

**BRIAN DOYLE (1915 - 2003)**  
**HIS VISION AND CONTRIBUTION TO THE CATHOLIC  
PRESS APOSTOLATE IN AUSTRALIA**

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**Introduction**

Brian Thomas Doyle, Editor of Brisbane's *Catholic Leader* from 1959 to 1981 (and Managing Editor from 1961), died in 2003. It is not long in historic terms, but he deserves his place in the record book, and having worked with him for a number of years I learned part of the story of the slog that went into his important legacy. It is timely to tell this story, or part of it, and wise to gather as much information as possible from those who knew him well before it is too late to do so.

And yet, while I worked for him and got to understand him fairly well, I have discovered so much more about Brian Doyle than I ever imagined when this project began. It is a privilege to be setting down - for what is believed to be for the first time it has been undertaken - a record, albeit a brief one, of a select portion of his total performance.

It has been a revelation first to come to understand the extent of his contribution, then to realise the gross lack of acknowledgement of this contribution from those with and for whom he strove diligently and arduously to fulfil what he saw as his mission.

One of the great discoveries of this has been the extent of the influence on Brian Doyle of the significant 20th century French philosopher, Jacques Maritain. His books were around his office, but he did not preach Maritain 'on a daily basis', as the cliché goes.

As I look back and as I read these books, I would have to say, he lived the Maritain way, and put simply, it is a line that can be traced back to certain New Testament writings, the ones that matter most, and of which we hear the least.

Which does not of course, give cause for sainthood. The case is far more complex. Doyle had his foibles as at least one of his obituary writers noted. He loved his cars with a passion, as his family attest. He could be as testy and ferocious as any human being under pressure. He was uncompromising in living the principles he believed in. Anyone who knew Brian Doyle knows he lived a very 'human' life. He had ambition, for himself, his family, and for those he hoped to influence through Catholic Action and through the Catholic Press. He died a simple death having held on to the basic, crucial tenets of his faith and accepting that life may not have gone the way he might have hoped, but - such is life. I believe he ended his life in the spirit of the philosophy he had imbibed.

He had been a man of strong determination. When I met him, he was almost a chain smoker. His office reeked of stale smoke, and it was part of my job to duck out and buy another packet of cigs from time to time. But once he made up his mind (or perhaps his doctor convinced him) that it would be wise to give up smoking, he did so with a vengeance. For about three weeks he attended nightly sessions with, as I remember, the Seventh Day Adventists who ran such projects regularly. He followed the plan, he drank the fruit juice, probably drove his wife and family nuts, but he gave up smoking - for good.

There was a dead-earnest serious side to Brian Doyle, the confident young man who stood up with experienced clergymen of various denominations and argued his philosophic case against the majority. Later there was the editor who pulled no punches in delivering his editorials in forthright and unequivocal statements.

There was the wicked sense of humour of a man who relished taking the mickey out of a graduate who came with a self-assured importance and knowledge of post-World War II European politics about which Brian Doyle knew much, much more. He kept throwing in names and events. He deflated and ‘cut the rug’ from under the graduate’s feet with his superior knowledge. You had to be pretty sure of your ground to take on Brian Doyle.

He loved his family even though sometimes his children shrank in mortification - or laughed at his idiosyncrasies with a ‘you know Dad’, but I think they too laughed in glee at his ability to out-do an opponent in verbiage. The family kept a dutiful respect towards him, and had their own way of getting around him, at times. They loved him and were proud of him. He would joke about the ‘Dagwood’ factor in his life as if he were on the outer in the family circle when they would bank up against him. Perhaps he felt that not even they understood how earnest he was about his commitment to his work and philosophy. But through it all, as his daughter Celestine recalled, they had many wonderful family times, and they loved going to football matches with him.

According to Voltaire, history is no more than the portrayal of crimes and misfortunes. In the case of Brian Doyle’s history, there were hopefully no crimes (none that I found anyway), but there certainly were, if not misfortunes, then obstacles in the path of a layman stepping into what had been a clerical domain.

As this project progressed, it became obvious that Brian Doyle’s work was not understood, appreciated and acknowledged in that domain. I know from working with him that some of the items he published in *The Catholic Leader* were not palatable to some, who protested quite vehemently. His demise at the hands of hierarchy speaks volumes, as do little omissions such as his name not appearing, not even once, in ‘Chronicling a Century’ in *The Catholic Leader Centenary Issue*. Anyone who worked with Doyle would know how hard he worked to cover major events such as

those of 1978 that historian and Brisbane archdiocesan archivist Father Denis Martin refers to, the year that

...saw three popes with the election and death of John Paul I in some 30 days an event unprecedented in hundreds of years. The Leader covered two elections Popes John Paul I and John Paul II - and two papal funerals - Popes Paul VI and John Paul I.<sup>1</sup>

Imagine the work involved in that, and what a pity there was not even one sentence acknowledging the person who put in the extraordinary editorial effort this coverage entailed. There is a superb irony in Doyle's understanding of and commitment to the philosophy of personalism and the urging of a 'new Christendom' promulgated by Jacques Maritain, one that embraces the basic Christian attitudes and courtesies that could have been shown to Doyle.

### **From 1967 to 1943**

This story begins in 1967, when Doyle wrote the following words to a member of the clergy who had complained about something that had been written in an issue of *The Catholic Leader*, one of many such letters he received over the years:

I would like to reply in detail to the points you have raised, but simply do not have the time, opportunity and repository of mental energy to prepare what, of necessity, would have to be a long and detailed document.

Everything that has appeared in our paper is in accord with the current Mind of the Church as indicated by the latest directives and norms laid down by recent Popes and other authoritative sources, even though, unhappily, the general Catholic body, in spite of what has been published on this subject by *The Leader*, for example, is evidently not aware of it.

I suppose I have on file and have studied at depth every Papal and related pronouncement on the Catholic Press that has appeared this century (besides some complementary

study and knowledge in related fields, both secular and religious), and can validly claim that I know the Mind of the Church in this field and act on it precisely in my editorial work. I am afraid some of my critics would be hard put to make an equal claim.

This excerpt is significant in the Doyle story for several reasons. It indicated that in 1967 Doyle, aged 52, was feeling the stresses of his active life. Work commitments and his own weakening health were taking their toll and he was indeed tiring. His 'repository of mental energy' was waning.

It also contained his favourite phrase, the 'Mind of the Church' that had been the guiding principal of what was his apostolate, his calling in life. These words quoted in the above account written by Brian Doyle less than nine years after he became Editor, then Managing Editor of *The Catholic Leader* in Brisbane, were no idle boast.

It was one of many complaints Doyle was receiving in those years during and after Vatican II, and which he was to continue to receive over the following years. The priest had written:

The Vatican Council declares that people have a right to information and hence, by inference, even of information unfavourable to the church, information showing the weakness of her members - but that does not mean a Catholic weekly should degenerate into a church scandal sheet.<sup>2</sup>

Having worked at *The Leader* from 1968 to 1974 and having seen the criticism, even abuse, that was often directed to Brian Doyle, I could only sympathise with him. There is a sadness for our Christian community in those words '...I simply do not have the time, opportunity and repository of mental energy' to respond in the way necessary to address the issue in a way he saw fit.

As I came to learn over the years at *The Leader*, Doyle was thoroughly versed in the 'current Mind of the Church.' He

had spent his life studying and working for principles of Catholic Action which he had believed held out such hope for the world in his growing up years and to which he wanted to contribute to the best of his ability.

If we go back 24 years before the writing of that letter, we find an idealistic Brian Doyle, just 28 years of age and editor of *Catholic Fireside*, a Catholic monthly magazine of national importance circulating mainly in Sydney and selling for sixpence, addressing what one presumed would have been a learned and interested audience attending a 'Religion and Life Week Conference' held October 18 to 23, 1943 in the Newcastle City Hall, NSW. It was the second such conference instituted as 'an endeavour to bring a united Christian influence to bear on public opinion.'

The Conference program stated that:

Those who take part in it belong to various religious denominations and in matters ecclesiastical are separated from one another by important differences of belief and practice. But they are agreed upon certain basic Christian principles and they believe that these principles represent a secure foundation upon which the common life of any country can be built.

The Chairman of the Committee was the Bishop of Newcastle, Right Reverend Monsignor Peters PP, VG, and various Reverend Canons. Monsignor Eris O'Brien was a speaker on the Wednesday October 20 session, with the topic *Christian Education is the Only Guarantee of a Christian Society*. Other speakers at that session included Reverend B. R. Wyllie and Mr L. C. Robson.

Rev Alan Walker spoke at the October 21 session when the topic was *The Economic Security of the Individual is Necessary to Social Health*, and Dame Enid Lyons MHR addressed the October 22 session with *The Home is the Nursery of Character*. The young Brian Doyle was a speaker

at the Monday October 18 session when the topic was *The True Patriot is a Citizen of the World*. Other speakers were Canon Garnsey and Mr Chester Wilmot.<sup>3</sup>

Doyle was reported in the Daily Telegraph of Tuesday October 19, 1943, as saying that:

the Pope and other Christian leaders should be consulted at the peace conference. Will the statesmen of the world bargain again to keep Christian leaders away from the peace conference? As a Roman Catholic, I ask: will the temporal powers conspire again to keep the voice of God, in the form of the temporal head of my Church, out of the peace deliberations? Are other Christian leaders of the world to be similarly ignored. If Christianity is ignored in this way, it will constitute nothing less than the dealing of a monstrous blow in the face of the purest patriotism of which man is capable. It will amount to a rejection of that form of pure world citizenship which alone can ensure peace, security and mutual prosperity for the nations of the world.

*The Newcastle Herald* report on the same day (October 19) wrote of Doyle's talk that:

He asked whether history would repeat itself in that Christian principles would be refused a hearing at the peace tables. He said there was justifiable anguish at the little respect the statesmen of 20 years ago paid to the plea of Benedict XV, in his letter of August 1917, to the heads of the belligerent peoples, for 'a peace, stable and honourable for all.'

At the Tuesday October 19, 1943 session Doyle spoke again, this time joined by Canon H. N. Baker and Reverend Dr Bernard Cockett to address the topic *The State was made for the Citizen, not the Citizen for the State*. A *Newcastle Morning Herald* report the next day (Wednesday October 20, 1943) outlined his paper, stating that:

Mr Brian Doyle summed up the relations of the citizen and the State in this formula:

- the individual citizen is endowed with moral rights which arise out of his nature;
- these rights are necessary for the welfare of the human person;
- in point of time and authority the rights of the citizen are prior to those of the state;
- since the state does not confer the rights on the citizen it cannot take them away from him.

His first postulate for social betterment was intense Christianity lived really and effectively by the individual Christian. His second was intelligent and informed social awareness on the part of the Christian, and the third, energy and determination to do an important job well.<sup>4</sup>

If the letter quoted at the start of this section was any indication, then 24 years after that conference, Brian Doyle's health was not as robust as it had been at the time of that Conference in Newcastle, and he could not continue doing that job as he might have hoped and wished. He had much to give but many forces were stacked against his achieving his full potential. Too many people did not want to hear what he was communicating. It was a sad day when he felt compelled to resign his editorship of *The Catholic Leader* rather than compromise the principles that had been his guiding rule

The time between those two points of his life represents the flowering of the mind of Brian Doyle. In those years he was driven into action by the True Humanism outlined by French philosopher Jacques Maritain; a humanism that:

at once demands that man make use of all the potentialities he holds within him, his creative powers and the life of the reason and labour to make the powers of the physical world the instruments of his freedom. Thus understood, humanism is inseparable from civilisation and culture, these two words being taken as themselves synonymous.<sup>5</sup>



The influence of Maritain is a strong thread running through Doyle's work. It was the dominant intellectual force that shaped his thinking of his religion, of his life, his work and of his being human. As a young man he had imbibed the Maritain vision that, as Aristotle had pointed out centuries earlier:

to offer man only what is human is to betray him and to wish him ill; for by the principal part of him which is the mind, man is called to something better than a purely human life. On this point (if not in their ways of applying it). \*Ramanuja and \*\*Epictetus\*\*\*Nietzsche and \*\*\*\*St John of the Cross are of one mind.<sup>6</sup>

*\*Ramanuja was a Brahmin teacher and commentator, c. 1017, who taught that, in contrast with the more usual monistic teaching of Hinduism, that individual selves are dependent on the Highest Self for their existence, yet are distinct from him, and can enter into a relationship of love with him.*

*\*\* Epictetus. c. 50-120. A former slave. His lectures and a manual of his Stoic philosophy were published posthumously by Flavius Arrian. They greatly influenced Marcus Aurelius.*

*\*\*\* Friedrich Nietzsche was a 19th century Germany philosopher who argued that 'God is dead' therefore people were free to create their own values. He claimed knowledge is never objective, but always serves some interest or unconscious purpose.*

*\*\*\*\* St John of the Cross 16th century Spanish Carmelite monk and poet, founder of the discalced Carmelites.*

## **Growing up in Sydney**

The Brian Doyle story began on January 18, 1915, when he was born at Rockdale, a southern suburb of Sydney, New South Wales. He was the second son of Phillip Doyle and Julia Sherman. He had an older brother Phillip and a younger brother John, who was born in 1919. The family home was at Rockdale.

He attended Marist Brothers, Kogarah, for his primary schooling, and Marist Brothers College (now Marcellan College), Randwick, for his secondary studies. There his classmates included John Slowey (later to become Monsignor Slowey, Director of Catholic Education in the Sydney Archdiocese), Gordon Jackson (now Father Gordon Jackson SSC), and Joe Morley. Years later, in 1953, Brian Doyle and Dr Joe Morley were to research, source illustrations and write a special publication to mark the 150th anniversary of the first officially sanctioned Mass in Sydney.

In 1932 Brian Doyle became dux of the Randwick Marist College (now Marcellan College). His Leaving Certificate pass of three Honours and four As won him the Freehill Scholarship to St John's College at the University of Sydney, for best pass in Catholic Schools of New South Wales for that year. It would have been the start of a brilliant career, but his father had died in 1929 leaving his widow, Brian's mother, to bring up her young family. As the second of the three boys, Brian had to leave school after gaining his Leaving Certificate, to earn a living and contribute to the family income.

In 1933 he began his working life as a librarian at the Public Library of New South Wales, where he remained until 1941. During his eight years of service and training there, he became a foundation member of the Australian Library Association. Working by day and studying by night, by 1936 he had graduated with a Bachelor of Arts degree from the University of Sydney, gaining several distinctions in subjects that included English, Philosophy, History, Latin, Economics and Economic History.

Doyle was also winning a reputation as a talented debater, taking part in university debates, law school moots, eisteddfod debates, and so on. He was leader of the winning team in the 1938 Australian Teams Debating Championship held in conjunction with the sesqui-centenary celebrations, with Dr H. V. Evatt an adjudicator. On another occasion Doyle led his team to victory in an Australian Radio Debating Championship. He also won solo debating championships in the City of Sydney Eisteddfod and adjudicated and conducted debates in schools.

By 1938, he had gained a Diploma in Public Administration from the University of Sydney, adding the John D'Arcy Medal in Public Administration to his list of study awards. He also completed two years of law studies at Sydney Law School, with subjects including Roman Law, Legal History, Constitutional Law, with special emphasis on Australian constitutional problems.

It was a punishing schedule and indicates the energy and mental capacity with which the teenage Doyle threw himself into the task of earning a living while advancing his career; gaining under-graduate and post-graduate university qualifications, lecturing, and getting involved with Catholic Action at the highest levels.

### **World War II Years and Service**

Doyle was 26 when events of World War II were coming closer to Australian shores. No doubt he already held his belief in the Catholic Just War theory that was to be manifest in later years, but obviously he felt, and indeed he had said this in conversation with me many years later, that he realised that there was sufficient reason to take up arms against the unjustly aggressive regimes gaining power in Europe and in the Pacific zone at that time.

In 1941 he enlisted for army service, but as his unit was about to leave for New Guinea in 1942, he was discharged from this service, in his own words, 'without reference or consultation from the Commonwealth Military Forces (Headquarters

Base Ordinance Depot at Liverpool, New South Wales)’ as he described the action. He was called to higher duties, appointed personal administrative assistant to the Director General of War Organisation of Industry (WOI), Sir Giles Chippindall. For this task he moved to Melbourne.<sup>7</sup> The emphasis of the ‘without reference or consultation from the Commonwealth Military Forces’ probably related to the fact that Bob Santamaria, who was to become Doyle’s adversary in Catholic Action, never enlisted for active war service. Dr Bruce Duncan CSsR addressed this question in his study, *Crusade or Conspiracy? Catholics and the Anti-Communist Struggle in Australia*. He wrote that ‘the matter of “cold-footers” avoiding military service was a highly emotive one and questions were later raised as to why Santamaria had not been called up.’<sup>8</sup>

According to Doyle’s daughter, Celestine, her father tried to enlist several times but somebody ‘kept writing recommendations that he should continue his work and study. But he didn’t like to think that his friends and other young men were fighting and dying, and he wasn’t, so he enlisted against this person’s recommendations. I wish I could remember more detail about who that was.’<sup>9</sup>

### **Melbourne - Marriage - Return to Sydney**

The skills Doyle acquired as a librarian were put to good use in Melbourne when he founded and directed the Library of the Department of War Organisation of Industry in Melbourne, later attached to the Department of Postwar Reconstruction. He also conducted a library in the army from 1941 to 1942.

In Melbourne, Brian Doyle also found other fruitful paths. The family of a school friend of his mother was friends with Basil Jones, later to become director of the Queensland Conservatorium of Music in Brisbane. His brother Dr Percy Jones, and sisters Margaret and Dorothea, were related to the Foster family in Melbourne. Through this connection Doyle met his future wife Philomene Foster, the second daughter of Harry Percival Foster and Veronica Mary (née Kerley).

The Foster grandparents John and Margaret had migrated to Australia from England and Ireland. Philomene's siblings were Margaret, Marie Yvonne, John and Peter. It was a musical family. Peter wrote the score for the musical, 'The Call of Guadalupe', based on the message of Our Lady of Guadalupe and a modern day family, written by John Lee & Anne Lim. Peter also wrote the music for *Saul Saul Paul Paul*, written by John Lee, and presented in Melbourne in 2009.

By April 1944, when Brian had finished working for WOI, he and Philomene Foster married at St Patrick's Cathedral, Melbourne. Due to wartime rationing, the bride had to coerce her friends and acquaintances into giving her a share of their coupons that were necessary to buy wedding attire. Their wedding attendants were Philomene's cousin Antoinette Doran and her sister Marie Foster. Brian's best man was Niall Brennan.

The day after the wedding they drove off in Brian's *Austin* for Sydney where he was to begin his new position as associate editor of the *Catholic Weekly*. They spent their days in Sydney with Brian's brother Phil and his wife Desley at Rockdale, then found a flat at Cronulla for a couple of weeks, before moving in with Brian's mother at Bexley while they saved for a family home.

During this time their first child, Brian Joseph, was born. On the morning they were to move into their new home at 28 Denman Avenue, Haberfield, Philomene gave birth to their first daughter and second child, Clare Mary. They lived there until the move to Brisbane in 1959. Their children Brian Joseph, Clare Mary, Margaret Mary, Catherine Mary, Mary Therese, Martin Joseph, Christine Angela and Teresa Veronica were born in Sydney. The two youngest Celestine Mary and Patrick Anthony Joseph (Paddy) were born in Brisbane.

After he returned to Sydney from his war undertaking in Melbourne, Doyle had become involved in a variety of activities that were to develop his talents: public speaking, delivering papers and addresses to societies, public forums, schools, conferences, university orientation weeks. He was reading papers to groups such as the Religion and Life Conferences (mentioned above), Protestant Church forums, social justice forums, university forums, and various Summer Schools and Conferences.

He gave regular radio talks and took part in forums on ABC and commercial radio, such as ABC Radio National talks, Nation's Forum of the Air, *Let's talk it Over*, and conducted a weekly session on Catholic Radio Station 2SM, Sydney, for a long period.

Engagements in part-time lecturing in political science and public administration, included the following:

- University of New South Wales, School of Humanities: Lecturer in *Government*;
- University of New South Wales, School of Hospital Administration: a course on *External Factors affecting the Hospital Administrator in Australia*;
- School of Commerce, Sydney: Lecturer in *Principles and Practice of Government*;
- School of Commerce, Sydney: Lecturer in *Government Administration*; and
- School of Management, Sydney: Lecturer in *Political Theory* and *Political Institutions*, for students proceeding to the Diploma in Management and the Diploma in Public Administration.

A Guildmaster of the Catholic Journalists Guild, Sydney and Brisbane, he was made a Member of the World Gallery of Living Catholic Authors in the 1950s. For many years, he was Australian correspondent of the N.C. News Service, the world Catholic news service based at Washington, USA.

During the 1940s and 1950s, Doyle became honorary librarian at Central Catholic Library in Sydney. Duncan notes that in his spare time Doyle ‘supported Catholic Action with his writing and public speaking, and developed the Central Catholic Library in collaboration with women of the Catholic Grail lay institute.’<sup>10</sup> He had ‘vigorously promoted Sydney’s Southern Cross Library, currently staffed by three full-time librarians. It was receiving 200 Catholic and general periodicals, with 50 bays of books on loan’<sup>11</sup>

### **1937 and the *Catholic Fireside***

Given this background, it was inevitable that Brian Doyle would become involved in Catholic Action movements that were developing in Australia throughout the 1930s. 1937 was a crucial year in this story. Doyle was still studying for his Diploma in Public Administration at University of Sydney, and completing law studies at Sydney Law School.

In May 1937, he began writing for the Sydney Catholic Club’s *Catholic Fireside*: ‘A Catholic Magazine of National Importance’, as it was titled. He became Honorary Editor in November of that year, ‘revitalising it with top overseas commentators and by encouraging local writers. He hoped to make the *Catholic Fireside* into a journal of vigorous lay Catholic opinion.’<sup>12</sup> Doyle wrote for this journal until 1947. It covered a range of topics and was obviously inspired by an English magazine *Catholic Fireside* begun in 1879, with a similar mission.

The September 1, 1942 issue featured a Lord Halifax article, *What Total War Means to Britain* and *Mr Roosevelt, the Aristocratic Democrat*, by Christopher Hollis, a regular contributor. Constance Julian wrote on *Three Queensland Poets*: Paul Grano, Martin Haley and Joseph O’Dwyer.

‘The Joint Statement on Christian Co-operation’ issued by the Joint Committee of ‘Religion and Life’ and ‘The Sword of the Spirit’, points to the origin of the ‘Religion and Life Conference’ in Newcastle NSW at which Brian Doyle was a speaker the following year (1943).

The July 1, 1943 issue (page 10) of *Catholic Fireside* included an extract from a speech in German from Vatican wireless, lamenting that Pope Pius XII, ‘The Pope of Peace’, could not save the peace in Europe. The Germans marched into Poland in spite of the Pope’s pleadings. ‘What terrible distress it has brought down on Europe and mankind. What unprecedented clashes of philosophies . . . Pope Pius XII was the first to suffer under all these horrors.’

It would appear that the *Fireside* gave Doyle the opportunity to develop his skills as a journalist, and his ideas on print media. It became a vehicle for his burgeoning social action philosophies and contained many articles that reinforced this development at a time when the Australian hierarchy was looking to instigate Catholic Action.

### **1937 and Catholic Action**

At a Synod held in Sydney in 1937, ‘the full Hierarchy of the nation decided to set up Catholic Action, and it entrusted the task of organisation to a Committee of Bishops. This Episcopal Committee usually meets twice a year, and its meetings lay down the general policy and consider the progress of the various Catholic Action Movements.’<sup>13</sup>

In 1937 the Australian National Secretariate of Catholic Action (ANSCA) was set up in Melbourne, which also had the Catholic Worker group, the Campion Society and the Young Catholic Workers Movement.<sup>14</sup> A Sydney Secretariate of Catholic Action was established in 1938 under the eminent historian Dr Eris O’Brien.

However, O’Brien was a deplorable organiser, and the collapse of many parish Catholic Action groups in 1938 produced the quip, the ‘comedy of Eris’. He wanted the



robust and energetic intellectual Brian Doyle appointed director of Sydney's Catholic Action, but his hopes were thwarted in September 1939 when Catholic Action in Rome, to tighten Church defences against the fascists, was put under closer clerical control, and Sydney followed suit.<sup>15</sup>

As Duncan notes:

the development of ANSCA in Melbourne had put pressure on the Sydney hierarchy to produce equivalent results. Gilroy appointed a committee to run Sydney's Catholic Action in May 1940, with O'Brien director and members including Dr P J Ryan MSC and Brian Doyle.<sup>16</sup>

It is interesting to note here, that in an article by the Sydney mathematician, philosopher and historian of ideas, Professor James Franklin,<sup>17</sup> on Dr Paddy Ryan (described by a young Donald Horne as a 'clerical bigot'), the name Brian Doyle is not mentioned. Yet Franklin was writing of the years when Doyle was deeply involved in Catholic Action, and had been one of the members appointed to run Sydney's Catholic Action, along with Dr Ryan, as noted above. Whatever was the relationship between Doyle and Ryan, the latter's complaint that 'there is practically no such thing in Australia as the Catholic mind,'<sup>18</sup> seems to ignore what Doyle and others involved in Catholic Action at the time were achieving.

Catholic Action was important to Doyle; but, as he emphasised in his *Fireside*, he believed that Catholics 'needed to be inspired by Catholic principles to transform society on their own responsibility: official Catholic organisations could not undertake such secular tasks.'<sup>19</sup> Much later, when Doyle was managing editor of *The Catholic Leader* in Brisbane, he chose an item relating to Catholic Action for the regular comment feature in the paper, 'The Pope Speaks', in which Pope Paul VI 'reasserts the necessity of the function of Catholic Action in its authentic meaning'<sup>20</sup>

## Major Influences in the Professional Life of Brian Doyle

### 1. Jacques Maritain - Man above the State

It is difficult to trace exactly how and when Brian Doyle first encountered the writing of the great French philosopher Jacques Maritain. Doyle's great friend over many years, Michael (Mick) Sullivan suggested it could have been as early as his secondary schooling, as he was taught by the Marist Brothers, a French Order of teaching men. Bruce Duncan felt that Doyle probably became aware of Maritain through his reading of overseas books and publications; particularly while he was acquisitions officer at the Mitchell Library in Sydney, and his involvement with the Catholic Library in Sydney. His interest in the Campion Society would also have led him to Maritain.

Whenever and however this happened, there can be no disputing the influence of Maritain in Doyle's career. It was Maritain's concept of a 'new Christendom' (as outlined in Maritain's *True Humanism* [chapter 6] ) – 'a society reflecting such principles as civil toleration...the emancipation of the economy from the capitalist yoke and the existence of a fraternity based on the co-existence of believers and unbelievers,' – that Doyle extolled at that Newcastle Religion and Life Conference in late 1943, at which he spoke, and about which he later wrote in his *Fireside*.<sup>21</sup> For Maritain, the only one way for the human person to rise above dehumanising factors in society was 'by a love which vivifies his freedom as a person and which fixes the centre of his life infinitely above the State.'<sup>22</sup>

Maritain's words that the State is 'an instrument in the service of man. To put man at the service of that instrument is political perversion... Man is by no means for the State. The State is for man'<sup>23</sup>, were Doyle's inspiration when he addressed the 1943 Newcastle conference and declared, 'in point of time and authority the rights of the citizen are prior to those of the state.'

For another reason there can be no doubt that Doyle was steeped in Maritain's philosophy.

Inside his copy of *Man and the State* I found a book review taken from a copy of *The Commonweal* written by Heinrich A. Rommen,<sup>24</sup> the author of *The State in Catholic Thought*. Rommen was, at that time, 'a member of the faculty of St Thomas College, St Paul, Minnesota'<sup>25</sup> and was reviewing Maritain's *Man and the State* - which had just been published by University of Chicago - as 'an enlarged form' of Walgreen lectures of 1948.

Summing up the Maritain philosophy, Rommen wrote:

The State exists to serve the individual persons and the many natural and free communities and societies which these persons form and which as an organized whole coalesce into the body politic that lives in and by the social and civic virtues.<sup>26</sup>

Doyle had expressed such ideas in Newcastle.

It is obvious Doyle paid close attention to Maritain's *True Humanism*. His own copy is heavily annotated throughout in his handwriting. For example, on the page where Maritain writes on Catholic action and political action: 'In the order of strictly temporal, social and political activities, it is the normal course of things that the initiative should come from below, that is from laymen acting at their own risk and peril,' Doyle wrote: 'This is typical of Maritain's insistence on the role of the layman.'<sup>27</sup>

In response to Maritain's words that:

The essential and typical point is that communist thought, as it was built up in the latter half of the nineteenth century and as it is to-day, has turned these energies of Christian origin to the service of an atheist ideology whose whole intellectual structure is turned against Christian beliefs. What is the cause of this? It is, I hold, because it originates chiefly through the fault of a Christian world unfaithful to its own principles.

Doyle wrote: ‘This is a tremendous indictment of Christians in relation to the growth of Communism. But N. B. limited to “Christian World” see p. 34.’<sup>28</sup>

The most heavily annotated chapters are:

V: ‘The Historical Ideal of a new Christendom (continued)’ (pp 156-204),

VI: ‘The Historic Possibilities of the Realisation of a New Christendom’ (pp 205-250); and

VII: ‘The More Immediate Future’ (pp 251-287).

Doyle’s written comment on page 205, ‘This is important because Maritain is saying that however remote the full realisation of the new Christian temporal order, we can commence the “orientation” process at once’, points to the development of his own mindset, and to the way he set about his work in the Catholic Press.

‘This is a vital par’ was Doyle’s note beside another Maritain reference to the role of the laity:

It is imperiously required of a Christian (that)...he should not absent himself from any field of human action; he is needed everywhere. He must work at once - inasmuch as he is a Christian - on the plane of religious action (which is indirectly political), and - in that he is a member of the spiritual community - on that plane of action which is properly and directly temporal and political.<sup>29</sup>

There are many such notes in the book. It is a treasure trove of examples of how Doyle imbibed the philosophy of the man who was a friend of Pope Paul VI, who is said to have strongly influenced outcomes at the Second Vatican Council, and who has been identified as the mind behind ‘A Credo of the People of God’ issued by Pope Paul VI on June 30, 1968.

## 2. Maritain – Doyle - Scholasticism

The influence of Jacques Maritain in regard to scholasticism and what was called ‘the new Thomism’ is clear in Doyle’s thinking and writing on this subject.

Rommen supported the concept of Maritain’s new view on traditional Thomism, an ‘open’ Thomism as opposed to the ‘closed, finished system found in learned textbooks.’ He distinguished between the old closed view, and the new ‘open’ Thomism which adheres just as strictly to the basic tenets of Saint Thomas while being aware that it served a living tradition. ‘For them the system is always open to meeting whatever new problems the great dissenters have put before us.’ Rommen noted that Maritain worked

to make Thomism a present philosophy, especially for the problems of political and social philosophy. He has not been satisfied to rest in mere tradition. In many books and articles he has shown the ability of a Thomist to understand and even to solve the most pressing modern moral-political problems.

These ideas, expressed in the Walgreen lectures of 1948, were to become Maritain’s book *Man and the State*, and contained his discussions such as the People and the State, Sovereignty, the Rights of Man, Church and State and the Democratic Charter.

Rommen wrote.

This book, even more than his previous work, is proof of the living presence of Thomism in our time. Maritain comes to substantially the same conclusions reached by such Thomists as Yves Congar, Jacques Leclercq, Max Pribilla, John Courtney Murray and Charles Journet.<sup>30</sup>

With this philosophical grounding, it is not surprising that Doyle extolled the proposed introduction of courses in Scholastic Philosophy at The University of Queensland in 1961. It was the subject of one of his early editorials after

he became editor of *The Catholic Leader* in Brisbane. The announcement of these courses ‘provides a reminder of the necessity for higher study for the laity’, Doyle wrote. The editorial is presented here in full to indicate the force of Doyle’s mission to create a Catholic press ministry that enlightened the laity on its Christian doctrine and aspirations.

For the past eight years Rev Dr Louis Durrell OP, a highly qualified and academically well-endowed philosopher, has been lecturing from what is conventionally called the scholastic position at the University of this State. The courses provided by Dr Durrell may be taken as qualifying courses for matriculated students proceeding to their Degrees, by teachers completing their Associateship in Education, or by members of the general public bent on enlarging their education.

The administration of the University should, of course, be commended for the dispositions that have prompted them to include Scholastic Philosophy within the wide and varied curricula they provide for students. Not only members of the Catholic community, but all genuinely interested in higher studies and the ‘search for truth’ that is the *raison d’être* of the University should be found ready to agree that it is extremely reassuring to find this subject among those offering at our major institution of higher learning.

It is, perhaps, true to say that the unique features of Dr Durrell’s courses and their importance in the pattern of higher education in the State may not yet be fully recognised - and, unhappily, it is possible that, not only the general body of Catholics, but some Catholics who are eligible for and in serious need of the relevant courses of study, may be among those who have yet to see them for their full value and significance.

Clearly, it would be reassuring to discover increasing numbers of Degree students interested in studies such as those provided in the Scholastic Philosophy course at

Queensland University. And it would not be falling into a highly undesirable ‘ghetto’ mentality to suggest that Catholic students at the University should be prominent among those taking advantage of a rare opportunity to enlarge their minds, assist their search for truth, and generally advance their studies with the support of a top-level course in Scholastic Philosophy, conducted in accordance with the processes and techniques that we have come to recognise and respect as part and parcel of the traditional University approach.

At the same time, there should be broader recognition, especially within the Catholic section of the community, of the fact that, thanks to the foresight of the local University administrators, a rare opportunity exists here for individuals to undertake study in Scholastic Philosophy for the plain purpose of enlarging their educational equipment and reinforcing themselves as thinking men and women.

One of the great evils of the day is that extremely competent and highly qualified doctors, lawyers, scientists, technologists, professional men and women, and the like, may be extremely able “specialists”, but may also be very poorly equipped in the affairs of the mind in a broad sense.

The course in Scholastic Philosophy should surely appeal to a great body of such Catholic men and women in a city like Brisbane, who must know they stand in need of what is offering, but have not realised that they are passing up a magnificent opportunity to lift their general education to a level comparable to their professional skill and qualification.

The fact that such people know that their lives are basically unbalanced, and that they will never really be happy and well adjusted until such blank spots in their intellectual repository are filled, should be sufficient to convince them that they are being unfair to themselves to miss the benefits of studies like those provided by the courses in Scholastic Philosophy that will soon begin again at the University of Queensland.<sup>31</sup>

Dr Mortimer Adler, an American non-Catholic lecturer linked with scholastic philosophy came to Brisbane in 1963 during an Australian lecture tour. Doyle ran a story: *Doctor Mortimer Adler, Everyman's Philosopher* purportedly by 'a special correspondent.'

I suspect that correspondent was Doyle himself. It had to be Doyle. The confidence of the opening resonated with his repeated references to people who ought to be wanting to learn about their faith from the experts.

When Mortimer Jerome Adler rises to lecture at the University of Queensland, St Lucia, at 8 pm on Thursday September 12, the crowded audience - it is sure to be crowded - will settle back and enjoy a rare intellectual treat. For even in the company of the world's great scholars, Dr Adler is a towering figure - a man whose contribution to the education and culture of the 20th century is beyond computation...

the 'special correspondent' wrote.

Dr Adler maintained that 'every man and woman with ordinary intelligence can be a good philosopher. Philosophy is everybody's business.'<sup>32</sup>

Education of the laity was a big issue with Doyle. As a teenager he had become engrossed in the workings of the Church and his Catholic faith, and he would often wonder why a younger generation was not interested in such matters. They would rather spend their free days sprawled on the beach, getting sun-tanned. It puzzled him. In one way the apathy almost defeated him. But that was in the revolutionary 1960s and as the popular song - almost the theme song of the '60s ever reminded us: 'the times they are a-changing.'

Doyle had certainly worked hard, as has already been indicated. He had spent himself in studying Church doctrine as much as possible through his own reading, through his work at libraries - the Central Catholic Library in Sydney in particular - and his embracing of the concept of Catholic Action within and even beyond the faith community.



The theme was to recur throughout Doyle's writings, certainly in *The Catholic Leader* during his Brisbane years.

### **Role of the Catholic Press – an Apostolic Tool**

In one of the first editorials in *The Catholic Leader* after Brian Doyle arrived in Brisbane to become editor of the newspaper, he made his attitude to and understanding of the role of the Catholic Press very clear. Under the heading 'The Catholic Press exists to serve', he wrote: 'The paper exists to serve the Catholic community. It is their instrument. The causes of all sections of the Catholic community are its causes. Every Catholic activity will become its constant interest.' He promised to do his utmost to give Queenslanders the best Catholic newspaper he possibly could and he meant it.

It had been a new start for him and for his family. It was an upheaval, leaving their roots in the south, Sydney and Melbourne, and making a new home in this capital city that was in 1959, it is now acknowledged in hindsight, a big country town. There was a note of optimism in Doyle's editorial. The critical barbs of his style were yet to come, but in 1959 it was all optimism.

We feel it is by no means inflating our own role to assert that a satisfactory Catholic newspaper is one of the most important and influential instruments at the disposal of the Catholic cause in any community. The Catholic Press is an apostolic tool. It is a key portion of the complex ramifications that the Church requires at any time, but particularly at the present problematical stage in the history of the human race. The late Holy Father Pope Pius XII made the Catholic Press one of his most frequently ventilated themes. Pope John XXIII in the short time that he has occupied the Chair of Peter has already on several occasions stressed the importance of the Catholic Press to the Church. Other Popes in recent times have done the same. The saintly and inspired Pope Pius X once said; 'Willingly would I pawn my pectoral ring and cross for one good Catholic newspaper.'

The author notes that these words from Pope Pius X were favourites of Brian Doyle, who would quote them frequently to friends, or anyone interested in listening. Michael Sullivan, who became a colleague of Doyle, says he heard them so often he knew them by heart!

In this editorial he went on to say:

We of *The Catholic Leader* then are mindful of the large responsibilities that are in our hands as we set about the task of preparing and publishing for Queensland a really worthy Catholic paper.<sup>33</sup>

Michael also remembers other pertinent and unequivocal quotes from Pope Pius IX that Doyle loved to use:

- The power and influence of the Catholic Press are so great that even a seemingly most insignificant activity in favor of the good press is always of great importance because great results may come therefrom.
- Anything you do for the Catholic Press I will consider as having been done for me, personally.
- The Catholic Press is very close to my heart and I expect very much from it.

It has to be remembered that, at that time, the Church was definitively hierarchical. Catholics lived in silent obedience to what their priests delivered to them in mortal fear of their immortal souls. Catholic universities were in a distant future in Australia. A Catholic Press existed, Catholic magazines abounded; but the dimension Doyle believed in for the media was fraught with opposition. The Second Vatican Council announced by Pope John XXIII on January 25, 1959 was to change much of the prevailing mindset; but not enough to save Doyle from his sad demise. It was an ironic outcome in the light of what he had fought for, with the inspiration of Maritain's and Doyle's dream of 'a new humanism' carved from crucial gospel tenets.

Seven years later, in 1966, Doyle became the first layperson to be elected president of the Catholic Press Association of Australia and New Zealand (CPAANZ). He made the Catholic Press a focus of his work in *The Catholic Leader* and as president of the Association. In the 'Leader' he ran what he headlined a 'Manifesto of Australia's Catholic Press Association' outlining what he saw as policy changes required in the Catholic Press throughout Australia by the Vatican Council's Decree of Social Communication. This Manifesto was designed 'to enlarge local thought and understanding on the role of the Catholic Press in the postconciliar period.'<sup>34</sup>

It was followed by a 'Manifesto on the Catholic Press', a selection of quotes from Papal and Conciliar sources to supplement the Manifesto of the previous week. One of the many quotes took up this need for training for work in the Catholic Press:

Priests, religious and laymen who are equipped with the proper skills for adapting these media to the objectives of the apostolate should be appointed promptly. Importantly, laymen ought to be afforded technical, doctrinal and moral training, especially with respect to the social teaching of the Church. Care must be taken to prepare literary, film, radio, television and other critics.<sup>35</sup>

Here was this 'education for the laity' issue again, one of extreme importance to Doyle. An article by George N. Shuster, 'a onetime managing director of the American weekly magazine, *Commonweal*,' was featured in the September 26 issue (page nine). Under the banner heading *Vital issues that face the Second Vatican Council*, it was in the context of intellectual freedom within the Church, a deliberation anticipated when the Vatican Council reconvened on September 29.

Shuster examined what the modern university was attempting to do. It was of 'central human importance,' he wrote.

Whether any of us like it or not, we are in many fundamental ways compelled to live as the university decides we should. As a result respect for and confidence in the validity of university research is one of the basic characteristics of modern culture.<sup>36</sup>

This was a cultural area that Doyle addressed over and over. In his presidential address at the 14th annual convention of CPAANZ held in Melbourne May 28 to 31, 1968, he noted that:

One of the most important activities to which time and attention can be given is the promotion of a greatly enlarged and improved Catholic conscience and public opinion towards the mass media, including our own specific concern, the Press.

Inadequate Catholic public opinion and conscience was still a ‘retarding and injurious factor’ for the Press. He expressed confidence that courses in *Press Understanding and Appreciation* in seminaries, schools, youth movements, adult education bodies that a projected national Catholic mass media commission would instigate would lead to a more informed citizen of the Church. The statements quoted above highlight his commitment to the Catholic Press and media apostolate.

### **Apostolate of the Laity**

Because of its importance and interest to the general body of our readers we are currently publishing a selection of comments from the debate in the Council by all Fathers on the project concerning the apostolate of the laity.

Doyle wrote these words in the introduction to ‘More Comments by Council Fathers on the Laity’ under the *Angles on the Second Vatican Council* banner heading.<sup>37</sup>

It has to be wondered if it was a bit of ‘tongue-in-cheek’ there with Doyle’s confidence that ‘the general body of our readers’ would be interested in these events far away in

Rome. By the fourth year of his editorship of the paper, he was surely getting a strong idea that many readers were not remotely interested in this kind of news. Or perhaps his hopes were not yet totally dashed by the apathy towards academic or theological dimensions of the minds of the faithful.

On January 16, 1964, Doyle published the text of a speech Mr Jean Guitton, of the French Academy, gave to the Second Vatican Council on December 3, 1963. Doyle saw that this historic event was of 'sufficient importance' to merit Guitton's speech being published in full in the issue. Guitton's major plea was for a united Christendom. It was an impressive plea.<sup>38</sup> When Guitton died in Paris on March 21, 1999, James Kirkup wrote in his obituary that Guitton, the first layperson to address a Council session, was a 'Christian philosopher, writer, painter, novelist and journalist, the friend of statesmen, politicians, presidents and fellow authors, theologians and philosophers, friend and disciple of Henri Bergson'.<sup>39</sup>

More on the laity's role followed in subsequent issues. Correspondent Patrick Riley noted that the *Dogmatic Constitution on the Nature of the Church*, promulgated at the end of the third session of the Second Vatican Council, recognised that 'lay people not only have a right to speak out about the affairs of the Church', but states that 'sometimes they have a duty to do so.'

Doyle's cross-heading in this article ran: 'Daily and Religious Life Inseparable'. It was a crucial acknowledgement for Catholics at that time.<sup>40</sup>

### **'The Mind of the Church' and 'frail vessels'**

If the Maritain philosophy was a constant in Doyle's life, another was the phrase 'The Mind of the Church.' It is quoted several times in this paper after its announcement in the second paragraph of Doyle's letter quoted at the start of this study. It became his mantra, the recurring theme that ran through his work like a Leitmotiv in a Wagnerian opera. It was the guiding light of his apostolate in the Catholic Press.

The term ‘Mind of the Church’ was used 16 times in his 1967 statement ‘Reporting Imperfections in the Catholic Press’, that he wrote as president of the Catholic Press Association of Australia and managing editor of *The Catholic Leader*. It expressed Doyle’s own views he hoped would be part of the discourse at the World Mass Media Day on May 7 that year and was designed to clarify some problems confronting the Catholic Press. Doyle noted that while it was an

exciting and rewarding time in which to produce a Catholic paper, it is also a particularly difficult and sensitive stage for editors and journalists, involving severe pressures and tensions, due to the fact that the Catholic Press is currently going through a critical period of evolution, with the goal of full maturity in sight and eagerly sought after, especially by those responsible for the editing and production of Catholic publications.

One of the biggest problems facing the Catholic Press was concern at how to handle what might be called ‘imperfections’ in the life of the Church’ at which many readers were shocked or scandalised.

Fundamental to the Catholic Press, is the fact that it can be seen correctly only when viewed as an apostolate and, as might be expected, the Mind of the Church has had a good deal to say about it over the years - including some important pronouncements at the recent Vatican Council.

At the time, the Decree on Social Communication was to be followed by a supplementary Pastoral Instruction on the Mass Media which was eagerly awaited by those working within the Catholic media. ‘Prior to the Council, too,’ Doyle wrote, ‘a large repository of thought, from Papal and other sources, had grown up to produce the Mind of the Church on the Catholic Press, against which current problems and issues must be resolved.’

Doyle took up another theme in this statement to inform members of the Church on the good as well as the bad news. He seemed to have been shocked by the clerical resistance he encountered in this area. It was as if the People of God were seen by the clergy as 'weak, frail vessels' who were not able to cope with news of weakness and failure, whose faith could be shaken or scandalised 'if it has to be admitted that human imperfections occur in the Church (for example the defection of a priest.)' As Doyle saw the situation, 'the true approach is to make them stronger, better, more intelligent and dedicated - not, in effect, to leave them in a state of happy ignorance, pathetic weakness and virtual self-deception.'<sup>41</sup>

That was 43 years ago. It must be wondered what Doyle would now think of the failure of the Church to uncover and acknowledge the kinds of flaws that have been kept hidden for years but can no longer be hidden and are causing much anguish and damage to the Church. Pope Benedict XVI is in an invidious position today over revelations of the scandals of child abuse by the clergy in Ireland and Germany, in particular, for while the Pope and Vatican authorities are holding 'unprecedented crisis talks' on the issue with Irish bishops, claims are being made that as Cardinal Ratzinger, Pope Benedict 'was head of the Congregation for the Doctrine of the Faith, which reviews abuse claims against clergy.' According to one report, the Vatican is resisting access to its archives that would be expected 'to show its own role in responding to sex abuse cases in Ireland,' and the Pope is being called on to visit Ireland and personally apologise to abuse victims.<sup>42</sup>

It was Doyle's view that 'Catholic papers must satisfy and accommodate readers of larger intelligence, maturity and formal education. One of their biggest tasks, indeed, is to satisfy this category of reader, sometimes in the face of doubt, cynicism and distrust - initially, in some cases at least, even contempt.'<sup>43</sup> He felt that the faith of these intelligent, mature members of the church was less likely to be shaken if the flaws were confronted openly and honestly. If 'frail vessels'

might have been shocked by the scandals of the 1960s, how much more shocked must they be by today's revelations and their impact on a Church that is losing congregations at an alarming rate. If ever the Christian world needed the philosophy, the solid scriptural doctrine and call for the new 'Christendom' expounded by a Jacques Maritain, with all its plea for human understanding, acceptance, charity and social action, it needs it now.

### **Maritain - Doyle - Santamaria – 'The Split'**

It is impossible, here, to go into the details of 'The Movement' and 'The Split' within the Australian Labour Party during the 1950s. It is another story and has been addressed comprehensively by Dr Bruce Duncan,<sup>44</sup> who sees Maritain's philosophy as an important component in the growth of Catholic Action in Australia, since 'the question of the Church's role in political action was to lie at the heart of the Australian dispute over the form of Catholic anti-communist organisation.'<sup>45</sup>

From the 1930s, 'Maritain argued that direct political action belonged not to the Church as such but to lay people acting on their own responsibility: what was later termed "action of Catholics".'<sup>46</sup> In *True Humanism* Maritain wrote that the role of Catholic Action was to 'defend the Church and prepare lay Catholics to act in the socio-political spheres on their own responsibility, independently of the Church.'<sup>47</sup> The Melbourne Campion, Kevin Kelly, had studied French writers at Melbourne University and introduced French thinking into the Campion Society, including the philosophy of Maritain.

Santamaria did not share their thoughts and the Campions, while acknowledging he was talented, were worried that Santamaria was not able 'to appreciate the finer distinctions affecting the frontiers of Church-State relationships...' and '...the distinct roles of Catholics as believers and as citizens.'<sup>48</sup> Santamaria was more interested in the style of political activity coming from the Civic Committees in Italy



directed by Professor Luigi Gedda<sup>49</sup> and ‘studiously ignored the implications of Maritain’s thought for his anti-communist activity’.<sup>50</sup>

Doyle, however, as has already been explained, embraced Maritain’s ‘true humanism’ and he did not want official Church newspapers to become involved in political disputes. Doyle implied that accepting Maritain’s political thinking would have precluded Santamaria’s Movement:

The Mind of the Church has always been clear on this matter and an eminent apologist like Jacques Maritain, in the classical and immortal appendix to *True Humanism*, which has been sitting cosily on our bookshelves for many years, has surely said enough to eliminate any margin for argument.<sup>51</sup>

This was Duncan’s second reference to Doyle’s great disappointment that Maritain’s *True Humanism* ‘unhappily remains unread by many Australian Catholics, who were “ill-equipped and basically incapable of performing their true function” in civil life’, a lament he had made in the final issue of *Catholic Fireside* in March-April 1947.<sup>52</sup> This was to become more significant as the political tensions mounted within and around the Australian Labour Party, Bob Santamaria and his Movement, and Brian Doyle.

The memories of those activities in Sydney spilled over into the Doyle household, and Brian Doyle, Junior remembers the times:

I firmly believe Dad made it his own private mission to prevent ‘The Movement’, Santamaria’s National Civic Council (I never knew he had a first name, just Santamaria) taking over the Labour Party in NSW and splitting the Catholic Church as it had in Victoria under the Mannix\Santamaria coalition. I think Cardinal Gilroy agreed but some of the Bishops and others didn’t. By sheer coincidence,

Jack Kane who was Secretary of the NSW Democratic Labor Party at the time, lived no more than 400 yards away from us, in Ramsay Road, Haberfield. Jack was a typical roughnut union man and fanatical Santamaria-ite, as Dad called them. He was DLP Senator for NSW from 1970-1974.

After Mass one Sunday they bumped into each other outside the church and a huge, heated, political debate started on the footpath. It attracted hundreds of observers. Poor mum was mortified and sat in the Humber expressing as much dignity as she could muster. I remember getting the cane (I didn't see the pun at the time) at school on the Monday morning for my contribution to the debate in Dad's support. I punched John Kane (Jack's son) in the nose and broke his glasses because he called Dad a Commo! Still savour that punch, beautiful right uppercut.<sup>53</sup>

An interesting postlude to the ensuing clashes between Doyle and Santamaria, is given by Michael Sullivan who became a colleague of Doyle in Brisbane:

An incident recorded on an ABC-TV *Late Night Live* program told that as Santamaria was approaching death, he called in all those people he had put off-side and apologised to them. Phillip Adams, who interviewed Santamaria twice in the last six months of his life, said Santamaria reported that Doyle has said to him then 'never thought I would be having such a civil conversation with you'. To which Santamaria replied, 'Of course, I have changed in the last year or two.'<sup>54</sup>

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## ENDNOTES:

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3. Details from program to Religion and Life Week Conference, City Hall, Newcastle NSW, from October 18-23, 1943 at 8 pm., Mrs P. Doyle collection.
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7. Brian Doyle, Private papers.
8. Dr Bruce Duncan CSsR, *Crusade or conspiracy? Catholics and the anti-communist struggle in Australia*, (Sydney, 2052: University of New South Wales Press Ltd., 2001), p.45.
9. Celestine Doyle, daughter of Brian Doyle. Personal reminiscences 2009. Email interviews.  
[This is the first inclusion of material from friends and family of Brian Doyle. Other extracts will be introduced, as indicated, throughout this story.]
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47. *Ibid*, p.12.
48. *Ibid.*, p.22.
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50. *Ibid.*, p.103.
51. *Ibid.*, p.275 [Note 71: from Duncan interview with Brian Doyle, 1985].
52. *Ibid.*, p.100 and Note 35.
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