A brief introduction to this special issue of Fryer Folios.

Mark Cryle, Fryer Library Manager, looks back 40 years to the arrival at UQ of Fryer Library’s greatest collection.

Rev. Dr. Christopher Hanlon, author of The Australian Dictionary of Biography entry on Father Hayes, speaks about his life.

Roslyn Follett examines Father Hayes’ participation in the three expeditions to the Carnarvon Range organised by the Queensland Branch of the Royal Geographical Society of Australasia in 1937, 1938 and 1940.

Leonn Satterthwait and Jane Willcock explore the remarkable fruits of Father Hayes’ lifelong interest in anthropology.

Dr. Chris Tiffin describes the literary riches of the Hayes Collection, which he first explored as an MA student in 1968.

Laurie Hergenhan remembers the life of a remarkable Australian.

Recent news from the Friends of Fryer.

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The Hayes Collection

The Hayes collection remains the jewel in Fryer Library’s crown. It is one of the great Australian collections. Its riches have already provided the raw material for much quality research on Australian studies and have the potential to do so for many years to come. To a significant degree the acquisition of the Hayes collection put The University of Queensland in general, and Fryer Library in particular, on the map as a top-ranking research institution in Australian studies.

This issue of Fryer Folios focuses on the Hayes collection on the fortieth anniversary of its acquisition. It coincides with an online exhibition available through the Fryer Library entitled One Man’s Gift: The Father Leo Hayes Collection (http://www.library.uq.edu.au/fryer/hayes_exhibition).

Both this issue and the online exhibition aim to examine in more detail the life of Father Hayes, the significance of his gift to The University of Queensland, and the literary, historical, scientific, bibliographical and anthropological riches of his collection.
At 6 o'clock on the morning of Thursday 19 October 1967, eight people drove from Brisbane to the Darling Downs in an Avis Rent a car – a mini-van in fact. They arrived at the Roman Catholic Presbytery at Oakey to do a dirty job. As one of the party dubbed them, forty years after the event, they were the “Collection Squad”.¹ The sobriquet was highly appropriate as we shall see. Dressed like labourers, they began to collect the riches that lay before them and remove them. It was exhausting work in the Queensland heat. Some worked long hours in a poorly lit corrugated iron shed, clambering up floor-to-ceiling shelves through dust and vermin. The fear of snakes was real but not talked about by the workers. These people were not miners nor were they navvies; typically their day’s work was rather more genteel. The treasure they extracted was in itself a

1 Interview with Mary Rose McCarthy, 8 Nov 2007. Unless otherwise stated, all references given here are to documents contained in Fryer Library’s Hayes donor file.
collection. The “Collection Squad” were staff from The University of Queensland Library, there to gather the great hoard of literary and other treasures which had been accumulated over 70 years by Father Leo Hayes, the parish priest at Oakey who lay critically ill in St Vincent’s Hospital Toowoomba. Marianne Ehrhardt was one of the squad. Forty years later she recalls being assigned to collect books.

We were met by Father Hayes’ housekeeper. The house was beautiful and everything in the public area was clean and polished but round the back was another matter. We tried to enter Father Hayes’ bedroom but couldn’t. A large pile of books had collapsed and fallen against the door, blocking entry. I had to crawl through a small gap we forced in the door and pass the books out in 2’s and 3’s until we could get the door open. The room was totally covered in books – on the furniture, on the floor, under the bed, all over the bed. I don’t know where Father Hayes slept.2

The leader of this expedition Nancy Bonnin, then the head of Fryer Library, noted in a letter to a colleague: “The job was enormous, took far more time and effort than we had anticipated and there were some dirty exhausted librarians by the time we were done”.3 The treasures were loaded into trucks – “pantechnicons” as the reports from the time call them and freighted to UQ in an operation that took two full days to complete.

While the heavy lifting work was being done on those two days in October 1967 the transaction had had its genesis in a different kind of work which had been going on in the years preceding. Derek Fielding, the University Librarian at the time commented recently that “the acquisition of private collections for libraries often requires a long period of courtship”.4 As the then Vice-Chancellor, Sir Fred Schonell, reported to the University Senate “the discussions and negotiations relating to this went on for two and a half years and, as you can well imagine, were delicate and difficult in some senses”.5 Sir Fred’s estimate of the courtship period may be somewhat on the short side. Fielding remembers it as having begun well before his arrival at UQ in 1965.6 Other institutions had certainly expressed interest in obtaining the collection which was known internationally.7

The relationship between UQ and Hayes had its origins it seems in Hayes’ personal relationship with former Reader in English Cecil Hadgraft who had, on occasions, borrowed copies of books from Hayes’ collection for teaching and research in his literature courses. In 1966 some of the books had been displayed in the Library.8 The transaction was brokered in part by Walter Stone, a friend of Hayes’ and a well-known Sydney bibliophile. The ongoing courtship was, Fielding recalls, a joint effort between the Department of English and the Library. Both Fielding and the head of Library Reference at the time Spencer Routh concur though that “the key charmer, instigator and follower-through of the transaction was Nancy Bonnin”.9 The October 1967 expedition was clearly not the first trip that the librarians and University staff had made to Oakey.

Recalling a visit she had made in September 1965, Bonnin wrote to Hayes:

Last Friday was a red letter day for Gunther [her husband] and me, and we can’t stop thinking and talking about it. You must be one of the most unusual Australians we have met, because after all we are still a pioneer country, and there are not so very many people over the whole country who have such a sense of history and cultural values as you have. Your collection is a national treasure, of that there is no doubt at all.10

Fielding remembers a number of occasions when he borrowed a university car and drove a party often including Hadgraft and Bonnin to Oakey to visit.

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2 Interview with Marianne Ehrhardt, 9 Nov 2007
3 Nancy Bonnin to Walter Stone, 1 Nov 1967
4 Derek Fielding, Hayes Collection – 40th Anniversary, typescript of talk delivered 5 Oct 2007, F.D.O. Fielding Collection, UQFL126, Box 12
5 Minutes of The University of Queensland Senate Meeting, 2 Nov 1967
6 Derek Fielding, Hayes Collection, op. cit.
7 Minutes of the Senate, op. cit.
8 Fielding to Hayes, 23 Mar 1966
9 Spencer Routh to the author, 17 Sept 2007
10 Bonnin to Hayes, 22 Sept 1965
their “short, snowy-haired, warm, friendly and relaxed host”.11

In April of 1967 Hayes’ work as a collector of rare and valuable Australiana was formally recognised by UQ when he received an honorary Master of Arts at a ceremony at the Brisbane City Hall. On that occasion, Schonell noted that for Hayes “scholarship had been a beacon that he [Hayes] has always followed” and praised the priest’s “determination that never wavered, to collect and preserve those records of the past, which our Australian literature provides. This was at a time, now more than sixty years ago, when very few people recognised the value of such material for the future”.12 It was Hadgraft who collected Hayes from his hotel and drove him to the ceremony. It was the Bonnins who hosted the meal the party attended prior to the occasion.13

In a 1947 interview with The Bulletin printed on its Red Page, Hayes had made clear his intention to keep the collection in Queensland.

“Er, what do you propose to do with your collection ultimately, Father? I mean, er, well, what’s going to become of it? ”

“You mean when I die? It will remain in Queensland, where it was gathered together”.14

By the middle of 1966 after experiencing a significant health scare, Hayes had signed documents entrusting the collection to UQ. After another visit to Oakey in June 1967, which included Schonell in the party this time, Nancy Bonnin once again wrote to Hayes.

The Vice-Chancellor was impressed and excited about it all himself and talked all the way home. The importance of what you are doing for the University and for the whole state is hardly realised yet. Even Sir Fred, who is accustomed to thinking big, feels that your collection is the most important thing that has happened to The University of Queensland for many years. Like Dr Mayne’s gift of the land at St Lucia, it will have far-reaching effects.15
By the 13th of October the terms of the deal were in writing with Hayes expressing the wish that the University “arrange to get the collection and take steps for its preservation as soon as possible”.16 Six days later the librarians in the mini-van arrived to do their work. The material was gathered up from the floor and shelves of the presbytery and from the basement of the adjoining Oakley Convent School. A convoy of four removal trucks hired from Grace Brothers made consecutive trips to Oakley over the 19th and 20th of October and transported 80 large crates and 400 cartons of books, papers, geological and anthropological specimens, and a hoard of other realia – maps, press clippings, stamps, postcards, pictures, guns and cattle bells amongst them. There were 25 tons of material in all – “a weight of learning” as Sir Fred Schonell put it.17 Sid Page, Fielding’s deputy, reported on the second day of the collection exercise:

The Hayes collection is substantially larger than anyone knew. For instance the “fifteen or eighteen” large crates under the school will probably number about 80.18

It was indeed “a great day for the university” as Schonell announced at a ceremony of acceptance at the University’s Darnell Art Gallery (then in the central tower of the Forgan Smith Building) on 26 October. A newspaper reported that Hayes’ attendance at the ceremony would have been “a moment of personal triumph”.19 Sadly Hayes lay critically ill in St Vincent’s Hospital. He was represented at the ceremony by his assistant Father Kevin Ryan.

Nancy Bonnin remained torn between her friendship and affection for Hayes, who was clearly in decline, and the momentous nature of the acquisition for Fryer Library. Her correspondence gives valuable insights into the personal background of the story.

We have had a very mixed up two weeks, the result of which is that the Hayes Collection is actually under this roof. I don’t know when I have ever gone through such a period of conflicting emotions. It is very hard to see Father Hayes so visibly fading, and yet his pleasure and ours in the whole transfer is unbounded. … At present only about half is unpacked, but that half is crammed full of treasures to our eyes. When Father Hayes made up his mind, he wanted everything done at once. I feel that this was when he finally knew how short his time was and wanted to enjoy the handing over as much as he could.20

Hayes died in St Vincent’s on 17 November, five days before his 78th birthday. In early December Schonell held a press conference in which he announced details of the transaction to the media.

Prior to this event Schonell and the Library had been cautious about news of the transaction leaking out, in deference to Hayes who was in poor health and little able to deal with the media attention which the occasion would garner. In a memo dated 23 October of that year Acting University Librarian Sid Page advised all members of Library staff that

“The acquisition of this collection will be announced by the Vice-Chancellor in Toowoomba on Wednesday 25 October and a ceremony will be held on Thursday 26 October. In the meantime I would ask you all to be discreet about the matter, particularly if the press or television phone or call”.21

The ABC’s Toowoomba office had wanted to interview Library staff. In preparing for the press interest Page had commented:

I expect to be asked by the ABC and newspapers, the value of the collection. If we are to give extensive publicity, this is the most newsworthy aspect. On the other hand, the Church is anxious that we should not give an impression that a priest could amass a fortune.22

When briefing Schonell for the December press conference Cec Hadgraft pointed out that the Vice-Chancellor would inevitably be asked questions about the collection’s monetary value. “What is the value to be put on sixty years of experience, devotion and sheer time all expended by one man?”23

While the work of acquisition was almost finished for some, for many others it had only just begun. In his December press conference Schonell announced:

It is one thing to acquire a large collection. It is quite another matter to

16 Hayes to The Registrar, University of Qld, 13 Oct 1967
17 The Catholic Leader, 2 Nov 1967, p.3
18 Page to Schonell, 20 Oct 1967
19 News Mail, Bundaberg, 27 Oct 1967
20 Bonnin to Stone, 1 Nov 1967
21 Page, Memo to all Library Staff, 23 Oct 1967
22 Page to Schonell, 20 Oct 1967
23 Hadgraft to Schonell, 29 Nov 1967
catalogue it and this is going to cost us about $20,000. It would seem that there are rather more than the 25,000 volumes of our earlier estimate.  

Only after the university vacation began was it possible to take over two floors of the Duhig Building and ensure security of the area for substantial work on the Hayes material to begin in earnest. Prior to that, the collection, most of it still in boxes and crates, occupied every available bit of space in the library – “something of an embarrassment” – as Page noted in a memo to the Registrar on 30 October. Work proceeded vigorously throughout the vacation period of 1967/68. For most of that time at least 35 people were engaged in processing and cataloguing the mass of material. At times, as many as 50 people were working on it, including many temporary staff hired for just that purpose. A number of these went on to have long and productive careers with UQ Library.

All of the print items acquired from Hayes would bear the book plate, the design of which needed to be finalised. Hayes had requested that the graphic represent an image from the stained glass window at the Sacred Heart Church at Maleny which had been built while he was parish priest in that district from 1922 to 1924. Unfortunately the window had been broken in a storm years earlier. Despite a search of the Catholic Archives and an appeal to the readers of The Catholic Leader no copy of the image could be found. The Library and Hayes’ executors settled on a design prepared locally by Geraldine Just.

The library’s intake for the year ending 30th June last was 33,000 books and this required a cataloguing staff of 29 for the full year. The Hayes collection is estimated to contain 25,000 books and on a comparative basis the estimates look low.

Page’s memo took no account of the manuscript material. Effectively, with the arrival of the one collection, UQ Library had added to its cataloguing workload for the year by a factor of 75%. Nor had Library management been able to plan for this event as they would have liked. Fielding was away overseas. During his final illness Hayes had signed the documents for the immediate transfer to the UQ. The then head of Cataloguing Mary Rose McCarthy remembers the collection exercise being organised at very short notice. Available staff were thrown into the fray as it were. Yet the whole process was carried out with something akin to a military operation she recalls. The Library files support that view with large complicated hand-drawn flow charts mapping the path of items through the system.

As the collection was uncrated, sorted and classified, new treasures continued to be discovered – a first edition copy of Matthew Flinders’ Voyage to Terra Australis; all 12 volumes of Gregory Mathews’ extremely rare and valuable Birds of Australia and much more.

Marianne Ehrhardt, a reference librarian at the time, spent most of her non-desk hours sorting through manuscripts.
We would take the contents of a large tea chest and tip them out into a makeshift receptacle we created by pushing two study carrels together. We’d sort the material from there. It was easier than reaching into the tea chest.33

Like prospectors panning for gold in a rich stream, cataloguers discovered new treasures daily. While working on the collection, Ehrhardt recalls:

“I saw a page of library subject headings from some library somewhere. On the back of the page, in an exquisite hand, someone had written part of a poem – the middle part as it transpires. The hand writing was so distinctive. It stayed with me. Days later I found the beginning of the poem. A considerable time later I found the final page. The poem was a version of a Stephane Mallarmé poem, “A Funeral Toast” translated by Christopher Brennan. I had found the original fair copy sent to The Bulletin. It was there among A. G. Stephens’ papers.”34

In an interesting twist Brennan had been employed from September 1895 in the Public Library of New South Wales. His job was to sort and catalogue the Mitchell collection. He had used discarded work stationery on which to write his poem.

By July of 1968 Fielding was able to report that:

“All the books in the collection are now available to readers. The periodicals will be catalogued and, if shelving was installed, made available during the next long vacation. Good progress is being made on indexing the manuscript collection.”

Years later he recalled:

“I was blessed throughout my 27 years as University Librarian with a cataloguing department led by the indefatigable Mary Rose McCarthy, consisting of mainly women who knew they could do anything. As a consequence they took this addition to their cataloguing load in their stride and the books quickly took their place in the Library’s records.”35

Storage space was a major headache for library administrators of the time. As Fielding recalls:

“I was already campaigning for another building which eventually was built as the Central Library but did not open till five years later. So space in the Duhig Building was already in short supply when the 25 tons of new material arrived.”36

In September of 1968 the Vice-Chancellor approved the installation of electrically powered compactus (mobile shelving that runs on tracks) for the Hayes collection37 at a cost of over $6000. This was fitted during Christmas 1968. Effectively this doubled Fryer’s storage capacity. Special display cabinets, fittings and other furniture were also acquired.38

While the bulk of the work on the printed material was completed by 1968 the process of sorting and listing the manuscript material was ongoing through the mid 1970’s. Margaret Brenan played a major role here. Carol Hetherington was employed on manuscript cataloguing from 1973. She recalls the impact of “amazing new technologies” on their work – “a typewriter with memory…You could produce multiple catalogue cards and only have to type the details once!!”39

As Fielding pointed out, the acquisition of the Hayes collection made a huge contribution to the research resources of UQ library “which, up to that time had been primarily only a moderately good resource for undergraduate study and teaching”.40 In books on Australian subjects the Library doubled its resources in one intake. It was, as Schonell noted in 1967, “one of the major collections in Australia” and “the best collection this university has ever received”.41 The intervening years have furnished no equivalent nor are the future years ever likely to. Nancy Bonnin effectively sums up the episode in her words to Walter Stone:

“The Vice-Chancellor contemplates a proper exhibition next year. This is the biggest thing that has ever happened, of this nature, in the state and his pride is, if this can be imagined, almost as great as ours.”42

MARK CRYLE is the Manager of the Fryer Library.

33 interview with Marianne Ehrhardt, 9 Nov 2007
34 ibid.
35 Fielding, Hayes Collection, op. cit.
36 ibid.
37 Fielding to L. J. Teakle, 20 Sept 1968
38 Page to Harris, 25 Mar 1968
39 Interview with Carol Hetherington, 7 Nov 2007
40 Fielding, Hayes Collection, op. cit.
41 The Catholic Leader, 2 Nov 1967, p.3
42 Bonnin to Stone, 1 Nov 1967

Above: Bronze plaque with a portrait of Father Hayes, which now hangs in the Reading Room of the Fryer Library.
“In a hole in the ground there lived a hobbit.” With these words J. R. R. Tolkien began his book The Hobbit; a tale of the adventures of his hero, Bilbo Baggins. The more I thought about Archdeacon Edward Leo Hayes, the more associations I found I was making with the character of fiction. So, in order to set the scene, I have taken the liberty to refer to some of these.

There is the physical description of the man. Photographs reveal what one biographer, Shirley Bell, has described as a “gnome in a clerical collar”. His white hair gave him a somewhat scholarly appearance, which was reinforced by his rather intense brows. Often his frock coat was only fastened by one button as a concession to social propriety, while his shoe laces were always undone.

Then there is the figure of Bilbo’s encounter with Gollum and the quest for “the precious”. Archdeacon Hayes never lost his childhood curiosity for collecting things. He picked up his first stone axe at age five, and his first book at age seven. These small beginnings expanded over the years in a way not unlike the “hoard” which Bilbo Baggins was to take from Smaug the dragon.

Hayes was a bit of a bower-bird, and as a result, his collection was quite eclectic. I can remember as an undergraduate consulting works on the activity of French naval explorers along the Australian coastline. Others would examine his back...
issues of Women’s Weekly or any of a myriad of other subjects.

Ultimately his collection included 25,000 books (of which 19,000 were on Australiana) and 30,000 manuscripts; plus an assortment of legal documents, press cuttings, book plates, stamps, notes and coins, postcards and photographs, maps, ferns, guns and pistols, cattle bells and Aboriginal artefacts. It is the sheer variety of the various items which is both revealing and a cause for further investigation. Did he really know what he had, or was the thrill to be found in their acquisition?

Edward Leo Hayes was born on 23 November 1889, at Frederickton on the Macleay River in northern New South Wales. He was the second of the eight children of Edward Martin Hayes and Brigid Mary Flannery. His father was headmaster at the local State School and, as a young lad, many hours were spent fossicking and collecting objects such as birds’ eggs on river banks or retrieving items of indigenous manufacture which had been left in the scrub.

At age twelve, he left school and commenced office work with Bacon and Co., a firm of auctioneers and valuers in Gunnedah; before moving, in 1908, to Toowoomba and a position with the Darling Downs Co-operative Association.

In Toowoomba, he fell under the influence of the formidable Monsignor Denis Fouhy, and received the Sacrament of Confirmation there. At the time it was suggested that he might have a vocation to the priesthood; but his father would not hear of it, and so Leo had to wait until his twenty-first birthday before taking this step.

At the seminary, he won the prize for Rhetoric three times, as well as the Cardinal Ceretti medal for dogmatic theology. He also looked after the books of the seminary’s library. Legend has it that he told the then Rector of the seminary that one day he would have more books than were held there.

Whatever of this, he was ordained priest, on 30 November 1918, for the Brisbane archdiocese, in St. Mary’s Cathedral Sydney, by the then Apostolic Delegate Archbishop Cattaneo. When Toowoomba became a separate diocese in 1929, he elected to join the new diocese. His priestly ministry was spent in the following places: Ipswich (1918-1922), Kilcoy-Woodford (1922-1924), Taroom (1924-1927), Chinchilla (1928-1930), Crows Nest (1931-1950), Oakey (1951-1967).

Several features serve to illustrate the character of the man. The first was his love of children. In his ongoing curiosity, he was a little like a child himself in some ways. His pockets were always full of lollies and the children followed him about like a modern Pied Piper. He knew every child in the local school by name and often had prizes for them. Whenever any of them recorded some achievement, such as success in their public exams, he would write to them, congratulating them and wishing them well.

He was an enthusiastic supporter of the movies. This was the time before television became a part of everyday life. Often he used to take children with him, seeing the same movie several times a week. Legend has it that he told the then ticket office attendant: “I didn’t like it last night; maybe tonight I’ll like it better.”

His mailbag reveals his many friends; some of them notable in their own right: such as Dame Mary Gilmore, Dorothy Cotterill, and John French, VC. Throughout his life he received many letters and cards. It is doubtful if any of these were ever destroyed, except by accident. He kept them all – letters from distinguished friends, letters from children, letters from friends who wrote constantly to him through the years; all testimonials of his ability to maintain sincere friendships. A sample of these is to be gained in those he received at Christmas 1966, the year...
before his death. On that occasion he received some 600 cards and letters.

During his time at Woodford-Kilcoy and Taroom during the 1920s he amassed a large collection of stone axes, sharpening stones, grinding stones, woomeras, boomerangs, shields, etc. Many of these came from the Bunya Mountains. He was also interested in Aboriginal languages, and collaborated with Mr. E. M. Watson in the production of a handbook of these languages for the Royal Geographical Society. Interests in indigenous culture such as these, led to Father Hayes becoming a Fellow of the Royal Geographical Society himself; and to his participation, as an ethnologist and entomologist, in its three expeditions to the Carnarvon Ranges, in 1937, 1938, and 1940.

The leaders of the expeditions were the then Secretary of the Society, Mr. Dan O’Brien, and Mr Theodore Culman, an engineer who had discovered the site when prospecting for oil and mineral deposits. Fr. Hayes enjoyed himself immensely on these expeditions, which made a number of discoveries, including a rich coal seam, a kerosene deposit, caves containing examples of rock art, and a dazzling variety of native fauna and flora. For his contributions to the expeditions’ work, The Royal Geographical Society presented him with its Thomson Medal.

During World War II, General Douglas MacArthur consulted Hayes’ collection of maps of the South Pacific. He offered payment for the privilege; but, when Hayes declined, the general presented him with a bottle of whiskey and a fountain pen. The present whereabouts of the whiskey are unknown; but the pen was used to write the stories Hayes had learned from the local Aborigines.

At one time, he numbered a live carpet snake among his collection. This used to sleep on the telephone, until one night the local doctor, desiring to make a call, lifted the snake instead of the receiver – with the results that might be expected from such an event.

On 26 April 1967, The University of Queensland recognised his work with an honorary Master of Arts degree. On 26 October of the same year his collection was handed over to the University, and a series of removal vans began the trip down the Toowoomba range.

Archdeacon Hayes died in St. Vincent’s Hospital, Toowoomba, on 17 November 1967, five days before his 78th birthday. The celebrant of his Funeral Mass was Fr. R. J. Flynn and Bishop Brennan of Toowoomba preached the panegyric. Staff from the University also were in attendance. The ‘man of God’ had gone to meet his Maker.

The image I want to leave you with, however, is the image with which I started out: that of the ‘hobbit’ seated in the midst of his ‘hoard’ after a lifetime of collecting. Scholarship in general, and Queensland scholarship in particular, is indebted to Archdeacon Edward Leo Hayes in many ways. I leave it to others to take up the story of the Hayes Collection after it came to The University of Queensland.

REV. DR. CHRISTOPHER HANLON is the author of The Australian Dictionary of Biography entry on Father Hayes, President of The Brisbane Catholic Historical Society and Parish Priest at St. Columba’s, Wilston.
Following his ordination in 1918, Father Hayes’ first appointment was as Assistant-Priest at Ipswich. His interest in geology originated there.

“I was always going home with stones in my pocket. I told the priest in charge that I was going to become a geologist and he asked what the deuce that would be”, Father Hayes recalled.¹

Father Hayes’ chance to work as a geologist began when he was invited to participate in a number of scientific trips to the Carnarvons. In 1932, a section of the Carnarvon Gorge had been declared a national park, following lobbying from the Royal Geographical Society of Australasia. In 1937, the Society began selecting a party to travel to the Carnarvons. Secretary of the Society Dan O’Brien was leader. J. Edgar Young, who had been on an earlier British Museum scientific excursion to the area, was appointed botanist. Theodore Culman and Al Burne were the photographers.

“When the party was chosen they were short of an ethnologist. Mr Culman asked Archbishop Duhig, whom he knew through their association on various charitable organisations, if he knew of anyone willing to join the expedition and share the hardships of an arduous journey. Archbishop Duhig at once suggested and released Father Leo Hayes”²

Father Hayes joined the party as geologist and ethnologist.

The party of nine men departed Brisbane with a civic farewell from Brisbane Lord Mayor, A. J. Jones. They travelled by car to Roma and Injune. From Injune they transferred to horseback, riding about twenty miles a day with packhorses.

¹ Sunday Mail, 29 October 1967. When the Hayes Collection was donated to the University in 1967, a few stones in his pocket had grown to a collection of over 4,000 geological specimens. These are located in the University of Queensland Geology Museum.

² Shirley Bell, Material on Edward Leo Hayes collected by Shirley Bell, (Jondaryan, Qld., 1972), Fryer manuscript F2621

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Father Hayes

and the Carnarvons

Father Hayes was a member of three expeditions organised by the Queensland branch of the Royal Geographical Society of Australasia to the Carnarvon Range in 1937, 1938 and 1940. Roslyn Follett recounts Father Hayes’ contribution to these trips.
"We camped the first night after arrival at the Range around the zamia palm trees – these were inhabited by opossums who promptly chased us out by throwing zamia palm nuts at us".  

The party wondered at the diversity of the flora – macrozamia palms, maiden hair fern, elkhorns, Moreton Bay figs, cabbage-tree palms and orchids.

We travelled through huge forests of bottle trees – the largest I have ever seen, standing up in defiance as if saying, "This is our land. What are you doing here".  

Father Hayes remembered the teeming bird life – all kinds of ducks, jabiru, pelicans, kingfishers, orange-backed wrens, tawny frogmouth owls, white-headed stilt and cockatoos.

They saw the sandstone waves of big canyons and gorges. The caves contained spectacular examples of indigenous rock art. Hundreds of small and large handprints adorned the walls. There were stencils and engravings of boomerangs, axes and cross-hatchings in ochre and ash.

The party’s photographers took a 35mm black-and-white film of the Gorge, the party’s camp site and the Aboriginal rock art. This is believed to be the first moving picture taken in the Carnarvon Ranges. A copy of this film is in the Hayes Collection.

The second expedition in 1938 went by car via Rockhampton and Springsure. The Bauhinia Shire constructed nine miles of new road from Early Storms Station for the party to reach the Carnarvon National Park.

Many of the Aboriginal stone implements in the Hayes Collection were obtained during these trips to the Carnarvon Ranges.

Father Hayes was elected a Fellow of the Royal Geographical Society of Australasia in 1942, the same year that he was awarded the Society’s Thomson Medal for his contribution as a geologist and ethnologist. He loved the Carnarvons and the excitement of the expeditions. In later years, he often spoke on radio and at public lectures about the Carnarvon Ranges.

ROSLYN FOLLETT is Executive Manager of the Social Science and Humanities Library Service. She was Manager of the Fryer Library between 1995 and 2001.

3 Father Leo Hayes, Notes in ibid
4 Father Leo Hayes, Notes in ibid
5 Royal Geographical Society of Australasia, Queensland, Carnarvon pictorial (Brisbane, 1942), p.7
6 The original nitrate film was converted to video by the National Film & Sound Archive. Since then, the Library has digitised this film. A DVD copy is available in the Hayes Collection (UQFL 2, Box 96)
Through a search of the collection database, we learned that the item was a part of the Father Leo Hayes bequest to the University. While Father Hayes’ collection of books and manuscripts in the Fryer Library is well known, less often appreciated is that he also amassed a substantial collection of anthropological items and artefacts, the contents of what he called his “museum”. These are now housed in the University Anthropology Museum.

**The Collection**

The anthropological part of Father Hayes’ collection consists of over 1500 items. The largest portion of it consists of stone tools, at least 680 of them. Of these, over 90% are stone axes. It is not uncommon for such items to loom large in collections of Australian archaeological artefacts, partly because they have their own intrinsic interest and fascination for people, and partly because they are easily identified by lay collectors, unlike other kinds of stone tools, which to the untrained eye are often difficult to discern among the other stones on the ground.

Among ethnographic items, that is, items of more recent origin usually made of perishable materials, the spread of kinds of items in the collection is more even, with items associated with food collecting, hunting, and fishing (e.g., baskets and bags, wooden and bark containers, bows and arrows, and fishing hooks, nets and spears) and weapons (e.g., clubs, knives and daggers, throwing sticks and boomerangs, and fighting spears) being the two largest categories of items present. Next are ceremonial items (e.g., religious carvings, ceremonial staffs and sticks, and headdresses) and items of dress and ornament (e.g., armbands, waist belts, decorative hair combs, and ornamental walking sticks).

Many other kinds of items are also included in the collection, however. Among them are message sticks, musical instruments, toys, items associated with water transport (especially canoe paddles), examples of raw materials (which are extremely valuable in shedding light on manufacturing processes and environmental relationships), smoking utensils and paraphernalia associated with the chewing of betel nut (the nut of the palm *Areca catechu*, well known and chewed as a stimulant throughout much of southern Asia and Melanesia), and various domestic implements.
The collection contains a great many objects of considerable interest. A few examples are shown in these pages. They include a shield painted in dark colours, once probably brighter, and lacquered. The anthropological fascination this item holds is that, although its form is that of a Murray River shield, the paints used on it, as well as the lacquer, are of obvious European origin. The production of artefacts for sale to tourists on the Murray began quite early, in the 19th century, and this item may instance this. As such it exemplifies the ability of Aboriginal cultures to be dynamic and adaptable, while at the same time maintaining continuity in their distinctive identities.

Amongst Father Hayes’ collection of Australian artefacts, boomerangs are, perhaps unsurprisingly, one of the most well represented types of artefacts, incorporating a variety of shapes and forms from all over Australia, including a number with incised designs. He also collected artefacts more usually associated with women, such as coolamons – wooden containers essential for carrying and processing seeds and for digging.

A bag from Papua New Guinea demonstrates a high level of skill on the part of the maker in weaving with hand-rolled string. The armlets feature another example of Pacific weaving; the decoration is comprised of intricately interwoven coloured orchid bark, combined with an armlet made from coconut shell which is finely incised with geometric designs. The carved wooden headrest was initially considered to be Pacific in origin, but has since been identified as African (Shona), indicating something of the breadth of Father Hayes’ collection.

There are also items of significance from colonial Queensland, notably the collection of surveying equipment used by explorers such as Sir Augustus Gregory, best known for marking the boundary between Queensland and New South Wales.

Augustus Gregory’s sextant, compass and artificial horizons have been identified as the ones used on his expedition to find Ludwig Leichhardt in 1858. Gregory used a tin cup with black tea as an artificial horizon, noting in his journals that tea was easier to work with than the mercury used in the boxed artificial horizon. A compass and artificial horizon used by William Landsborough were also bequeathed by Father Hayes.

**What the Collection Says**

There are many things to learn from museum collections, and Father Hayes’ collection is no exception. Certainly one can learn much about the cultures tangibly represented among the items in the collection. But as with all collections, the Hayes’ collection also reflects the handiwork of its maker – it reflects Father Hayes’ character and personality.

Here there are at least two things about Father Hayes that are embodied in his collection: his passion for collecting and his eclecticism. According to Chris Hanlon, in his entry on Father Hayes in the *Australian Dictionary of Biography*, his overall collecting activities included acquisition of books and periodicals, pamphlets, manuscripts, letters, documents, legal papers, press-cuttings, book-plates, stamps, notes and coins, postcards, photographs, maps, ferns, pistols, cattle-bells, and birds’ eggs. This same passion for collecting is reflected in his anthropological collection, which, although emphasising Australian archaeology, is similarly large and diverse.

Father Hayes spent virtually all his life in northern New South-Wales and Southern Queensland. To obtain as wide-ranging an anthropological collection as he did, he must have had an extensive network of sources – other collectors with whom he made exchanges, clergy posted overseas, parishioners who had originated in or travelled to other places, friends in many walks of life and occupying many stations (including both the high and the humble), dealers willing to assist him, and so on. His collection is thus probably as much a reflection of his well known amicability and ready ability to establish enduring, and endearing, friendships with people as...

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some years ago we were approached by a young Indigenous Australian man wishing to see the material collected by Father Hayes. He was given a tour of the collection and assisted in examining the items attributed to Father Hayes. He was clearly affected seeing and handling them. It eventuated that his parents were married by Father Hayes, who was also a close friend of theirs. This young man had grown up hearing stories of Father Hayes and this, combined with Father Hayes’ importance in his family’s history, was highly significant to the young man. The Museum was able to provide this young visitor with a personally moving experience and help him establish a tangible connection with his personal past. So in addition to all its other values, there is inherent in the Hayes collection a humanness, a humanness the Museum works to respect and maintain with regard to the Hayes Collection, as with its other holdings.

The Collection’s Values
The Hayes Anthropological Collection is an important one. It has much value for a museum based in an academic institution. The possibilities for research involving the collection are almost limitless. Each object has a story to be deciphered and poses a puzzle to be solved through research on it. Furthermore, the scope of the collection offers many opportunities for comparative studies, studies of the similarities and differences among sets of objects of the same or different type and within the same or different locales, and the reasons for this variability. Contextualising the objects in the collection, that is, connecting them with the original cultures, societies and peoples from which they were derived, and coming to an understanding of their manufacture, use and meaning, is an especially important research task.

The collection can also be studied as a whole. In recent years there has been increasing interest among researchers in the processes by which collections come into being, the role that they play in the relationships among peoples, and the things they reveal about their creators. The Hayes Collection is especially suited to studies of this type.

Objects from the collection have featured in several of the Anthropology Museum’s exhibits, and since most of the Museum’s exhibits are mounted by students as teaching and learning exercises, these objects have played a significant role in both the Museum’s public programs and in its teaching activities.

And then the collection has cultural significance. The items in the collection are each human expressions, each instances of human creativity and ingenuity given physical form. They are things for us to admire, to contemplate, to be inspired by, and to learn from.

So the collection has scientific, educational, and cultural values. But there is something more to it. The Museum frequently hosts Indigenous visitors and researchers, and
Father Hayes was a collector of material in many different fields of knowledge from minerals to Aboriginal artefacts to postage stamps, but there is no more important part of his collection than his literary materials – both printed books and manuscripts. For forty years these materials have buttressed research in Australian literature at The University of Queensland.

Since the acquisition of the Hayes collection in 1967 Fryer has purchased or acquired through donation much current and retrospective printed material and many significant manuscript collections of more recent writers, but it has never had another donation to be mentioned in the same breath as the Hayes Collection. With over 25,000 books1 and rich manuscript collections connected with key early Australian literary figures such as Mary Gilmore and A. G. Stephens, the Hayes Collection brought to Fryer a body of material that could never have been assembled piecemeal if one had started in the 1960s. Although he was prouder of his book collection than he was of his manuscripts2, it is the Hayes manuscript collection that has been the more important for literary research. Two early pieces of research that were enabled by the acquisition of the Hayes collection were those on Barbara Baynton and on A. G. Stephens. In 1974 Sally Krimmer revisited Baynton in her honours thesis, using the Hayes collection to clarify the process of revision of the stories. This work subsequently fed into the Baynton volume edited by Sally Krimmer and Alan Lawson3 in the then Portable Australian Authors series.4 Another early user was Leon Cantrell, the first to explore the A. G. Stephens manuscripts seriously. In 1977 Cantrell edited, A. G. Stephens, Selected Writings,5 drawing on the Hayes collection as well as those at the Mitchell and National, but he also edited the publishing diary that A. G. Stephens maintained for several decades and that is now held in the Hayes collection.6 One of the most recent users of the collection has been Associate Professor Jenny Strauss, of Monash University, whose formidable two-volume Academy edition of Mary Gilmore’s poems7 has drawn heavily on the Hayes manuscripts to clarify Gilmore’s extraordinarily complex publication record, even though the edition does not include manuscript versions themselves.

I first became involved with the Hayes collection in 1968 as an MA student when my supervisor, a very great Friend of Fryer, the late Cecil Hadgraft, steered me towards an item in the collection – a cuttings book of criticism of Australian literature that had been compiled by the anthologist and critic, Bertram Stevens. Stevens had been excising critical articles on Australian writers from English and Australian magazines, and had bound them in a solid (if rather ugly) volume. Father Hayes had owned this item for some time – he mentions it in an interview in late 1947, saying that Stevens intended to write a history of Australian criticism but never

1 This seems to be the agreed figure, although Father Hayes made somewhat wilder claims from time to time. He told The Bulletin in 1947 that he had “about 60,000 items of Australiana”, and to Cecil Hadgraft in the 1960s he estimated that his library held “a million volumes”
2 Information from Nancy Bonnin, Oct 2007
3 Sally Krimmer and Alan Lawson, eds., Barbara Baynton (St. Lucia, UQP, 1980)
4 Published by UQPr The series name was subsequently changed to “Australian Authors” under threat of legal action from Viking, the publishers of the American “Portable” series
5 London, Angus & Robertson, 1977
found the time. While this scrapbook was only the jumping-off point for my thesis project, it was a splendid launching pad. Bibliographical resources in the 1960s had nothing like the power and immediacy that they have today with databases like AustLit, WorldCat, and the ill-named Web of Science available from one’s keyboard, and it would have taken ingenuity, hard slog, and high serendipity to have located some of the items in the Stevens compilation. But apart from the direct contribution the collection made to my thesis, there was a great deal of educative excitement working in Fryer while the collection was being sorted, listed, and absorbed. Others have spoken of the extent of the operation – the four removal vans that brought the material down from Oakey, the two floors of the library that were taken over for a whole summer to do the initial sort – but they could not know the atmosphere of mystery and excitement experienced by a neophyte research student month after month as librarians like Nancy Bonnin and Spencer Routh glided past on Secret Librarians’ Business, and Marianne Ehrhardt pounded away listing the material on her mysterious, soundless typewriter.

How did Father Hayes assemble the collection, with no great financial resources at his disposal and living for forty years in the comparative isolation of parishes at Crows Nest (the Queensland one – not the Sydney one) and Oakey? The first point is that he was a natural collector. Father Hanlon suggests elsewhere in this issue that Hayes manifested his collecting streak as a child. Hayes claimed that his Emmaus moment came with his determination to build a personal library bigger than the 15,000-volume library at St Patrick’s seminary at Manly, N.S.W. Secondly, he was a great networker. He joined societies like the Queensland Authors and Artists Society. He accepted speaking engagements and appointment to the board of the John Oxley Library Committee. He wrote to schools, shires and parishes asking if they had published parish histories. Even when he had to decline an invitation to attend a celebratory event, he sent in his subscription with a request for a copy of the programme. But most important of all, he established close relationships with book dealers.

The satisfaction of collecting comes partly from pride of ownership, but partly from deepening one’s knowledge about the field. Such knowledge provides entrée to the freemasonry of others who collect and deal in the same field, and by one’s knowledge one earns respect. From the 1920s Father Hayes established his credit in the freemasonry of Australian booksellers. He was not just buying from them, but learning from them and with them. He recommends the poet, Brian Vrepon; whom one bookseller has not heard of. What does the bookseller think of this American critic, Hartley Grattan, who has recently written about Australian literature? It is clear from surviving records that Father Hayes was regarded with increasing respect by Australian book dealers, and was generously treated by the trade. Risking the postal service, book dealers would regularly send valuable books on approval to Crows Nest or Oakey; they would send him advance copies of their catalogues; they would seek to supply items from his wants lists and offer him other items that they thought he would like; they would offer him better copies of books that they had already sold him. Letters from H. V. Edwards of Bega, N.S.W. in 1935 show the bookseller giving Fr Hayes first offer on material, a 10% discount on purchases, and leeway to “settle for them by degrees, as at present”. Sometimes, though, the booksellers had to pull on the reins a little. On the one hand, Angus and Robertson issued a reminder full of old-world courtesy.

May we, whilst expressing our appreciation of your past patronage, bring to your attention the undernoted outstanding amount on your account?

We feel sure that doing so will be all that is necessary to secure attention to it, and trust that we shall soon have the pleasure of thanking you for your remittance in settlement.

On the other hand, the bibliographer, Percival Serle, allowed his exasperation to show: “I have never received the 5/- for the Frank Wilmot Memorial volume. It is not right that a busy man like my self should have to write to you again.”

10 Hayes Collection, UQFL 2, Box 5, 2/4817
11 Hayes Collection, UQFL 2, Box 5, 2/4817
12 Hayes Collection, UQFL 2, Box 5, 2/4825

Above: Oodgeroo Noonuccal inscribed her first book of poems We are Going (1964) to Father Hayes to mark his attendance at her address to the Toowoomba Creative Writers Group in March 1965. It is now one of many outstanding association copies held in the Hayes Collection in the Fryer Library.
Great collectors, are, of course, a little peculiar, if not outright crazy. Mark Cryle notes in his article above that by 1947 Father Hayes had decided his collection should “remain in Queensland”, which declaration has a fine public-spirited ring to it, and is just the sort of thing a collector should say in a newspaper interview. However, I don’t believe that Father Hayes’ intentions for the disposal of the collection were as clear-cut as that implies. Like the Coalition of the Willing, he lacked an exit strategy. There is a rather peculiar, only partially dated memo in the papers that raises the spectre (from UQ’s point of view) of a much less happy final resting place for the collection.

February 28
Re My Library

After my return from Sydney I was besieged with requests to see my library. Those enquiring have already made requests for men to come and inspect it. In view of the fact that so many want to buy the Library I have decided to let all applicants put in their tenders. If this is not acceptable to them I intend to withdraw the [sic] Library from sale. I did not put the Library on the market and as [sic] I am surprised at the intense interest displayed by the buyers.  

What do we make of this? If Father Hayes hadn’t “put the library on the market”, how could he “withdraw [it] from sale”? If his library wasn’t for sale, why is he asking for tenders for it? How does he move from people wanting to “see the library” to people “want[ing] to buy” it? To whom is the memo addressed? This seems to be a moderately severe case of Collector’s Gloat. Father Hayes had no intention of selling the collection, but just for the moment he enjoys the prospect of multiple people clamouring for it. The memo is to himself – a way of formalising the fantasy – and the “surprise” is spurious. Father Hayes knows very well that his collection warrants “intense interest”.

Among the literary strengths of the Hayes book collection are privately printed books (sometimes no more than pamphlets) and association copies. Father Hayes seems to have been extremely diligent about locating and acquiring books that were not distributed through the normal trade, and also willing to buy a quantity of miscellaneous material in the hope that it would contain a gem or two. Thus, a Tasmanian book dealer offers him a bundle of about 70 “pamphlets, odd periodicals, etc”, some of which, the dealer admits, may be duplicates of items he has already sold him. Individually priced, the collection would cost about £12-£15, but if Father Hayes would care to take the lot he could have them for £4. The records don’t confirm that the sale went through, but it was the sort of offer that Father Hayes found hard to resist.

Father Hayes’s known liking for signed editions meant that he was offered some superb association copies. J. B. O’Hara presented an autographed copy of his Odes and Lyrics (1906) to the critic and editor, Bertram Stevens, who annotated it carefully including marking throughout what he judged to be echoes from earlier English and Australian poets. The final leaf contains his summary:

O’Hara has a good ear but is often led away by it into meaninglessness. There are many phrases from other poets scattered through his verses – especially polysyllabic ones.

This copy then passed to the White family, acquiring the elaborate bookplate of Henry L. White of Belltrees, Scone (Patrick White’s favourite uncle), and so completed an impressive provenance when it was added to the Hayes collection.

In putting together his astonishing Australian literature collection, Father Hayes was sometimes lucky, but it was a luck that he largely created for himself by being such an indefatigable collector. And it is a luck that is shared by anyone who has the privilege of using his collection.

CHRIS TIFFIN is an Honorary Research Consultant in the School of English, Media Studies and Art History at The University of Queensland.
IN MEMORIAM

VALE BERNARD HICKEY: OUR MAN IN VENICE

Friends of Bernard Hickey were saddened to hear that he passed away after a short illness in Lecce, Italy on 31 July this year. Bernard was a larger-than-life figure who worked for many years as honorary ambassador, or Consul, for Australian literature abroad, in Italy mainly, but also elsewhere in Europe. I met him back in the 70s, being introduced to him by Professor Ken Goodwin on one of the first of many visits Bernard made to The University of Queensland, including the Fryer Library. Born at Maryborough and having taught for two years at Meandu State School, Bernard left to study in London and in Dublin, graduating in arts from Trinity College in the latter city. On his way home he stopped off in Rome, where he completed a doctorate in literature on Patrick White and was at one time secretary to the legendary Mario Praz.

Bernard then decided to stay on in Italy where he took up his lifelong work devoted to teaching and to promoting in a variety of ways the study of Australian and commonwealth literature in Italy. He taught for many years as Associate Professor at Ca’ Foscari University, Venice, soon becoming identified with that city for his generous hospitality to visiting Australian academics and writers. He promoted Australian literature with imaginative zest and zeal. He was ebullient, idiosyncratic, exuding joie de vivre, one of the most generous people I have ever met. He became fluent in Italian – not only the language but the buoyant gestures – at times seeming to ‘out-Italian’ the Italians. Desmond O’Grady captured his Irish spirit by describing him as a leprechaun, a rather rotund but sprightly one. His passion for his role was as infectious as his activities were varied. He worked as translator and editor; published articles and books, organised conferences, readings and also special lectures among community groups as well as at the university. With the assistance of the Literature Board of the Australia Council, which appreciated his activities, he set up an Australian Writer’s Studio in Venice. It hosted many writers including Paul Sherman, Val Vallis and Lionel Fogarty, all from Bernard’s home state of Queensland. Later he helped to establish a writers’ studio in Rome named after the British poet, B. R. Whiting, by the latter’s wife, painter Lorri Whiting (sister of Malcolm Fraser) who works in that city.

Bernard’s energy and enthusiasm appeared boundless, concealing the dedication behind it. He was a great traveller, often on the move, something of a Pimpernel in the way he could turn up out of the blue on flying visits around the world, trips packed with meetings and plans. I recall his asking me on a visit to Venice to look through the proofs of his book on the Australian short story, Lines of Implication. The local printer was disorganised, deadlines were pressing. We travelled in a vaporetto down the Grand Canal discussing the proofs – the only opportunity we seemed to get – as Bernard simultaneously offered me a running commentary on the crowded palazzi. He was an incomparable guide to the city he loved.

Bernard found it difficult coping with the academic bureaucracy in Venice and after many years moved to a position as Professor at the University of Lecce, the capital of Puglia, in the far south, just north of Otranto, south of Brindisi. Here he energetically built up a centre for Australian studies. Upon nominal retirement, last year Bernard’s plans for development attracted the sponsorship of Felice Montrone of Sydney for the establishing at Lecce of a Centre for Australian Studies in the Mediterranean. Bernard was to have been foundation Director. He donated his library of Australiana to the Centre, some 7,000 volumes. Truly it may be said of him: ‘We shall never see his like again’.

Laurie Hergenhahn is an Emeritus Professor of The University of Queensland.
One Man’s Gift: Celebrating the 40th Anniversary of the Hayes Donation

On Friday 5 October over 100 people gathered for an event hosted by the Friends of Fryer to celebrate the 40th anniversary of the donation of the remarkable collection of Father Edward Leo Hayes to Fryer Library, a gift which this special issue of Fryer Folios also commemorates.

Forty years ago, on November 17, 1967, Archdeacon Leo Hayes died in St Vincent’s Hospital in Toowoomba. He left a legacy, not only of many acts of kindness and compassion to those who knew him, but also of a lifetime of curiosity and collection. His bower bird propensities were remarkable and over more than 50 years he amassed an extraordinary collection of more than 100,000 items – books (a great many of them first editions), journals, newspapers, manuscripts, lecture notes, letters and personal documents, maps, stamps and bookplates. Many of the books were gifts from the multitude of friends he gathered in his work as a priest. As the collection grew it became famous in literary circles and many noted Australian writers are represented by books personally inscribed to Hayes. The University of Queensland and the Fryer Library in particular, was very fortunate to incorporate this material into its collections in 1967.

On 5 October, Ros Follett and Keith Webster spoke about the significance of the Hayes collection and the extent to which it put Fryer on the map as a research collection in Australiana. Father Chris Hanlon (Hayes’ biographer for The Australian Dictionary of Biography) gave an engaging talk about Hayes the man. Former UQ Librarian Derek Fielding entertained with a discussion of the “courtship” surrounding the acquisition of the Hayes collection. Many current and former staff members who were closely involved in the processing of the collection were gathered there including Derek Fielding, Nancy Bonnin, Spencer Routh, Mary Rose McCarthy, Marianne Ehrardt and Carol Hetherington.

In conjunction with the event there was a “white gloves” display of significant treasures from the Hayes collection. Fryer Library has also mounted an online exhibition entitled One Man’s Gift available at: http://www.library.uq.edu.au/fryer/hayes_exhibition/

Above: Rev. Dr. Christopher Hanlon delivering his address to the Friends of Fryer
Kaye de Jersey Completes Five-Year Term as Patron of Friends of Fryer

University Librarian Keith Webster, Fryer Library Manager Mark Cryle, and all the Fryer Library staff extend their thanks to Mrs Kaye de Jersey (pictured left) as she completes a five-year term as Patron of Friends of Fryer. Kaye’s involvement with the Friends of Fryer Committee and her attendance, speechmaking and support at Friends of Fryer events have done a great deal to assist in the development of the Fryer Library’s special collections and enlist supporters to its cause. Her efforts deserve our deepest thanks.

A Thank-You to Chris Tiffin, Outgoing Chair, Fryer Library Advisory Committee

Dr. Chris Tiffin (pictured left), Senior Lecturer, School of English, Media Studies and Art History, was chosen as the Chair of the Fryer Library Advisory Committee at its first meeting on 10 April 2001 and has served staunchly in that capacity until now. With his upcoming retirement, he has now stepped down after a six and a half year term, to be succeeded by Prof. Peter Spearritt, Professor of History. Chris has been a committed and tireless supporter of the Fryer Library, a pillar of Friends of Fryer, and has done much to improve the library’s understanding of, and services to, its academic clients. The work he has performed on behalf of the Fryer Library has had to be added to an already heavy teaching and administrative load in his own department. We are grateful for the scholarly passion for rare books and manuscripts that made all of this possible and hope that his retirement will not mean the end of his interest in the Fryer Library and its collections.

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