

# ANNALS

Australasia

Journal of Catholic Culture



2012 - 2

\$3.30\*

PRINT POST APPROVED PP255003/01005

# ANNALS AUSTRALASIA

*Journal of Catholic Culture*

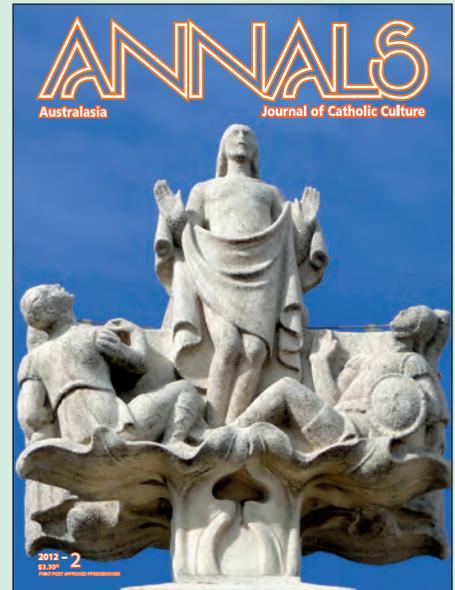
Volume 123, Number 2 March 2012

[Sunday Readings at Mass: Year B/weekday readings: Year II]

*Australia's Oldest Catholic Magazine*

Published by the Missionaries of the Sacred Heart (MSC) since 1889.

- 2 Disbelief in God?  
EDITORIAL
- 6 Execution and Reconciliation  
PAUL GLYNN
- 10 St Raphael's, Kingston-upon-Thames  
GILES AUTY
- 13 Do not ask is it new; ask if it is true  
PAUL STENHOUSE, MSC
- 18 Judaism and the European Enlightenment  
REVIEW BY JUDE P. DOUGHERTY
- 22 A matter of Wills not Pills  
ANDREW MCLACHLAN
- 24 Australia's debt to the English Benedictines  
FRANK CARLETON
- 29 Gallipoli – a Strategic Perspective  
MICHAEL O'CONNOR
- 44 God's Detective – in search of lost souls  
TONY EVANS



*Front Cover:* The statue of the Risen Christ at the roofline of Milan's Cathedral, dominates the numerous pinnacles that are set amongst the spires topped with statues that overlook the city of St Ambrose. Milan is the largest Gothic Cathedral in the world, and the second-largest Catholic Cathedral – the largest is Seville Cathedral. Milan Cathedral is 157 meters long and 40,000 people can fit comfortably within. St Peter's in Rome – more than 1/8 of a mile long, and holding 60,000 – is not a Cathedral, it is a Basilica and a Shrine. St Ambrose [339-397] built a Cathedral on this site – and the baptistry where it is thought that St Augustine was baptized in 387 by Ambrose has been discovered under the present Cathedral. An adjoining Basilica was built in 836, and when both were damaged by fire, the Duomo was commenced in 1075. Its Gothic style was given to it in 1386 and work was only completed in the 1880s.

*Back Cover:* This second photo by Roland Liang shows how the pinnacle bearing the statue of the Risen Lord dominates the other pinnacles on the roof of Milan Cathedral, to the amazement of the Roman soldiers guarding the tomb, and the admiration of the angels.

Cover Photos: Roland Liang

**Executive Editor** *Chevalier Press:* **Editor** *Annals Australasia:* Paul Stenhouse, MSC Ph.D; **Layout and Design:** Paul Stenhouse MSC. **Administration:** Peter Macinante. **Subscription:** Visa/Master Cards accepted. Please make cheques, money orders payable to The Manager, *Annals Australasia*, 1 Roma Avenue (P.O. Box 13), Kensington, NSW Australia 2033. **Correspondence:** The Editor, P.O. Box 13, Kensington NSW Australia 2033. **Phones:** (02) 9662 7894/9662 7188 ext. 252. **Fax:** (02) 9662 1910, **Email:** [Annals editorial] editorannals@gmail.com; [Annals subscriptions] annalsaustralasia@gmail.com; [Chevalier Press]chevalierpress@gmail.com. **Unsolicited material:** We regret that unsolicited material cannot be returned unless accompanied by a stamped, self-addressed envelope.

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**G**IVE us the grace to see what we have to do, and the strength to do it.

- From *The Roman Missal*, Collect at Mass for Week I of the Year.

Printed by GEON Print & Communication, 1/10 Geils Court Deakin ACT 2600, Phone: (02) 6122 8800.

ABN 40 938 805 168 Dewey Number: 248-88 ATISSN 1444-4178. Recommended Retail Price only.

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In the name of the Father,  
and of the Son, and  
of the Holy Spirit.  
Amen.



King of the Friday

Whose limbs were  
stretched on the cross,

O Lord who did suffer

The bruises, the wounds,  
the loss;

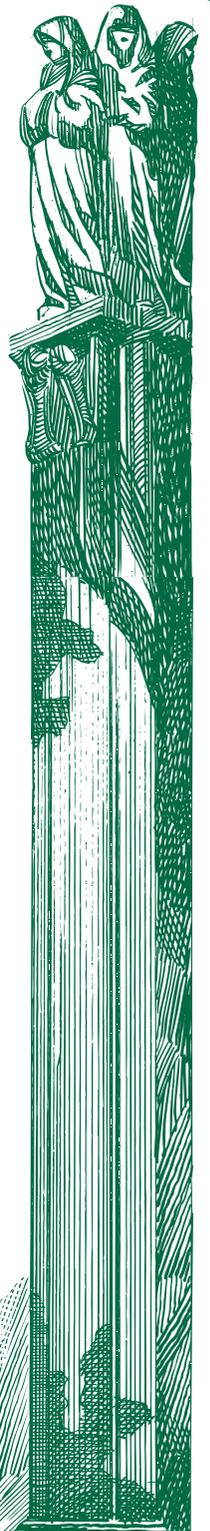
We stretch ourselves

Beneath the shield  
of thy might,

Some fruit from the tree  
of thy passion

Fall on us this night !

— Ancient Irish Prayer for Good Friday. From the  
Roman Breviary, hymns for Lent.



*Bottled Moonshine<sup>1</sup> does not improve with Age*

## DISBELIEF IN GOD?

By Paul Stenhouse PhD



UR POST-REFORMATION, post-Enlightenment, post-Darwinian world has got used to disbelief. Not just disbelief in the virtues of mercy, truth, peace and justice, but in God Himself.

Having set aside the Sermon on the Mount and turned our back on our Catholic past, we have settled for the old pagan recipe for happiness and wholeness. According to this, man owes it to himself and society to establish a sound economic basis to his life, and then to fulfil his duties as a citizen. Wise statesmanship, Cicero would have us believe, is nobler than the subtlest philosophy.<sup>2</sup>

But is it? Our 21<sup>st</sup> century secular society is used to challenging God and being met with echoing silences which are interpreted as confirming God's non-existence. They invariably lead to a presumption of the existence of nothing beyond the grave; and to a confirmation of our society's inclination towards disintegration and nothingness. The conclusion forced upon us, or so we are told, is that God doesn't exist.

Attempting to prove that God does *not* exist, or, conversely, that we all are gods – is a perennial weed that has been growing in the intellectually humid atmosphere of the cynics' and satirists' garden since the snake tempted Eve.

Maurice Baring – heir to the Baring Banking Fortune – met with a memorable example of it in the latter days of Tsarist Russia:

A socialist arrived in a village to convert the inhabitants to socialism. He wanted to prove that all men were equal and that the Government authorities had no right to their authority. Consequently, he thought he would begin by disproving the

existence of God, because if he proved that there was no God, it would naturally follow that there should be no Emperor and no policeman. So he took a holy image, and said, 'There is no God, and I will prove it immediately. I will spit upon this image and break it to bits, and if there is a God He will send fire from heaven and kill me, and if there is no God nothing will happen to me at all!' Then he took the image and spat upon it and broke it to bits, and he said to the peasants, 'You see God has not killed me.' 'No,' said the peasants, 'God has not killed you, but we will,' and they killed him.<sup>3</sup>

Without condoning the extreme reaction of the outraged peasants, their sense of the illogic of the atheism of the Bolshevik apparatchik was flawless.

Stephen Dawkin's best-selling book, like its prototype, Friedrich Nietzsche's *Thus Spake Zarathustra*, claims that God is a 'delusion'.

The late Kerry Packer, when he had a near-death experience, reportedly said that he didn't see any light at the tunnel's end. Dawkins – unlike Kerry, who seemed to be merely reporting his 'discovery,' not revelling in it – exults in his conviction that God is a fiction of weak men unable to face the truth about evolution and chance.



Jean-Paul Sartre described God as 'an out-of-date hypothesis which will die away quietly by itself.'<sup>4</sup>

Not every sceptical mind reaches these conclusions.

Wasn't Cicero wise enough, for all his scepticism, to extend that scepticism to atheism itself?

Didn't he reject the atheism of Democritus and Lucretius? Didn't he say that it was unlikely that unguided atoms – even in infinite time – should spontaneously compose the *Annales* of Ennius?<sup>5</sup>

Our ignorance of the gods, he said, is no guarantee of their non-existence. And indeed, he argued, there is actually general consensus among mankind concerning *probability* in favour of Divine Providence.

In case someone is poised to retort: 'well, what would Cicero know about such matters? He lived more than two thousand years ago,' I remind such complainants that Cicero also said 'Not to know what happened before you were born is to remain always a child.'<sup>6</sup> And the truth of that wise maxim is, I dare to say, being borne out as I write.

Even if Dostoevsky didn't issue the grim caution 'If God did not exist, everything would be permitted,' the thought bears pondering in our 21<sup>st</sup> century world where morality and truth seem to be determined by popular vote; and emotion and feeling prevail over reason at every turn.

I contend with St Paul<sup>7</sup> and St Thomas Aquinas,<sup>8</sup> that God's *existence* is, despite media scepticism and celebrity statements to the contrary, self-evident. Aspects of God's *nature*, however, and his relationship with his creatures, are not. They have teased mankind's collective mind for eons and are fit topics for rational discussion and investigation.

To this syllogistic statement about God existence, the sceptic, for instance,

will reply: God's existence is *not* a fact. 'The claim that it is a fact,' they say, 'is the very thing we want to debate.'

But do they? Here we find ourselves at the crux of the matter: for saying that God's existence is not a fact, i.e. *denying existence of God*, rules out any subsequent discussion.

What appears to be a concession to truth, and an openness to argument, is a cloaked attack on truth and an exclusion of real argument. It is a position taken by an adversary: defying logic and challenging all comers to 'take it or leave it.' 'You think so; well I don't. So *there?*'

To say that God *does* exist – *affirming existence of God* – on the other hand, opens up debate and sets the scene for fruitful discussion, by people of good will, on God's nature, attributes, etc.

There is no point in our standing together on a dais stating and attempting to *justify* our negative *opinion* [for that is what the claim that God does not exist *is*] and claiming that we are *debating* a point [for that is what we are not doing]. We are *making* a point, taking up a position; not *debating* it.

And if all this happens on TV as close to prime time as we can manage, then all the better. If all goes well, our appearance, our manner of making that point, our TV *persona* – not the logic of our position, or its truth – will gain us the viewers' favour and we will 'win' the pseudo-debate.

*The earth is round.* That always was an undeniable fact, even when it was denied; it is not debatable. How the earth's roundness affects human existence is an open question that is a fitting topic for discussion and argument. Let the *evidence* be presented.

*The planet Mars exists.* That was always an undeniable fact; it is not debatable. Does life exist on Mars? This is debatable, if evidence for and against the proposition can be found.

Let the *evidence* be presented.

At this point I can hear the sceptical reader saying: let's get back to the existence of God. Isn't there evidence against the existence of God? Why can't we present that; and on TV?

Here the sceptics run into an insuperable difficulty, for no matter how hard they try, they cannot *prove* a negative assertion. Can the statement: *No rain fell in Australia today* be proved? Is it possible to bring evidence in



*A terrible earthquake struck Lisbon on All Saints Day 1755. An estimated 50,000 people died in Portugal, Spain and Morocco from the earthquake and from the fires and the tsunami that destroyed most of Lisbon. This disaster fed the scepticism of Voltaire and others who used it as an argument against the existence of God and ridiculed the faith of those who died.*

support of that statement? The most you can say is that 'none of our instruments recorded rain today.' 'Nobody reported seeing rain today.' Meteorologists are usually cautious in their statements: 'no rain was recorded today.' TV presenters may be more flamboyant and assure us that *no rain fell today*. But the evidence does not justify this.

It is true that *arguments* are regularly being aired that claim to prove it likely, or probable, that God does not exist. But *evidence*, no. And the bases of these so-called *arguments* need to be examined carefully, for often they are emotional and non-rational factors that make the conclusions reached doubly suspect.

Gabriel Marcel, the French existentialist philosopher who thought himself out of atheism into the Catholic Church after growing up in a rigorously

agnostic home – was baptised on March 23<sup>rd</sup>, 1929. He writes:

'[The militant unbeliever's manifesto] comes down to this: "I know there is nothing there: if you try to persuade yourself to the contrary it is just because you are too cowardly to face this terrible truth." *I know there is nothing there.* Try to take in the monstrosity of that assertion. It is offered, or at least it should normally be offered, as the conclusion of infinite research. In fact such research is impossible. Our position in the universe does not allow us even to begin it. So weak is our position that we cannot even value the life of one of our fellow men and judge whether it repays his trouble in living it. It is an unconscious imposture. "Pessimism," I wrote at the time when I was unsure whether I believed or not, "can only be a philosophy of disappointment. It is a purely polemical doctrine and the pessimist who holds it is making an attack on himself or on an opponent outside himself. It is the philosophy of *Do you? Well, I don't.* The unbeliever then who is really the same as the absolute pessimist, must not be held up as the defender of objective truth. There is in fact no attitude more subjective, and more insidiously subjective, than his own."<sup>99</sup>

A terrible earthquake – between 8.5 and 9 on the Richter scale – struck Lisbon on November 1, All Saints Day, 1755. An estimated 50,000 people died in Portugal, Spain and Morocco from



the earthquake and from the fires and the horrific tsunami that destroyed most of Lisbon. Tsunamis more than 30 metres high struck the coast of North Africa, and tsunamis were reported along the coast of Cornwall and Ireland and as far away as Barbados and Greenland.

This disaster fed the scepticism of anti-Catholic satirists like Voltaire and others who used it as an argument against the existence of God and ridiculed the faith of those who died while attending Mass on a major feast of the Church.

On the other hand, for every one whose faith was shattered by these horrors, others could be found who saw them as fortuitous events; and who remembered that this was not the first natural disaster to strike Portugal – though it was the worst. There had been eight earthquakes in the 14th century, five in the 16th century (including a 1531 earthquake that destroyed 1,500 houses, and a 1597 earthquake when three streets vanished), and three in the 17th century. During the 18th century, earthquakes were reported in 1724 and in 1750 – only five years before this most disastrous quake.

During the terrible days of the Holocaust an Orthodox Rabbi in Slovakia declared: 'For those who doubt [God's existence] and ask, there are no answers; for those who do not doubt, there are no questions.'<sup>10</sup>

1. See *The Collected Essays and Addresses of Augustine Birrell*, J. M. Dent & Sons, London, 1922, vol 3, p.7. The term 'moonshine' originally meant 'moonlight', and then came to mean something 'insubstantial', 'illusory' or 'fanciful'. It also was used to describe whisky and other spirits illegally distilled, or smuggled across borders.
2. *De re publica*, 1.2.
3. The Hon. Maurice Baring, [1874-1945] *What I saw in Russia*, Thomas Nelson and Sons, London [undated] p.357. Baring became a Catholic in 1909. He was a close friend of Belloc and Chesterton.
4. *Existentialism and Humanism*, 1946, translated by Philip Mairet, quoted *The Modern Tradition*, Ellman and Feidelson, eds. OUP, 1965, p.835.
5. *De Natura Deorum* ii, 37. The *Annales* was an epic poem in eighteen books, covering Roman history from the fall of Troy in 1184 BC down to the censorship of Cato the Elder in 184 BC. Ennius died in 169 BC.
6. Orat. Xxiv, 120: 'nescire, quid antea, quam natus sis, acciderit, id est semper esse puerum'.
7. Epistle to the Romans, 1.20. See also Vatican Council I, Dei Filius 2; quoted in *Catechism of the Catholic Church*, 2nd edition (New York: Doubleday, 1995) n. 36, p. 20.
8. *Summa Theologiae*, Pars Ia, q. 2, a. 3.
9. *Being and Having*, William Collins, The Fontana Library, 1965, pp.222-223.
10. Rabbi Yoel Schwartz and Yitzak Goldstein, Shoah, *A Jewish perspective on Tragedy in the context of the Holocaust*, New York, Art Scroll/Mesorah, 1990

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– Editor, *Annals*

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# Th E Ch URCh, Th E KEY To PARADISE

The Tabernacle in the Sun, you see;  
The Pillar and the Ground of truth is she,  
The Spouse of Christ, Christ's Church and Faith's abode  
Both House and Steward to the Living God.

Pure as the Sun [which through the lucid air  
You may behold] fair as the Moon, all fair:  
Nor blemish, spot nor wrinkle doth she bring;  
Nor any, any such, nor such like thing,  
Presented to her only Heavenly King.

Vain men – why question you so great a power?  
The world's her jointure,<sup>1</sup> and the heavens her dowre.<sup>2</sup>  
Infallible forever; how's she less  
Who's clothed with the Son of Righteousness?  
Interpreters of Scripture here fall down:  
She wears the twelve Apostles as her crown:

Submit all judgement unto her [as meet]  
God's glory is upon her; and her feet  
Do tread upon the lesser lights: fond<sup>3</sup> men  
Why do you say she can be darkened? When  
None shall be able to e're say he saw  
Her Sun go down, or her fair Moon withdraw.

But a perpetual excellence she must be  
And lasting Light unto eternity.  
What then remains to satisfy all doubt  
But instantly to find this woman out.  
That we may hear her voice and not defer  
T'appease all strife, by 'ppealing unto her.

Christ is the door, Scripture the lock; likewise  
The Church the only key, to Paradise.

– *The Catholic Church as the Woman clothed with the Sun.*  
From an inscription in *An Ende to Controversie*, a rare book by exiled  
Catholic Englishman Thomas Bailey, printed at Douay in 1654.

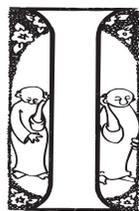
1. Inheritance
2. Dowry
3. Credulous

## THE HEALING OF MEMORIES

*In 1947 Lieut. Hideo Kateyama was executed by firing squad in Rabaul for war crimes. Not all believed in his guilt.*

# Ex ECUTIō N AND RECo NCILIATIō N

By Paul Glynn



It was August, 1980. Japanese 'pilgrims for peace and reconciliation' were hosted by Catholics in the beautiful seaside village of Bogangar, near Kingscliff, a NSW town not far south of the Queensland border.

The next day we travelled to the Murwillumbah Cemetery for a Mass close to the graves of several local people who had been involved in the Pacific War fighting the Japanese. After the war they had sent considerable help to the Marist Mission in Japan begun by Padre Marsden. The pilgrim group wished to honour them with a Mass offered in their memory. A journalist from the Murwillumbah newspaper, The Tweed Daily attended the Mass in the cemetery and wrote an article about the meaning of the visit to Murwillumbah and the reconciliation dimension of the Japanese pilgrimage to Australia.

When we had reached Sydney and settled in the homes of host families I received a telephone call from a Murwillumbah ambulance officer, Don Ball who had read the newspaper article. He wanted to talk about a Japanese naval officer, Lieut. Hideo Kateyama, who was given the death sentence for a war crime several years after the Pacific War ended. Don Ball had gone to New Guinea with the 11th Division, A.I.F had been the duty sergeant at the site of the execution in Rabaul

Before explaining the phone call I received from Don, I would like to fill you in on the execution, relying on investigations I made over the next several months.

The 30-year-old Japanese Hideo Kateyama had learned to speak good English from his aunt, an English woman living with her Japanese

husband, Kateyama's uncle, not too far from his home. She helped him understand Christianity and he was eventually baptised Paul in the Anglican Church. When the Pacific War began he was conscripted into the Japanese Imperial Navy, Signals Section and rose to the rank of lieutenant.

He was stationed at Ambon when one day he was called to the Japanese Commandant's office and was told that an Australian bomber had been shot down and some of the crew captured. They had, the Commandant stated, been convicted of bombing civilians and been sentenced to death by beheading. He, Kateyama, an officer

would execute one of the captured officers. Kateyama carried out this order, beheading the officer.

The war ended on August 15, 1945 and Lieut. Kateyama returned to Japan and was demobilised. Not long after that the Australian Army set up a War Crimes Commission and Kateyama's name came up. He received an order to come down to Rabaul where suspected war criminals were locked up waiting for the trials.

A number of demobilised Japanese servicemen received similar orders and disappeared into the nation's huge population. Kateyama's English aunt assured Kateyama he had nothing to fear. The Australian military would be fair and honest. He took her advice and reported to Rabaul.

John Williams, who later went on to be a judge, was the Australian Army prosecutor in the Kateyama trial. His job, he told me, was to prove that Kateyama had executed a prisoner of war. He did that to the satisfaction of the court but was shocked when the Army judge handed down the death penalty. If anyone should get that, John continued, it should have been the Japanese Commandant who told Kateyama that the Australians had been tried and found guilty of a war crime.

It is well known that after the surrender the Allied Occupation authorities in Japan did some deals with some war criminals who were useful to them in changing Japan to a western style democracy.

In the meantime, Brian Williams, son of the army prosecutor, helped in his research by his father who had become a judge, wrote a book about Kateyama, titled *Blood Oath*. It eventually became a movie, with the same title. The two of them were invited to see the Japanese premiere

### Blessed are the Poor in Spirit

The Wisdom of God, son by nature, the Father's right hand, mouth that speaks the truth, declares that it is the poor who are blessed, destined to become kings, kings of the eternal Kingdom. It is as if he said: «You are searching for blessedness but it is not to be found where you are looking for it; you run, but off the track. This is the way that leads to happiness: voluntary poverty for my sake, such is the way. The Kingdom of heaven in me: this is blessedness. You are running hard but running badly; the faster you go, the further you distance yourself from the goal...»

— Isaac of estella, died 1171, Cistercian monk. *Sermon for All Saints*

in Tokyo. While there they were contacted by the old Anglican priest who had been the pastor of the church that Kateyama had attended. He said 'I knew he did not deserve the death penalty. I have waited all these years for his name to be cleared Thank you.' When Judge Williams told me this he added: 'The execution of that Japanese navy man has haunted every one of us who were involved in the trial.'

Back to the phone call from ambulance man Don Ball, in August of 1980, and subsequent letters in which he told me his story in full.

In 1947 he was an Australian Army sergeant stationed in Rabaul and detailed to help in the War Crimes Trials. One of his jobs was to censor Kateyama's letters to his young wife and family. The Army insisted that the Japanese prisoner write in English and Don Ball gradually became impressed by Kateyama's nobility of spirit as he read the letters for censorship purposes. Ball was a committed Christian and soon became friends with fellow Protestant, Gordon Young. Padre Young often visited the Japanese prisoners. He was allowed to use Kateyama as translator when he gave talks on the Gospels. Several Japanese prisoners called Padre Young to their cells on the eve of execution and he baptised them.

The Padre and Sergeant Ball gradually became close friends with young Kateyama. They also became convinced that he had done nothing to deserve the death penalty. They were shocked when it was handed down. On October 22, 1947 Sergeant Ball as censor read the last two letters Kateyama wrote and the next day he was the sergeant responsible for execution proceedings.

Don writes: 'I escorted him to the execution ground. I found it hard to strap his arms and legs to the chair on which he was to be executed. I placed the usual white disc over his chest to assist the execution squad. He was composed as I began to blindfold him. Then he made a last request that he be allowed to die like a true soldier without the blindfold. I told him this was regulations and I had to attach the blindfold. He acquiesced and began ever so peacefully to recite the Lord's Prayer. The officer in charge ordered me to speed up the procedure.



Thanks to all our readers who have renewed their subscriptions for 2012 and are keeping *Annals* afloat.

'I felt for the 10 soldiers who made up the firing squad. I had seen some of them break down on previous occasions. It would be terrible to aim at a man whose face you could see. My friend Hideo Kateyama began to say the Lord's Prayer in a strong, steady voice. I tried to say the prayer with him. I felt very much alone with him and was quite overcome – so overcome at this critical moment that all I could manage was Amen when he finished the prayer.

'I hastily left his side. The officer of the squad called *Fire*. Kateyama's head strained against the blindfold as nine bullets hit his chest. There are 10 soldiers in a firing squad but one rifle is

loaded with a blank cartridge. The only person who knows which rifle holds the blank is the officer in charge of the squad.

'Kateyama's body was transported in a truck by several New Guinea Police Boys to a burial place near Matupi Volcano. They rolled his body off the truck into a hole in the ground, covered it and left it unmarked.'

For years after that execution Don Ball suffered nightmares. He was a regular church-goer but had not found peace of soul. Somehow he felt guilty because he had not gone to Japan to apologise to Kateyama's wife and family – even though this was a practical impossibility. He was so tormented, however, that he even went to the Rabaul area as a lay mission helper, hoping that would end his spiritual turmoil. But it did not take away the pain. It was still with him in 1980.

When he read in the local newspaper that a group of Japanese had come to Australia on a reconciliation pilgrimage he knew he must try to meet the group. Could I help him?

It was about three days since we had left Murwillumbah and the group were in Sydney getting ready to fly



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back to Japan. So I told him my own story, how I had cracked up in Japan and felt guilty because I seemed to be making no progress towards spreading the Gospel there. Of how I was advised to return to Australia, where I sought counsel from Father John Thornhill. He had introduced me to the healing of memories and that had helped me greatly.

Don asked me what was this healing of memories, and did I think it could help him. I assured him I felt it could, and related a few examples of people whom I knew had been helped.

I explained that in the Gospels you see Jesus helping people who came to Him, specifically asking for healing. Jesus did not go around saying out of the blue, 'Hey, you over there. I can see you are crippled and I'm going to heal you'. No, He waited for people to come up seeking healing. Don, I gather from what you told me that you believe that Jesus is truly the eternal Son who is Divine, who is God. Yes, replied Don. In that case Don, you believe that Jesus saw that execution, was actually present at it. Yes, Don replied. I continued: Go to some quiet spot where you won't be disturbed. Return to the execution ground and meet Jesus there. Tell Him how terrible it is, how it is a terrible injustice for a really good man and for his wife and family. They will suffer greatly because of it. Don, Jesus knows all about unjust executions, He suffered one Himself. He understands. Tell the Lord how much you have suffered because of this Rabaul execution. Then try to listen to what He replies. Don't rush, take plenty of time and remember how patient He was with Peter and the rest and all their problems.

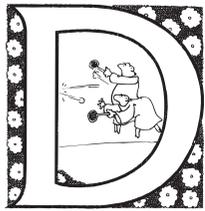
Don later wrote to me some time later: 'I found the reconstruction a deeply emotional experience and I shed a lot of tears. I now feel different about this terrible memory and I no longer need to force myself to obliterate it from my mind. I also feel very grateful to those Japanese pilgrims for coming to Australia and helping me heal a memory that has been with me over 30 years.'

FATHER PAUL GLYNN, SM has spent 25 years as a missionary in Japan. Author of *A Song for Nagasaki*, and *Healing Fire From Frozen Earth*, Father Glynn is stationed at Villa Maria, Hunters Hill, NSW. The above has been excerpted from his book *The Wayside Stream – Reconciliation* available from Marist Fathers' Books, 1 Mary Street Hunters Hill, NSW 2110 Australia.

*An uplift to the spirit in the somewhat sorry economic, spiritual and aesthetic climate of contemporary Britain.*

## ST RAPHAEL'S, KINGSTON UPON THAMES

*By* Giles Auty



**D**URING A recent visit made by him to England I was delighted to introduce the editor of this journal to one of Britain's more unusual ecclesiastical buildings which is located not far from where I now live.

The church in question was the recently and quite magnificently restored St. Raphael's which lies on the border of the popular commuter towns of Kingston and Surbiton about 25 kilometres from the centre of London. The church faces on to the river Thames and is also very close to where I once lived myself when first working in London.

In fact I knew the church by sight extremely well for years before ever entering its doors. Fifty years ago it looked especially run-down and forbidding and even came close to demolition during the 1970s. What a tragedy that would have been.

St. Raphael's is particularly unusual because it was built in an

Italianate style in the mid 19th century when Gothic revival was a predominant fashion. Its architect, Charles Parker (1799-1881), was a Catholic himself and also a lover of all things Italian. Thus when called upon to design St. Raphael's in 1846 he turned unsurprisingly to the type of North

Italian architecture he had learned to admire in his extensive travels in that country.

Prior to St. Raphael's, Parker's best-known building was Hoare's Bank in Fleet Street (1829-32) but in 1840 he had also designed the beautiful portico of what is today one of Britain's best-loved and most frequently visited country houses: Stourhead House in Wiltshire which in those days was the rural retreat of Sir Hugh Hoare. Australians are always well represented among the tens of thousands of visitors who throng the lovely house and extensive grounds each year.

Interestingly the founder of St. Raphael's possibly cut a more unusual

relocate to England. Sadly he died at sea on the voyage to Britain leaving 6 parentless children of whom the eldest – Alexander – was then only sixteen.

However, the latter immediately assumed responsibility for his siblings and within ten years had acquired properties in a number of Southern English counties. He became High Bailiff of Kingston-upon-Thames in 1812 and was made a Freeman of the City of London the following year when he was only twenty-seven. In 1834-5 he went a step further by being the first Catholic since the Reformation to be made Sheriff of London – an extraordinary honour indeed.

Not long after St. Raphael's was

completed in 1847 the then French monarch Louis-Philippe fled in exile to Britain following the revolutionary uprisings of 1848. Louis and his family settled in fact at Claremont House in nearby Esher which is now a prominent school for girls. Four royal weddings took place at St. Raphael's involving the family of the deposed French king between 1863 and 1899.

When Alexander

Raphael died in 1850 his estate passed to his nephew Edward, who, in accordance with the wishes of his uncle, opened the chapel to the public as the first Catholic place of worship in the area since the distant days of the Reformation more than 400 years earlier.



*St Raphael's was designed by Charles Parker (1799-1881) a Catholic with a love of Northern Italian architecture.*

figure in 19th century Britain than the idiosyncratic architect he chose, since he was an Armenian Catholic who was raised in India in the city of Madras.

The founder's father, Edward Raphael, started a bank in that city in 1788 but following the loss of his wife in childbirth determined to

Following Edward's death in 1889 the estate passed to his sister Agnes, Countess of Mexborough, whose daughter Princess Anne Lowenstein Wertheim was a pioneer aviatrix who perished in the first attempt by a woman to fly the Atlantic in 1927 – a tragic event commemorated by a prominent plaque on the walls of the church. Eventually at the end of the Second World War, St. Raphael's was sold to the Catholic diocese of Southwark.

Today, especially since its recent, magnificent restoration and extensions St. Raphael's is regarded as one of the very finest examples of 19th century Italianate architecture to grace Britain's shores.

Not surprisingly, I am conscious of the privilege of discovering a church such as St. Raphael's as one of my more adjacent places of worship. The quite astonishing quality, ornateness and opulence of its interior provide an uplift to the spirit which is especially welcome in the somewhat sorry economic, spiritual and aesthetic climate of contemporary Britain.

After an absence from these shores for seventeen years I must admit to being disappointed by what I find. No simple answers seem to present themselves.

In some senses though, Britain's current problems simply echo those of other Western or Westernised nations – problems from which Australia itself is far from exempt.

For me the root cause of many of the problems is simply one of identity: in short, do such nations still regard themselves as Christian or not?



Half a century ago most would undoubtedly have answered such a question in the affirmative because their social, legal and ethical systems were still so clearly rooted in secularised forms of Christianity.

By now, however, no such clarity could be said to exist outside a handful of predominantly Catholic nations such as the Republic of Ireland and Poland.

What has happened over the past 50 years is that Western nations as a whole have increasingly exchanged moral beliefs which were rooted in Christian tradition and supported by a wealth of historical precedent for a system of interlocking post-modernist initiatives and imperatives which are entirely man-created and which thus lack any form of traditional moral, spiritual or religious precedent entirely.

It seems hardly necessary to add here that this wholesale exchange of traditional, often biblical morality for a set of fashionable post-modernist edicts is presented to us today as 'unquestionable' progress – at least by proponents of such change. Indeed, to make matters worse fashionable post-modernist edicts and imperatives are often backed now by punitive forms of 'civil rights' legislation which can

easily trap even the most sensible and innocent in their clutches.

Indeed, a principle might be thought to exist that the more unworkable and fundamentally fatuous the post-modernist idea, the more necessary it becomes to ring it with civil legislation or to conflate it confusingly with some other, often unconnected idea.

Thus multiculturalism may often find itself conflated with racial issues when the two lack legitimate connection. For clearly the colour of someone's skin can pose no threat at all to any fellow citizen's civil liberties whereas what that person believes – such as that the whole of Britain should become subject in time to Sharia law – self-evidently can. As a recent television program screened here made plain many militant Muslims subscribe to that precise and very worrying view.

Why have I mentioned such issues when writing basically about the pleasures of living near to such an unusual and ornate church as St. Raphael's?

I do so in part to contrast the way newcomers to Britain once behaved, albeit 200 years ago, to the way so many behave today.

Alexander Raphael, an Indian-born Armenian Catholic, commissioned St. Raphael's originally as the fulfilment of a vow he had made to Our Blessed Lady. Subsequently he not only enriched Britain's architectural heritage considerably by his generous actions but also opened up a place of worship for the public use of the Catholics of North Surrey.

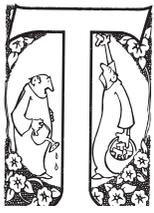
Probably, in the 160 years during which it has been open for public worship more than 200 persons per week have enjoyed Mass there each Sunday – to say nothing of attendance at Mass on other days of the week. According to my primitive calculations, well over half a million Catholics may have received communion over the years at St. Raphael's. Alexander Raphael and his successors certainly left behind them a Christian legacy to be proud of.

GILES AUTY was born in the UK and trained privately as a painter. He worked professionally as an artist for 20 years. Publication of his *The Art of Self Deception* swung his career towards criticism. He was art critic for *The Spectator* from 1984 to 1995. He continues to devote himself to his original love – painting. He is a regular contributor to *Annals*.

## Unity of Christians

The Re Is only one Church of which Christ himself is head, with the Pope for Vicar on earth : whatever current of divine grace circulates in the separated churches of Christendom binds them invisibly (voto) to that one Church : but that virtual attachment must be realised in the exterior unity of dogma and the supreme spiritual government, which will not be achieved without many difficulties. God, however, does not inspire his children's hearts with certain profound aspirations to leave them ever unsatisfied. However tedious and prolonged the work he desires may be, obscure efforts made here and there, in the simplicity of the spirit of the Gospel, with a view to a more thorough and fraternal reciprocal understanding, will not remain without fruit.

- Jacques maritain, *The Things that are not Caesar's*, London, Sheed & Ward, 1930, 'on Russian orthodoxy,' p.176.

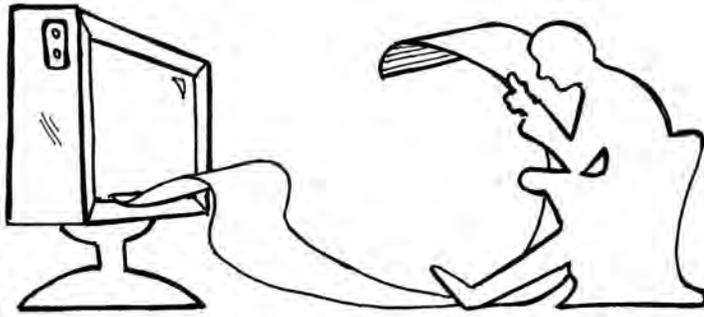


THE EXPERTS tell us that kids are entering puberty earlier than ever, and if this is so then a kind of cosmic balance has been struck, for people are leaving adolescence later. Age is no barrier to youth, judging by the behaviour of those well past middle age. Indeed, today the only thing that ends adolescence is the grave, but even then it may be that in Purgatory the young at heart still drive their Harley Davidsons and party hard. All the while God waits patiently for them to grow up.

What kind of culture is it that expresses itself in this way? Yes, it's one that worships youth, but that really answers little – *why* does it worship youth? Perhaps it's the form our economy takes, after all a consumer culture encourages adolescent behaviour for if people practised restraint and dignity and refused to follow after fashion, if being mature they refused to be dictated to by those who are under the thrall of advertising and popular culture, then the free-market economy would collapse, and then where would we be? Our world requires that we worship youth and not maturity.

But there is something else that deserves credit for our state of perpetual adolescence; *drugs*. As soon as drugs are mentioned some wise head will say that there is little difference between alcohol and marijuana (or 'dope', which as an appellation deserves a reward for truth in advertising). Perhaps in respect of physical health this is true, but it is not true in terms of mental effects. Alcohol is not simply a means to an end, which is to say getting drunk, for the pleasure of drink is in its being savoured and this requires moderate consumption, while the aim of dope is, in the parlance, to get out of it. But this is not to my point, for there is a far more pernicious effect to recreational drugs such as dope, speed, cocaine, LSD, ecstasy, and whatever new concoctions our venture capitalists have thought up, and it is one that can be seen by comparing the effect of their use with *the abuse* of alcohol. An alcoholic becomes a ranting and belligerent bore, but a drug user becomes a conceited bighead who just knows they are right, who has had some profound idea that no one has ever, ever thought of before, for example that war does harm and that loving people is a good thing!

In other words, the pernicious effect of drugs is that they trap a person in



## Bo To x Fo R Th E MIND

By ROBERT TILLEY

of all ages and all walks of life have imbibed drugs, so this must have affected our culture at many levels, and when you realise this then things begin to make sense – the Global Financial Crisis for example. But it also explains things on a more mundane level, such as why it is that theatre companies hand over their reins to people in their twenties who then announce that they are going to do Shakespeare, or Chekov, or Ibsen but update them, making them relevant to the modern age by setting the characters as mafia or politicians or sex-workers. And the young person and everyone else act as if no one, but no one, has ever thought of this before!

In our culture ideas that are not only dated but rotting are received as if they are challenging and new, conspiracy theories are treated as if they are profound insights into the political process, clichéd sound-bites are repeated as if they were recently discovered profundities – *it's the drugs!*

It's as if our culture were living within a perpetual dope haze, breathing in the vapours, saying whatever comes to mind as if these thoughts were inspirations from the Divine, then getting the munchies and spending lots of money on food and, at the same time, buying lots of silly trinkets. It also explains why it is that in the media the same old things get said yet no one seems to get bored. It's because when you are on drugs any drivel seems interesting.

Sobering up is like growing up: you feel the shame of having thought yourself so clever when you were so stupid. Better then to keep the party pumping, for as soon as the tempo drops remorse seizes its chance, and though that might benefit the soul, it is no good for our economy.



ROBERT TILLEY has a Ph.D from the University of Sydney. He currently lectures in Adult Education on Philosophy, Theology and History of Ideas. He also lectures in Greek and Biblical Studies at The Catholic Institute of Sydney [CIS] and in literature and theology at Aquinas Academy.

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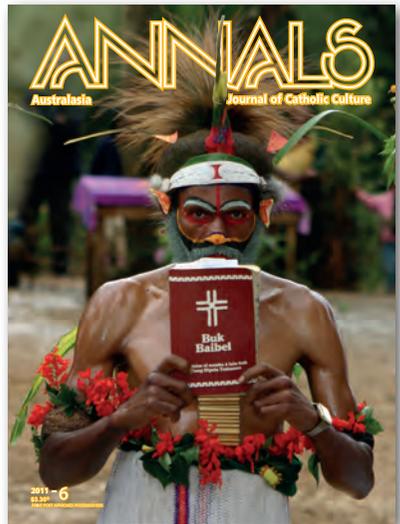
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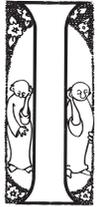
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*Four hundred years of King James's English Bible: Part VII*

**'DO NOT ASK IS IT NEW; ASK IF IT IS TRUE'**

*By Paul Stenhouse, MSC*



I AM WRITING this reflection on the 400th anniversary of the King James English Bible in 1611, towards the end of 2011. I no longer use a typewriter. Moveable metal and wooden type, and letterpress printing machines – the engines of the Gutenberg revolution – are no more. The Royal Mail and Australia Post are struggling to compete with emails, Skype, mobile phones and text messaging. 3-D Printers and the IT industry are threatening to render mass production techniques as we have known them, obsolete: as obsolete as human actors in a world dominated by computer generated 'information' and computer images. Book publishers and newspaper proprietors are scrambling for a foothold on the internet in order to side-step the oblivion that seems inevitable for the once omnipotent 'Press'.

That said, the electronic revolution that has occurred between 1931 and 2011 is, I venture to say, no more momentous than was the social, political and religious revolution that the Protestant Reformation unleashed on the British Isles from 1531 to 1611. For that is what is being celebrated: the period from Henry VIII's proclaiming himself to be Supreme Governor of the Church in England, until the first of the Stuart kings of England published his 'Authorised' Version of the Bible in English.

Sts Thomas More and John Fisher were put to death in 1535. People born that year would have been 76 years of age in 1611 if they had managed to survive the blood-letting that was a ghoulissh feature of the Tudor dynasty's death throes. Their parents would have been among the last British subjects to be born and to have grown up in an England that was unselfconsciously, and naturally, Catholic.

The turmoil of those bloody years has been described by a non-Catholic historian as

'the great shipwreck of the old system' that 'really did produce disastrous and demoralising results,' and 'set men afloat in tempestuous seas on rafts made of the timbers of what once had been St Peter's ship,' and that in an 'attempt to preserve the unity and independence of a national Church only led to cruelty and repression.'<sup>1</sup>

**Sacrilege and barbarism**

It is often noted that nothing is said about monastic libraries in the official records that document the suppression of the religious houses under Henry VIII.

In fact even books are seldom mentioned – other than those important as title deeds – and this has caused some to doubt that the monasteries and other religious houses had libraries.

The truth lies elsewhere. A copy of St Augustine's works from Burton Abbey in Staffordshire has a list of some of the manuscript books held in that abbey library in the thirteenth century on the fly-leaf. Over sixty volumes are listed and numbers of them contained several works.

The Abbey of Ramsey, in Huntingdonshire, was home to a famous library which in its time was one of the largest abbatial libraries, full of manuscripts and books, some of which still survive today in the Ashmolean

**A Great Mistake**

The P Ro Tes TANT ... requires some historical justification for his religion; and at the outset of the separation from Rome, it must be frankly owned, every generous feeling goes strongly with the heroes and martyrs of the old faith. Never was a new principle introduced in more revolting form, than that royal supremacy which has governed the Church of England ever since Henry VIII's days. Royal supremacy is, in truth, a rather ambiguous doctrine, which has been disliked by pious minds down to the present day; and even if we acknowledge that it contained within it a hidden seed of good to be matured in after ages, we cannot pretend that its enforcement at the outset was anything but a wilful destruction of the best existing guarantees for public morality. The revolution which Sir Thomas More saw impending, and fain would have averted, has long since passed through evil and good results to results in which we may fairly trust that good predominates over evil. But it is impossible to argue on this account that it was good in its inception. Nor even, if we dismiss from consideration the base personal motives of the tyrant by whom it was effected, can we comfort ourselves truly by the belief that it was aided by the enlightened zeal of others for a purer form of religion. For, whatever may be said of the ardent heretics who contributed to that revolution, it is a great mistake to look upon them as the emancipators of human thought. Those who so regard them, as it seems to me, altogether mistake their character; and from this cause, besides other errors, they do injustice to the very noblest men of the day.

— James Gairdner, *Lollardy and the Reformation in England: An Historical Survey*, Macmillan and Co., Ltd., London, 1908, vol. i, pp. 506-507. Gairdner was not a Catholic.

catalogue and other collections. Today, nothing remains of the famous abbey that was sold, unsurprisingly, to Cromwell's nephew Richard Williams, apart from the gate house.<sup>2</sup>

Myriad manuscripts and books from monastic libraries disappeared, however, in the mayhem of greed and religious mania that gripped the country.

How little such things were cared for may be gathered by the contemptuous references that occur in the account of the sales that took place. 'Old books in the choir, [at the Austin Friars] 6d; 'old books in the vestry, sold to Robert Dorington, 8d; 'old books and a coffer [box] in the library, 2/-; 'a flat chest with five books in it, 8d.<sup>3</sup>

At Stafford, a well-to-do market town in Staffordshire, two Missals were sold for 8d and 1/-. At Lichfield, also in Staffordshire, one Missal was sold for 4d.<sup>4</sup>

In 1421 there had been three Missals, five Graduals, one Psalter, three Antiphonals, two Collects and one Processional in the church of St John the Baptist, Glastonbury.<sup>5</sup>

According to John Bale, one of Henry's Commissioners who implemented the dissolution of the religious houses, one merchant 'bought the contents of two noble libraries for forty shillings' price.<sup>6</sup>

William Maskell calculated that there would have been no fewer than 250,000 manuscript and printed volumes of liturgical books in *actual use* in the monasteries, abbeys, friaries, chantries, convents, and guild halls when the move was made against the religious houses. He further adds that they must have been purposely destroyed to stop the people from 'worshipping any longer after the manner of their forefathers'.<sup>7</sup>

'Whole ships full' of vellum MSS were sent 'over the sea' to bookbinders in Europe who used them as backing for the spines of their books.<sup>8</sup> Our monastery library here at Kensington has precious, early 16<sup>th</sup> century books with pages from graduales and antiphonals used as backing.

## The Figment and the Reality

If we are looking for the real cause of this 'great shipwreck' of the Old Religion, and the 'cruelty and repression' that ushered it in, and followed in its wake, we need to look

# Abuses and Enormities

No R, Co Ns Ide RING the Ntemper of the english people, is it probable that immorality could have existed among the ancient clergy to the degree which the exaggeration of poets, preachers, and satirists might lead us to suppose. The existence of such corruption is not justified by authentic documents, or by an impartial and broad estimate of the character and conduct of the nation before the Reformation. There is nothing more difficult than for contemporaries to form, from their own limited experience, a just estimate of the morality of the times in which they live; and if the complaints of preachers and moralists are to be accepted as authoritative on this head, there would be no difficulty producing abundant evidence from the Reformers themselves that the abuses and enormities of their own age under Edward VI and Elizabeth, were far greater than in the age preceding.

- J. s. Brewer, *The Reign of Henry VIII from his accession to the death of Wolsey*, John Murray, London, 1884, vol. ii, p.470.

elsewhere than in the alleged desire of the English and Celtic people for religious reform.

We discussed this topic at some length in earlier essays. It was claimed by the Tudor propagandists and is still commonly believed that the bishops of Rome had taken advantage of weak English kings and assumed the right to appoint bishops in England.

The contrary is the case. Popes had been repeatedly thwarted by monarchs who presumed to act in defiance of Canon law and appoint bishops of their choice. Especially was this true of the years immediately before the Reformation. As Edwin Jones says, it was this kind of weakness at level of the episcopate, rather than popular support from the priests and laity, which explains the rapid capitulation of the

English Catholics in the face of political terrorism.<sup>9</sup>

Professor J.S. Brewer, again not a Catholic, does not mince his words as he disentangles other familiar threads that form part of the impressive Tudor propaganda scenario:

To imagine that ploughmen and shepherds in the country read the New Testament in English by stealth under hedges, or that smiths and carpenters in towns pored over its pages in the corners of their masters' workshops is to mistake the character and acquirements of the age. ...

The Reformation did not owe its origin to Tyndall or to Parliament – to the corruption of the clergy, or the oppression of the ecclesiastical courts.

There is no reason to suppose that the nation as a body was discontented with the old religion. Facts point to the opposite conclusion. ...

We must look for the real cause of the Reformation elsewhere, and to those who carefully consider its rise and progress under the Tudors, and its stationary character ever since there will be no difficulty in arriving at a true solution.

The Reformed Church of England has always found its strongest hold in the middle classes of this country; unlike dissent, unlike Roman Catholicism [an expression I must use, for want of a better] whose influence is with the upper and the lower and little with the classes between the two.

Among the upper and lower elements of society ... the Church of the Reformation has never excited much enthusiasm. They have neither built nor filled its churches, at least as compared with the adherents of the older Faith, whose grand and mighty structures, even in remote parochial districts, fill the spectator with astonishment, as if their founders, out of worldly vanity, built temples to God ten times larger than the requirements of the population. ...

It was to the rise of the middle classes that the Reformation owes its origin. The Reformed Church of England is the Church of the middle classes. Its services, its teaching, its character are in great degree moulded by the tastes and requirements of the middle classes.<sup>10</sup>

What Brewer goes on to describe as the Church of England's 'exaggerated respect for the established order and decorum,' along with its 'dislike of mysticism,' its 'tendency to dwell

exclusively on the practical side of Christianity, its 'penchant for compromise' and its 'efforts to accommodate itself to the wants of busy men and the demands of society' – all reflect the background, interests and priorities of

'the class that watched over its birth and superintended its progress. ... For the old Church with its imaginative tendencies, its spiritual exercises, its saints' days and its vigils, [the Englishman of the middle class] feels little favour, partly as interfering with business, to success in which he owes his importance, and which he loves for its own sake, and partly because he regards these things as relapses into superstition, or at best excuses for idleness.'<sup>11</sup>

### Ask whether it is true

Four hundred years of middle class supremacy have ensured the perpetuation of the anti-Papal and anti-Catholic premisses that were part of the Tudor and, later on, of the Protestant Establishment's armoury of propaganda.

Among these were claims that Papal interference in English affairs had led to Statutes and other laws being passed to protect the freedom of Englishmen; that the Popes disposed of English bishoprics and abbeys and other ecclesiastical benefices to foreigners and others who did not live in England; that no Suffragan bishops had been allowed by the Popes to be appointed in England; that 'no sermons were preached in the time of Popery'; that monasteries and convents were centres of idleness and worse, and that the King had to dissolve them on moral grounds. The list was long.

All the above claims – still repeated from fundamentalist pulpits, and Bible-based websites today – were effectively rebutted<sup>12</sup> in 1693 by a young Anglican clergyman called Henry Wharton whose honesty and concern for the truth ensured that his career went nowhere. He was to die of consumption at Chartham in 1694, aged thirty.

His book was entitled *A Specimen of Some Errors and Defects in the History of the Reformation of the Church of England* by Gilbert Burnet, DD, now Lord Bishop of Sarum.

Richard of St Victor would have been impressed. He was a Scottish monk at the

## No substitute for the Original

A TRANSLATION of the whole Bible largely derived from Tyndale's work was foisted on the public by Cromwell in 1537, and it was intended to compel the clergy to purchase it. After Cromwell's death it was examined by Convocation, which protested strongly against its being retained without very material revision. But the King took the matter out of the hands of Convocation, and the same translation was issued anew with all its faults. The problem, in truth, even if Convocation had been allowed to settle it, was beset by no small difficulties; for thoughtful study of the text of any part of the scriptures only reveals the inadequacy of all language to express fully the deep truths of inspiration. It was impossible even for the original writers of the New Testament to put into classical Greek ideas which were familiar among the Hebrews; they used Hebrew idioms and even invented new Greek words. ... Any translation, in fact, of such a book as the Bible can only convey the meaning of the original with the help of comment and traditional interpretation; and when a new translation has been familiarised by sufficient use, it makes the atmosphere in which it lives. even the positive errors it may contain are no serious bar to the reception of a large amount of valuable and far-reaching truth. But, though much is gained by traditional interpretation, it is a drawback to the study of holy scripture to this day, that men too easily satisfy themselves with translations as if they could be perfect substitutes for the original. Now Tyndale not only believed thoroughly in the importance of having the scriptures in English for general use, but he also believed thoroughly in his own way of translating and of understanding them. He took up the Lollard view that the meaning of scripture could not be hidden except to those who were lost.

— James Gairdner, *Lollardy and the Reformation in England: An historical survey*, Macmillan and Co., Ltd., London, 1908, vol.ii, p. 369.

Abbey of St Victor in Paris, who died in 1173 – and one of many famous poets, mystics and theologians who belonged to this mediaeval French centre of learning.

Unaware of the oblivion to which the Fathers of the Church and Catholic Tradition were to be consigned by Royal Decree in 16<sup>th</sup> century Protestant England, Richard asks readers of his *Commentary on the vision of Ezekiel*:

'Do you wish to honour and defend the authority of the Fathers? We cannot honour these lovers of

truth more than by seeking, finding, teaching, defending and loving the truth.'<sup>13</sup> Then he adds: 'Do not ask whether what I say is new; but whether it is true.'<sup>14</sup>

### The Wheel of Revolt turns full circle

Gibbon, probably the best known English historian of the 18<sup>th</sup> century, would not have agreed. He derided what he called 'the mental bondage of the mediaeval period' and dismissed all monks as 'satisfied with idleness and pleasure'.<sup>15</sup>

In this he was a child of his age; as was the philosopher David Hume his contemporary. Both rejoiced that the shackles of Papal and Catholic influence had been broken; and that the Age of Enlightenment had come. But neither believed in revealed religion, and both looked forward to a time when man would replace God at the centre of the universe.

In a sense they, like the Puritans and William and Mary of 'Inglorious Revolution' fame,<sup>16</sup> were the spiritual



## Book of Common Prayer Based on Catholic Liturgy

When the ReAs for ten centuries previous to the Reformation there was scarce a period in the history of the Church in which works of religious meditation and devotional writings did not appear, there is but one book of devotion in the Church of England which has held its place and obtained any general acceptance among its people, and that is the Book of Common Prayer ... But the bitter opposition which the Prayer-book encountered from the Reformers themselves, the contempt with which it was treated, because it was derived in the main from the ancient services, the preference felt for sermons, polemics, and invectives against the Pope and the Papacy, the inadequate appreciation of its excellence even now, and the impenetrable self-satisfaction with which lay and clerical reformers, who could not compose one of the simplest of its collects, propose to dismember, to reform, or to modify it, are evidences enough that it is not the genuine product of the Reformation.

— J. s. Brewer, *The Reign of Henry VIII from his accession to the death of Wolsey*, John Murray, London, 1884, vol.ii, p.472.

offspring of Cromwell and his propaganda team of Thomas Cranmer, Thomas Starkey, John Bale and Richard Sampson.

When William of Orange and Mary took the throne in 1688 and reaffirmed the Protestant nature of the established Church of England, they brought their own printing press, and their own propagandist: Gilbert Burnet.<sup>17</sup>

The Protestantism that Henry VIII dabbled with, and Edward VI and his half-sister Elizabeth fine-tuned, and the Puritans enforced, William of Orange and Mary set in concrete: with disastrous results for the English people and their monarchy, and, in the long term, for the rest of the Christian world.

### Leaves Blown in the Wind

In the sixth article in this series, I referred to Henry VIII's advice to younger Masters of Arts at Oxford who did not want to go along with his demand that the University agree with his divorce from Katherine of Arragon:

'If the youth of the university will play masteries [i.e. 'defy me'] as they begin to do, we doubt not but they shall well perceive that 'non est bonum irritare crabrones' ['it is not wise to stir up hornets'].<sup>18</sup>

Oxford, as I said, took the hint. The university cravenly complied with the King's wishes. The King kept his 'hornets' nested, and doubtless stuck to

his side of the bargain, unambiguously described as follows:

'... and we for your so doing shall be to you, and our University so good and gracious a Lord for the same, as you shall perceive it well done in your good fortune to come. And in case you do not uprightly, according to divine learning, handle yourselves therein, ye may be assured that we, not without great cause, shall so quickly and so sharply look to your unnatural misdemeanour herein, that it shall not be to your quietness and ease hereafter.'<sup>19</sup>

One wonders how 'quiet' and how much 'at ease' they felt after the Oxford Colleges were themselves subjected to inquisitorial visits from Cromwell's henchmen Richard Layton and Thomas Wright. Layton ingenuously describes the fate of the library at New College after their visitation, not unlike the fate

of other Oxford College libraries, and those of the many Monasteries that were suppressed:

'We fownde [found] all the gret quadrant court [great quadrangle] full of leiffes [leaves of books], the wind blowing them in every corner ...'

Those leaves are still being blown and that baneful wind once summoned, still blows. In the light of Eternity, one wonders whether Oxford still savours its 'good fortune' and judges its acquiescence in Henry's divorce to have been 'well done'.

1. James Gairdner, *Lollardy and the Reformation in England: An Historical Study*, Macmillan & Co, London, 1908, vol. ii, pp.228-229.
2. Cardinal Gasquet, *Henry VIII and the English Monasteries*, London, G. Bell and Sons, 1920, p.399
3. Ibid, p.417.
4. Francis Aidan Hibbert, London, *The Dissolution of the Monasteries*, Sir Isaac Pitman & Sons, 1910, p.201.
5. Rev. William Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, 3 vols, London, W. Pickering, 1846-1847, vol.i, cxvii. See Casquet, op.cit. p.418.
6. Casquet, op.cit. p.417.
7. Maskell, loc.cit., see Casquet, op.cit. p.418.
8. Casquet, op.cit. p.417.
9. *The English Nation: The Great Myth*, Sutton Publishing, 1998, p.123.
10. *The reign of Henry VIII from his accession to the death of Wolsey*, John Murray, London, 1884, vol.ii, pp.470-472.
11. Ibid. 'Hence the Reformation has produced no books of devotion comparable to Thomas à Kempis or Francis de Sales.'
12. This rare book is available in some specialist libraries. A summary of his responses to the claims listed above can be found in Edwin Jones, op.cit. pp.118-122.
13. *In visionem Ezechielis*, Migne, Patres Latini, vol. cxcvi, col. 562.
14. 'Attende ergo non utrum dicam aliquid novum, sed verum'. Then he adds: 'I am not afraid to differ from them, but I say nothing objectionable. However, I must return to my commentary on the literal meaning of the text. I am more interested in what the text wishes to say, than in what others may say about me'.
15. *The miscellaneous works of Edward Gibbon*, ed. Lord Sheffield [1814, 5 vols.] pp.562-3. Quoted Jones, op.cit. p.154.
16. Catholics could not be Poets Laureate or Historiographers Royal. Poor John Dryden lost both positions which he had held from 1668 and 1670 respectively, when William and Mary came to the throne in 1688.
17. Edwin Jones, op.cit. p.42.
18. Andrew Amos, *Observations on the Statutes of the Reformation Parliament 1529-1536 in the reign of King Henry VIII*, London, Stevens and Norton, 1859, pp.20, 21.
19. Ibid.



*Aid and trade should be used to encourage states to protect freedom to worship and belief.*

## VIOLENCE AND INTOLERANCE

*By* George Cardinal Pell



ABOUT SEVEN years ago I visited Lebanon, travelled widely, meeting the President and the Muslim leaders of the Sunni and the Shiites.

The Sunni leader asked me to protect the civic rights of Muslims in Australia. I willingly promised this and have worked regularly to this end.

He also praised the situation in the Ottoman Empire, where Christians, second class citizens, had to walk on the other side of the road from Muslims so they would be safe. I did not understand this was a serious government initiative then to protect Christians from mob violence.

Unfortunately in some African and Middle Eastern societies Christian minorities in majority-Muslim countries 'have lost the protection of their societies' where radical Islamist (Salafist) movements have poisoned public opinion.

Terrorist attacks on Christians have increased by over 300 per cent between 2003 and 2010. Thousands of Middle Eastern Christians are emigrating, some to Australia where they are already working hard and settling in peaceably.

Unfortunately these attacks are not always the work of vigilantes and rebel groups (as in Nigeria), but sometimes perpetrated by agents of the government, as the Copts suffered in the Maspero area of Cairo on October 9<sup>th</sup> last year.

Archbishop Tomasi, the Holy See's observer to the United Nations in Geneva, pointed out that increasing restrictions on religion affect more than 2.2 billion people.

Christians are not the only victims of anti-religious violence and sometimes they are not blameless themselves. Islamophobia is real, but usually not expressed in bombings, attacks or killings.

We should not be blaming the innocent, as most of the violence is not centrally planned or coordinated. The terrorist groups are well contained at least for the moment.

But the damage done is real and continuing and people of good will, religious or irreligious, should support the rights of everyone, including minorities, to practise a religion or no religion.

Freedom of religion is a fundamental right of each person, not a government grant, and has to be acknowledged even where we find an official national religion. It is unacceptable that over one million Christians in Saudi-Arabia have no churches, and are not able to attend public or private worship. The Grand Mufti there has called for the destruction of all churches in the Arabian Peninsula.

Mutual tolerance and respect are demanded of us all. Aid and trade should be used to encourage states to protect freedom to worship and belief.

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Cardinal Pell is Archbishop of Sydney,  
and Metropolitan Archbishop of New South Wales.

*Moses Mendelssohn ... stressed the importance of making the Bible the chief object of study rather than the Talmud*

## JUDAISM AND THE EUROPEAN ENLIGHTENMENT

Reviewed by Jude P. Dougherty



THE FOCUS of this brief historical study is the absorption by Jewish intellectuals of the prevailing civil and rational values of 18th-century Europe.

It is a study of emancipation and Jewish integration into the wider society without loss of Jewish identity.

The story here presented is entirely based on one collection of texts held in the Leopold Muller Memorial Library of the Oxford Center for Hebrew and Jewish studies. As such, the volume is richly illustrated by photographs of the books and manuscripts mentioned in the books that are held by the library.

Moses Mendelssohn (1729-1786), the central figure in this narrative, is representative of a new Jewish elite, which having adopted the basic values of the European Enlightenment, challenged the cultural supremacy of the rabbinical elite. Mendelssohn, who became fluent in German and other European languages, is acclaimed for prodding his fellow Jews to leave the ghetto, learn the German language, and embrace modernity, while at the same time counselling them to retain their religious tradition.

His interest in natural theology led him to the study of Leibniz, Wolff, and Locke, among others. His treatise *Phaedo: On the Immortality of the Soul* (1767) underwent eleven editions in his lifetime. His greatest contribution to the Jewish Enlightenment is thought to be his book, *The Paths to Peace*. In it, he stressed the importance of making the Bible the chief object of study rather than the study of the Talmud, which is usually considered the authoritative text of the Jewish religious tradition. He translated the Bible into high German.

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Feiner, Shmuel and Natalie Naimark-Goldberg. *Cultural Revolution in Berlin: Jews in the Age of Enlightenment*, Oxford, Bodleian Library, 2011. pp. ix + 94.

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There followed a great secular revolution within the culture of the Jewish community. German had rarely been used by Jews in their daily lives. Hebrew hardly lent itself to the translation of scientific texts.

Leaders of the secular movement were greatly disturbed by the neglect of the sciences. Meir Neumark assumed the role of translating many scientific texts for a Jewish audience who did not know Latin. Others were concerned that the neglect of grammar by rabbis and other commentators had led to a deplorable misinterpretation of the Scriptures and to a shameful misreading of other literature. The *Guide for the Perplexed* by the famous medieval philosopher and theologian, Moses Maimonides, was republished in 1742, having been out of print for nearly two hundred years.



Raphael Levi's pursuit of science brought the observant Jew into contact with non-Jewish knowledge and non-Jewish intellectuals, providing a model for others. Hartwig Wessely, for his part, outlined in 1782 the first systematic curriculum for modern Jewish education. Wessely employed a distinction between two modes of knowledge, "the teaching of man" or human knowledge and the "teaching of God" or divine knowledge. The study of the Bible and the Talmud, he maintained, should leave room for the study of history, geography, and natural science for these disciplines are necessary for a study of the ancient texts. He considered the study of the vernacular from an early age, important. Wessely, although clearly a man of the 18<sup>th</sup>-century Enlightenment, a man comfortable in European culture, nevertheless did not lose his commitment to faith, to the study of the Bible and the Talmud and to the observance of the commandments, but on the other hand he no longer belonged to the circle of Talmudic scholars.

By the end of the 18th century there had emerged a formidable group of "free-thinkers," a Jewish elite, who, in the light of their affinity with the values and concepts of the European Enlightenment, were prone to distinguish themselves from the Jewish masses.

A typical representative of the reformed Jew was Lazarus Bendavid (1762-1832), a disciple of Immanuel Kant whose writing he helped to popularize. Bendavid blamed the Jews themselves for their negative image and insularity. In a Kantian manner, he sought to retain the Jewish religion in its "inner essence" while totally rejecting its rituals.

Whereas Mendelssohn believed that the unique essence of Judaism lay in the obligation to observe the practical commandments, Bendauid put forth the radical idea of totally annulling the commandments as an essential step to ensure the acceptance of Jews in the modern world. Bendauid, we are told, was a prolific and dynamic intellectual, active in numerous enlightened German societies, and he even presided over some of them.

Bendauid was not alone. Saul Ascher (1767-1822) proposed a religious reform as a prerequisite for the acceptance of Jews as full citizens of the state. Following Kant, he also held that the law-based character of Judaism was opposed to the "true autonomy of the will" and irrelevant to the new generation.

His criticism of rabbinic culture apart, it must be acknowledged that Ascher was among the few Jewish German intellectuals who dared engage in a direct confrontation with contemporary foes of the Jews, notably Johann Gottlieb Fichte, one of the founders of the Humboldt University of Berlin.

Feiner and Naimark-Goldberg end their narrative abruptly with the close of the 18<sup>th</sup> century. We know that within the German-speaking lands of 19<sup>th</sup> and early 20<sup>th</sup> centuries, assimilated Jews not only flourished but became leaders in the sciences and in the arts. Budapest, Vienna, Munich, and Berlin became important centres for the study of theoretical physics and physical chemistry, and Jews are associated with major discoveries in each. Budapest alone gave birth to Eugene Wigner, John von Neumann, Leo Szilard, Michael Polanyi, and Edward Teller. Albert Einstein, born in Ulm, studied in Munich, Lise Meitner in Vienna. Moses Mendelssohn's grandson, Felix, earned world renown as a composer.

Without doubt the cultural revolution produced great scientists who for the most part remain aloof from Enlightenment philosophy, often at variance with actual practice in the sciences.

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*The internet is problematic when it excludes other significant dimensions of life and totally replaces them*

# INTERNET ADDICTIo N

*By* Wanda Skowronska



WHEN I began working as a school counsellor 20 years ago, there were several 'problems' not yet on the psychological radar. Students could be unhappy because of home, school situations or because someone was mean to them. Before personal computers [PCs] came into our lives around 1995 students could still write nasty notes to each other. Then came the cyber revolution and in its wake came chat rooms, Facebook, online games and inevitably a panoply of new problems. One which has become a serious problem for some is internet addiction.

It was not long after PCs appeared that concerns were voiced by psychologists. In 1996 Dr. Kimberly Young presented the first paper on the topic of net addiction at the American Psychological Association's annual conference in Toronto. With her presentation entitled "Internet Addiction: The Emergence of a New Disorder" a new line of research was born as it was realised that the problem was rapidly spreading to every country where computers were used.

Some people were spending increasing amounts of time, especially in chat room sessions, games or viewing pornography, to the point where it became the focus of their lives.

There was a moodiness and restlessness when away from the computer, much in the same way that a person suffers withdrawal symptoms when away from cigarettes, alcohol or other substances. Many psychologists saw a similarity between net addiction and other addictive behaviours arising from impulse control, noted on the Axis I scale of the DSM [Diagnostic and

Statistical Manual of Mental Disorders].

Dr Young developed an Internet Addiction Diagnostic questionnaire which was used to diagnose the disorder, and became founder and president of the Center for Internet Addiction Recovery. She also wrote *Caught in the Net: How to Recognize the Signs of Internet Addiction, and a Winning Strategy for Recovery* in which an addict says 'I used to have a RL (real life) prior to this "electronic take-over."<sup>1</sup>

The diagnostic checklist asked if preoccupation with the internet had greatly increased, had interfered with work and personal relationships, was resistant to attempts to control it and had induced lying to family and friends about its use.

WHAT IS holy scripture but a letter which Almighty God has vouchsafed to send to his creatures? And surely, whatever place you were in, if you received a letter from an emperor, at any time whatsoever, you would not defer the reading of it: you would give yourself no rest or sleep before you knew what was his Imperial majesty's pleasure. And yet the King of heaven, the Lord of men and angels, has sent you letters concerning your own happiness; and you, my dear and excellent son, neglect to read these divine letters, when you ought rather to be impatient to know what they contain. I beseech you, therefore, to apply yourself to them hereafter with a particular affection, and meditate every day on the words of your Creator.

— Pope st Gregory the Great, 590-604, Letter xl, Book iv, addressed to Theodorus, a Catholic Layman.

Dr Young herself was drawn to specialise in this work because a distressed friend rang her one night saying her marriage was in crisis as she had 'lost' her husband to internet addiction. Since then Young's focus has been on this cyber epidemic of our times.<sup>2</sup>

Some distinctions need to be made when considering net addiction. It does not include those working long hours at the internet who are quite happy when a task is finished to go away and do something else.

Those with tendencies to compulsive behaviour may gravitate towards the internet including those who suffer from some kind of autistic spectrum disorder, those with some form of OCD [Obsessive Compulsive Disorder]. In such situations, the person may well have found another compulsive behaviour to engage in but has latched on to the internet.

In other situations, the addiction to the internet may express a pre-existing behavioural disorder. For example, a person may be addicted to gambling and thus engage in this via the internet, though any means would do. It is the gambling which is the problem, not the internet *per se*. Yet other situations arise when people, through lack of social contact, find a social world of 'friends' through Facebook or some other chat room, and internet addiction is an antidote to loneliness and lack of relationships in the real world.

Such net relationships do not require non-verbal input and can be terminated at will. Many speculated whether Mark Zuckerberg, the founder of Facebook [who became a billionaire at age 23] had characteristics of Asperger's, if not in real life, then at least as the character portrayed in the recent film about him in *Social*

*Network.* The character depicted in the movie seemed to ignore non verbal signals, others' emotional states, other interests and focused exclusively on developing his extraordinary 'social' network, emphasising the broadcasting of information but not deeper interpersonal communication.

This form of 'factual' communication to the exclusion of soul-talk would certainly appeal more to those with Asperger's or others on the Autistic Spectrum. It is not a bad thing that the latter can find an outlet for their talents via the internet. It is problematic when it excludes other significant dimensions of life and totally replaces them.

Internet addiction does not only afflict adults. There are currently students in schools around Sydney, some as young as twelve, who suffer from net addiction. It may have begun with a fixation on computer games in primary school. Parents often think the child is 'working hard' on school assignments and do not notice the addiction until too late.

One day they notice the student no longer does schoolwork sacrificing it to playing global computer games day and night. In such situations a parent might come up to the school counsellor and ask for assistance after which referral to specialist help for such addiction is made.

The form which the help takes is very similar to that of a behavioural modification program. The person has to admit the problem, express a wish to change it and then agree to certain behavioural changes which need daily monitoring.

Tackling net addiction is doubly hard in this sense that computers surround us whereas a person battling alcohol or cigarette addiction can avoid places where these things can be easily found. Often a way of tackling the problem is for the person involved to alter the environment in which the computer is used, to set times of internet use, to withdraw from tempting social networks, to address the triggers of overuse and to devise alternative activities.

The person involved could write down a set of goals to be sought for once the addiction is overcome and how those goals will be met. Taking up an alternative activity, no matter how simple, whether walking or reading, is helpful to some people. Keeping a

## Our need of Forgiveness

One man is a slave, let us say, to a sin of the flesh, and seeks to reassure himself by the reflection that he injures no one but himself; ignorant as he is of the outrage to God the holy spirit whose temple he is ruining. Or a woman repeats again every piece of slanderous gossip that comes her way and comforts herself in moments of compunction by reflecting that she "means no harm"; ignorant as she is of the discouragement of souls of which she is the cause and of the seeds of distrust and enmity sown among friends.

In fact it is incredible that any sinner ever knows what it is that he does by sin. We need, therefore, the divine forgiveness and not the human, the pardon that descends when we are unaware that we must have it or die; the love of the Father who, while we are yet a great way off, runs to meet us, and who teaches us for the first time, by the warmth of his welcome, the icy distances to which we had wandered. If we knew, anyone could forgive us. It is because we do not that only God, who knows all things, can forgive us effectively.

And it is this divine forgiveness that we ourselves have to extend to those that sin against us, since only those who so forgive can be forgiven. We must not wait until wounded pride is made whole by the conscious shame of our enemy; until the debt is paid by acknowledgment and we are complacent once more in the knowledge that justice has been done to us at last. On the contrary, the only forgiveness that is supernatural, and which, therefore, alone is meritorious, is that which reaches out to men's ignorance and not their knowledge of their need.

— monsignor Robert Hugh Benson, 'Your sins are Forgiven,' *Paradoxes of Catholicism*, 1913, pp.138-139. Robert Hugh Benson [1871-1914], whose father was e. W. Benson, Archbishop of Canterbury, became a Catholic in 1903 and was subsequently ordained a Catholic priest. Not since Newman's reception into the Church had a conversion caused such shock-waves to shake the Anglican establishment.

daily monitoring program can allow for rewards albeit with a constant awareness that relapse is easy. When relapses occur, these can also be noted, lessons learned and a renewed effort made.

For some the internet addiction is so all encompassing that a period of abstinence is the only way to go. This might also involve getting support from other recovering net addicts. Having family support is always beneficial and more interactions with the family in conversation and social activity especially help young people. Often parents come to realise that internet use can substitute for familial relations and that the answer is within the family home, not with a therapist.

In China, despite widespread webpolice and powerful firewalls restricting access to google, there has been a rise in internet addiction

among the young. This had led to the formation of rural camps to which parents bring their children for periods of a month or more. Fifteen-year-old Deng Senshan had become addicted to games such as World of Warcraft and his parents brought him to the military type Qihang Salvation Training Camp in rural China for a cure.<sup>3</sup>

The situation in Australia has not come to this. Therapists are still busy devising effective behaviour modification programs which involve the person afflicted with net addiction in individual attempts at self-control and a renewed appreciation of RL [Real Life] beyond the screen.

1. Dr Kimberly Young, *Caught in the Net: How to Recognize the Signs of Internet Addiction—and a Winning Strategy for Recovery* (USA: John Wiley & sons, 1998), 1.
2. Dr Young's website is <http://www.netaddiction.com>
3. Details of this centre are on [http://www.wired.com/magazine/2010/01/ff\\_internetaddiction/all/1](http://www.wired.com/magazine/2010/01/ff_internetaddiction/all/1)

WANDA SKOWRONSKA is a registered psychologist who works as a counsellor in inner city schools in Sydney. She has recently been awarded a PhD in Psychology/Theology at Melbourne's John-Paul II Institute. She has done voluntary work for the Catholic pro life organisation Family Life International, and is a regular contributor to *Annals*.



*Only the dose differentiates a poison from a remedy*

## A MATTER OF WILL, NOT PILLS

By Andrew McLachlan



AUSTRALIANS NOW spend more than \$4 billion a year on complementary and alternative medicines. The use of such medicines continues to rise and rise, despite the relative lack of evidence to support their effectiveness or safety. Omnibus health surveys indicate that up to 50 per cent of people report the use of these therapies.

Approximately half of that percentage also report they use conventional (or prescription) medicines on the same day. Many people acknowledge that they do not disclose this overlapping use to their general practitioner or pharmacist, a risky non-disclosure given

that all medication, prescription or complementary, can have side-effects and the potential to adversely interact.

Nor can users be stereotyped as ill-educated, ill-informed or simply ignorant. The majority of complementary medicine users are educated women who have middle-range to high incomes. Their use of alternative medicines is a symptom of the complex nature of a conventional system that is not meeting fully the health needs of Australians.

It is also an indicator of the fact that the focus of alternative medicine is on wellness and prevention rather than treatment or cure. Moreover, practitioners offer a personalised model. The patient is central to the care provided. Practitioners spend time in

their consultations engaging with the patient and involving them in decisions about their care and the health issues that have priority for them.

Obviously this personalised approach is more attractive than one involving waiting-rooms and more or less diligent examination or indeed a computerised approach.

Nonetheless as noted, alternative medicines do have their risks. The alchemist and mystic Paracelsus (1493-1541) forerunner of medical doctors said: 'All things are poisons, only the dose differentiates a poison from a remedy.'

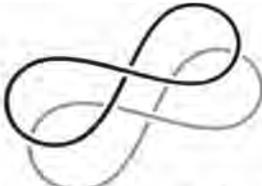
Unlikely as you are to see this inscribed on packets of medicines at the pharmacy or health food store, it is true and reinforces the need to focus on the quality use of medicines. That is to say, helping patients to make the right choice of medicine so that they reap benefit and reduce the risk of harms or negative interactions with other medications.

Here it must be said that Australia, despite the high-calibre of its researchers, lacks reliable and impartial information about many of the widely used complementary and alternative medicines in the community.

This should be seen in a double context: first, current health-system reform; second, all medications have a common origin in folk-medicine.

Talking of folk-medicine may seem a stretch. But in a recent National Prescribing Services 'medicine census' the majority of people reported that they sought and obtained information about medicines from neighbours and friends, not from their GPs, pharmacists or even the Internet.

Folk-medicine was, of course, refined over centuries; not least in mediaeval monasteries. Monkish *aqua forte* (strong water) became whisky (Scotch), whiskey (Irish) and bourbon (American). *Chartreuse* (green and yellow) takes its



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name from the Carthusian monks who originally distilled it.

Champagne was invented by the Benedictine monk Dom Perignon. Some might argue that he did not invent champagne but discovered it. Which raises the question: Did Alexander Fleming invent the antibiotic penicillin? Or did he discover it when he spotted that the mould *Penicillium notatum* inhibited the growth of a bacteria culture in his unsealed laboratory in London. I digress.

The question at issue is a matter of here and now. Australia as part of its health system, public and private, religious and secular, has had an all-out government-supported National Medicines Policy (NMP) for some 20 years, a policy that is the envy of other countries which, through lack of means, vision or will, have not designed one.

Under the NMP 'medicines' are broadly defined, and include prescription, over-the-counter and complementary medicines. Linked to the NMP is the Pharmaceutical Benefits Scheme designed to deliver medicine of the highest quality, safety and efficacy that is judged cost-effective (or, more plainly stated, represents value for money).

The increasing proportion of aged people of different cultures within the general population is inevitably crucial. Fortunately Australia does not need to begin from the ground up. What is needed is a beneficial modification of the existing system.

Two anomalies can be cited. Patients (usually older) may have as many medical specialists as they have health problems and managing this complexity and information overload is a real challenge. Secondly, our health system is reforming and this is desperately needed if it is to stay "healthy". The gearing of Federal and State government funding for health and oversight is unnecessarily complex and sometimes may be wasteful of time and tax-payer funds.

There is no panacea for such anomalies. More is needed, however, than a Bex, a cup of tea (or camomile) and a good lie down.

Andrew McLachlan, PhD, FPS, FACPP, MCPA, MSHPA, is currently the Professor of Pharmacy (Aged Care) at The University of Sydney. The author thanks James Murray for helpful advice and editorial comment.



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– Editor, *Annals*

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*Pioneer bishops and priests who helped lay the foundations  
of the Catholic Church in Australia*

# AUSTRALIA'S DEBT TO THE ENGLISH BENEDECTINES

*By* Frank Carleton



NEAR THE  
monastic  
refectory in  
Downside Abbey's  
Prelatura Room,  
sometimes called  
the 'Australian

Room,' hang the portraits of five English Benedictine bishops who played various roles in the growth of Catholicism in Australia in the nineteenth century. These include the portraits of the first two Archbishops of Sydney: John Bede Polding (1842-1877), who arrived as the first Catholic bishop in Australia in 1835, and his successor, Roger Bede Vaughan (1877-1883).

A sixth episcopal portrait, that of William Bernard Ullathorne (1806-1889), hangs above the Abbot's table in the monastic refectory. All were originally Downside monks and, with the exception of Ullathorne, are depicted in black, the privilege of Benedictine bishops.

### **Bishop Edward Bede Slater**

The first two Benedictine bishops associated with Australia whose portraits are in the *Prelatura* Room – Dom Edward Bede Slater (1774-1832) and Dom William Placid Morris (1794-1872) – never came to Australia.

In 1818 a Vicariate Apostolic of the Cape of Good Hope was erected by Papal Brief and entrusted to the small English Benedictine Congregation about a quarter of a century after it had returned to England during the French Revolution, from its almost three-hundred years post-Reformation Continental exile.

On June 28, 1818, Dom Edward Bede Slater, who had been a priest on the mission in Lancashire for ten years and afterwards spent three years in Germany, was consecrated in Rome

Diemen's Land, New Zealand and the islands of the Pacific.

Slater was the bishop of the two first official Catholic chaplains in the penal colony of New South Wales. Appointed at an annual salary of £100 were two Irish priests, the Revd. Philip Conolly (1786-1839), the bishop's Vicar General, and the Revd. John Joseph Therry (1790-1864) who arrived in Sydney in May, 1820.

Leaving Sydney for Hobart in April, 1821 Conolly spent the rest of his life in Van Diemen's Land with

the exception of six months on the mainland in 1822. Father Therry laboured alone for six years until Bishop Slater was able to send three other priests from 1826.

### **Bishop William Placid Morris**

Following Slater's 1832 resignation his successor until 1840 was Dom William Placid Morris who had served the

Portuguese Embassy chapel in London and was reluctant to leave until convinced by his Benedictine superiors of his duty. He was consecrated as titular Bishop of Troas on February 5, 1832 by three English Vicars Apostolic, including one Benedictine bishop. Within three years of his consecration



*The Monastic community was founded by English monks at Douai, Flanders, in 1605. Expelled from France in 1795 during the French Revolution, they finally settled at Downside in Somerset, in 1814.*

as the Vicar Apostolic with the title of Bishop of Ruspe *in partibus infidelium*.

His huge area of episcopal responsibility encompassed from the Cape of Good Hope, Madagascar and Mauritius where he resided, to the remote New Holland and its adjacent islands. These last included Van

New Holland was to have its first resident Benedictine bishop from Downside Abbey.

### **Dom William Bernard Ullathorne**

In the meantime, in February 1833, a young Downside monk William Bernard Ullathorne (1806-1889), arrived in Sydney as Bishop Morris's Vicar General. Aged 26, Ullathorne had to contend with the independently-minded Father Therry who, nonetheless, promptly acknowledged his authority. Father Conolly in Hobart, however, contested it.

By July, 1833 the New South Wales Legislative Council had made grants for the appointment of four more Catholic chaplains, for the completion of three unfinished churches, and £800 per year for Catholic schools and teachers.

By the end of the year, St. Mary's Chapel near Hyde Park, founded and partially built by Fr. Therry, was ready for use. The intrepid Ullathorne had also visited the Hunter River and Bathurst. In the next year he visited Norfolk Island penal settlement and the Illawarra district.

Such progress inspired Ullathorne to urge the appointment of a bishop resident in Sydney. In May, 1834 his former novice master at Downside, John Bede Polding (1794-1877) was appointed Vicar Apostolic of New Holland, Van Diemen's Land and the adjoining islands. He was consecrated in London in June that year as Bishop of Hiero-Caesarea *in partibus infidelium*.

### **Archbishop John Bede Polding**

The first Catholic bishop in Australia arrived in Sydney in September, 1835. Ullathorne became the priest at Parramatta but rode to Sydney twice a week to transact the bishop's government business. Polding was thus able to undertake a time-consuming mission among the arriving convicts which reinforced the need for government financial support to engage Catholic chaplains in the interior and on Norfolk Island. In 1839 a Sydney letter quoted in the press said: 'His labours are incessant, his zeal unbounded, Protestants as well as Catholics revere him as a saint.'

At his bishop's behest Ullathorne sailed for England and Rome in 1836



*Archbishop Ullathorne, OSB*

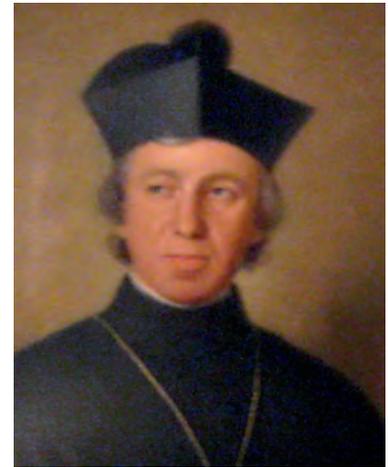
to recruit priests and teachers for the Australian mission. At Rome he obtained a doctorate and a Papal Rescript authorising the foundation of an independent Benedictine monastery in Sydney. This met Polding's expectation of a predominantly Benedictine future for his Australian mission. He saw monks vowed to poverty as most suitable to evangelise convict New South Wales. But the small English Benedictine Congregation was painstakingly re-establishing itself in post-1829 Catholic Emancipation England and was therefore unable to continue to send monks to the Australian colonies.

Ullathorne's experience of convict transportation to New South Wales and beyond convinced him that criminals were brutalised and hardened, not reformed, by an unrelentingly harsh and violent system.

Over two days in February, 1838 he gave evidence to the Molesworth Parliamentary Committee on transportation to that effect. In giving his testimony he experienced great anxiety lest he inadvertently break the seal of the confessional. That same year he published a pamphlet in Dublin and Birmingham, *The Horrors of transportation briefly unfolded to the people*.

Ullathorne left Australia in company with Polding in November, 1840 never to return. Five times he refused an Australian episcopal nomination – the last was in 1845 for Perth – and his offers to return and serve as a priest were declined.

In England in 1841 Ullathorne took over the Catholic mission in Coventry. Five years later he became titular



*Archbishop Polding, OSB*

Bishop of Etalonia when appointed Vicar Apostolic of the Western District of England, the district which included Downside Abbey.

Ullathorne became first Bishop of Birmingham in the restored English hierarchy of 1851, whose establishment he had directly negotiated in Rome at the behest of his fellow English Vicars Apostolic. He died in 1889. He was the last of the English Vicars Apostolic who antedated the restored English hierarchy.

He was first persuaded to write his autobiography up to the 1860s, which includes his Australian exploits, in 1868. He rewrote it in the last years of his life. This second manuscript was published in 1891 – two years after his death.

The 1868 manuscript was transcribed and published by Sir Shane Leslie in 1941 with the melodramatic title, *From cabin boy to archbishop*. Both manuscripts are found in the 1995 Downside Abbey edition which bears the even more arresting title, *The Devil is a jackass: being the dying words of the autobiographer*.

Ullathorne was John Henry Newman's bishop and a warm friendship of mutual admiration developed between them. His letters during the first Vatican Council of 1870 were the basis of Abbot Cuthbert Butler's subsequent history of that council.

Ullathorne also played a vital role in Rome in the establishment of an Australian Catholic hierarchy in three sees (Sydney, Hobart and Adelaide) in 1842.

Polding was to become the first Archbishop of Sydney and Metropolitan of Australia. His vision of a Benedictine abbey-archdiocese seemed to be feasible. St. Mary's Cathedral was

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also quelled disaffection within the monastery. He was a talented musician, tenor singer and former *Precentor* – teacher and leader of the plain-chant – at Downside Abbey. He enjoyed a considerable contemporary reputation as an inventive organ virtuoso and he also composed sacred music. The lay cathedral choir was replaced with a monastic one which he brought to a high level of choral attainment. Davis was also an original fellow of the Senate of the University of Sydney from its inception in 1850 until his premature death at the age of 39 in 1854. His funeral brought together ‘the largest concourse of people that had ever been seen in Sydney’. His sixteenth century altar missal, signed ‘C. H. Davis O.S.B., Eps. Maitlandensis,’ is in the Sydney Archdiocesan Archives at St. Mary’s Cathedral.

By the 1850s Polding’s vision of a Sydney Benedictine Abbey-Archdiocese was fading in the light of local realities which included the majority Irish Catholic preference for Irish clergy, the arrival of other religious orders, and the periodic instability of the local Benedictine community which had insufficient vocations.

The community was located beneath the first St. Mary’s Cathedral and also at St. Mary’s College, Lyndhurst in Glebe where the Benedictine novitiate was transferred in 1858.

Lyndhurst had opened in 1852 under the presidency of Bishop Davis to provide a classical and literary education for Catholic boys. By the time it was closed in 1877 by the second Benedictine Archbishop of Sydney it had prepared for matriculation thirty-five of the forty-five Catholics who graduated at Sydney University by that time.

Polding’s long archiepiscopate spanned the evolution of New South Wales from penal colony to responsible government in 1851. Especially apparent at this time was a growing liberal and secular spirit against religion in general, particularly in the field of primary education. Though ever an indefatigable missionary, the ageing archbishop was oppressed by the burdens of administration and partisan anti-clerical politics. Much of those were directed against his confidante, Abbot Henry Gregory (1813-1877), who lacked Ullathorne’s deft administrative and pastoral touch and was recalled to

recognised as a monastic Cathedral and for about three years the monks lived the regular life with choral recitation of the Office at the canonical hours. The community consisted of at least 24 choir monks and 10 lay brothers. But the demands of the mission for priests were at odds with monastic observance.

### Bishop Charles Henry Davis

In 1848 while abroad, and after having failed to recruit Ullathorne as his coadjutor, Polding gained Bishop Charles Henry Davis (1815-1854) as coadjutor. Davis was another Downside monk. He was appointed as the first Bishop of Maitland but was destined never to go there. For two years before

his consecration Davis was responsible for the parochial district in which the monastery was located. Created by Papal Brief of 27 May, 1847, the see of Maitland was a titular one confined to the small township of East Maitland. Davis was consecrated by Bishop Ullathorne at Bath, twelve miles from Downside Abbey on 25th February, 1848, with Bishop Placid Morris as the occasional preacher. He ordained his two brothers, Richard and Edwin, both Downside monks, before leaving for Australia on the Feast of the Assumption, 1848.

Though debilitated by a heart condition, from May, 1849 Bishop Davis worked vigorously. He was a competent administrator who put Sydney Archdiocesan affairs in good order. He

England in 1861 as monks, Irish secular clergy and laity blamed him unfairly for strife in the archdiocese.

In 1865 St. Mary's Cathedral was destroyed by fire. General respect for the aged archbishop inspired contributions from all classes and religious communities in the colony towards its rebuilding.

### Archbishop Roger Bede Vaughan

Polding's longing and need for another coadjutor was not met until 1873 almost twenty years after the death of Bishop Davis. It came in the person of Roger Bede Vaughan (1834-1883) who had taken the habit at Downside Abbey in 1853. Consecrated at Liverpool by Cardinal Manning as titular Archbishop of Nazianzus *in partibus infidelium* on March 19, 1873, Vaughan arrived in Sydney the following December with the right of succession to Polding.

The Irish suffragan bishops had protested vainly to Rome about the appointment of another English Benedictine monk to Sydney.

Vaughan was tall, with a commanding presence and was an articulate preacher, especially in apologetics. He was probably afflicted with a congenital heart condition which was ultimately to prove fatal. Of impressive English recusant stock with a scholarly reputation by reason of his two volume biography of St. Thomas Aquinas, Vaughan addressed the Irish susceptibilities of his audience directly upon his arrival in Sydney:

'... I may say this in allusion to one point - to my having sprung from a very old Catholic family - that we, the old Catholics of England who went through its persecuting days, with the rack and gibbet, can stretch out a hand across the water to those who live in the Island of Saints.'

Firstly as coadjutor, and then from Polding's death in 1877 as Archbishop, Vaughan put the Archdiocesan finances in good order and advanced the building of the second St. Mary's Cathedral. He wrote 1,466 letters, some illustrated with humorous sketches, soliciting donations.

He lived at St. John's College, the Catholic college within the University of Sydney where he had become the resident Rector on 16th July, 1874. Vaughan informed the Cardinal Prefect



Book-plate for the library at Downside Abbey

of Propaganda that he had instituted there 'a rather monastic life' of prayer, study and work.

Leading his Irish suffragan bishops in New South Wales as their Metropolitan Bishop in a common cause, Vaughan was forthright and publicly explicit in the face of rising secularism in colonial society and politics. The archbishop's public demeanour and pastorals on Christian education before and after the wholly secular New South Wales Public Instruction Act of 1880, provoked Henry Parkes, the Colony's Premier, impudently and imprudently to label him 'seditious'.

For the six years of his brief Sydney archiepiscopate Vaughan worked assiduously at increasing the number of Catholic schools and of religious orders to staff them. Chiefly for teaching purposes he introduced several religious orders to the colony including the Irish Jesuits and the Franciscans.

Departing Sydney at the beginning of his *ad limina* visit to Rome on April 19, 1883 Vaughan travelled across North America before arriving in Liverpool on 16th August. Two days later he died unexpectedly but peacefully in his sleep, at Ince Blundell Hall, the house of his aunt Mrs. Weld-Blundell, having spoken the previous evening of 'abnormal actions of his heart'.

Vaughan's funeral took place in the Ince Blundell family chapel on August 23, with four of his brothers present and the Bishops of Liverpool, Newport, Leeds and Northampton, the President of the English Benedictine Congregation and nearly a hundred priests and religious including thirty

of the late archbishop's Benedictine confrères who sang the requiem Mass.

In Sydney the archbishop's sudden death occasioned widespread shock and deep mourning. Following a solemn requiem attended by about 6,000 in St. Mary's Cathedral, on the same day the Sydney clergy elected Dean Felix Sheridan OSB as administrator *sede vacante*. Eight days later in Sydney a public meeting resolved to make a collection for a Vaughan Memorial which became the great north window of the cathedral depicting the Coronation of the Blessed Virgin that was completed in 1885.

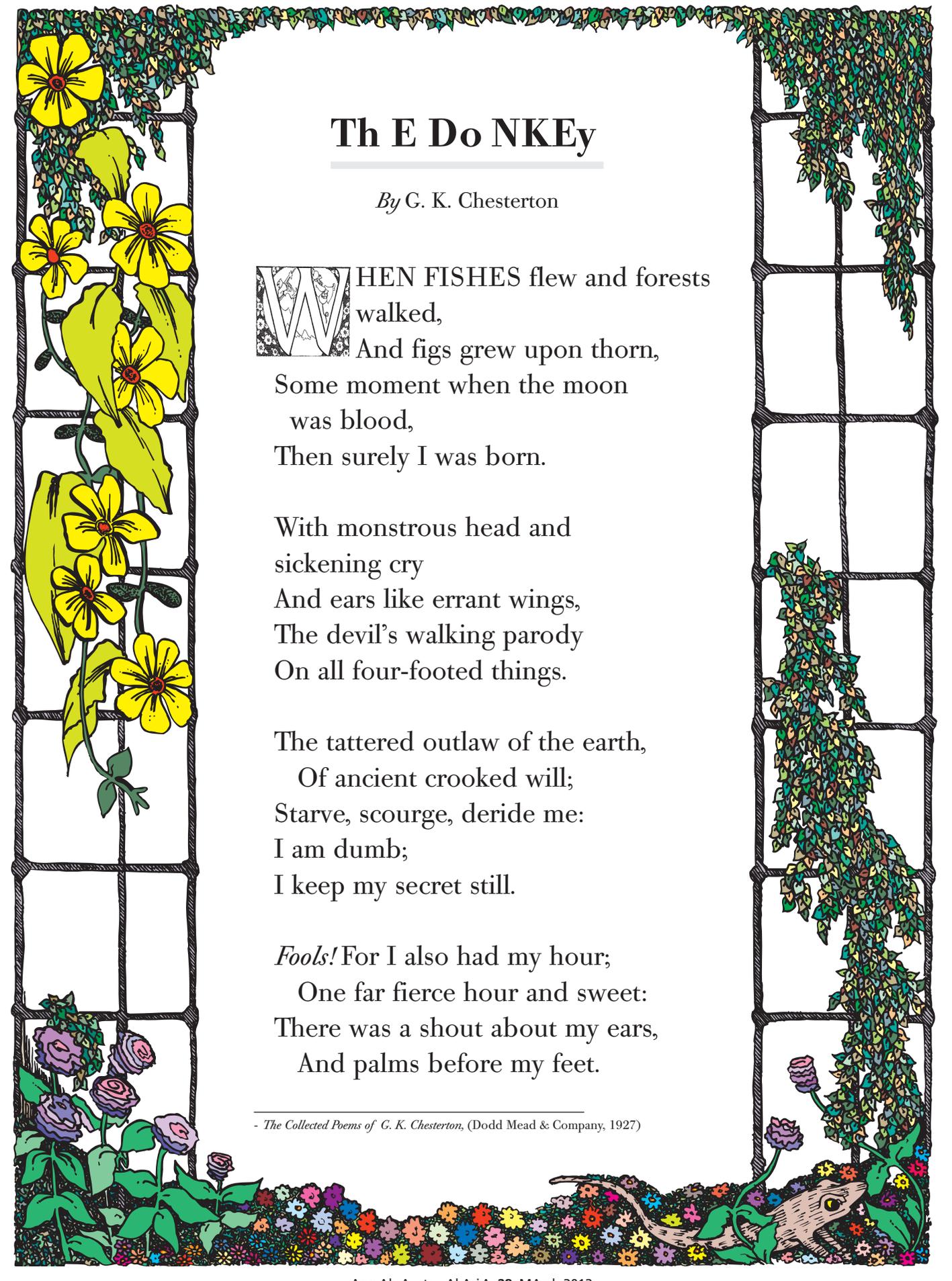
Initial expectations by the Sydney clergy that the late archbishop's body would be returned to Sydney for interment in St. Mary's Cathedral were ultimately frustrated. Though Vaughan had left virtually his entire personal estate valued at over £70,000 pounds to his successor, Patrick Francis Moran (1884-1911) the next Archbishop of Sydney declined to meet the cost of bringing his predecessor's body back to Sydney.

A dispute by correspondence in 1885 over this issue, between Vaughan's brother, Herbert, the then Bishop of Salford, and Cardinal Moran, is traced in Dom Norbert Birt's *Benedictine pioneers in Australia*, which was published in 1911, the final year of Moran's archiepiscopate.

In February 1887 Vaughan's remains were transferred to St. Michael's Cathedral Monastery near Hereford, known as Belmont where Vaughan had been Prior and Novice Master of the English Benedictine Congregation from 1862 to 1872. His interment was in the monastic church yard.

In 1946 at the instance of the fifth Archbishop of Sydney, Sir Norman Thomas Cardinal Gilroy, Vaughan's remains were exhumed, shipped to Sydney and reinterred on October 22nd in the crypt of St. Mary's Cathedral, along with the remains of Archbishop Polding, Bishop Davis, Father Therry and other pioneer priests.

FRANK CARLETON is an experienced archivist and bibliographer who functions from home in rural Victoria as a secondhand bookseller to libraries and to a clientele for traditional Catholic books. The writer acknowledges the repeated gracious hospitality of Downside Abbey over several years. Reproductions of portraits of Polding and Ullathorne are with the permission of the Abbot of Downside.



# Th E Do NKEy

By G. K. Chesterton

**W**HEN FISHES flew and forests  
walked,  
And figs grew upon thorn,  
Some moment when the moon  
was blood,  
Then surely I was born.

With monstrous head and  
sickening cry  
And ears like errant wings,  
The devil's walking parody  
On all four-footed things.

The tattered outlaw of the earth,  
Of ancient crooked will;  
Starve, scourge, deride me:  
I am dumb;  
I keep my secret still.

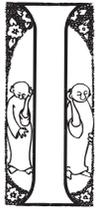
*Fools!* For I also had my hour;  
One far fierce hour and sweet:  
There was a shout about my ears,  
And palms before my feet.

- *The Collected Poems of G. K. Chesterton*, (Dodd Mead & Company, 1927)

*Good reasons and real reasons for the Turkish Campaign  
that gave birth to the ANZAC tradition*

**GALLIPOLI - A STRATEGIC PERSPECTIVE**

by Michael O'Connor



IT'S THAT time of year again when Australians – and New Zealanders – reflect on the ANZAC experience at Gallipoli in 1915.

In recent years, that ANZAC experience has gathered a much greater following especially among the young. For me with a long time interest in military history, there is much more to the Gallipoli campaign than is normally covered even in the academic histories.

For those of us in Australia and New Zealand, there is a certain mythology about the campaign.

At one level, we tend to claim that it signified to the world our arrival as a nation. Whether the world, even Britain and the rest of the empire, was watching seems doubtful.

The ANZACs were an integrated part of the British Army, distinguished mainly by their odd headgear and a propensity for indiscipline, especially while on leave in Cairo. Associated with that view came an Australian conviction that Australians were natural soldiers who did not need the rigidities of formal military discipline that required the saluting of anything that moved (even the horses?), the picking up

of everything else and the painting of whatever could not be picked up.

That the myth, assiduously cultivated by the diggers themselves, was false was brought home vividly when the ANZACs arrived in France and found they had to learn serious soldiering at great human cost. It was not until at least mid-1917 that the ANZACs could be counted a seriously professional force, although a very good one.

At another level, in Australian eyes the Gallipoli campaign became a long-standing metaphor for British military incompetence. Led by journalists such as the Australian Keith Murdoch (father of Rupert) and Englishman Ellis Ashmead-Bartlett, the British military command was attacked, especially in a letter from Murdoch to the Australian prime minister Andrew Fisher that eventually reached the British government.

Murdoch wrote of the British staff:

The conceit and self-complacency of the red feather men (staff officers, from their red lapel tabs) are equalled only by their incapacity. Along the line of communications, especially at Moudros, are countless high officers and conceited young cubs who are plainly only playing at war. ... appointments to the general staff are made from motives of friendship and social influence.

Murdoch and his English colleague had a point but, in common with much journalism then as now, it was only part of the story. When Britain went to war in 1914, the British Army – excluding the Indian – was tiny, a mere four infantry divisions and one cavalry division organised in two corps and one army command.

A frantic, volunteer-based expansion was put in place with conscription coming into force in 1916. By 1917, the British Army in France alone,



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never mind the Middle East and other theatres, counted some 55 divisions in 15 corps and five armies. It was the largest organisation of any kind in the British Empire. That kind of organisation takes years to build and to provide with trained staff and it had not happened by 1915 in the sideshow that was the Gallipoli campaign.

Murdoch was correct in his analysis but, of course, had no responsibility either for the problem or the solution.

The Gallipoli campaign was originated, dreamed up according to some, by the young Winston Churchill to knock Turkey out of the war and open up an ice-free supply route to Russia.

A Muslim country, Turkey was an odd ally for Germany and Austria but, after losing most of its European territories in the Balkan wars of 1912

and 1913, it felt humiliated. A British decision on the outbreak of war to seize two battleships being built in Britain for the Turkish navy didn't help. Nor was the failure of the Royal Navy to intercept a German battlecruiser and its attendant cruiser heading for Turkey to 'persuade' that country to join the Central Powers, a notable example of gunboat diplomacy.

At the time, Churchill was First Lord of the Admiralty. He persuaded the government that the strategy to knock Turkey out of the war could be handled by the Royal Navy. It couldn't, and the navy lost a number of major war vessels in the process. So the job was given to the Army and specifically to General Sir Ian Hamilton who incidentally had been responsible for designing the system of universal military training introduced in Australia

in 1912. Hamilton was a capable commander as was General Birdwood, the British commander of the ANZACs. As suggested, however, providing them with competent staffs was a very different matter.

Consciously or otherwise, Churchill's approach was a good example of the strategy of indirect approach – to attack an enemy where he was weak. With its command of the seas reinforced at the 1916 Battle of Jutland, Britain was able to deploy forces virtually anywhere with a sea coast.

The Army high command in Britain was, however, dominated by 'Westerners' who, persuaded by the French, asserted that Germany could be beaten only in France, and that Russia, in desperate straits, could best be helped by applying maximum pressure in France. After the failure of the Gallipoli campaign, this Western strategy dominated for the remainder of the conflict.

The story of the ANZAC part of the campaign is well-known and has been for generations of Australians. Also well-known and feeding the anti-British mania of some was the failure to exploit the Suvla Bay landing north of ANZAC Cove in August.

The concept was good and the troops landed unopposed but then did nothing, allowing the Turks to contain them in their beachhead. The commander, Sir Frederick Stopford, was sacked but the opportunity to force a Turkish withdrawal was lost.

Turkish historians naturally claim a national victory in the Gallipoli campaign and, in strategic terms, they are justified – up to a point. In operational terms, the campaign ended in stalemate with neither side able to defeat the other so that the British decision to withdraw was certainly justified.

On the wider strategic picture, the overriding British interest in Turkey had little to do with Russia and everything to do with securing the Suez Canal the east bank of which was held by the Turks.

The security of the Canal was at that time crucial to Britain's imperial communications including Australia's. The Turkish threat to the Canal was ever-present and backed by German- and Turkish-supported tribal revolts in Libya, the Sudan and western Egypt.

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*Statue of a Turkish soldier carrying an allied soldier in ANZAC Cove. A Turk dressed the wounds of a British soldier under fire. Another left his water bottle with a wounded Australian. An Australian who was taken prisoner but escaped said that he was well treated.*

In this case, the Germans pursued a low-cost indirect strategy in conjunction with Turkey to contain British forces in the Middle East.

Turkey therefore remained a problem. An attempt by the Indian army to attack Turkey through what is now Iraq was beaten off with heavy losses.

Attempts to enlist the Sharif of Mecca to revolt against his Turkish overlords were only partly successful although Lawrence of Arabia was anxious to claim for the Arabs maximum credit for Turkey's eventual defeat.

In 1916, the British (including the ANZAC Mounted Division) pushed the Turks back from the Canal, captured the Sinai Peninsula but were stopped twice at Gaza. The British commander, General Sir Archibald Murray, was relieved by General Sir Edmund Allenby in June 1917.

Allenby pursued an aggressive policy using indirect tactics made possible by the effective use of his mounted forces and, bypassing Gaza by capturing Beersheba to the east, by early December 1917 had captured Jerusalem.

By the time Germany surrendered in November 1918, Allenby's forces had reached northern Syria and Turkey also surrendered.

As an afterthought, popular history claims that the Australian mounted charge that captured Beersheba was the last cavalry charge in modern history. The Australians were not, however, cavalry but mounted infantry and the claim of being the 'last charge' would come as no little surprise to the Polish cavalry that charged German tanks in 1939 or, even more, the cavalry charges of Russia's civil war in 1920 and their extensive use of cavalry during World War II.

But thus is chauvinistic history written.

MICHAEL O'CONNOR is a former patrol officer in Papua New Guinea. He also served in the Royal Australian Navy as an intelligence officer.

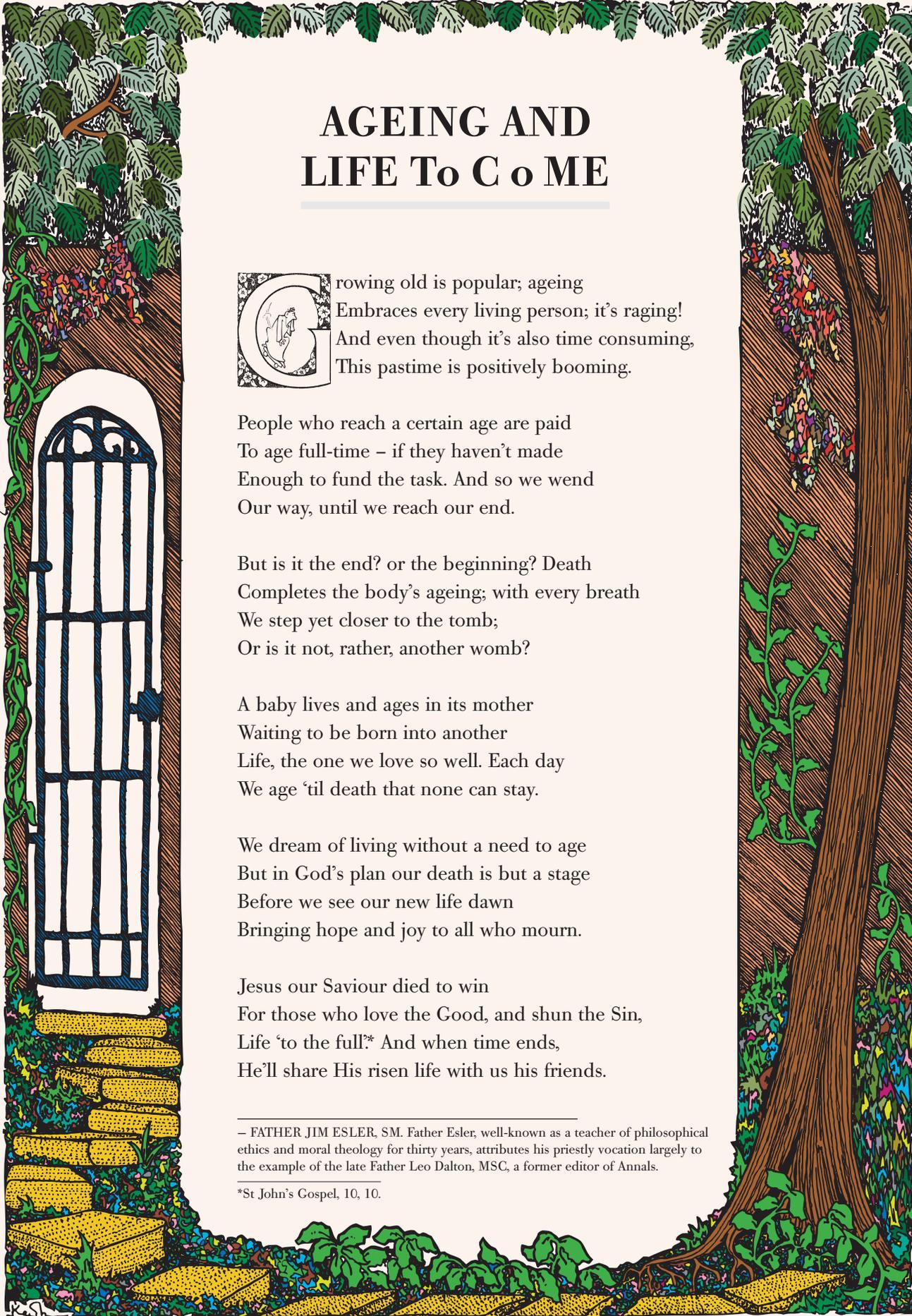
*Cornelius Tacitus  
[55-120 A.D.]*

## The Burning of Rome

No human means, no donations made by the emperor [Nero], no expiatory sacrifices, availed to check the suspicion that the fire had been started at Nero's orders. So to silence this rumour Nero substituted as the accused, and inflicted on them the most refined tortures, men detested because of their superstition, men commonly called Christians. He from whom they derived their name, Christ, suffered under Pontius Pilate, during the reign of Tiberius. Arrested for a moment, this execrable superstition spread again, not only in Judea, birthplace of the pest, but even in Rome itself, where everything horrible and infamous congregates from all parts and finds a place. A number who confessed were seized, then, on their indications, a large number were convicted, not of arson but of hatred of the human race. To their agonies contempt was added. Men in beasts' skins were torn to death by dogs or attached to crosses or, at nightfall, lighted as living torches. Nero lent his garden for this spectacle, and there gave circus games, mixing with the crowd, disguised as a groom, or riding on a chariot. Although these men were guilty and worthy of final punishment, pity for them arose in men's hearts, because they seemed to be sacrificed, not in the general interest, but to the cruelty of one man.

— Cornelius Tacitus [55-120 A.d.]  
From his *Annals* Book 15, 44.





# AGEING AND LIFE To CoME

**G**rowing old is popular; ageing  
Embraces every living person; it's raging!  
And even though it's also time consuming,  
This pastime is positively booming.

People who reach a certain age are paid  
To age full-time – if they haven't made  
Enough to fund the task. And so we wend  
Our way, until we reach our end.

But is it the end? or the beginning? Death  
Completes the body's ageing; with every breath  
We step yet closer to the tomb;  
Or is it not, rather, another womb?

A baby lives and ages in its mother  
Waiting to be born into another  
Life, the one we love so well. Each day  
We age 'til death that none can stay.

We dream of living without a need to age  
But in God's plan our death is but a stage  
Before we see our new life dawn  
Bringing hope and joy to all who mourn.

Jesus our Saviour died to win  
For those who love the Good, and shun the Sin,  
Life 'to the full.\* And when time ends,  
He'll share His risen life with us his friends.

---

– FATHER JIM ESLER, SM. Father Esler, well-known as a teacher of philosophical ethics and moral theology for thirty years, attributes his priestly vocation largely to the example of the late Father Leo Dalton, MSC, a former editor of Annals.

\*St John's Gospel, 10, 10.



# MEDIA MATTERS

By JAMES MURRAY

## Future benefit

Funding for schools, religious and state, has always been contentious and shadowed. Yet the light shed by David Gonski's education report has been obscured by political hurly-burly. Result: the source of finance was left (to mix a few leftover metaphors) like a stone unturned after every avenue had been explored and every haystack searched for a needle.

Fortuitously an answer may lie in Gonski's appointment as chairman of the Future Fund. One positive from the negative row over the appointment has been the emphasis that the Future Fund is a sovereign fund; it is not, as understood by many when set up by Peter Costello, then Federal Treasurer, and Nick Minchin, then Finance Minister, only a means of hiving off GST surpluses to meet public-service superannuation liabilities.

Sovereign funds are designed for national rather than sectional purposes. What could be more national than children's education? The fund is tagged at \$73 billion (and growing). Gonski's education injection is tagged at high \$5 billion a year. No brainer as Americans say

The ministers involved, Penny Wong (Finance) and Peter Garrett (Education), will surely realise (perhaps they already have) that the fortuitous can be a key element in policy making.

Money on its own will not solve education problems, of course; it will help. Your correspondent, having seen some casually dressed teachers, advocates a dress allowance to give them more authority, say the equivalents of a TV anchor person.

## Finking aloud

The chairman of the government initiated media inquiry, Ray Finkelstein QC, did not intend, your correspondent remarked (*Annals* 9/10, 2011), to be in labour to produce a mouse.

Wrong. He *has* produced a mouse – a mouse that roared its proposal for a News Media Council. The proposal has merit. But the merit will be destroyed if the NMC is fused with government funding and the recruitment of lawyers assisting.

An alternative option was available. Finkelstein and Ricketson [F&R] (to take account

of Matthew Ricketson, a journalist aide) could have proposed an independent supervisory body of elected journalists. Unprecedented? Not so, your worships. Lawyers have long had such independent supervisory bodies, rightly sensitive to the fact that Government funding always comes with strings attached. Ask any health or education practitioner.

The Press Council? Under Professor Julian Disney, lawyer and esteemed book reviewer, it functions admirably with industry funding. But it does have a touch of *panjandrunitis*. Younger working journalists should be elected board members to leaven experience with fresh knowledge.

Academics? Ambiguity here. Are we talking of academics for whom journalism is a sideline. Or ex-journalists who teach journalism as a subject? Your correspondent admits to prejudice against the latter; they are covered by a paraphrase of George Bernard Shaw's remark about teaching. 'Those who can still hack it, do. Those who can't become journalism teachers.'

This is not to impugn their talent. Proliferation of journalism teaching has largely coincided with reduced newspapers and magazines staffs. Journalists made redundant have perforce taken to teaching as a livelihood, ironically training their students for an ever shrinking-industry.

Your correspondent has met students who, with marks high enough to take them into medicine and law, chose journalism and found themselves working as PRs, scarcely the Woodward-Bernstein roles of their dreams. Others, having done medicine and law, found their way into journalism and demonstrated its greatest strength: it draws on people with a broad variety of backgrounds who enter at varying levels from copy boy to CEO (both sometimes including nepotism).

## Power pointers

For internet journalism, F&R have reportedly set a threshold, based on the number of hits. This, of course, will leave room for guerrilla bands to have their say. F&R reportedly also set quick media correction times. Ironic. Corrections from legal supervisory bodies can be so slow that they seem to come from the Circumlocution Office invented by that hack of genius, Charles Dickens.





No one should take comfort from believing that the proposed NMC will confine its attention to major print, radio and television. Minor outlets, including ethnic, business and religious, will by a process of complaint and legal response be subject to State scrutiny and judgement.

F&R take no account of separation of powers. There have been reports that seminars are already available on how to keep on the proposed NMC's right side. What about its left side?

Context: reckless malfeasance by some staff, freelance journalists and non-journalists who took hacking to electronic lengths not just at Rupert Murdoch's *The News of the World* but in what is generically Fleet Street.

Without *prima facie* evidence, this overseas malfeasance was exploited locally by the lawyer PM, Julia Gillard, and her *de facto* deputy PM, Bob Brown, both upset by newspaper coverage. (See below for the *de jure* deputy Wayne Swan).

### Swan shout

Commentary on Wayne Swan's piece in *The Month* has omitted a key question. Was Swan, given magazine lead times, trying to synchronise a signal that he, like Kevin Rudd, could write a Labor-values piece, and was ready should a compromise leadership candidate be needed become a Rudd-Gillard stalemate?

Swan a nondescript compared to Rudd and Gillard? Arguably, the most successful of left-wing leaders was Britain's Clement Atlee, a seeming nondescript, who saw off Winston Churchill (Atlee was an army captain during the Dardanelles Campaign, Churchill its strategist). Atlee also introduced the Welfare State while holding together a starry team that included George Brown, Stafford Cripps, Michael Foot and the starriest of them all: Nye Bevan (Gillard's political hero-figure).

Oh, almost forgot, Mannie Shinwell, London-born, Red Clydesider and the defence minister Britain's service chiefs learned to treat at least as politely as a mess orderly because he served them with all they were going to get, his tenure being at the start of the Korean War.

### Button up

Hacks have long lived by the rule: If in doubt, leave out. There is a variant for non-hacks: if in doubt, don't blurt out.

The rocky truth of 24/7 news coverage, sharpened by webs, blogs and twitters, is that plunging into the news-cycle can leave you looking like a bedraggled sock.

What has become known as the ADF-Skype scandal is a case in point – bayonet point. Minister of Defence Stephen Smith, appalled at

the behaviour of male cadets who took part in the voyeuristic, creepy shaming of a female, fellow cadet, criticised the reaction of ADF commandant, Commodore Bruce Kafer, for pursuing a previous disciplinary charge against her.

At this writing, the full report by Andrew Kirkham QC had not been released; leaks suggest it clears Kafer. Nevertheless the content of Smith's criticism was broadly correct. His manner was not. He should have summoned Kafer to his office and criticised him there as, doubtless, he would have summoned a senior civilian adviser and Kafer, a subordinate. No need to turn everything into an instant sound-bite. Producers and editors even when desperate for filler copy rarely go public in criticising staff.

Should Smith apologise? History suggests the negative. Winston Churchill died without apologising for his infamous remark that belittled Royal Navy tradition.

Your correspondent witnessed Churchill's funeral cortege passing through London and remembers bluejackets slow marching proudly with other service personnel.

Cynics are free to suggest that the adverb 'proudly' is misplaced and that the bluejackets were glad to see the end of Churchill.

Serving Australian officers, duty-bound, maintained the mess-orderly-Shinwell politeness standard vis-à-vis Smith. Retired Australian army officers spoke out. That is their right as it is the right of retired captains of industry and captains of cricket, retired pols and retired garbos, retired editors and retired columnists.

### Sit upon

Civilian, government control of military forces has long been a contentious matter. No need to quote Clemenceau's dictum about war being too serious to entrust to military men.

Go for Field Marshall Douglas Haig's description of the Secretary of State for War, Lord Derby: 'A very weak-minded fellow, I am afraid and, like the feather pillow, bears the marks of the last person who has sat on him.'

Haig was writing to his wife early in 1918 while he was on active service in France. He seems unaware that his remark implies that he himself did not manage to sit on Lord Derby.

There may be an expert in Canberra who can say how many defence ministers of both main parties have been sat upon by service chiefs and vice-versa. Stephen Smith would not be among the sat-upon. Uncomfortable bloke. Inclined to blow his top. And stick to his smoking guns.

### Carr show

Someone should do a one-man show based on the career of Bob Carr now Senator Carr, Foreign



Minister, after stints at the *ABC*, *The Bulletin* and as NSW Premier, as well as what appeared to be his \$500,000 a year sunset at Macquarie Bank.

Commentary on the Carr revival assumed that the Prime Minister Julia Gillard appointed him. Another scenario better fits the facts; Carr put himself forward. This explains the PM's hesitations about the when and how of her contacts with him. It also accords with Carr's Roosevelt quotation 'I am enlisted for the duration.' 'Enlisted' connotes volunteering. Had he paraphrased Roosevelt and said, 'I have been enlisted,' it would have meant he was called upon, or appointed.

In the pulped forests of newsprint used to cover the Carr revival, the most notable piece was by Tom Dusevic (*The Australian*, Mar 3-4). Dusevic's intro described Carr as 'The Poseur Prince'. Poseur? Did Dusevic realise what he was writing? Dictionary definitions of poseur include 'affected person, one who attitudinises'.

Is this fair comment? Despite Dusevic's deserved status, National Chief Reporter, the piece was placed bottom of the page, its brevity raising the question of whether heavy subbing was preferred to spiking.

Stop Press: The above was written before Carr uttered on Papua New Guinea and the growing rift between the West and Islam. Poseur Prince, no. Pellucid Pundit, yes.

### ABC sop

The appointment of former Chief Justice of the NSW Supreme Court Jim Spigelman to the ABC chairmanship has been seen as a consolation for his failing to become Chief Justice of the High Court of Australia.

Surely this must be a cue for a combined *Four Corners-Q&A* about a commission to administer

judicial appointments given that four High Court judges, William Gummow, Dyson Heyson, Susan Crennan and Ken Hayne are nudging retirement age: 70.

The great jurist-novelist Ian Callinan, formerly of the High Court, has already mooted such a commission; the *Four Corners-Q&A* might also tap the work of another High Court judge, the late Lionel Murphy. He as a senator-Attorney General introduced from America the idea of open inquiries. No candidate for high judicial office in the US escapes public scrutiny and with it the opportunity to plead his appointment – a pleading too long denied here.

### Sun Zu-ing you

The final episode of the soap opera, *The World as it Churns*, starring Julia Gillard and Kevin Rudd has yet to be played. When you correspondent remarked last month on a woman's talent for delay, he had something less dramatic in mind than the advent of Bob Carr from the Lollywood of politics, NSW (term of contract: at least 18 months, option to take on the leading role).

Hindsight (and journalism is mostly hindsight): after the post-coup election, Rudd should neither have sought nor accepted the position of Foreign Minister. He should have gone straight to the backbench and waited.

By taking the Foreign Ministership (with an eye on the UN), he enabled Gillard to time her counter-move and catch him off his own ground. This she smartly did. Had Rudd gone straight to the back benches, he would have been following the advice of Sun Tzu whose *Art of War* advises: 'Ponder and deliberate before you make a move.'

Is Rudd finished? Sun Tzu also advises: 'He who can modify his tactics in relation to his opponent and thereby succeed in winning, may be called a heaven-born captain.'

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## No lasting City

The Re Is No doubt that religion was indeed the most important thing in Waugh's life. ... For all his gluttony and drunkenness, his passionate attachment to all things of beauty, his selfishness, his impatience, his unkindness and anger (a close friend once asked how he could reconcile his generally beastly behaviour and his Christianity; Waugh replied: 'You have no idea how much nastier I would be if I was not a Catholic. Without supernatural aid, I would hardly be a human being'), what he derived from his Catholicism was a fundamental ability not to take this world too seriously. ... Chesterton had already observed: 'The Church is the only thing that can save a man from the degrading servitude of being a child of one's own time,' but for Waugh, the Church not only secured liberation from the world, it also provided a force and an inspiration to go against the world — *contra mundum*.

— Simon Leys, *The Angel and the Octopus*, Duffy & Snellgrove, Sydney 1999, pp.184-185.



*Missionaries of the Sacred Heart of Jesus in India*

## BUILDING BRIDGES

By Dennis J Murphy MSC



THE COMING of the Missionaries of the Sacred Heart of Jesus to India around twenty-five years ago was not like the founding of other missions around the world. At that time, a group of missionaries would arrive in a foreign land and more or less immediately start some form of apostolate. When we arrived in India, that was not possible.

After independence, the Indian Government became progressively less willing to allow foreign missionaries into the country. This was due partly to an increased flow of aggressive fundamentalist Christian sects into the country with little sensitivity for other religions – including mainline Christian denominations – and also to an influential group in government that considered India should be a Hindu nation.

The only approach was to see whether Indian young men were willing to join us. Then we could organize formation for them in India so that, in time, they could carry out our MSC life and mission there and abroad. Patience was needed because in the system we follow at least ten years were needed for the formation of a priest. We now have 28 priests; plus 12 finally professed and 36 temporarily professed clerical members in formation, plus 8 novices. Now I am the only foreigner in the group

Administration and formation have been for some time completely in Indian hands.

This did not mean that there was no apostolate earlier. Our first formation houses were ‘inserted’ communities. There was good contact with neighbours irrespective of religion. During those years, the presence and influence of our communities was

itself an important apostolate. And our students had regular experience helping in surrounding parishes.

India differs from our traditional MSC missions in two other ways also. It was the only mission, to my knowledge, where Bishops invited us specifically to spread devotion to the Sacred Heart of Jesus, particularly consecration of homes as a family apostolate. The other difference is that it was the young

Indian MSCs who developed our apostolates, not foreigners. What has been achieved is to their credit.

Fortunately, the then Archbishop of Bangalore, Alphonse Mathias, told us that if we built a seminary on the outskirts of the city he would give us a parish there. To begin with, we could use the seminary chapel as a parish church. This was feasible because the area was mainly open paddocks and the population low. In recent years, however, it has grown rapidly and high-rise apartments have sprung up everywhere.

This rapid growth has created a problem of building a Church and a Shrine of Our Lady of the Sacred Heart. This double approach is probably unique to India. Indians are very much a ‘shrine’ people and shrines of Mother Mary in particular attract many Hindus and Muslims. In this way, a shrine joined to the church has an ‘ecumenical’ effect. Finances are a problem in this, but the Indian MSCs are determined to go ahead with a national shrine of Our Lady of the Sacred Heart.

Today, our parish in Bangalore has become a middle class ‘silicon valley’ parish, but the Indian MSCs have chosen to see it as very much part of their apostolate because it is very much part of the present and future India they have to serve. But their move into three other parishes has been a challenging option for the poor: in 2001, Kombayanpatty, Tamil Nadu; in 2004 Gengapuram in the same State; and in 2010 Pamidipadu, Andhra Pradesh.

These are all rural parishes. Each of them is poor with all the problems connected with poverty in India. All were originally outstations of parishes and in two cases had been neglected. They all have various degrees of caste problems, which is not uncommon in rural parishes. The first parish had problems that even an experienced

### The Power of Emotive Words

Perhaps I ought to add a caution about words. I said that words were, metaphorically, fields of force. May I, in my metaphorical, poetical, and unscientific way, press this analogy a little further. It is as dangerous for people unaccustomed to handling words and unacquainted with their technique to tinker about with these heavily charged nuclei of emotional power as it would be for me to burst into a laboratory and play about with a powerful electromagnet or other machine highly charged with electrical force. By my clumsy and ignorant handling, I should probably, at the very least, contrive to damage either the machine or myself; at the worst I might blow up the whole place. Similarly the irresponsible use of highly electric words is very strongly to be deprecated.

— Dorothy Sayers, *Letters to a Diminished Church*, Thomas Nelson ed. 2004, pp.36, 37.

pastor would find difficult to handle. Understandably, the young MSCs who went there first made some mistakes, but they also learned from them. And today that parish and the others are quite promising.

In India, education is the most effective way out of poverty. And so the Indian MSC Administration, backed by General Assemblies of members, has moved into this area in the rural parishes they have taken on.

In Kombyampatty, the first stage of a school for the surrounding area has already been built with help from the Australian and Irish Provinces. Since education in State schools in rural areas is often defective, the parish in Gengapuram organizes after-school coaching for students irrespective of religious background. A multipurpose building has been erected to cope with this.

The new parish in Andhra Pradesh already has a school, and the bishop has asked the Indian MSCs to manage it. In all these undertakings a large proportion of students are from other religions. Thus, education can also build bridges between religious groups and contribute to greater religious harmony in India, which is a real social need.

The MSC Administration in India sees the undertaking of a parish in Andhra Pradesh as a step towards foundations in North India where the Church is less established than in the South. And steps are being taken also to seek vocations from that area.

In 2004, the Chevalier Charitable Society was founded and State registered. It works with the Australian Mission Office for providing drinking water, helping HIV/AIDS sufferers and disadvantaged youth. It has already given significant help and plans to spread its work. MSC students are also involved in this.

One of the members of the Indian Union has a Masters Degree in counselling from the Philippines and a Doctorate in clinical counselling from Chicago. He has started a clinic in Bangalore and is attracting clients even from Chennai. The hope is that this centre will be expanded since other MSCs are interested in entering into this field. This is particularly important in marriage counselling. India is a rapidly changing society and support

## A Catholic view of History

The Catholic interpretation of history differs from any other in its combination of universalism with a sense of the uniqueness and irreversibility of the historic process. Its rejection of millennialism frees it from the short views and the narrow fanaticisms of the sectarian tradition, as well as from the provincialism and partiality of the national historian who is a part of the political unit of which he writes. But the Catholic historian is the heir of a universal tradition. As *o rosius* [375-418. *o rosius* was a student of *st Augustine*. ed.] writes, 'everywhere is my country, everywhere my law and my religion. . . . The breadth of the east, the fullness of the north, the extent of the south and the islands of the west are the wide and secure home of my citizenship, for it is as a Roman and a Christian that I address Christians and Romans.' And on the other hand the Catholic interpretation of history no less avoids the false universalism of the rationalist historians who insist on the fundamental identity of human nature in all circumstances ; and who believe, like *hume*, that the object of history is 'only to discover the constant and universal principles of human nature by showing men in all variety of circumstances and situations.' 'The same events always follow from the same causes.'

— *Christopher Dawson, Religion and the Modern State*, London, *sheed and Ward*, 1935, pp.80-81.

for families will be crucial not only for the wellbeing of the Church but of society itself.

Following the tradition of our Society, the Indian MSCs have begun answering appeals for help for personnel from Australia and USA and more recently have welcomed a request from the Superior General, to send men

to Paraguay, South America. They were only able to send one at this stage but others are to follow.

There is a growing interest in a preaching ministry (home missions); and a nucleus has been set up to explore this. Some see it as centred in a special way on supporting Christian family life. Long range planning for work in media is also taking place and some have made and are making special studies in this area. This group should inject into all our apostolates a more professional and effective use of media and even set up a centre to help others.

At present, the former Union Superior is doing a two year course in pastoral management which should help the whole MSC group become apostolically more effective and also help the wider Church in India.

The Indian MSCs are a young group; the average age is in the thirties. They have dreams which go beyond the present achievements; fortunately, they will also have the ability to develop them.

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FATHER DENNIS MURPHY, MSC is a graduate of the *Biblicum* in Rome. He taught Scripture for many years in Australian seminaries. He was for six years Provincial Superior of the Australian Province of the Missionaries of the Sacred Heart, and for twelve years Assistant General of the Order, based in Rome. He is now stationed in India.

## Things I might write about Rome

I might describe the delightful Irish abbot, hidden in an almost subterranean Italian church, with whom I discussed all my Dublin friends in a dark crypt before an altar of *mithras*; and in whom I proved again the mysterious truth that every Irishman is silently laughing at every other Irishman; I never can imagine why, when they have the English to laugh at.

— *G. K. Chesterton, The Resurrection of Rome*, *hoddner and stouton*, London, 1930 p.34.

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## The Way

Reverence is rare in movies. Director Emilio Estevez projects it gloriously in this road saga starring his father Martin Sheen (born Estevez) who plays Tom an American optometrist who arrives in St Jean Pied de Port, France to collect the backpack and the body of his son who died in a Pyrenees storm.

On impulse he decides to complete what his son failed to do: walk the 800 kilometre Camino de Santiago making the age old pilgrim way to the Shrine of Santiago de Compostela dedicated to St James the Greater who evangelised Spain.

Estevez also plays the son. As he traverses the dramatic terrain, Tom, described as a Methodist, joins other pilgrims, a Canadian (Deborah Kara Unger), and a Dutchman (Yorick Van Wageningen).

James Nesbitt, playing an Irish writer-pilgrim, must be credited with an action never before seen in the centuries-old pilgrimage: using his pilgrim's staff he mimics an Orange Lodge drum major marching through Belfast.

The quartet do make it to the shrine. How they react individually to its magnificent architecture and its splendid liturgy provide a fitting, and surprising, finale.

The movie is dedicated to the memory of Emilio Estevez's Spanish great grandfather,

No chance of a similar pilgrim's way in Australia? That's to forget the track from the small chapel in boomtown Perth to New Norcia, pioneered by 19<sup>th</sup> century Spanish Benedictines, and still a spiritual powerhouse.

PG★★★★SFFV

## The Kid with a Bike

Compassion without sentimentality is the keynote of the filmmaker brothers Jean Pierre and Luc Dardenne. They bring it to its highest pitch in the story of the bike kid, Cyril who while resisting the efforts of Samantha, a hairdresser, to care for him seeks re-union with the father who abandoned him in an orphanage

As Cyril, newcomer Thomas Doret comes on as one of those cock sparrow street kids destined to die in the gutter or to fly on wings fledged by love. As

## MOVIES

### By James Murray

Samantha, Cecile de France is well, Cecile de France, perhaps Europe's least showy but greatest talent, here showing neither wit nor glamour but a tender toughness that you feel must prevail even when Cyril is drawn to criminality.

It is part of the Dardenne brothers style – no cinema tricksiness or poetry, simply plain prose and craftsmanship – that they leave you wondering almost to their ending – an ending that makes you not want to think of your reaction had it gone another way.

M★★★★SFFV

### Wish You Were Here

Director Kieran Darcy-Smith and his co-writer, star and wife, Felicity Price, show how it can still be done; they have produced a thriller of startling complexity on the latterday equivalent of the Poverty Row budgets that produced classics of the past.

Darcy-Smith and his cinematographer Jules O'Loughlin open with a market scene in Cambodia full of life and colour. Thus he keys in the sardonic postcard theme.

Joel Edgerton and Felicity Price play Dave and Alice suburbanites on an idyllic trip from their Sydney beachside suburb. They are accompanied by Alice's sister Steph who meets an expatriate Australian Jeremy (Antony Starr). The meeting takes Dave from the idyll to a walk on the wild side beyond the tourist lights.

Darcy-Smith shuffles present and flashback with dazzling skill. His resolution is concealed to the last possible moment and is produced like a concealed ace – the ace of spades.

Joel Edgerton has made bigger movies recently, he has not played better than in this one, mixing attempted blokey coolness with an awareness that he has gone deeper into darkness than he ever wants to go again. Felicity Price gives Alice as sea-shell edginess and fragility. Antony Starr projects the charm of a chancer whose capital is his life. As Steph, Teresa Palmer catches the frail defiance of a sister who has carried sibling rivalry to betrayal.

Criticism? The Sydney beachside location does not offer enough contrast to the Cambodian beach locations. Dave and Alice should have come from a landlocked suburb or the outback. Disclosure: your reviewer's eldest daughter Clare Mirabello of TressCoxLaw was responsible for the movie's legal work.

M★★★★NFFV

### A Separation

Simin (Leila Hatami) wishes to take her daughter Termeh (Sarina Farhadi) overseas; for this she needs permission from the child's father Nader (Peyman Moadi) from whom she is separated; they have to attend a court hearing. Sounds like an everyday story of the Australian Family Law Court.

It is in fact a court in Teheran and writer/director Asghar Farhadi shows the difference. When the unseen judge asks Simin why she wants to take her daughter overseas, she does not respond explicitly. But Leila Hatami's facial reaction makes it clear that she does not want her daughter to continue to be brought up as she herself was.

Her husband Nader's reason for not wanting to accompany his wife and child is that he is honour bound to look after his father who is suffering from Alzheimer's.

To his mainplot, Farhadi gears a subplot in which Nader, who works for a bank, hires Razieh (Sareh Bayat) for the day-care of his father. Her little daughter (Kimia Hosseini) accompanies her. Razieh fears to tell her husband Hodjat (Shahab Hosseini) she is caring for a man. Her anxiety extends to seeking advice on a religious hot-line as the action spirals into, death, payment of debts and further appearances before the judge (Babak Karimi) seen in solo, dominating flight.

Farhadi's film, its subtle courage, owes something to the Ministry of Culture and Islamic Guidance under which he and others work.

PG★★★★SFFV

### Romantics Anonymous

Chocolate is the foundation of this romantic comedy. Not insipid milk chocolate, the dark, slightly bitter sort from which the French confect masterpieces of lolly art.

Writer/director Jean-Pierre Ameris, who may well have studied Ealing Comedies at the Cinematheque Nationale, introduces us to Jean-Rene (Benoit Poelvoorde), a chocolate factory owner who hires Angelique (Isabelle Carre) as an assistant because he is too shy to question her about her C. She is too shy to reveal that she has been ghost maker to a firm whose chocolates are legendary.

Ameris teases out this premise as Angelique and Jean-Rene try to break through their mutual shyness barrier and produce the chocolates that will save the business and its workers.

A romantic comedy better enjoyed with a choc-top than a bucket of popcorn.

M★★★★NFFV

### My Week With Marilyn

Director Simon Curtis and writer Adrian Hodges enhance the passing of Norma Jean Mortenson into myth as Marilyn Monroe. Their movie is based on two Colin Clark memoirs, themselves examples of time lending enchantment to the view.

Clark's initial account of meeting Monroe was short. His later account was more elaborate, common ground being that she was in England to star in *The Prince and the Showgirl* and he was third assistant director to Laurence Olivier, Monroe's co-star.

What is indisputable is the enchantment of Michelle Williams who captures all of Monroe's glamorised waifishness.

Eddie Redmayne, presumably following the script, overdoes Clark's shyness and vulnerability. Clark was after all the son of art historian Sir Colin Clark and had the assurance of his class. Okay, no silver spoon birth but his family home was a castle.

Kenneth Branagh plays Olivier by right of inheritance, nailing Olivier's mannerisms as he sends them up. In their scenes together, he and Williams show how a star of artifice can be eclipsed by a natural, however tortured.

Judy Dench is miscast as Sybil Thorndyke, both are theatrical dames but Dench is a hand-knitted cosy to Thorndyke's sterling silver tea-pot.

Williams is left with a temptation. For the rest of her career she can play Monroe as the myth grows.

M★★★★NFFV

### Official Classifications key

G: for general exhibition;  
PG: parental guidance  
recommended for  
persons under 15 years;  
M 15+: recommended for  
mature audiences 15 years and  
over; MA 15+: restrictions apply  
to persons under the age of 15;  
R 18+: Restricted to adults,  
18 years and over.

### Annals supplementary advice

SFFV: Suitable For Family Viewing;  
NFFV: Not For Family Viewing.

### Coriolanus

Automatic weapons and iambic pentameters make a compelling mix in Ralph Fiennes take on William Shakespeare's play. And it is very much a Fiennes take. He not only co-produces, he directs, locating the film amid the ruins of Belgrade, and plays Coriolanus with such calculating ferocity you wonder why he didn't update the film further and set it in Canberra.

But it is by no means a one-man show. He casts Vanessa Redgrave as Volumnia, mother to Coriolanus and Jessica Chastain as Virgilia his wife. Brian Cox is darkly brilliant as Menenius, an early example of the spinmeisters who now infest politics. James Nesbitt and Paul Jesson play tribunes of the people and bring to their roles touches of trade unionists, the modern inheritors of tribunes. Gerard Butler as the Volscian leader Tullius Aufidius matches Fiennes in ferocity.

Look closely and you will see that Butler wears a small cross, anachronistic to the play's period but not to the Balkans nor to Shakespeare. Coriolanus is both a Roman General who goes over to the enemy and the renowned English soldier Sir William Stanley who took his soldiers over to Spain hoping to restore Catholicism to England.

In his closing sequences, Fiennes seeks to bring out what is the sub-text

of so many of Shakespeare's plays: reconciliation between traditionalists and reformists.

M★★★★NFFV

### The Rum Diary

Hunter S Thompson was once a sober hack, sober, that is, relative to his later drug consumption. Back then in the Sixties, Thompson wrote a novel *The Rum Diary* in which he was Paul Kemp; it was inspired by Thompson's experience on a Puerto Rican sports paper and enjoyed only cult success.

Now Johnny Depp has retrieved *The Rum Diary* from the Dream Factory's dumpsters and plays Kemp in a funny, bitter movie about life on the pre-computer age, *The San Juan Starr*, edited by Lotterman (Richard Jenkins, wearing a lively wig).

Depp's generosity extended to retrieval of the career of writer/director Bruce Robinson who had been living the shambolic life of the characters he created in *Withnail and I*.

To an extent Robinson replicates those characters in the photographer Bob Sala (Michael Rispoli) and the religious affairs correspondent Moberg (Giovanni Ribisi). The villain of the piece is a nefarious developer's PR, Hal Sanderson (Aaron Eckhart) who has use of a beautiful yacht and a wayward blonde, Chenault (Amber Heard). Kemp, a mix of truth-teller and main-chancer, covets them both. Does he get them? Or do they pass to a subsidiary character, say Moberg? There are limits to a star's generosity

All in all the movie, for all its madcappery, is oddly serious. Not Lenten perhaps but sobering in a desperate kind of way. Hunter S Thompson shot himself in 2005, Johnny Depp paid for his funeral

M★★★★NFFV

### A Little Bit of Heaven

Laughter and tears are a difficult mix. Director Nicole Kassell shakes them together in the vinaigrette romance of girl-about-town Marley Corbett (Kate Hudson) whose headlong career as an ad-woman runs into a dead-end when Dr Julian Goldstein (Gael Garcia Bernal) diagnoses her as suffering from cancer.

Her estranged father (Treat Williams) and overbearing mother (Kathy Bates)

come to her aid along with her friends while Goldstein is initially constrained by medical ethics but freed through Hollywood rules.

Hudson and Garcia make a charming romantic pair, movie archeologists may consider reminiscent of Bette Davis and Paul Henreid in *Now Voyager* (1942).

Kassell sets her movie in New Orleans. Whoopi Goldberg does get to play an angel on cotton-wool clouds but there is little use of the religious faith that inspired the New Orleans anthem, *When the Saints go Marchin' In*, the tendency being to rely on current nostrums such as finding yourself and closure which make the cotton-wool clouds appropriate.

M★★★NFFV

### The Raid

Written and directed by Gareth Evans\*this all-in action movie is shot with hyper realism; it begins quietly enough with sequences in which the star of the mayhem Iko Uwais says his Muslim morning prayers and practices his martial arts skills before farewelling his pregnant wife,

Then he joins an Indonesian SWAT team in padded van for a trip to a huge apartment block, HQ of a drug clan in Jakarta.

The team succeeds in penetrating the block only to find themselves trapped and under camera surveillance. Can they escape? Well, not as immediately as both sides supplement automatic weapons, machetes and knives with an Indonesian version of martial arts known as *silat*

Evans pushes the martial arts scenes to almost ludicrous extremes of brutality. There is no Jackie Chan humour though Iko Uwais does come across as amiable.

Tribute has already been paid to the thriller. Hollywood has acquired rights and is making its own version although it may have difficulty surpassing the violence of the original

\* Not the former Foreign Minister in Biggles mode but a Welsh documentary maker married to an Indonesian-Japanese and living in Jakarta.

MA15+★★★NFFV

### Like Crazy

Covers only part of director Drake Doremus and his co-writer Ben York Jones's romantic tragi-comedy. The

rest is: 'I want you, I need you, I love you, I miss you.' Felicity Jones and Anton Yelchin play young lovers Anna and Jacob. He is an American furniture designer. She is an English journalist.

Though married (Camden Registry Office) separation complicates their lives, his with an assistant Samantha (Jennifer Lawrence), hers with Simon (Charlie Bewley).

Clearly it is an updated version of *Romeo and Juliet* in which the young lovers are separated not by a family feud but by American passport control.

Jones was a charming Miranda in the *The Tempest*. Although Anna and Jacob do get together again it is not a case of, *All's Well that Ends Well*. But for some it may be *As You Like It*.

M★★★NFFV

### Goodbye, First Love

Writer/director Mia Hansen-Love may be chasing the same youth demographic as Drake Doremus; her approach is different. Her young lovers are 15-year-old Camille (Lola Creton) and a 19-year-old Sullivan (Sebastian Urzendowsky).

When he takes off for adventures in South America, she plunges into her studies and finds herself studying architecture in Denmark. There she comes under the spell of a professor Lorenz (Magne-Havard Brekke) a professor of architecture, and advances her career. A chance meeting with Sullivan re-ignites their passion. But Hansen-Love, as she showed in *The Father of my Children* deals in stereotypes only to reverse them: the French are in the end pragmatic rather than romantic.

M★★★NFFV

### Carnage

Shorter but still hyperbolic version of the original title, *God of Carnage*, another of the theatre pieces by Yasmina Reza who sometimes seems to be channelling George Bernard Shaw's witty aphoristic dialogue.

She sets up a four-hander in which two couples come together in an elegant New York apartment to discuss a one-on-one bullying incident involving their respective sons.

The couples, the Longstreets (Jodie Foster and John C Reilly) and the Cowans (Kate Winslet and Christoph

Waltz) make for a knives and forks contrast (stainless steel not sterling silver).

Roman Polanski directs without any major opening up of the stage play, adding only book-end sequences showing the bullying incident and its resolution in what looks to be Central Park.

But between these sequences the couples have a hysterical old time as their politeness is displaced by a mix of parental pride and personal grievances symbolised by a bottle of Chivas Regal blended whisky.

Christoph Waltz plays a workaholic lawyer addicted to his cell phone which becomes the prop for some very funny stage business. Waltz is sardonically powerful partly because he uses his native German accent. Winslett, a broker, assumes an American accent less effective in her moments of condescension and no help at all when she has to vomit like Barry McKenzie's twin sister. John C Reilly is the hearty bizoid who quails when Jodie Foster, a coffee-table book culture vulture, flies high on wings of grievance.

Memorable work.

M★★★NFFV

### This Means War

The director who prefers to be known as McG (presumably as in Gee-whiz) has come up with yet another variation of the spy thriller somewhere between spoof and total absurdity. The spoof element is clear from the way friendly CIA rivals Tuck (Tom Hardy) and FDR (Chris Pine) have to go computer dating.

Computer dating? James Bond would no more have computer-dated than drive a vintage Morris Minor.

Tuck and FDR (yes, named after Franklin Delano Roosevelt) do meet Lauren (Reese Witherspoon) who makes a fetching excuse for their war. Angela Bassett as their chief tries for a gravitas equivalent to Judi Dench's M; plot absurdities defeat her.

Who gets the girl? Tuck is estranged from his wife and son who think he is a travelling salesman. FDR is free if risky.

M★★NFFV

### Safe House

Director Daniel Espinosa, working from a David Guggenheim script,

presents a different take in which the CIA is not merely a wilderness of mirrors but a wilderness of cracked mirrors.

Into the titular Safe House located in Cape Town and kept by novice agent Matt Weston (Ryan Reynolds) comes a top CIA operative Tobin Frost (Denzel Washington) ostensibly on the run from the CIA and a gang of assassins seeking possession of the secret he carries.

Washington as always is able give a heroic cast to toting absurdities and in a neat touch Espinosa makes him connoisseur of red wines. Can such a guy be all bad?

Add Brendan Gleeson as a British agent on secondment to the CIA, Vera Farmiga as the station chief and Sam Shepard in another of his enigma variations as the deputy chief at the CIA HQ's aptly named Foggy Bottom in Langley, Virginia.

The climax, after gunplay, waterboarding torture, car smashes and a shanty-town chase, involves revelations of CIA skulduggery. Other intelligence agencies are involved. In a marketing failure, the Australian Secret Intelligence Office does not rate a mention. No sunshine? Weston's girl friend Anna (Nora Arnezeder) is French. And there's always April in Paris.

M★★★NFFV

### Any Questions for Ben?

Way above Fair Average Quality popcorn romance directed by Rob Sitch and co-written with Santo Cilauro and Tom Gleisner, his colleagues on the Working Dog team that created *The Dish* and *The Fortress*, the latter a folk classic.

Ben (Josh Lawson) is an ad ace (is there any other kind?) whose flashy career enables him to avoid even the level of commitment people give to Vegemite or Tim Tams. Women? He loves them and leaves them as quickly as he leaves jobs. His flatmate Nick (Daniel Henshall) may admire but he does not imitate. He decides to marry Emily (Felicity Ward) further emphasising Ben's vagabondage.

During a school re-union (at which Sitch provides a signature role as the headmaster), Ben meets Alex (Rachael Taylor). Ironically her account of aid-work in the Yemen stirs more attention than his of the kind of

## Liberal Arts

It is not so very important for a person to learn facts. For that he does not really need a college. He can learn them from books. The value of an education in a liberal arts college is not the learning of many facts but the training of the mind to think something that cannot be learned from textbooks.

— Albert Einstein, quoted by  
Chancellor Robert Holub, University of  
Massachusetts, Amherst, May 22, 2009.

advertising ploys and finagles that rate on the ABC's *Gruen Transfer*.

As a location, modern Melbourne lives up to its old title 'Marvellous!' which gave the lie to the boast, 'Sydney or the bush.'

With its sprightly script and direction and its high-calibre ensemble playing why doesn't the movie carry more conviction? Because Sitch and his co-writers do not go with their characters as they did in their earlier movies. There they went with the unconventional ways of their characters. Here they impose a modern convention: that commitment can only be achieved via ecstatic beddy-byes, that is by the female, no matter how independent, succumbing to the ways of the alpha male in a chimp's (chump's?) own fantasy.

M★★★NFFV

### Martha Marcy May Marlene

Writer/director Sean Durkin opens idyllically on a commune in the Catskills Mountains of New York state. Gradually however, he sets off jangling echoes of the Sixties Manson cultists who brought real life terror to Hollywood, location of so much profitable schlock-horror.

Durkin is not into such horror. His restraint heightens tension as the commune members quietly pillage empty houses Manson-style but if disturbed turn lethally feral.

John Hawkes gives the commune leader Patrick an aura of obsessed authority. In the multiple title role Durkin casts Elizabeth Olsen, once Martha to her family, Marcy May to

the commune and Marlene as she plans a break-away. Olsen compellingly suggests there may be a gene for acting; she is the younger sister of the Olsen twins, Mary Kate and Ashley with acting skills beyond cute.

Martha does break away and is helped by her sister Lucy (Sarah Paulson) and her husband Ted (Hugh Dancy).

Durkin's ending leaves it unclear whether the break away is permanent; it summons the memory that Manson still regularly applies for parole from his life-sentence.

M15+ ★★★NFFV

### The Vow

On the streets of Chicago, Paige (Rachel McAdams) has a shocking car accident which leaves her bereft of memories of her life with her husband Leo (Channing Tatum).

He, true to the vow he made to her at their madcap marriage in an art gallery, tries to help her to remember by taking her back to her old artist's studio and by showing her the studio where he makes records.

He seems to be winning – until her father (Sam Neill) and mother (Jessica Lange) show up. He is a shrewd lawyer, she a socialite. Both want her to return to their safe haven home and the study of law.

Director Michael Sucasny elicits touching performances from McAdams and Tatum. He has some difficulty with Neill and Lange who are not used to playing second-fiddle, underwritten parts.

Based on a true story, and there's a picture of the original happy couple with their children at the movie's end to prove it. But they don't look like the kind of people who would have had a madcap wedding ceremony in an art gallery.

PG★★★SFFV

### Extremely Loud and Incredibly Close

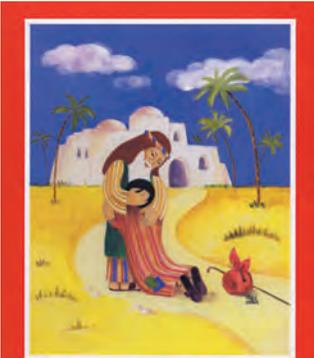
Tom Hanks as a victim of the 9/11/2001 World Trade Centre outrage and Sandra Bullock add their talent to Stephen Daldry's direction of what is essentially a trivial pursuit by Thomas Horn who plays Oscar the son of the Hanks character.

PG★★★SFFV

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Annals

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## GO D'S DETECTIVE – IN SEARCH OF LOST SOULS

By Tony Evans



THE EASY availability of ATV's 1974 televised *Father Brown* stories on DVD – a four-disc set starring well-known if controversial British actor Kenneth More [who died in 1982] as Father Brown – is a good enough excuse to re-examine the series, and assess its worth to devotees of G. K. Chesterton's once famous but now, perhaps, forgotten detective stories.

Only thirteen of the Father Brown stories were chosen for television, out of a total of forty-eight originally published by Chesterton in five separate books over a period of twenty-five years from 1910 to 1935.

The adaptations follow the original stories as closely as the demands of the TV medium will allow; but the theological and philosophic arguments underpinning Chesterton's original narrative clearly proved a headache for any scriptwriter however well intentioned he or she might have been.

For example, in the published story, *The Dagger with Wings*, the police doctor, Boyne (played admirably by T. P. McKenna), tells his friend Father Brown how John Strake, the adopted son of a wealthy landowner named Aylmer, terrorised his step-father by means of occultism and various practices of devil-worship

In the television version a scene is added depicting the old man's being almost frightened to death by John Strake, and afterwards, Father Brown's visit to Aylmer to administer the Last Rites as he lay dying. One can easily understand the producer's need to illustrate some of these detailed narrative speeches, which Chesterton employed in his stories.

Similarly, in *The Mirror of the Magistrate*, scenes are added in the beginning of the television version depicting what is only described in conversation between the leading characters in the printed version.

Once the background to the stories is set in the television versions, and we are introduced to the characters, the action follows closely the printed page – even to the extent of using some of the original dialogue. The adaptors, Michael Voysey and Hugh Lennard, appear to respect both Chesterton's intentions and Father Brown's obvious Catholicity.

There is no apology for or lampooning of the religious elements which we find so often in TV productions these days.

But what of the central character, Kenneth More as Father Brown? How does he measure up when portraying a much-loved fictional character?

Kenneth More, the archetypal carefree, laid-back, middle-class young star of countless films and stage plays, would seem on the face of it, an unlikely Brown.

For those who can remember, surely the adventurous, swashbuckling, optimistic driver of the veteran car, *Genevieve*, or the brave officer hero on the Titanic (*Night to Remember*), or

the butler, Crichton, in *The Admirable Crichton*, could hardly be credible in the role of the absent-minded, short-sighted, rotund Father Brown.

In addition there is, in Chesterton's Father Brown, an element of otherworldliness, an elusive mysticism, which any actor would find difficult to capture in a screen portrayal.

So often in the Father Brown stories Chesterton who was also a considerable artist, uses words like a paintbrush to create an ethereal atmosphere: *Father Brown was walking home from Mass on a white weird morning when the mists were slowly lifting – one of those mornings when the very element of light appears as something mysterious and new. The scattered trees outlined themselves more and more out of the vapour as if they were first drawn in grey chalk and then in charcoal...*

It is these touches that the fan of Chesterton's Father Brown stories will miss in the screen version.

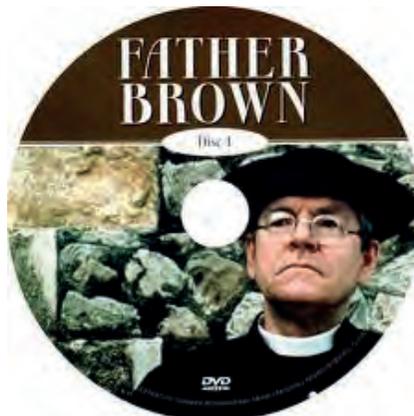
Most re-creations on screen of well-loved, well-established, literary characters tend to disappoint the literary-minded perfectionist.

Alec Guinness's performance in the 1950s film *Father Brown*, is generally admired more, one suspects, because of Guinness himself than his approximation to Chesterton's creation.

Guinness was suitably vague and abstracted, but lacked any physical resemblance to Father Brown, and the transition from page to screen took undue liberties with the original story.

Forget the swashbuckling More for a moment. When he made this television series he was 60, and although not as rotund as Father Brown might have been, More was inclined that way, slower of pace and he appeared behind his glasses to be suitably middle aged.

In one of the televised stories it is suggested that More's Father Brown was



a Jesuit – quite contrary to Chesterton’s notion of the simple country priest who had learned all he knew about sin and sinners from hours spent in the Confessional.

Perhaps the producers of the television series (unlike Chesterton) felt the need to explain Father Brown’s freedom of movement and his many associations with the titled and the fashionable of the land. Doubtless they relied on their knowledge of the Jesuits of fashionable Farm Street, London, in the decades immediately following World War II. In reality, neither in Chesterton’s stories nor in the films is Father Brown a likely Jesuit.

The films themselves are set in the 1920s. Although at the age of sixty More’s appearance is, to some degree, approaching our idea of Father Brown, his voice has not aged in the same way, and this is probably where the weakness in the characterisation lies. Those who remember Kenneth More’s films – and enjoyed them – will have difficulty veiling their memory of that same carefree, optimistic, jolly hero in naval or air force uniform.

Nevertheless, for the lover of Chesterton this series is well worth acquiring and treasuring – partly for the integrity of the scripts and the accurate period recreation, and the undoubted sincerity of More’s disciplined performance.

Less than eight years after making these films Kenneth More died of Parkinson’s disease. It is likely that the first signs of that mortal affliction are apparent when he was filming – an occasional hesitancy and a slip or two in his lines. This may help to explain why no further episodes were made beyond this series.

If you haven’t read the Father Brown stories for many years – or regrettably have never been introduced to them – this series will surely send you to the printed versions, and you will be agreeably surprised at how faithfully the TV series has followed them.

Tony Evans was a producer with the ABC for many years and is now a freelance writer living in Western Australia. He has published three historical biographies, the latest being the very popular C.Y.O’Connor, His Life and Legacy, published by UWA Press. Evans founded the C.K.Chesterton Society in W.A. Recently it became the national Australian Chesterton Society. He has just completed a biography of William Wardell.

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– Editor, *Annals*

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