

## **A SHORT HISTORY OF THE KNIGHTS OF THE SOUTHERN CROSS ORDER IN QUEENSLAND**

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*David Jefferies*

The Order of the Knights of the Southern Cross (Queensland) Inc. (KSCQ or Order) was formed in Queensland in October 1921 in an era quite different from that which Catholics experience today. Constraints have forced this presentation to be a very condensed and select history of the Order in Queensland and, by necessity, some relevant and significant events in its life have been excluded. Among those are the involvement of the Order in the Holy Name Cathedral affair, the ALP/DLP split, the advent of the National Civic Council (N.C.C.) all of which are included in some detail in Woodward's biography.<sup>1</sup>

In an assessment of that era and the decades before it, Dr Ullathorne was to write that the white shoulder of Australia, was scarred by the lash and that the true faith was stricken by oppression.<sup>2</sup>

Catholics certainly felt bias against them in Australia at that time and this bias extended from the highest authority in the land to the business community. Almost 100 years before the foundation of the Order in Queensland, Governor Brisbane had written:

every murder, every diabolical crime which has been committed in the Colony since my arrival has been perpetrated by Roman Catholics. And this I subscribe entirely to the barbarous ignorance and total want of education [which are] the invariable companions of bigotry and cruelty, as well as the parent of crime. .... They are benighted and bereft of every advantage that adorn the mind of man.<sup>3</sup>

O'Farrell has also noted that Dr Polding regarded most of the anti-Catholic prejudice he encountered as 'political Tory in origin, not religious'.<sup>4</sup>

Woodward, writing in the *Knights of the Southern Cross: The Queensland Story* (1984), stated that in those years the political tensions were sharpened, and an abrasive sectarianism encountered. He further noted that despite the torment, trial, and ‘priest ridden subjugation’ of those days and into the century that followed, the Catholic vote was never shown to be united, nor was the Catholic mind revealed to be constant in its political and social allegiance.<sup>5</sup>

When Bishop Quinn came to Queensland in 1861, he found an ‘anti-Catholic Press and a Legislature bitterly hostile to Catholics’. This atmosphere seems to have been exacerbated by Bishop Quinn’s founding of an Immigration Scheme which resulted in 4000 new Irish settlers coming to Queensland in three years and this heightened fears in the community of Queensland becoming Quinnsland.<sup>6</sup>

However in Woodward’s assessment ‘Bishop Quinn set a long tradition of tolerance in Queensland where Catholics fitted more readily in the environment of a Protestant majority than they did in other states.’<sup>7</sup>

It is obvious that Bishop Quinn deliberately fostered good inter-denominational relations. However, in the assessment of Woodward, Sectarianism remained a visible, divisive, and enduring thing in this century, ‘Foul Popery’ on one side, and aggressive, dominating and triumphant Protestantism on the other.<sup>8</sup>

From the Irish Ecclesiastical Record of the last decade of the 19<sup>th</sup> century, Woodward quoted Rev Father Phelan’s 1892 analysis of the situation as being: ‘Open persecution up to 1820; Partial tolerance up to 1850; Nominal religious equality in the 1850–1880 period’.<sup>9</sup>

Woodward observed that ‘the 20<sup>th</sup> Century opened with a growing number of “defence organizations” in the Australian sectarian scene.’ In June 1901 the Australian Protestant Defence Association was ‘organised to counter the growing influence of Rome in politics in New South Wales’. Its organ was the *Watchman*.<sup>10</sup>

He considered that this early century upsurge of rank and roaring sectarianism seemed to stem from three fears:

fear of Catholic aggression, demonstrated in the growing strength of Catholic education;

fear of 'Ultra-Irishism'; and

fear of the growing Catholic support for the emerging Labour [later Labor] Party.<sup>11</sup>

In his view 'Catholicism at this time was vibrant and on the move'.<sup>12</sup>

It should be borne in mind that, in 1911, just 23% of the population of Queensland was Catholic.<sup>13</sup>

O'Farrell<sup>14</sup> has attributed to Archbishop Duhig the credit of achieving a harmonious linking of Church and State. However, as Woodward<sup>15</sup> has pointed out, a younger Duhig writing as Bishop of Rockhampton is on record as saying English and Scottish migrants found employment in 'white collar' occupations while generally, Irish migrants were seen with pick and shovel in the hot streets in the city. Duhig claimed that 'Catholics were deeper in the Catacombs than ever they were in the early days of the Church'.<sup>16</sup>

Another assessment of the situation then existing is given by the writer Brian Lewis who, when writing in *Our War* published in 1980, writes pertinently of that time:

Once the Irish Catholics had ranked equal with the Jews on our social scale; now they had dropped well below, but that would not make them vote 'Yes'.<sup>17</sup>

This was a reference to the second Conscription Referendum when the bad feeling of the first referendum became the bitter hatred of the second.

It was in response to these factors and concern within the Catholic community as to the impact they were having on Catholics and their lives that two initial organizations were formed.

The Knights of St Francis Xavier was formed in Melbourne in December 1917<sup>18</sup> and the Commercial and Professional Men's Association was formed in Sydney in March 1919.<sup>19</sup> In July 1919 the Commercial and Professional Men's Association decided to adopt the name Knights of the Southern Cross.<sup>20</sup> In March 1922 the first meeting of the Knights of the Southern Cross Victoria was held.<sup>21</sup>

In 1921 a Brisbane Optometrist, John Sydney Guilfoyle, was admitted to the Order in Sydney. Conscious of similar needs in Queensland, Guilfoyle was asked to make a survey of the situation in Brisbane and subsequently was commissioned to form a branch.<sup>22</sup> In October 1921, twenty-four candidates were invited and twenty-two were present and introduced at the first meeting on October 29, 1921. The remaining two were introduced the following day. Within a week three more members were introduced; one of whom was Bill Thompson who gave 48 years of uninterrupted loyal service to the Order prior to his death in 1967.<sup>23</sup>

The original members were addressed by two of the founders from Sydney, John Lynch and Patrick Moynihan, and a Brisbane branch was formed with John Guilfoyle elected as founding Chairman of the branch, assisted by a provisional committee.<sup>24</sup> John Guilfoyle was succeeded as Chairman by John Fahey and in 1922 he became Queensland's first Grand Knight and, in due course, the first Queensland member of the Sydney-based Supreme Council.<sup>25</sup>

At the February 1922 meeting in Brisbane, ten branch Committees were formed and these apparently functioned successfully in succeeding years.<sup>26</sup> These Branch Committees were: Employment, Catholic Education, Library, Emergency (functions undefined), Entertainment, Business, House, Ritual, Lectures, and Public Affairs.<sup>27</sup> As would

be expected at that time, employment matters and discrimination figured prominently with a hard line being taken on the latter. It was obvious that the Grand Council would intervene only where there was irrefutable evidence.<sup>28</sup>

Programmes commenced to appear as early as May 1922 when a committee was investigating the availability of a suitable building site and the rating on church property was also being investigated by a special committee. Talks on religious themes were a feature of meetings in those times and from records available, it is obvious that they were well planned and attendance high. Employment matters and discrimination also continued to figure prominently in discussions.<sup>29</sup>

In May 1922, John Fahey made history by attending a meeting of the Supreme Council in Sydney in his capacity as Supreme Councillor.<sup>30</sup> In August 1922 consideration was given to meeting the fees for poor children attending St Stephen's school in Brisbane. Consultations were had 'and assistance through the St Vincent de Paul Society was organized'.<sup>31</sup> Another interesting excerpt from the minutes of that August meeting was a note of action being taken to thank the Salvation Army for assistance attending to Catholic immigrants on their voyage to Australia.<sup>32</sup>

Expansion of the Order continued. Between 1923 and 1930 a total of 26 branches had been established in the following areas:<sup>33</sup>

1921	Rockhampton	October
1923	Ipswich	April
1924	Roma	June
	Mackay	September
1925	Toowoomba	January
	Townsville	May
	Cairns	June
1926	Dalby	September
	Charters Towers	October
1927	Stanthorpe	January
	Bundaberg	April
	Winton	July
	Richmond	July
1928	Maryborough	May
	Coolangatta	November
1929	Gladstone	February
	Gympie	April
	Gayndah	June
	Home Hill	June
	Ayr	June
	Innisfail	June
	Ingham	June
	Longreach	June
	Barcaldine	June
Atherton-Malanda	June	

This extraordinary expansion of the Order during this period was due in no small measure to the ‘power, energy, zeal and optimism of the Order’s General Secretary, Owen Kenny’.<sup>34</sup> According to the Queensland Order’s biographer Woodward:

it would be an exaggeration to claim that Catholic men flocked to the new organization. In fact the majority did not know of its existence. However that minority that accepted the invitation and the challenge, the aims and the method of operation, enlivened their faith.<sup>35</sup>

The Order was preparing for entry into what has become known as the ‘Thrifty Thirties’ which in Woodward’s assessment was ‘to be a decade which began in the pit of this century’s deepest depression, and ended in the horror of history’s most destructive war’.<sup>36</sup>

This second decade of the Order’s history was marked by a consciousness among its members of the important role they played in the Church and the major challenges facing them and their communities throughout the State. An example of this view of the Order from a member can be seen from the following extract from the views of the Deputy Supreme Knight of Victoria visiting Brisbane in 1926. He informed the Brisbane Branch that:

in his State of Victoria in 1926 only 9% of employers and 4% of artisans were Catholics. He roused local enthusiasm with the advice that the Order existed to make Catholics better Australians and Australia a better place for Catholics.<sup>37</sup>

Minutes from this period reflect the priority that was given by the Order in its activities, to address the issue of employment. An example of the success being achieved by these activities can be seen from the report on the activities of the State Office at this time.

In one month alone the State Office was able to place the following: a Pharmacy apprentice, an Insurance Agent, a Shop Assistant, a Junior Bank Clerk, a Junior Journalist, a Junior Warehouseman, a Painter and a Clerk. Thirty-one Vacancies were also made known to Branches.<sup>38</sup>

“State Aid” was also becoming an increasing issue of interest to the Order and requiring involvement from its members. The Order at this time determined to hold the newly elected Moore government which had been elected with a slogan of “Give the boy a go!” to fulfilling this commitment.<sup>39</sup>

Writing in 1984, Woodward’s assessment of the period in the late 1920s is that:

the effort made in previous years to build up a force within the Order which would be known and felt far and wide and for a long time, reached its climax in 1930. The time had come when **faith, hope, justice and economics combined** to promote a proper cause within the Catholic milieu.<sup>40</sup>

In 1934, after urging from the Archbishop, the Order purchased a four-level building in Charlotte Street in inner city Brisbane. It was purchased at a price of 5000 pounds (\$10,000) on 2000 pounds deposit and the balance to be paid over three years. It became home to the Queensland Order with its blessing and opening taking place on the 1<sup>st</sup> April 1935.<sup>41</sup>

Another initiative which proved very successful and had been launched around this time, was the Catholic Luncheon Club. The Club was not confined to members of the Order and received the strong endorsement of Archbishop Duhig.<sup>42</sup>

The Archbishop had also made his views on the injustice currently in practice regarding the property rating of Church schools known to the Order and had publicly raised this issue when blessing and opening their new building. The Order saw this as an opportunity to make efforts to have this matter rectified following two recent Court decisions.<sup>43</sup>

This issue came to a head following a decision of the High Court of Australia which upheld an appeal from the Southport City Council against the decisions of the Supreme Court and Full Court of



Queensland's decision in the case of the Southport Town Council versus the Sisters of Mercy.

Legislative action was subsequently taken after extensive lobbying by members of the Hierarchy, Clergy and the Order to have the Local Authorities Act amended so as to exclude for rating purposes, all convents, Brothers residences and residences of Ministers of Religion.<sup>44</sup> A reference to this case in Order records estimated that this legislative exemption alone saved approximately 31,500 pounds (\$63,000) in the previous nine years. However the records of the Order do not detail the extent of the efforts devoted to this matter in order to achieve this successful outcome.<sup>45</sup>

Whilst this matter had been successfully addressed, the larger issue of State Aid continued to be an area which pre-occupied the thinking and action of the Order. Success in this area was hampered by the lack of "unity of approach" being adopted among advocates on this issue. It wasn't until decades later that determined and unified approaches would achieve beneficial results.

A common view widely held by opponents at this time was one that 'Catholics make a lot of noise about "State Aid" but they don't know what they want'.<sup>46</sup> This view was also obviously held by the politicians of the time as the following example drawn from Order reports illustrates. A principal of a Catholic school was travelling on a train with a prominent politician and asked why Christian Brothers in England, where both King and State religion were Protestant, were paid by the State whereas Australia that had no State religion, failed to do so. The politician replied:

The Denominational Educational question has not yet become a matter of any political significance. You people do not even know what you want. When you decide among yourselves and agree what you want and unanimously demand it, then you will get it...Until then, well it's no more a serious political issue than supplying refrigeration to Eskimos.<sup>47</sup>

The lack of employment opportunities at this time was also an area which the Order endeavoured to address. In 1934, the Farm Scheme for Boys which had been adopted by the State Government, had its origin in the Order. It was later extended to Victoria. The results achieved, when compared with other denominations and with the State Government, were most creditable. The Catholic effort placed two boys to every one placed by the other denominations and the government combined.<sup>48</sup>

In spite of efforts to work collaboratively to address issues of mutual concern, opposition to Catholics and State Aid continued and newspaper reporting of the period illustrates this situation.

*The Courier Mail* of 23 April 1935 reported on an exhortation of the Loyal Orange Institution of Queensland to give preference to Protestant candidates in the forthcoming elections. This was made by the Rt. Wor. Grand Master of the Queensland Institution of the Loyal Orange Lodge (Br J.R.Delve) who said that the State Elections would be held on May 11 and it was the duty of every Orangeman to vote for a Protestant member.<sup>49</sup>

The following day's *Courier Mail* reported that the Annual Meeting of the Loyal Orange Lodge Grand Council of Australasia (delegates present from N.S.W. S.A. Vic., W.A. and Qld.) opened in South Brisbane yesterday, and reiterated its opposition to State Aid, in any form, being given to denominational schools.<sup>50</sup>

The Order, through its State Office, continued to provide practical assistance—not only to members of the Order and their families throughout the State—but also to those referred to it. Examples of this outreach include the following 'domestic matters' given attention during the month of October 1935.

Met & kept fatherly eye on son of country member who has gained employment in city; arranged expert medical treatment for country member; arranged contact with reliable commission agents for two country members; negotiated for suitable premises for a southern member; purchased two pedigree species of the canine class; arranged hospital accommodation for a very sick country member; notified Parish Priest in large Country District that two un-operated Altar Society Accounts were likely to revert to unclaimed accounts; arranged transport and compensation for a rural trainee who met with an accident; obtained information concerning Workers Compensation to be passed to a widow whose husband dropped dead during his work; obtained information regarding medical specialists treatment for a person under accident compensation; supplied a genealogical history of a troublesome new arrival to a certain district; suggested a line of action in connection to a co-religionist who was in difficulties.<sup>51</sup>

In 1934 the Order became extensively involved in assisting with a Court Case that would draw national attention. It concerned the children of a mixed marriage between Dr Uren a Methodist who had married a Catholic woman named Bukowski at Mt Morgan in 1925. Dr Uren signed the pre-nuptial agreement required by the Church and the children were baptised in the Catholic faith. The doctor was on friendly terms with the local Clergy and Sisters. During a parish mission he commenced taking instructions from a Marist father. It is alleged that he told his brother that he would become a Catholic if he could retain his membership of the Masonic Lodge in which he apparently held high office.

In 1932 his health failed and he had to sell his practice and moved to New South Wales where he and his wife and three children resided with his parents who were staunch Methodists. Predictably there was tension between the “in-laws” and Mrs Uren and the children returned to Brisbane in 1933.

Mrs Uren made a Will appointing her brother and Mrs Nora Cupitt of Sydney as guardian of the children. Dr Uren died in 1934 and in his Will directed that a sum of money be paid to his wife for the support of the family and education of the children. No mention was made in the will regarding the religious upbringing of the children. Mrs Uren's brother whom she had appointed guardian of the children died. Mrs Uren herself died within a fortnight and her mother died a few days later. Catholic friends arranged for the children to be placed with the Good Samaritan Sisters at Lourdes Hill. This was done because the sister of Mrs Uren senior, whose husband was a Methodist Minister, wished to take the children and had previously approached Mrs Uren on her death bed with this request.

The next step in this sorry saga was the renunciation of probate of Mrs Uren's Will by Mrs Nora Cupitt, the New South Wales surviving guardian. This left the children without a legal guardian. The senior Urens then applied to the Queensland Supreme Court to be appointed guardians for the children. After extensive enquiries, a sole surviving brother of Mrs Uren (a widower) working as a cane cutter in North Queensland, was located by the Order. On being apprised of the situation, Mr Bukowski agreed to apply to the Court for guardianship supported by the Order. The Order then arranged at very short notice for Mr Bukowski to travel the 1000 miles by train to appear in the Supreme Court in Brisbane.

The Order, realizing that if he was to stand a chance of gaining legal guardianship through the Courts, located alternate employment in a member's business and through negotiations with the trustees of his deceased mother's estate, arranged for him to purchase her home and furniture. Funds were found through the Order to fight the case.

The case was heard before a judge in chambers who early in the case determined that neither the paternal grandparents nor the maternal uncle were particularly suited. The judge, after considering numerous offers and counter offers, considered that the material welfare of the children

overrode every other consideration including religion and gave custody of the children to the paternal Methodist relatives from N.S.W. with the liberty to instruct the children according to the doctrines of the Methodist Church. An appeal was subsequently organized and lodged in the Queensland Full Court. The decision given by the Chief Justice on behalf of the Full Court was:

That these infants should be in the custody and control of guardians who will ensure their education in the Catholic religion unless the evidence establishes that to do so would not be for the welfare of the children; That the guardians to be appointed should be within the jurisdiction of the Court unless it is essential for the children's welfare to appoint guardians outside the jurisdiction; that the infants should remain within the jurisdiction of the Court unless it is necessary for their welfare to be removed out of the jurisdiction of the Court. The welfare of the children does not require that they be educated as Methodists in preference to Catholics nor does it require that they be removed out of the jurisdiction nor entrusted to the custody and control of guardians outside the jurisdiction.<sup>52</sup>

The Methodist relatives applied to the High Court but leave to appeal was denied. The Order utilized its network of contacts and resources, both human and material, to support those involved in endeavouring to protect the Uren childrens' interests. When interviewed by Woodward years later, Owen Kenny, the General Secretary at that time, admitted that the legal representation for the family was *pro bono* with only expenses reimbursed. This case received wide publicity both in Queensland and throughout Australia.<sup>53</sup>

At the 1937 State Conference the Grand Knight reported on a change of tactics reporting that 'The Education Problem' is now being handled by the Catholic Taxpayers Association, the Executive Officers of which (in Queensland) include members of the Order. Catholic authorities had made it clear its principles were not up for grabs. This kind of confrontation, however, resulted in a breed of protagonists with a philosophy acceptable to both sides: 'If you can't beat 'em, belt 'em! '<sup>54</sup>

This decade didn't match the first for expansion of the Order. Branches were established in:<sup>55</sup>

1930	Beaudesert	June
	Clermont	November
	Charleville	December
	Mitchell	
1931	Wowan	September
	Mt Isa	November
1932	Warwick	February
	Monto	May
	Biloela	September
	Childers	November
1933	Bowen	October
1935	Tully	May
	Mareeba	July
	Mt Morgan	August
1936	Southport	August

The Order's involvement in preparations as the war came to Queensland included the following advice to Branches:

Regalia, Branch books, Cash books, Receipt books and Membership Roll to be kept in safe custody of the Worthy Knight and destroyed if necessary.

Practical assistance was also provided by conducting a survey through the combined Brisbane branches of "safety shelters" for various convents. Discussions with Archbishop Duhig took place regarding the construction of shelters and the involvement of members in their construction.<sup>56</sup>

At the Grand Council meeting of 10 March 1942 arrangements were made for disposal of records: Constitutions and Branch Charters were to be returned to State Council; Regalia, financial records and membership rolls were to be kept in custody of Branch Chairperson and destroyed if the necessity arose; all correspondence to be destroyed after its practical use expired; Branch funds were to be remitted to Head Office and all meetings to be held in day time.<sup>57</sup>

The Order's continuing involvement in such war preparations can be illustrated by the following extract from the 1942 April/May State Council meetings minutes.

Branches are requested to forward a certificate that correspondence had been destroyed. Discussions initiated on the suggestion that State authorities take over the Charters Towers Convent Boarding School as a maternity hospital for evacuees. Examination of a survey for housing students from Nudgee College at Beaudesert, Toowoomba and Warwick should the College be forced to evacuate. Taking out insurance to cover the KSC Club against war damage to property. Arranging for the *Catholic Leader* to publish advice to Clergy and Religious Orders to effect proper cover both for property and chattels against damage. Bringing the matter of the acquisition of certain Catholic School property without compensation to the notice of a local MP for necessary action.<sup>58</sup>

In March 1943, the former Prime Minister Robert Menzies in a broadcast address and speaking on the future of education, said that mounting taxation and a possibly difficult future would make it extraordinarily difficult for people to send their children to Church schools. He said:

My own opinion is that it is unlikely that the Church schools can, in the post-war period, efficiently survive unless there is some measure of state assistance to them. We must all be prepared to come together in the post-war world to devise ways and means of ensuring those who are content with a purely secular education should be able to get it whilst those, whom such an education will never satisfy, should be able to get the kind of training they want for their children without absolutely

bankrupting themselves in the process...After all, if these schools were not maintained by great school communities, the public, as a whole would have to provide far more money for State Schools and State instruction. In the past, this problem, unhappily, has been somewhat clouded by a belief that some special case was being made for the Catholic Church Schools...This is not so,<sup>59</sup>

It would certainly appear that the tide had begun to turn.

A further example of the ways in which the Order assisted the growing church can be illustrated by a request made to the Order in 1944 by Archbishop Duhig to assist in the establishment of a House of Studies and Novitiate for the Missionaries of the Divine Word whose work in Oceania and the Pacific had been badly affected by the ravages of war. A suitable property was identified at Marburg through Order contacts and negotiations were undertaken and successfully concluded. The Archbishop blessed and opened the facilities in November 1944.<sup>60</sup>

A significant National Order publication which went to all branches throughout Australia at this time was the *Letter*. The 1940 edition contains this memorable advice to members ‘Our late Holy Father in one of his unforgettable commands which rang round the world said “**Catholic men are forbidden to be inactive**”. What he thereby conveyed to us was that those who are in a position to share the burden of defending the Catholic cause are in duty bound to do so’.<sup>61</sup>

The *Letter* in March 1945, two months prior to VE day, contained the following interesting article,

Statistics issued by the Ministry of Information show that 800,000 men are in the Australian fighting forces; that every two out of three men aged between the ages of 18 and 40 are engaged in the Army, Navy, and Air Force in addition to some thousands of others engaged in works associated with Defence, many of whom have been transferred away from their normal places of residence. 22% of these huge numbers are co-religionists, from whom normally, our new membership could be recruited, it will give some idea how easily our membership could have



been depleted. This has not happened [and] is a tribute to the solidarity and energy of members in retaining their interest and despite the difficulty, recruiting members. We owe it to ourselves, to those away in the Forces, and to those to come after us to organise and maintain a live society to promote the interest of Australia, ourselves and our fellow Catholics.<sup>62</sup>

The pursuit of peace led the Order to new areas of concern. Minutes from this time show the Order's involvement in post-war developments. These included:

a vigorous involvement in the anti-communist crusade, attention and help to the burgeoning Y.C.W. movement; education of the Catholic Workers' Rights Group and the revival of the previously mentioned Catholic Luncheon Club.<sup>63</sup>

1953 saw the celebration of the fiftieth State Conference of the Order and this event provided the opportunity for the Order to review its activities and achievements and to make important plans for the future. The Order continued its active support for the Church and an example of such support at this time can be seen from that given to Archbishop O'Donnell as he left to attend the first session of the Second Vatican Council in Rome. Such support for the Church can also be seen from the public welcome provided to the Apostolic Delegate, Archbishop Enrici, on his visit to Brisbane in 1967. Another well supported activity of the Order at this time was the holding of Veterans' socials which were very well attended. The Order at this time was fortunate to have as one of its members, Frank Forde, who became Prime Minister of Australia for a short period after the death of Prime Minister Ben Chifley. The Order celebrated its Silver Jubilee in March 1979 with a well attended special Mass in St Stephens Cathedral. Not all of the activities of the Order were concerned with business. Social activities were also considered an important aspect of Order activities. These were conducted at parish, district and State levels.

1978 saw the blessing and opening of the Duhig Court Nursing Home at Holland Park. This marked the commencement of the Order's involvement in Aged Care and the opening of this institution reflected extensive work by a dedicated band of Knights to address this important need. This involvement of the Knights in Aged Care led to the formation of the successful not-for-profit Southern Cross Care (Queensland) Inc. which is now established with facilities throughout southern Queensland. The Knights in every Australian State have also established Southern Cross Care in their States.

Much of the work the Order has performed has been without fanfare—establishing Parents and Friends organisations, running career nights at Catholic schools, fighting the push for euthanasia, advocating for the right to life and, more recently, assisting the Australian Defence Force Diocese by supplying prayer books for Catholic troops going abroad.

Whilst this short history of the Order gives only a small snapshot of the work of the Knights of the Southern Cross in Queensland, we are pleased to announce that the State Council of KSCQ has recently appointed Mr John Hosie to undertake a project to write the next chapter of the Order's Queensland history.

*David Jefferies has a B.A. with a double major in Sociology from the University of Queensland and a Masters in Public Policy and Administration from Charles Sturt University.*

*He retired in 2000 as Assistant Commissioner in the Queensland Police Service.*

*During his policing career he was extensively involved in police education and pioneered work in areas of child abuse investigation and young offenders. He has worked overseas in development roles in Papua New Guinea and Timor Leste.*

*He is currently the State Secretary of the Knights of the Southern Cross in Queensland.*

## ENDNOTES:

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4. O'Farrell.
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6. O'Farrell, p. viii.
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15. Woodward, p. ix.

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59. Woodward, p.119.
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63. Woodward, p.129.