

# ANIMALS

Australasia

Journal of Catholic Culture



2013 - 5

\$3.30\*

PRINT POST APPROVED PP255003/01005

# ANNALS AUSTRALASIA

*Journal of Catholic Culture*

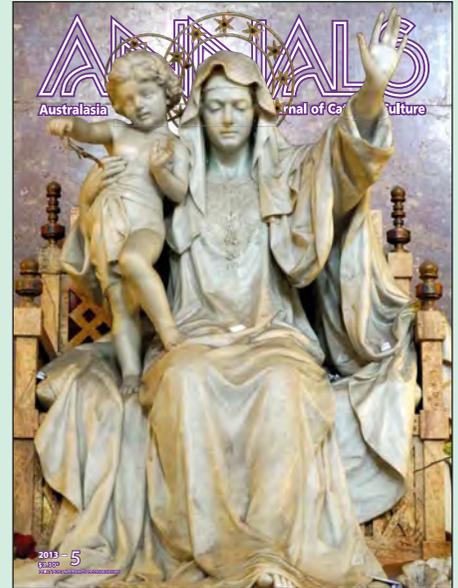
Volume 124, Number 5, July 2013

[Sunday Readings at Mass: Year C/weekday readings: Year I]

*Australia's Oldest Catholic Magazine*

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

- 3 **'Paradise' Revisited**  
PAUL STENHOUSE
- 9 **Heroes vs. Celebrities**  
GEORGE J. MARLIN
- 12 **The Highland 'Clearances'**  
KEVIN HILFERTY
- 18 **Art and Art Criticism in Contemporary Culture**  
GILES AUTY
- 23 **Murder on the Nile**  
PETER DAY
- 27 **Ballad of a Bold Rider**  
REVIEW: JAMES MURRAY
- 30 **Forgiveness: A Mysterious Realm**  
WANDA SKOWRONKA
- 38 **Liberal Convictions and their Consequences**  
JUDE P. DOUGHERTY
- 44 **The Meeting of Evangelicals**  
MAX BARRETT



*Front Cover:* The Statue of our Lady 'Queen of Peace' [*Regina Pacis*] that has pride of place on our cover this month, was sculpted by Guido Calli at the request of Pope Benedict XV in thanksgiving for the end of the First World War on November 11, 1918. The statue is to be found in the Major Basilica of St Mary known as Santa Maria Maggiore, built according to tradition, by Popes St Celestine [422-432] and St Sixtus III [432-440] on the foundations of a church built by Pope Liberius [352-356] on the site of a palace belonging to the Socinini family. St Mary Major is one of only four basilicas that have the title Major Basilica; the other three are St John Lateran – the *Cathedra* or *Seat* of the Bishop of Rome – St Peter's, and St Paul Outside the Walls. Pieces of paper visible in the photo are prayer requests left by visitors to the Basilica.

**Cover Photo: 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.

## Editorial Board

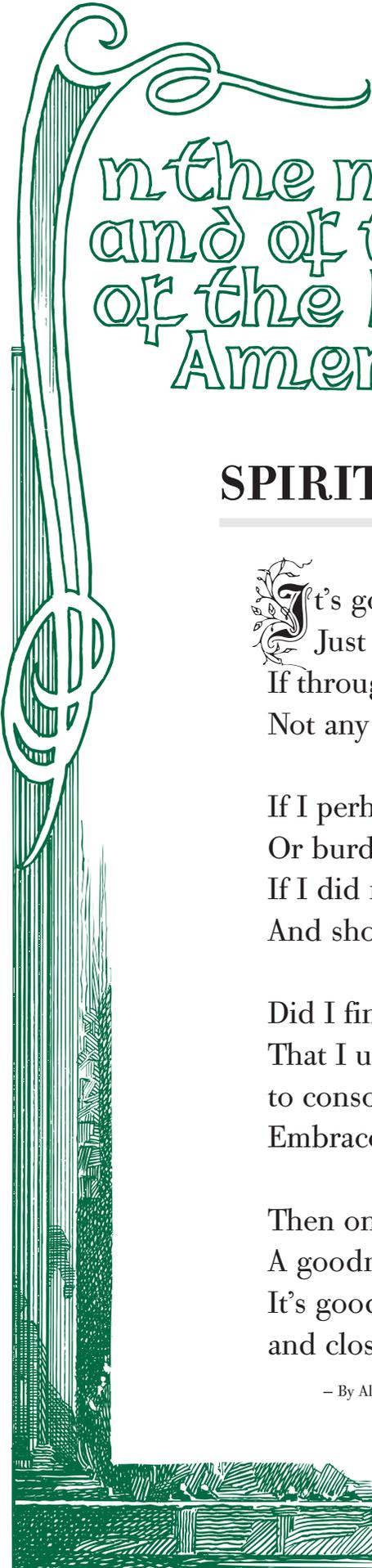
Christopher Koch  
[Chairman]  
Giles Auty  
Garry Boyd  
John David  
Pierre Ryckmans

## RATES

	STANDARD	PENSIONER	AIRMAIL
Australia	<input type="checkbox"/> \$33.00	<input type="checkbox"/> \$26.00	India, Japan <input type="checkbox"/> \$50.00
Overseas	<i>AIRMAIL</i>	<div style="border: 1px solid black; padding: 5px;">We regret that overseas surface mail is no longer provided. All Australian rates include GST.</div>	Philippines <input type="checkbox"/> \$50.00
PNG, NZ	<input type="checkbox"/> \$50.00		Canada <input type="checkbox"/> \$65.00
Indonesia	<input type="checkbox"/> \$50.00		USA, Israel <input type="checkbox"/> \$65.00
Singapore	<input type="checkbox"/> \$50.00		Latin America <input type="checkbox"/> \$65.00
Malaysia	<input type="checkbox"/> \$50.00		Europe, UK <input type="checkbox"/> \$65.00

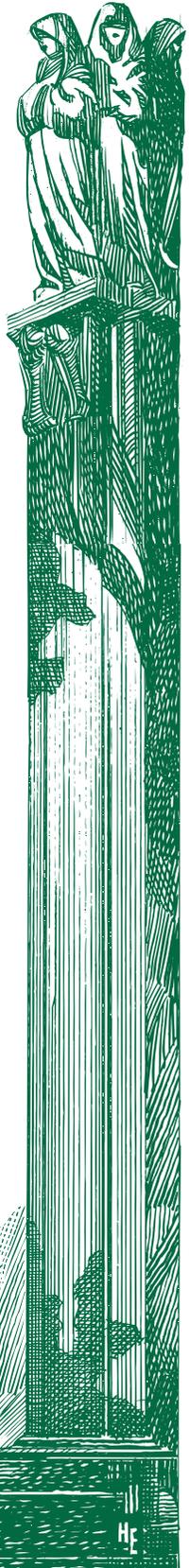
**J**ESUS SAID:  
'This Is My Body;  
This Is My Blood'.  
We Believe In Him;  
Let Us Also Believe  
His Words.

- St Gaudentius of Brescia,  
died c.410 AD, Treatise 2,  
Roman Breviary, Reading  
for Thursday of Week 5 in  
Eastertide.



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

## SPIRITUAL STOCK-TAKING



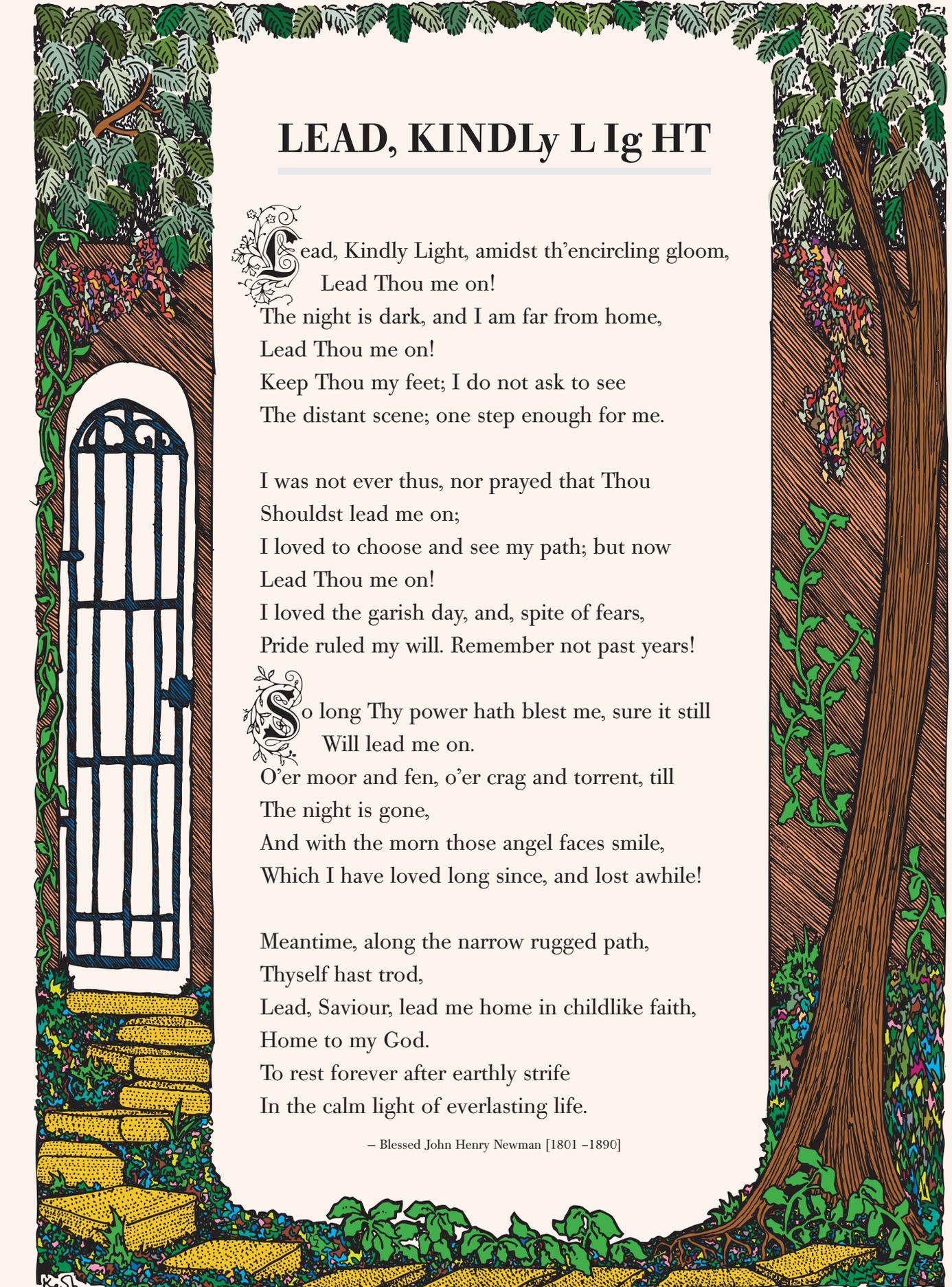
It's good to look into my heart at night  
Just before I go to sleep, to see  
If through the day that passed,  
Not any soul was hurt by me.

If I perhaps made eyes to weep  
Or burdened someone with my fear;  
If I did meet a hardened soul  
And showed him that I hold him dear.

Did I find in my own heart,  
That I used the given chance,  
to console a sad or troubled mind?  
Embraced a lonely friend felt left behind?

Then on my youthful lips I feel  
A goodness like a 'Goodnight kiss'.  
It's good to check one's heart at night  
and close the eyes in peace and bliss.

— By Alice Nahon, translated from the Flemish by Henry Erftemeyer,  
Carnegie, Victoria 3163.



## LEAD, KINDLY LIGHT

Lead, Kindly Light, amidst th'encircling gloom,  
Lead Thou me on!

The night is dark, and I am far from home,  
Lead Thou me on!

Keep Thou my feet; I do not ask to see  
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou  
Shouldst lead me on;

I loved to choose and see my path; but now  
Lead Thou me on!

I loved the garish day, and, spite of fears,  
Pride ruled my will. Remember not past years!

So long Thy power hath blest me, sure it still  
Will lead me on.

O'er moor and fen, o'er crag and torrent, till  
The night is gone,  
And with the morn those angel faces smile,  
Which I have loved long since, and lost awhile!

Meantime, along the narrow rugged path,  
Thyself hast trod,

Lead, Saviour, lead me home in childlike faith,  
Home to my God.

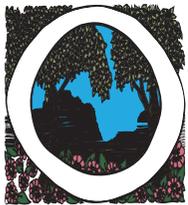
To rest forever after earthly strife  
In the calm light of everlasting life.

— Blessed John Henry Newman [1801 -1890]

*The United Nations, Australia and PNG's Independence in 1975*

# 'PARADISE' REVISITED

*By Paul Stenhouse, MSC*



ONE OF the loveliest and least explored countries on earth, Papua New Guinea has retained most of its forests, its mountains are imposing and green with luxuriant tree cover, and not all of its rivers are silted up. It is rich in natural resources and its gorgeously multi-coloured birds are aptly named 'birds of paradise'.

Its people have been cultivating gardens for millennia and experience shows that despite being latecomers to what westerners call 'civilisation' they are willing and able to learn, and to excel – if given the time and the opportunity.

They are gifted linguists, singers and dancers. They are also good doctors, lawyers, pilots and teachers, though their skills seem to get lost in the flurry of misinformation and spin concerning PNG's problems that some overseas media thrive on.

### The Problems

Of course there are problems. They are well known. The first and most immediate need is for a strong and democratic government that is not exceptor of persons, and is immune to graft and corruption. There have been failures – what country in the world can claim otherwise? – but hope is resilient, and knowing PNG's people, well-founded. Considering the haste with which independence was

PAPUA NEW GUINEA is in the news with media reports of armed soldiers ransacking a hospital in Port Moresby,<sup>1</sup> and police in PNG's Gulf Province being used by a businessman to intimidate workers of a rival,<sup>2</sup> and a ban imposed by Foreign Minister Rimbink Pato<sup>3</sup> on issuing visas to foreign media in order 'to protect the country from misreporting' the Manus Island Processing Centre. Australian PM Kevin Rudd has just announced a much criticised deal with PNG that would see all asylum-seekers reaching Australian territory by boat from Indonesia or from elsewhere, processed in Papua New Guinea, and, if proven to be genuine refugees, resettled in PNG.

thrust on the people of Papua New Guinea it is a miracle that they have done as well as they have.

Education and health care, especially hospitals and HIV Aids clinics need to be made a priority. As does building and repairing roads and bridges, and building a strong foundation for an efficient bureaucracy – including a police force and army led by a well-trained officer corps – that can deal even-handedly and justly with all citizens, and put the common good above the good of the individual.

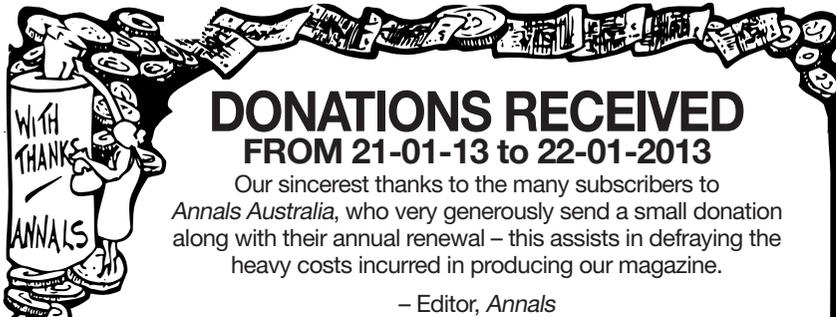
But what country – independent for less than 30 years at the time – deserves the following report circulated about Port Moresby that appeared in an English paper in 2004:

In Lagos, expect chaos. There are gun battles in Bogotá. Crime has been a curse in Karachi. But there is nowhere on earth quite like this. According to a survey by the Economist Intelligence Unit, the capital of Papua New Guinea has beaten all-comers - again - to take a title that no city on earth would covet. With poverty, crime, poor healthcare and a rampant gang culture, Port Moresby consistently scores highest in the unit's 'hardship' table, meaning it is regarded as the worst place to live among 130 world capitals. Baghdad is not on the list.<sup>4</sup>

It's not true that 'there is nowhere on earth quite like this'. There are parts of the U.K. – perhaps even parts of London – in which crime, poverty, poor



*Mekeo dancers from the diocese of Bereina – formerly the Diocese of Yule Island – at the Mass celebrated for the 125th anniversary of the arrival of the first Catholic missionaries in Papua.*



## DONATIONS RECEIVED FROM 21-01-13 to 22-01-2013

Our sincerest thanks to the many subscribers to *Annals Australia*, who very generously send a small donation along with their annual renewal – this assists in defraying the heavy costs incurred in producing our magazine.

– Editor, *Annals*

2219	Ms C O'CONNOR	20	2122	MRS R TAFFA	50
5072	MRS LINA VISENTIN	24	2153	SISTER IN CHARGE	17
2028	MATT SKRZYNSKI	17	2220	MR P J NEARY	30
2155	MR PAUL G CASHMAN	17	2207	MR I RAVAILLION	10
2164	MR JOHN FERGUSON	24	2261	MRS PAULINE FOWLER	20
2478	MR MARK BIDDLE	14	2261	MR RAYMOND NOLAN	4
2227	MR M ELLIS	17	2305	MRS P K MCTAGGART	14
2066	MRS J DWYER	67	2480	REV M W ROWE	17
2540	MR J COLNAN	27	2093	JOSEPH DE GIOVANNI	4
2153	E G KANE	10	2569	MRS P M SMITH	17
2111	MRS NEHMAT ASSAF	67	2753	MRS C BAGNARA	10
2111	MR F ALLSOPP	17	2777	MRS I MERCHANT	37
2132	MR & MRS J HAYES	17	2795	MRS R C PEARCE	4
2607	MAJOR GENERAL P.R PHILLIPS	17	3195	MRS M NIXON	26
2074	DR HUGH IVENS	50	4053	FR P STRATFORD	33
2227	EVELYN SPITERI	4	4054	MRS CAROL CALLAGHAN	33
2607	MR & MRS J McCARTHY	20	4215	MR J GORDON	3
2617	MISS D GOODMAN	20	4880	MRS M QUERIN	7
3149	HELEN LAURITZ	7	5039	MR V J FORDE	17
2104	MRS J WASLEY	4	2322	MR D BEISLER	17
2097	MRS DOROTHY CAHILL	14	2097	MR & MRS J WYNEN	50
2251	MR & MRS R K WILSON	14	2261	MR J HILFERTY	7
2100	MR P H DALY	17	4700	MR BRENDAN STOCKALL	67
2155	MARIE FIELD	23	7250	MR J S MILLER	4
4152	J A & J A VAN ROOYEN	26	2122	MRS M HO	37
2607	MRS BRIGID HEALY	14	3130	MR J D BYRNE	17
2047	MR JACK LANGRELL	24	2110	MISS M A COLLINGRIDGE	67
2095	MR A G SLAVICH	26	2233	MR D J DUNNE	17
2031	MRS MARY CAHILL	17	3941	MR P PHILIPSEN	4
2018	MISS K ATKINS	24	2540	FR LEO DUCK	17
2010	MISS MARIE DEMPSEY	7	2069	MRS E M WALES	60
2031	MISS J C GATES	10	2000	GERALD HENDERSON	67
2063	MRS MARIE T MCCROSSIN	7	2440	MARGARET HOLZ	4
2072	MR & MRS F MINITER	17	2250	MRS D HINCKSMAN	17
2077	MR J V KENNELLY	17	3218	MR BRIAN LYNCH	17
2077	MR P H MCCARTHY	43	2066	MR L KIRKPATRICK	24
2088	MRS M POLIN	67	2470	MR HUGH CONNELL	27
2112	MRS J MOCKFORD-HUIGENS	17	2594	BR M S MADDEN	14
2120	MRS J C HORD	5	2206	MRS H MORRISON	4
2620	MISS M JOY	17			
2120	MR J A VANNY	17	<b>TOTAL:</b>		<b>\$1774</b>

Please assist us by introducing *Annals* to relatives and friends.  
We need your support and we need new subscribers.  
*Annals* has the answer! Try it.

health-care and rampant gang culture feature prominently. *The Guardian* and *The Economist* could benefit from a refresher course in eye problems caused by splinters and logs : St Matthew's gospel<sup>5</sup> would be a good place to start.

### Background to Independence in 1975

The Independent Nation of Papua New Guinea was not born after an appropriately long gestation period. It came to birth in a hurry – too much of a hurry according to some locals.<sup>6</sup>

Papua New Guinea had been placed under a single Australian Administration only in 1949 – twenty six years before Independence was to be granted in 1975.

From 1949 onwards there was constant pressure applied on Australia from the United Nations [spurred on by the Soviet Bloc – not well-known as serious-minded anti-Colonialists – and some third world countries] for the Australian government to speed up self-government for the former colonies.

### Too little time to prepare for Democracy

In 1951 a Legislative Council was set up comprising the Administrator, twenty-eight white residents and three Papuans.

By 1961 there were forty three Councils set up – wherever there was a government officer. While this may seem impressive, democratic procedures were being explained to about 330,000 people – about 18% of the population – while the other 82% of the population had to make up the leeway somehow before 1975 which was only fourteen years in the future.

### A Colonialist State on PNG's border

It must also be noted that 1962 saw the newly formed majority Muslim State of Indonesia invade West New Guinea [formerly Dutch New Guinea] claiming that all the possessions of their former colonial master should be part of the new State of Indonesia.

The incongruity of this nakedly colonialist claim [the natives of West New Guinea are not Malays but Melanesian] never seemed to occur to President Sukarno in those heady anti-Dutch days.

Australia, Britain and the U.S. were complicit in recognizing Indonesia's spurious right to this territory and forcing the Netherlands [and the people of West New Guinea] to accept it in 1963.

### **Shameful treatment of a former ally**

To add to the incongruity and injustice: the majority Christian West New Guinea people had supported the allies against the Japanese during the Pacific War. General MacArthur had his headquarters at Hollandia, now Jayapura, and there were twenty U.S. bases and hospitals set up in West New Guinea to support the liberation of the Philippines.<sup>7</sup>

Whether to curry favour with the U.N., or simply out of ignorance on the part of the emerging bureaucracies, the U.S and Australia betrayed the people of West New Guinea, their former allies, and handed them over to the majority Muslim country of Indonesia.

Sukarno, on the other hand, who like most of the Indonesians had welcomed the Japanese as liberators from the Dutch and supported them against the allies<sup>8</sup> was handed West Papua as a gift from by the U.S. and Australia.

### **The Foot Report**

Meanwhile, the United Nations was back again in 1962, led by Sir Hugh Foot, for yet another *Fact-finding* visit at the very time that the Indonesians were rattling sabres across the border in West New Guinea. This was the U.N.'s fifth such visit since 1949. But this time the pressure was on:

We believe that the time has come for an imaginative advance which would create a truly representative parliament. We think that the target should be set of creating such a parliament without delay. All preparations being put in hand at once and completed next year.<sup>9</sup>

'Completed next year'? One can only wonder what planet this U.N. Commission came from. Didn't Sir Hugh know that the 850 language groups in the country represented tribal and clan groupings? and that Integrating these complex social and linguistic realities into a political system that was struggling to work efficiently in Britain and Australia, and amongst



*Bishop Henri Stanislaus Verjus, MSC [1860-1902]. He was in the first group of three Catholic missionaries of the Sacred Heart who reached Yule Island in 1885.*

a people for whom English was their third or fourth language – whose command of English ranged from poor to non-existent – was a slow process that no edict from the U.N. could speed up; despite the fact that African and Asian members who regarded political independence as an immediate right, were behind the scenes at the U.N., spurred on by the Soviets, exerting pressure.

### **Bishop Louis Vangeke MSC and Independence**

During the first High Mass that the newly consecrated Bishop Louis Vangeke offered back home in Papua at Veifa'a, the village of his birth – he had been consecrated by Pope Paul VI in St Mary's Basilica, Sydney on December 3, 1970 – this son of a Sorcerer who had received the insignia of a king and the chief of a tribe, was made a chief by the chief of his own clan. The chief hung a string of pig's teeth around his neck before the final Blessing at Mass, and put on his back a royal 'net' symbolising

that as chief he must protect his people, and carry them as a mother carries her child on her back.

On December 4, 1970, the newly consecrated Bishop expressed his judgement on the precipitate rush to independence, and did his utmost to protect his people from the problems that would arise from premature independence :

The people are not ready for it. Those in the mountains say that independence should come slowly and I share this opinion. The United Nations is stupid, and this makes me very angry. The Australian government is little by little paving the way for independence, not by imposing it, but by preparing for it by gradually entrusting important positions to better educated Papuans. This is the best way. I hope some kind of internal government can be set up, with natives occupying key posts, but the people need the Australian government to guide it and teach it, especially in matters of trade and agriculture. We are not up to it yet.<sup>10</sup> Missionaries and others who knew

New Guinea well had pleaded that its ‘uniqueness’ should be respected, and that it couldn’t be hurried into independence. An article by A. M. Healy, a Canberra academic much supportive of the Foot Report, dismissed this as an ‘obsession’.

The ‘uniqueness’ notion (one might even say obsession) in New Guinea has created an unreal, solitary atmosphere which could well turn out to be one of the territory’s biggest handicaps.<sup>11</sup>

As Dr James Waldersee said, commenting on a further remark<sup>12</sup> by the same academic criticising the Australian government for trying to create New Guineans in the Australian image:

He did not seem to perceive the contradiction implicit in suddenly wishing on this ‘different people’ a political system that derived from western nations and had in more recent time shown signs of working after a fashion in some new African nations.<sup>13</sup>

Father Andre Dupeyrat, MSC [1902-1982], who had worked among the Papuan people since he arrived aged 29 as a young priest from France in 1931, was amazed at the impracticality of what was being proposed :

The introduction and acceptance of our ideals, institutions and democratic procedures in a society fragmented into a multitude of tiny populations scattered over an area as large as France and differing from one another in appearance, customs and language (more than seven hundred of the latter). Even yesterday these peoples were unaware of one, another, or if they were neighbours, they were in a constant state of pitiless warfare. With no idea of the outside world, they managed their affairs in their own way, dating from the Stone Age ... In 1962 the Australian government decided to make a revolutionary move: to replace the Legislative Council by a parliament with members elected by universal suffrage.<sup>14</sup>

Nor was he too shy to offer his own guess at the reason for the haste:

Let us not fool ourselves: in taking this astonishing decision, Canberra was urged on by the United Nations, driven by world events and finally terrified: by the possibility of an Indonesian invasion after troops



from that country were stationed in what had formerly been Dutch New Guinea.<sup>15</sup>

As Dr Waldersee notes, ‘... this latter conclusion found some echo in the article [quoted above] by A. M. Healy, so lavish in his praise for the Foot report:

‘A measure of self interest has altered calculations: it has suddenly been realized that a politically developed population in East New Guinea would be the best bulwark against the Indonesians in West New Guinea. Not the most worthy of motives, but as long as it produces results in the East, this is immaterial.’<sup>16</sup>

The New Parliament met for the first time on June 8, 1964 and the Australian Governor General addressed the gathering and promised that Australia would assist the Papuan people ‘until they believe they are ready to choose the form of their own future government’. Then, commenting on the fact that Australia would be providing two-thirds of the budget for the new parliament, he added: ‘Political autonomy is incompatible with excessive economic dependence’.

Waldersee noted: ‘Nor should we overlook the fact there were some elected members of that first august assemblage who understood not a word of the proceedings. Perhaps Dupeyrat’s misgivings had been well-founded.’<sup>17</sup>

### The Rudd Solution to people smuggling

On Friday July 19, 2013 Prime Minister Kevin Rudd’s ‘arrangement’ with PNG’s Prime Minister Peter O’Neill was unveiled. According to this

‘arrangement’ people who arrive by boat without a visa will be sent to PNG for processing, and will be settled in PNG or somewhere else in the region – but not Australia – if their refugee status is approved.<sup>18</sup>

Reactions range from outrage that settlement in PNG is being offered as a ‘detrant’ to would-be asylum seekers,<sup>19</sup> to claims that this is a ploy to get Labor re-elected,<sup>20</sup> to ‘Rudd’s PNG solution will work, but it isn’t right.’<sup>21</sup>

Setting aside comment on other complex social and moral implications of this plan until more facts become available, the Catholic Bishops’ Conference of the Solomon Islands and Papua New Guinea remarked:

‘We can certainly say this, that while Papua New Guineans are not lacking in compassion for those in need, this country (unlike Australia which is a stable and thriving nation of immigrants) does not have the capacity at this time in its history to welcome a sizeable influx of refugees and provide for their immediate needs and a reasonable hope for a new and prosperous beginning. The leaders of Papua New Guinea and Australia surely know this and therefore appear to be making a very unwise decision.’<sup>22</sup>

1. IABC News July 15, 2013. <http://www.abc.net.au/news/2013-07-15/australian-police-to-help-tackle-crime-in-png/4820876>
2. Radio New Zealand International, July 8, 2013.
3. [www.radioaustralia.net.au/international/radio/ban-on-1008458](http://www.radioaustralia.net.au/international/radio/ban-on-1008458)
4. David Fickling, *The Guardian*, September 22, 2004
5. 7.3.
6. Much of what follows is drawn from the largely neglected research of Dr James Waldersee, a noted historian, and equally noted scientist with the CSIRO. Readers are referred to his *Neither Eagles nor Saints, MSC Missions in Oceania, 1881-1975*. Chevalier Press, Sydney, 1995, described by the late Professor Patrick O’Farrell as ‘monumental ...awesome ...exhaustive and illuminating’.
7. [http://www.newworldencyclopedia.org/entry/Western\\_New\\_Guinea](http://www.newworldencyclopedia.org/entry/Western_New_Guinea)
8. [http://ww2db.com/country/dutch\\_east\\_indies](http://ww2db.com/country/dutch_east_indies)
9. B.Jinks, P.Biskip and H.Nelson, *Readings in New Guinea History*. Sydney, 1973, p.382. Quoted, James Waldersee, *op.cit.* p.347.
10. *Annales de Notre Dame du Sacré Coeur*, Issoudun, France, April 1971, pp.84-98..
11. A.M.Healy, ‘The Foot Report and East New Guinea,’ *Australian Quarterly*, 34[3/September 1962] pp.11-22.
12. ‘The truth is New Guinea is a very different place from Australia and always will be,’ *art.cit.*
13. *op.cit.* p.348.
14. *Annales de Notre Dame du Sacré Coeur*, December 1966, pp.258-261.
15. *ibid.*
16. *op.cit.* p.349.
17. *ibid.* p.350.
18. <http://www.immi.gov.au/visas/humanitarian/novisa/>
19. Bishops surprised by Rudd-O’Neill refugee agreement,’ *CathNews New Zealand*, July 23, 2013.
20. ‘PNG paper labels asylum plan “Ruddiculous”’ *9NEWS*, July 21, 2013.
21. Khalid Koser, *The Interpreter*, *Lowy Institute for International Policy*, July 22, 2013.
22. Bishops surprised by Rudd-O’Neill refugee agreement,’ *CathNews New Zealand*, July 23, 2013.

# DECONSTRUCTING NATION STATES

**E**VEN THOUGH the Middle Ages actually nurtured it, [the Nation State] was at the same time antipathetic to the central political traditions of Catholicism, whether papal or imperial.

It is far more antipathetic to Islam. Here there was from the start a political model - the world empire based on the *umma*, a community of faith, but based also on the possession of a single, and genuinely sacred, language. Not only was the explicit model of Islam together with its early history opposed to anything like a multitude of nation-states, unlike Christianity, it was also opposed to linguistic diversity. Its culture was not one of translation but of assimilation.

This is a point which Lamin Sanneh has made effectively in his much-discussed work *Translating the Message* but, interestingly, it was made already by an observant Arab in the sixteenth century who became a Christian and a monk of Dabra Libanos in Ethiopia.

Enbaqom wrote his *Anqasa Ambi*, 'The Door of the Faith,' in 1540 during the Jihad of Gran. It was an apologetic work comparing Islam and Christianity to prove the superiority of the latter and one of his most interesting arguments was that the Qur'an is the book of a single language, Arabic, while the Bible exists in twenty languages and he cites many of them to prove that Christianity can be at home anywhere.

Enbaqom put his finger on a quite crucial divergence between the two religions. The Muslim attitude to the Qur'an made translation almost impossible. For the religious person it has to be read, recited out loud five times a day, or listened to in Arabic. In consequence the whole cultural impact of Islam is necessarily to Arabise, to draw peoples into a single world community and government. And this is what it did. Even the language of Egypt disappeared before it, except as a Christian liturgical language.

Nations are not constructed by Islam but deconstructed. That is a fact of history but it is a fact dependent upon theology.

Recognition of it should make it all the clearer that the construction of nations within the Christian world was not something independent of Christianity but, rather, something stimulated by the Christian attitude both to language and to the state. ... While Christianity in consequence has always been politically ambivalent between nation-state and universal state, Islam has never been. It is in every way in principle far more politically universalist and exercises in consequence a religious restraint upon nationalism which Christianity has often failed to do.

This does not, of course, mean that Muslim societies cannot develop into nations, only that their religion does not help them to do so, directing them instead towards different social and political formations.

Arabisation has been resisted by Iranians and Turks as by all the people east of Iran. A single political and linguistic community for the world was impossibly premature a thousand or five hundred years ago, though maybe not now. Arabisation itself might be regarded as a large example of nation formation, comparable to Frenchification, and indeed it has been so judged by some.

Given the preoccupation of the modern world with nation-states it is inevitable that some modernisers have imagined an 'Arab nation' stretching from Morocco to Iraq, but it is mistaken to do so and only the imposition of western categories has made it plausible or seem desirable to Arabic speakers.

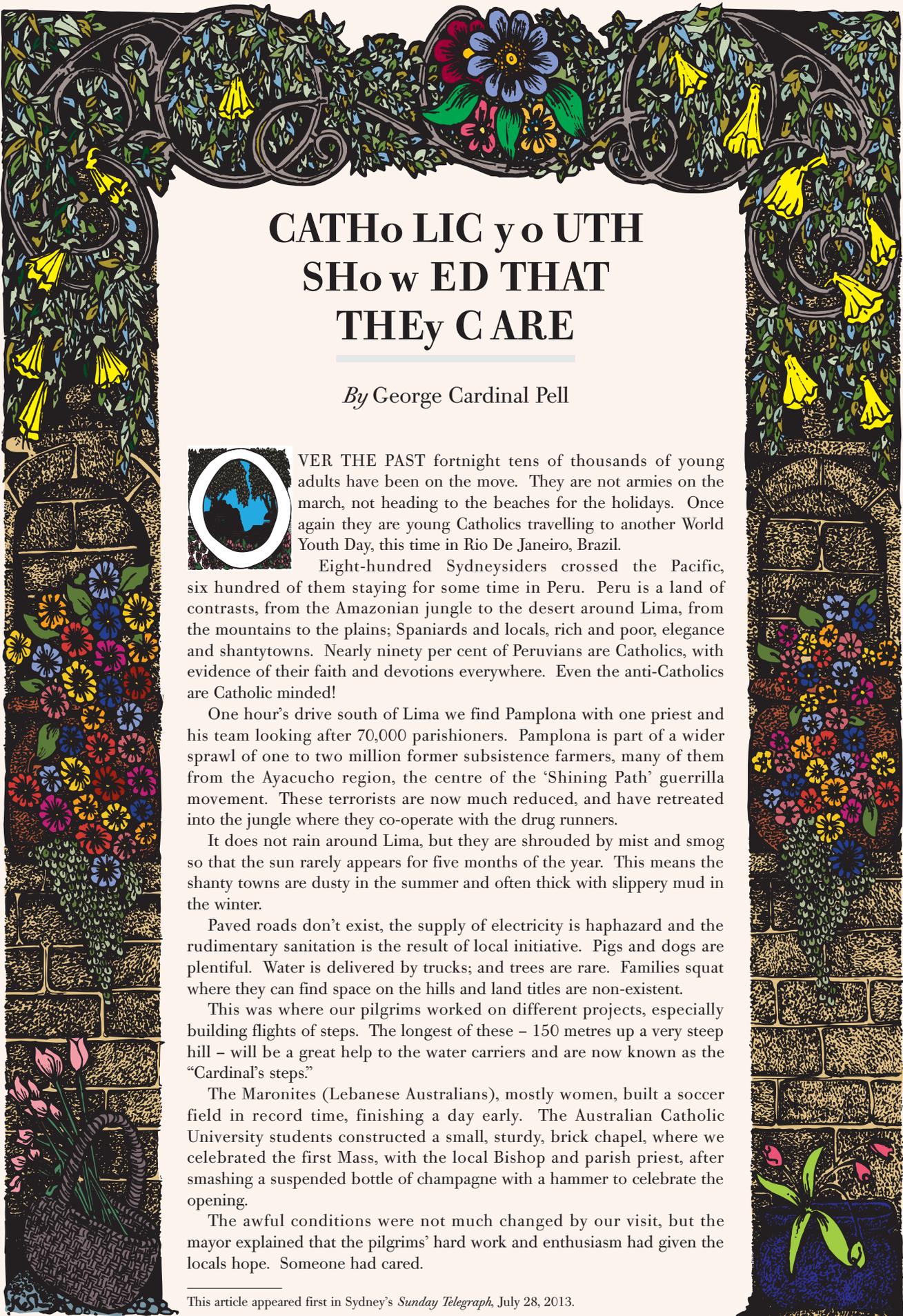
Arab 'nationalism,' like Turkish or Egyptian 'nationalism,' dates only from the twenty years or so before the First World War, a time when the impact of European thinking was at its highest and most uncriticised point in the Middle East. It was essentially a western, Christian-rooted, concept quite foreign to Islam, one closely linked with secularisation - as also with the presence of a considerable native Arabic-speaking Christian population, notably in Egypt and Palestine. It remains theoretically possible that the sharing of Arabic will still create an Arab nation but it seems unlikely, any more than the sharing of English does so.

The following quotation from Kalim Siddiqi expresses the specific Islamic approach to the nation with the starkest clarity. In terms of history it may be a simplification, but in terms of Islam's central political and religious ideal it is entirely accurate.

"Today we come face to face with perhaps the greatest evil that stalks the modern world - that of nationalism . . . The path of the ummah and that of the Islamic movement within the ummah is blocked by nation-states. These nation-states are like huge boulders blown across our path by the ill wind of recent history. All nation-states that today occupy, enslave and exploit the lands, peoples and resources of the ummah must of necessity be dismantled."

---

— See Adrian Hastings, *The Construction of Nationhood*, Cambridge University Press, pp.200-202. For the quote from Siddiqi, see *The impact of Nationalism on the Muslim World*, London, The Open Press, 1986, pp.1,4.



# CATHo LIC y o UTH SHo w ED THAT THEy CARE

*By* George Cardinal Pell



OVER THE PAST fortnight tens of thousands of young adults have been on the move. They are not armies on the march, not heading to the beaches for the holidays. Once again they are young Catholics travelling to another World Youth Day, this time in Rio De Janeiro, Brazil.

Eight-hundred Sydneysiders crossed the Pacific, six hundred of them staying for some time in Peru. Peru is a land of contrasts, from the Amazonian jungle to the desert around Lima, from the mountains to the plains; Spaniards and locals, rich and poor, elegance and shantytowns. Nearly ninety per cent of Peruvians are Catholics, with evidence of their faith and devotions everywhere. Even the anti-Catholics are Catholic minded!

One hour's drive south of Lima we find Pamplona with one priest and his team looking after 70,000 parishioners. Pamplona is part of a wider sprawl of one to two million former subsistence farmers, many of them from the Ayacucho region, the centre of the 'Shining Path' guerrilla movement. These terrorists are now much reduced, and have retreated into the jungle where they co-operate with the drug runners.

It does not rain around Lima, but they are shrouded by mist and smog so that the sun rarely appears for five months of the year. This means the shanty towns are dusty in the summer and often thick with slippery mud in the winter.

Paved roads don't exist, the supply of electricity is haphazard and the rudimentary sanitation is the result of local initiative. Pigs and dogs are plentiful. Water is delivered by trucks; and trees are rare. Families squat where they can find space on the hills and land titles are non-existent.

This was where our pilgrims worked on different projects, especially building flights of steps. The longest of these – 150 metres up a very steep hill – will be a great help to the water carriers and are now known as the "Cardinal's steps."

The Maronites (Lebanese Australians), mostly women, built a soccer field in record time, finishing a day early. The Australian Catholic University students constructed a small, sturdy, brick chapel, where we celebrated the first Mass, with the local Bishop and parish priest, after smashing a suspended bottle of champagne with a hammer to celebrate the opening.

The awful conditions were not much changed by our visit, but the mayor explained that the pilgrims' hard work and enthusiasm had given the locals hope. Someone had cared.

This article appeared first in Sydney's *Sunday Telegraph*, July 28, 2013.

## CULT OF CELEBRITY

*Gone are the days when people were named after persons who were admired for their character, their contributions to mankind, or their acts of charity; and sought to act like them.*

# HEROES v S. CELEBRITIES

By George J. Marlin



At Brooklyn's ss. Cyril and Methodius grammar school, which I attended in the 1950s and 1960s, the nuns encouraged all their students to adopt as role models saints and virtuous historical figures.

The first recommended model was our namesake's saint. For me, it was easy to admire st. George, who travelled on horse with a lance fighting the forces of evil.

In higher grades, the sisters read to us Vision Book's *Lives of the Saints* series. One that stuck with me was Elizabeth Ince's *St. Thomas More*. That book plus the movie *A Man for All Seasons* which I saw for the first time in 1966 catapulted the great martyr to number one on my list of heroes. Even today, I have a copy of the Holbein portrait of More hanging in my office.

Every February, the sisters made a big to-do about two American heroes, Abraham Lincoln and George Washington whose birthdays, February 12 and 22, respectively, were national holidays. Portraits of the two great men were hung in every classroom and walls were decorated with patriotic bunting. There was much discussion of their virtues: the Father of our Country could not tell a lie and Lincoln, after putting in a full day of splitting rails, sat beside the fireplace at night educating himself.

One year, we were introduced to young George Washington's 110 rules of civility, which he copied into a small notebook he carried with him his entire life. Those rules, I learned later in life, came from a text used by Jesuit priests to teach their pupils a code of conduct, courtesy and honour. Here's a sampling:

- show not yourself glad at the misfortune of another though he were your enemy;
- In your apparel be modest and endeavour to accommodate nature, rather than to procure admiration;
- speak not evil of the absent for it is unjust;
- When you speak of God or his attributes, let it be seriously and with reverence. Honour and obey your parents though they be poor;
- Labour to keep alive in your breast that little spark of celestial fire called conscience.

Unfortunately, the days of admiring great presidents for their virtues are over. The Lincoln and Washington holidays have been replaced with the generic 'Presidents' Day.' We must equally honour great men and mediocre ones.

Frankly, I do not wish to honour President James Buchanan (1856-1860), a spineless politician with a prissy disposition who was dominated by southern advisors and sat idly by in 1860 when the south was arming for war.

nor do I wish to honour President Rutherford B. Hayes (1877-1881), a



First National Real Estate Coogee was established in 1968, we have been in Coogee for 42 years and are the longest running agency in the Coogee District.

Annual readers who need the service of an Award Winning Real Estate Agency should contact James Gillman, son of the founder Robert Gillman. James, along with his staff provide expertise in service and management that focuses on your needs and requirements. First National Real Estate Coogee has been the very proud recipient of the Randwick City Business Excellence Awards in 2005 & 2009.

[james@coogeehn.com.au](mailto:james@coogeehn.com.au)



206 Coogee Bay Road, Coogee [coogeerestate.com.au](http://coogeerestate.com.au) 9665 3341

blatant anti-Catholic who when the House of Representatives passed a bill that seemed to open the door for public funding of parochial schools, snidely called it the 'Jesuitical Clause.'

**Getting over reality: the dumbing down of America**

Because of the 24/7 news cycles, Internet pop-up advertising, and short attention spans that can only digest sound bites, the great problem of our age is that people are quickly bored and demand new heroes every day.

And they really don't demand real heroes who have performed courageous deeds or lead noble or virtuous lives and stood for standards. They instead demand ever-new celebrities.

Back in 1962, the Pulitzer Prize-winning historian, Daniel J. Boorstin, wrote a prescient book titled *The Image: or What Happened to the American Dream*. He explained that Americans were being flooded by 'human pseudo events' that are 'new varieties of unreality which clutter our experience and obscure our vision and have given rise to the cult of celebrity.

It was Boorstin who coined the phrase, 'The celebrity is a person who is known for his well-knownness.' In other words, they are notorious for their notoriety; famous for being famous. The celebrity, Boorstin concluded, is 'the perfect embodiment of tautology: the most familiar is the most familiar.'

Real heroes stand the test of time, become immortal and stay alive in works by historians. Celebrities are contemporary and are promoted by their press/publicity agents.

'The passage of time,' Boorstin observed, 'which creates and establishes the hero, destroys the celebrity.' Celebrities live and die by media attention. Once they are out of the news they are finished. Former fans soon ask, 'Whatever became of ...?'

Kids who are wholly ignorant of genuine heroes – the Founding Fathers, Pope John Paul II, Mother Teresa – are, however, expert on the tastes, dress, vices and sexual habits of celebrities like Paris Hilton, Kim Kardashian, Britney Spears, and Justin Bieber. As Boorstin put it, 'Images now displace ideals.'

The Cult of Celebrity has become so ridiculous that *The Today Show* recently ran a segment devoted to the most



**A Simple explanation of Catholic Culture**  
 a gift-idea for all season and all occasions  
 By Paul Stenhouse MSC PhD

**'WHY DO CATHOLICS...?'**

- Say the Hail Mary?
- Use candles?
- Use Incense?
- Have an Offertory at Mass?
- Call Priests Father?
- Honour our Lady?
- Have Patron Saints?
- Pray for the dead?
- Canonise Saints?
- Observe Lent?
- Use Rings?

...and 31 other important questions!

---

**ORDER NOW**  
**\$10.00** (includes postage and handling of single copies).  
 Multiple copies will be invoiced. (Price includes GST)

NAME .....

ADDRESS.....

POSTCODE..... PHONE .....

Please  find enclosed \$..... for .....copies

Bill me for postage

Debit my  Mastercard  Visacard. Tick (✓)

----- / ----- / ----- / ----- Expiry date --- / ---

Signature .....

favourable and least favourable celebrity baby names of 2012.

Did you know that Katherine Heigl and Josh Kelley named their daughter Adalaide and that was a good choice because it is 'granny chic'? Or that Reese Witherspoon and Jim Toth's child, Tennessee, received a bad name. Yes, according to Baby Center website editor Linda Murray, 'Moms love her but hate this name. It is too southern, too offbeat, and people expect more from her.'

Gone are the days when people were named after persons who were admired for their character, their contributions

to mankind, or their acts of charity. And sought to act like them. Today, people glued to their smart phones and iPods imitate those who are nothing more than figments of the mass media.

The cult of celebrity is the latest example of the dumbing down of America where, as James Russell Lowell once said, 'The idol is the measure of the worshipper.'

GEORGE J. MARLIN is an editor of *The Quotable Fulton Sheen* and author of *The American Catholic Voter*. His most recent book is *Narcissist Nation: Reflections of a Blue-State Conservative*. © 2013 *The Catholic Thing*. All rights reserved. Reprinted with permission

## LEADING BY EXAMPLE

*His message of humility, love, and the dignity of the human person strengthens my resolve to be a pro-life Catholic committed to help, to understand, and not to condemn.*

# WHAT POPE FRANCIS MEANS TO ME

By Kristen Walker Hatten



LIKE MOST of the world, I don't know that much about Pope Francis, the Holy Father, formerly known as Jorge Cardinal Bergoglio of Argentina. I know he is one of five children born to an Italian immigrant railway worker. I know he is a Jesuit. I know he is the first pope born outside Europe since, like, a really long time ago. I know he is the first pope from the Americas. I know he speaks Italian really well. I know he bowed his head for the prayers of those gathered to see him in Rome, and it made me cry. I know he is staunchly pro-life and has urged Catholics to oppose abortion and euthanasia. I know he said this:

In our ecclesiastical region there are priests who don't baptize the children of single mothers because they weren't conceived in the sanctity of marriage. These are today's hypocrites. Those who clericalize the Church. Those who separate the people of God from salvation. And this poor girl who, rather than returning the child to sender, had the courage to carry it into the world, must wander from parish to parish so that it's baptized!

I know I could never have said it better. I know he is orthodox on social issues and opposes same-sex marriage. I know he said allowing same-gender couples to adopt is unfair to children. I also know he washed the feet of twelve people who were dying of AIDS in a hospice. I know that this simple act says more about the difference between leniency and mercy than I could say in a thousand blog posts.

I know that reading about that simple act made me cry some more – I cried a lot today – because it made me think of what I've seen on Facebook

recently: a lot of supposedly pro-life people calling people like Jennifer Morbelli 'murderers who deserve to burn in Hell'. Jennifer Morbelli died, along with her 33-week daughter Madison, as a result of a disastrous abortion attempt.

I know that as a Christian, it is imperative that I not rejoice at the idea of Jennifer Morbelli burning in Hell. After talking to hundreds of people and reading thousands of accounts, the picture that has emerged – for me – of the average abortion patient is a scared, ill-informed young woman. Are there those who know full well what they are going to have done to their children? Probably, but I'd argue they are extremely rare. Was Jennifer Morbelli misguided and wrong? Yes. Does she "deserve" to burn in Hell for all eternity? Well, do I? Do you? Does anyone? Is it up to us to decide? It's not. I know it's not.

## Changing History

IN THE history of the Catholic Church, the true renovators are the saints. They are the true reformers, the ones who change, transform, lead and revive spiritual paths. Another example: Francis of Assisi, who introduced a new attitude towards poverty in Christianity when faced with the luxury, pride and vanity of the civil and ecclesiastical powers of the time. He introduced a mysticism of poverty, of detachment, and he changed history.

— His Holiness, Pope Francis. Source: *10 must-read quotations from Pope Francis*, Mercatornet.com

I know it doesn't matter how those twelve people in the hospice got AIDS. I know only that they are human beings, and as a Christian, I firmly believe that Christ died for them, as surely as He did for me. Who am I to deny them love? I know I got a lot of e-mails when I published my open letter to post-abortive women. Some were from women seeking healing. Some were from pro-lifers happy to see a message of love, since lately there has been a lot of hatred bandied about. I have seen it. It upsets me.

I know that if I were going into an abortion clinic, scared and confused and desperate, I would not run for help to anyone who was yelling at me about Hell and calling me a whore of Babylon. So why do it on Facebook? I know that as a Catholic, I look to the Holy Father as an example.

Pope Francis gave up his limousine to ride the bus. He chose to live in a small apartment instead of the luxurious accommodations to which he was entitled. From the balcony at the Sistine Chapel, having just been announced the new Pope, he bowed his head for our prayers. He knelt to wash the feet of the dying and outcast. "Go out," he told Argentine priests last year. "Go out and share your testimony, go out and interact with your brothers, go out and share, go out and ask. Become the Word in body as well as spirit."

I don't know a whole lot yet about Pope Francis. Like the rest of the world, I'll have to learn, and wait, and watch as he embarks on his pontificate. But meanwhile, I know that his message of humility, love, and the dignity of the human person strengthens my resolve to be a pro-life Catholic committed to help, to understand, and not to condemn.

This article first appeared in *LifeSiteNews* March 15, 2013. Reprinted with permission from *LifeSiteNews.org*.

*The 'Expulsion of the Gael' and Scotland's forthcoming Independence referendum*

# THE HIGHLAND 'CLEARANCES'

By Kevin Hilferty



THE HIGHLAND Clearances are little known outside Scotland today although descendants of the displaced Scots are aware of them. Over almost two centuries the evictions denuded the Highlands of people and – not surprisingly given Scotland's bitter history – the Catholics among them got the harshest treatment.

The Clearances (in Scots Gaelic *Fuadach nan Gaidheal* 'the expulsion of the Gael') began after landowners realised that it was more profitable for them to run sheep on their holdings as these provided better financial returns than the rents they could raise from their subsistence farmer tenants.

Wool was in demand for army uniforms during Britain's wars and sheep fat for waterproofing musket charges and greasing gun barrels. So out went the tenants and in came the sheep.

The de-population of the Highlands was part of a process in agriculture that was happening across Europe. In England the enclosure movement led to the creation of larger farms, the loss of common land and the transfer of people to the cities.

There were clearances also in the Scottish lowlands, the displaced people moving to the cities or emigrating to Ulster or North America.

But the Highland Clearances were carried out with a thoroughness and brutality not seen elsewhere – and are still remembered.

The Gaelic-speaking Catholics caught up in them lived mainly in the western Highlands or on the islands of the

ON SEPTEMBER 18, 2014 the people of Scotland will vote in an Independence referendum to decide if they want to remain within the United Kingdom. During the campaign many current and past issues will be raised, among them the lingering memory of the Highland Clearances - the forced removal of landless tenants from their crofts and simple dwellings to make way for sheep runs. And there is a Canadian, Australian and New Zealand connection.

Hebrides. They retained the Catholic faith that St Columba had brought from Ireland about the year 563.

The Reformation which came to Scotland from 1542-60 with English



*St Columba left Ireland in AD 563 and founded his Monastery on the Isle of Iona. He is regarded as the apostle of the Gaels/ Picts/ Scots whom he converted to Catholicism. He died in 597.*

backing, led to the destruction of the old Catholic faith and its institutions and a savage persecution of its adherents. But the faith lived on in

remote places despite the distrust and hostility of the majority Calvinist Scots Presbyterian Kirk.

When the Clearances began towards the end of the 18th century, Highland society had a pyramid structure. At the top were the clan chiefs and the lairds – big landowners.

Ranked beneath them were their managers (or *factors*) and *tacksmen* (who rented land from the owners and sub-let it to their own tenants).

At the bottom were the *crofters* (small farmers) and *cottars* (rural labourers) and their families who were treated by the lairds as a source of virtually free labour.

In this semi-feudal society, the people gave their allegiance to the chiefs and lairds, farming their plots and grazing the black Highland cattle as they were told, and, in warrior tradition, obeying when called to take up arms.

In return, they expected to be allowed to live untroubled in their homes and work the land as their ancestors had done. In this they were sadly mistaken.

### Setting the Scene

Many of the chiefs and lairds had homes in Edinburgh or even distant London and needed more and more money for their lifestyle. The rents they were getting were not enough for this so they told their *factors* to find new sources of revenue.

To meet a growing population's demand for food they increased their herds of the black Highland cattle. Some seaside landholders set their people gathering seaweed for fertilisers or kelp used then in glassmaking.

One way the chiefs used to raise funds was to recruit the sons of their tenants as soldiers in a clan regiment

officered by the chiefs' sons or nephews. They then sold the regiment into the service of the British army.

Looking for a better life, free of oppression and poverty, Highlanders had been emigrating to the British colonies in North America from the mid-18<sup>th</sup> century, many to Nova Scotia (New Scotland).

A few *tacksmen* left for North America with their people seeing this as an obligation on their honour to free them from their grasping chiefs.

One of these was a staunch Catholic, John Macdonald of Glenaladale, who deeply resented the land grabbing and Presbyterianism of the dominant local family, the Macdonalds of Clanranald.

He bought land on the island of St John in the Gulf of St Lawrence and in 1772 he took there some 'oppressed people' – 200 *tacksmen* and sub-tenants from South Uist, Moidart and Arisraig.

A famine in 1772 prompted more Highlanders to leave for North America. Among them were Catholics who had been victimised by their Presbyterian landlords.

The Highlanders had always kept a few small sheep for their milk, wool and meat. But seeing the economic benefits of better breeds the lairds began bringing in sheep which could be grazed in the Highlands: the black-faced Lintons and the Cheviots which had been cross-bred with Merinos.

They hired Lowland shepherds to care for their flocks and Lowland or English *factors* with expertise in sheep farming to manage their properties and they encouraged their tenants – sometimes forcibly – to make way for the sheep.

A population explosion in the West Highlands added to the strain on the poor local economy with the population doubling or trebling over an 80-year period, meaning more mouths to feed.

Those people who could get to North America went to the Kingston area of Ontario, Cape Breton or Nova Scotia where Catholics settled in Antigonish and Pictou counties. Many Presbyterian Highlanders opted to go to North Carolina.

In the early stages of the Clearances, landowners blocked moves by their tenants to leave their land, seeing them as cheap or free labour. But when the kelp processing industry collapsed



*Crest of the Catholic Cathedral of St Andrew, Glasgow: Its motto reads: 'May the Church flourish by proclaiming the Gospel'.*

they began to force tenants to wander the roads to Dundee, Edinburgh or Glasgow or Newcastle-upon-Tyne or Liverpool in England where they might find work or ships to America while young men could join the British Army.

### 1792 — the 'Year of the Sheep'

Another wave of emigration began in 1792 known to Highlanders as the 'Year of the Sheep', as more flocks moved into their hills and valleys. That year also saw tenants mount resistance to the sheep incursion in Ross Shire.

The people seized several thousand sheep from landowners' flocks, intending to drive them back to the south. The horrified gentry saw this as akin to the recent French Revolution.

Donald Macleod of Geanes, the Sheriff-Deputy of Ross, sent to Fort George for men of the 42<sup>nd</sup> Regiment, known for its dark Government tartan as the Black Watch.

The troops and the mounted gentry dispersed the local men without bloodshed and captured some who promptly escaped from jail into the hills.

The most enthusiastic 'improver' was a wealthy Englishman, Lord Stafford, who on his marriage to the Countess of Sutherland added her landholdings, comprising two-thirds of the county of Sutherland, to his vast English properties. His *factor*, Patrick Sellar, evicted thousands of his tenants and for the last six months of his life Stafford was granted the title of Duke of Sutherland.

In the first of many evictions from Sutherland, 90 families were forced to leave their crops in the ground and move their cattle, furniture and house timbers to land they were offered 32km away on the coast, living in the open until they had built themselves new houses. They had to exist by fishing or gathering kelp.

A Sutherland stonemason, Donald Macleod, wrote about the events he had witnessed:

'The consternation and confusion were extreme. Little or no time was given for the removal of persons or property; the people striving to remove the sick and the helpless before the fire should reach them; next, struggling to save the most valuable of their effects. The cries of the women and children, the roaring of the affrighted cattle, hunted at the same time by the yelling dogs of the shepherds amid the smoke and fire, altogether presented a scene that completely baffles description – it required to be seen to be believed.

'A dense cloud of smoke enveloped the whole country by day, and even



*Ormaig, ruins of what once was the main settlement on the island of Ulva, not far from Iona in the Inner Hebrides. Ormaig was 'cleared' of its inhabitants in the mid-1800s.*

extended far out to sea. At night an awfully grand but terrific scene presented itself – all the houses in an extensive district in flames at once. I myself ascended a height about 11 o'clock in the evening and counted 250 blazing houses many of the owners of which I personally knew, but whose present condition – whether in or out of the flames – I could not tell. The conflagration lasted six days, till the whole of the dwellings were reduced to ashes or smoking ruins. During one of these days a boat actually lost her way in the dense smoke as she approached the shore, but at night was enabled to reach a landing-place by the lurid light of flames.'

After the Duke's death the Duchess, and Sellar and their agents, continued to evict up to 2,000 Sutherland tenants in one day. Many starved or froze to death where their homes had been or along the roads.

In their evictions, the chiefs and lairds had the support of Government agencies: the judiciary, police and army. Few spoke on behalf of the evicted.

In the late 1830s and early 1840s the crofters' potato crops in the Highlands were hit by the potato blight like those in Ireland, causing yet more misery.

### 'Clearances' in the Hebrides

One of the most notorious of the evictors was a wealthy Aberdeenshire landowner, Colonel John Gordon of Cluny, who bought the largely Catholic Hebridean islands of Barra, Benbecula and South Uist from the Clanranald family and in one season removed 2,000 people from them.

Historian Eric Richards has described Gordon's evictions on Barra as the most sensational model of a Highland clearance combining violence, forced emigration, landlord trickery, starving peasants, conniving *factors*, premature deaths and the fawning collusion of the minister of the established church.

Gordon paid the passage for some hundreds of evicted tenants to Quebec but gave them no money for sustenance there or to make their way to Upper Canada and they had to starve or beg on the dockside. The Canadian

authorities were furious, but Gordon rejected their complaints.

Other refugees from Barra made their way to the mainland and ragged bands of them appeared seeking relief in Glasgow, Inverness or Edinburgh or begging there; some were sent to Australia.

On Benbecula, Gordon's agent, Fleming, sent his men to raid the little houses before dawn, seizing the men, binding them with ropes or leg irons then taking them to the beach in carts to be put on a transport for Canada while their weeping families watched until they too were put on the ship. On this and other ships many died from smallpox or the plague.



*Highlanders homeless and seemingly without hope after being 'cleared' from their homes.*

The potato blight on Barra caused much distress as people unable to pay rent or find food were evicted. They set up home along the beaches, sheltered only by upturned boats or blankets on sticks. But Gordon sent the island's Sheriff with a warrant to destroy these.

Gordon's eviction organiser on Barra and the small island of Mingulay was a Presbyterian minister named Beaton. A witness, Roderick Macleod, wrote of him:

'He made himself very officious as he always does when he has an opportunity of oppressing the poor Barra men. He is the most vigilant and officious officer Colonel Gordon has. He may be seen in Castle Bay, the principal anchorage in Barra,

whenever a sail is hoisted, directing his men like a gamekeeper with his hounds, in case any of the doomed Barra men should escape.'

After a man took shelter on a boat from Arran, Beaton in a fury demanded his surrender. The master lifted a handspike and threatened to split Beaton's skull, man of God or not, if he did not go ashore with his dogs.

From the 1850s until the earliest years of the 20<sup>th</sup> century the evictions continued not always on the large scale of the Sutherland and Barra clearances but with as much brutality and deceit.

Lord Macdonald of Sleat, burdened by enormous debts, decided to sell North Uist. He failed in this so tried to sell Sollas, in the north of the island. He

offered to pay for the people to go to Canada but they rejected his terms so he ordered his *factor* Patrick Cooper to evict them. Cooper sent in a reinforced eviction party and 30 men from the Inverness Shire Constabulary plus 'some gentlemen of North Uist'.

They were greeted with a shower of stones and a charge by the women of the town but began to demolish the houses. Three men were charged with mobbing and rioting and put on trial in Inverness. They jury found them guilty but suggested they be released. The judge gave them a lenient sentence of four months jail.

Some of the Sollas people went to Canada and 200 were put on a ship for South Australia and Victoria but endured a miserable voyage. The clearances in the Western Islands to make way for sheep drained the islands of people to Canada, New Zealand and Australia; between 1831 and 1861 Uig lost 50 per cent of its population, Jura 33 per cent, the Small Isles 50 per cent and Barra 33 per cent. A third of the people of St Kilda migrated to Australia in 1852-53.

When an ineptly led British Army was struggling against the Russians in the Crimean War (1853-56) the British Government sought reinforcements for the three Highland regiments there.

In the Napoleonic Wars the island of Skye alone had sent 10,000 men and 1,000 officers and NCOs to the Army and many more had enlisted from the

Highlands. But the Highlands had been emptied of young men and the few who remained refused to enlist, citing the way their families had been treated.

### Father Coll Macdonald of Glengarry

In 1853 the evictions came to the last of the lands of Macdonnell of Glengarry at Knoydart on the coast. Many people had emigrated to Canada but the land the remaining 70 families worked was good for raising crops and they were able to pay their rents.

They were mostly Catholics and were cared for by Father Coll Macdonald (1812-1889) who took the Blessed Sacrament by open boat from small town to town in summer and winter. Known by his Gaelic speaking people as *Maighstir Colla*, he was a cousin of St Mary of the Cross (Mary MacKillop) – their mothers, both Macdonalds, were first cousins from Lochaber in Inverness Shire.

He was much loved by Catholics and Protestants; 50 years later the Glengarry people in Australia and Canada were still calling their sons Coll in his memory.

The last landowner, Josephine Macdonnell, wanted to sell her land to a Lowlander, James Baird whose wealth came from iron and steel, but first it had to be cleared of people so she arranged with the Highland Emigration Society for a ship, the *Sillery*, to take them to Australia although it actually went to Canada.

Her *factor*, Alexander Grant, sent men to evict the remaining people, destroy their houses and burn what was left. Those who ran into the hills to escape being put on the ship were left destitute.

Father Coll collected money and food for them, sailed along the coast in his little boat to visit them in their caves and rude huts, bought them tents and made a shelter in his garden at Sandaig for seven homeless elderly people.

He found an ally in Donald Ross, a Glasgow lawyer and journalist, with connections in the area and helped by providing money and food and agitating for Government to provide relief. He wrote to Ross regularly describing the poor condition of the destitute people. In one letter he wrote:

‘Today, the 22<sup>nd</sup> of October, is the stormiest we have yet seen this year, and yet the servants from Inverie are



*St Mary of the Cross MacKillop — her mother came from Inverness*

after making their round, destroying the shelters of the outcasts! All these poor creatures are out there exposed to the raging elements. The officers and servants have broken their huts now six times with the first warrant. If this is legal, you know best. Oh, do not, I beseech you, lose sight of the poor who are living without shelter in this dreadful weather!’

When the Government sent inspectors to investigate accounts of neglect of the poor and destitute by local authorities, he accompanied them on their travels through the hills, acting as witness, guide and interpreter for the Gaelic speakers.

### ‘... no reason to prosecute any local authorities’

The local authorities’ off-hand attitude is seen in statements to the inspectors by two members of the local Parochial Board.

James Stavert, *factor* to Baillie of Glenelg:

‘I know nothing personally regarding the state, past or present, of the Knoydart paupers. I never was at Knoydart but once in my life, and I never visited the paupers there.’



And the Rev John Macrae, Presbyterian minister of the parish:

‘I did not visit them, these people are of a different communion to me, and have their own priest to attend them.’

The Solicitor-General said the report disclosed distressing cases of paupers but concluded there was no reason to prosecute any local authorities for their neglect. Soon after, Cameron put his sheep on the hills.

The activities of emigration agents helped further reduce the Highland population. Some harsh evictions at Queendale in 1874 saw the destruction of 27 homes and the families from them sent to Australia or New Zealand.

Criticism in Parliament and the newspapers of the brutal way the clearances were conducted turned public opinion in favour of the evicted and they gradually ceased.

The Highland sheep industry also faded, largely due to competition from the better quality wool grown by Highland pioneers in Australia and New Zealand. Some Highland properties became shooting estates where wealthy owners and their friends could shoot deer or fish for trout.

When I drove through the Highlands some years ago I saw many black-faced sheep but few people and many miles of pine forests, cultivated for timber.

Wherever the Highlanders settled they took with them their religion, their music and their memories. A glance at the map of Australia shows towns with Highland Clearance names given them by early settlers. In Victoria there is Glengarry, Glenaladale, Glenorchy and St Kilda; in Tasmania Glenorchy and Breadalbane; in South Australia Glenelg and Lochaber; in NSW Golspie and Breadalbane.

There are numerous books on the Clearances, most of them long out of print.

A good source is a recent book by the Welsh-Australian Adelaide academic Eric Richards *The Highland Clearances*, published in 2010 by Birlinn.

A book with the same title by John Prebble dates to 1963 but may still be available in libraries as would also be his history of the failed Jacobite uprising of 1745 and the repression which followed it, *Culloden*.

KEVIN HILFERTY is a regular contributor to *Annals Australasia* on British church history.

## Airbrushing out the Intrigues and Violence

**M**UCH OF what people knew of Scots' history in the 19th century – and even today – was influenced by the poetry and historical novels of Sir Walter Scott (1771-1834). A lawyer turned writer, Scott's novels and poems had a huge readership and led to a renewed interest in Scots' history and the revival of the clan tartans and kilts.

These had been banned after the Duke of Cumberland and his army of English troops and Scots allies crushed the 1745 Jacobite rebellion at Culloden in 1746, brutally repressed the Highlanders and broke up the clan system.

Scott's novels airbrushed out the intrigues, plotting and violent aspects of Scots' history. He built a vast mansion by the River Tweed and named it Abbotsford after a ford across the river once used by the Abbots of the nearby Melrose Abbey. For the visit of King George IV to Scotland in 1822 Scott organised a pageant featuring Scots dress and tartans.

The revival was boosted when the Royal family acquired a summer residence at Balmoral by the River Dee in Aberdeenshire. Queen Victoria's German consort, Prince Albert, bought the land from the Earl of Fife in 1848-52 and built a summer holiday home. When the Prince and Queen were there he wore Scots dress. He left Balmoral to Victoria on his death in 1861 and it remains a royal residence to this day.

While this revival of a colourful history was going on, so too were the Clearances with their forced evictions and emigrations.



*Pope Benedict investigated the events of Jesus' early life in light of secular history and sacred tradition, mining what modern Bible scholars and ancient church Fathers have to say on the subject for useful insights*

## BENEDICT XVI'S BEGINNING ARGUMENT

*By* Jeremy Lott

WHEN POPE BENEDICT XVI announced that he would step down at the end of the month, the first pope in more than 600 years to vacate the Vatican before his death he cited the usual health considerations consistent with his age, 85, and said that his post-papal plans would be to live 'a life dedicated to prayer.' He will spend some time in a cloistered convent and then, well, who knows? Popes don't usually retire, so we are not in terribly well-charted territory here.

Another thing that popes usually do not do is write multivolume works about the life of Jesus Christ during their papacies, yet that is what this pope has done with the "Jesus of Nazareth" series. Rather than put out a lot of official encyclicals and other documents, Benedict focused on writing about the life and message of his religion's founder, and did so in such a way that invited the engagement of interested readers of every faith and creed.

It is probably unfair to the pope's final entry of the series, "Jesus of Nazareth: The Infancy Narratives," that it is now going to be read with an eye toward his dissipating energies, but at least more people will now read it. Its sales are climbing the Amazon charts and this week had reached No. 1 in one of the subcategories. Also, he practically invited this speculation when he wrote in

---

JESUS OF NAZARETH: THE  
INFANCY NARRATIVES By Pope  
Benedict XVI, 144 pages

---

2010 in the introduction to the second book of the series that he would prepare a third book on Jesus' infancy "if I am given the strength."

There is, in my reading, only one really obvious trick that he missed this time around that a more vigorous and dramatic pope might not have overlooked. The omission comes when Benedict is discussing King Herod the Great's slaughter of the innocents. This was Herod's order, after learning of the birth of Jesus, to put all the male children in Bethlehem younger than two to the sword to root out a potential rival 'King of the Jews.'

This villainous act is disputed, yet as the retiring pope points out, Herod had several of his own children killed. Caesar Augustus is reported to have said, 'I'd rather be Herod's pig than his son.' It is surprising that Benedict left this out.

The historical record outside of the Bible is scant here but, Benedict insists, not entirely silent. We know that Herod was paranoid and murderous. We also know that Bethlehem was a small cow town, and we can speculate that a very localized slaughter might have received little or no official notice, especially if the

locals feared greater violence.

Benedict's approach is part historical, part theological. He believes that the Gospels, the first four books of the New Testament, give us a reasonably close history of the events in the life of Jesus, but that they were not written as what we think of as histories. He investigates the events of Jesus's early life in light of secular history and sacred tradition, mining what modern Bible scholars and ancient church fathers have to say on the subject for useful insights.

Along the way, he poses stark, even shocking – coming from a pope, at least – questions to readers along the lines of, "Is this true or is it made up?" Benedict believes that the stories handed down to us about Jesus are true, even if we cannot understand all of the particulars. Indeed, his willingness to raise these questions and corresponding unwillingness to give pat answers come off as less of a shrug and more of a particularly beguiling argument. Life is murky, messy and mysterious, he suggests. Any stories that are too neat are just going to seem concocted.

Quite right, I think. Here's hoping that in his retirement, Benedict finds the strength to write on.

---

JEREMY LOTT is editor of *Real Clear Books*. This article first appeared in *The Washington Times*, February 13, 2013. <http://www.washingtontimes.com/news/2013/feb/13/book-review-jesus-of-nazareth/#ixzz2LERCDFjn>

*The fashionable abandonment of aesthetic principles*

## ART AND ART CRITICISM IN CONTEMPORARY CULTURE

By Giles Auty



FOLLOWING a gentle prompt from the editor of this journal, the words that follow try to explain what the continuing purposes of art criticism might or should be at a time when that profession – along with a great deal of the art it discusses – may seem to many to have sunk to the lowest points so far in their far from inglorious histories.

This matter is also oddly timely because in September a vast exhibition is due to open at the Royal Academy in London which will form by far the largest survey of Australian art ever to be held in the UK.

How confident do I feel that justice will be done to the many interesting and sometimes excellent artists Australia has produced thus far?

Indeed if I am less than confident what are my particular causes for concern?

During the fifty years in which I have been involved professionally with art, first as a painter and subsequently as a critic, something increasingly irrational and culturally indefensible seems to me to have happened to the visual arts – a factor which has served to divorce such art increasingly from its natural public.

Clearly that did not just happen overnight.

And why precisely has the profession of artist – which has involved some of

the greatest geniuses in human history – generally fallen so far by now in public esteem?

Indeed why, for example, in our own extraordinarily advanced technological times can we not even begin to emulate the absolute majesty and technical virtuosity of so much of the art produced between the years 1460 and 1660, say, in days when technology of almost any kind was in its infancy?

If I make a short list of twenty artists active between those dates my objective is not to bore or irritate you but simply to ask you to think:

ever a time in history when any two centuries produced such an absolute glut of geniuses from just a few tiny segments of our globe?

To what extent was inspired patronage as well as inspired practice the reason for such an explosion of genius? Here is another question we should not be afraid to ask. Could it be that the Church and the nobility of the day were much more discerning sources of patronage than those who administer the high levels of public funding common today to most Western countries?



*The Banquet of Cleopatra, by Giambattista Tiepolo [1696-1770]. The painting shows Cleopatra winning a wager with Marc Antony that her banquet would be more lavish than his, by dissolving one of a pair of priceless earrings in a glass of vinegar and drinking it. In 1932 the painting was purchased for the Melbourne Art Gallery by means of the Felton Bequest.*

By John Samuel Mandren

Evidently criticism of visual art requires a sound knowledge of its international history without which relevant comparisons would be impossible to make. On the other hand such understanding clearly needs to be visual as well as purely theoretical in nature. Without that proviso extraordinary misapprehensions can easily occur.

Back in 1993 for example I was asked to a lunch at the National Gallery in London given for ‘experts’ on the work of the 15th century Venetian

artist Giovanni Bellini. The occasion was the special loan to that institution by Birmingham City Art Gallery of the artist’s *Madonna and Child enthroned with Saint Peter and Saint Paul*, and a Donor.

Standing in front of the painting in the company of a number of art historians I had not met previously I

Wonderful art has certainly been produced across the world both before and after those years. But was there

Standing in front of the painting in the company of a number of art historians I had not met previously I

# ANNALS AUSTRALASIA

Australia's favourite Catholic magazine since 1889

suspect I shocked them all by saying how disappointed I was by the condition of the painting. Apparently – and absolutely unbelievably – that was something most had failed to notice at all whereas to a former painter the poor condition was obvious: less than half the work was by the hand of the master himself while other parts were fudged, over-cleaned and very indifferently restored.

It seems obvious to me, at least, that a primary requirement of any serious critic – or art gallery director – should be the possession of what was known once as 'a good eye'. Most critics, curators and gallery directors are drawn today from the ranks of art historians and it has always been my contention that courses in art history should include some instruction in the making of art so that those who qualify have some conception, at least, of the difficulties involved in the making of drawings, paintings and sculpture to any reasonable standard. Without such input many who qualify today develop no kind of 'eye' at all.

Before coming to Australia to work as a critic in 1995, I had no knowledge of the work of such excellent Australian painters as Lloyd Rees (1895-1988), John Olsen (b.1928) or William Robinson (b.1936) although I was certainly thoroughly familiar with the works of Arthur Streeton, Sidney Nolan, Arthur Boyd, Fred Williams, Brett Whiteley and Clifton Pugh – who painted a portrait of me in London – plus all the Aboriginal artists included in Aratjara: Art of the First Australians shown at the Hayward Gallery in 1993 or at the private gallery of Rebecca Hossack, which is also in London. Other than that I admit my knowledge was confined largely to reading or to the appearance of Australian artists at international arts festivals such as Venice Biennales.

But why had not bodies in the pay of the public such as the Australia Council made known the works of exceptional Australian artists, of true international standard, such as Rees, Olsen and Robinson to audiences overseas?

Was not that a primary part of their duty?

The pencil drawings of Rees, made in and around Sydney in the 1930s, rank with anything ever produced not just in his homeland but almost anywhere else. They also invite direct comparison in their extraordinary,

other-worldly ambience with works produced at Shoreham in Kent, over a similarly short period – between 1826 and 1832 – by the visionary English artist Samuel Palmer (1805-1881). An exhibition featuring and comparing the relevant works of the two of them could be of enormous international art historical interest but regrettably Palmer is currently as little known in Australia as Rees is in Britain.

When I came to Australia in May 1995 to work at The Australian my arrival was greeted instantly by a large-scale and ill-natured attack on me in the

pages of The Age followed swiftly by a similar assault during a lengthy and most dishonestly edited program put out by the ABC. I was made to understand that in some professional circles, at least, I was extremely unwelcome yet curiously the response of almost all readers who wrote to me over the years at The Australian was at least as consistently favourable as that of my previous audience when working in Britain at *The Spectator*.

Indeed, ironically nine months after my arrival in Australia I was named by British historian Paul Johnson as one

Give yourself and your family a treat  
Subscribe to *Annals Australasia*  
*The best gift you can give yourself*

### RATE WITHIN AUSTRALIA

\$33 for one year [10 issues – incl. GST]  
\$60.50 for two years [20 issues – incl. GST]

### Pensioner

\$26 for one year [10 issues – incl. GST]  
\$48 for two years [20 issues – incl. GST]

### ORDER FORM

To: *Annals Australasia* P.O. Box 13, Kensington NSW 2033

Please mail us *Annals Australasia* for  1 year  2 years

Name .....

Address .....

..... Postcode.....

Phone: ( ) .....

Payment [Please tick appropriate box]

Cheque made payable to *Annals Australasia*

Please accept \$..... as a donation to *Annals*

*Australasia*

Please debit my Visa/Master A/c with \$.....

Signature ..... Card expiry Date.....

Name [block letters] .....

of “only four outstanding art critics working in Britain in the past 40 years” (*The Spectator* 17 February 1996) and I mention this here only because of the considerable ongoing relevance to contemporary criticism of the other three critics he named: John Berger, Peter Fuller and Brian Sewell.

Berger was a skilled and very sensitive critic but also a passionate Marxist who finally gave up his professional career to join a commune in the Swiss Alps. In his famous TV series *Ways of Seeing*, written in response to Kenneth Clark’s even more famous *Civilisation*, Berger prioritised the value of art’s social and political message over its aesthetic significance, giving rise almost instantly to a school of ‘social’ critics who similarly concentrated thenceforward almost entirely on the political content of art.

Indeed an extremely widespread but acutely damaging belief was encouraged at that time that the whole notion of aesthetics was nothing more than a ‘bourgeois’ conspiracy designed to inflict the tastes of a privileged and educated class upon an unwilling – and largely uninterested – proletariat.

Peter Fuller was originally Berger’s Marxist protege yet later turned savagely on his previous idol, rediscovering the lasting merit of the aesthetic beliefs of famous 19th century English critic John Ruskin as he did so. Sadly Peter was killed in a car accident in 1990.

In the late 1960s – and somewhat later in Australia – the world of art also began to experience a direct fallout from the Marxist-inspired student riots in Paris in 1968 which aimed to bring virtually every established aspect of Western society – including culture and Christianity – to its knees.

Victory was certainly not secured at the barricades but in the subsequent subversion of Western culture in which a very high measure of success has sadly been attained. The so-called ‘long march through the institutions’ – a phrase generally attributed to the Italian Marxist Antonio Gramsci – aimed to overthrow all worthwhile Western values through a sustained assault on their soft underbelly: in other words largely through education and the arts.

In visual art, the related notions that anyone could now be considered



*The Calling of St Matthew, by Michelangelo Merisi da Caravaggio [1571-1610].*

an artist – simply by saying so – and that anything at all could be considered as art relate strongly to that culturally disastrous era. So-called conceptual art also had its origins at this juncture, the argument running that if artists produced only ‘concepts’ – rather than any tangible object in which dealers could trade – then that would surely hasten the demise of capitalism.

All good mad stuff.

Ironically, given human nature, conceptual art long ago became big business itself and in a very general subsequent absence of agreed values,

money and power are by now by far the most effective carnivores in the artistic jungle.

Last year a vast exhibition of landscapes took place at the Royal Academy in London by one of the fashionable ‘big beasts’ of contemporary art: David Hockney. This then travelled on to similarly prestigious venues in Bilbao and Cologne.

Unfortunately – however charming his earlier graphic skills may have been – David has very little idea indeed how to paint landscape as his huge painting of the Grand Canyon in the National Gallery of Australia ought to confirm to any visually literate person. If his London exhibition had been staged before the Second World War it would probably have been regarded by both artists and the public as a joke.

Here is just one more worrying indication of how far critical and other artistic standards have sunk in the past three quarters of a century – almost entirely through the fashionable abandonment of aesthetic principles.

Yet curiously a painter of large scale landscapes does exist who could have carried off an exhibition of the scale of Hockney’s with considerable success: the Australian painter William Robinson who, regrettably, remains



virtually unknown in Britain so far.

What I suggest here is that art criticism – when confined to a discussion of art’s inherent qualities – certainly does have a valuable ongoing purpose and that Britain is fortunate indeed in still possessing two stalwart exponents at least in Brian Sewell and David Lee. During my long absence in Australia, both fought like lions for the re-establishment of genuine values in British art schools, art practice, art criticism and – especially perhaps – in public funding of the arts.

Not long ago Sewell described the Arts Council of Great Britain as “a nest of vipers”.

What he touched on here was that a, by now, completely interlocking and thus totalitarian system of public funding exists in Britain that neither permits nor listens to dissent. The various branches of the Tate Gallery and of The Arts Council share personnel, directors and trustees who effectively control vast sums of public funding – a large proportion of which finds its way into the pockets of a very small number of ‘state-approved’ artists. Could the former USSR have been their role model in this?

Indeed, in their regular lack of public appeal many publicly-funded exhibitions which take place in Britain today remind me of nothing so much as the parades of military hardware which take place – to well orchestrated but otherwise meaningless applause – in North Korea.

How on earth could our culture and civilisation have plunged to such depths?

The short answer is that when Western universities – which were founded among other things to promulgate Christian verities – were transformed almost overnight into strongholds of atheistic relativism, Western culture took an acute downward lurch from which it may never recover.

The so-called ‘culture wars’ which, supposedly, heralded in a new phase of human progress, have in fact brought us to a point of political, social, economic, intellectual and artistic decadence which will take a major miracle to reverse.

CILES 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*.

## DONATIONS RECEIVED

### FROM 21-01-2013 to 25-01-2013

Our sincerest thanks to the many subscribers to *Annals Australia*, who very generously send a small donation along with their annual renewal – this assists in defraying the heavy costs incurred in producing our magazine.

– Editor, *Annals*

2093	MRS P RYAN	7	2300	MRS M A MATHER	4
4152	MRS Z M TUCK	10	5008	MR & MRS S J GAZZOLA	73
2500	MRS MARGARET FREW	67	2612	MR R J CARMODY	27
2046	MRS C A GRANT	7	2299	MRS C ANDERTON	10
7170	MRS M E WATLING	7	2041	MR D T ALLEN	17
2217	MR S E SMITH	3	3300	FR SUPERIOR	33
4101	MISS A RIORDAN	10	2576	MR G J CONNOLLY	50
2032	MR V M MCGUINNESS	24	4488	MR P LAMERAND	30
2227	MR M LINKS	33	2580	MRS A SHILLING	10
2576	MISS K M BAXTER	17	2076	MR J G HUNDLEBY	50
2125	MRS E MILLER	4	2046	U SULEAU	14
2122	MR K J HILFERTY	2.36	7015	MR K A JOHNSTON	10
2315	MR J BURGESS	14	2066	J MUNDAY	67
2217	MR J O'BRIEN	67	2263	MR J O'BRIEN	17
2261	DR F J MINOGUE	67	2121	MR B J PEARSON	27
2614	LADY SCHOLTENS	17	2208	MRS E TAYLOR	4
3144	J HILLAS	30	2455	MR G A FROST	3
4151	MR & MRS STEINAR JOHANSEN	17	2500	MR B J & MRS M T TRUDGETT	24
4350	MR T D SHEARER	4	2525	MR & MRS T BOURKE	17
5168	MRS M GREEN	24	3032	MRS F RAUDYS	14
5085	MR D J KAVANAGH	17	4051	D O'CALLAGHAN	24
2016	MR B BYRNE	17	4122	MR A J MCDONALD	20
2097	MR R F KEAN	17	5061	MRS E M WARD	12
2615	MR BRYAN COWMAN	7	2088	MR A J DREW	67
2032	ALLAN WHITE	17	2745	MRS E A PALISKIS	27
2221	MRS K A DWYER	17	2233	MR P MCDOUGALL	17
2261	MR & MRS G J JOSEPHS	7	3377	MRS YVONNE J EVANS	4
2607	MR KEVIN CREMEN	14	2582	MR THOMAS CONSIDINE	14
2108	MRS JUDITH BURER	7	2230	MRS MARGARET BURRELL	33
2118	MRS M D'ANDRETI	67	2594	MR & MRS P MULLANY	67
2233	MR JOHN MCMAHON	67	2580	FATHER L BENT	50
2101	GARRY & MARIE GLEESON	17	4006	MR MICHAEL O'GRADY	27
2065	MR T TREMAYNE	17	3196	MR & MRS E DAY	7
2251	K J DAGGE	7	801	M J MOONEY	60
3799	MR C NAUGHTON	24	3148	MR PETER GOLDING	17
4880	MR D R HARRISON	67	2230	MR M H CROFT	20
2830	MRS J KELLAWAY	17	2137	GERALD HENRY BARTLETT	47
3124	J & D KENNEDY	67	2110	MRS J V DOLAHENTY	20
2135	NANCYE LENNON	17	2165	CHARLES CASSAR	7
3126	MR W M HAYES	9			
3148	J. TUSZYNSKI P/L	20	<b>TOTAL:</b>		<b>\$1988.36</b>

Please assist us by introducing *Annals* to relatives and friends.  
We need your support and we need new subscribers.  
*Annals* has the answer! Try it.

# Campion College Australia

Founded in 2006, Campion is Australia's first Catholic Liberal Arts institution of higher learning.



'From the outset I have followed Campion's progress with keen interest. Campion students learn about the core traditions and values of our civilization, shaped as they have been by religious convictions.'

- General Peter Cosgrove



**The College offers an integrated undergraduate degree - in philosophy, history, theology, literature, science and language.**

## Educating for Eternity

• The character of Campion College is formed by a fusion of faith and reason. It finds expression in a culture that is both academic and religious - a program of intellectual quality and a way of life animated by loyalty to the teachings of the Catholic Church.

• A Campion Degree offers a solid grounding in intellectual and social skills, such as analytical power, problem-solving, communication and cultural understanding.

• It provides a foundation for vocational study, and equips students for the range of career paths they might wish to pursue during their lifetime.



Recent graduates at the 2012 Graduation Ceremony.

**Email:**  
**foundation@campion.edu.au**  
**Phone: 02 9896 9300**



**The Campion Schola has produced a musical CD which is available on request. A suitable donation would be appreciated.**

'I am delighted that the Schola of Campion College has produced this CD. I am sure that the Schola's sacred music will lift the hearts of the Campion community to more fervent praise of God and a deeper participation in the Church's liturgy, especially the celebration of Mass. It is my hope that it will enrich the devotional life of many others by means of this fine recording.' - Cardinal George Pell



- I am interested in learning more about Campion. Please add my name to receive Campion College's quarterly newsletter Campion's Brag on a regular basis.
- I would like to receive a copy of the Campion Schola CD and have enclosed a donation to the Campion College Fund.

Name: .....

Address: ..... City/Suburb .....

State: ..... P/Code: ..... Email: ..... Phone: .....

Send to: Campion College Australia, PO Box 3052, Toongabbie East NSW 2146

## WAR AGAINST CHRISTIANS IN EGYPT

*Major Khalid Mamdouh, who is also the director of security at the provincial capital:  
‘There was no reason for the police to take any special measures, it’s not  
[the police’s] job to stop killings, we just investigate afterward.’*

# MURDER ON THE NILE

*By Peter Day*

**I**N THE IMMEDIATE aftermath of the July 3 army coup in Egypt against the Muslim Brotherhood regime of President Mohammed Morsi, Coptic Christians have suffered from a wave of documented killings and property destruction across the country.

One of the worst attacks occurred just two days after Mr Morsi’s fall, when a Muslim mob of hundreds in a village called Naga Hassan (far to the south) beat or stabbed four of their Christian neighbours to death, and destroyed the homes of some 24 Christian families.

The Naga Hassan pogrom followed the usual pattern of group punishment of Copts in Egypt – a pattern replicated on countless occasions since the rise of contemporary Islamism in the 1970s.

The excuse this time was a rumoured crime of violence by two Coptic youths. The ensuing rampage against the entire Coptic community in Naga Hassan lasted about 18 hours, during which time many Christian families from the village found refuge in their local church. Amnesty International reported that security forces evacuated women and children who had been trapped inside one house, but apparently fell in with the wishes of the mob that the Coptic men be left where they were. They were then killed.

A local Coptic priest, Father Barsilious, told Amnesty that none of the policing authorities had been willing to prevent the murders: ‘There was not a door on which I did not knock, police, army, local leaders, the Central Security Forces, the Governorate. Nothing was done,’ he said.

Human Rights Watch (HRW), another well-known international NGO, visited Naga Hassan in the immediate aftermath of the mob rampage and interviewed around 20 witnesses, including some of the seven or eight police officers and

police to take any special measures, it’s not [the police’s] job to stop killings, we just investigate afterward.”

The ‘investigation’ referred to followed the accustomed rituals. The police arrested about 50 men for the attacks, all apparently at random, but have released all without charge.

The HRW report contains a detail hinting at the village atmospherics, and police attitudes, on that July 5. A certain Hamdi Ali Mohamed recounted that at about 9.30 in the evening of July 5 (after the four Christians had been killed by the mob and many houses destroyed),

a police officer took it upon himself to broadcast recorded verses from the Koran from the loudspeakers of the village mosque. Mr Mohamed objected to this: ‘I told him that it was provocative, and that it wasn’t the right time,’ he said. His advice was rejected, but apparently not forgotten: later that evening, he

was detained in the street by three policemen, ‘two to hold my arms, and one to beat me.’

Since early July other attacks on Christians have occurred elsewhere in Upper Egypt, as well as in the resort town of Marsa Matrouh on the Mediterranean coast, in Port Said and in Northern Sinai.

On July 3, in a small North Sinai town called El Arish, the local Coptic



*Grief stricken Coptic Christians at the funeral Mass for Christians killed during demonstrations in Cairo*

60 or so other security personnel who were in attendance. Among those interviewed was the officer in charge: a Major Khalid Mamdouh, who is also the director of security at the provincial capital. According to HRW, Major Mamdouh told one of its representatives:

“These people [the villagers] do these things all the time, they are stupid people. There was no reason for the



priest, Father Mina Cheroublim, was gunned down in the street. He died before reaching hospital. On the same day, in the town of Delga (population 65,000) about 150 miles south of Cairo, the Coptic Catholic church of St George's was destroyed by a mob. The Coptic Orthodox el-Saleh church in the same town also came under attack.

The priest of St George's in Delga, Fr Ayub Saleh, told the *Independent* newspaper of the UK that gangs had invaded Christian homes in the town and stripped the families of all their belongings, from jewellery to furniture. Many Christian families from the town had fled in terror. One local Copt told the *Independent*: "They looted every Coptic home and spared the Muslim homes. Most of the Copts are now outside the village, they don't know whether their homes are still there, or burnt." Meanwhile, Fr Saleh reports that the police, who made no effort to protect his church, have not even visited to inspect what remains of it since then.

According to Human Rights Watch, over recent weeks the only sectarian attack in which police appeared to have intervened effectively was in Qena [a southern town of about 230,000 people] on July 5. In that one incident, 'the police used teargas when Morsi supporters attempted to attack a church, preventing the assailants from inflicting damage on the building or injuring anyone inside.'

### The 'largely secular' Brotherhood

Much of the present wave of anti-Coptic violence is inspired by vitriol from Islamist preachers, who blame the Copts for their part in the massive June 30 demonstrations by millions of Egyptians against the Muslim Brotherhood government led by Morsi – demonstrations which triggered Morsi's removal from office by the army. This reaction against the Copts is in no way surprising: most Copts knew well what they could expect when they threw their weight behind the anti-Morsi demonstrations, which meant defying explicit threats against them from Morsi's Islamist allies. But their fears were outweighed by at least three other weighty considerations.

The first consideration was that they were already suffering from a

massive increase in violence against them, encouraged by an outpouring of bigoted anti-Christian media commentary that was tolerated by Morsi's government even as it imposed rigorous censorship on the media generally. Mariz Tadros, a UK-based Egyptian scholar, has calculated that based purely on reports in the Egyptian media, the rate of violence against Copts increased by around 150 per cent between 2010 and 2012. The trend this year showed no sign of slowing and indicated new and highly worrying levels of state complicity. This was dramatically illustrated in April by an unprecedented mob attack on the Cairo cathedral of the Coptic Orthodox church. Government security forces who were supposed to protect the cathedral, instead joined the mob to attack the Christians themselves.

The second point was that the longer the Brotherhood stayed in power, the more complete and irreversible would be the conversion of Egypt into a full-blown, theocratic, Islamist state. 'Morals police', along Saudi Arabian lines, had already begun to be formed to 'regulate' public behaviour in line with the Islamist constitution pushed through by Morsi last December.

Institutions now being threatened by Morsi included not only the judiciary but also Cairo's Al-Azhar university and mosque, the Sunni Muslim world's most authoritative teaching institution, where Brotherhood supporters were besieging the traditional, relatively moderate leadership. Indeed, it may not be too much of an exaggeration to say that by the last months of the Morsi regime, the Coptic Pope and the leadership of Al-Azhar were in effective alliance against the Brotherhood. (And for this



we should all be grateful: the looming Brotherhood capture of Al-Azhar would have had implications stretching far beyond Egypt. Many thousands of Indonesian and Malaysian students, for example, are to be found at any one time living in Cairo while they study at Al-Azhar.)

The third consideration was simply the recognition, which the Copts shared with millions of other Egyptians, that under the Brotherhood government Egypt was staring into an abyss of economic collapse, state failure and social disintegration. An influx of billions of dollars from Saudi Arabia and the Gulf since the fall of Morsi, now allows the country some breathing space to try to implement meaningful economic reform. Whether such reform is even possible remains to be seen. But under Morsi's Brotherhood government, the country was plainly doomed.

It is commonly now said that Morsi's government was grossly incompetent. But the word 'incompetent' does not begin to describe it: Morsi's incompetence was of a kind that was indistinguishable from active malevolence.

An appointment that Morsi made in mid-June to the important post of the governorship of Luxor illustrates the point. Luxor, of course, is the very heart of the southern Egyptian tourist precinct, taking in such magnificent attractions as the temple of Karnak, the Valley of the Kings and the temple of Queen Hatshepsut. With the Egyptian tourist industry on its knees, the governorship of this province was clearly a critical appointment. So, who did Morsi choose to fill the vital post? He chose a man called Adel al-Khayat, who is known only for the fact that he is a prominent member of the notorious al-Gamaa'a al-Islamiyya: the very same group that in 1997 murdered about 60 tourists in a machine gun massacre in the forecourt of Queen Hatshepsut's temple, followed by the horrific mutilation of many of their corpses.

The announcement of this almost incredible appointment to a premier tourist posting was followed immediately by wild protests in the Luxor region, most of whose residents depend for their survival – literally, in many cases – on the return of the tourists. (It is estimated that some three million Egyptians directly depend for their employment on tourism,

## Ethnic Cleansing of Christians

IRAQ'S CHRISTIANS, whose roots in their country predate Islam by centuries and go back nearly two thousand years, now face complete eradication as a religious minority. Syria's Christians, numbering as many as two million, also find themselves unwelcome as Islamists dominate the rebellion and take control. Many thousands have already fled to Lebanon, Turkey and points further west. Meanwhile, Egypt's eight to ten million Coptic Orthodox, by far the largest surviving Church in the Middle East and heir to an extraordinary cultural and religious history, face a growing wave of violence against their churches and villages, and the frequent kidnapping, rape, and forced conversion of Coptic women and young girls. This pattern of hatred is not new. Anti-Christian violence in Egypt, often ignored by news media in the West, has been happening for decades. Now it's worse. As a result, Copts too have begun to exit, spurred by the election of a Muslim Brotherhood president and the adoption of an Islamist constitution. Iraq, Syria, and Egypt: These three countries, along with Lebanon, are home to the only sizeable Christian minorities left in the Middle East. Over the past century, the Middle East's Christian population has dropped from as high as 30 percent to barely 3 percent, with religious persecution and intimidation largely to blame. If these remaining communities are destroyed, an indigenous Christian presence will disappear from the region where Jesus Christ first established his Church two thousand years ago. The annihilation of this Christian culture, the cradle of much of the West's moral heritage, will have profound implications, not only for Catholics and other Christians, but for a world in urgent need of the ability to peacefully coexist.

— CHARLES CHAPUT, OFM Cap. Archbishop of Philadelphia, 'Pope Francis and the Christians of the Middle East'. Archbishop Chaput is a former Commissioner (2003-06) with the United States Commission on International Religious Freedom, and a contributor to the newly released book *Persecuted: The Global Assault on Christians*. See *First Things*, March 22, 2013.

which usually generates in excess of 10 per cent of the nation's GDP.) Even after Morsi's own tourism minister announced his resignation in protest at the appointment, Morsi refused to rescind it. It was left to al-Gamaa'a al-Islamiyya itself to announce that their man would not be taking up the position.

Yet it seems only yesterday that the experts were telling us that the Brotherhood had developed new and enlightened views on issues such as the rights of non-Muslims; and that its leaders were educated people, often businessmen who understood

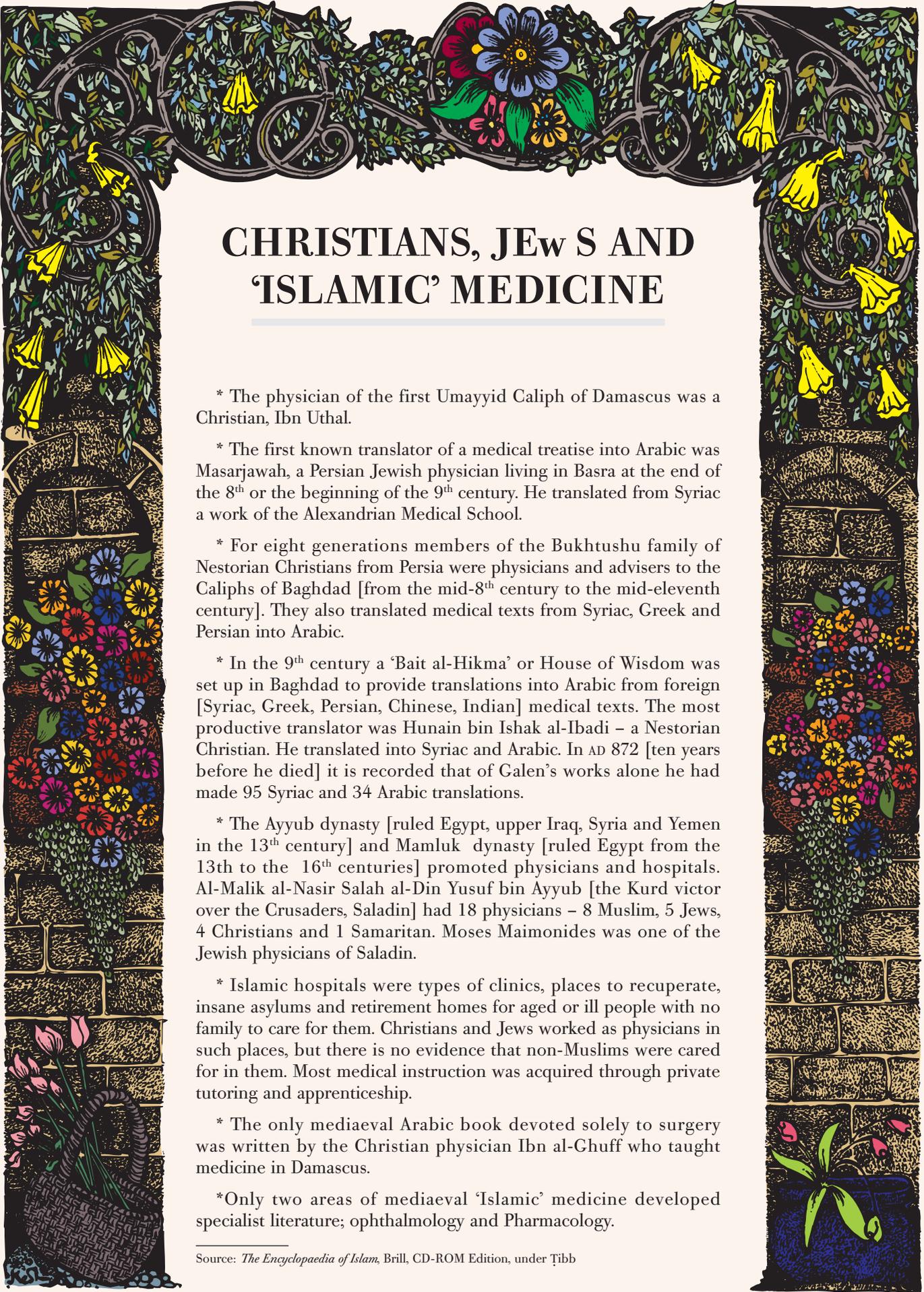


how to run a modern economy. Who could ever forget President Obama's director of national intelligence, James Clapper, informing a Congressional Committee as recently as February 2011 that Egypt's Muslim Brotherhood was a 'largely secular' organization that 'pursued... a betterment of the political order in Egypt'?

Of course, the much-acclaimed moderation of the Brotherhood always did sit rather awkwardly with the organization's well-known mission statement: "Allah is our objective; the Prophet is our leader; the Koran is our law; Jihad is our way; dying in the path of Allah is our highest hope".

However that may be, the world certainly has not heard the last of the 85-year-old Muslim Brotherhood.

PETER DAY is a regular contributor to *The Spectator* magazine and a former New York and Washington correspondent for *The Australian* newspaper. His articles have also appeared in numerous other major publications, including *Quadrant* in Australia and the *National Interest* and *Weekly Standard* in the United States.

A decorative border surrounds the text, featuring intricate floral patterns, including yellow and blue flowers, and architectural elements like stone arches and a basket of pink flowers at the bottom left.

## CHRISTIANS, JEWS AND 'ISLAMIC' MEDICINE

\* The physician of the first Umayyid Caliph of Damascus was a Christian, Ibn Uthal.

\* The first known translator of a medical treatise into Arabic was Masarjawah, a Persian Jewish physician living in Basra at the end of the 8<sup>th</sup> or the beginning of the 9<sup>th</sup> century. He translated from Syriac a work of the Alexandrian Medical School.

\* For eight generations members of the Bukhtushu family of Nestorian Christians from Persia were physicians and advisers to the Caliphs of Baghdad [from the mid-8<sup>th</sup> century to the mid-eleventh century]. They also translated medical texts from Syriac, Greek and Persian into Arabic.

\* In the 9<sup>th</sup> century a 'Bait al-Hikma' or House of Wisdom was set up in Baghdad to provide translations into Arabic from foreign [Syriac, Greek, Persian, Chinese, Indian] medical texts. The most productive translator was Hunain bin Ishak al-Ibadi – a Nestorian Christian. He translated into Syriac and Arabic. In AD 872 [ten years before he died] it is recorded that of Galen's works alone he had made 95 Syriac and 34 Arabic translations.

\* The Ayyub dynasty [ruled Egypt, upper Iraq, Syria and Yemen in the 13<sup>th</sup> century] and Mamluk dynasty [ruled Egypt from the 13<sup>th</sup> to the 16<sup>th</sup> centuries] promoted physicians and hospitals. Al-Malik al-Nasir Salah al-Din Yusuf bin Ayyub [the Kurd victor over the Crusaders, Saladin] had 18 physicians – 8 Muslim, 5 Jews, 4 Christians and 1 Samaritan. Moses Maimonides was one of the Jewish physicians of Saladin.

\* Islamic hospitals were types of clinics, places to recuperate, insane asylums and retirement homes for aged or ill people with no family to care for them. Christians and Jews worked as physicians in such places, but there is no evidence that non-Muslims were cared for in them. Most medical instruction was acquired through private tutoring and apprenticeship.

\* The only mediaeval Arabic book devoted solely to surgery was written by the Christian physician Ibn al-Ghuff who taught medicine in Damascus.

\* Only two areas of mediaeval 'Islamic' medicine developed specialist literature; ophthalmology and Pharmacology.

Source: *The Encyclopaedia of Islam*, Brill, CD-ROM Edition, under Tibb

# THE BALLAD OF A BOLD RIDER

*Reviewed by James Murray*

**I**T HAPPENS. Out of the blue comes a natural story-teller's account of his life, times and faith. An unknown? Not quite. Sean Hampsey was bathed in fame when he arrived from Ireland in 1960 with his father John, mother Molly and siblings; all mustered and counted, there were fourteen of them and they were reportedly the largest family to emigrate from Ireland to Australia under the £10 scheme.

The author includes a photograph of the family assembled outside their home (141 Nelson Street, Fairfield, Sydney) which inspires the thought that Arthur Calwell's injunction, 'Populate or perish' has been comprehensively answered.

Hampsey's other claim to fame was the way he set out to explore his new homeland, he acquired a plant of horses and set out, as you do, to ride round the continent.

His narrative is as free-ranging as his riding and covers the difficulties of growing up Catholic in predominantly Protestant six-counties of Northern Ireland, a gerrymandered entity not to be confused with true Ulster which, with Munster, Leinster and Connaught, forms historic All Ireland.

Obviously by emigrating in 1960 the Hampseys missed the first civil rights marches, the activities of Bernadette Devlin and her supporters as well as 'Bloody Sunday' in Derry where in 1972, British Army paratroopers opened fire and killed 14 protesters.

Hampsey was the eldest sibling and his narrative takes readers through his primary school days and into early manhood; he does not shirk confessing that he was not always on his best behaviour, his transgressions resulting in two of his brothers and himself being royally treated, that is,

---

*My brother Sean*, by Sean Hampsey, Sid Harte Publishers Pty Ltd rrp pb \$30 incl music CD & postage. Signed copies direct from author PO Box 202 St Mary's NSW 1790; or publisher: Tel (03) 9560 9920

---

they did time as guests in one of Her Majesty's prisons.

Though hardships are described this not a piece of misery-lit. It is replete with wit, humour and narrative drive. Its tone is set in the opening paragraph (or riff, for Hampsey is always a musician):

'Who will dig your grave, Daddy?' young Anne Hampsey with a serious, intensive look on her nine year old face asked her father John as he stood waist deep in the grave he and his brother Hugh Pat were digging for their father, the late Johnny Hampsey



who had died three days prior...

Anne, accompanied by her older sister Philomena and her mother Molly, had brought lunch down to the graveyard of St Mary's Catholic Church, Stewartstown, County Tyrone, Ireland, for "the men".

Artless? Hampsey holds the question unanswered till the end, and the Tingalpa Lawn Cemetery, south of Brisbane, where Anne, now with the married name Martschinke, is supervising funeral arrangements.

She asks the grave-digger his name and gets the reply 'David Jensen' whereupon she says: 'There you are Daddy. I'm sure you would approve. He's a nice lad, and it answers that question I asked you all those years ago.'

Hampsey's account of the robbery of a London restaurant (mounted to obtain funds for Christmas trip home to Ireland) is funny enough to be reminiscent of the great New York reporter Jimmy Breslin's, *The Gang Who Couldn't Shoot Straight*.

He includes one of his songs, *Blow the green fields of Ireland*, inspired by a meeting during a London stopover with a Protestant Irishman who in Belfast felt unable to show his love of Gaelic culture but in London gave his children Gaelic names:

- 'William my brother, how mad is this is this war?
- 'That has us as enemies. How deep are our scars?
- 'How tragic our homeland, how said is its plight?
- 'Her lovely green fields, running red in the fight'

And the refrain:

- 'Blow the green fields of Ireland
- 'Blow with the wild winds of change
- 'Blow for a better tomorrow
- 'Blow away ages of shame
- 'We sit here together away from the hate

## DONATIONS RECEIVED FROM 25-01-2013 to 29-01-2013

Our sincerest thanks to the many subscribers to *Annals Australia*, who very generously send a small donation along with their annual renewal – this assists in defraying the heavy costs incurred in producing our magazine.

– Editor, *Annals*

2614	MR J H WALSH	17	3016	MR R T ANDREWS	17
3146	MR N D'CRUZ	20	4873	MRS M FERRERO	67
4215	MISS I CORVESOR	4	1235	MR DAVID THOMSON	7
5108	MRS M GILLARD	7	3101	MR M A SPILLANE	7
4551	MR E T BRADY	4	6531	FR J CARPENTER	24
7050	MRS J AIKEN	4	6103	MS Y RAYNEY	9
2088	MR A PINELLI	33	3165	MR T FARRELL	33
2145	MISS E M BRACKEN	74	2614	MRS J M DONOHUE	17
4567	MR W K ROBERTS	50	3143	DES CARROLL	50
2099	MRS M CONNORS	17	2133	C RICHARDSON	24
2219	LORELIE & PETER O'REILLY	17	2263	MRS K WILCOCK	26
2118	MARIJA SESTAN	67	4112	MR D G CONNORS	4
7170	MR ROBERT MCMANUS	24	2077	MISS W COLLINGRIDGE	7
2063	MR & MRS KEVIN KOK	7	2034	MRS J DESTRO	33
2140	MR P A ROBINSON	50	4870	MRS L B EAKIN	17
3107	CHARLES BALNAVES	67	2021	MR A L HUNT	7
2222	MRS AUDREY ENGLISH	17	3579	FR PETER FERWERDA	67
5253	PETER O'BRIEN	27	2031	MRS J CHALFANT	7
2605	MRS M.J.MENTZ	7	2430	MRS P A MURPHY	7
2110	DES & SUE NASSER	10	2071	MRS N KELLIHER	17
6714	STEPHEN RIGBY	67	2230	REV FR L J WHOLOHAN	10
2132	MRS M R HAINES	50	2220	MR A CALLAGHAN	17
2135	MRS MARIE MCCOWAGE	24	2605	MS M GELLATLY	14
2323	MR P J HEALEY	24	3052	THE LIBRARIAN —	
2100	MR C CASEY	7		NEWMAN COLLEGE	33
4370	MRS BARRY DOYLE	7	810	MR L P DE SOUZA	15
2135	MR PETER MUNRO	7	6108	MR P R S ANTONIO	20
2250	MRS MARJORIE STANG	4	2065	MR C B DA ROZA	7
2031	MR J S NICOL	24	3107	MRS EVE YOUNG	17
2034	MISS M F CRAWLEY	10	4350	MRS M E J SHEEDY	14
2219	MR MICHAEL DOWNING	17	2084	MRS M GALE	17
2370	REV FR JOHN CAREY	67	2650	MR PAUL CHIGWIDDEN	33
2500	MRS N F BUTLER	17	4216	MRS BERNADETTE O'ROURKE	17
2753	MR G FEHER	4	2586	MR & MRS R J BERRY	27
3875	MRS P CERINI	10	6391	MRS BRIAN LIDDELOW	30
3149	MR J WARREN	17	2230	MRS J HURST	4
5011	MRS N J SCRIVEN	4	3111	THE WALLACE FAMILY	7
2113	MR C NIEUWENDYK	17	3111	MR D P & MRS A M REA	17
5090	FR PETER R MILBURN	17	2065	DR BRIAN POLLARD	50
2034	MR W P LENNON	20			
2615	MR DARYL MURPHY	67	TOTAL:		\$1800

Please assist us by introducing *Annals* to relatives and friends.  
We need your support and we need new subscribers.  
*Annals* has the answer! Try it.

'Enjoying a oneness that we can relate  
'As brother compatriots in love with our land  
'Aware of no border, put here by man  
'For foremost of all, we are Irishmen first  
'With a hunger for love and a powerful thirst  
'To see justice triumph, to see all as one  
'And to know dear old Ireland's well rid of the gun.'

The element that lifts these memoirs from harum-scarum, devil may-carum is not only Hampsey's adherence to his faith but his deep knowledge of it. There are pages of the work that could be incorporated in a catechism or used as notes for a sermon.

On one level Hampsey's into the *craic*, Irish chat, in print, occasionally over-written; on another level he is into a narrative that shows the Church as more than a resort of the genteel.

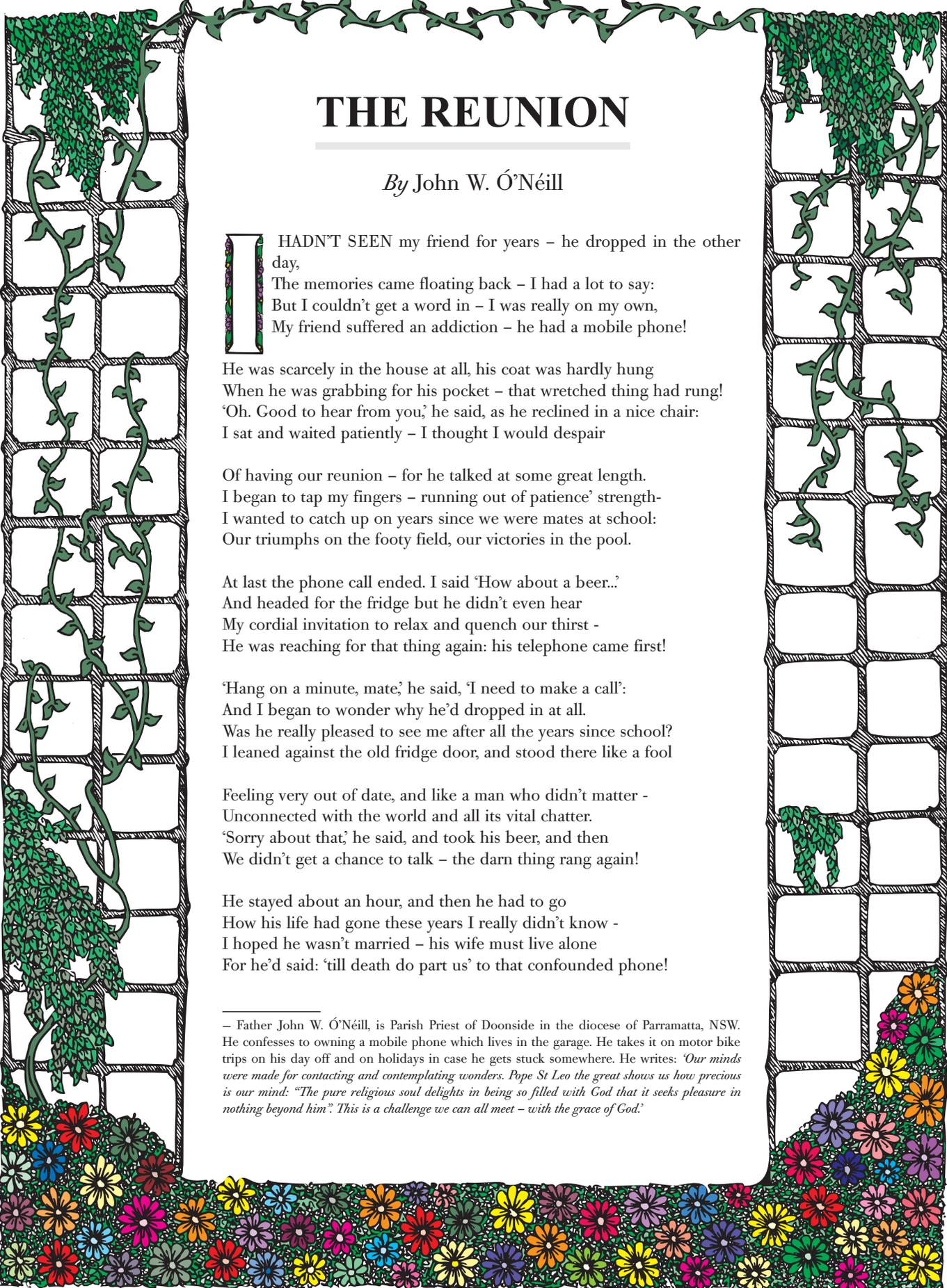
His work brings to mind the 15<sup>th</sup> century poet and adventurer Francois Villon who wrote *En cette foi je veux vivre et mourir* – 'In this faith I hope to live and die'.

This volume is the first of a trilogy and includes a CD of Hampsey and some of his siblings Rory, Eugene and Anne singing.

Disclosure: Coincidence. Back in the early 1960s your reviewer met Sean Hampsey during his outback horseback trek.

JAMES MURRAY is a Glasgow-born Catholic. A Sydney-based writer his career includes ten years in Fleet Street, and contributions to Australia's major publications. He writes *Annals* film reviews, and is the author of our ever-popular *Media Matters*.





# THE REUNION

By John W. Ó'Neill

I HADN'T SEEN my friend for years – he dropped in the other day,  
The memories came floating back – I had a lot to say:  
But I couldn't get a word in – I was really on my own,  
My friend suffered an addiction – he had a mobile phone!

He was scarcely in the house at all, his coat was hardly hung  
When he was grabbing for his pocket – that wretched thing had rung!  
'Oh. Good to hear from you,' he said, as he reclined in a nice chair:  
I sat and waited patiently – I thought I would despair

Of having our reunion – for he talked at some great length.  
I began to tap my fingers – running out of patience' strength-  
I wanted to catch up on years since we were mates at school:  
Our triumphs on the footy field, our victories in the pool.

At last the phone call ended. I said 'How about a beer..?'  
And headed for the fridge but he didn't even hear  
My cordial invitation to relax and quench our thirst -  
He was reaching for that thing again: his telephone came first!

'Hang on a minute, mate,' he said, 'I need to make a call':  
And I began to wonder why he'd dropped in at all.  
Was he really pleased to see me after all the years since school?  
I leaned against the old fridge door, and stood there like a fool

Feeling very out of date, and like a man who didn't matter -  
Unconnected with the world and all its vital chatter.  
'Sorry about that,' he said, and took his beer, and then  
We didn't get a chance to talk – the darn thing rang again!

He stayed about an hour, and then he had to go  
How his life had gone these years I really didn't know -  
I hoped he wasn't married – his wife must live alone  
For he'd said: 'till death do part us' to that confounded phone!

---

– Father John W. Ó'Neill, is Parish Priest of Doonside in the diocese of Parramatta, NSW. He confesses to owning a mobile phone which lives in the garage. He takes it on motor bike trips on his day off and on holidays in case he gets stuck somewhere. He writes: *'Our minds were made for contacting and contemplating wonders. Pope St Leo the great shows us how precious is our mind: "The pure religious soul delights in being so filled with God that it seeks pleasure in nothing beyond him". This is a challenge we can all meet – with the grace of God.'*

## HEALING HUMANITY

*In true forgiveness, the offended person makes a deliberate choice to forgive, not with grim resignation, but a positive, free choice. This act however entails a long personal journey, facing the full impact of the injury and facing its consequences.*

# FORg Iv En ESS: a M y STERIOu S REa LM

By Wanda s kowronska



For GIVENESS has been a 'hot' issue in recent counselling psychology. How could this be? Isn't it all just a matter of pardoning someone after a snide remark or a thoughtless act? Every Christian knows that the Lord's prayer enjoins forgiveness on those who say it. And Jesus instructed his disciples to 'forgive anyone against whom you have a grievance, so that your Father in heaven may in turn forgive you your transgressions'. (Mark 11:25).

It is one thing to understand forgiveness in the minutiae of every day life, however, but another when injury is on a deeply personal or societal level. Injury to the mind and the soul by another reveals evil intent in a way previously thought unimaginable. There are parents whose children have been murdered; there are children who have been abused by adults – physically, sexually or emotionally; there are betrayals in business ruining people's lives; betrayals in marriage; victims of societal violence; and survivors of genocide. Is forgiveness relevant here?

In situations where forgiveness seems 'impossible' permeate human life and strike some deep core within us that elicits compassion for the victim and resistance to forgiveness of the wrongdoer. We know of situations where a person experiences a hurt with lifelong consequences, whose ability to trust is destroyed. The tenor of our wounded age is to not forgive anything, to seek revenge or at least litigation.

There are some stories, however, which go against the grain. One concerns Marietta Jaeger, an American woman who once went on a vacation with her husband and five children.<sup>1</sup>

All enjoyed the beautiful Montana scenery and Marietta recalls going to the children's tent to kiss her children goodnight, six year old Susie affectionately hugging her several times.

That was the last time the mother saw Susie. During the night the parents discovered Susie was missing – there was a hole slashed into the tent near where she slept.

A nightmare unfolded and despite intensive searches by the police Susie was not found. A man rang and demanded a ransom. Marietta, a Protestant Christian, recalls feeling at the time that if she met the kidnapper she could kill him with her bare hands. A perfectly understandable revenge consumed her but as time wore on she realised her fury was destroying her internally. With great difficulty, she came to think the unthinkable, that the person she hated was also a child of God, that she had no way forward but to consider forgiving him whoever he was.

She told a reporter in an interview that she forgave the kidnapper. This prompted the kidnapper to ring and taunt her saying no-one would ever catch him. Marietta did not respond to the taunts and instead asked him about his life, realising she had moved from fury to some other state of being. The man sensed this, backed off and began weeping on the phone and wishing 'the burden' might be lifted from him. Marietta realised what 'this burden' might mean but could not get him to elaborate. From a recording of the conversation, the Montana police realised there was enough information to identify the man and he was subsequently arrested. There was irrefutable evidence at his house that he had murdered Susie a week after the kidnap. Though he was liable for the death penalty Marietta thought her daughter deserved more than the state sanctioned killing of this sick man, however deserving the death may

### NEW BIBLE COMMENTARIES

**Michael Fallon**

Missionary of the Sacred Heart

Israel's

**Eighth Century Prophets**

Amos, Hosea, Isaiah, Micah

**\$20**

**Seventh Century Prophets**

Zephaniah, Nahum

Habakkuk, Jeremiah

**\$20**

**Sixth Century Prophets**

Ezekiel, Isaiah 20-55

Haggai, Zechariah,

Isaiah 56-66

**\$25**

**Fifth Century Prophets**

Obadiah, Zechariah 9-14,

Joel; Malachi, Jonah

& Daniel

**\$15**

All prices

include postage within Australia + GST

Available now from

CHEVALIER PRESS PO Box 13, Kensington  
NSW 2033 Ph: (02) 9662 7894, (02) 9662 7188.

Fax: (02) 9662 1910

Email: [chevalierpress@gmail.com](mailto:chevalierpress@gmail.com)

ASK FOR A LIST OF OUR  
OTHER CATHOLIC PUBLICATIONS

have been. She asked the prosecutor to offer the alternative sentence of life in prison with no parole and this was honoured. On a personal level she understood that life-long vindictiveness gave the offender *another victim* and *this would take away much of the life of the living victims*. She realised that ‘anger, hatred, resentment, bitterness, revenge are ‘death-dealing spirits’ and they will ‘take our lives’ on some level as surely as little Susie’s life was taken.’ Marietta says the first person’ to receive a gift of life from the death of my daughter ... was me.’<sup>2</sup>

Another strange view is that of Rwandan Immaculé Ilibigaza, who in her story entitled *Left to Tell*, recounts how she, as a young Catholic Tutsi, saw a collective evil take hold of the tribal Hutus in her country – to the extent of killing one million Tutsis, including her family. During the frenzy she survived because a Protestant pastor shielded her with some other women in a small secret room of his house. Immaculé clearly heard the Hutus outside the house boast that they killed her family.

Immaculé’s recounts that though she has survived the genocide, the wounds are so deep she can scarcely contemplate any future. She comes to realise that she needs divine help to face the all consuming effects of evil, which in effect constitute another ‘death’ perpetrated by the killers. Survivors of holocausts often say they have died inside, that their lives ended with the deaths of those they loved. In her hollow despair, Immaculé realises that she needs to think differently and thus begins her journey of forgiveness. She knows the killer of her family and one day she travels to jail to meet him. In a cell, she states serenely and sincerely that she forgives Felicien for killing her family. Felicien suddenly crouches before her in shame and begins to sob. She writes:

Felicien had let the devil enter his heart and the evil had ruined his life like a cancer in his soul. He was now the victim of victims, destined to live in torment and regret. I was overwhelmed with pity for the man.<sup>3</sup>

Immaculé feels freed from the prison of revenge by forgiving Felicien. This changes her life and now, she now goes around the world telling her story as it is so ‘strange’. Her words resonate with a cosmic and spiritual depth that is



incomprehensible to the rights, justice and revenge-seeking spirit of our times.

Psychologists have also taken note of the profound healing effect of forgiveness. This has aroused interest to such an extent that the annual American Psychological Association in 2000 heard twelve presentations on forgiveness, a totally new direction for the association.

Since then ‘research’ into the mystery of forgiveness has multiplied. Psychologist Kevin Culligan states that true forgiveness does not condone violence or abuse; it is not the same as condoning the injury; it does not release the injurer from the consequences of his/her behaviour; it is essentially a private choice on the part of the forgiver; it sets the basis for future possibilities of reconciliation, restoring broken relationships; and focuses on forgiving *others*, not asking others for forgiveness.<sup>4</sup>

Joanna North a British philosopher also states that forgiveness is no ‘wiping out of the wrong, a making undone what has been done.’<sup>5</sup> North goes on to ask how this can be achieved ‘without requiring the wronged party simply to give up on his or her angry and hostile feelings toward the wrongdoer, feelings which are often extremely difficult to overcome and which in any case appear to be natural and justified.’<sup>6</sup>

Robert Enright, a foremost researcher into the psychology of forgiveness states that that forgiveness is more than simply accepting or tolerating injustice – it is not simply about ‘moving on’ or putting the past behind us.

Forgiveness is, first, a full recognition of all aspects of the injustice. Fully recognising the depth of the hurt, it is also other directed and makes room for reflection on the wrong and the wrongdoer.

Second, forgiving is not the same as forgetting; ‘a deep injustice suffered is rarely, if ever, wiped from consciousness.’<sup>7</sup> When a person forgives, he or she remembers but *in different ways from those before forgiveness occurs*.

Third, forgiveness is more than ceasing our anger to feel better or adopting a neutral stance toward the injurer. It is not just about creating a more peaceful atmosphere at home or at work. In fact, Enright calls this a pseudo-forgiveness of which there are many kinds. A person may say ‘I forgive you’ but harbour resentment; another may say sweetly ‘I forgive you’ but then remind the wrongdoer of the past hurt at every opportunity; another may forgive and be berated by the wrongdoer who thinks he/she has nothing to be forgiven for; yet another may feign forgiveness to hurt another – as Oscar Wilde said ‘Always forgive your enemies – nothing annoys them so much’. There are many types of pseudo-forgiveness.

Nietzsche viewed Christians as weaklings because of their tendency to forgive, saying only weaklings practice forgiveness, but in Enright’s view Nietzsche was describing a pseudo or false forgiveness and did not take into account the depth and breadth of the issue.<sup>8</sup>

True forgiveness involves some personal sacrifice, a going beyond the boundaries of what a reasonable person may expect and is not just about ‘feeling good’, ‘looking good’ or the forgiven person suddenly attaining enlightenment. Though it is difficult to define, Enright and his colleagues considered forgiveness to be:

A willingness to abandon one’s right to resentment, negative judgement and indifferent behaviour toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity and even love toward him or her.<sup>9</sup>

In true forgiveness, the offended person makes a deliberate choice to forgive, not with grim resignation, but a positive, free choice. This act however *entails a long personal journey*, facing the full impact of the injury and facing its consequences. It involves moving towards a new way of thinking about the events, of overcoming condemnation with respect, resentment with compassion and considering the offender as a person, in a manner



## DONATIONS RECEIVED FROM 29-01-2013 to 31-01-2013

Our sincerest thanks to the many subscribers to *Annals Australia*, who very generously send a small donation along with their annual renewal – this assists in defraying the heavy costs incurred in producing our magazine.

– Editor, *Annals*

1253	MRS SANDRA SHEEHAN	17	4012	MRS F D LAUD	50
3192	MR KEVIN JOHN PUNSHON	50	4051	REV J GARRAHY	3
2047	JOHN McKAY	7	4568	MR L SHADDOCK	24
3941	MR BRYAN CLOTHIER	67	5268	MRS J BELL	4
2484	L DOWLING	17	6011	MISS R M SEAMAN	17
2076	MR DAVID CHEE	67	2794	MR G APHORPE	17
2251	MRS G TESORIERO	67	2430	MR J B WILLS	20
3840	MRS L WITHERS	34	4275	J G CROWLEY QC	17
2192	MRS JEAN STEWART	24	3058	REV SEAN O'CONNELL PP	7
2615	MR PAUL SYKES	25	2229	MR T STRATFORD	33
1350	MR STEPHEN CHRISTIE	17	3199	MR B PRENDERGAST	17
2193	MR GEORGE HANNA	67	4505	MRS ANNA DEUAR	17
2614	MRS M O'SULLIVAN	17	3131	MRS C DEMPSEY	31
2086	MR & MRS C J MATHISON	7	6281	MRS MAUREEN TAYLOR	4
2100	MRS MOIRA SPITERI	17	2486	MRS DIANE COPELAND	7
4152	MR K J DEERE	17	2283	MR RONALD O'BRIEN	17
2730	MR A W VANZELLA	70	4031	THE LIBRARIAN	50
6109	MR & MRS J O'DONNELL	17	2046	MR GIOVANNI PALAMARA	47
2756	MRS J WARLOW	4	2024	MRS ELIZABETH JOHNSON	17
2773	MRS E GIBBESON	7	2034	MISS M JOSEPH	17
2777	MR NOEL P LONG	17	2036	MRS DOROTHY HIGGINS	24
2035	MRS F GAVEGAN	4	2117	MRS N CARUANA	67
2076	MR G H MCNALLY	27	2601	MR MARTIN WALSH	7
2113	MR C J PURCELL	27	2260	MR K STEWART	33
2119	MR GERALD GOODEN	50	2219	MRS K NORTH	17
2122	MR & MRS J DUFFY	4	2372	MRS M E QUIRK	17
2222	MR J A BISSETT	50	2680	MR V NEVILLE	17
2032	MRS E M HILL	24	3126	MR F SHELTON	50
2508	MRS JEAN PORTEOUS	17			
2536	MR H K BROWN	67	<b>TOTAL:</b>		<b>\$1550</b>

Please assist us by introducing *Annals* to relatives and friends.

We need your support and we need new subscribers.

*Annals* has the answer! Try it.

the perpetrator in response to his or her infliction of injury, does the victim ever master the violence or instead become its tool?<sup>10</sup>

Minow states that it is important that national commissions give some public voice to those injured on a wider scale. Thus the Nuremberg Trial, however imperfect, was an attempt to reassert a moral standard which 'listened' to the accounts of unspeakable horror against victims of the Nazis. Minow adds that the very establishment of a truth commission gives the structure providing listeners to the stories of victims and can 'create a public setting devoted to the atrocities and locating individual trauma in the larger political context'.<sup>11</sup>

The important thing from a psychological point of view here is that the public recognition of the wrong can help survivors re-establish the capacity to trust people and gain the strength to begin the journey to forgiveness even if only to some extent. This journey does not only affect individuals but also the spiritual well being of nations.

Psychologists have realised that in the difficult processes of recollection of injury and affirmation of human dignity, there is an urgent need to explore alternatives to vengeance, not only for the healing of individuals but for the healing of nations and even the world. Though not everyone can and will forgive, those who do often have a hidden impact on those around them, grow in spiritual strength and reveal the core of a new wisdom, an unexplored realm of the soul, a divine mystery.

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*.

1. Robert Enright, 'The Psychology of Interpersonal Forgiveness' In. Robert Enright and Joanna North, *Exploring Forgiveness* (USA: University of Wisconsin Press, 1998), 10ff. Henceforth *PIF*.
2. *PIF*, 15.
3. Immaculé Ilibigaza with Steve Irwin, *Left to tell: Discovering God Amidst the Rwandan Holocaust* (Hay House Inc., 2006), 204.
4. Kevin Culligan, 'Prayer and Forgiveness: Can Psychology Help?', *Spiritual Life*, 2002: 89-81 - 2.
5. Joanna North, 'The "Ideal" of Forgiveness'. In. Robert Enright and Joanna North, *Exploring Forgiveness* (USA: University of Wisconsin Press, 1998), 16.
6. *Ibid.*, 16.
7. Much of this section is taken from *PI*, Chapter 5:46-62.
8. *PIF*, 49.
9. *PIF*, 46-7.
10. Martha Minow, *Vengeance and Forgiveness* (Boston: Beacon Press, 1998), 13.
11. *Ibid.*, 71-72.

consistent with the Hebrew and Christian view of the world. Forgiveness can only occur between persons and not between a person and forces of nature – nature cannot forgive because nature is not a person.

On a societal level, there is a need to validate the stories of victims in a world of wars and horrors where the techniques of destruction are continually being improved. There are many victims

whose stories are simply not heard and who live with enormous burdens of painful memory, some hoping for redress. Martha Minow writes in *Vengeance and Forgiveness* (1998):

*Traumatised people imagine that revenge will bring relief even though the fantasy of revenge simply reverses the roles of perpetrator and victim, continuing to imprison the victim in horror, degradation and the bounds of the perpetrator's violence/ by seeking to lower*

# THE SWITCHBOARD OF A FRENCH HOSPITAL



Good morning. Is this reception? I would very much like to speak with someone who can tell me about a patient in your hospital. I simply want to know whether he's actually improving or if the problem is getting worse.

What is the patient's name?

His name is Jean DuPont and he is in room 302.

One moment please. I'll pass you to the ward.

*After a long wait:*

Good morning I am Françoise, the duty nurse. How may I help you?

I should like to know how is John Dupont in room 302?

Hold the line a moment. I'm going to try to find the Ward doctor.

*After a long wait:*

Yes I am Dr John - how may I help you?

Good morning Dr I'd like to know how Mr John DuPont is. He is in room 302 and I understand that he's been with you now three weeks.

Would you please hold the line while I consult his dossier?

*After another long wait:*

Well, let's see: he's eaten well today. His blood pressure and his pulse are normal. He is responding well to the medication and we expect to stop monitoring his heart tomorrow. If everything goes as we expect he should be able to leave by the weekend.

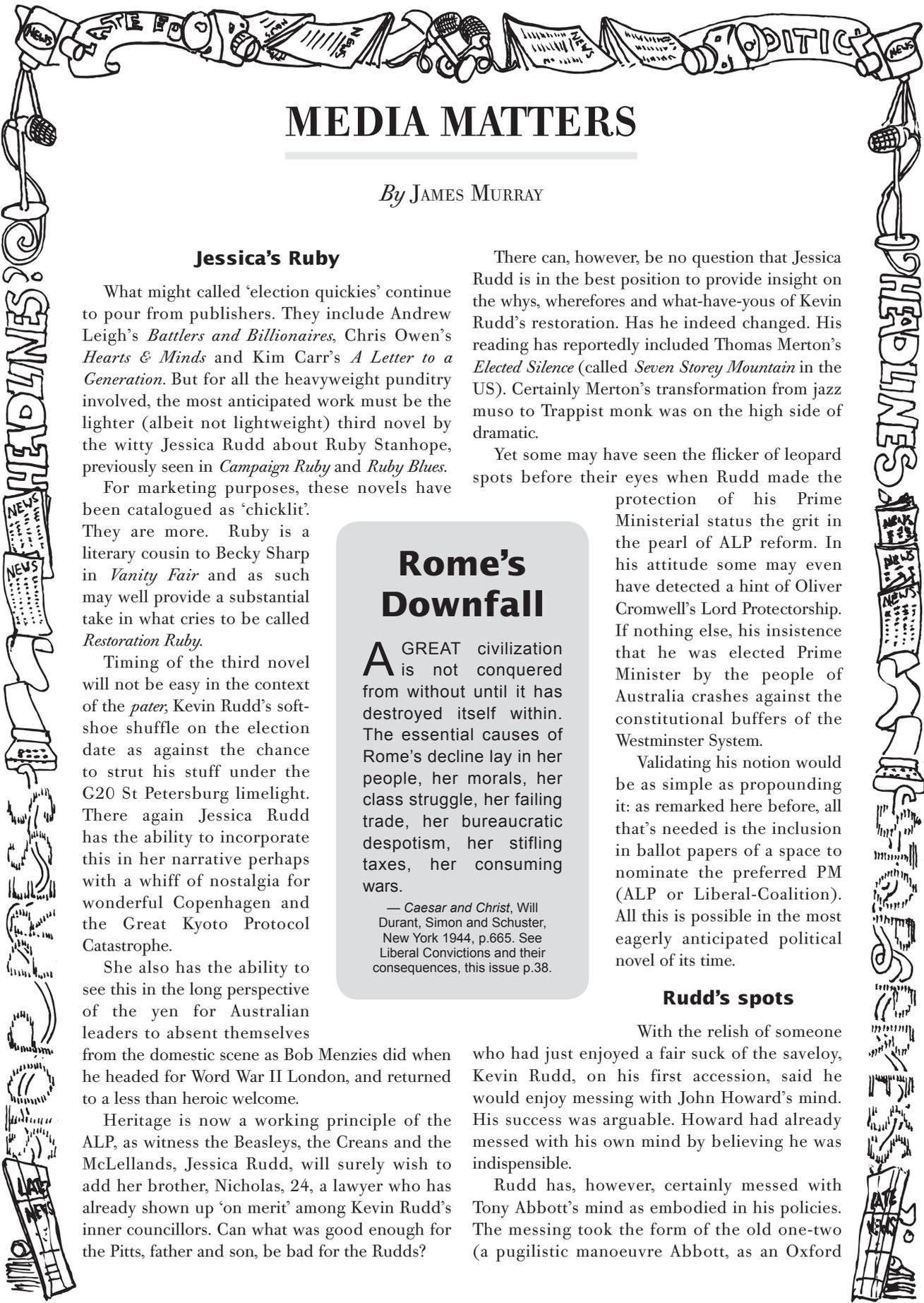
That is marvellous news I am very happy. Thank you.

From the way you are speaking I imagine it you must be somebody very close to him perhaps a family member?

Well not exactly. Actually I am John DuPont. And I'm calling you from room 302. All sorts of people come and go in my room. But no one said anything to me. I just wanted to know how I'm going!

Thank you very much.

— Communication à l'hôpital [anonymous],  
translated by Paul Stenhouse



# MEDIA MATTERS

By JAMES MURRAY

## Jessica's Ruby

What might called 'election quickies' continue to pour from publishers. They include Andrew Leigh's *Battlers and Billionaires*, Chris Owen's *Hearts & Minds* and Kim Carr's *A Letter to a Generation*. But for all the heavyweight punditry involved, the most anticipated work must be the lighter (albeit not lightweight) third novel by the witty Jessica Rudd about Ruby Stanhope, previously seen in *Campaign Ruby* and *Ruby Blues*.

For marketing purposes, these novels have been catalogued as 'chicklit'. They are more. Ruby is a literary cousin to Becky Sharp in *Vanity Fair* and as such may well provide a substantial take in what cries to be called *Restoration Ruby*.

Timing of the third novel will not be easy in the context of the *pater*, Kevin Rudd's soft-shoe shuffle on the election date as against the chance to strut his stuff under the G20 St Petersburg limelight. There again Jessica Rudd has the ability to incorporate this in her narrative perhaps with a whiff of nostalgia for wonderful Copenhagen and the Great Kyoto Protocol Catastrophe.

She also has the ability to see this in the long perspective of the yen for Australian leaders to absent themselves from the domestic scene as Bob Menzies did when he headed for Word War II London, and returned to a less than heroic welcome.

Heritage is now a working principle of the ALP, as witness the Beasleys, the Creans and the McLellands, Jessica Rudd, will surely wish to add her brother, Nicholas, 24, a lawyer who has already shown up 'on merit' among Kevin Rudd's inner councillors. Can what was good enough for the Pitts, father and son, be bad for the Rudds?

There can, however, be no question that Jessica Rudd is in the best position to provide insight on the whys, wherefores and what-have-yous of Kevin Rudd's restoration. Has he indeed changed. His reading has reportedly included Thomas Merton's *Elected Silence* (called *Seven Storey Mountain* in the US). Certainly Merton's transformation from jazz muso to Trappist monk was on the high side of dramatic.

Yet some may have seen the flicker of leopard spots before their eyes when Rudd made the

protection of his Prime Ministerial status the grit in the pearl of ALP reform. In his attitude some may even have detected a hint of Oliver Cromwell's Lord Protectorship. If nothing else, his insistence that he was elected Prime Minister by the people of Australia crashes against the constitutional buffers of the Westminster System.

Validating his notion would be as simple as propounding it: as remarked here before, all that's needed is the inclusion in ballot papers of a space to nominate the preferred PM (ALP or Liberal-Coalition). All this is possible in the most eagerly anticipated political novel of its time.

## Rudd's spots

With the relish of someone who had just enjoyed a fair suck of the saveloy, Kevin Rudd, on his first accession, said he would enjoy messing with John Howard's mind. His success was arguable. Howard had already messed with his own mind by believing he was indispensable.

Rudd has, however, certainly messed with Tony Abbott's mind as embodied in his policies. The messing took the form of the old one-two (a pugilistic manoeuvre Abbott, as an Oxford

## Rome's Downfall

A GREAT civilization is not conquered from without until it has destroyed itself within. The essential causes of Rome's decline lay in her people, her morals, her class struggle, her failing trade, her bureaucratic despotism, her stifling taxes, her consuming wars.

— *Caesar and Christ*, Will Durant, Simon and Schuster, New York 1944, p.665. See *Liberal Convictions and their consequences*, this issue p.38.





# Give a gift that will last a lifetime

**YES !** Please send *ten issues* of **Annals Australasia** for twelve months commencing now to the person listed below for \$33 [normal rate] or \$26 [pensioner]

**SEND GIFT TO**

[Please print]

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

Postcode: \_\_\_\_\_ Phone: \_\_\_\_\_

Email \_\_\_\_\_

**DONOR**

[[Please print]]

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

Postcode: \_\_\_\_\_ Phone: \_\_\_\_\_

Email \_\_\_\_\_

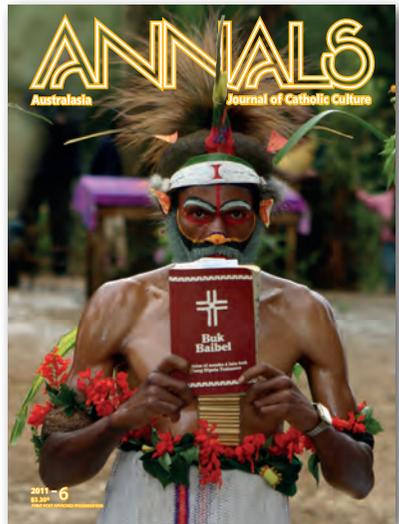
Cheque/M.O. enclosed     Please debit my     Visa Card     Master Card

Subscription Amount:    \$ \_\_\_\_\_  
 Donation:    \$ \_\_\_\_\_  
**TOTAL:**    \$ \_\_\_\_\_

\_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Expiry Date: ...../.....    Signature .....

**Contact us: Annals Australasia: PO Box 13, Kensington, NSW 2033.  
 Phone: 02-9662-78794; Fax: 02-9662-1910. Email: annalsaustralasia@gmail.com**



*There are some who while not overtly calling for the destruction of Western culture are nevertheless not willing to defend it*

## LIBERAL CONVICTIONS AND THEIR CONSEQUENCES

By Jude P. Dougherty



A QUESTION asked by the late Ronald Dworkin in the Scribners Lectures given by him at Princeton University in 2005, was ‘Is democracy possible here?’<sup>1</sup> His subject was the United States. His conclusion was not a happy one. If anything, the impediments he identified have increased.

Rightly, in those lectures he recognizes that the country is ideologically divided, between what he calls ‘the red culture’ and the ‘blue culture.’ Like others before him who have called for a common ground, Dworkin, in seeking a common ground, identifies two principles which he believes, should they garner universal assent, facilitate rational debate on many of the divisive issues confronting the nation.

Those two principles in his final formulation are: 1) each human life is intrinsically and equally valuable, and 2) each person has an inalienable personal responsibility for identifying and realizing value in his own life.

‘I argue,’ writes Dworkin, ‘that almost all Americans – and almost all citizens of other nations with similar political cultures – can embrace these two principles, indeed that they could not consistently reject either without abandoning ethical or religious commitments they cherish.’<sup>2</sup>

Dworkin is convinced that democracy cannot remain healthy with deep and bitter divisions and no real agreement in the populace, for it then becomes only a tyranny of numbers. Dworkin hopes that public policy, in the light of these agreed-upon philosophical principals, would become primarily a

matter of prudential judgment thrashed out between contending parties.

Two things are to be noted here, Dworkin recognizes that the ‘possibility of democracy’ rests on a certain unity of outlook in the populace, and he implicitly acknowledges something even more basic than his two principles, namely, the ethical, religious, or familial commitments – in similar political cultures – that support them.

Typically the liberal mind does not hold itself accountable to the natural order, let alone to a divinely established plan governing nature and human nature. When the left calls for common ground, it is usually a demand for acquiescence on the part of the right. And typically, given the liberal bias of major media, the right is muted, and the left prevails.

In calling for dialogue, Dworkin is not so obtuse. Although a man of the left, he

finds it hard to ignore the nation’s debt to the Christian sources of its culture, and he even endorses what he calls ‘a new emphasis on religion in our politics and government.’ He pays tribute to ‘Americans of good will, intelligence and ambition who have given the world, over the last two centuries, much of what is best in it now.’<sup>3</sup> The sources of that virtue are not addressed in the present work.

*Is Democracy Possible Here?* does not end on an optimistic note, ‘We are now,’ Dworkin thinks, ‘in a particularly depressing and dangerous period in our history.’<sup>4</sup> This epitaph brings to mind another treatise on democracy written in a troubled time approximately seventy years ago. In the early 1940s, Jacques Maritain published a short but rich work under the title, *Christianity and Democracy*.<sup>5</sup> Written at a time when the outcome of World War II was still

### Conquered from Within

A GREAT CIVILIZATION is not conquered from without until it has destroyed itself within. The essential causes of Rome’s decline lay in her people, her morals, her class struggle, her failing trade, her bureaucratic despotism, her stifling taxes, her consuming wars. ... Barbarian inroads, and centuries of mining the richer veins, had doubtless lowered Rome’s supply of the precious metals. In central and southern Italy deforestation, erosion, and the neglect of irrigation canals by a diminishing peasantry and a disordered government had left Italy poorer than before. The cause, however, was no inherent exhaustion of the soil, no change in climate, but the negligence and sterility of harassed and discouraged men. Biological factors were more fundamental. A serious decline of population appears in the West after Hadrian. It has been questioned, but the mass importation of barbarians into the Empire by Aurelius, Valentinian, Aurelian, Probus, and Constantine leaves little room for doubt. Aurelius, to replenish his army, enrolled slaves, gladiators, policemen, criminals; either the crisis was greater, or the free population less, than before; and the slave population had certainly fallen. So many farms had been abandoned, above all in Italy, that Pertinax offered them gratis to anyone who would till them.

— Caesar and Christ, Will Durant, Simon and Schuster, New York 1944, p.665.

uncertain, he recognized that Europe was at a crossroads, but he held out hope that it would regain its moral compass, as well as the Christianity that once provided its unity. He acknowledged that we may have reached the end of Christianity's influence in Europe.

Under the tutelage of Christianity, 'This [European] world has been great and has provided man with an awareness of himself and his dignity, and of the law which calls him to advance in time, civil society on the one hand, rational knowledge on the other. . . . One would need the soul of a barbarian to wish for its destruction.'<sup>6</sup>

There are some who while not overtly calling for the destruction of Western culture are nevertheless not willing to defend it. The left's hostility to religion and to Catholicism in particular, is difficult to fathom. It is widely acknowledged that the secular, liberal state depends on conditions it did not create and which it is not intellectually in a position to defend. Is that unwillingness to defend an inherited Christian culture a result of malice, ignorance, or something else?

Dorothy Sayers, a contemporary of Maritain, in her 1947 Oxford University address, 'The Lost Tools of Learning,'<sup>7</sup> attributes the secularist's failure to appreciate and to defend an inherited culture to the loss of classical learning which gave one access to 'the permanent things.' She laments the loss of an educational curriculum which began with the *trivium* and progressed through the *quadrivium* before the student was exposed to 'subjects.'

'If we are to produce a society of educated people fitted to preserve their intellectual freedom amid the complex pressures of our modern society, we must [look to the past]. . . . Right down to the 19th century, our public affairs were mostly managed, and our books and journals were for the most part written by people brought up in the homes and trained in places where that tradition was still alive in memory and almost in the blood. Just so, many people today who are atheist or agnostic in religion are governed by a code of Christian ethics which is so rooted that it never occurs to them to question it. But one cannot live on capital forever. However firmly a tradition is rooted, if it is never watered, though it dies hard, yet in the end it dies.'

If he were writing today, Maritain would find the enemy within the gates. Neither he in his day, nor Dworkin in his Scribners Lectures, addresses the challenge of multiculturalism as it has come to be known. The failure of the liberal mind to defend the inherited is illustrated by a recent book, jointly authored by Christian Joppe and John Torpey.<sup>8</sup> They define the liberal state as one dedicated to 'liberty and equality.' Liberal institutions in their defense of liberty, they argue, are compelled to remain indifferent to creeds and comprehensive doctrines.

We see the implications of this doctrine when Joppe and Torpey address the integration of Islam within Western societies. In the contest between the immigrant Muslim demanding concessions in order to live in his customary way under his own law and the indigenous European Christian who attempts to preserve the remnants of an inherited culture, these authors claim that in the interest of liberty and equality the state must remain a neutral. The liberal state must remain equidistant with respect to majority and minority claims, favoring neither. That Islam may not be commensurate with liberal principles or that it may pose a threat to liberal societies cannot be addressed from the perspective of these authors.

Neutrality, it seems, is the great wager that the liberal intellectual establishment has made for the sake of liberty. Given that a liberal intellectual climate prevails in much of Europe, is it any wonder that the continent is bereft of the leadership necessary to defend what, until the recent past, was commonly known as 'Christendom'?

There is one possible exception. It is reported that President Vladimir Putin, in an address to the Russian Parliament early this year proclaimed, 'In Russia live Russians. Any minority, from anywhere, if it wants to live in Russia, to work and eat in Russia, should speak Russian,

and should respect Russian laws. If they prefer Shari'a law, then we advise them to go to those places where that is the state law. Russia does not need minorities. Minorities need Russia, and we will not grant special privileges, or try to fit their desires, no matter how hard they yell 'discrimination.' We better learn from the suicides of America, Holland and France if we are to survive as a nation. Russian customs and traditions are not compatible with the lack of culture or primitive ways of most minorities. When this honorable legislative body thinks of creating new laws, it should have in mind the national interest first, observing that minorities are not Russians.'<sup>9</sup>

Needless to say that speech would not have been received well in Brussels, in Washington, or in most capitals of the West. Putin, we are told, was given a five-minute standing ovation by the members of the Parliament.

The problem of integrating the migrant is not confined to the Christian West. 'Israel,' the *Washington Post* reports 'has reached an agreement to send thousands of African migrants to an unidentified country. . . . The plan is an attempt to address one of Israel's most pressing issues: what to do with the approximately 60,000 African migrants who have arrived from Egypt over the past years. . . . and threaten the country's Jewish character.'<sup>10</sup>

The issue of national identity cannot be avoided. Liberal policies in pursuit of some abstract value seem blind to the present good.

---

PROFESSOR JUDE DOUGHERTY is Dean Emeritus of the Philosophy Faculty, Catholic University of America, Editor, *The Review of Metaphysics*, and General Editor, *Series Studies in Philosophy and the History of Philosophy*, Washington, D.C.

1. Ronald Dworkin, *Is Democracy Possible Here?: Principles for a New Political Debate* (Princeton, N.J.: Princeton University Press, 2006).
2. *Ibid.*, p. 160. Dworkin reiterates these two principles, identifying them with the essence of "religion without God" in a book to be published posthumously, the first chapter of which is available in the *New York Review of Books*, April 4, 2012.
3. *Ibid.*, p. 161.
4. *Ibid.*
5. Jacques Maritain, *Christianity and Democracy* (London: Geoffrey Bles, 1945).
6. *Ibid.*, p. 15.
7. [www.gbt.org/text/sayers](http://www.gbt.org/text/sayers).
8. Christian Joppe, John Torpey, *Legal Integration of Islam* (Cambridge, MA: Harvard University Press, 2013).
9. Although widely circulated, some challenge the authenticity of this quotation in spite of the fact that it represents President Putin's long-held views.
10. *Washington Post*, June 4, 2013, p. A.6.



## To the Wonder

Writer/director Terrence Malick in *The Tree of Life* discoursed on the meaning of our whole existence centering on practising, believing and lapsed Catholics and creating Kubrickesque images of planetary origins.

In his new film, he eschews the speculative. He opens in France with a meeting between an environmental engineer Neil (Ben Affleck) and Marina (Olga Kurylenko), a relationship of lyric, dancing love set amid sea and cloudscape and the enduring image of Mont Saint Michele.

Texas-born, Malick shifts his scene to the prairies, prairies where industry and tract houses have obtruded and the poor are always with us.

Administering to them is a sombre priest Father Quintana (Javier Bardem). Possibly inspired by the whisky priest in John Ford's film of Graham Greene's *The Power and the Glory*.

Some critics while welcoming another work from a master filmmaker seem to have missed its quintessence; agape and eros, sacred and profane

## MOVIES

### By James Murray

love, symbolised in scenes of passion contrasted with scenes where the priest visits men in solitary confinement, giving them Viaticum, the Eucharist embodying their last – and sempeternal – companion.

*To the Wonder* puts Terrence Malick in the line of filmmakers such as Eric Rohmer and John Ford who have come to the creative humility of confessing their faith.

M★★★★NFFV.

### The Turning

Just when you are beginning to wonder whether ambition and vision have been lost under the continuing tips of comic-book trash along comes film maker Robert Connolly with a series of seventeen linked vignette movies based on Tim Winton's novel in which each chapter is devoted to a single character.

On the basis of a partial preview, your reviewer predicts it will provoke

much needed discussion as to the general direction of the local film industry. What is not contestable it is the line-up of filmmaking and acting talent on display.

As well as Connolly himself, it includes: Tony Ayres, Rose Byrne, Jub Clerc, Sean Gladwell, Rhys Graham, Jonathan auf de Heide, Claire McCarthy, Ian Meadows, Miranda Otto, Ashley Page, Warwick Thornton, Marieka Walsh and Mia Wasikowska.

Look out for it.

M★★★★NFFV

### The Audience

Helen Mirren has played Her Majesty Queen Elizabeth often enough to do the part in her sleep. And may well have. But not here. She tops her lively Oscar-winning performance in *The Queen*, shading from youthful alertness to octogenarian authority.

Peter Morgan, writer of *The Queen*, re-visits Buckingham Palace in a stage play ingeniously structured on the audience that the monarch traditionally gives her Prime Minister every Tuesday in the Blue Room.

Thus we see her in conversation (speculative and actual) with Prime Ministers from Winston Church to David Cameron. Margaret Thatcher is in, Tony Blair is only mentioned (though Morgan plans to include him on stage in a new production). The surprise of the play is Morgan's educated guess as to which of her PMs was the Queen's favourite (dunce's corner if you think Churchill).

This is a National Theatre Company production, directed by Stephen Daldry, and shot live for simultaneous global release. Obviously the International Date Line makes it impossible for Australasians to enjoy the simultaneity. But it has been released in selected cinemas (details if needed <sharmillfilms.com.au>)

PG★★★★SFFV

### Red Obsession

Begins like just another travelogue among the magnificent chateaux of the Loire Valley. But it morphs into a revelatory documentary about the lengths to which investors rather than connoisseurs, particularly the Chinese, will go to obtain the great Bordeaux vintages they desire.

## Bloggers, 'sources' and Bricks

This question of nameless journalism has therefore to be discussed with distinct reference to the special evil of our time. If we were talking about an ideal or an abstract paradise, many sentiments might be felt on the subject. It might be a beautiful idea that the noble books in a library should all be as blameless as the bricks in a wall. It might also (I think) be a beautiful idea that all the bricks in a wall should be signed by the brick-maker, like the books in a library. To be able to look at every brick and read a short account of the gentleman to whom one was indebted for it, with his name, native town, complexion, creed, favourite moral sentiment, and so on, might render a walk between brick walls much more entertaining. But we are not discussing the bricks of the New Jerusalem; we are not discussing whether personality or impersonality would be the more perfect if the aims of both of them were perfect; if there were no motives involved except a saintly self-effacement in work, or a generous pride in it. We are discussing whether in this wicked world a very powerful profession should be allowed to keep peculiarly to itself some of the advantages of a secret society, and especially whether it should be allowed to do so at a time of which the typical heresy and weakness is to quiet the individual conscience with a talk about the system and the social trend. We are talking about whether we will encourage anonymous writing in an existing society in which we know it must often mean anonymous combination, anonymous tyranny, or anonymous vengeance. In short, we will leave on one side the question of whether, in the perfect city, the man who makes a brick ought to write his name on it. But we will say decisively that the man who throws a brick ought to write his name on it.

— G.K.Chesterton, *The Illustrated London News*, July 25, 1908. By-lines were rarer in Chesterton's day than in our's; editorials are still unattributed.

Their obsession is not simply a matter of multi-million acquisition but imitation. Sequences shot in the Gobi desert demonstrate that the Chinese are prepared to out-plant the Roman Legions in the types of terrain where they cultivate the vine.

Russell Crowe's commentary is splendidly orotund, suggesting he gargles with Chateau Lafite.

PG★★★★SFFV

### Now You See Me

Magic, big magic, and a cast that is overwhelmed neither by computer imaging nor by plot convolutions fit to give a python arthritis.

Henry Reeves (Isla Fisher), J Daniel Atlas (Jessie Eisenberg), Merritt McKinney (Woody Harrelson) and Jack Wilder (Dave Franco) are four conjurors mysteriously brought together as The Four Horsemen for a major heist or two.

Their success brings them to the attention of FBI specialists led by Dylan Rhodes (Mark Ruffalo) whose cool approach is disturbed by Interpol agent Alma Dray (Melanie Laurent).

Consider only that Michael Caine (Arthur Tressler) and Morgan Freeman (Thaddeus Bradley) are cast in supporting roles and you have the measure of how much director Louis Leterrier has put into his movie.

Leterrier's writing team, Boaz Yakin, Edward Ricourt and Ed Solomon, may not play by Agatha Christie rules; they provide few clues as to what is really going on. But as Hollywood used to say: 'That's entertainment!'

M★★★★NFFV

### A Gun in Each Hand (Una pistola en cada)

Despite the title, not a paella western; writer/director Cesc Gay opens it compellingly with a seemingly random meeting between a couple of characters in Barcelona. But as he adds meetings involving his prime characters with others, Gay teases us towards a suspicion that things are not as random as they seem.

His ensemble cast is never dull despite having to deal with a plethora of talking-head framing more suitable for a Spanish TV version of *Grumpy Old Men*. Candela Pena, playing an office worker dealing with the attentions of married

colleague (Eduardo Noriega) triggers a showdown which demonstrates who is really armed and dangerous here.

M★★★★NFFV

### Much Ado about Nothing

Director Joss Whedon's adaptation of Shakespeare's romantic comedy could not be more up-to-date and yet more true to the original text. No much ado about costumes; by today's standards his costumes are as formal as doublet and hose once were, i.e., suits, shirts, ties and polished shoes. And Whedon worked with a speed that Shakespeare would have admired: 12 days, black and white. For the estate of Leonato, governor of Messina (Clark Gregg), Whedon substituted his own house and garden in Santa Monica, (Cue to say that Whedon shows no awareness of the play's hidden Catholic meanings).

The 12-day time frame was down to a gap in the making of Whedon's comic book hit *The Avengers*. Compounding the irony, Whedon chose his cast from actors in his TV series, *Buffy the Vampire Killer* and its spinoff, *Angel*.

As the play's central characters Beatrice and Benedict, Whedon casts Amy Acker and Alexis Denisof; they return the favour with performances of surpassing wit and elegance. The splendid ensemble cast also includes Jillian Morgese as Hero, Fran Kranz as Claudio as well as Reed Diamond and Sean Maher as the brothers Don Pedro and Don Jon.

The Kenneth Branagh version in 1993 was flamboyantly colourful, the Whedon version is possibly the better aid for students facing an essay on the play.

M★★★★SFFV

### Only God Forgives

In the alleys of Bangkok, drug dealer Julian (Ryan Gosling) is urged by his mother Crystal (Kristin Scott Thomas) to avenge the death of his brother. As he battles a secret Thai police execution squad led by a martial arts specialist Chang (Vithaya Pansringarm) whose cover is a nightclub singer, Julian learns he is not as tough as he thinks.

Director Nicolas Winding Refn sets a new high water – or high blood – mark for violence. The end credits indicate European Community cultural funding. This might have been better invested than in a thriller involving a covert squad of Thai cops taking out *farang* drug-dealers.

MA15+★NFFV

### Happiness Never Comes Alone (Un Bonheur n'Arrive Jamais Seul)

She (Sophie Marceau) has three children from two marriages. He (Gad Elmaleh) is a jazz pianist averse to children. Director James Huth brings them together and the comedy (particularly from Marceau) is greater than the sum of the clichés.

M★★★★NFFV

### We Steal Secrets: the Story of Wikileaks

At the start of his documentary Alex Gibney's hero is Wikileaks founder Julian Assange. In pursuing his researches, however, Gibney clearly finds it difficult to reconcile Assange's pretensions as a freedom of information fighter with his antics as a Lothario who found himself caught in the legal-sexual-cultural difficulties of Sweden, so unlike those of Australia.

One of the film's producers, Jemima Khan, sums up the shift: 'A noble cause is not necessarily a guarantee of a saintly leader.'

Gibney switches his focus to US Army private first class Bradley Manning who gave Assange the

### 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.

thousands of confidential files that gave Assange his pre-eminent status. While Manning faces a lifetime in a military prison, Assange is safe within the Ecuadorian Embassy in London.

Ironically the title is not a quote from Assange, it is the defining remark of former CIA director Michael Hayden. Unspoken is the line: 'And we protect secrets.' The CIA did not join in the wholesale sharing of intelligence files that took place in the US as a result of the 9/11 attack on New York's World Trade Centre.

M★★★NFFV

### Before Midnight

It began with the first seemingly casual meeting of Celine and Jesse on a Vienna-bound train two decades ago in *Before Sunrise*. Then came *Before Sunset*. Now director Richard Linklater and his co-creators (rather than simply actors) Julie Delpy and Ethan Hawke are back in *Before Midnight*, located in Greece.

Twin girls have been added to the marital mix. And Delpy and Hawke have grown so accustomed to each other's faces and paces that their long sequences of extemporised dialogue, shot by cinematographer Christos Voudouris, sustain the romance and the comedy.

No flies in their paradise? Jesse's son Hank (Seamus Davey-Fitzpatrick) by a previous marriage causes friction as to location: Chicago or Paris? And his success as a novelist clashes with her ill-defined dream-job.

So *Before Midnight* completes the trilogy? Not necessarily. This one could achieve a Zimmer-frame version and Walter Lassally, taking time off from cinematography to play family friend Patrick, looks fit to be stealing scenes as well as he shoots them until he is at least 105.

M★★★NFFV

### The Heat.

Working from Katie Diplocks script, director Paul Feig generates more hilarity than heat by casting Sandra Bullock and Melissa McCarthy as New York FBI agent Sarah Ashburn and Boston street cop Shannon Mullins.

Ashburn is finicky and ambitious, Mullins funky and madcap. And when they go critical in pursuit of assorted criminals, the result is slapstick of

Keystone Kops intensity though silent movies saved us from the high-octane profanity displayed by McCarthy as Mullins.

The franchising of the pair is inevitable though it might be difficult to take a remake of the Laurel and Hardy classic *Bonny Scotland* with Bullock and McCarthy playing kilted soldiers. If further cultural references are your thing, Ashburn and Mullins are Mistress Quickly and Doll Tearsheet from Shakespeare's *The Merry Wives of Windsor*.

MA15+★★★NFFV

### The Lone Ranger

Director Gore Verbinski's tragicomic western falls (and it does fall) somewhere between the outrageous spoofery of Mel Brooks's *Blazing Saddles* and the genre respect of Sergio Leone's, *A Fistful of Dollars*.

Verbinski casts Armi Hammer as the Ranger and Johnny Depp as his offsider, Tonto. But Verbinski and his scripters reverse precedence: Hammer's Ranger gets to keep his white ten-gallon hat but comes on as a tenderfoot. But Depp's dominance as Tonto is symbolised by the raven he wears as headgear though he defers when Helena Bonham Carter appears as a circus-bordello madame with a secret weapon (and it isn't a derringer pistol).

Adding insult to parody Verbinski locates the movie in Monument Valley where John Ford shot so many his westerns including his greatest, *The Searchers*. It might all have worked more hilariously had he put it together on the kind of studio backlot where it was originally shot. He does have an excuse: the backlots have been redeveloped as suburbs in which residents can opt to watch DVD re-runs of the 1956 vintage Lone Ranger (Clayton Moore and Tonto (Jay Silverheels).

There were moments during shoot-out sequences when your reviewer wondered about influence on the original: *The Kelly Gang*, reputed to be the first feature ever made and shot here. Could a copy of the print have reached Hollywood?

Sequel? The ending suggests this. But American box-office returns are not the equivalent of the franchise returns on Kentucky Fried Chicken.

M★★★SFFV

### Everybody has a Plan

Director Ana Piterberg locates her thriller in the Tigre Delta north of Buenos Aires and uses it to intensify the plot. By casting Viggo Mortensen as twin brothers Augustin, a doctor, and Pedro, a kidnapper, she redoubles the intensity to the point where her debut movie stands comparison with the great John Huston's South American masterpiece, *The Treasure of Sierra Madre*.

MA15+★★★NFFV

### Man of Steel

It's getting longer and longer: the line of actors who have played Clark Kent alias Superman since writer Jerry Siegel and artist Joe Shuster created the character for the first issue of Action Comics in 1938.

Now, Henry Cavill zooms on screen in succession to George Reeves, Christopher Reeve, Dean Cain, Tom Welling and Brandon Routh. Russell Crowe reprises the part of Superman's father, Jor-El, once played by Marlon Brandon, though it must be said hologram technology enables Crowe to work harder for his pay cheque. Kevin Costner and Diane Lane enter as his earthly foster parents Jonathan and Martha Kent during his bullied schooldays before he is ready to face General Zod (Michael Shannon) who is set on destroying the earth

Director Zack Snyder (and producer Nolan) take us back to Clark Kent's origins and give the character an evangelical aura. But some have considered that Siegel and Shuster may have been influenced by the Germanic notion of the *ubermensch* or even GB Shaw's *Man and Superman*.

Sequel? Built in. Hitting narrative reverse gear, Snyder has Clark Kent become a reporter on *The Daily Planet* where Lois Lane is already working as a "Pulitzer Prize winning reporter." Although the newsroom, is computerised, Snyder balks at a full update: *The Daily Planet* is not owned by Rupert Murdoch. If the reviews are less than respectful, it's the movies that are decadent, the decadence of reliance on franchises and remakes in preference to originality. Harsh? Cavill is cast to star in a cinema remake of the antique TV series: *The Man from U.N.C.L.E.*

M★★★SFFV.



*Every day more than one million passengers travel on 2365 daily services over the 2080 kms of railway tracks around New South Wales. Among the one million passengers was Joe Meagher.*

## THE MEETING OF EVANGELICALS

By Max Barrett

IT WAS UNUSUALLY – one might say, almost unnaturally – quiet in the lead carriage of the 8.05 out of Cronulla. The family of Joe Meagher had put on a delightful little birthday party the previous evening, and Joe had some catching up to do on sleep.

It was not an interminable quiet. A young man toting an earnest expression and an enormous Bible gave a discreet cough, and from the range of several millimetres whispered into the sleeper's ear: 'Pardon me. I wonder – ?'

Joe started, withdrew his head a fraction in order to get his neighbour in focus and was instant affability.

'Pardon? No pardon required. I believe I heard you say you wonder. That makes us kindred spirits. We know the world is filled with the glory of God. His grandeur flames out, like shining from shook foil. Ah, I can see I took the words out of your mouth. I think it was Elizabeth Barrett Browning who said:

“Earth's crammed with heaven,

And every common bush  
afire with God.

But only he who sees takes off his shoes.

The rest sit round and pluck blackberries.”

FATHER MAX BARRETT is a Redemptorist priest now resident in Sydney. This piece was the fourth in a popular series that we ran in *Annals* in 2002, following the career of Joe Meagher over quite a few train rides. A number of readers have asked us to re-run the series. *Annals* is happy to do so and we hope that our new readers will enjoy Joe Meagher as much as we did when first we ran it.

Let's try to avoid self-righteousness, but we know there's more to life than gobbling wild fruit.

The young man opened and closed his mouth several times, rather like a fish in the fishbowl, and made about as

much noise as the piscine species.

'Look at the delicacy of these fleecy morning clouds. Here, sit by the window; soak up the splendour.' And before you could say 'Are you saved?' they had exchanged places.

Joe Meagher didn't ordinarily relinquish his favourite seat; but the young zealot had given a few twitches as though planning to carry his message elsewhere. Now, with Joe occupying the aisle seat, there was about as much chance of getting past him as of escaping through the sealed glass pane.

'You were about to ask me do I accept the Lord Jesus as my personal saviour. Indeed I do. You were about to ask me do I take seriously the Lord's injunction to pray always. Again, emphatically yes. A moment ago my prayer had been taking the form of

gentle sleep. But now, bless you, we have the chance to pray together.

'You know the Our Father? Of course you do. And the Hail Mary? You don't. YOU DON'T? Ah, words fail me.'

At 'Words fail me' an assortment of titters, gulps and *harrumphs* went through the carriage. The word-failure lasted all of five seconds.

'Now, if I might borrow that fine Bible for a moment ... Good grief! You could easily get a hernia from ... Ah! Here we have it: Luke, Chapter 2, verse 28: 'And the angel being come in



addressed Mary; Hail, full of grace. The Lord is with you. Get it? Hail Mary, full of grace, the Lord is with you. Now we scuttle across a dozen verses ... Mary visits her cousin Elizabeth and, da-dum, da-dum. da-dum. Got it: verse 39: And Elizabeth, filled with the Holy Spirit (Filled with the Holy Spirit, mark you) said: How is it that the mother of my Lord should come to me ... You are the most blessed among women, and blessed is the fruit of your womb. Read St. Luke and you'll soon know the Hail Mary.

Now, in the Rosary prayer, we start with the mystery of the Incarnation ... the mystery of God's overwhelming love ... when God sought the consent of his creature, a consent readily given ... and the Word was made flesh and dwelt among us ...

'Look, I don't know how you pray the first Joyful Mystery ... er ... What did you say your name is? Elmer? I don't know how you pray the first Joyful Mystery, Elmer, but I like to dwell on the peerless opening to St. John's Gospel. Let's riffle across to John, Chapter One.

At this point, Elmer had partially recovered his voice and was all for recovering his Bible. 'After all,' he pointed out, 'it is my Bible.'

'Your Bible?' Joe echoed reproachfully. But isn't it our Bible? Would you withhold the word of God from me?

'Of course not,' came the agitated reply. 'I mean, yes, I would,' and Elmer made to snatch back his property. He made two discoveries: (1) that the elderly man with the tousled hair had surprising strength in his hands; (2) that the final chapters of Matthew's Gospel and the beginning of Mark up to Chapter 3, verse 4, had come away in his own hands.

Joe had decreed the opening of John's Gospel, and the opening of John's Gospel it was.

'In the beginning was the Word. Dear God! This is majestic stuff. The Word was with God and the Word was God ... John Baptist came. He was not the Word; his glory was to give witness to the Word whom he called 'the lamb of God.'

'Now we come to the sad part. Many would not accept the Word. But to all that did accept him, he gave power to



shadpartners  
solicitors & conveyancers

- Established for over 35 years, priding ourselves on service and credibility
- Property/business purchases & sales
- Wills & enduring powers of attorney
- Special discounts for 'Annals' readers
- Attend at homes, hospitals & nursing homes

<p><b>Bankstown Office</b> 61 Rickard Rd Bankstown 2200 t: 02 9790 7000 f: 02 9708 0122 e: info@shadpartners.com.au</p>	<p><b>Maroubra Office</b> Suite 10, 1<sup>st</sup> Floor South Maroubra Shopping Village 3 Meagher Ave Maroubra 2035 t: 02 9125 0707 f: 02 9125 0708 e: cshad@shadpartners.com.au</p>
---	---

www.shadpartners.com.au

become children of God, to all who believed in the name of him who was born (Doesn't this stuff grab you!) who was born not out of human stock or urge of the flesh or will of man BUT OF GOD HIMSELF.

'Elmer, you're looking flushed, and that's as it should be. Our saviour, born of God himself, and of Mary. That's why you so reverence Mary; because she is the virgin mother of the Father's only Son ...

'No doubt you have often wondered - as I have often wondered - why the Rosary is called a Marian prayer. Granted, there are ten Hail Marys to each decade; but they simply hold together our meditation on the awesome mystery, the incomparable gesture of divine intimacy whereby God became one of us, to save us ...

'So we say one Our Father and ten Hail Marys, reflecting on that mystery of divine love, wonderingly. Yes, that's exactly what you said: wondering ... Let's say the first decade of the Rosary together. No? This is your stop? Well, thank you. Thank you for making my day. Thank you for - what do we say these times? - for meaningful dialogue.'

Joe lapsed back into his pleasant dream. Elmer, near collapse, went in search of a restorative cranberry juice.

FATHER MAX BARRETT CSSR, is a Redemptorist priest now resident in Sydney.

## Israel's Population

ISRAEL'S CENTRAL Bureau of Statistics (CBS) reported on December 27 that by the end of 2012 Israel's population numbers had reached 7,981,000 people. According to CBS, 6,015,000 (75.4%) of Israelis are Jews, 1,648,000 are Arabs and 319,000 are affiliated with other religious or ethnic groups. During 2012, the population of Israel increased by 145,000 people or 1.8%. CBS said Israel's population has increased by 1,350,000 in the last decade.

— *Australia Israel Revue*, February 2013, p.11.

2013

*This year, Australia's  
oldest Catholic Magazine*

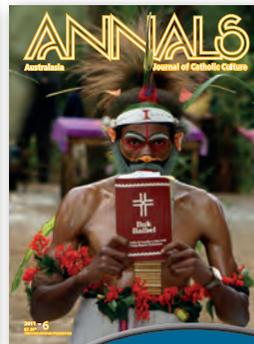
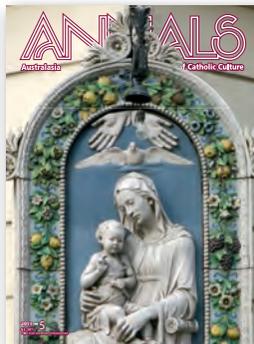
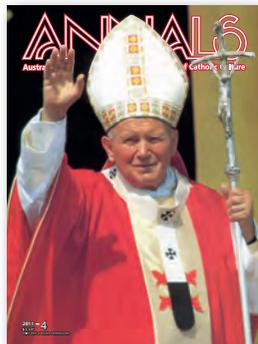
# ANNALS

Australasia

*Celebrates its 124<sup>th</sup> Birthday*

## Some of our popular features:

- \* Catholic Culture
- \* Catholic History
- \* Catholic Life
- \* Moral Issues
- \* The Media
- \* Social Comment
- \* Church and State
- \* Politics and Religion
- \* Australian History
- \* Other Religions
- \* Book and Movie Reviews



**Subscribe  
Today**

Telephone: +61-2-9662-7894

Mail: The Manager, Annals Australasia

P.O. Box 13, Kensington NSW 2033

Visa/Mastercards accepted. Please make cheques payable to:

The Manager, *Annals* Australasia

See inside *Annals* for Order Form

Standard \$33.00  
Pensioner \$26.00