most suppliers will come back to you and say "The book which you have requested is actually \$50. Do you still want it?" It really is useless coming back to the supplier once you have received the material to complain that it is too expensive for you, if you haven't indicated what "expensive" means in terms of your library. You can always also indicate to your supplier that you must be advised if the price of an item is a certain percentage (and you can fix the percentage) above your estimated price. That way, even if you don't know the price exactly, you can be fairly sure you will be alerted to a high priced item.

5. Last but certainly not least, please ensure that your invoices are paid in reasonable time. Even large suppliers these days are feeling the pinch and in most cases, by the time you have received the material, we will have pre-paid the publisher and will be even more out of pocket! This is even more essential when we are talking about periodical invoices. Most periodical publishers do not extend credit even to large suppliers, but expect payment within a very short time after the receipt of the order. As a consequence, large sums of money are sent out on the library's behalf and if there is a substantial delay in the payment of invoices, the supplier can be hit quite hard.

I hope that I have not taken up too much of your time with material which was either too basic or too boring. Again, many thanks for allowing me to participate in your conference, albeit by proxy and I look forward to seeing you all, I hope, when you come to Melbourne for the next ANZTLA conference.

Deirdre McNally, Area Sales Manager, Southern Australia.

ST BARNABAS' THEOLOGICAL COLLEGE

A GUIDE TO THE LIBRARY

The library was founded in 1965. At that time it largely consisted of the holdings of the former Adelaide Diocesan Library. Since that time, it has grown through bequests, donations and purchases into a collection of approximately 18,000 books and periodicals. The library currently receives 67 different periodicals and church newspapers.

The library exists primarily to meet the information needs of students studying at St Barnabas' College. However, the resources of the library are available to the students of other Adelaide Theological Colleges as well as to Anglican clergy and interested lay people. A registration fee of \$5 is required of people who do not attend St Barnabas' College.

The Collection

The collection is a fairly specialised one, covering mainly religion and theology. Its strengths are in theology and Biblical studies, early Church history and spirituality. The library also has good collections in the areas of Christian ethics, pastoral theology and social theology. As the main Anglican library in South Australia, the library specialises in Anglican theology, liturgy and worship, and Anglican Church history.

Although the collection is mostly books, a small number of audio and video cassettes are available for loan.

Special Collections

1. *Rare Books*
The library has a good collection of the works of various 16th and 17th century Anglican Divines. A considerable number of these works are early editions and many are quite rare and valuable. These include a number of volumes published before 1800.
2. *Children and Family Collection*
In 1986, in response to the growing number of families and children on campus, a special collection of children's books was started. The Friends of St Barnabas' College have been responsible for this small but important part of the library.

BASIC RELIGIOUS LIBRARY INFORMATION SOUGHT

This is a call for basic information on scholarly religious libraries world wide. The Scarecrow Press, Meuchen, NJ, USA, has contracted with John F. Harvey to compile and edit a new edition of the World Directory of Theological Libraries. This standard reference work, the leading authority in its field, was originally edited by L. Martin Ruoss and published by Scarecrow in 1968. However, it has been out of print for several years.

The project covers the following types of institutions:

- Seminaries and departments of religion
- Religious organisation administrative offices
- Monasteries, convents, abbeys and priories
- Bible and Christian colleges
- Religious historical and archive societies
- Public library religion departments

The Directory will cover all religious faiths, sects and denominations without exception:

- Christian (including Eastern Orthodox, Protestant, Roman Catholic and many others).
- Confucian, Buddhist, Hindu, Sikh, Shinto, Taoist.
- Jewish (Conservative, Orthodox, Reform and Reconstructionist).
- Moslem (including both Sunni and Shiite).

Little is known about this large field so two directory chapters will discuss 1992-93 factual questionnaire findings for a sizeable body of the world's theological libraries and also provide a longitudinal or trend comparison of 1992-93 with 1968 replies. In addition, the Directory will contain a geographic index, an index of institutions and an index of specific faiths and denominations.

In order to develop the Directory plan successfully the editor must extend coverage well beyond the 1778 libraries and 119 countries reached in the first edition. The Directory questionnaire must go to every scholarly religious library in every country in the world. The assistance of librarians, theologians, and others is sought in assembling an exhaustive questionnaire mailing list.

Information about local, national and denominational religious library address lists or directories which are available in any country should be sent to the editor immediately. Lists from non-English-speaking countries are especially needed since they are hard to this editor to find. Librarians wishing to receive copies of the short directory questionnaire in order to list their own libraries free of charge should send full name and address information to John F. Harvey at one of the addresses below.

Suite 1105
82 Wall Street
New York, NY 10005-3682 USA
Tel: 212-509-2612
Telex: 226608 WALL UR
Telefax: 212-968-7962

605 Chanteclair House
2 Sophoulis Street
Nicosia 136, Cyprus
Tel: Z-462286
Telefax: 357-2-451620

NEWS AND NOTES

- Personnel Changes:

WA Chapter:

Chairperson: Allan Mears, Perth Bible College
Secretary: Lyn White, Baptist Theological College
Treasurer: Denise Hallion, Catholic Library of WA

Queensland Chapter:

Baptist Theological College of Queensland has a new part-time librarian, Patty Overend, formerly involved with the South Seas Evangelical Mission.

NSW/ACT:

Judy James, formerly in the library of Charles Sturt University, Wagga Wagga, is now the librarian of St Mark's Centre, Canberra.

Victorian Chapter:

Chairperson: Virginia de Crespigny
Secretary/Treasurer: Lorraine Chapman.

At Ridley College, Kerrie Hunter is librarian while Ruth Millard is on maternity leave. Congratulations to Ruth and husband Ian who now have a son, born 25th June.

- **A request concerning Mission-related Archives.**
John Roxborough at Bible College of New Zealand is interested in compiling information on mission related archives in Australia and New Zealand. If you are able to produce basic information on your holdings, or know of anyone who may already have compiled a handlist please write to John Roxborough, Bible College of New Zealand, Private Bag, Henderson, New Zealand.
- Dewey users may be interested to know that the World Council of Churches library in Geneva, has produced its own Dewey schedule for Ecumenism. Write to Pierre Boffa, Librarian, World Council of Churches, Geneva, Switzerland.

- From Haworth Press comes a new journal announcement:

EuroSerials: the European Journal of Serials Management.

This new quarterly journal will deal specifically with emerging issues of European serials acquisitions, collection management, networking, bibliographic control, and culture and history. Serials librarianship and publishing in Europe have affected serials librarianship around the entire world. EuroSerials will cover the most important aspects of serials management in Europe and the United Kingdom from this perspective and thus will provide an unparalleled resource to assist an understanding of serials librarianship during this critical period in history.

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104 Jeffcott Street, NTH ADELAIDE SA 5006

Secretary/Treasurer: Val Canty, Parkin-Wesley College
20 King William Street, WAYVILLE SA 5034

Editor: Irene Mills, Vianney College
WAGGA WAGGA NSW 2650

Executive Member: Philip Harvey, Joint Theological Library
Ormond College, PARKVILLE VIC 3052.

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