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AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

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

The ANZTLA Newsletter is published three times a year to provide a means of communication between members and interested persons.

Contributions are invited of relevant articles and items of interest to theological librarianship: scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians. Articles should be typed, double spaced, and if submitted on disk Macintosh is preferred. Please send articles to the editor.

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

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ANZTLA AFFAIRS

At this year's annual conference, it will be a great pleasure to welcome back (as a guest speaker) Averill Edwards, who delivered the keynote address at our first conference, in 1986: a hard-hitting address on the subject, 'Theological librarians: an under-valued asset' (*ANZTLA Newsletter* 6: 12-23). It contained some penetrating observations on the parlous condition of theological libraries at the time. For example: 'There is evidence that in the areas of staffing, collections and services, theological libraries are woefully inadequate (p. 14)'. Statistics presented a 'depressing picture'. The libraries were 'under-staffed, under-used, and under-automated', all of which added up to a 'poor deal' for staff and students (p. 23). There was an urgent need for radical action, lest theological libraries be 'starved to death'.

What has changed in the past ten years? What impact has ANZTLA had? The same address suggested that the formation of ANZTLA represented a 'degree of maturity which has been reached by theological libraries (p. 18)'. As we meet in Canberra to celebrate the first decade of ANZTLA, let us also pause to reflect on what has been achieved and on the challenges which still lie ahead. While Averill's topic at this conference will be significantly different, it will still provide the opportunity to re-iterate the theme of seeing ourselves as part of the nation's resources -- one of the biggest challenges still confronting us. Ways and means of meeting this challenge will be the specific brief of Cliff Law, a colleague of Averill's at the National Library of Australia.

Another featured speaker will be Albert Hurd, Executive Director of the American Theological Library Association. In addition to his two presentations on the international theological library scene and the use on information technology in theological research, he will meet with the Editorial Board of the *Australasian religion index* to discuss matters of mutual concern, especially the possible production of a CD-Rom version of *ARI*. Members of the board are asked to make note of this meeting, which is to take place at Burgmann College at 2.00 on Thursday, 21 September (before conference registration). Since Dr Lawrence McIntosh is retiring from his position as founding Managing Editor of the index, an important item on the agenda will be the appointment of his replacement. We are pleased to be able to report that a very generous offer to fill this challenging post has been received and will, no doubt, be gratefully accepted.

You are also reminded that several changes to the constitution have been proposed. Please take due note of these matters and come to the conference prepared to expedite their passage through the AGM.

And, in addition to all the work and professional development, come to Canberra prepared to see Australia's capital at its very best!

While many voices are promoting the Internet as the information super-highway of the future (as it undoubtedly is), many voices are also warning that it embraces many a dusty side-track that the unwary may be led astray on. However, with regard to the technical aspects of this remarkable network and its practical uses for libraries, it is interesting to note that Trevis Lawton's article (*ANZTLA Newsletter* 23: 32-41) has been picked up by a leading university and included as 'essential reading' in a post-graduate course in information studies. Well done, Trevis! I am aware of a couple of Australian theological libraries which have been able to gain access to the Internet via AARNet through a nearby university, at a fraction of the cost of direct membership of AARNet. This may be a way ahead for those in a position to take advantage of it. In my experience, universities are generally very supportive of the work of theological libraries.

The publication of an updated version of AULOTS has not progressed as quickly as some would have wished; however, a considerable amount of preliminary work has been done and it is now hoped that the next stage, involving the updating of data by individuals libraries, will be implemented in the not-too-distant future.

(Revd) Trevor Zweck
President

ANZTLA NEWS

NEW SOUTH WALES

Anne Hocking left St Andrews Greek Orthodox College on 27th July after 6 years working there. We will miss Anne's contribution to NSW chapter meetings (she has taken a turn as secretary). Anne will look for a new career in communications, and we wish her well.
Jocelyn Morris (UTC) will be on leave during the ANZTLA conference, for the arrival of her second child. Diann Bertelsmeyer will be taking Jocelyn's place.
Kathryn Graham is the new librarian at Emmaeus Bible College.

The next chapter meeting will have a session on indexing for ARI.

VICTORIA

New executive: President: Tony McCumstie, Corpus Christi College
Secretary/Treasurer: Margaret Zarifeh, Presbyterian Theological College.
Mr Stephen Connelly has been appointed as the new Librarian at the Joint Theological Library. He is currently Law Librarian at the University of Melbourne and will take up his new position at the end of September. JTL has developed an inhouse database for serials, series and standing orders, and is developing its collection development policy.

The next chapter meeting will discuss reserve collections.

QUEENSLAND

At the last meeting members discussed an article from the *Journal of Religious and Theological Information* 2:1 (1994), "Religion indexes on CD-Rom" by B.Pease and P.Anderson. They recommend this article as a good source of information on this topic.
They have developed a local update for AULOTS which includes journals from the University of Queensland and the Bioethics Library. Information was extracted from these databases by chapter members! Spurred on by this activity, the group has begun compiling a union list of CD-Roms and computer programs shared by members. They are also wondering how to make use of their internet access. Any suggestions?

THE RISE AND FALL OF THE AQUINAS LIBRARY

1933 - 1991

Frank Hills

INTRODUCTION - BISHOPS AND LIBRARIES

Down through the ages the Church has been the guardian of learning and culture. The monastic and other libraries founded by the Church preserved for posterity the great works of religion, of literature and of science: the common heritage of us all. It would be interesting to know what role the bishops took over the centuries in these matters, but, in modern times, episcopal lack of support for Catholic libraries, while perhaps not legendary, is certainly not new.

In 1883, the University College of Dublin was placed under the control of the Jesuits. When they arrived there, they found that the library had been transferred by the bishops to the Diocesan Seminary. Gerard Manley Hopkins said it was there "acquiring antiquity and the interest 'of worming'". The Jesuits appealed to the bishops. The bishops resolved that the library should be returned, but they really did not believe that the books had been transferred to the seminary in any case.

Despite the resolution, nothing was done, and, when Cardinal Cullen was approached, his reply was "a diplomatically phrased archiepiscopal letter", but no action. While Hopkins was at the college, the books were in various other Catholic institutions throughout Ireland. Eventually a small library was put together, but by that time the original library space was being used in other ways.¹

Then closer home and to our time, there is the case of the Catholic Central Library in Sydney, taken over by the Grail in 1951, and conducted by that lay organisation of women until 1958. This library had been opened in 1929 by the Knights of the Southern Cross, and fulfilled the same purpose in Sydney as the Aquinas Library did in Brisbane.

The difficulties faced by the Grail are well documented by Sally Kennedy.² In her account of the Grail's dealings with Cardinal Gilroy and Bishop Carroll, there are references to "the location of the library, or rather, the covetous eyes cast upon it" and "the sacrifice of a viable and effective centre for Catholic intellectual life in Sydney in the interests of commerce".

Has all this a familiar ring? It does, because similar things happened in the history of the Aquinas Library, the first phase of which finished in the same year as the Grail stewardship of Sydney's library ceased.

Yet the Australian and New Zealand archbishops and bishops paid lip service to the concept of Catholic libraries in 1937. In a Joint Pastoral Letter, after stating that a great factor in spreading and defending the faith was the distribution of Catholic literature, they went on to say that "the Catholic Library movement has recently come into existence to fulfil a long-felt need, and we should like to see it supported and extended as much as possible".³ The extent of the support given in Brisbane to the concept can be gauged as the story of the Aquinas Library unfolds.

COMPARISON WITH THE ROMAN EMPIRE

The Roman Empire rose, became the wonder of the ancient world and eventually fell, as great states and institutions have done before and since. The Aquinas Library was a great institution in the city of Brisbane, in two phases, for almost four decades. Unlike the Roman Empire, however, it had two rises and two falls.

It rose first in the heady days of the 1930s and existed as an integral part of the Catholic intellectual life of the city until 1958 when it fell, principally because of the lack of support of the then Archbishop of Brisbane, Archbishop Duhig. It rose again in 1977 because of what appeared to be the enlightened attitude of Archbishop Duhig's successor but one, Archbishop Rush, only to fall

again in 1991 for a similar reason. The Aquinas Library does not exist any longer. Yet, on each occasion it fell, an Archbishop could have saved it.

EARLY REFERENCES TO A CATHOLIC LIBRARY IN BRISBANE

As early as the 1880s, there were Catholic literary societies in Brisbane. Throughout that decade there are references to them in *The Australian* under various titles: Catholic Young Men's Literary Society; Brisbane Catholic Literary Society; Brisbane Catholic Literary and Debating Society; Catholic Literary and Debating Society; Catholic Literary, Debating and Dramatic Society.

They met in St Stephen's Schoolroom (from whence it could be said the Aquinas Library sprang), St James's Schoolroom and the "Central Reading Rooms Queen Street". They could be regarded, perhaps, as the forerunners of the Christian Brothers' Old Boys' Association with its various societies.

Of particular interest is the report of the weekly meeting of the Brisbane Catholic Literary Society on 9 December 1880.⁴ There was a resolution at the meeting "to request the permission of his Lordship the Bishop for the establishment of a library for the use of the members and the Catholics generally - the secretary to receive donations of books in the mean-time, pending his Lordship's reply". By 1883, "the number of volumes received for the new library was already 153"⁵, but there was no mention whether "his Lordship" (then Bishop Dunne, in 1880 Bishop Quinn) had replied.

Until the Second World War, Brisbane was regarded the biggest country town in the world. Yet James Duhig had a great vision for it, and by the 1920s he had set about bringing that vision to fruition. His crowning glory was to be the Holy Name Cathedral, and the great pageant of the laying of the Foundation Stones for the never-to-be-built edifice in 1928 was one of the great moments in the city's history.⁶

Archbishop Duhig himself claimed to have recommended to the Christian Brothers' Old Boys' Association "the establishment of the recently acquired Aquinas Library at the Catholic Seamen's Institute, George Street".⁷

FOUNDATION OF AQUINAS LIBRARY

Despite anything that happened previously, or any claims made subsequently, the motivating forces behind the establishment of the Aquinas Library were the Christian Brothers' Old Boys' Literary and Debating Society, which met weekly in St Stephen's schoolroom, and the dynamic energy and intelligence of its president, John P Kelly, then a Queensland public servant and about to graduate from the University of Queensland.

The year was 1932. The worldwide revival of Catholic intellectual life had reached Australia, and Brisbane Catholic intellectuals were about to burst into flower. One of the first results of this flowering, and perhaps the greatest, was the Aquinas Library.

The debating society was an activity of the Christian Brothers' Old Boys' Association, a prominent organisation in Brisbane in the 1930s and earlier. Membership of the association was open to all past pupils of Christian Brothers' colleges. It had a Dramatic Society; it published a monthly periodical, *The Risen Sun*, during the 1930s; and its main event of the year was the Annual Communion at St Stephen's Cathedral followed by a breakfast at the City Hall, which attracted thousands of participants.

Members of the debating society wanted a library in which they could find the latest Catholic literature, not available elsewhere in Brisbane. A subcommittee, consisting of Messrs John P Kelly, C K Carmody and C A Harrington, was set up to investigate the feasibility of establishing such a library. Archbishop Duhig was asked for his approbation, and also for any books he might be able to donate.⁸ A public appeal was made, and friends and sympathisers canvassed.

Those concerned with starting such a library were not unaware of the thorny path ahead of them. The words of Rev. William Hackett, SJ, of the Central Catholic Library of Melbourne, must have depressed them at first:

You will find opposition where you least expect it and you will get any amount of cheap advice and silly suggestions. Hence you need to mark out your ideas clearly from the start.⁹

Father Hackett had his own problems with the Central Catholic Library. For example, although he was on intimate terms with John Wren, nothing came Father Hackett's way from the 2,000,000/-/- which Wren claimed to have given to church foundations.¹⁰ In 1947, Father Hackett was still as enthusiastic about libraries¹¹ as he was when he advised the Brisbane novices in the early 1930s.

Another enthusiastic adviser was Rev. Stephen Browne, SJ, who had established a famous Catholic Library in Dublin:

Of course I am delighted to have the privilege of helping such an enterprise as yours. You are putting your hand to a big job, but one that is supremely worth while. If you lay your plans aright and follow them with enthusiasm your library will be the centre of light for all Queensland. It ought to be in closest touch on the one side with education and on the other with the press.¹²

Despite the problems, and the opposition of one of the members of the subcommittee, C K Carmody, the debating society decided at its meeting on 28 June, 1932 to proceed with the establishment of a library. Three trustees, in whom the property of the library was to be vested, were appointed, as was a subcommittee of five to conduct it.

Sixty-three books were donated at the meeting, so it could be said that the birthday of the Aquinas Library, although it did not then have a name, was 28 June, 1932. The books were housed in a second hand linen press which cost 3/10/-.¹³ In the main, they were books which these men had used at school.

The next problem was the finding of more permanent housing for the precious nucleus of the library. After many futile efforts to obtain harbourage for them, they came ashore at the rooms of The Catholic Seamen's Institute, Gray's Building, 240-242 George Street, Brisbane. Gray's Building was on the southern side of George Street, four doors removed from Queen Street. The tenant who provided the harbourage was the St Vincent de Paul Society.

By October 1932, the library consisted of over two hundred books. At its meeting on 17 October, 1932, the subcommittee gave it a name: The Aquinas Library. The Christian Brothers' Old Boys' Association took control of the library from the debating society, and decided to apply 25% of the net proceeds of its functions to the library's finances.

The stage was now set for the Aquinas Library to take its place in the Catholic life of Brisbane. With approximately five hundred books, it was opened officially on 7 March, 1933, the then feastday of St Thomas Aquinas, after whom it was named and who was such an inspiration to its founders.

The original opening hours of the library were: Tuesdays and Wednesdays 5.00 pm to 6.00 pm; Thursdays 5.00 pm to 9.00 pm; Fridays 5.00 pm to 6.00 pm; and Saturdays 12 noon to 1.00 pm. Looking at those hours and thinking of some of the men involved in the library at the time and where they worked - John P Kelly, Titles Office, Treasury Building; Stan Hegerty, Stamps Office, Treasury Building; Justin McCarthy, Lands Department - it is not fanciful to see them hurrying from their offices across Queen Street after work to staff the library and help their dreams come to fruition.

Later in 1933, the property of the library was vested in the Christian Brothers' Old Boys' Association itself, which then vested it in a specific body, the Aquinas Library Association. The members of that association were John P Kelly, who was appointed librarian for life; Rev Dr Ray

O'Donoghue; Stan Hegerty; Condon Byrne; Brendan Ahern and Justin McCarthy.¹⁴ This association controlled the library until its removal from George Street to Queen Street, but how effective its administration was is another matter.¹⁵

REMOVAL TO QUEEN STREET

After its three-year period in George Street, the Aquinas Library moved in 1936 to what would be its home until its first closure in 1958. With the approval of Archbishop Duhig, a public company limited by guarantee and entitled Catholic Central Library Limited was formed and incorporated under the provisions of *The Companies Act of 1931* on 30 April, 1936.¹⁶ The assets of the previous Aquinas Library were vested in the company, but the name of the library did not alter.

The company leased the basement in the building of the Australasian Catholic Assurance Company Limited at 270 Queen Street, opposite to the General Post Office. The services of a firm of architects, Messrs Addison, McDonald and Ahern, were retained, and the necessary alterations to, and remodelling of, the basement were supervised by that firm.

May 1936 must have been a busy month for those associated with the library. The finalisation of the alterations and remodelling would have been a constant source of anxiety to the management committee. Then there was the transporting of the library books from George Street to Queen Street. It is of great interest to know that the library had the assistance of some thirty boys from St James's and St Laurence's Christian Brothers' Colleges in this work.¹⁷ These boys were supervised by Brother McElligott.¹⁸

The first red-letter day in the Aquinas Library story was Sunday, 31 May 1936. On that day the new home of the Aquinas Library was opened, and the undertaking blessed, by Archbishop Duhig. The Archbishop carefully explained, before the blessing, that "the work only, and not the building, was to be under the patronage of the Church".¹⁹ He went of further to say that "he had often longed for a central Catholic building to house all the Catholic organisations and movements but owing to the insistent demands for churches, schools and other institutions, it had not been possible to provide one".²⁰

In the course of his appeal for financial support for the library, Rev E S Barry, PP, made an incisive point. He said that the Aquinas Library was different from the Catholic library in Melbourne in that it was mainly the work of laymen.²¹

The opening of the library in its new premises rated an article and a photograph in the secular press as well as in the *Catholic Leader*.²²

LIBRARY PREMISES IN QUEEN STREET

To reach the library from Queen Street, a visitor went past a Casket Agency and then down a set of steps. Before entering the library the visitor saw a Sports Store, run for a considerable time by Vince Kelly and used subsequently by Bill Watson as his bookshop, and, to the right, a little tea room rejoicing in the name "White Horse Inn".

The main library room, with the working area immediately to the left of the door, was a large, inviting room with extensive shelving on the right-and left-hand walls. Fiction was on the left-hand shelves, non-fiction on the right. The two lower shelves were angled to make it easier for subscribers to read the titles of the books housed in them.

The floor was polished red stringy bark, and the ceiling was plastered, with dark stained strips of wood at regular intervals enhanced by six large covings evenly spaced above the shelving on each side.²³ In the middle of the room was "a huge timber table, which was spread often enough with all the worthwhile periodicals of the English speaking Catholic world", as Martin Haley remembered.²⁴

At the end of the main library room there were two sets of double leadlight swing doors, one set leading to a reading and reference room, and one, by means of a passage, to a lounge and billiards room, used originally by the Christian Brothers' Old Boys' Association, but subsequently as a storeroom for, amongst other things, chairs and Bill Watson's "things".²⁵ The only water in the premises was in this latter room, and the successive sub-tenants of the library who ran the "White Horse Inn" had to get their supplies there.²⁶

Books formed the main decoration of the library, but the cultured men who managed it were aware also of the benefit of the visual arts. A picture of St Thomas Aquinas was hung in a prominent position in the library.

On the 14 June, 1937, the first anniversary of the death of G K Chesterton, a superbly framed print of the last photograph of Chesterton, which was taken by Howard Coster, a famous London photographer of the day, was unveiled by Very Rev John English, DD, DCL, a great supporter of the library, during a programme devoted to the works of that eminent Catholic author whose life and work inspired the founders and friends of the Aquinas Library.²⁷

Other works of art on the walls of the library were reproductions of etchings by Sir Frank Brangwyn, a famous English Catholic artist of the time.²⁸

LIBRARY ACTIVITIES IN QUEEN STREET

From the beginning, even in its infancy in George Street, the Aquinas Library became what its founders had hoped it would be: the centre of Catholic culture in Brisbane.

Regular lectures became a feature of the library when it moved to Queen Street, but that tradition commenced in George Street. John P Kelly lectured there in August, 1935,²⁹ and in November 1935 Manek K Vajifdar, a graduate of Bombay University, spoke on "Life in India".³⁰

In Queen Street, the lectures were held generally on Sunday nights after Benediction at St Stephen's Cathedral, with the night's topic being announced from the pulpit. A sampling of the lecture titles and the lecturers between 1937 and 1942 shows the wide variety of subjects in which Catholics were interested and which occupied their minds at a very important period in the world's history, and the diversity of people who were prepared to speak on them.....

From these lectures, the first series of formal Aquinas Lectures from 1944 until 1950 evolved. These latter lectures were to be held on or about the feastday of St Thomas Aquinas, the library's patron, and bring the wisdom of the saint to bear on the problems of modern times.⁵⁵ The inaugural lecture, "Aquinas and Modern Practices on Interest Taking", was delivered by John P Kelly in the rooms of the library on 7 March 1944, with the Chief Justice of Queensland, Sir William Webb, presiding....

Many other activities took place in the library in those days. There were Chesterton nights; Belloc nights; community singing; verse readings; concerts; card evenings; book-binding classes; meetings of the Aquinas Library Debating Society; successor to the Christian Brothers' Old Boy's Association Debating Society from which the library sprang¹ and meetings of the Aquinas Library Gramophone Society. All these were directly under the auspices of the Aquinas Library and its management....

In a way envisaged by its founders, the Aquinas Library was home to most Catholic societies and organisations in Brisbane. The Christian Brothers' Old Boys' Association used the library while the association continued to exist.

The Catholic Poetry Society, founded in 1936 by Paul Grano, but shortlived, and numbering in its members James Devaney, Gwen Belson, Joseph O'Dwyer, Paula Fitzgerald, Frank Francis, Martin Haley and Vince Fogarty, held its meetings there. Its successor, the Catholic Writers' Movement, begun in New Zealand by Pat Lawlor and in Brisbane, in 1944, by Paul Grano, and

changing its name in a short time to the Catholic Readers and Writers' Society, met in the library from its foundation until the library closed in 1958. For a great deal of that time and subsequently until his death in 1980, that society was under the benign influence of Martin Haley.

The library was the centre of Catholic Action in Brisbane. When the Archdiocesan Secretariat of Catholic Action was established in Brisbane in 1938, John P Kelly was appointed its lay director and it was housed temporarily in a portion of the library.⁶² The Campion Society and its Groups⁶³ met there. The Grail rehearsed "Everyman" in its rooms.⁶⁴ The Legion of Mary met there.⁶⁵ The Newman Society met there.⁶⁶ And, in 1958 as the library was closing for the first time, the Patricians were meeting there.⁶⁷

MEMORIES OF QUEEN STREET

A place which becomes a legend produces many memories. The Aquinas Library in Queen Street was no exception. For almost a quarter of a century in the one location, known and loved by so many people, it has remained in the memories of those who worked there and patronised it.

Brenda Holmes, mentioned previously, has vivid memories of the three years she worked at the library. She started when she was sixteen years old, and was paid twelve shillings a week, working Monday to Friday from 10.00 am to 6.00 pm or from noon to 8.00 pm. When she was seventeen, John P Kelly told her the library could not afford the resultant increase in wages, and she would have to leave. Fortunately, at this stage the library received a bequest, and her services were continued.

She remembers that she used to disguise her handwriting and use a fictitious name when recording requests for books which she wanted to read in a large book provided for patrons of the library for this purpose. However, when John P Kelly, the Honorary Librarian, checked the book after each such insertion, he never failed to say to her, "You wrote this, didn't you?"

The best part of the job, according to Brenda Holmes, was the arrival of shipments of new books from England. She could read the books first! Another of her memories concerns the drunks from the Royal Hotel, next door to the library. They used to peer into the library through the window guards and, calling out, "Hey, Blondie!", a few times, find their way into the library itself.⁶⁸

Kevin Carpenter remembers meetings at the library during the Second World War. Unattached members used to repair to the Astoria Cafe, at the corner of Edward and Queen Streets, after the meetings for refreshments which were spartan because of food rationing.⁶⁹

Maureen McNeill worked at the library at the end of the Second World War. She remembers Christian Brothers being allowed to take out as many books as they wanted without charge because of their early association with the library, but that this concession did not apply to Marist Brothers. Nevertheless, Marist Brothers from Ashgrove and Rosalie still patronised the library.⁷⁰

Brother Stan Adams remembers the Aquinas Library in Queen Street well. He frequented it, and, like many others, has memories of Bill Watson helping the library. When John P Kelly delivered the inaugural Aquinas Lecture in 1944, he was present.⁷¹

When Mamie O'Keeffe worked at the library in the 1950s, John P Kelly would not allow the collection to be weeded out. This meant that the books had to be repaired often. The finances of the library did not run to the purchase of the necessary glue, so the glue had to be made on a gas ring at the rear of the library premises. It had a nice smell, like that of an apple tart with cloves.⁷²

Denise Sweeney used the library in Queen Street from 1943 until it closed in 1958, and still remembers the spirit of community it engendered. She also remembers Bill Watson and his supply of Catholic Truth Society pamphlets. If you were not quick enough, he would ask you to give him a hand, and you would be left in charge of the stall until he returned.⁷³

Many people deserve recognition in the Aquinas Library story, and some have been recorded in them, which has occurred many times, deserves further mention. As was said at the reopening of the Aquinas Library on 31 July 1977:

If there is one man whose name is synonymous with that of the Aquinas Library that man is . . . Mr John P Kelly . . . the man who was at the helm when the Aquinas Library was launched in those troubled times almost fifty years ago, the man who controlled its destinies over the years until 1958 when it went into temporary oblivion, the man who husbanded its books carefully against the time when they would come into their own again and the man who, when that time had come, willingly handed them over to His Grace Archbishop Rush so that the Library could come into its own again.⁷⁴

John P Kelly was born at Brisbane on 15 February 1907. He was educated by the Sisters of the Sacred Heart on Thursday Island and by the Christian Brothers at St James's and Gregory Terrace. He entered the Queensland Public Service when his schooling was completed and did part-time study at the University of Queensland, graduating Bachelor of Arts in 1932 and being admitted to the Queensland Bar.

He went into practice as a solicitor in 1934 and, when his brother Frank was admitted as a solicitor in 1939, established the firm of Messrs John P Kelly & Co, which is still in existence and whose senior partner is Margaret Kelly, the oldest of John P Kelly's four daughters. John P Kelly died at Brisbane on 12 June 1984.

The activities of John P Kelly in the Christian apostolate have been mentioned already the story of the Aquinas Library, but should be detailed a little more fully. He was President of the Christian Brothers' Old Boys' Association and President of its Debating Society. He was a trustee of the St James's Jubilee Fund.⁷⁵ He was instrumental in founding the Campion Society and its associated Groups in Queensland.

He wrote regularly for the *Catholic Leader*, including a weekly book review column, "Aquinas Library Book of the Week", for some nine months in 1937 and 1938, and for the Christian Brothers' Old Boys' Association's periodical *The Risen Sun*.

He was to the fore when Catholic Action was introduced to Brisbane and wrote handbooks for students of Catholic Action.⁷⁶ He served as President of the University Catholic Federation of Australia and lectured at its conferences.

John P Kelly was involved in the more public arena also. He was a stalwart of the Sisters of Mercy, and for over forty years was Chairman of the Mater Misericordiae Public Hospitals advisory Board. He was a member of the Board of the Faculty of Medicine at the University of Queensland.

He edited various legal periodicals and publications. He served on the Queensland Literature Board of Review from 1954 until 1977, for the last twenty years as Chairman.

He was made an Officer of the Order of the British Empire in 1966 for his services to the community.

FIRST CLOSURE OF LIBRARY

Financial concerns bedevilled the Aquinas Library from its beginnings. The original guarantor of the library, in 1936, was Daniel O'Donoghue⁷⁷, a Brisbane hotelier and father of Rev. Dr Ray O'Donoghue, one of the founders of the library. He required his guarantee to be supported by those of twenty people involved with the library.⁷⁸ When he died in 1939, a guarantee of 500/-/- was obtained from Archbishop Duhig.⁷⁹

Throughout the history of the library, there were constant endeavours to raise money, constant appeals for support. Not a great deal of support was forthcoming. After a decade of existence, less than 500/-/- had been received by way of direct donation.⁸⁰ John P Kelly said, when recounting the history of the library, that "the whole history of this venture was financially precarious"⁸¹, and in one of the efforts to raise money the following point was made:

To establish a library of this nature an endowment is essential. The trite talk that lending libraries should pay for themselves bespeaks a misunderstanding of the position.⁸²

An examination of the Balance Sheets of the Catholic Central Library Limited required by law to be filed in the Companies Office⁸³ indicates that the accounts were summarised as time went on, thereby making it harder to understand what they were meant to reflect. However, it is obvious that by 1942, when the last Balance sheet was filed, the financial position of the company had deteriorated.

Because of this, and no doubt for other reasons, the members of the company ("Mr John Patrick Kelly, President, Denis Francis O'Shea, Miss Anne Kathleen Russell, Francis Sylvester Kelly, and Bernard Patrick O'Kane") formed themselves into "a body of trustees to be known as the Catholic Central Library Association" on 23 May 1945.⁸⁴ The company was struck off the Register on 8 September 1945.⁸⁵

After existing in such a perilous fashion for so long, it is ironic that the immediate cause of the library's closure was white ants. They brought down a considerable part of the ceiling in the library's premises. Extensive renovations would have been necessary. The rental would then have been increased substantially. The library could not cope with this along with its other financial problems.

In April 1958, after talking personally with Archbishop Duhig about the crisis in the affairs of the library, which he had no doubt done on many an occasion, John P Kelly put the position in writing.⁸⁶ He reminded the Archbishop that he had been more or less responsible for establishing the library in the first place and for its conduct and support, and indicated that the burden had become too great. The library needed 1000/-/- to pay debts and buy new books. Unless it received support, the library would have to close.

John P Kelly drew on the experience of similar libraries in other States which received assistance, and reminded the Archbishop again that the Aquinas Library had never been a charge on the archdiocese. He suggested that the people of the archdiocese be given the opportunity to show support for the library by means of a retiring collection at Masses.

Whether Archbishop Duhig answered the letter, or whether the retiring collection was permitted, is unknown, but before long the Archbishop received another letter from the same correspondent, somewhat shorter and sharper than the previous one, advising him that the tenancy of the library had been surrendered, its affairs were being wound up and the debt of nearly 1000/-/- owing to John P Kelly would have to be satisfied by the sale of library assets.⁸⁷

It is remarkable that Archbishop Duhig, who supported the library and the Classics Department of the University of Queensland, on whose Senate he sat for many years, and indeed had a Jesuit agent in America buying items for this purpose, would not support a local Catholic library which had run successfully for so long mainly because of the vigour of one man. That man's *cri de coeur* at the most critical moment in the history of the Aquinas Library went unheeded.

The library closed on 23 October 1958 and the final curtain was drawn on its first phase in late December 1958 in an article in the *Catholic Leader* entitled "The Aquinas Library Goes Into Cold Storage".⁸⁸ The article was unattributed but its style is unmistakably that of John P Kelly.

After announcing the closure of the library "indefinitely", the article gave the immediate and the basic reasons. The premises occupied for over twenty years had to be vacated, but the real

reason for the closure was financial difficulties. A short history of the library, showing how it came into being as a result of the enthusiasm of a few members of the Christian Brothers' Old Boys' Association and grew from a small number of books to almost 20,000 without any financial endowment at all, was then given.

High book prices and high rental (and lack of ecclesiastical support although the writer of the article was too charitable to say this) forced the closure of the library. The aims of the library since its foundation, and the philosophy that lay behind it, were then summarised.

The article concluded significantly, firstly by advising the Catholic public that the nucleus of the library had been stored at private expense in the hope that one day it would, Phoenix-like, arise again and resume the place it had occupied for so long in the Catholic life of Brisbane, and, secondly, by requesting any subscribers who still had books on loan to return them to Catholic Publications in Adelaide Street, presided over by none other than "the man in the grey dust coat", the saintly Bill Watson, whose name is mentioned always in the Aquinas Library story.

ATTEMPTED REVIVAL OF LIBRARY

At some stage between 1959 and 1966, and probably before 1965, there was an attempt to revive the Aquinas Library. An unsigned and undated memorandum of sixteen paragraphs, supported by a sketch plan, proposed that the library be re-established and a Catholic Centre established on the upper floor of the Catholic Leader building, then in Ann Street.⁸⁹

Early in the memorandum the writer gives the reasons why the library should be re-established:

There is an urgent necessity to do this. Brisbane is the only metropolitan Archdiocese not operating such a library. The books are in storage, which is costing money. There is a very real demand for the library. Considerable dissatisfaction exists because the library is not functioning. The repute of Brisbane as a major Archdiocese is being damaged.

The premises were tenanted, but the lease had expired. Financial support had been promised by "leading wealthy Catholic laymen". The editor of the *Catholic Leader* (a profession librarian) was prepared to act as honorary librarian of the library. John P Kelly and people who had been involved with the library previously welcomed the proposals and would support them practically.

Despite all this, nothing happened. The memorandum submitted that "a similar opportunity to re-establish the Catholic Library in Brisbane is unlikely to arise again". It did, but, nevertheless, many interesting questions remain to be answered about the abortive attempt.

Who was the writer of the memorandum? Did it arise from a meeting chaired by the editor of the *Catholic Leader* "held for the purpose of discussing the library situation with a view to making representations to His Grace the Archbishop: referred to in the memorandum? Was the age and infirmity of Archbishop Duhig a factor in the matter? Who made the decision not to proceed with the proposals? These questions may never be answered.

LAY REACTION TO CLOSURE OF LIBRARY

The loss of the Aquinas Library was felt deeply by the lay Catholics of Brisbane. Throughout 1965, for example, there was a series of letters to the Editor of the *Catholic Leader* deploring the absence of the library and seeking its re-establishment. All the writers, except two, used pseudonyms, as was the custom in those days.

The series commenced with "Stop, Look and Read" lamenting, "Is there no hope of reviving the Aquinas Library in Brisbane? Such a library is indispensable to the Catholic community in a city like Brisbane".⁹⁰ "Interested Reader", Camp Hill, and "A Most Ardent Reader", Charleville, responded immediately, and both agreed on the necessity for a Catholic library.⁹¹

"Scribe", Ashgrove, who suggested that the Catholic Readers' and Writers' Association or the Y.C.W. could work out a plan, and "Four Leaf Shamrock", Brisbane, who said "It is books, books, books we want".⁹² Paul Martin, Hamilton, wrote a reasoned letter stressing the philosophical need for a Catholic library, before turning to the practicalities of location and control.⁹³

Martin Haley, well-known writer and poet and President of the Catholic Readers and Writers' Society, who had connections with the old Aquinas Library since its early days⁹⁴, put his finger on the problems. He said that the first problem was "domicile", and that if the library were resurrected, it would need "direct support from Church funds".⁹⁵

A later correspondent, "Hopeful", Brisbane, suggested that the Society of St Vincent de Paul might be able to undertake the running of a Catholic library in the city.⁹⁶ The year closed with yet another correspondent, "Rip Van Winkle", Brisbane, "yearning for a Catholic library".⁹⁷

BLACKFRIARS BOOKROOM⁹⁸

In 1946, a young South Australian, beginning his theological studies in Washington, DC, was asked to review a book for the students' quarterly periodical *Dominicana*. It was the inaugural Aquinas Lecture previously mentioned: *Aquinas and Modern Practices of Interest Taking*, by John P Kelly.

The reviewer was amazed when he took up that small publication. What was this Aquinas Library in Brisbane? How could it start a series of lectures and have the first one, on such a subject published? How could the library get it to a theological college in the United States so soon after the ending of the Second World War?

Later that young reviewer, by now a Dominican priest, arrived in Brisbane and met John P Kelly. He then knew how all these things had happened, and marvelled how a small group of laymen, under the inspirational leadership of the same John P Kelly, had accomplished so much with so little ecclesiastical support. The reviewer was Rev. Louis Durell.

Father Durell became much involved in the affairs of the archdiocese, and realised very quickly after the closure of the Aquinas Library in 1958 how necessary it was for people of the archdiocese that it be reopened, or that something equivalent take its place. Despite a heavy workload, he decided to do something positive.

With great difficulty and with permission granted grudgingly by, but without the ecclesiastical support he sought from, the then Archbishop of Brisbane, Archbishop O'Donnell, he established the Blackfriars Bookroom in part of the premises rented by the Catholic Missions Office in the Hibernian Building, 246 Queen Street, Brisbane, in June 1968.

By a strange quirk of fate, the situation was only a short distance from the old Aquinas Library. Rev. Frank Moynihan was Director of Catholic Missions at the time. He agreed to sub-let the space to the Blackfriars Bookroom, but insisted that rental, electricity and cleaning fees had to be paid.

Father Durell discussed with John P Kelly whether the Aquinas Library books could be incorporated into the Blackfriars Bookroom, but, while he was completely sympathetic with Father Durell's endeavour, he wanted some form of commitment from the archdiocese, or other permanent body, that the library would be re-established permanently. This was not forthcoming.

The Blackfriars Bookroom began with a lecture by Professor James Cameron, who was then Master of Rutherford College and Professor of Philosophy at the University of Kent, and an internationally-known Newman scholar. John P Kelly was chairman on that occasion and maintained his interest in Father Durell's enterprise until the end.

Although it helped fill the gap and was the bridge between the old and the new Aquinas

Library, the Blackfriars Bookroom lasted until 1970 only. It had a broad range of Catholic theological works, periodicals and reference books; it brought world-renowned lecturers to Brisbane; but it did not get the support it deserved.

REVIVAL OF LIBRARY

So matters stood: Brisbane without a Catholic library and the Aquinas books still in storage, possibly missing being inundated by the 1974 flood, having been transferred from a storage depot which was affected by that disaster.⁹⁹

The acquisition by the Catholic Church of the Edwards Dunlop and Company Limited building, 143 Edward Street, Brisbane, is the next highlight in the Aquinas Library story. Since its acquisition the building has been known as the Catholic Centre. A Catholic Centre Committee of Advice was set up by Archbishop Rush in August 1975 to advise him, *inter alia*, on the disposition of space in the centre.

Consideration was given to providing space in the centre for a Catholic library. A Library Establishment Subcommittee was set up, and it is interesting to note that one of its members was Mamie O'Keeffe, a well-known name to patrons of the library in its first phase.

John P Kelly was consulted and, and considering that what he hoped for for so long had come to pass, namely the provision of a permanent home for the Aquinas Library books, agreed to hand over the books to the archdiocese. This time, it was Marist Brothers' boys who unpacked the books from the seventy-six tea chests in which they had been stored.

Early in 1977, the Library Establishment Subcommittee submitted a report and its recommendations to Archbishop Rush. The report suggested names for the library - The Catholic Centre Library, The Newman Library - and that a Marist Brother be appointed to the permanent committee, the creation of which is recommended. It dealt with numerous other matters and reported also that, with the co-operation of the Presentation Order, Sister Antonia Bremner, PBVM, had been appointed librarian.

A copy of the subcommittee's report was supplied to John P Kelly by Archbishop Rush. In his frank comments on the report,¹⁰⁰ which he admitted could be regarded as severe, he dealt with the name of the library, particulars of the suggested permanent committee and the constitution of the library. He had this to say about the name of the library:

There were certainly no strings to the handing over of the Aquinas Library books etc., but I feel that I would have been entitled to assume the books would be used to carry on the Library under its name "The Aquinas Library". Indeed, it never entered my head that there would be any proposal to the contrary and it is difficult to appreciate why there should be any such proposal.

The first part of the first sentence is significant. This could be regarded as John P Kelly's fatal mistake. Another interesting comment made by him was that a Christian Brother could be considered as a representative on the permanent committee in view of the early association of the Christian Brothers with the library.

By letter dated 7 April 1977, Archbishop Rush issued invitations to certain people to constitute the permanent committee of the Aquinas Library, subsequently known as the Aquinas Library Advisory Committee. The inaugural meeting of the committee was held at "Wynberg", with Archbishop Rush presiding, on 25 May 1977. The members of the first committee were Rev Peter Grice; Sister Antonia Bremner; Mrs Jill Weld; and Messrs Manus Boyce, Dan Flynn, Adrian Halliday and Frank Hills.

REOPENING OF LIBRARY

The second red-letter day in the Aquinas Library story was Sunday, 31 July 1977. Following a special Concelebrated Mass at St Stephen's Cathedral, with Archbishop Rush as the

principal celebrant, invoking the blessing of Almighty God on the project, the Archbishop blessed the premises on the third floor of the Catholic Centre which had been made available to house the Aquinas Library books after their long hibernation, and blessed the books themselves which were about to take up their apostolate again.

Archbishop Rush spoke at the Mass¹⁰¹ and at the blessing and reopening. In his homily at the Mass he struck a warning note:

Ahead of the Committee lies the awesome task of conceiving ideas which will facilitate the miracles that must be wrought if the Aquinas Library is to grow steadily and never again face the tragedy of having to close its doors.¹⁰²

John P Kelly, on what would have been one of the proudest moments of his life, addressed the large gathering present at the blessing and reopening.¹⁰³ His address conjured up what life was like in Brisbane when the Aquinas Library came into being, and traced the library's history until its forced closure in 1958, but more importantly, he spoke about the spirit of the library and expressed the hope that, as its next chapter was about to commence, it "would offer to Christians the opportunity to raise their voices loudly and clearly". Finally, John P Kelly thanked Archbishop Rush for his generosity in making the reopening of the library possible.

LIBRARY ACTIVITIES IN EDWARD STREET

The activities conducted by the Aquinas Library in its second phase at the Catholic Centre were not unlike those of its first phase, but in the main they were not as varied or as frequent as the were previously.

Very early in its existence, the advisory committee decided to inaugurate a series of formal lectures similar to those which were given under the auspices of the library in its earlier phase. Each lecture was combined with a dinner and the Aquinas Memorial Dinner and Lecture became a feature of Catholic life in Brisbane. The first of these new lectures was "James Quinn: Monarch of All He Surveyed", by Rev Dr T P Boland, and it was delivered on the third floor of the Catholic Centre, adjacent to the library, on 12 November, 1979.

From 1979 until 1987, the Aquinas Lectures were arranged by the Aquinas Library Advisory Committee and were printed in series.¹⁰⁴ There were three lectures between the disbanding of the advisory committee in 1988 and the closing of the library itself in 1991.¹⁰⁵ Of these, two were not capable of being printed, relying as they did on slide illustration, and one has been printed by the Australian Catholic university, Mitchelton Campus, the inheritor of most of the Aquinas Library books.

The regular Sunday night lectures which were such a feature of the Aquinas Library in its first phase did not occur in the second phase for a number of reasons. Benediction at St Stephen's Cathedral had been superseded by Sunday evening Mass, the prerogative of the young; public transport at night had virtually disappeared; the whole of life in the 1970s and 1980s was so different; and the interest in the affairs of the mind had diminished dramatically.

Despite all this, the advisory committee endeavoured to do what it could. Between 1983 and 1987, it supplemented the formal lectures with a series of Discussion Evenings. Each Discussion Evening consisted of a short lecture followed by a period during which members of the audience were able to question the lecturer and develop their own ideas on the topic of the evening.

It could be said, perhaps, that the topics of the lectures at the Discussion Evenings were more intellectual and more religious than the formal Aquinas Lectures. For example, John Gilfedder, Senior Lecturer in the History of Music at the Conservatorium of Music and a former member of the Campion Society in Melbourne, spoke on "Phases of Catholic Thought in Australia"¹⁰⁶, and Rev Michael Putney's topic¹⁰⁷ was "Ecumenism: A Question for Catholics Today".¹⁰⁸

Sister Anne McLay's book on Bishop Quinn¹⁰⁹ was launched by Rev Dr T P Boland at the Aquinas Library.¹¹⁰ Two tapestry displays were mounted in conjunction with a Sydney importer. The late Father Frank Douglas co-operated with the library in having an Open Day at his historic residence "Glengariff" in aid of library funds. Book sales, a stall one year at the Spring Hill Fair, raffles and other fundraising activities occupied the advisory committee in its endeavour to raise funds for the library.

Another important initiative of the advisory committee, but produced completely by Sister Antonia, was the publication *All About Books* which appeared monthly, from the reopening of the library until the end of 1978, and then every two months until production difficulties dictated its cessation at the end of 1981.

All About Books gave information about the holdings of the library and new books purchased. From time to time it contained historical information about the first phase of the library. It sometimes included original contributions.¹¹¹ The opening of the Aquinas Bookshop on 15 May 1978 elicited the comment in an issue that "one of the primary purposes of the Aquinas Bookshop is to act as a support for the Aquinas Library".¹¹² By and large, this did not occur.

DONATIONS TO LIBRARY IN EDWARD STREET

One of the features of the Aquinas Library in its second phase was the acquisition, by donation or purchase, of important collections of books.

Many books from the extraordinary library of Martin Haley¹¹³ found their way on to the shelves of the library and helped to bridge the gap between 1958 and 1977. It was fitting that books from the collections of John P Kelly and Frank Kelly also were donated to the library.

Other considerable special collections held by the library were the Oxenham collection,¹¹⁴ the Murphy collection,¹¹⁵ the Flood collection¹¹⁶ and the Roberts collection.¹¹⁷ Numerous other donations of books were made to the library by their owners or from the owners' estates.

A donation of Queensland historical significance was that of "parliamentary books" by the McDonnell family in 1977.¹¹⁸ An anonymous donor presented to the library in 1989 a valuable reproduction edition of the famous 1931 Golden cockerel edition of *The Four Gospels* with engravings by Eric Gill. This was in memory of John P Kelly.¹¹⁹

Not only books were donated. Before the establishment of the Corinda and Graceville parishes, Mass was offered on the sideboard of the railway gatehouse near Sherwood Railway Station. Special flower vases were purchased for use at these Masses, and those vases were donated to the library in 1977 by Father Denis Byrne.¹²⁰ The Sisters of Mercy donated \$10,000 as the J P Kelly Endowment.¹²¹

SISTER ANTONIA BREMNER

John P Kelly was Honorary Librarian of the Aquinas Library in its first phase, with unqualified and qualified staff working under his direction. Sister Antonia Bremner occupied the position of librarian for the whole of the second phase of the library.

Sister Antonia was born at Brisbane in 1918, and was educated at All Hallows' School. She entered the Presentation Order when she was twenty-one years old. In her early years she did considerable study up to postgraduate level at the University of Queensland. She qualified as a librarian at the Queensland Institute of Technology, now the Queensland University of Technology.

All Sister Antonia's working life has been spent as a teacher or as a librarian. When the Aquinas Library was being re-established, she was recommended for the position of librarian by the Library Establishment Subcommittee.

From the beginning, Sister Antonia threw herself wholeheartedly into the affairs of the library. Her almost single-handed efforts from 1977 until 1991 in all aspects of the library's activities deserve the utmost praise. She carried out the normal duties of librarian, in the course of which she endeared herself both to Brisbane subscribers and to those country people who benefited from the country extension service which she introduced.

In addition, for most of the period she was secretary of the Aquinas Library Advisory Committee; she participated actively in the functions and affairs of the library, often being solely responsible for their organisation; she used every effort she could to raise funds for the library; and, at the end, fought vigorously for its retention as a separate entity. When the full story of the Aquinas Library is written, Sister Antonia will figure prominently in it.

DISSOLUTION OF AQUINAS LIBRARY ADVISORY COMMITTEE

The seeds of dissolution of the second phase of the Aquinas Library, for those intelligent enough to see it, were sown at the inaugural meeting of the Aquinas Library Advisory Committee at "Wynberg". Under the heading "Archdiocesan Control" the minutes of that meeting¹²² disclose that the library "would remain Archdiocesan in nature, and subject to such authority through Mr Dan Flynn, Secretary of the Archdiocesan office, and under the patronage and authority of the Archbishop".

The minutes further disclose that "His Grace advised that the Archdiocese could fund up to \$30,000 in the first year of operation of the Library but ways and means would have to be found to make the Library financially viable at the expiration of this period".

The seeds of dissolution germinated slowly through the following years. Firstly, space was taken from the library. The efforts of the Aquinas Library Advisory Committee to maintain the library's space in the Catholic Centre when it was threatened in 1982, elicited the petulant remark from Archbishop Rush, "Who was responsible for setting up this Library and bringing it all together?"¹²³

Later in the year, the Archdiocesan General Secretary referred to the Archbishop having "actioned the recommendation of the sub-committee of the Archdiocesan Pastoral Council to re-establish and re-house the Aquinas Library in the newly acquired Catholic Centre."¹²⁴ There was constant reference in the minutes of the meetings of the committee to its inability to make money.

In 1985, after the Report of the Aquinas Library Advisory Committee was presented to Archbishop Rush, he advised the chairman of the committee that he had read the report "with great interest and admiration for all the hard work and self-sacrifice that it represents". He assured the chairman of his "undiminished enthusiasm for the Aquinas Library" and promised "all the support of which I am capable."¹²⁵

Yet, a little over a year and a half later, on 16 December 1987, Archbishop Rush wrote to Mr D L J Flynn, Archdiocesan General Secretary, not to the president of the committee, nor to its secretary, suggesting that there was "no further need for the Committee and that an in-house group, answerable to me through the Vicar of Administration, would be in a better position to achieve more".¹²⁶ The Archbishop went on to suggest that Mr Flynn should "share" his thoughts with the committee.

Most members of the committee knew nothing about this letter until close to the date of the next meeting, 12 February 1988. The committee members present dutifully tendered their resignations, protesting that they had felt honoured to have served on the committee.¹²⁷ After the dissolution of the Aquinas Library Advisory Committee, Archbishop Rush maintained that he had "no intention of letting the Library die".¹²⁸

END OF AQUINAS LIBRARY

The way, however, was now left open, in the fullness of time and not too much time at that, and with lay involvement in the library at an end, for a priest to suggest the removal of the library from the Catholic Centre.

Various committees of the Archdiocese (such as the Finance Committee and the Catholic Centre Committee) considered the matter on the basis, allegedly, of what was the best for the library, what was best for the archdiocese and what was best for the Catholic Centre. It was then taken to the Archbishop's Council, a body consisting of the auxiliary bishops, the various vicars and others, which obviously recommended to Archbishop Rush that the library be removed from the Catholic Centre. The archdiocesan records are not available for perusal.

Having determined to be rid of the library, free up the valuable space it occupied and dispose of the financial incubus which had been a sore point since 1977, the question to be decided by the archdiocesan decision-makers was what to do with the books. They were hawked around. They Banyo Seminary Library refused to take them or did not want them, but the fledgling Australian Catholic University jumped at the opportunity, as well it might.

In April 1991, it was announced that "Brisbane Archdiocese's Aquinas Library is to be given a new home on the Australian Catholic University (ACU) McAuley Campus at Mitchelton".¹²⁹ Honeyed words followed in the announcement, but towards the end of it Mr Graham Joyner, archdiocesan property manager, let the cat out of the bag. By "relocating" the library at Mitchelton, he said, part of the Catholic Centre ("a building which has been under great pressure for years") could be reorganised.

An agreement between The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane, the owner of the Aquinas Library after its books were handed over by John P Kelly, and the Australian Catholic University regarding the books taken by the University (some 20 000 of the library's estimated holdings of 35 000) has been, or is to be, executed. conveniently for the archdiocesan decision-makers, the agreement was to be drawn by Messrs John P Kelly & Co., solicitors, this giving an air of verisimilitude to the transaction.

The books selected by the university were removed from the library premises on 25/26 June 1991. They are on permanent loan to the university; the university undertook to continue the philosophy of the Aquinas Library; the books are to be marked to show their provenance; and the tradition of the Aquinas Lectures and their publication is to be continued. Two lectures have been delivered since the closing of the library.¹³⁰ The books are housed in an air-conditioned room at Mitchelton, and the old material is behind glass.

The books taken by the university are being catalogued gradually onto the university library's computer system. While this is being done, the university will determine the fate of each book received from the Aquinas Library. Old, valuable and historical material is to be retained in the "Aquinas collection", but other books will be incorporated into the general library of the university.

Some of the balance of the Aquinas Library books which the Australian Catholic University did not want are held in the rooms of the Catholic Women's League in the Catholic Centre, but the fate of the remainder is unknown.

The space in the Catholic Centre, previously occupied by the Aquinas Library, has been turned into offices and meeting rooms. Thus the Aquinas Library is now no more.

CONCLUSION

In some ways the story of the Aquinas Library is a sad one, but in other ways it is an heroic one. In its first phase, against all odds, the library survived for a quarter of a century. When it was established it had three purposes -

- (a) To provide a general lending library service for Catholics which would conform to standards of morality, decency, and good taste;
- (b) To provide for Catholic students literature and books not normally otherwise available to them:
- (c) To provide in a limited way a Library service for Catholic Scholars.¹³¹

As its motto, "High Brow, Low Brow, No Brow", proclaimed, it was for everyone.

The stated purposes of the library were achieved without subsidy or endowment of any sort. A fine library was built up and a meeting-place provided for Catholics and Catholic societies and organisations in the heart of Brisbane. The contribution of the library to the religious, educational and cultural development of Brisbane, particularly, and Queensland is yet to be recounted, but it must have been substantial.

The re-establishment of the library in 1977 in the Catholic Centre was greeted with enthusiasm and hailed as a progressive step by clergy and laity alike. In its second phase, the library was faithful to the philosophy of those men in the 1930s whose vision was responsible for its foundation. In a central position in Brisbane it made available its wonderful resources, built up over half a century, to the Catholic people of Brisbane and Queensland.

A library cannot support itself. Whether it be State, Municipal or Catholic, it is a service to its particular community and must be funded accordingly. The Archdiocese of Brisbane supported the Aquinas Library from 1977 until 1991, but then declined to do so.¹³²

Are the ghosts of the Dublin Jesuits and the Ladies of the Grail hovering on the third floor of the Catholic Centre? How does episcopal support for Catholic libraries rate as the twentieth century draws to its close?

NOTES

Abbreviations used in these notes are -

AAB	<i>All About Books</i> , Aquinas Library, Brisbane
AL	Aquinas Library
ALAC	Aquinas Library Advisory Committee
BAA	Brisbane Archdiocesan Archives
CCLL	Catholic Central Library Limited
CL	<i>Catholic Leader</i> , Brisbane
CM	<i>Courier-Mail</i> , Brisbane
QSA	Queensland State Archives
RS	<i>The Risen Sun</i> , Brisbane

¹ See Robert Bernard Martin, *Gerard Manely Hopkins: A Very Private Life* (Harper Collins, London, 1991) at page 371

² In her book *Faith and Feminism: Catholic Women's Struggles for Self-Expression* (Studies in the Christian Movement, Sydney, 1985) at pages 264-271

³ Concilium Plenarium IV Australlae et Novae Zelandiae, Habitum Apud Sydney, Editio Officialis, 1937, at pages 186-187

⁴ *The Australian* 18/12/1880

⁵ *The Australian* 17/2/1883

⁶ See T P Boland, *James Duhig* (University of Queensland Press, Brisbane, 1986) at page 215

⁷ CL 22/6/1993 at page 16

⁸ President of the Christian Brothers' Old Boys' Literary and Debating Society (John P Kelly) to Archbishop Duhig 17/6/1932 (AL file, BAA)

⁹ Quoted in "The Aquinas Library" ("Aquin"), CL 14/5/1936 at page 15

¹⁰ See James Griffin, "A Vaudeville of devils: New Light on John Wren", *Eureka Street*, Vol. 2 No. 7,

- August 1992, at page 34
- 11 "What is an adequate Library", *Twentieth Century*, Vol. 1 No. 3, March 1947, at page 58
 - 12 Quoted in "The Aquinas Library" ("Aquin"), CL 14/5/1936 at page 15
 - 13 "Can Brisbane's Catholic Central Library of past days be re-established?", CL 31/10/1976 at page 8
 - 14 Report on the Aquinas Library tendered to the Catholic Central Library Limited by John P Kelly, undated, but 1936 (AL file, BAA)
 - 15 Ibid.
 - 16 No 47 of 1936, QSA A/34065
 - 17 CL 4/6/1936 at page 16
 - 18 John Evangelist McElligott (1899-1957), Teacher of English, one of the greatest Christian Brothers to have taught in Queensland. He would have been in complete agreement with the aims and ideals of the founders of the Aquinas Library.
 - 19 CL 4/6/1936 at page 16
 - 20 Ibid.
 - 21 Ibid.
 - 22 CM 1/6/1936
 - 23 CL 21/5/1936 at page 19
 - 24 CL 21/5/1936 at page 8
 - 25 Interview with Mamie O'Keeffe (Brisbane), 16/5/1992
 - 26 Ibid.
 - 27 CL 3/6/1937 at page 15; 10/6/1937 at page 19; 17/6/1937 at page 24
 - 28 Now in possession of author
 - 29 CL 22/8/1935 at page 19
 - 30 RS 1/11/1935 at page 14
 - 55 CL 2/3/1944 at page 8
 - 62 CL 29/9/1938 at page 21
 - 63 Augusting Group, Ozanam Group and Marian Group, CL 13/5/1937 at page 16
 - 64 Interview with Denise Sweeney (Brisbane), 14/5/1992; Interview with Mamie O'Keeffe (Brisbane), 16/5/1992.
 - 65 Mamie O'Keeffe, *ibid.*
 - 66 CL 18/10/1945 at page 7.
 - 67 CL 1958, *passim*.
 - 68 Typescript from Brenda Holmes (USA), January 1992, held by author.
 - 69 Holograph from Devin Carpenter (Brisbane), 26/4/1992, held by author.
 - 70 Letter from maureen McNeill (Brisbane), 29/7/1992, held by author.
 - 71 Telephone conversation with author, 18/5/1992
 - 72 Interview with Mamie O'Keeffe (Brisbane), 16/5/1992
 - 73 Interview with Denise Sweeney (Brisbane), 14/5/1992
 - 74 MS held by author and quoted in typescript "Tribute to Mr John P Kelly on behalf of the Aquinas Library Advisory Committee at the Aquinas Library Discussin Evening on 15th June 1984" by author and held by him.
 - 75 CL 2/9/1943 at page 5
 - 76 CL 11/5/1939 at page 9
 - 77 CL 1/6/1939 at page 17
 - 78 CL 7/8/1977 (Queensland Scene) at page 3
 - 79 Minutes CCLL 15/7/1940 (AL file, BAA)
 - 80 CL 25/11/1943 at page 8
 - 81 CL 7/8/1977 (Queensland Scene) at page 3
 - 82 CL 23/12/1943 at page 8

- 83 QSA A/34065
- 84 Minutes CCLL 23/5/1945 (AL file, BAA)
- 85 *Queensland Government Gazette*, No 75, 8/9/1945, at page 459
- 86 John P Kelly to Archbishop Duhig 23/4/1958 (AL file, BAA)
- 87 John P Kelly to Archbishop Duhig 18/7/1958 (AL file, BAA)
- 88 CL 24/12/1958 at page 4
- 89 AL file, BAA
- 90 CL 25/2/1965 at page 2
- 91 CL 11/3/1965 at page 2
- 92 CL 25/3/1965 at page 2
- 93 CL 8/4/1965 at page 2
- 94 See "When Brisbane had a Catholic Library: some recollections", CL 21/11/1976 at page 8
- 95 CL 22/4/1965 at page 2
- 96 CL 20/5/1965 at page 2
- 97 CL 28/10/1985 at page 2
- 98 This section relies heavily on typescript form Rev. Louise Durrell (Brisbane), 29/4/1992, and in conversations between him and author.
- 99 Oral tradition
- 100 John P Kelly to Archbishop Rush 24/3/1977 (copy held by authro)
- 101 CL 7/8/1977 (*Queensland Scene*) at page 2
- 102 *Ibid.*
- 103 CL 7/8/1977 (*Queensland Scene*) at page 2
- 104 The titles of the other lectures were "Life Style and the Build Environment (Robin Gibson, 1980); "From Greene to Gordon: The Changing Accent of Catholic Literature" (Karl G Schmude, 1981); "Church Law 1982: Farce Fiction or Freedom?" (Rev Dr O K Oxenham, 1982); "The Meaning of Dr Mannix" (Rev Edmund Campion, 1983); "Chinese Society Since Mao: Religion and Family" (Professor Colin Mackerras, 1984); "Boree Log: Early Australian History in the Poems of 'John O'Brien'" (Rev Frank Mecham, 1985); "The Ascent of Tabor; Writing the Life of Archbishop Duhig" (Rev Dr T P Boland, 1986); and "Embodiment and Incarnation: Notes on Preparing an Anthology of Australian Religious Verse" (Les A Murray, 1987).
- 105 "Michelangelo Returns to Glory" (Dr Walter Persegati, 1988); "St Stephen's Restored (Very Rev Frank Moynihan, 1989); abd "Borromini: Genius of the Baroque" (rev Peter Grice, 1990)
- 106 On 30/11/1983
- 107 On 14/3/1986
- 108 The topics of the discussion evenings not mentioned in the text were "The Challenge Facing the Catholic Press", by John Coleman, Editor of the *Catholic Leader* (24/3/1983); "A Contemporary Look at Hilaire Belloc: The Man and his Works", by Rev Dr O K Oxenham (17/9/1983); "Laity and the New Code", by Rev Dr James Soence(23/3/1984); "Religious Congregations and Education in Queensland: An Historical Perspective", by Sister Rosa MacGinley (15/6/1984); "The Church and the Arts", by John Gilfedder (24/5/1985); and "A Turn of the Century conversation with John Henry Cardinal Newman", by Rev S Byrne (27/3/1987). "The Spirit of Merton", by Rev Dr O K Oxenham (22/7/1988) was the only Discussion Evening held after the advisory committee was disbanded.
- 109 Yvonne Margaret McLay, RSM, *James Quinn: First Catholic Bishop of Brisbane* (graphic Books, Armadale, 1979)
- 110 On 25/1/1980
- 111 Example, by John Tracey, Poet, a member of the Catholic Readers and Writers' Society and Madeleine O'Hagan (d.1990), Poet, and widow of John Denis O'Hagan (d.1956) former Under Secretary of the Department of Justice and a contributor to RS
- 112 AAB Vol. 2 No. 4, 1978
- 113 Martin Nelson haley (1905-1980), Poet, and President of the Catholic Readers and Writers' Society from 1947 until 1975 (see also note 94)
- 114 Rev Dr Owen Kevin Oxenham, DCL, OBE (1927-1991), supporter of AL in both its phases

- 115 John Joseph Murphy (1939-1984), Solicitor, member of ALAC from 1979 until his death
- 116 DR P J Flood, former editor of the *Catholic Leader*
- 117 Monsignor Cornelius Roberts, former Rector of Banyo Seminary
- 118 Frank McDonnell (1862-1928), of McDonnell & East and McDonnell Medal fame, sometime President of the Christian Brothers' Old Boys' Association
- 119 Personal knowledge of author
- 120 "History of the vases donated by the late Father Denis Byrne to Aquinas Library 26/9/77", photocopy typescript given to author by John Joseph ("Jack") McLaughlin (1930-), former Queensland Sheffield Shield cricketer and great-grandson of one of the purchaser of the vases
- 121 Minutes ALCA 7/8/1978 held by author
- 122 Minutes ALCA 25/5/1977 held by author
- 123 Minutes ALCA 10/5/1982 held by author
- 124 Minutes ALCA 26/10/1982 held by author
- 125 Archbishop Rush to T R Hartigan 24/4/1985 (copy held by author)
- 126 Archbishop Rush to D L J Flynn 16/12/1987 (copy held by author)
- 127 Minutes ALCA 12/2/1988 held by author
- 128 Archbishop Rush to author 2/3/1988
- 129 CL 14/4/1991 at page 3
- 130 " Towers: Archbishop Robert Dunne in colonial Queensland" (Rev Dr Neil J Byrne, 1991) and "Whatever could make a university Catholic?" (Professor Helen Sungaila, 1992)
- 131 CL 13/11/1947 at page 9
- 132 Archdiocesan General Manager, Finance & Administration (A J Dixon) to author 2/5/1991

About the author:

Frank Hills was born in Brisbane in 1931. He was educated by the Sisters of St Joseph at Mary Immaculate Convent, Annerley, and by the Christian Brothers at St Laurence's College, South Brisbane. Although not a lawyer, he spent his working life in legal offices of Queensland Public Service. He is at present working, on a casual basis, in the Office of the Queensland Parliamentary Counsel. Mr Hills was a friend of John P Kelly, the founder of the Aquinas Library, in his later life, and of Frank Kelly from 1949 until his death. From both these men he acquired not only information about the original Aquinas Library, but also a sense of its history and of what it had meant to them and those associated with it. When the Aquinas Library was re-established in 1977, Mr Hills was invited to become a member of the Aquinas Library Advisory Committee and remained a member until the committee was disbanded in 1988, often acting as Chairman. Some years ago Mr Hills presented an occasional paper to the Catholic Readers and Writers' Society on subjects such as Hilaire Belloc, Maurice Baring and Charles Waterton. His paper on Belloc was printed in instalments in the *Catholic Leader* in 1970, and that on Waterton in *Twentieth Century* in 1972. Mr Hills delivered the Occasional Address, "Some Memories of St Laurence's 1942-1991", at the end of 1991 St Laurence's Speech Night. This address was printed in the 1991 College Annual.

TRANSLATING MANAGEMENT THEORY INTO ACTION: STRATEGIC PLANNING IN THEOLOGICAL LIBRARIES

Jocelyn Morris

My recent experience in strategic planning formed the basis of a presentation to the NSW Chapter of ANZTLA at the meeting held on 26th May, 1995. An edited version of the workshop paper has been prepared for inclusion in this newsletter.

WHAT IS 'STRATEGIC PLANNING'?

The management literature is filled with definitions of the strategic planning process. These can be difficult to apply in any library setting, and even trickier when the special nature of the theological library is considered. The planning process is concerned with future directions for the library service. Current activities form the basis of ideas on developments, opportunities, and specific detail contained within the planning document. This plan articulates the librarian's vision for future developments in service provision and information technology; and can be seen as a blueprint for activities which are not currently undertaken by library staff.

WHY BOTHER WITH STRATEGIC PLANNING?

Many librarians report to supervisors who often have little understanding of library activities, work loads, or resource limitations. The strategic planning process can demonstrate the professional approach and competency of the Librarian as Manager.

The discipline of preparing the planning document can be a useful exercise for the librarian, in thinking about the library as it is now, and how it could be. It can be a chance to dream; to extend beyond routine activities. The plan can help to focus priorities, and to determine those tasks which are urgent, and those which are important: and the difference between them.

OTHER MANAGEMENT ACTIVITIES

It can be useful to focus initially on Aims, Goals, and Objectives as part of the planning process. If a Mission Statement has never been prepared for the Library previously, then it can be timely to develop a short statement which encapsulates the "mission" of the library, within the organization. Another useful exercise which could be undertaken as part of the planning process is SWOT analysis - Strengths, Weaknesses, Opportunities and Threats. These are standard management techniques which can be utilized in the library setting. There are a number of useful books and articles which will provide information on these issues. The Bibliography lists some suggested reading for further information.

HOW IS A STRATEGIC PLAN DRAFTED?

One suggested method is described in the following paragraphs - this is simply an attempt to translate the management theory into practical application in a theological library setting. The method used is less important than the intellectual processes involved in the preparation of the planning document.

Some tips on ensuring time is used efficiently and productively:

- a. a block of several hours time should be allocated for working on the planning document.
- b. the writer should arrange to work undisturbed. Sit away from the usual workplace, and take the phone off the hook!
- c. use of blank continuous feed computer paper can help the ideas to flow.
- d. use different coloured pens or highlighters to make connections between different points within the document.

PREPARATORY ACTIVITY

Draw up columns headed "COLLECTION SERVICES", "MANAGEMENT SERVICES" AND "INFORMATION

SERVICES".

List the major activities undertaken under one of these headings. Of course many library activities relate to more than one, however at this point it is helpful to focus on one specific aspect, and place the activity in that category as appropriate. These library activities may encompass serials management, collection development, personnel management, budgeting and financial management and many other matters.

How can the specific aspect be applied? Take the example of Acquisitions, which falls into the category of Collection Services. Then list one acquisitions activity which needs to be investigated. It may be evaluating different library suppliers. This may be done by comparing speed, reliability and cost. List the steps involved in the activity.

It is then possible to transfer these ideas onto a document which will become the strategic plan, using the format described below.

WRITING THE PLAN

Across the page, make headings for STRATEGY, ACTIONS, RESPONSIBILITY, TARGET DATE, AND OUTCOMES OR PERFORMANCE MEASURES.

It is then a matter of working through the ideas for each category.

Strategy Column:

In one brief statement provide an overview of the task. Keywords such as 'review', 'implement', 'conduct' are useful to convey the "big-picture".

Action Column:

Leave the most room for this column, and mark each point with some device such as a dash or number. This is the essence of the plan, as the Actions describe in more detail how the strategy is to be implemented. If it is unclear how a task will be handled, then the Actions column may read "Prepare Action Plan".

Responsibility Column:

In this column appears the name of the position responsible for carrying out the actions.

It is preferable to use position, rather than named persons, because even if the people move on, the task should remain on the agenda to be undertaken.

Some activities will involve positions outside the library staff, within the organization. These should also be included eg. Accounts Department, Systems Manager.

Target Date:

It is not always necessary to use the target date for the date of completion - it could also mean that it will be 6 months before the commencement of the task. Target dates need to be realistic, or they are meaningless. The Strategic Plan should encompass a time-frame of 12 months as minimum; most of the literature seems to work on time-frames of up to 3 years. As many activities are dependant on financial resources, the timing of budget estimates and the end of the Financial Year used within the organization may also need to be factored in to the drafting of the Strategic Plan.

Outcomes or Performance Measures:

It can be useful to list quantitative measures, however it is not always possible or appropriate to use statistical measures. In such cases, specific outcomes can be listed in the column. It may be the publication of a new brochure, or the visit to another site using the same computer system. There may be several outcomes with a statistical measure included.

Other columns can be added if desired; for example resource implications where appropriate.

BEYOND THE FIRST DRAFT

Once the creative ideas have been set on paper, it can be useful to return to the draft. It may then be helpful to group ideas together under subdivisions such as Policy, Practice and Administration, or other headings as appropriate. The various strategies can then be listed together in a block, at the editing/rewriting stage. It is useful to then transfer the plan onto a computer-based file using a word-processing or database package, so that future updates and changes can be accommodated without rewriting the whole text.

STAGE TWO : SELLING THE PLAN

a. Within the Library

Although it is important for the Strategic Plan to be prepared by Senior Library staff, the next

stage is to work through the Plan, page by page, with all staff of the library. Copies of the document should be accessible for all staff to see. Comments and suggestions from them can be incorporated into the plan, particularly if the plan includes items which will directly affect the duties they perform, or the physical location of their work-space. The Strategic Planning document will not be translated into ACTION unless the staff co-operate, and are prepared to carry out the activities which are listed, within the time-frame. Strategies imposed from above, without discussion by staff involved are doomed to failure.

b. With Library Supervisor

Preparation of a Strategic Plan indicates a professional commitment by the Librarian, in attempting to set goals and strategies for future information service provision. It is recommended that the person to whom the librarian reports is given a copy of the plan. Time for reflection, discussion, and clarification of aspects which are not understood will assist in gaining the support of the supervisor. Comments made by the supervisor need to be incorporated, and the document adjusted to reflect the input made by them.

c. With Library "Stake-holders"

Key elements of the Strategic Plan should be conveyed to specific library user groups within appropriate timing. The Librarian must be seen to be responsive to user needs, and these people also may have suggestions which can improve the library service. Groups such as the Library Committee can provide valuable authority in terms of implementing strategies which may require special funding or resource implications.

REVIEW OF THE PLAN OVER TIME

The preparation of a strategic planning document incorporates Action plans for various activities to be undertaken. Over time, these actions are completed; or they are then carried forward to the planning document for the following cycle. It is important to reach a sense of achievement when the plan is reviewed after a period of time, and staff can be encouraged by the progress on activities itemized within the planning document.

CONCLUSION

It is no easy task to prepare a strategic plan, however there are benefits in spending focused time to think beyond daily activities and routines. There is great value for the staff of the small, special or one-person library in undertaking strategic planning processes.

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Jocelyn Morris is Librarian at the Camden Theological Library, Uniting Church Centre for Ministry, North Parramatta.

AN APPROACH TO STRATEGIC PLANNING IN A ONE-PERSON LIBRARY

Irene Mills

When a new library is established the librarian has to make many decisions about procedures to follow and systems to use. These are then revised and reassessed constantly to identify areas that are not functioning as well as would be hoped and to improve them. After three years at Vianney College establishing the library, I found it difficult to move from this fluid, reactive method of working and to look beyond the general monthly workflow to a larger view of the Library and its place in the institution.

Initially the position (half-time) allowed sufficient time for planning, but as the College has become established the time spent providing service to users has increased. There are more students; subjects are being taught at a more advanced level; and as community awareness of the resource has grown, community use has increased. While it is very satisfying to see 'my' library being used, it has meant that recently management tasks have been neglected for the day to day running of the Library.

Earlier this year it became apparent that it was time to look at how far the Library had come, and to consider what needed to be done in order to achieve the Library's (at this stage unrecorded) goals. Strategic planning was something I had always related only to large institutions, but the more I read about it, the more I was able to see it has a role in any library. In a one-person library it seems to be even more necessary than in a larger library where departments are interdependent and so need to be working towards the same end to be operating successfully. Working alone, it is necessary to set goals that look beyond the completion of individual tasks and which can provide a structure to ensure each task relates to a broader purpose and is not just an end in itself.

The more I thought about it the more I realised that written goals and objectives and a realistic attempt to timetable these would be an invaluable step for me towards maintaining a strong interest in and professional attitude towards my work. Sustaining a high level of motivation when one works alone is more than just an attitude. It is the responsibility of the person involved to plan in a way that suits their needs for job satisfaction and development. By providing an overview of the purpose and expected outcomes of tasks I hoped to be able to continue to work enthusiastically within a framework that would give both personal satisfaction and a quality result. What was needed to begin this process?

I started by distributing a questionnaire. While I had my own perceptions of areas that needed attention, input from library 'stakeholders' would serve to reinforce these perceptions or give a fresh view of what was needed. The response from those surveyed was good. 80% of questionnaires were returned. Some issues that were important to my users were a surprise to me, others confirmed my own thoughts. I asked for opinions about the collection, the service and the physical library. A copy of the questionnaire is below. The area for Comments was well used to amplify opinions expressed in response to my questions.

LIBRARY APPRAISAL SHEET

1. I am a member of staff ___
I am a student ___

[The following statements were responded to with strongly agree, agree, disagree, strongly disagree]

2. The Library's Collection

- The Library has material I need for my teaching/studies/research
- The Library has materials I want for other reading (eg. spiritual, recreational)
- I can find material easily
- I am able to find material I have identified in the catalogue easily

3. Service

- a. The Librarian is helpful
- b. The Librarian is available when I want to talk to her
- c. It is easy to communicate with the Librarian
- d. I am able to use the Library successfully on my own
- e. The catalogue is useful
- f. It is difficult to find material in the Library
- g. The Librarian provides the information I request

4. Physical Aspects

- a. The Library is a comfortable place to be
- b. Physical access to library materials is easy
- c. There are enough seats in the Library
- d. I have enough privacy to work comfortably in the Library
- e. Noise levels in the Library are acceptable

5. Comments/Suggestions/Possible Changes

(Please feel free to make any suggestions, and if you expressed dissatisfaction with some of the items above it would be useful if you could expand on what you think is the problem)

With the feedback provided from the questionnaire, lots of reading about strategic planning, and some idea of what others have included in their strategic plans I set about drawing up a set of goals for the Library to be tabled at the next Library Management Committee meeting. The goals reflect both current aims and areas needing some attention.

VIANNEY COLLEGE LIBRARY

MISSION:

The mission of Vianney College Library is to support the teaching mission of the College and to provide access to material appropriate to the current and future needs of the faculty, students and the immediate community served by the Library.

GOALS:

Collection Services:

- 1. To select and acquire resources that best support library users
- 2. To maintain and organise resources in a way that enables ready access to them and assists in their preservation
- 3. To provide access to materials not physically held in the Library and to give other libraries access to our resources

Information Services:

- 1. To communicate regularly and effectively with the Library's clientele and Management Committee
- 2. To educate new students and staff into efficient use of the Library
- 3. To provide quality reference service to users
- 4. To promote understanding of the Library's research capabilities and encourage full use of its resources and services

Management Services:

- 1. To provide space, equipment and technology which will ensure operational efficiency and respond to the changing needs of users and staff
- 2. To provide a program of development and support for library staff necessary to maintain and develop their ability to meet the needs of library users
- 3. To plan and administer the Library's budget to gain optimum use of the financial resources allocated
- 4. To plan and develop an efficient and effective Library system

The Management Committee has approved these goals for the Library and the formation of a working party to plan objectives and strategies to meet these goals. The working party (at the suggestion of Jocelyn "S.P." Morris) will comprise of myself, a member of the academic staff of the College and an external librarian. I am expecting that these goals will not all be addressed at once, and that this next stage - the formulation of strategies - will be ongoing for some time.

Irene Mills is librarian at Vianney College, Wagga Wagga.

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- 9.00AM Friday 22nd - New access services from the National Library / Averill Edwards
- 7.30PM Friday 22nd - Dealing with dying theological libraies / Margaret Macpherson
- 2.00PM Sunday 24th - Using modern information technology to gain access to resources or theological research / Al Hurd, ATLA

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'SO GREAT A CLOUD OF WITNESSES' : LIBRARIES AND THEOLOGIES

FESTSCHRIFT IN HONOUR OF LAWRENCE D. MCINTOSH

EDITED BY PHILIP HARVEY AND LYNN PRYOR

Lawrence McIntosh's outstanding contribution to librarianship, and in particular to theological librarianship, is honoured and celebrated in this special volume of essays published to coincide with his retirement from the Joint Theological Library in Melbourne.

LIBRARIES *** *Davis McCaughey*: Tribute. * *Trevor Zwick*: A decade of working together: the establishment and early history of the Australian and New Zealand Theological Library Association. * *Andrew Hamilton*: The history of a library. * *Barbara Frame*: Developing our collections cooperatively: some practical considerations. * *Coralie E.J. Jenkin*: A directory of theological libraries and collections of theology. * *Marianne Dacy*: Unusual collections. * Anglican libraries in Australia: *Kim Robinson*: Moore College, Sydney. *Wendy Davis*: St Barnabas, Adelaide. *James Grant*: Trinity College, Melbourne. *Margaret M.C. Leditschke*: St Francis, Brisbane. *Ruth Millard*: Ridley College, Melbourne. *Robert S.M. Withycombe*: St Mark's, Canberra. *Megan Allen*: Anglican Institute, Perth. * *Des Brown*: Ballarat, Madison, Melbourne: a personal journey. * *Ram Carswell*: A cataloguer fallen among Catholics. * *Lynn Pryor and Philip Harvey*: The religion collection of the State Library of Victoria. * *Philip Harvey*: Ten tasks. *

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The price of the festschrift is \$20. However, during September, 1995 the festschrift will be available at the special price of A\$15.

Members of ANZTLA will be able to buy the book at the Canberra conference.

Also, it can be ordered from JTL until the end of September at the same special price plus postage (A\$3 within Australia). Please note the order form enclosed with this issue of the Newsletter. Cheques should be made out to "McIntosh Festschrift" and sent to Philip Harvey, Joint Theological Library, Ormond College, Parkville, 3052, Victoria, Australia.

Lawrence's formal farewell will be held on Wednesday the 20th of September in the Kaye Scott Room at Ormond College, starting at 3.30 p.m. All members of ANZTLA are most welcome to attend this special occasion. Librarians attending the Canberra conference and who may be travelling through Melbourne on that day may want to make a note. We hope to see as many of you as possible.
