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FROM THE PRESIDENT

Members who have been able to attend ACHS meetings regularly will know that our 2011 program of impressively diverse talks has been running well this year: a gratifying aspect has been the significant number of guests. The challenge for us all is to try to encourage new members: young and old alike. A society is only as vital as its members and their engagement.

Another crucial sign of health in a society like ours -- one without "professional", industrial or political imperatives-- which seeks to understand ourselves and our culture better, is its determination and capacity to hold regular conferences. I have, therefore encouraged our Council -- and they readily agree -- to plan a conference for 2012. Furthermore, that is a year of great importance for any society concerned with Catholic history: it is the 50th anniversary of the opening of the Second Vatican Council.

The ACHS Council gave some serious thought to the best location and I am delighted to be able to tell the members that, as a result of a meeting which I had a few weeks ago with Professor Greg Craven [the Vice-Chancellor of the Australian Catholic University] who is as enthusiastic about the idea as I am, he has not only offered the co-operation of ACU but also use of appropriate conference/seminar rooms as well -- at no cost to us. The location at North Sydney, close to the MacKillop Centre, transport, restaurants *etc.*, makes the ACU sound ideal to the Council. The

intention is that the conference be held during NSW "History Week", in early September 2012.

I have already begun to assemble a group of "historian-advisors" on the *content and intellectual focus* of the event and the Council will very soon be giving its own attention to such practical matters as costs, administrative responsibilities and so on. There will necessarily be a lot of work involved, so I'd like *every member* to give thought to ways in which you might become involved and assist our small Council.

I certainly hope that such a conference could be a means by which the ACHS might engage with a wider potential membership: I have in mind university academics, their undergraduate and postgraduate students [another matter which Professor Craven and I touched on] and students of history in our Catholic schools. With the passing of people like Professor O'Farrell and Professor Eric Sharpe [the first Professor of Religious Studies at Sydney University whose inclusion in a future volume of the *Australian Dictionary of Biography* was discussed at a meeting which I recently attended], there has been a decline in the attention given to research and teaching of religious questions in our universities: nevertheless, we need to locate and attract interested academics and students to ACHS.

My planning of the program of talks for 2012 is well advanced and I hope to have it finalised and announced soon. Naturally, I have made Vatican II a key concern. The Goulburn "schools' strike" is another topic which will, I'm pleased to say, feature on that schedule. It has me thinking about 2013 and

2014 already! That's what the commemoration of and reflection on anniversaries *should* do. I have also been delighted by the enthusiasm of all of the people whom I approached as possible speakers.

Finally, I must thank those two great stalwarts of the Council, Helen Scanlon and Geoff Hogan. Without **Newsletter**.

their selfless diligence, their quiet energy, their tact and their integrity, ACHS could not operate in the impressive way that it does.

John Carmody, President.
September 2011

The ACHS Council records its appreciation to Patricia Jacobsen for the effort, patience and professionalism she displayed in the role of editor of the ACHS Newsletter. Unfortunately Patricia has needed to step aside from that role. This edition of the Newsletter has been assembled by other ACHS councillors, with Patricia providing some very useful assistance. As a result of Patricia stepping aside and the need to produce a Newsletter with some urgency there has been a change in format.

Items on the speakers program for the remainder of 2011

Sunday 9 October.

Speaker: James Dominguez, a stockbroker and investment banker, director of St Vincent's Hospital, a member of other boards and councils and a Papal Knight Commander of the Order of St Gregory. **Topic:** Sovereign Military Hospitaller Order of St. John of Jerusalem, of Rhodes and of Malta.

Sunday 13 November.

Speaker: Jane Carolan; historian, researcher, archivist and author. **Topic:** Catholic Church Insurance centenary.

Saturday 10 December: Christmas Lunch: bookings will be required.

Speaker: Fr Jim Boland: Retired NSW Police Chaplain. **Topic:** Religious services at Sydney Olympics. **Venue and Bookings:** A separate information sheet is enclosed, please complete and return it to make a booking.

Time and venue for meetings. Unless otherwise stated the usual time and venue for meetings are at 2:30 pm in the foyer of St Mary's Cathedral College hall. Best entry is from Cathedral Street, near the entry to the Cathedral Street Parking Station. These details are correct as at August 2011.

“Faith and Politics – Dame Enid Lyons” presented by Anne Henderson on Sunday 17 July 2011.

Enid Muriel Lyons, born Enid Burnell, was Australia's first woman member of the House of Representatives winning the seat of Darwin, now Braddon, in Tasmania in 1943.

Anne Henderson outlined aspects of the political culture in Australia in Dame Enid's time and suggested that Dame Enid and her husband Joseph have been largely ignored by Australian Catholic historians; suggesting that they may not have conformed to some preconceived tribal code for Catholic politicians. They not only left Labor in 1931, they joined the heavily Protestant and Masonic conservative side of politics, but indicators of their Catholicism and political achievements are evident.

Enid's mother, Eliza Burnell, was a member of the Tasmanian Workers Political League where she befriended Joe Lyons a Labor MP. Eliza introduced her daughters to her Labor MP friends.

Enid thus met Joe Lyons and married him in April 1915. He was then Tasmanian Treasurer and Minister responsible for education and railways. Enid, a trainee teacher, was 17; Joe was 35. Their marriage crossed social divides. Joe Lyons came from Irish Catholic immigrant stock. Enid had been brought up a Methodist.

Enid and Joe had 12 children, but their lives were enmeshed in politics. Enid often partnered her husband on stage and in campaigning. As a child she had entered elocution competitions with the Methodist Church and acted in local productions. She drew upon these skills as a speaker.

It was Eliza, not Joe, who urged Enid to consider instruction in the Catholic Faith. Joe Lyons said he would marry Enid if she was a heathen. Enid came to the belief that the Catholic tradition was the true one and if her engagement had been broken she would not have returned to her Methodist beliefs.

Joe Lyons and Enid never became involved in the political activities of Australian Catholic sub-groups. Joe Lyons did not support state aid for Catholic schools. Later, as a UAP and Liberal Party MP, Enid did not allow herself to become a mouthpiece for B. A. Santamaria and his group.

With Joe, Enid expressed solidarity with those less fortunate. She spoke up for child endowment and persuaded Robert Menzies that the Liberal Party should favour child endowment. She got along well with Menzies who appointed her as a Minister, but there were some tensions.

In her later years she was disappointed with diminishing Christian values evident in Australia and

opposed aspects of the permissive society such as pornography, abortion, homosexual law reform and the breakdown of family life evident in growing divorce statistics. But Enid's approach was to propose and not impose, preferring persuasion to dictatorship.

Enid Lyons is an Australian icon – even if not recognised as such. She was a pioneer of women's equal opportunity in government. She raised a large family and complied with the Catholic Church's teaching against birth control. Her Christian values and principles were always her guide. A truly great Australian Catholic.

Geoff Hogan ACHS Vice President.

“Secular and Religious Firsts of Haberfield” presented by Vincent Crow on Sunday 14 August 2011

Developed from 1901, the Sydney suburb of Haberfield is noteworthy for two historical firsts- one of a secular nature and one of a religious nature.

Being a purely residential area with only a local shopping centre, Haberfield has not had any outstanding features which have brought fame or notoriety to it. However behind this quiet and unassuming facade lies an important historical fact- Haberfield was Australia's first planned Garden Suburb. This has been recognised by heritage bodies of national repute such as the National Trust and the Australian Heritage Commission. According to the former, “Haberfield is the earliest Australian garden suburb characterised by architecturally distinctive single storey suburban villas in the Federation style” (National Trust Listing Proposal, May 1979) while according to the latter, “Haberfield was Australia's first comprehensively planned and developed Garden Suburb, establishing a model for Australia's suburban development in the 20th century” (Australian Heritage Commission, Listing for Nomination, April 1990).

Haberfield was developed by Richard Stanton, a Summer Hill real estate agent, through the Haberfield Proprietary Ltd. from 1901 to 1922. Wide streets were planned for two-way traffic with a tree on the road shoulder in front of every property, nature strips divided the road from the footpath, houses were set back at least twenty feet from the footpath providing enough space for a garden, blocks of land had standard dimensions of 50 feet wide and 150 feet deep (15.25 x 45.72 metres). Although there were some

variations, there was one residence per block of land as well as separate zones for residential and commercial areas. The houses were architect designed and properties attracted buyers from a wide socio-economic spectrum. The enterprise appears to have been a successful venture financially and socially.

In the 19th century the area now known as Haberfield was known as the Dobroyde Estate. It was owned by the Ramsay family whose members were Presbyterians. Consequently the first church to be built in this area was St. David's Presbyterian Church in Dalhousie Street. However with the development of Richard Stanton's Haberfield Estate other denominations established churches there. The foundation stone for a Catholic Church in Ramsay Street was laid on 25 April 1909 by Cardinal Moran and the completed church blessed by him on 9 September 1909. Although of a rather simple design lacking ostentation, this church was of immense historical significance as revealed in the *Freeman's Journal* of 16 September 1909, “The unique distinction of blessing the first church in Christendom under the patronage of Blessed Joan of Arc was performed by the Cardinal on Sunday last at Haberfield”.

With the construction of a new church in Dalhousie Street in 1954-55, the original St. Joan of Arc Church was used as a school. However this closed in 1975 and the former church/school and presbytery in Ramsay Street became the property of Ashfield

Municipal Council as the result of a land swap. Despite plans to renovate the former church building for a community centre, the aldermen of Ashfield Council resolved to demolish the building. This was implemented in 1980. Today this site is known as

Federation Place- a pleasant but empty area in comparison to what might have been.

Vincent Crow OAM

Excursion to Mary MacKillop Place North Sydney on Sunday 11 September 2011.

A report on this function will appear in a future Newsletter



CARDINAL MORAN

August marked the 100th anniversary of the death of Sydney’s third Catholic Archbishop, Patrick Francis Cardinal Moran. He was born on 16 September 1830 in Carlow Ireland and was found dead in his bedroom at his Manly residence on the morning of 16 August 2011. He had been appointed Archbishop of Sydney on 25 January 1884 and arrived on 8 September of that year. Upon his death he was succeeded by Archbishop Michael Kelly.

The Australian Dictionary of Biography has an entry on Cardinal Moran; <http://adb.anu.edu.au/biography/moran-patrick-francis-7648> and on Archbishop Kelly. <http://adb.anu.edu.au/biography/kelly-michael-6920>

Broken Bay and Parramatta Silver Jubilees

The Dioceses of Broken Bay and Parramatta were established in 1986 and celebrated their Silver Jubilees this year. Both dioceses have marked the jubilees with a range of activities. St Patrick’s Cathedral Parish in Parramatta has an exhibition in Murphy House, 1 Marist Place Parramatta, from 6 September to 19 September 2011. Hours: Mon-Sun between 10am and 4pm.

Members may be interested in a book on the history of the Broken Bay Diocese written by a former ACHS President Br John Luttrell fms; *A New Light in the East – A History of the Catholic Diocese of Broken Bay 1986-2001*.

The establishment of these dioceses have been topics in the ACHS speakers program in previous years.

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