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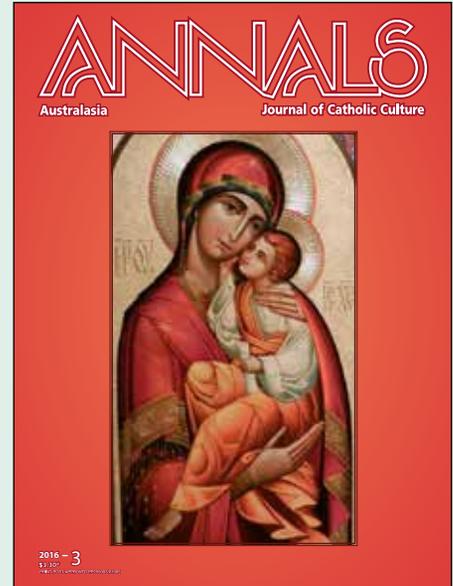
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[Sunday readings at Mass: Year C / Weekday readings at Mass: Year II]

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Front Cover: Christianity took firm root in Ukraine when Vladimir prince of Kiev was baptised a Catholic in 988. The schism of Constantinople from the Catholic Church in 1054 was the origin of the Orthodox Churches, and Ukraine followed Constantinople. When Orthodox Bishops met in Council at Brest Litovsk in 1595, seven bishops, including the Metropolitan Bishop of Kiev, and their flocks returned to communion with the Pope. Today there are more than five million Ukrainian Byzantine Rite Catholics scattered around the world. Our cover depicts one of their icons of Our Lady of Tenderness, in the Ruthenian [Ukrainian Byzantine Catholic] Chapel in the National Shrine of the Immaculate Conception, Washington. The Slavonic initials to the left of the Virgin Mary represent 'Mother of God' and the initials to the right of the Christ child signify 'Jesus the Christ'.

Cover Photo: Patrick Quirk

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Grant that we may possess eternally in love what we now worship in Faith

- From the prayer for Lauds for Wednesday in the second week of Easteride in the Roman Breviary.



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

THE CATHOLIC FAITH

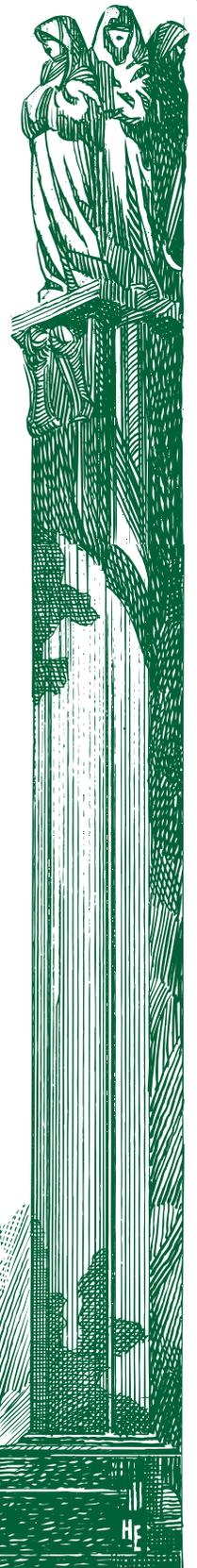
ALTHOUGH the Church is spread throughout the world to the ends of the earth, it received from the apostles and their disciples the faith which it professes. ...

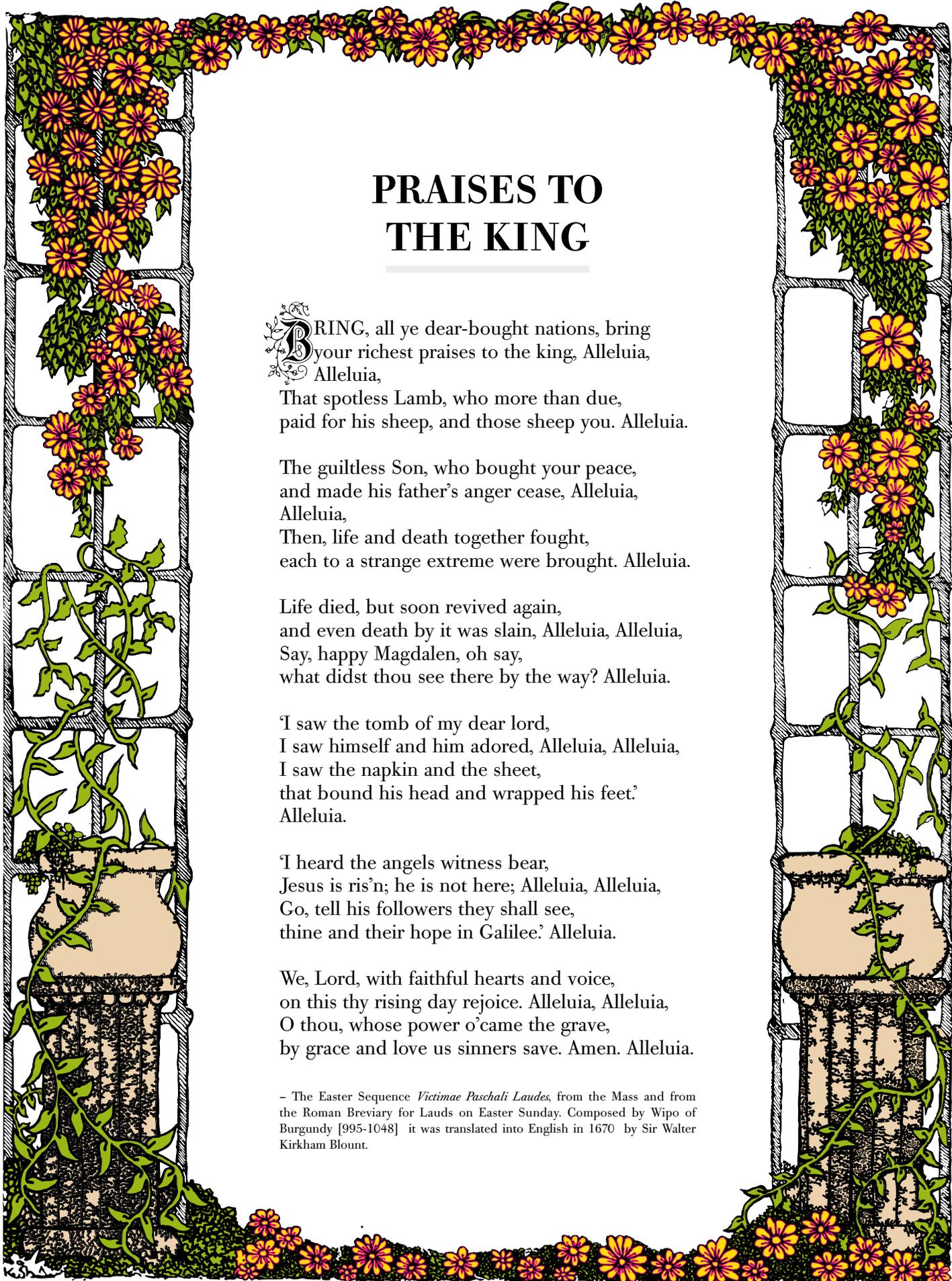
The Church believes these truths as if it had but one soul and one heart; it preaches them and hands them on as though it had but one mouth. For although there are different languages in the world, even so the strength of tradition is one and the same.

The Church founded in Germany believes exactly the same and hands on exactly the same as do the Spanish and Celtic Churches, and the ones in the East, those in Egypt and Libya and Jerusalem, the centre of the world. As the sun, which is God's creature, is the same throughout whole world, so the preaching of the truth shines in all places and enlightens all men who wish to come to the knowledge of the truth

The man who is an eloquent speaker among the leaders of the Churches will not preach anything different from this (for no man is above his master), nor will a less eloquent man diminish the tradition. Since faith is one and the same, the man who has much to say about it does not add to it, and the man who has less, does not subtract from it.

– St Irenaeus of Lyons, 130-202 AD. *Adversus Haereses*, Bk.1, 10, 1-3. Irenaeus was born in Smyrna known today as Izmir, in Turkey. He was a disciple of St Polycarp, bishop of Smyrna, who was a disciple of St John the beloved disciple in Ephesus. Smyrna was about 80 km by road from Ephesus.





PRAISES TO THE KING

BRING, all ye dear-bought nations, bring
your richest praises to the king, Alleluia,
Alleluia,

That spotless Lamb, who more than due,
paid for his sheep, and those sheep you. Alleluia.

The guiltless Son, who bought your peace,
and made his father's anger cease, Alleluia,
Alleluia,
Then, life and death together fought,
each to a strange extreme were brought. Alleluia.

Life died, but soon revived again,
and even death by it was slain, Alleluia, Alleluia,
Say, happy Magdalen, oh say,
what didst thou see there by the way? Alleluia.

I saw the tomb of my dear lord,
I saw himself and him adored, Alleluia, Alleluia,
I saw the napkin and the sheet,
that bound his head and wrapped his feet?
Alleluia.

I heard the angels witness bear,
Jesus is ris'n; he is not here; Alleluia, Alleluia,
Go, tell his followers they shall see,
thine and their hope in Galilee? Alleluia.

We, Lord, with faithful hearts and voice,
on this thy rising day rejoice. Alleluia, Alleluia,
O thou, whose power o'came the grave,
by grace and love us sinners save. Amen. Alleluia.

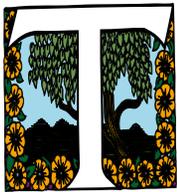
- The Easter Sequence *Victimae Paschali Laudes*, from the Mass and from
the Roman Breviary for Lauds on Easter Sunday. Composed by Wipo of
Burgundy [995-1048] it was translated into English in 1670 by Sir Walter
Kirkham Blount.

The only key to the correct interpretation of Amoris Laetitia is the constant teaching of the Church, and her discipline that safeguards and fosters this teaching.

‘AMORIS LAETITIA’

AND THE CONSTANT TEACHING AND PRACTICE OF THE CHURCH

By Cardinal Raymond Burke



THE SECULAR MEDIA and even some Catholic media are describing the recently-issued post-synodal apostolic exhortation *Amoris Laetitia*, ‘On Love in the Family,’ as a revolution in the Church, as a radical departure from the teaching and practice of the Church, up to now, regarding marriage and the family.

Such a view of the document is both a source of wonder and confusion to the faithful, and potentially a source of scandal not only for the faithful but for others of good will who look to Christ and his Church to teach and reflect in practice the truth regarding marriage and its fruit, family life, the first cell of the life of the Church and of every society.

It is also a disservice to the nature of the document as the fruit of the Synod of Bishops, a meeting of bishops representing the universal Church ‘to assist the Roman Pontiff with their counsel in the preservation and growth of faith and morals and in the observance and strengthening of ecclesiastical discipline, and to consider questions pertaining to the activity of the Church in the world’ (Canon 342). In other words, it would be a contradiction of the work of the Synod of Bishops to set in motion confusion regarding what the

Church teaches, and safeguards and fosters by her discipline.

The only key to the correct interpretation of *Amoris Laetitia* is the constant teaching of the Church and her discipline that safeguards and fosters this teaching. Pope Francis makes clear, from the beginning, that the post-synodal apostolic exhortation is not an act of the magisterium (No. 3). The very form of the document confirms the same. It is written as a reflection of the Holy Father on the work of the last two sessions of the Synod of Bishops. For instance, in Chapter Eight, which some wish to interpret as the proposal of a new discipline with obvious implications for the Church’s doctrine, Pope Francis, citing his post-synodal apostolic exhortation *Evangelii Gaudium*, declares:

Conscience

LITERATURE and science have been embodied in great institutions in order to put [the rights of conscience] down. Noble buildings have been reared against that spiritual, invisible influence which is too subtle for science and too profound for literature. Chairs in Universities have been made the seats of an antagonist tradition.

– Blessd John Henry Cardinal Newman, *A Letter to the Duke of Norfolk, Part 5. ‘Conscience,’* 249.

‘I understand those who prefer a more rigorous pastoral care which leaves no room for confusion. But I sincerely believe that Jesus wants a Church attentive to the goodness which the Holy Spirit sows in the midst of human weakness, a Mother who, while clearly expressing her objective teaching, “always does what good she can, even if in the process, her shoes get soiled by the mud of the street” (No. 308):’

In other words, the Holy Father is proposing what he personally believes is the will of Christ for His Church, but he does not intend to impose his point of view, nor to condemn those who insist on what he calls ‘a more rigorous pastoral care.’ The personal, that is, non-magisterial, nature of the document is also evident in the fact that the references cited are principally the final report of the 2015 session of the Synod of Bishops, and the addresses and homilies of Pope Francis himself. There is no consistent effort to relate the text, in general, or these citations to the magisterium, the Fathers of the Church and other proven authors.

What is more, as noted above, a document which is the fruit of the Synod of Bishops must always be read in the light of the purpose of the Synod itself, namely, to safeguard and foster what the Church has always taught and practised in accord with her teaching.

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– Editor, *Annals*

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In other words, a post-synodal apostolic exhortation, by its very nature, does not propose new doctrine and discipline but applies the perennial doctrine and discipline to the situation of the world at the time.

How then is the document to be received? First of all, it should be received with the profound respect owed to the Roman Pontiff as the Vicar of Christ, in the words of the Second Vatican Ecumenical Council: 'the perpetual and visible source and foundation of the unity of both the Bishops and of the whole company of the faithful' (*Lumen Gentium*, 23).

Certain commentators confuse such respect with a supposed obligation to 'believe with divine and Catholic faith' (Canon 750, § 1) everything contained in the document. But the Catholic Church, while insisting on the respect owed to the Petrine Office as instituted by Our Lord Himself, has never held that every utterance of the Successor of St. Peter should be received as part of her infallible magisterium.

The Church has historically been sensitive to the erroneous tendency to interpret every word of the pope as binding in conscience, which, of course, is absurd. According to a traditional understanding, the pope has two bodies, the body which is his as an individual member of the faithful and is subject to mortality, and the body which is his as Vicar of Christ on earth which, according to Our Lord's promise, endures until His return in glory. The first body is his mortal body; the second body is the divine institution of the office of St. Peter and his successors.

The liturgical rites and the vesture surrounding the papacy underline the distinction, so that a personal reflection of the Pope, while received with the respect owed to his person, is not confused with the binding faith owed to the exercise of the magisterium. In the exercise of the magisterium, the Roman Pontiff as Vicar of Christ acts in an unbroken communion

with his predecessors beginning with St. Peter.

I remember the discussion which surrounded the publication of the conversations between Blessed Pope Paul VI and Jean Guittou in 1967. The concern was the danger that the faithful would confuse the Pope's personal reflections with official Church teaching. While the Roman Pontiff has personal reflections which are interesting and can be inspiring, the Church must be ever attentive to point out that their publication is a personal act and not an exercise of the Papal Magisterium. Otherwise, those who do not understand the distinction, or do not want to understand it, will present such reflections and even anecdotal remarks of the Pope as declarations of a change in the Church's teaching, to the great confusion of the faithful. Such confusion is harmful to the faithful and weakens the witness of the Church as the Body of Christ in the world.

With the publication of *Amoris Laetitia*, the task of pastors and other teachers of the faith is to present it within the context of the Church's teaching and discipline, so that it serves to build up the Body of Christ in its first cell of life, which is marriage and the family. In other words, the post-synodal apostolic exhortation can only be correctly interpreted, as a non-magisterial document, using the key of the Magisterium as it is described in the Catechism of the Catholic Church (85-87).

The Church's official doctrine, in fact, provides the irreplaceable interpretative key to the post-synodal apostolic exhortation, so that it may truly serve the good of all the faithful, uniting them ever more closely to Christ Who alone is our salvation. There can be no opposition or contradiction between the Church's doctrine and her pastoral practice, since, as the Catechism reminds us, doctrine is inherently pastoral:

The mission of the Magisterium is linked to the definitive nature of

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the covenant established by God with his people in Christ. It is this Magisterium's task to preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates (890).

The pastoral nature of doctrine is seen, in an eloquent manner, in the Church's teaching on marriage and

the family. Christ Himself shows the deeply pastoral nature of the truth of the faith in his teaching on Holy Matrimony in the Gospel (Matthew 19, 3-12), in which He teaches anew the truth of God's plan for marriage 'from the beginning'.

During the past two years, in which the Church has engaged in an intense discussion of marriage and the family, I have frequently recalled an experience from my childhood. I was raised on a family dairy farm in rural Wisconsin, the

Neither Male nor Female, Black nor White

WHAT I HERE wish to emphasise is a fact of the spiritual order. Prejudices regarding the radical inferiority of the non-white races, which affected the minds of clergy and laity alike, and even of many of those who devoted themselves to preaching the gospel, have too long caused missionaries to be considered not as the apostles of Jesus Christ only but of a particular human or national culture also, sometimes even as the forerunners of colonists and merchants. There, lay one of the chief obstacles to the evangelisation of the world. The Church is now doing away with that obstacle. She is reminding us that her missionaries must renounce every worldly interest, every concern with national propaganda, must know nothing but Christ, and that they are sent to found churches which shall be self-sufficient, complete with clergy. She does not profess that all races and nations have the same historical vocation and a similar human development ; she does maintain, in the most significant manner, that they are all called of God, all alike included in her charity, that each has its legitimate place in the spiritual unity of Christendom and is capable of providing the flock of Christ with bishops.

– *The Things that are not Caesar's*, Jacques Maritain, London, Sheed & Ward, p.96.

youngest of six children of good Catholic parents. Ten o'clock Sunday Mass at our parish church in the nearby town was clearly at the heart of our life of faith. At a certain point, I became aware of a couple, friends of my parents from a neighbouring farm, who were always at Holy Mass but never received Holy Communion. When I asked my father why they never received Holy Communion, he explained to me that the husband was married to another woman and, therefore, could not receive the sacraments.

I recall vividly that my father explained to me the Church's practice, in fidelity to her teaching, in a serene manner. The discipline obviously made sense to him, and it made sense to me. In fact, his explanation was a primary occasion for me to reflect on the nature of marriage as an indissoluble bond between husband and wife. At the same time, I must say that the parish priest always treated the couple involved with the greatest respect, even as they took part in parish life in a manner appropriate to the irregular state of their union. For my part, I always had the impression that, even though it

must have been very difficult to be unable to receive the Sacraments, they were at peace in living according to the truth about their marital state.

Over more than 40 years of priestly life and ministry, during 21 of which I have served as a bishop, I have known numerous other couples in an irregular union for whom I or my brother priests have had pastoral care. Even though their suffering would be clear to any compassionate soul, I have seen ever more clearly over the years that the first sign of respect and love for them is to speak the truth to them with love. In that way, the Church's teaching is not something which further wounds them but, in truth, frees them for the love of God and their neighbor.

It may be helpful to illustrate one example of the need to interpret the text of *Amoris Laetitia* with the key of the magisterium. There is frequent reference in the document to the 'ideal' of marriage. Such a description of marriage can be misleading. It could lead the reader to think of marriage as an eternal idea to which, in the changing historical circumstances, man and woman more or less conform. But

Christian marriage is not an idea; it is a sacrament which confers the grace upon a man and woman to live in faithful, permanent and procreative love of each other. Every Christian couple who validly marry receive, from the moment of their consent, the grace to live the love which they pledge to each other.

Because we all suffer the effects of original sin and because the world in which we live advocates a completely different understanding of marriage, the married suffer temptations to betray the objective reality of their love. But Christ always gives the grace for them to remain faithful to that love until death. The only thing that can limit them in their faithful response is their failure to respond to the grace given them in the sacrament of Holy Matrimony. In other words, their struggle is not with some idea imposed upon them by the Church. Their struggle is with the forces which would lead them to betray the reality of Christ's life within them.

Over the years and, in a particular way, during the past two years, I have met many men and women who, for whatever reason, are separated or divorced from their spouse, but who are living in fidelity to the truth of their marriage and continuing to pray daily for the eternal salvation of their spouse, even if he or she has abandoned them. In our conversations, they acknowledge the suffering involved but, above all, the profound peace which is theirs in remaining faithful to their marriage.

Some say that such a response to separation or divorce constitutes a heroism to which the average member of the faithful cannot be held, but, in truth, we are all called, whatever our state in life, to live heroically. Pope St. John Paul II, at the conclusion of the Great Jubilee of the Year 2000, making reference to the words of Our Lord at the conclusion of the Sermon on the Mount – 'Be perfect as your

heavenly Father is perfect' (Matthew 5, 48) – taught us the heroic nature of our daily life in Christ with these words:

As the [Second Vatican] Council itself explained, this ideal of perfection must not be misunderstood as if it involved some kind of extraordinary existence, possible only for a few 'uncommon heroes' of holiness. The ways of holiness are many, according to the vocation of each individual... The time has come to re-propose wholeheartedly to everyone this *high standard of ordinary Christian living*: the whole life of the Christian community and of Christian families must lead in this direction (*Novo Millennio Ineunte*, 31).

Meeting men and women who, notwithstanding a breakdown in marital life, remain faithful to the grace of the Sacrament of Matrimony, I have witnessed the heroic life which grace makes possible for us daily, every day.

St. Augustine of Hippo, preaching on the feast day of St. Lawrence, Deacon and Martyr, in the year 417, used a beautiful image to encourage us in our cooperation with the divine grace which Our Lord has won for us by His Passion and Death. He assures us that in the garden of the Lord there are not only the roses of martyrs but also the lilies of virgins, the ivies of spouses, and the violets of widows. He concludes that, therefore, no one should despair regarding his vocation for 'Christ has died for all' (Sermon 304).

May the reception of *Amoris Laetitia*, in fidelity to the Magisterium, confirm spouses in the grace of the Sacrament of Holy Matrimony, so that they may be a sacrament of the faithful and enduring love of God for us 'from the beginning' which reached its fullest manifestation in the Redemptive Incarnation of God the Son. May the Magisterium as the key to its understanding see to it 'that the People of God abides in the truth that liberates' (Catechism of the Catholic Church, 890).

CARDINAL RAYMOND BURKE, recently reappointed to the Congregation for the Saints by Pope Francis, is the patron of the Sovereign Military Order of Malta. Reprinted with permission from *The National Catholic Registrar*. <http://www.ncregister.com/daily-news/amoris-laetitia-and-the-constant-teaching-and-practice-of-the-church/#ixzz45eNFDV9E>

Islam has no Hierarchy, no Priests, no Church

SUCH TERMS as *clergy* or *ecclesiastic* cannot properly be applied to Muslim men of religion. These were in time, and in defiance of early tradition and precept, professionalized, and thus became a clergy in a sociological sense. They did not become a clergy in the theological sense. Islam recognizes no ordination, no sacraments, no priestly mediation between the believer and God. The so-called clergyman is perceived as a teacher, a guide, a scholar in theology and law, but not as a priest.

If one may admit, in a limited professional sense, the existence of a clergy, there is no sense at all in which one can speak of a laity among Muslims. The idea that any group of persons, any kind of activities, any part of human life is in any sense outside the scope of religious law and jurisdiction is alien to Muslim thought. There is, for example, no distinction between canon law and civil law, between the law of the church and the law of the state, crucial in Christian history. There is only a single law, the *sharia*, accepted by Muslims as of divine origin and regulating all aspects of human life: civil, commercial, criminal, constitutional, as well as matters more specifically concerned with religion in the limited, Christian sense of that word.

In the upper house of the traditional British parliament sat the lords spiritual and temporal, the former being the bishops. In classical Islam there are no lords spiritual—no bishops, cardinals, popes, no councils, synods, or ecclesiastical courts. Nor do we find in Islamic history political churchmen like Cardinal Richelieu in France, Cardinal Wolsey in England, or Cardinal Alberoni in Spain. For the same reason, there was in classical Islam no hierarchy, though something of the sort has developed in more recent times, under unavowed and no doubt unperceived Christian influence. One may even say that there is no orthodoxy and heresy, if one understands these terms in the Christian sense, as correct or incorrect belief defined as such by duly constituted religious authority. There has never been any such authority in Islam, and consequently no such definition. Where there are differences, they are between the mainstream and the fringes, between orthopraxy and, deviation Even the major division within Islam, between Sunnis and Shi'a arose over an historical conflict about the political leadership of the community, not over any question of doctrine.

– Bernard Lewis, *What Went Wrong?* Harper Perennial, 2002, pp.99-100.

Hannibal the leader of the Carthaginian host that crossed the Alps in October 218 BC with elephants, and eventually beseiged Rome, used to break up limestone rocks that blocked his path, by pouring vinegar on them.

VINEGAR, HANNIBAL, ROMAN SOLDIERS AND GOOD SERVANTS

By Paul Stenhouse



A PRIEST confrère of mine who lives in the same monastery, seldom if ever drinks tea or coffee. His favourite drink at breakfast is apple cider vinegar with a dash of honey and boiling water.

He swears by the therapeutic value of the vinegar or ‘sour wine’. The honey and hot water are there, presumably, ‘to make the medicine go down’.

In another life as a young man he had joined the Australian ‘National Service’ before conscription in 1964 during the Vietnam War. In time, National Service disappeared – along with conscription, the Austalian ‘pound,’ ‘miles,’ ‘yards,’ ‘feet,’ ‘bushels,’ ‘gallons’ and ‘avoirdupois’.

As he looks back, occasionally, on those *Nasho* days with nostalgia, I thought that he and our readers might be interested to know that his preferred breakfast drink was in keeping with his martial background.

In the first place, according to Roman historian Titus Livius [BC 59 to AD 17],¹ Hannibal the leader of the Carthaginian host that crossed the Alps in October 218 BC with elephants, and eventually beseiged Rome, used to break up limestone rocks that blocked his path, by pouring vinegar on them.

It seems that Hannibal – who was Commander of the Carthaginian forces in Spain in BC 221 – picked up this trick when he was there, from the gold miners who, as Pliny the Elder wrote, blasted the gold quartz by means of fire and vinegar.²

Numerous latin writers also tell us that vinegar – ‘acetum’ – mixed with water [but minus the honey, unlike my friend Father Conroy,] was the ordinary drink of the Roman soldier. And of the poor.³

Though it wasn’t like that everywhere. Around 160 BC Marcus Porcius Cato the elder, wrote his *De Agri Cultura* – a book on, yes, you guessed it, agriculture, considered to be the earliest example of Latin prose. In it he advises that each year seven Roman *amphorae* [jugs] of wine, each of which held roughly 48 ‘sextarii or 24 litres,⁴ and in summer a *sextarius*, or half a litre a day, be allocated to the slaves.⁵ Cato’s *slaves* would have drunk vast quantities of wine, while the soldiers and the poor drank sour wine and water, or vinegar. And Cato would have been about 16 years old as Hannibal was rampaging through the Alps, splitting rocks with vinegar.



St Longinus, facing the Papal Altar in St Peter’s, Rome

When ‘acetum’ was mixed with water it was called ‘posca,’ a word derived from ‘potare’ to drink, and ‘esca’ food – probably because it was a staple of the diet of the poor. It was sold in *Tabernae*, the latin ancestors of our taverns, and the soldiers and the poor would use their sometimes very stale bread to mop up the vinegar.⁶

Readers of their Old Testament will recall that that’s what the widow Ruth, a Moabitess, did when she returned with her mother-in-law Naomi to Bethlehem: she went gleaning behind the reapers in fields belonging to Boaz. When midday came, Boaz said to Ruth: ‘Come here and have something to eat, and dip your bread into the vinegar.’⁷

Ruth was the great-grandmother of king David.

In the gospel accounts of our Lord’s crucifixion and death there are two references to vinegar – one before the crucifixion, and the other after the crucifixion. Both of them associated with Roman soldiers.

As soldiers were ordered to carry out the sentence of death by crucifixion handed down by the reluctant Roman governor Pontius Pilate, one shouldn’t be surprised to learn that – among their belongings – the soldiers had ‘a jar filled with sour wine.’⁸ The ones who brought it were probably the ones who had erected the vertical beam of the cross, and were waiting for the condemned prisoner to arrive.

St Mark says of Jesus, ‘They brought him to the place called Golgotha, which means “place of a skull”.’

That’s why we call the place where Jesus was crucified ‘Calvary’. The latin word for a skull is ‘calvaria’.

Mark continues: ‘He was offered vinegar mixed with myrrh, but he would not take it. Then they fastened him to the cross.’⁹

Whoever offered the drink would almost certainly have acted out of compassion, as what they offered was sour wine mixed with myrrh – a mild soporific. Myrrh was thought

Like Sponges

THE EMPEROR Vespasian’s Ministers were among the most avaricious of his subjects and the Emperor said that he treated them like sponges: when they were dry, he wet them; and when they were oozing water, he squeezed them.

– *Pro spongiis dicebatur uti, quod quasi et siccos madefaceret et exprimeret umentis.*
– Suetonius, *Vita Divi Vespasiani*, xvi.

to have an effect on the emotions, helping to keep one remain calm and balanced. But it was expensive, and beyond the means of ordinary soldiers. Perhaps the myrrh was provided by an onlooker who offered it as an act of kindness.

St Matthew adds the fact that Jesus ‘tasted it’ but, with St Mark, notes that ‘he would not drink it.’¹⁰

‘Not my will,’ we recall Jesus saying to his Father as he prayed in the garden of Gethsemini before he was arrested, ‘but thine be done.’¹¹

Later on, St John records a different incident with vinegar that occurred *after* the crucifixion.

John says that Jesus, ‘aware that all had now come to its appointed end, said in fulfilment of Scripture, “I thirst”. A jar stood there full of vinegar; so they [the soldiers] soaked a sponge with the vinegar, fixed it to a hyssop stick and held it up to his lips. Having received the vinegar he said, “It is accomplished.” He bowed his head, and gave up his spirit.’¹²

None of the evangelists, it is true, apart from St Luke,¹³ says explicitly that it was the soldiers who soaked the sponge in vinegar and held it up to Jesus’s lips, but one MS of John implies it by saying that the sponge was held on a javelin. None but a soldier would have been holding a javelin, especially in Jerusalem at that time. And as the vinegar would most probably have belonged to the soldiers, one doubts that any but they would have soaked it up with a sponge and held its to the lips of

Jesus.

All my instincts tell me that this last gesture towards Jesus before he died was kindly meant. It was only sour wine; not mixed with anything to lessen the bitterness. But it moistened his lips. They were ordinary soldiers and could not afford more. They shared what little they had with the dying Jesus.

And had they not heard him say to the repentant thief who was crucified alongside him, ‘today you will be with me in Paradise’?¹⁴

And isn’t the soldier who pierced our Lord’s heart with a javelin, identified in Catholic tradition as the Centurion who, when Jesus died exclaimed ‘This man truly was the Son of God’?¹⁵ He is called *Longinus* in the *Apocryphal Gospel of Nicodemus* and venerated as a saint. His statue is in one of the four niches facing the Papal Altar in St Peter’s Basilica in Rome. A spearpoint fragment from the lance is conserved in the same niche.

Am I wrong in thinking it not unlikely that the unnamed Roman soldiers who soaked a sponge in their vinegar and stuck it on a javelin and touched it to the lips of Jesus as he was breathing his last, along with whoever the well-meaning person was who supplied the myrrh that was not accepted by Jesus, heard on *their* death beds what the good servant in the parable heard: ‘Well done, good and faithful servant: you have been faithful in small things. Enter into the joy of your Lord’?¹⁶

May we be so blessed.

1. Book xxi, 372.
2. Natural History. xxxiii, 21, 78.
3. D. Iunii Iuvenalis Saturae XIV, ed. J.D. Duff, Cambridge University Press, 1957, p.345.
4. <http://www.britannica.com/science/amphora-measurement>.
5. lvii.
6. Suetonius, *Aulus Vitellius*, xiii; Pliny, *Nat. Hist.* xxvii, 4, 12.
7. Ruth 2,14.
8. John xix, 28.
9. Mark, xv, 23.
10. Matthew xxvii, 34.
11. Luke xxii, 42.
12. John *loc.cit.*
13. 23, 36. St Mark [15,36] says that ‘a man’ ran up and offered the sponge ‘on a cane’. St Matthew [27,48] says that it was ‘one of the bystanders’. None of these versions rules out the possibility that it was a soldier.
14. Luke xxiii, 43.
15. Matthew xxvii, 54; Mark xv, 39.
16. Matthew xxv, 21.

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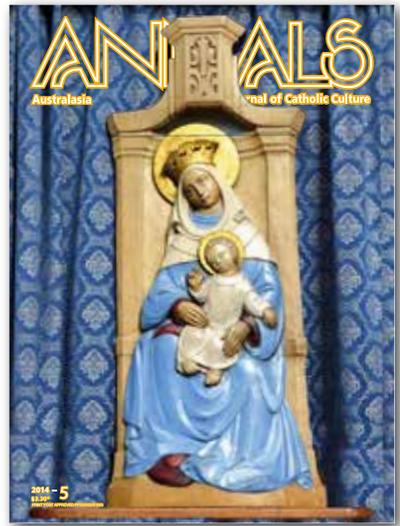
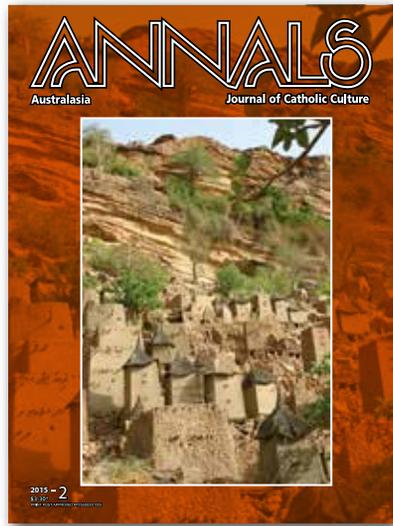
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The unfolding psychological effects of 'gay family' life on children.

THE FAMILY IS NOT A FAD

By Wanda Skowronska



WELL-KNOWN Italian fashion designers Domenico Dolce and Stefano Gabbana, aroused international ire not long ago when they publicly stated that each child needs a mother and father – thus criticising both gay adoption and surrogacy.

What made the statement truly shocking to many was that Dolce and Gabbana are known as being homosexual, contemporary trendsetters in fashion and usually flawless transmitters of politically correct sentiments.

When such supposedly politically correct icons came out with politically incorrect statements opposing gay adoption, and advocating children have a mother and father, a kind of hyperventilating outrage erupts in the media and online – a tsunami of rage which, in the end, is more akin to Soviet show trials in which the 'accused' are simply denounced and led off to execution.

Dolce and Gabbana were socially 'executed' in a way by the politically correct Western nomenclature. Elton John called for a worldwide ban of their clothes, protesters stood with angry banners outside their stores and words like 'fascist' and 'ignorant' emanated from all sides.

As the psychological consequences of 'gay family' life unfold, however, increasing attention is being placed on what should have been the focus all along – *the children* – and not what the gay couple may want for themselves.

US sociologist Mark Regnerus of the Austin's University of Texas published a study in 2012 that has overturned the conventional academic wisdom that children in gay households suffer no disadvantages when compared to children raised by their married mother and father.¹

In his study, Regnerus found that the outcomes for children of homosexuals rated "sub-optimal" (Regnerus' word) in almost every category – among them educational and mental health.

Faced with barrages of academic and media protest, Regnerus concluded, "The empirical claim that no notable differences exist must go". What made his study particularly disconcerting and outright annoying was that it was rigorous and methodologically

sound, unlike many studies proffered from within the gay community which use smaller numbers, unreliable sampling methods and basically reflect the views of gay elites on the matter.

To make matters yet worse, Regnerus' findings reached a wide audience and were reported in the *Washington Times* of June 10, 2012.

Using a new, "gold standard" data set of nearly 3,000 randomly selected American young adults, Mr. Regnerus looked at their lives on 40 measures of social, emotional and relationship outcomes. He found that, when compared with adults raised in married, mother-father families, adults raised by lesbian mothers had negative outcomes in 24 of 40 categories, while adults raised by gay fathers had negative outcomes in 19 categories.

Findings such as these do not support claims that there are "no differences" between gay parenting and heterosexual, married parents, said Mr. Regnerus, who helped develop the New Family Structures Study at the university. Instead, "children appear most apt to succeed well as adults when they spend their entire childhood with their married mother and father, and especially when the parents remain married to the present day."

Of course, just as Dolce and Gabbana, were met with polysyllabic howls of outrage, the academic fusillade of denunciation tried to trivialise Regnerus's study, accusing him in turn of being 'flawed'.

His own sociology department head, Dr Christine Williams, publicly criticised his effort

Money not Questioned

EVERYONE on the survey allegedly for the good of Jamaica but actually an attempt to seize political power, would be told the same story. Given a set of facts engineered by Dunstone, Limited. Even the Organisations involved accepted the facts as truth; there was no reason not to. Financial grants were not questioned; they were academic holy writ. Coveted, revered, never debated. ... [O]ne took the money; one did not debate.

— Robert Ludlum, *The Cry of the Halidon*, Orion, 2004, pp.10,11.

Immutable and Absolute Truths

THE Catholic Church has consistently and continually rejected subjectivism and relativism in morality. In one of her recent official documents, the Church stated: "Now in fact the Church throughout her history has always considered a certain number of precepts of the natural law as having an absolute and immutable value, and in their transgression she has seen a contradiction of the teaching and spirit of the Gospel" (*Declaration on Certain Questions Concerning Sexual Ethics*, 4, December 29, 1975). Similar official statements of the Magisterium have been a regular part of Catholic teaching for centuries. The eternal law of God, as reflected in human nature, is called the "natural moral law". Certain aspects of it, such as the prohibitions against stealing, lying and murder, are easily recognizable by all who are of sound mind. The Greeks and Romans were highly developed in certain parts of the natural law. There is a remarkable reflection of it in the moral system elaborated by Confucius of China twenty-four hundred years ago -- a system still followed by millions of Chinese. However, most men and women do not have the mental acumen of an Aristotle, a Cicero or a Confucius. Frankly they need help. Now God in his goodness has seen fit to reveal to man, through the prophets of the Old Testament and especially through his Son, Jesus Christ, in the New Testament, the basic requirements of the natural law in addition to the special law of the Gospel. According to Vatican Council I, God did this so that "those religious truths which are by their nature accessible to human reason can easily be known to all men with solid certitude and without trace of error" (DS 3005).

— Kenneth Baker, S.J. "True Morality is Based on Objective Principles." In *Fundamentals of Catholicism* Vol. 1 Part II, Chapter 6 (San Francisco: Ignatius Press, 1983), 135-138.

'to diminish the civil rights and legitimacy of LBGTQ partners and their families.'² Regnerus had not impugned the motives of many gay adopting parents but he had dared to criticise a sacred cow of contemporary academia – that 'gay marriage' is just the same as traditional marriage, and gay 'families' are just the same as any other happy family for children.

Despite this, Regnerus's study has made a dent in the public consciousness and is here to stay and will be increasingly read by psychologists and social scientists, whether they agree or disagree with his views.

Regnerus's view of gay research studies was echoed by Loren Marks, associate professor at the School of Human Ecology at Louisiana State University who, in a separate analysis, exposed the bias of the APA

(American Psychological Association) studies continually cited by the gay lobby as indisputable proof supporting their views, saying:

[N]ot one of the 59 studies referenced in the 2005 APA Brief compares a large, random, representative sample of lesbian or gay parents and their children with a large, random, representative sample of married parents and their children.³

Other problems of the gay studies include the tiny size of most samples, dependence on wealthy, white, well-educated lesbian mothers and a failure to examine common outcomes for children. These are no small deficiencies. But as is customary when pointing out such flaws to the gay lobby and the PC Glitterati, it is the messenger who is usually shot by being accused of every repugnant quality possible in humankind.

And yet, amidst the waves of denunciation, and loud applause for gay 'marriage' being legalised in Ireland, there have arisen stories of children from 'gay families' which are not as happy as projected in pro gay children's storybooks and studies.

Another view is presented by Dawn Stefanowicz in *Out from Under*:

The Impact of Homosexual Parenting (2007) in which the author gives a poignant account of her experience with her gay father (who eventually dies of AIDS) who tries to normalise a situation in which she experiences psychological confusion and abandonment.

She has spoken on behalf of many children in gay families, saying they are 'often forced to approve and tolerate all forms of expressed sexuality, including various sexual and gender identity preferences', adding sadly that the children are fearful to express their 'disagreement, pain and confusion'.⁴

Stefanowicz's experiences have led her to be an anti-gay marriage activist. She joined three other children of homosexual parenting, Katy Faust, Dawn, B.N. Klein, and Robert Oscar Lopez, at the 5th Circuit Court of Appeals in New Orleans, in filing court briefings in early 2015, arguing that government-sanctioned homosexual unions could lead to disaster for thousands of children.

Recounting memories of dysfunctional families, the four argued that redefining marriage to include homosexual couples will likely lead to the exploitation and abuse of countless children for political and personal gain.

B.N Klein, one of the above group stated:

I grew up with a parent and her partner[s] in an atmosphere in which gay ideology was used as a tool of repression, retribution and abuse...I have seen that children in gay households often become props to be publically [sic] displayed to prove that gay families are just like heterosexual ones.⁵

Another member of the group, Robert Oscar Lopez, said that if he had been studied as a child, growing up with his lesbian mother and her long-time partner, it would have been easy to conclude that he was in the best possible situation. The emotional and psychological problems could only be articulated later, in adolescence and adulthood.

Lopez experienced confusion about his own sexuality, was influenced by a radical gay culture and ended up becoming a teenage prostitute seeking some affirmation from older men, seeking a father figure.

Fortunately Lopez found his way out of this confusion and was able to come to understand that the source of his problems was the seemingly 'nice' gay household. As a survivor and victim of a 'gay family', he is now an eloquent advocate against gay marriage and adoption.

Lopez said that he had spoken to dozens of other adult children of homosexuals, and that many of them have similar stories of pain and damage arising from the absence of a biological parent and the unwanted "step-parent" type relationship demanded by their homosexual parents' lovers.⁶

They fear speaking out as, as they feel a conflicted love for their 'parents' and they do not want to be targeted by powerful gay lobbies who gain instant accolades in the media – working to legalise 'gay marriage' (as has now happened in Ireland), often shaming those who oppose their views. Strange that these children do not experience tolerance for their views in the wider gay milieu.

Katy Faust, also a survivor of a 'gay family', sees the situation in a wider perspective saying:

When we institutionalize same-sex marriage ... we move from permitting citizens the freedom to live as they choose, to promoting same-sex headed households. Now we are normalizing a family structure where a child will always be deprived daily of one gender influence and the relationship

with at least one natural parent. Our cultural narrative becomes one that, in essence, tells children that they have no right to the natural family structure or their biological parents, but that children simply exist for the satisfaction of adult desires.⁷

Who would have thought that an apple pie and motherhood statement of Dolce and Gabbana – 'You are born to a mother and a father – or at least that's how it should be' – would arouse such anger? But just as truth is a 'double-edged sword' and 'penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart' (Heb 4:12), so it is the voices of the children of 'gay marriages, that are rising ever more clearly, cutting through the morass of political correctness, telling us the other side of the story.

As Stefano Gabbana insisted:

The family is not a fad... There are things that cannot be modified. The family is one of them.... In it, there is a supernatural sense of belonging.⁸

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*.

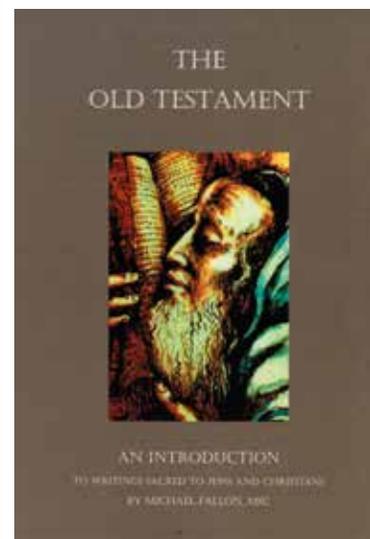
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2. Cited in Mark Brandon, 'UT Distances itself from Regnerus', *The Austin Chronicle*, March 4, 2014. <http://www.austinchronicle.com/daily/news/2014-03-04/ut-distances-from-regnerus/> (Retrieved 20/5/2015)
3. Cited in: Peter Spriggs, New Study On Homosexual Parents Tops All Previous Research. <http://www.frc.org/issuebrief/new-study-on-homosexual-parents-tops-all-previous-research> (Accessed 12/5/2015).
4. Kirsten Andersen, 'Quartet of Truth': Adult children of gay parents testify against same-sex 'marriage' at 5th Circuit, *Lifesitenews*, Jan 13, 2015. <https://www.lifesitenews.com/news/quartet-of-truth-adult-children-of-gay-parents-testify-against-same-sex-mar> (Retrieved 18/5/2015).
5. Ibid.
6. Ibid.
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*I believe that order is better than chaos; creation better than destruction.
I prefer gentleness to violence; forgiveness to vendetta. On the whole
I believe that knowledge is better than ignorance and I am sure that
human sympathy is better than ideology. – Sir Kenneth Clark*

RETURN TO ‘CIVILISATION’

By Tony Evans



NO, THIS IS not some story of an explorer returning from darkest Africa or the Sahara desert as he crosses the narrow Straits of Gibraltar to find himself in Europe again. It is possibly more prosaic, being thoughts arising from a return to Sir Kenneth Clark's great work for television, 'Civilisation,' and his subsequent book of the series under the same title.

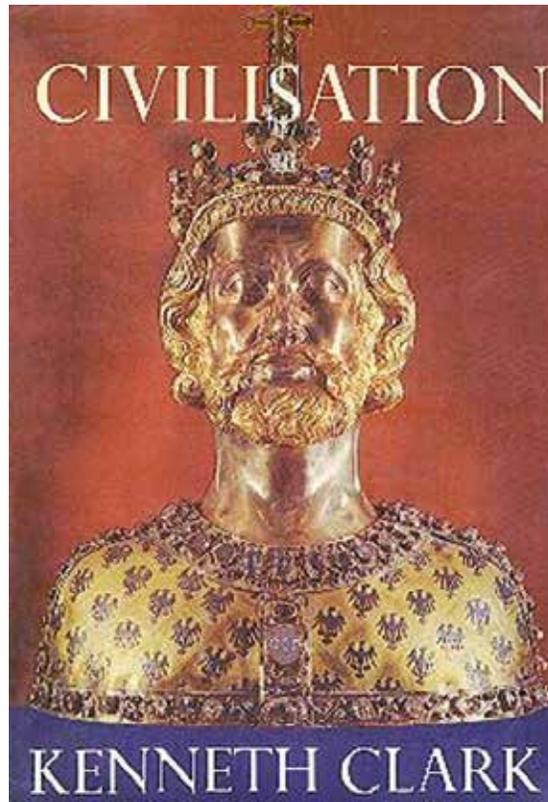
The BBC produced programmes, first shown to the world in 1968, were a phenomenal landmark in television production – art historian Sir Kenneth Clark's personal survey of how Western Europe evolved after the collapse of the Roman Empire through its books, buildings, and its works of art.

Nothing quite so scholarly, so erudite and yet so popular with viewers, had been seen on television before this. Even now, nearly fifty years later, 'Civilisation' is remembered with awe and pleasure, and continues to be shown as a work of reference in art schools and universities.

The book of the series was so popular it was reprinted six times in its first year of publication, and a printed copy - if not the expensive

TV disc set - should be in the library of every reader interested in the history of Europe told through its art and artefacts.

Art history documentary programmes on television nowadays are fairly common, but more informal and often cynical, yet they can all learn something



from the pioneering Clark. He was sometimes criticised for being pompous and elitist, and it cannot be denied that today he

would seem rather formal and old fashioned. But his views, his conclusions, and his insights are stimulating and worth pondering.

Sir Kenneth begins the whole series wisely by seeking a definition of Civilisation. What does *he* mean by the term? Well, Clark gives a clever answer in the first episode entitled 'The Skin of Our Teeth'. He is seen leaning

on the parapet wall of one of the bridges of the River Seine in the centre of Paris. In the background is the Louvre - 'classical architecture at its most splendid'. Visible upstream behind him is the facade of Notre Dame, 'not the most lovable of cathedrals,' he suggests, but having 'the most rigorously intellectual facade in the whole of Gothic art'. He goes on, 'the houses that line the banks of the river are also a humane and reasonable solution of what town architecture should be...'. With this splendid view around him he then poses the question, 'What is Civilisation?' He gives what seems a surprisingly honest answer, 'I don't know,' he says, 'I can't define it in abstract terms, but I think I can recognise it when I see it, and I know I am looking at it now.'

He then quotes Ruskin who held that Great Nations write their autobiographies in three manuscripts – the book of their

deeds; the book of their words, and the book of their arts. Not one of the books can be understood, said Clarke approvingly, ‘unless we read the (other) two.’ He then goes on, ‘If I had to say who was telling the truth about Society – the Minister for Housing in his speeches, or the buildings put up in his time – I should believe the buildings.’

Clarke was not a Catholic when making the series, yet his episodes on religious art history, the Renaissance, and the medieval popes, which so easily could have given opportunities for adverse comments on the Church (as would be the case in today’s anti-Christian atmosphere) is most fairly presented by Sir Kenneth.

Watching the programmes today, and reading the book, one feels confident that this is a Catholic mind that is speaking to us. The works of Giotto, Michelangelo, Raphael, and Bernini, to name but a few, speak to us of great Faith, and Clark recognises this in his presentation without a touch of cynicism.

Clark’s scholarly objectivity is a lesson for the prejudiced anti-Catholicism of today. He can be enthusiastic without being mawkish or over reverent. For example, in episode 7 which deals with the resurgence and triumph of Rome after it had been sacked – ‘virtually wiped off the map’ – by northern hordes, and the Turks were at the gates if Vienna, it was expected that the power and influence of the Holy See was finished. Not so, says Clark:

Rome and the Church of Rome regained many of the territories it had lost, and, what is more important to us became once more a great spiritual force. But was it a civilising force? In England we tend to answer no. We have been conditioned by generations of liberal Protestant historians who tell us that no society based on obedience, repression, and superstition can be really civilised. But no one with an ounce of historical feeling or philosophical detachment can

Advertising

LOUIS GROARKE’S *The Good Rebel: Understanding Freedom and Morality*, Dickenson University Press 2002, p.237 says of advertising, that most American of Arts: ‘Advertising is used to create superfluous needs that can never be satisfied. The forces of Marketing manipulate individuals, changing their outlook on life, orienting their behaviour and in general inciting social conformity’.

– Quoted Jude P. Dougherty, *The Nature of Scientific Explanation*, The Catholic University of America Press, Washington, 2013, p.106, footnote8.

be blind to the great ideals, to the passionate belief in sanctity, to the expenditure of human genius in the service of God, which are made triumphantly visible to us with every step we take in Baroque Rome.....Added to this that the Catholic revival was a popular movement, that it gave ordinary people a means of satisfying, through ritual and symbols, their deepest impulses so that their minds were at peace...

Throughout the thirteen episodes, Clark covers the history of Western civilisation through its art and artefacts with titles encapsulating periods of art history ranging from medieval times to the present day – the final episode is entitled ‘Heroic Materialism’. Throughout, the same measured scholarship, independence of thought and aesthetic appreciation inform the whole story. Only in the last few minutes of the series does he reveal himself and his own beliefs in a splendid articulated coda to the whole work. Words that deserve to be committed to memory as a kind of *apologia pro vita sua*:

At this point I reveal myself in my true colours, as a stick in the mud. I hold a number of beliefs that have been repudiated by the liveliest intellects of our time. I believe that order is better than chaos; creation better than destruction. I prefer gentleness to violence; forgiveness to

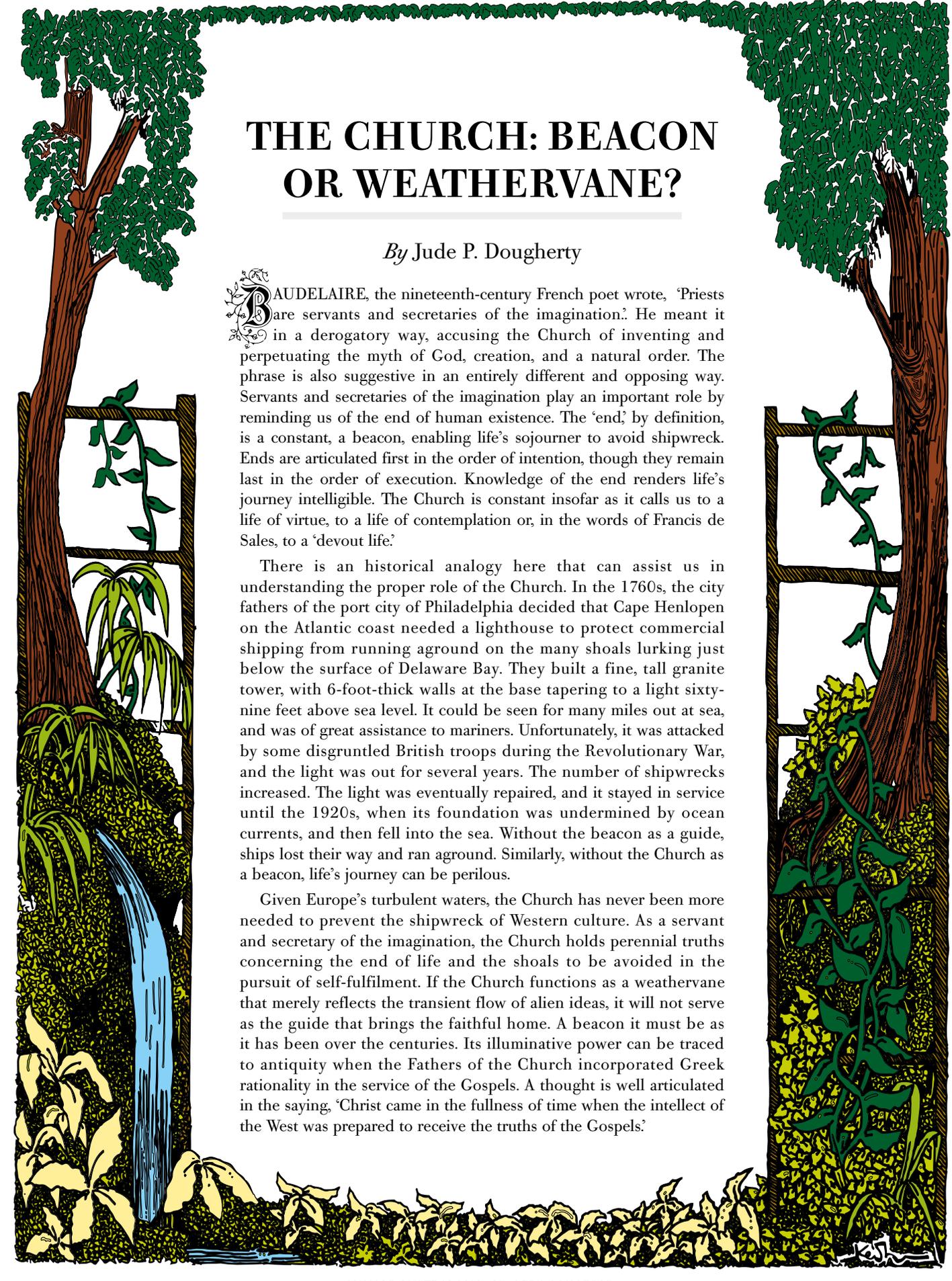
vendetta. On the whole I believe that knowledge is better than ignorance and I am sure that human sympathy is better than ideology. I believe also that in spite of recent triumphs of science men haven’t changed much in the last two thousand years and in consequence we must try to learn from history. History is ourselves.

Clark leaves us, both in the television series and the book, with a strong note of pessimism about the future of Civilisation – a warning which we would do well to heed. He quotes the famous lines from *The Second Coming* by W.B. Yeats – who was, he says, ‘more like a man of genius than anyone I have ever known’ – the lines beginning ‘*Things fall apart, the centre cannot hold; / mere anarchy is loosed upon the world ... The best lack all conviction, while the worst / are full of passionate intensity.*’ And then, in conclusion he sums up, ‘There is still no centre...the moral and intellectual failure of Marxism has left us with no alternative to heroic materialism, and that isn’t enough. One may be optimistic, but one cannot exactly be joyful at the prospect before us.’

It is no small wonder that Sir Kenneth Clark, then known as Lord Clark became a Catholic before he died in May 1983. Some unkind people belittled this ‘death bed conversion’ suggesting he left it till the end so that he could have the best of both worlds.

Karen Edmisten in her book of converts entitled *Finding Faith at the Finishing Line* defends the conversion in these words: ‘He had intuited that Truth and Beauty are inextricably linked, and that one may lead to the other. In the end he realised that our yearning for Beauty is our yearning for God.’

TONY EVANS was a producer with the ABC for many years and is now a freelance writer living in the U.K. He has published four historical biographies, the latest being a biography of the nineteenth century Catholic architect William Wardell. The quotations are all taken from the book *Civilisation* by Kenneth Clark, first published jointly by the BBC and John Murray, London 1969. Subsequently published in soft cover and continuously in print.



THE CHURCH: BEACON OR WEATHERVANE?

By Jude P. Dougherty

BAUDELAIRE, the nineteenth-century French poet wrote, 'Priests are servants and secretaries of the imagination.' He meant it in a derogatory way, accusing the Church of inventing and perpetuating the myth of God, creation, and a natural order. The phrase is also suggestive in an entirely different and opposing way. Servants and secretaries of the imagination play an important role by reminding us of the end of human existence. The 'end,' by definition, is a constant, a beacon, enabling life's sojourner to avoid shipwreck. Ends are articulated first in the order of intention, though they remain last in the order of execution. Knowledge of the end renders life's journey intelligible. The Church is constant insofar as it calls us to a life of virtue, to a life of contemplation or, in the words of Francis de Sales, to a 'devout life.'

There is an historical analogy here that can assist us in understanding the proper role of the Church. In the 1760s, the city fathers of the port city of Philadelphia decided that Cape Henlopen on the Atlantic coast needed a lighthouse to protect commercial shipping from running aground on the many shoals lurking just below the surface of Delaware Bay. They built a fine, tall granite tower, with 6-foot-thick walls at the base tapering to a light sixty-nine feet above sea level. It could be seen for many miles out at sea, and was of great assistance to mariners. Unfortunately, it was attacked by some disgruntled British troops during the Revolutionary War, and the light was out for several years. The number of shipwrecks increased. The light was eventually repaired, and it stayed in service until the 1920s, when its foundation was undermined by ocean currents, and then fell into the sea. Without the beacon as a guide, ships lost their way and ran aground. Similarly, without the Church as a beacon, life's journey can be perilous.

Given Europe's turbulent waters, the Church has never been more needed to prevent the shipwreck of Western culture. As a servant and secretary of the imagination, the Church holds perennial truths concerning the end of life and the shoals to be avoided in the pursuit of self-fulfilment. If the Church functions as a weathervane that merely reflects the transient flow of alien ideas, it will not serve as the guide that brings the faithful home. A beacon it must be as it has been over the centuries. Its illuminative power can be traced to antiquity when the Fathers of the Church incorporated Greek rationality in the service of the Gospels. A thought is well articulated in the saying, 'Christ came in the fullness of time when the intellect of the West was prepared to receive the truths of the Gospels.'

What the widespread academic attack on the notions of truth and objectivity has fostered is a parallel assault on almost all which is intellectually and artistically sustaining in life - or even morally virtuous.

SCOURGE OF THE NEW LEFT

by Giles Auty



MY FIRST meeting with English philosopher Roger Scruton took place in 1990 on the sad occasion of the

funeral of fellow English art critic Peter Fuller. However, for some time before that I had become increasingly aware of the highly impressive clarity and rationality of Scruton's published writings – traits not always typical, for example, of the abrasive and fiercely political Fuller.

Indeed for some years before his death Peter Fuller had been engaged in a very public exposure of his growing disillusionment with a man who was formerly almost an idol: renowned English Marxist writer and art critic John Berger.

Fuller and Berger were, in fact, two of the English art critics selected by English historian Paul Johnson in *The Spectator* (February 17 1996) as forming part of a quartet of “only four outstanding art critics in Britain during the past forty years”. The late Brian Sewell and I filled the remaining two places.

I mention this here solely because the intrusion of Left wing politics into the affairs of visual art tended to influence the latter pair of us rather less than the former. By contrast it was art's visual and aesthetic qualities – or lack of them – which formed the structural basis of our writing.

The Marxist position at that time was that so-called ‘aesthetic’

Fools, Frauds and Firebrands:
Thinkers of the New Left, by
Roger Scruton, Bloomsbury 2015.
Hardback 288 pp. Retail Price
\$40.00.

criticism was basically little more than a form of largely irrelevant ‘bourgeois’ imagining.

The only truly relevant question for Left-wing art critics of that era was whether the art they looked at was serving the cultural and political revolutions they were apparently so anxious to support. That, it seemed, was the real question Sewell and I should have been asking ourselves all along.



I digress slightly here because the main subject of Roger Scruton's somewhat provocatively named new book is the manner in which our highly influential thinkers of the New Left approach life in general rather than merely one of the major historic branches of our culture.

For years gone by thinkers of the New Left have largely dominated academic and cultural life in virtually every Western country – a tendency from which Australia itself has been very far from immune.

Indeed, when an earlier book by Scruton was published on much the same theme as the present one some 30 years ago – then called simply *Thinkers of the New Left* (Longman 1985) – it provoked such outrage in Britain that it effectively brought its author's career in British universities to an end.

Sad to say one of Longman's best-selling educational writers of the time even threatened to take his valued productions elsewhere if Scruton's book were to remain in print. In Scruton's own words: “Sure enough, the remaining copies of *Thinkers of the New Left* were soon withdrawn from the bookshops and transferred to my garden shed”.

That occurred back in 1985 when Britain had been led for some years past by the conservative government which came into power in 1979.

What we thus see is that even under such a circumstance the political Left still tended and still

tends to hold more or less total sway in such vitally important cultural realms as tertiary education and publishing. Indeed I can also readily confirm that proposition from my own experience.

Working at an English art school from 1980-84 as a part-time lecturer I managed to retain my post there only through being forbidden by my immediate superior ever to say more than yes or no in conversations held with the school's Principal and Deputy Principal. "If they have even a hint of what you really think they will probably sack you on the spot" my concerned colleague had warned me.

Because I sought to teach my students skills rather than attitudes I might well have been regarded at that time as an absolutely unacceptable 'reactionary' in cultural terms. It was, in fact, probably only my enforced reticence which managed to save my job.

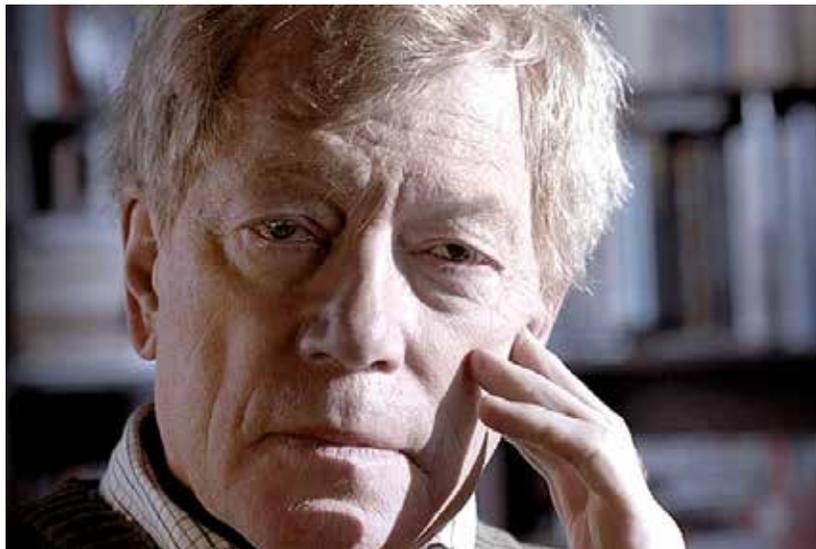
Much of what Scruton describes in his recent book is a virtual hegemony which has existed in recent times and continues to flourish in Western universities – a domination grossly favouring 'thinkers of the New Left'. Indeed one of the stated aims of his recent book is to provide intellectual support for students unfortunate enough to be enrolled on courses based on some form of novel neo-Marxist orthodoxy or other.

Viewed objectively - a time-honoured process which thinkers of the New Left dismiss as impossible, of course – many of the neo-Marxist courses on offer today in our universities substitute what amounts to political indoctrination for more or less any form at all of mind-enriching learning.

Do you perhaps have a family member who is engaged currently on such a course?

Place a copy of Scruton's new book as swiftly as possible in his or her hands and then perhaps follow this up with a copy of Paul Johnson's *Intellectuals* which was first published in 1988 by Harper & Row in New York.

Scruton and Johnson pursue a number of common targets: for instance the gross flaws in the political and supposed economic 'science' proposed by Marx and the role played by Jean-Paul Sartre in the popularization of the pseudo-philosophy known today as 'existentialism'.



Roger Scruton

A Catholic newspaper of the day, *La Croix*, characterized existentialism as 'a graver danger than 18th century rationalism or 19th century positivism'.

Johnson's targets also include such historical figures as Jean-Jacques Rousseau as well as Marx himself together with such other more recent paid-up stalwarts of the Left as Bertolt Brecht and Lillian Hellman while Scruton concentrates largely on more recent advocates of 'necessary' revolution such as Foucault, Althusser, Lacan, Habermas and Deleuze.

The latter names will probably be unfamiliar to you yet ought not to be entirely so perhaps because all such have contributed strongly

to the kind of changes which help make the world we once thought we knew unrecognizable – and at some stage quite possibly more or less impossible for relatively sane people to inhabit.

Scruton's passionate new book is so replete with sense and scholarship that I would very shortly run out of space because of the great many pleasing quotations which tempt me. But what about the absolute essence of the book itself? How can I even begin to suggest that adequately?

In desperation I have turned at last to what is probably the most obvious source - the fly-leaf of the book itself:

"Why is it that the authorities studied in our humanities departments are all politically of the left? Is it because the arguments for the left-wing position are so strong, and the need to adopt it so compelling, that there is no respectable alternative? Or is there some other explanation of the 'group

think' that has gripped the modern academy?

In this book Roger Scruton takes apart some of the fashionable and not so fashionable thinkers who are currently taken as authorities in humanities courses, and who have given credence to the view that there are no respectable positions which are not of the left. Roger Scruton argues that empty rhetoric abounds over careful analysis, and blatant nonsense over respectable logic.

There is no way their influence can be attributed to their arguments, since by and large they have none. So why are they so popular? Why is it that an undergraduate course in the

humanities will as likely as not compel students to study the unreadable writings of Deleuze, the mendacious histories of Hobsbawm or the empty bureaucratise of Habermas?

Is it now assumed that there is some other purpose of university study than real knowledge? If so, what is it? That is the question that Roger Scruton, in this sober and passionately argued book, places before the reader”.

Throughout a major part of my professional life I have encouraged authorities and governments to set up at least one publicly-funded art school in their countries which concentrates very largely on the teaching of skills and on a proper appreciation of the international history of the calling which students at such a school would voluntarily elect to pursue.

Why am I moved by such a vain hope?

In essence what Scruton is recommending is a parallel return to some notion of non-politicised sanity in the teaching of the humanities.

That would be hugely supported by most parents of course and also by a significant number of students themselves. But what even remote chance exists of such a thing happening?

Unlike my opponents from the militant left I would be happy to see students presented with at least some form of genuine choice.

Why then does a virtual Marxist stranglehold exist in so much of our tertiary education here in Australia?

In an article written by Piers Akerman (Sunday Telegraph March 20 2016) commenting largely on the trashing of liberal senator Cory Bernardi's offices in Adelaide by 'students' from Flinders University we see the results of semi-totalitarian brainwashing on the minds of extremely poorly raised, behaved and educated undergraduates.

As the author of the article comments: “The Safe Schools Coalition Australia was set up as

It was worth it

AS FOR SCRUTON, the University of Glasgow officially boycotted a paper he was to deliver there, while at the same time conferring an honorary doctorate on Robert Mugabe. It also became “a matter of honour among English-speaking intellectuals to dissociate themselves from me”, to warn off prospective publishers of his books, give them bad reviews, and to obstruct his bids for promotion. Overall, as he recalled in a 2002 article, “My Life Beyond the Pale”, his eighteen-year editorship of the *Review*: cost me many thousand hours of unpaid labour, a hideous character assassination in *Private Eye*, three lawsuits, two interrogations, one expulsion, the loss of a university career in Britain, unendingly contemptuous reviews, Tory suspicion, and the hatred of decent liberals everywhere. And it was worth it.

— Mervyn Bendle, ‘The Philosophy of Roger Scruton,’ *Quadrant*, May 2014

part of a wider Marxist strategy to change society radically.

The public defence of the SSCA's particular format has been that it's necessary to stop bullying and reduce self-harm among LGBTI students and students claiming various sexual identities. However, it has also been referenced in ‘Marxist analysis’ of how the ruling capitalist class imposed conventional notions of male and female and natural family on society to “break the spirits of ordinary people”.

Remind me of the votes the Marxists received in any election in Australia.”

Akerman is an extremely experienced journalist rather than a major international philosopher yet you may note here the strong overlap of complaints about Marxist influence in education which arise from two widely differing sources.

Why then do we continue to put up with the intolerable?

When I was told by an Australian arts editor more than ten years ago that my art criticism was virtually worthless in her view because it ‘failed’ to be based on ‘Marxist analysis’ I probably realised for the first time just how difficult the position of those not of the ‘New Left’ will be in the arts in Australia for the foreseeable future.

We live in a supposed democracy here but in certain areas of public life – education, publishing and the arts for example – we might just as well find ourselves still living in an unreformed communist state.

That is not widely realised and nor is the utter irrelevance to conditions prevailing today of such terms as ‘bourgeois’ and ‘working class’. One of the major virtues of Roger Scruton's new book is the patience and scrupulous fairness he brings to the discussion of arguments which are often idiotic and based on historical untruth or fallacy. Such exercise of patience might indeed test a saint.

We live in dangerous times where arguments such as those embedded in the Safe Schools Program hide under a gross disguise of their true intentions. I am no fan of Marx as either economist or political thinker but I think a man of such profound learning and intelligence would be as deeply shocked as I am by much that is proposed today under the all-enveloping cloak of ‘neo-Marxism’.

What the widespread academic attack on the notions of truth and objectivity has fostered is a parallel assault on almost all which is intellectually and artistically sustaining in life - or even morally virtuous.

If ours is indeed the world for which brave servicemen and statesmen fought in the past one cannot even begin to imagine their disappointment.

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

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Shakespeare [Troilus & Cressida, Act 1, scene 3, line 109] was, as usual, right. Untuning the string that brings harmony and order, leads only to disorder and discord which in their turn lead to chaos. When we harm another human being, when we worship power, and hate and destroy innocence and beauty, we destroy ourselves.

DON'T UNTUNE THAT STRING

Grasping the Nettle, Part II

By Paul Stenhouse MSC



LAST WEEK [April 9 to April 15, 2016] one-hundred-and-fifty-four people died in twenty-six Islamic terrorist attacks in twelve countries. There were four suicide bombings and one-hundred-and-thirty-seven people were wounded.¹

When the late Benazir Bhutto, Prime Minister of Pakistan, was denouncing an Islamic terrorist bombing on November 25, 1995, she remarked, 'the Muslim faith does not allow the use of violence for any reason.'

Time and again her words have been repeated, mantra-like, by Western politicians and media to prove that gruesome Islamic terrorists from Usama bin Laden and the Taliban to Abu Bakr al-Baghdadi, the self-styled caliph of ISIL, and his followers, are aberrations and distortions of Islam; not the real Islam – which, we are assured, is peaceful.

With Benazir Bhutto, I genuinely hope and wish that this be true, but having puzzled my way through the more than one hundred invitations to fight and terrorise and kill unbelievers, in the Qur'an; and having read

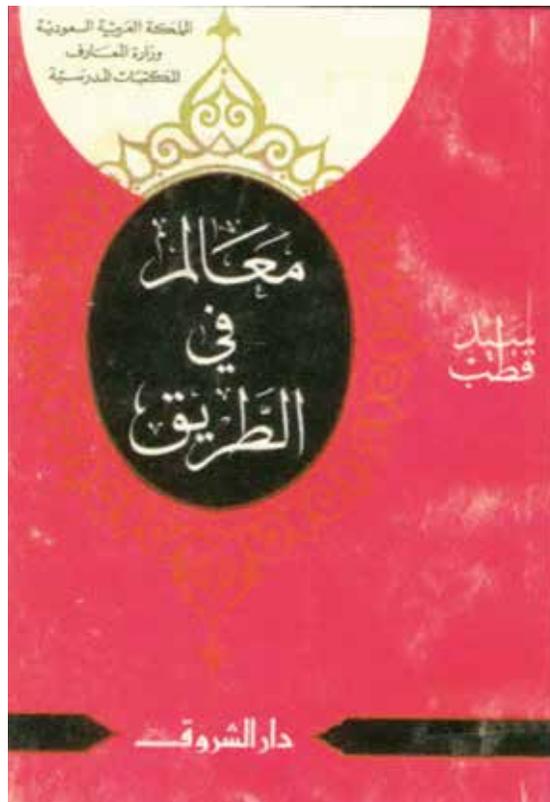
al-Tabari's account of the *Ridda* [apostasy] wars before and after the death of Muhammad; and Ibn Ishaq's description of Muhammad's exploits as a *Ghazi* or 'War Lord', I wonder that Muslim parents are not more concerned lest their impressionable children take the

wrong message from these well-known Islamic writings.

The 54-year-old Pakistani mother of three who was also the first female Prime Minister of Pakistan and was at the height of her powers, was murdered on December 27, 2007 when she stood up though the sunroof of her bulletproof vehicle to wave to the crowds in Rawalpindi. Her assassin was an Islamic terrorist belonging to al-Qaeda. Twenty bystanders were murdered along with her; and another twenty died in riots that followed.

Their murderer would probably have slept soundly that night, confident that he had fulfilled his duty to fight 'fi sabil Allah,' 'for the sake of God.'

Eight years later, during a visit to Kosovo on November 17, 2015 King Abdullah II of Jordan issued a warning to Muslims and non-Muslims alike: 'We are facing a third world war against humanity, and this is what brings us together.' He went on to say that Europe and the Islamic world are threatened by Muslims who have made themselves the 'savagely outlaws of religion, devoid of humanity, respecting no laws and no boundaries' by joining ISIL, al-Qaeda and other groups that use terror in the name of Islam.²



'Signposts on the Road,' better known in English as 'Milestones,' by Sayyid Qutb. The author, one of the Muslim Brothers, calls on fellow Muslims to invade the West along with the rest of the world and to impose Shari'a and the caliphate. This edition was published by America's ally the Kingdom of Saudi Arabia, where it is studied in schools and universities. One of the Muslim Brothers who taught religion to Usama bin Laden, was Sayyid Qutb's brother.

Legal and Political Dithering

On my return to Australia in 1981 after having been away for five years, I found that representations on behalf of the Muslim community were being made to the Australian Government to ensure that Egyptian-born religious leader Imam Taj ad-Din al-Hilali – who was awaiting deportation for overstaying his temporary Visa – not be allowed to stay in this country.

By 1986, after much legal to-ing and fro-ing, the imam had still not been deported, and Chris Hurford – the then Minister for Immigration in the second Hawke ministry – tried unsuccessfully to have him deported.

In a letter to the *Sydney Morning Herald* one member of the local Muslim community explained that ‘the majority of Lebanese Muslims in Australia accept the decision of the Minister for Immigration to expel the Imam Sheik Taj el-Hilali. We believe the Minister acted within the law and without prejudice’. Reference was made to the imam’s ‘preaching of fundamentalist ideas, especially to young people frustrated by lack of employment’, and the writer went on to say that allowing him to remain in Australia ‘will divide the Muslim community’ and ‘destroy’ its ‘image as a useful and progressive community’.

The imam was eventually given permanent residence in 1990 by Hurford’s successor in the fourth Hawke and first Keating ministry, Gerry Hand.³

Following advice from his Department, Chris Hurford had suggested to members of *The Lebanese Muslim Association* that the Grand Mufti in Beirut, or at the Al-Azhar University in Cairo, might be of assistance in finding a

successor to Imam al-Hilali if the deportation eventuated.

His suggestion was met with the following response from the Association:

This Association and its members were surprised by the Minister’s suggestion that the Australian Government might intervene in religious matters when we, as Australian Citizens, claim the right to freedom of worship as we choose fit without Governmental interference. ... your assumption of deciding as a Minister of the Crown, to recommend one or the other Mufti as being ‘more appropriate’ is a decision which we are sure you are not competent to make. ... You seem to believe that the religion of Islam has a hierarchical concept of priesthood. Nothing could be further from the truth. The Grand Mufti of Cairo and Beirut are Moslem Jurists who are

linguistic links with their homelands, or abandoning their religious faith – seems to have *assumed*, in the 1970s and 1980s that Islam was a religion more or less like Judaism or Christianity; and that Muslim migrants could be expected to integrate just as smoothly as had their Jewish and Christian co-nationals. They were seriously mistaken.

Surely it is the responsibility of government prudently and thoroughly to inform itself about the social, political, religious and economic background and expectations of all migrants coming to this country before they arrive.

Australia should have been better prepared to welcome and cushion the culture shock of the new arrivals who were Muslim. As things turned out, the culture shock-waves have also affected the non-Muslim

Australian majority, whose best interests appear not to have been always well served by their government or its agents.

For most of these Muslim migrants it would probably have been

their first exposure to a non-Muslim country other than through the medium of TV and the occasional letter or phone call from friends or relatives.

For centuries, the only Muslims who moved out of the *Dar al-Islam*, or Realm of Islam, or even around it, were diplomats and other government officials, and traders and merchants. Most of the Muslim population lived out their lives in secure and familiar surroundings, and were discouraged from travelling into the *Dar al-Harb* or *Realm of War* that is the Realm of the infidels.

Some would have had no idea how life in a democracy would differ from the life they had lived in their

HEADS IN THE SAND

NAZIMUDDIN Samad sat at his computer at home and penned a few critical lines against the Islamist drift of his country, Bangladesh. The day after, he was approached by four men shouting “Allahu Akbar!” who hacked him to death. These killings have become routine in Bangladesh, where many bloggers, journalists and publishers are being killed in broad daylight because of their criticism of Islam. But these shocking killings have not merited a single line in Europe’s newspapers.

– See Giulio Meotti, ‘The Death of Free Speech: the West veils itself’. Meotti is an Italian journalist and author. He is Cultural Editor for *Il Foglio*.

employed by the Government on issues regarding Islamic doctrine. Although highly learned, these Jurists have no real influence, in the countries in which they reside, over any lesser ranking order of priests (sic!). ... in the religion of Islam, priesthood is forbidden.⁴

Assumptions

The Australian Government and its respective departments – whose principal prior experience of dealing with migrants to Australia from the Middle East would most likely have been with Arabic speaking Christians or Jews who over many years had integrated into Australian society without losing their cultural and

former home country.

Many who had been brought up strictly would be apprehensive at the thought of living in a pluralist and secular society where religion is separate from the state. The very terms 'pluralist' and 'secular' would probably have been unfamiliar to many of them.

They would also have found it very difficult to accept the civil and secular nature of Authority and Law in their new country.

Islam – which means *submission* to God – is not just a religion; it embraces the whole spectrum of life: political, social and religious, and implies submission to those who wield authority in the name of God in all these areas; but not submission to the authority of non-Muslims.

Imam al-Hilali alluded to this question of the authority of non-Muslims over Muslims, in the Lakemba Mosque on February 8, 1985. The official translation is stilted but the drift is clear:

'Faithfulness should not be for a land or a government which is not Islamic; and those who do not share these principles are not for us, but for them.'⁵

The Real Picture

Yet, at the same time, we are constantly being told by Muslim spokespersons and non-Muslim media and public figures, that the very word 'Islam' means 'peace' implying that it is by definition a peaceful religion. Yet no Arabic dictionary confirms this claim. Two meanings are usually given for اسلام [Islam] viz: 'submission,' and 'the religion of Islam'. Though سلم [silm] a word that does mean 'peace,' sometimes is used for 'the religion of Islam.'

Islam does not mean 'peace,' and while one sympathises with peace-loving Muslims for wishing that it did, pretending that it does helps no one, and perpetuates a myth that obfuscates what is really at issue: the profound influence exerted by sections of the Qur'an and the Sunnah – Islam's religious patrimony

ANNALS CROSSWORD NO. 89

Across clues

- 2 Partake of food
- 4 Lesser in importance
- 6 Principle juror
- 8 Delicate fabric
- 9 Discharge
- 11 Armoured combat vehicle
- 12 Patron Saint of Malta
- 14 Discretion
- 15 Travelling bag
- 16 Frail
- 18 Surprise attack
- 19 Lacking (Latin)
- 21 Farm building
- 22 West African republic
- 24 Tutor
- 25 Metal bearing rock

Down clues

- 1 Alley
- 2 Gaelic name for Ireland
- 3 Large heavy book
- 4 Ridicule
- 5 Sloping passageway
- 6 Breed of pigeon
- 7 River in NE North America
- 8 Shoe fasteners
- 10 Italian city
- 11 Large marble
- 13 Moveable cover for a pot
- 17 Ply the needles
- 18 Precipitation
- 20 Second largest river in Spain
- 21 Type of cheese
- 23 Nobleman

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– on the bloodletting and cruelty and chaos that fills the world's TV and social media.

The preachers of hate operating not just on the sidelines as some would have it, but in the very heart of many Islamic and some western countries, including the U.S., are drawing their energy from these revered sources which are readily accessible to all.

Readers will recall an article on deradicalisation of Muslim youth by Emeritus Professor Clive Kessler

that was published in *Annals* last year.⁶

In that article Kessler made the point that among Muslims worldwide today, from 10 to 15% is estimated to be reform-minded and democratic; perhaps another 10 to 15% is militant and radical, and the remaining 70% represent what may be called conventional or quasi-traditional Islam.

He then asks how the mainstream majority relates to the radicals and extremists. Are they opposed, or are

they basically identical, or at least complementary?

According to Kessler, the Muslim mainstream, like the extremists, adheres – explicitly or by unreflecting habitual assent – to the same underlying propositions that constitute the radical and militant world view. Like the extremists they hold, as Qur’anic teaching has held from the outset, that Islam embodies all that was once good in Judaism and Christianity and therefore those forerunners are now superfluous and lacking in spiritual value and authenticity; and that what it does not carry forward from them is not good. Kessler explains.

‘The implication is clear. Since the radicals and the mainstream share – if in different forms and style and emphasis – the same religiously grounded historical world view, the two orientations are basically complementary and congruent, not opposed. So there is no ground within the mainstream for calling back the deviant minority; no distinctive standpoint, authentic and authoritative, to which the radicals may be called to return by abandoning their own identifiable heresies. The moderates from the centrist mainstream stand bereft of the religiously based political and moral authority to make such calls persuasively, in ways that may prove enduringly convincing.’²⁷

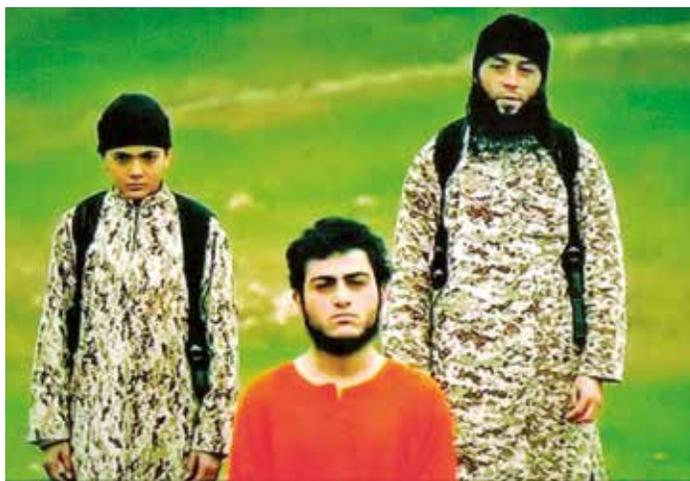
A Way out

Islam needs, and people of good will need to help Islam to find, a way out of the historic and politico/religious labyrinth in which it finds itself: where militant Islamic extremists of whatever ilk incite religious hatred and violence against fellow Muslims who dare to criticise them, and against all non-Muslims, while quoting verses from the Qur’an and claiming to be modelling themselves on Muhammad.

In August 1983, President Numeiri of Sudan had imposed Shari’a on his country. In December the following year Mahmoud Mohamed Taha, an Imam from Omdurman, who was leader of the Republican Party which had sought independence from the British – gained in 1956 – was at the same time attempting to introduce a different way of viewing Islam and the Qur’an in order to bring justice and freedom to all Sudanese.

He also wanted his teaching to provide Muslims world-wide with an escape from the tyranny of historical Islamic Shari’a. As he put it ‘.. the fact that Shari’a does not treat women and non-Muslims equally with male Muslims, is beyond dispute.’

Mahmoud reminded his fellow Muslims that when Muhammed was



Propaganda photo by ISIS of the execution in Syria of a 19-year-old Israeli Muslim accused of being a spy. Sabri Essid a French citizen of north African origin, with his 11-year-old step-son Ryan, a student from an elementary school in Vergers, Toulouse. The 11-year-old boy shot the young Muslim man many times, and then shouted ‘Allahu Akbar’.⁸

in Mecca he preached friendship and tolerance over the thirteen years that he spent in his hometown, attempting to win over Jews, Christians and pagans to his new religion. He preached equality and individual responsibility between all men and women without distinction on grounds of race sex or social origin. *Jihad* was not preached, nor was inequality between men and women, nor was the *hijab* required. Polygamy was not permitted: ‘marriage was between one man and one woman, without dowry and without divorce.’²⁹

The following verse [Q 16¹²⁵] is one of a number of so-called verses of *persuasion* that belong to the Meccan period. There are no verses of *persuasion* from the Medina period.

Propagate the path of your Lord in wisdom and peaceable advice, and argue with them in a kind manner, your Lord is more knowledgeable of those who stray from his path and he is more knowledgeable of the guided ones.

When he found himself mocked, and his teaching rejected, Muhammed and his followers fled in 622 to Medina, an oasis 450 km away, inhabited by Jewish tribes and some arab tribes hostile to the Meccans. He was invited by Medinans to become their Emir or Prince. He willingly assumed this role and the tone of his preaching changed dramatically.

After arriving in Medina and we find the verses of peaceful persuasion abrogated and verses of *compulsion* substituted. The following so-called ‘verse of the sword’ [Q9⁵] is typical of the verses to which I referred above: ‘When the four forbidden months are over, kill the polytheists wherever you find them, and seize them and besiege them and lie in wait for them in every ambush. But if they repent and perform prayer and pay the poor-tax, then let them go their way. God is forgiving, merciful.’

What is known as *Shari’a* today, and what has been criticised as incompatible with life in a modern, pluralist society, is historic Islamic Shari’a whose foundational texts are all derived from the Medina period, the last ten – and the most violent – years of Muhammad’s life.

Nevertheless, the Meccan Suras are probably the ones non-Muslims are most familiar with, because Islamic bloggers and Western media

roll them out like a 'sop to Cerberus,' when it is necessary to prove that Islam is tolerant and peaceful.

But they have been abrogated, haven't they? Well, not exactly. Mahmoud, quoting Q2¹⁰⁶ 'Whenever we abrogate a verse or postpone it,' says:

The primary [Meccan] texts were repealed or abrogated in the sense of *postponed* and suspended in relation to legislation, until their proper time, which has dawned upon us now.¹⁰

The dilemma facing the Muslim living in an Islamic country is dire. Either accept the implementation of historic Shari'a with its blatant discrimination against women and non-Muslims, and its dependence on the Medina suras; or discard historic Shari'a altogether, and establish a secular state.

It seems that neither of these options would win support.

There is a third possibility.

The sections of historic Shari'a that touch on tolerance and liberty and the question of full equality for all human beings – Muslim and non-Muslim – regardless of sex and religion, are based on texts of the Qur'an and the Sunnah that derive from the Medina period.

Imam Mahmoud proposed that – following Q2¹⁰⁶ – the Medina texts could be set aside as having fulfilled their purpose, and replaced by various texts of the Qur'an and the Sunnah dealing with the same matters that originated in the Meccan period, and that had been postponed, not abrogated permanently.

Were his suggestion to be acted upon, the positive effects of the changes that would follow would filter through to Muslims living in non-Muslim countries; and grounds for fostering Islamic extremism and religiously motivated violence in Muslim communities would be effectively countered.

Mahmoud's teaching met with fierce hostility from the contemporary orthodox Sudanese Islamic establishment, with Islamic scholars, sectarian leaders and the

Guns and Gunfights

LAST YEAR, epidemiologists at the University of California, San Francisco, conducted an extensive analysis of data from 16 previous peer-reviewed studies, and found that having access to a firearm makes a person almost twice as likely to become the victim of a homicide and three times more likely to commit suicide. Previous research has shown that countries with higher rates of gun ownership also have higher rates of gun deaths and states with more guns have higher homicide rates. (The gun lobby's side of the scholarly debate rests largely on the discredited and allegedly fraudulent work of economist John Lott.) Those who have carried weapons into combat or to make an arrest scoff at the very idea. 'It's insane,' says Stephen Benson. He recalls an anecdote from his first pistol class in basic training. 'We put on our issue .45s, and our instructor said, 'Gentlemen, the first and most important thing you've done by putting on that weapon is you've increased your chances of being in a gunfight by 100 percent.' That's a lesson that a lot of people don't get. More guns means more gunfights. And the idea that in a chaotic, pressurized, terrifying situation, they're going to do the right thing is ridiculous.' He adds: 'The NRA and the gun manufacturers have been able to lie about this without being confronted.'

– Joshua Holland, *The Nation*, October 5, 2015. Joshua Holland is a contributor to *The Nation* and a writing fellow with *The Investigative Fund* at The Nation Institute. He's also the host of *Politics and Reality Radio*.

Muslim Brotherhood calling for the total imposition of historic Shari'a.

He was arrested on Saturday January 5, 1985. His trial, on January 7 lasted two hours. He and four others were sentenced to be hanged. His appeal was rejected. President Numeiri confirmed the verdict and Ustadh Mahmoud Mohamed Taha was hanged on January 18, 1985. His body was taken by helicopter into the desert west of Omdurman, and buried in an unmarked grave.

His courageous and far-seeing spirit lives on, however, in the many Muslims throughout the world who try to spread his message of equality, tolerance, peace and brotherhood. Their number is growing. They refuse to untune the string.

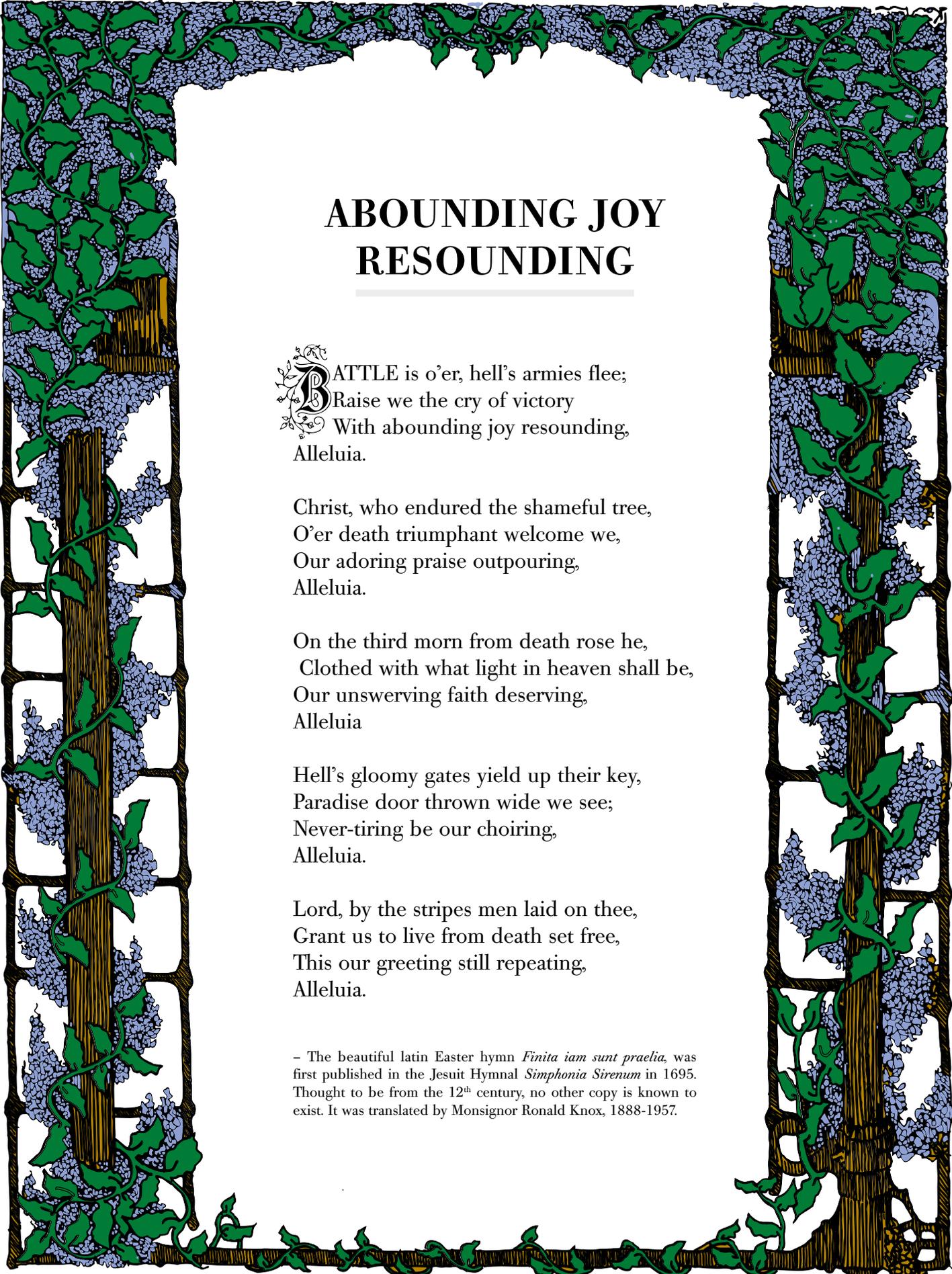
Epilogue

Granted the complexity of the problems and the choices facing the Muslim populations of Islamic countries and of host countries beyond the Dar al-Islam, some readers may think that the task facing the followers of Mahmoud Muhamed Taha is unrealizable.

I am more hopeful, and I think that Jacques Maritain,¹¹ if I've understood him correctly, would

be hopeful as well. The principal beneficiaries of the principles the Sudanese imam was promoting, and for which he was hanged in 1985 – equality of rights, tolerance, peace, brotherhood – are not abstract realities like 'truth' and 'justice' but rational persons, taken individually or collectively. If these rational persons believe in these principles, and have the *will* to benefit from acceptance of them, then they will have a *means* to end the cruelty and the chaos that is tearing apart their world and ours, and endangering them and their loved ones.

1. <http://www.thereligionofpeace.com/pages/quran/violence.aspx>; last accessed April 17, 2016.
2. See 'Muslim Voices in the Fight against Extremists,' by Peter Jesserer Smith, National Catholic Register.
3. 'Think murder and then call it poetry,' Gerard Henderson, *Sydney Morning Herald*, March 9, 2004.
4. Letter dated 28 November 1985 from Lebanese Moslem Association referred to by Jackson J. in *Minister for Immigration and Ethnic Affairs v Lebanese Moslem Association & Ors* (1987) 17 FCR 373 at 386.
5. *Ibid.*
6. *Annals Australasia* 9/10 2015, pp.36-40.
7. *The Second Message of Islam*, Mahmoud Mohammed Taha, Translated Abdullahi Ahmed an-Na'im, Introduction, Syracuse University Press, 1987, p. 37. I have drawn on the work of the Abdullahi Ahmed an-Na'im, for Mahmoud's thought and doctrine.
8. Lina Murr Nehmé, *Fatwas et Caricatures*, La Stratégie d'Islam, Paris, 2015, pp.185-198.
9. *The Second Message of Islam, passim*, especially pp.124-145.
10. *Ibid*, p.37.
11. *The Political Philosophy of Jacques Maritain*, eds. Joseph Evans and Leo Ward, New York, Image books, 1965, p.278.



ABOUNDING JOY RESOUNDING

BATTLE is o'er, hell's armies flee;
Raise we the cry of victory
With abounding joy resounding,
Alleluia.

Christ, who endured the shameful tree,
O'er death triumphant welcome we,
Our adoring praise outpouring,
Alleluia.

On the third morn from death rose he,
Clothed with what light in heaven shall be,
Our unswerving faith deserving,
Alleluia

Hell's gloomy gates yield up their key,
Paradise door thrown wide we see;
Never-tiring be our choring,
Alleluia.

Lord, by the stripes men laid on thee,
Grant us to live from death set free,
This our greeting still repeating,
Alleluia.

- The beautiful latin Easter hymn *Finita iam sunt praelia*, was first published in the Jesuit Hymnal *Simphonia Sirenum* in 1695. Thought to be from the 12th century, no other copy is known to exist. It was translated by Monsignor Ronald Knox, 1888-1957.

Through her linkage of Curtin not only with Roosevelt but also with Abraham Lincoln, Coatney adumbrates the idea that John Curtin, not Gough Whitlam the leader from Central Casting, was the prototype of the presidential Prime Minister.

PUSHING THE WINNING BUTTONS

By James Murray



ALL BOOKS of history are timely but some, to paraphrase George Orwell, are more timely than others.

In the latter category place Caryn Coatney's work which describes how during World War II, Australian Prime Minister John Joseph Curtin got a group of journalists, the self-described 'Curtin's Circus', to assist him in making bad news better and good news perfect.

The Curtin method, as outlined by Coatney, was simple. 'Since he was not affiliated with the media owners, he elevated the Canberra Parliamentary Press Gallery from the political margins, recruiting those journalists as crucial allies in his fight to secure international support for defending Australia...?'

In his briefings Curtin, like Tony Abbott, Malcolm Turnbull and Alfred Deakin, a sometime journalist, had an extraordinary prop: on his desk lay a pile of Winston Churchill decoded cables from which he read freely.

His trust created trust; the circus journalists generally followed his line and so did their proprietors Frank Packer, Keith Murdoch and Warwick Fairfax (his Polonius RAG Henderson).

On Curtin-Murdoch, Coatney misses an interesting might-have-been. Curtin was a Labor newspaper editor. Murdoch was ready to become one (contract £600 a year) but the deal fell through.

John Curtin: How He Won Over the Media, Caryn Coatney, Australian Scholarly Publishing, rrp \$39.95

The Curtin Circus was also cost-effective, compared to the modern multi-ring circus of lobbyists and hacks turned spinners, with career-enhanced prospects.

Apropos, on Coatney's account of Australia's shift from Britain to America, Curtin's press officer Don Rogers emerges as the Mark I prototype of all the local spinners who buzz about in Canberra.



Charles Buttrose, father of Ita of that ilk, emerges as the prototype of the international spinner; his work in the early days of the United Nations involved Australia's push against veto power being confined to only a few (as it turned out the permanent Security Council members are still the United Kingdom, the United States, China, France and Russia, formerly the Soviet Union).

The key subtext of Coatney's work concerns Curtin's determination to shift the Churchill-Roosevelt (alphabetical, not power order) war policy from its 'beat the Nazis first' European theatre, to a greater focus on the South Pacific, or more exactly Austral-Pacific, counterpart.

Here Coatney makes a valuable clarification. Curtin has often been described as a pacifist during World War I. Coatney makes the distinction that he was an anti-conscriptionist, having failed the medical after volunteering to join the First Australian Imperial Force.

Coatney also makes clear Curtin was only partially successful in getting the desired power shift. She might well have added that complete success was impossible.

Curtin's view was limited. Although, as Coatney relates, he signed an agreement on the use of Australian uranium, he does not appear to have known of the Manhattan Project.

Thus he was unaware that the European theatre involved two races: one against the Soviet Union,

Frightening Prospects

JUDITH WRIGHT – poet, concerned environmentalist and promoter of indigenous rights and welfare – was born in 1915. Had she lived beyond 2000, she would have been one hundred years old last year.

In 1971 I interviewed her in Canberra. Our conversation centred on issues like soil and water conservation, salination, and abuse of fossil fuels, and the fact that the most junior ministry portfolio in the government at that time was *The Department of Environment, Aborigines and the Arts*, as if aborigines were somehow non-persons. She deplored the fact that her fellow-Australians seemed reluctant voluntarily to impose restrictions on what they perceived as their ‘freedoms’:

‘Some control and restriction of freedom may prove the only way. We are either moving towards destruction of the planet or an imposition of authority such as nobody can really envisage. The choice is not attractive. We would have to develop some sort of moral sense of responsibility and cooperation in everybody and the knowledge that this is necessary, through the schools and adult education. But I am afraid that this is beyond the capacity of the human race. And the only alternative is the imposition of a total authority which will be more authoritarian than anything ever before experienced. Either way the prospects are frightening.’

– ‘Act now before it is too late,’ *Annals*, September, 1971,
Interview by Paul Stenhouse with Judith Wright.

the other between the Nazis and the Allies to be first into the field with atomic weaponry.

Roosevelt and Churchill were aware, and based their strategy on the knowledge that final victory would not be achieved by boots on the ground but through atomic weaponry, a Domsday Scenario that haunts the world now that Mutually Assured Destruction may not restrain those whose beliefs have taken them beyond madness.

That the Allies won the atomic race was due less to their laboratory scientists than to the heroic, covert service of Norwegians who sabotaged the heavy-water plant that Germany relied on for its atomic programme, sabotage it needs to be said supplemented by USAAF bombers.

In the tabling of war efforts, the two most significant efforts were by small nations: Norway and Poland (which conveyed the Nazi Enigma secrets to the West).

Coatney stick to her thesis point: Curtin’s media control. Occasionally, one wishes she had been more discursive. On the subject of the fall of Singapore, for example, it would have been apt to see a reference to Ian Hamilton,

who post-Gallipoli, as Inspector General of the British Army, warned that the Singapore’s guns were wrongly sited.

The British XIVth Army in Burma rates a mention but no emphasis on the urgency of halting the Japanese thrust into India where nationalist forces awaited to support the Japanese Co-Prosperity Sphere.

In Burma and elsewhere, British forces were subject to what Australian forces endured: American coverage focused almost exclusively on American forces. Inevitably national media do tend to have a local focus. And the America military machine had recruited extensively in Hollywood. John Ford, John Huston, Darryl F Zanuck and Frank Capra were only four of the most distinguished recruits.

Coatney gives a balanced account of the insignificant influence of Curtin’s wife Elsie but she might have made more of Curtin’s Catholic Irish background.

She does offer fascinating insights into the behaviour of Robert Menzies, relating that Churchill dismissed Menzies as not liking his own people and that Menzies

would have preferred a seat in the British War Cabinet to the Prime Ministership of Australia.

This provides contrast with Curtin’s attitudes when he visited Britain and shared tea with his driver at *Ye Abbott’s Kitchen*, Guildford.

Coatney notes that the Curtin Circus concealed the extent of his ill-health with the unintended consequence that he had no heir apparent. The American press contrived a similar stance in relation to Roosevelt’s physical fitness.

There was, of course a vital difference. The American constitution mandates a specific line of succession if a president dies in office, his first successor being the vice-president; in Roosevelt’s case it was Harry Truman who made the decision to use atomic bombs at Hiroshima and Nagasaki.

Through her linkage of Curtin not only with Roosevelt but also with Abraham Lincoln, Coatney adumbrates the idea that John Curtin, not Gough Whitlam the leader from Central Casting, was the prototype of the presidential Prime Minister. She should have etched the idea more deeply.

Minor complaint: the modern thesis format makes for a slower read than a chapterised text. As it is, the thesis format can create the impression of wading through a local council report or indeed the most difficult of documents: a company report.

Nonetheless Caryn Coatney’s book deserves a prime place on the shelves of active and aspirational politicians as well as commentators, and would provide valuable material for a drama documentary.

John Joseph Curtin was the original ‘Honest John,’ and left a classic Australian rejoinder for politicians experiencing difficulties: ‘Nobody squeals about being a few goals down at half time.’

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*.

'On First Looking into Chapman's Homer' by John Keats

BREATHTAKING POETRY

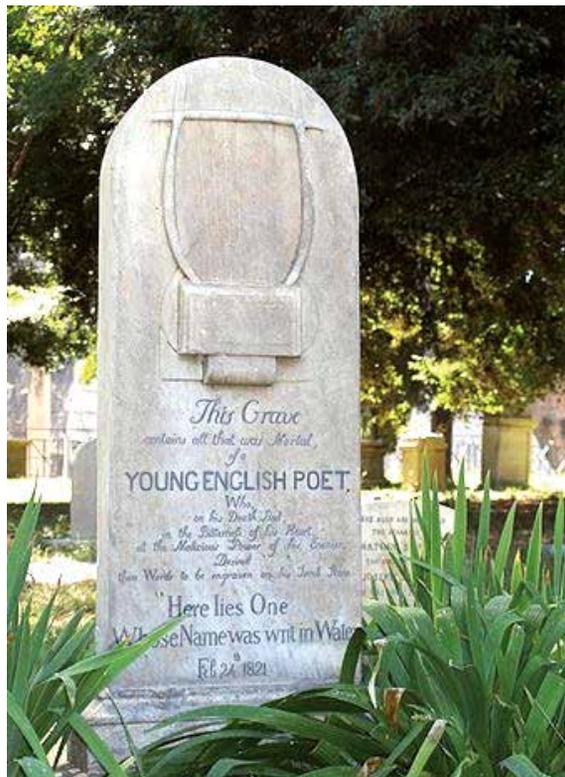
By Maolsheachlann Ó Ceallaigh

IN THIS SERIES I have been writing about poems which I consider to be the greatest poems in the English language. I use the word 'great' not only to signify greatness of expression, but greatness of theme. Personally, I don't believe that poetry is 'the best words in the best order' (whatever that might mean). But I do believe that poetry is the best (or at least the most important) thoughts expressed in the most felicitously chosen words. In my view, a truly great poem needs to tackle a subject of profound and universal significance. 'On First Looking into Chapman's Homer' by John Keats certainly fulfils both these criteria.

Since it is a sonnet, I can afford to include the entire text of this poem in my analysis of it. It will doubtless be familiar to most of you, but it's still worth re-reading:

Much have I travelled in the
realms of gold,
And many goodly states and
kingdoms seen;
Round many western islands
have I been
Which bards in fealty to
Apollo hold.
Oft of one wide expanse had I
been told
That deep-brow'd Homer ruled as
his demesne;
Yet did I never breathe its pure
serene
Till I heard Chapman speak out
loud and bold:
Then felt I like some watcher of
the skies

When a new planet swims into his
ken;
Or like stout Cortez when with
eagle eyes
He star'd at the Pacific—and all his
men
Look'd at each other with a wild
surmise—
Silent, upon a peak in Darien.



'Here lies One whose Name was writ in Water,' Feb 24, 1821. John Keats's grave in the Protestant cemetery, Rome. He was 25 years old when he died.

Astonishingly, John Keats wrote this sonnet at the age of twenty-one, and he wrote the first draft overnight. It came as a result of reading the translation of Homer's works by George Chapman. Wikipedia says (something I never realised until now) that Keats would have been familiar with the 'more polished' translations by Pope

and Dryden, but found Chapman's 'vigorous and earthy' paraphrase to be a revelation.

This poem has tremendous personal significance for me because it was while reading this poem that I first experienced the very thrill of discovery it describes. I read it in my early teens, and it instantly took my breath away. I'm sure I had enjoyed poetry before—in fact, I know I did—but this poem revealed to me the depths that poetry can unveil to us. In fact, I can remember the very lines that had this effect on me. They were the ninth and tenth lines—"then felt I like some watcher of the skies when a new planet swims into his ken."

The night sky seems like a ready-made metaphor for awe and wonder. C.S. Lewis, when answering the objection that the size of the universe makes a mockery of the Christian worldview, wrote that he would feel cramped in a universe he could see to the end of. Think of all the expressions (which are charming poetry in themselves) we use to express transcendence; "Reach for the stars," "the sun, moon and stars," "over the moon," and so forth. It's not only the span of the heavens, but their solemnity that haunts us. I have sometimes looked at the moon and considered it too good to be true, too poetic to be real. "High and preposterous and separate" is how Philip Larkin once described it. From ancient mythology to the opening credits of

Star Trek, the heavens above us have always been the supreme source and expression of awe, wonder and transcendence.

Of course, poets have been writing about the starry sky for as long as poets have existed, so what makes Keats's use of this metaphor so memorable? Firstly, it's the particular scenario he chooses. The idea of an astronomer—a pioneer astronomer, at that—becoming aware of *a whole new planet* for the first time seemed to me so exciting it was almost heart-stopping.

Secondly, Keats's turn of phrase here is one of the happiest ever conceived. "Swims into his ken" is a perfect union of thought with language. The moment when a new idea, a new possibility, comes into somebody's mind is so poetic in itself that we resort to ready-made poetry to express it; a light-bulb switching on in cartoons, the expression 'the penny dropped' (from slot machines) in everyday language, or the exclamation 'Eureka!' with its associations of Archimedes leaping from the bath. But none of these have the grace, the fluidity, the sense of effortlessness and receptiveness in Keats' expression. It is no wonder that the phrase has been used semi-humorously ever since, because it is unforgettable.

The other metaphor the poem uses to express the wonder of discovery is also a rather obvious



one—the discovery of the New World (in particular, the Pacific Ocean). I remember, when I first read this poem, assuming that this was the moment that European explorers realized America was a whole new continent and not an approach to India. I'm probably hopelessly wrong about that, but who cares? (Apparently, Keats himself was wrong about who discovered the Pacific; and, when it was pointed out to him, he didn't care either.)

The discovery of the New World has always fascinated me, in the sense that there was a New World there waiting to be discovered. It's not the case that there were dozens of New Worlds; the discovery of America by Europeans is a unique moment in human history, one that could only happen once, and that I can easily imagine not happening (either because America didn't exist or because it would already be known about).

As F. Scott Fitzgerald wrote in *The Great Gatsby*:

"For a transitory enchanted moment man must have held his breath in the presence of this continent, compelled into an

aesthetic contemplation he neither understood nor desired, face to face for the last time in history with something commensurate to his capacity for wonder."

The last clause may be unduly pessimistic, but it was certainly an unrepeatable experience *of its kind*.

Again, it's not only the metaphor (which is commonplace, and none the worse for it), but the way Keats expresses the metaphor that makes it so unforgettable. He ends the sonnet on a moment of suspense, a moment of hushed amazement; "silent, upon a peak in Darien" is possibly the most deliciously understated final line in English poetry. "Looked at each other with a wild surmise" is equally perfect, and the extravagance of 'wild surmise' is an effective counterpoint to the falling note of the final line.

Of course, the poem is about the Homeric epics. I had not read the Homeric epics at this time, and even when I did—I read *The Iliad* translation of E.V. Rieu, and the *Odyssey* of Alexander Pope—I don't think either of them conveyed to me the sense of sunlit exuberance that this sonnet conveys. When I was a child, one of my brothers had a picture book of ancient Greek and Roman legends, and from this and many other sources I derived my image of ancient Greece as being 'the realms of gold' and 'the pure serene'. To me it was all gleaming white marble statues, elegantly fluted pillars, and the crisp light



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of early morning. There may have been bloodshed and horrors, but there was no banality or dullness. It seemed like the childhood of the world—everything fresh, vigorous and vivid. I think this is a fairly common view, and one which Keats's sonnet marvellously conveys.

The joy of travel, both real and imaginative, is captured in the phrases 'the realms of gold' 'round many Western islands' (islands are always more exciting than landmasses), and 'goodly states and kingdoms'. It's hard to really analyse the magic of these particular lines. Aside from periods of reaction in my teens, I have always been a nationalist, because my attitude towards sovereign realms has always been 'the more the merrier'.

There is a special pleasure in *small* sovereign realms. Little as I knew about history, I understood (vaguely) that the 'realms' and 'islands' of which Homer was writing were much smaller than the nations of my time, that they were semi-mythical, and that they were mysterious—places you had to step foot on to learn about. Human storytelling and human fantasy seems unable to dispense with the idea of little island societies that are both perilous and enchanted (either metaphorically or literally). I think they will always be our image *par excellence* of travel and journeying. This sonnet captures that ageless fascination better than it has ever been captured.

Several times, while writing this article, I have felt a physical frisson of pleasure and amazement, something which this poem (not uniquely, but especially) has always provoked in me. I remember writing in my diary, in my late teens, that it would be a sad day if it ever ceased to provoke that reaction. Twenty years later, I can give thanks that this hasn't happened.

MAOLSHEACHLANN O CEALLAIGH is the founder of the C. K. Chesterton Society of Ireland and is a revert to the Catholic faith from atheism. He resides in Dublin, Ireland. To learn more about Maolsheachlann's work with the C.K.Chesterton Society of Ireland please visit their website or his blog: irishpapist@blogspot.com.au

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– Editor, *Annals*

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Battle ground

Skeletons in Bill Shorten cupboard can still be rattled. Malcolm Turnbull must endure the fact that any upset, however vestigial, will have an exacerbated impact on him as the politician who plotted and carried out a coup as an executive of genius compared to the poll-damned incumbent Tony Abbott.

Turnbull, ironically following Abbott yet again, has chosen his salient: ending union corruption. Shorten has chosen his: ending bank corruption. Accordingly they are set up as The Banker versus The Unionist.

How this plays out will determine the election result, less in terms of votes for than votes against. Modification will occur through the budget's intensified moves against corporate tax dodging (balanced with a corporate tax cut). Budgetary maintenance of negative gearing, will be another modifier honed by astute criticisms from the Grattan Institute which to an extent echo those once held by the Rented Unit to Lodge Kid, Malcolm Turnbull.

For his part at the National Press Club, Morrison noted proudly that negative gearing is practised by one in five police officers; he did not give their rank.

Yet what a comfort to negative-gearers in his audience if not to those renting – rack-renting in Irish parlance. (Disclosure: your correspondent rents but hopes to rise from his own coffin).

Panama fat

Difficult to factor in the continuing revelations from the Panama Papers which appear to have fallen off a computer into the ready hands of a consortium of journalists,

fronted by the Australian Gerard (Digger?) Ryle.

But perhaps consortium is not quite apt. Ryle's mob is more a guild of journalists (an honourable term). Nor is infrastructure an apt description; the tax ploy has the organic quality of the Great Barrier Reef or the legendary status of the Sargasso Sea with strands of kelp reaching who knows where.

At this writing it has cost the Prime Minister of Iceland his job and the UK Prime Minister David Cameron is in the phase where he is modifying his denials to spin the impression that his Dad and Mum may have been overgenerous with his pocket money.

More eminent politicians may be named as they should be since they set tax rates and penalties for dodging. Much of the money flux consists of equity funds and sometimes its owners (who reportedly include the PM) do not know precisely where it jingles.

To an extent the US has not been proactive in aiding prosecution of corporations that have HQs within its borders. This may change; through a process called 'tax inversion' such corporations are shifting their tax liabilities to non-American havens, thus intensifying the cold war between nation

states and corporations.

One thing is certain; in developing double-entry book-keeping the Franciscan Luca Pacioli aimed to help the poor not create a culture for the rich that has flowered in the Panama Papers so outrageously that it recalls what the father of market philosophy Adam Smith defined, 'a conspiracy against the public'.

The cure? Social justice encyclicals from *Rerum Novarum* onward.

Who was Listening?

A POPULAR topic for discussion on Arabic TV channels is the best strategy for conquering the West. It seems to be agreed that since the West has overwhelming economic, military and scientific power, it could take some time, and a full frontal assault could prove counterproductive. Muslim immigration and conversion are seen as the best path. Saudi Professor Nasser bin Suleiman al-Omar declared on *al-Majd* TV last month, 'Islam is advancing according to a steady plan, to the point that tens of thousands of Muslims have joined the American army and Islam is the second largest religion in America. America will be destroyed. But we must be patient.'

- Anthony Browne, 'The Triumph of the East,'
The Spectator, July 24, 2004.

EUROPE IS NOT ROOTLESS

In 1892 it was decided to convert the cathedral storage into a museum but it was small. Its new enlargement enables huge statues to be seen at a proper distance, and the display of 200 items not seen before. At a total cost of 45 million euro, it recounts over 700 years of history in 700 exhibits.

ANOTHER FLORENTINE MASTERPIECE

By Desmond O'Grady



THE NEW MUSEUM of Florence cathedral is a spectacular achievement. Its strongest feature is a faithful recreation of the cathedral façade

as it was before being dismantled in 1578. The recreated façade, of the same size as the original, together with the baptistery doors and elements of the old cathedral square enable visitors to see the dialogue between ancient Roman models, the mediaeval and Renaissance, which was once the hallmark of Florence.

On October 29 the museum was reopened after being closed three years. Ten thousand square feet have been added to its previous exhibition space of 7500 square feet, as well as many new features so it can be considered a new museum. Acquisition in 1998 of what had been an adjacent 18th century theatre, which was then hollowed out, enabled reconstruction of the pre-1578 cathedral façade and installation of a hundred elements, 40 statues and another 60 decorative features, preserved from it.

That façade had been designed by Dante's contemporary Arnolfo di

Cambio. It was inspired by ancient Roman architecture and had many niches for statues. However by 1578 some claimed it was out-of-date and should be replaced. It was dismantled but not replaced – the current façade, the result of a 50 year debate, was completed in 1880s as is amply documented in

the museum; it was a 19th century attempt to recreate an imaginary Gothic of Dante's time.

Detailed drawings which were made of the earlier façade before it was dismantled were crucial in its reconstruction. The museum director is an American art historian who has lived in Florence for 47 years, Monsignor Timothy Verdon, whose lifelong interest has been how liturgy and art express Faith. At the opening, he said 'Many museums have become too large and too various - by the fifth room one is confused, by the tenth boredom sets in, by the fifteenth it's replaced by anger.

'The beauty of this museum is that it's site-specific: Filippo Brunelleschi built on this site and had his headquarters here for the last four years of the sixteen it took to build the cathedral; Michelangelo worked here on his David. For centuries it was the place where statues removed from the cathedral and baptistery were stored. The museum's single theme is the cathedral, the baptistery, the bell tower and how they communicate the Christian revelation.'

The 100 foot long reconstructed façade rises 60 feet- one is tempted



Cantori – Singers – one of ten panels of the Chorus by Luca della Robbia, one of the masterpieces of 14th century sculpture

to say, given that this was the site of a theatre, 'to the gods'. Two of Arnolfo's sculptures stand before the doors while the other original sculptures have been inserted in the niches.

Opposite are two of the Baptistery doors, by Lorenzo Ghiberti, which were shifted here years ago to protect them against damage and have been restored to their original splendor. Ghiberti's was called the door of Paradise not only because of its themes but because, in the Middle Ages, the area between the baptistery and the cathedral was known as paradise, presumably because baptism allowed reception of the eucharist.

Two magnificent Roman sarcophagi, which stood on two sides of the cathedral-baptistery square, show the mixture of inspirational elements on view during the Middle Ages and Renaissance.

Giotto's bell tower held life-size statues by Andrea Pisano, his son Nino and Donatello, bas reliefs and other decorations, many by Luca della Robbia. They are to be found on either side of a narrow, second floor 100 foot long room, displayed horizontally rather than vertically.

In 1892 it was decided to convert the cathedral storage into a museum but it was small. Its new enlargement enables huge statues to be seen at a proper distance, and the display of 200 items not seen before. At a total cost of 45 million euro, it recounts over 700 years of history in 700 exhibits. Many of the earlier museum's treasures have been refurbished: for instance, Donatello's statue of Mary Magdalen and Michelangelo's second last work, the Bandini Pietà, which shows Nicodemus, reputedly Michelangelo's self-portrait, bearing the weight of a sagging Christ, lowered from the cross, who is being consigned to his mother's arms. It is accompanied, in its new setting, by Michelangelo's late sonnet in which he announces that he will abandon making works of art and turn to Christ.



The old façade of the ancient Cathedral of Santa Reparata in Florence.

A shoulder high marker in this display space indicates where the 1966 Arno river flood reached. The devastation caused by the muddy inflow is said to have spurred a desire to provide a better setting for the museum treasures.

It has interesting rooms on the history of the cathedral such as that on the saints it celebrates. It underlines that many of them had civic virtues. Indeed the line between saintly qualities and others rather different were not sharp-cut as shown by Paolo Uccello's painting of Giovanni Acuto, the English mercenary buried there in 1394, who successfully led Florentine armies. Acuto was the Italian name for John Hawkwood, born in Sible Hedingham, who was a mercenary for six different armies in Italy, and was known to his enemies as the diabolical Englishman.

One museum room is dedicated to Filippo Brunelleschi and contains his death mask. It has the wooden machinery and the type of tools used to erect the cupola which was considered an impossible feat and became the benchmark to be rivaled by that of St. Peter's. The third floor terrace enables a splendid close-up view of the cupola which is the symbol of the city.

The museum benefits from the competition among the amazing concentration of artistic talent in Florence. Lorenzo Ghiberti and Filippo Brunelleschi tied as winners of the competition for the second baptistery door but Brunelleschi refused to collaborate with Ghiberti. However he won the competition for the design of a new cathedral and followed every detail of the work, even devising a method for the workers to be fed without descending from the scaffolding.

Luca della Robbia and Donatello, a friend of Brunelleschi, designed matching marble choir stalls for the cathedral. Now they face each other in the museum: that of della Robbia, who was only 31 when it was built in 1431, is embellished with graceful, harmonious dancing angels while that of the older Donatello, built two years later has more athletic, dionysiac dancers.

The spectacular new museum, interactive and multimedial, created to adequately exhibit Florentine masterpieces, is a masterpiece itself. It required imagination, a willingness to run risks, and meticulous tenacity to complete it in three years.

DESMOND O'GRADY is a resident of Rome, author and journalist.

There is no allowance for a reasonable voice which is not anti-Islam, nor anti-immigration, but questions the current immigration program in Europe.

QUESTIONING EUROPE'S IMMIGRATION POLICIES

By Janusz Tydda



ON SATURDAY February 6, 2016 a group of Poles, who live and work in Ireland, tried to join a demonstration announced by a political group – Pegida – which was established recently in Germany. Its full name in German - *Patriotische Europäer gegen die Islamisierung des Abendlandes* translates as *Patriotic Europeans Against Islamization of the West*.

The demonstration was meant to be the official inauguration of the Irish branch of the group but it did not go ahead as planned. It was derailed by a carefully staged and coordinated attack by groups representing various leftist and Islamophile groups and parties.

Looking back at the sequence of events with its heavy, strategically placed media presence, the events could be perceived as a PR stunt staged to convince public opinion that those in support of Muslim immigration to Europe are much greater in number than those who have concerns about it – the latter being depicted as a tiny, bigoted and racist minority.

To start with, the left-leaning media ‘advertised’ the event six days before the Pegida demonstration to give the leftist and associated socialist/communist groups plenty of time to get their counter-demonstration in place.

The key radical groups involved

were: Sinn Féin, formerly the political arm of Provisional IRA), ANTIFA (Left-wing, anarchist), Anti Austerity Alliance (Communist-Trotskyite), The Workers Party of Ireland (Marxist-Leninist), Palestine Solidarity Campaign (Leftist pro-Hamas) and the Communist Party of Ireland (Marxist).

The anti-Pegida counter demonstration was scheduled for 1:00 PM., two hours before the Pegida rally in the centre of Dublin near the Spire (also known as the Monument of Light), roughly at the same place where Pegida wanted to have their own demonstration. It gave the leaders of the leftist groups enough time to gather *agents provocateurs* to muddy the waters.

While the main group of leftists and Communists gathered at the centre, other smaller units were spread around the area on the lookout for incoming participants of the anticipated Pegida demonstration.

The leader of the Irish Pegida group, Peter O’Loughlin, reported that he and five of his colleagues were attacked by a gang of about twenty men wearing black clothing while on their way to the demonstration. Apparently the attackers boarded the same tram on which Peter O’Loughlin and his friends travelled and one of them hit him on the head with a blunt object while he was on his way. As a result of this, he ended up in a hospital with six or seven stitches in his head before the demonstration had begun. Without the leader and his organisers present, the planned demonstration had no chance of eventuating.

A short time later, one of the Communist groups ‘patrolling’ the area where the Pegida demonstration was to take place, spotted a group of Poles who arrived at O’Connell Street to join the Pegida demonstration. Without a hint of provocation from the Polish side the leftist ‘hit squad,’ aroused by the Polish national emblems displayed on the Poles’ caps and clothing, started to assault them. The Polish contingent being vastly outnumbered and not willing to become victims of a lynching, retreated in great haste to a nearby pub. The enraged crowd of about



one hundred Communists and Islamists attempted to follow the Poles inside but then the police arrived and pushed the angry mob of attackers back.

This is how one of the Poles involved in this event described the events.

Polish patriots, approaching the meeting place of the demonstration, were intercepted in the centre of the capital city and bashed (stiches, broken nose etc.). It looked like an organized hunt for the Poles who were wearing the Polish eagle on their hats or their jackets.¹

It can be observed in a video taken by one of the leftists, that the police did not arrest a single attacker from the leftist/Socialist/Communist side. The only people arrested were four Polish lads, who were handcuffed and marched past a screaming crowd, to a waiting police paddy wagon.²

The Pole who observed the events, cited previously, gave an interesting insight into the possible instructions the police were given by their superiors:

We didn't give them any reason to be arrested. We were calm and displayed no aggression from the beginning to the end. We were arrested in the pub where we hid from the angry mob which wanted to lynch us. A crowd of over a hundred clashed with the Garda (police) in front of the pub. There were 6 police paddy wagons in a nearby street and we had no chance of slipping out safely from there without being seen. When asked by the Garda what they could do for us, they asked us to go to a paddy wagon, a few streets away so we could walk in safety from there. After several minutes a higher ranking police officer arrived (I saw him later in a video clip where an imam thanked him profusely for organizing security at the anti-demonstration rally). He became abrupt with us. He took our mobile phones, our IDs and he arrested us. We were handcuffed and taken away to one of the paddy wagons. It was recorded in the video and spruced up with comments such as 'Polish fascists

handcuffed and arrested by Garda'. We were held at the police station for two and a half hours. I stress that none of us gave a single reason for the arrest and we did not resist.

Interestingly, in this situation as with other similar cases, the media performed the usual manipulation of facts with a masterful Orwellian use of language in their reporting.

Attacks by the left-socialist provocateurs in such situations are always reported as clashes between far-right and anti-racist protesters. This automatically implies two things: first, there are at least two equally aggressive groups whereas in most cases the aggressor is almost always the leftist provocateurs; second, the use of the term 'anti-racist' implies that the other side, the so called 'far-right' must be racist and therefore vile and representing the side of darkness.

There is no allowance for a reasonable voice which is not anti-Islam, nor anti-immigration but questions the current immigration program in Europe. In fact, even if Pegida were really against Islam, in the worst case scenario, it could only be blamed for anti-Islamic feelings but not racism. It should be evident to most that Islam is a religion or more correctly, a politico-religious ideology, but not a race.

The current 'management' of the European Union believes strongly in transforming Europe into a super state, where a universal 'one policy fits all' can be applied to all its member countries. It is intended to be something like the former Soviet Union but with 'human' face. In order to achieve this goal, all attempts to maintain the national character of individual member states, and especially their Christian roots, and concomitant moral values (they assert that abortion is a 'human right') are strongly discouraged.

Those who have a different idea on how the European model should look are branded 'Euroscptic'

with great moral disapproval. The emergence of Pegida, with its main objective of maintaining the unique national character of EU member countries, does not fit into this scenario.

Pegida is not even against Islam *per se* but only against the Islamization of Europe which they state clearly through social and other media sources.³ This is overlooked and suppressed by the politically correct main-stream media reports that label reasonable, questioning voices of ordinary people as the enemy.

Another recent event irked the current movers and shakers of the EU as well. It is the emergence of a new, conservative government in Poland and its support for a different model for the European Union, with its open attachment to Catholicism.

Instead of a super state under the rule of one global commissariat, the new Polish government would like to see Europe as a federation of independent, cooperating states. This is why, for the last three months, Poland has had to cope with criticism from 'progressive' quarters, especially when it became evident that it also started playing a major role among the countries of the Visegrád Group (Poland, Hungary, Slovakia, the Czech Republic) a group of central European countries trying to maintain independence in the EU.

Given the current EU context, the Poles in Dublin had the misfortune of wearing Polish symbols (as Aussies might wear a stockman's hat or wave a flag) in a place where the current Irish management is exactly in tune with the will of Brussels and its EU political correctness

JANUSZ TYDDA is an Australian of Polish background, currently writing as a freelance journalist in Warsaw for the Polish magazines *Polska Niepodległa* and *Solidarni* 2010. He has lived in Sydney since 1980 with his wife Grażyna

1. Personal communication with writer.

2. <https://www.youtube.com/watch?v=Z68yTJWXm5g>

3. For example: https://www.facebook.com/Pegida.uk/info/?tab=page_info

Is not a personal name, it is the name of a red bean paste that the Japanese spread on pancakes to make a delicacy called dorayaki. On the basis of this film, the delicacy should be franchised for worldwide distribution.

More seriously director Naomi Kawase has created a small masterpiece. Its cherry blossom star is Kirin Kiki who plays Tokue, a sprightly old lady who has a gift for making the paste.

Masatoshi Nagase plays her grim boss Sentaro. Both have their personal secrets. In exchanging them, they are reconciled, she to her fate, he to his past.

TBA★★★★SFFV.

Miracles from Heaven

Director Patricia Riggen works from Christy Beam's memoir of the same title about the recovery of her daughter Anna (Kylie Rogers) from a seemingly incurable digestive illness.

Riggen adds star power by casting Jennifer Garner as Christy Beam, Martin Henderson as her husband Kevin, John Carroll Lynch as her pastor, and – the topper – Queen Latifah as Angela, a waitress who befriends the family.

Some may find the evangelical tone over rich. Riggen supplies a corrective with end-credits showing the real-life Beam family in all their authenticity.

PG★★★★SFFV.

Where to Invade Next

Michael Moore makes documentaries. But he is not from the mould of Robert (*Nanook of the North*) O'Flaherty or John (*Night Mail*) Grierson. Obtrusiveness not objectivity is the name of Moore's game.

In his latest doco, possibly inspired by the Peter Sellers comedy, *The Mouse that Roared*, about the micro-state that invaded the US, Moore carries the US flag to various countries including France, Italy, Iceland and Tunisia and plants it where he finds something worthy of note.

Germany provides the most telling

By James Murray

example of something that Australia should imitate: an impressive line-up of board members – half of them trade unionists.

Tunisia rates a mention but not Australia where Moore might have expressed astonishment at the Harvester Judgement, foundation of fair-go Australia.

Moore's perspective is typically American; he takes the view that America exported its dream whereas, truth be told, it imported a White Anglo-Saxon Protestant dream that was ameliorated by Latin Catholic immigrant culture.

M★★★★SFFV.

My Big Fat Greek Wedding 2

Gratitude is in order for Nia Vardalos and her backers Tom Hanks and Rita Wilson. Following the success of *Number One*, they could have created an instant franchise with *My Big Fat Greek Divorce*, *My Big Fat Greek Re-Marriage* and so on.

Instead they allowed 14 years to elapse before director Kirk Jones was enabled to co-create a vine-wrapped sequel involving Vardalos as Toula Portokalos and John Corbett as her non-Greek husband who now have a daughter Paris (Elena Kampouris).

Kirk Jones and Vardalos put in a twist here that surprised your reviewer and leaves undescribed perhaps to surprise you.

PG★★★★SFFV.

Mia Madre

Margherita (Margherita Buy) is making a movie about workers protesting at an outsider take-over of their work place.

Simultaneously she is dealing with the illness of her mother Ada (Giulia Lazzarini), a noted teacher of Latin, and the attitude of her brother Giovanni (Nanni Moretti).

Her family difficulties are further complicated by her daughter Livia (Beatrice Mancini) whose attitude to her studies, particularly Latin is less than assiduous.

But this is nothing compared to her on-location difficulties with the imported star of her movie Barry Huggins (John Turturro).

Buy's turn is all understatement, Turturro's is magnificently over-the-top and teeters on the edge of a tour de farce, not least because Turturro, the exile, despite his role name is the most authentic looking Italian in the movie.

Nonetheless co-writer, co-star and director Nanni Moretti's contribution is the most significant. Deliberately or inadvertently, he appears to be showing that the earthly ending of a life without reference to the creator of life is a dreary vacuity.

This goes double in a location such as Rome where Latin is still an official language and every street has a shrine or a church. Yet Moretti (through Buy) writes and frames his scenes to avoid (or censor) them.

No positive? The movie is being promoted as semi-biographical. In this case, Moretti may be reminding us of the consolation in the words of the teacher he does not name, the one who said: 'Blessed are they that mourn, for they shall be comforted.'

M★★★★NFFV.

Pawno

Director Paul Ireland working from Damian Hill's script creates a neighbourhood movie set in Footscray, described as Melbourne's most hopeful and giddily mixed-up suburb.

Your reviewer didn't realise this as he passed through years ago. So he will only suggest that such movies have a better chance of transcending the parochial if at least glimpsed in their contrasting metropolitan context.

As Les Underwood, boss of the local pawnshop, John Brumpton gives a performance of amiable yet steely menace. Mal Kennard and Mark Coles Smith turn in edgy performances as boxing trainer Carlo and his protégé Pauly who spend more time in the street than in the gym.

There's a hopeful romance between Kate (Maeve Dermody) and Danny (Damian Hill). But why cast a player of Kerry Armstrong's talent in what is no more than a cameo

called Jennifer Montgomery? And the relationship between Les and the local take-away manager Lai (Ngoc Phan) has sexual aspects that some may see as demeaning to Lai. But for all that the Ireland-Hill movie does have a charge that may take them beyond Footscray.

MA15+★★★★NFFV.

Rams

Tragi-comedy is a convenient label for writer-director Grimur Hakonarson's film but does not quite cover the breadth of the comedy and the depth of the tragedy.

With cinematographer Sturla Brandth Grovlen, Hakonarson locates his film in wild, bleak north Iceland and the adjacent sheep farms of bachelor brothers Gummi and Kiddi who have not spoken for 40 years, communicating only through written messages carried by sheepdog.

Local actors Sigurour Sigurjonson and Theodor Juliusson convey the seemingly obdurate fraternal enmity until the vet (Charlotte Boving) announces that the region's flocks have scrapie, a fatal disease that means the flocks have to be put down.

How Gummi, Kidi and their neighbours react to the vet and her team forms the wry comedy and bleak tragedy of the icy climax.

Hakonarson merely hints at the other Iceland and its capital Reykjavik, allowing room for the thought that the world would have been better off had Iceland stuck with rams rather than gone for bulls, the share-market kind - Iceland banks, switched from community to private, triggered the Global Financial Crisis and its continuing after shocks.

M★★★★NFFV.

Labyrinth of Lies

The Nuremberg trials conducted by the Allies were generally considered to have dealt with the matter of Nazi-Germany's death camps. Director Giulio Ricciarelli has composed a necessary postscript: even in the late 1950s most Germans appeared to be oblivious of the extent and depth of Nazi depravity.

With writer Elisabeth Bartel,

Ricciarelli tells the fact-based story of a neophyte Federal prosecutor Johann Radmann (Alexander Fehling).

Introduced by a radical journalist Thomas Gneilka (Andre Syzmanski) to a survivor Simon Kirsch (Johannes Krisch), Radmann decides to put together a case. Not all his colleagues are in favour but his boss Fritz Bauer (Gert Voss) encourages him.

Onto their story line, Richiarelli and Bartel thread the hunt for the most notorious of death camp principals, Dr Joseph Mengele, whose experiments on children went beyond nightmare. (Yet there has since been scientific discussion on the ethics using his findings).

Richiarelli and Bartel provide a twist which brings in a different predator: Karl Adolf Eichmann.

To convey the horrors of the death camps, Ricciarelli avoids use of archival footage preferring to get his effects through Radmann and his secretary's reaction to the stories of individual survivors underscored by shots of the immense archive of records held by the US.

M★★★★NFFV.

The Divergent Series: Allegiant

In the third, (and last?) instalment, director Robert

Schwentke takes Tris (Shailene Woodley) and Four (Theo James) beyond the wall that surrounds Chicago in search of a solution to the city's post-apocalyptic tribal strife outlined in *Divergent* and *Insurgent*.

What they and their team find is a hi-tech polity more risk-fraught than the ruins they left behind, a polity dominated by the Bureau of Genetic Welfare. Its boss, David, is played by Jeff Daniels, a notably accomplishment actor. Occasionally, however, Daniels does look as if he's searching among the hi-tech for Jim Carrey, his old partner in *Dumb and Dumber*.

All in all this franchise, despite the talent of its cast which also includes Naomi Watts, Octavia Spencer, Zoe Kravitz and Miles Teller, has tended to be like a video game produced for multiplex cinema screens with the difference that the audience does not get to press the buttons - only crunch the popcorn.

But that may not have been the intent of the novelist Veronica Roth who has worked a seam previously explored by Aldous (*Brave New World*) Huxley and George (*1984*) Orwell, a seam more than every relevant in a world where perfection is sought and unintended totalitarianism found.

TBA★★★★NFFV.

Batman V Superman: Dawn of Justice

Oil-water. Acid-Alkali. Grain-Grape: these are all elements that should not be mixed. Add Batman (Ben Affleck) and Superman (Henry Cavill). Yet director Zack Snyder ignores the prohibition and throws the super heroes into a cauldron of boiling violence.

Snyder seeks to add seriousness with shadowy crosses and there's a twist so obvious that he has asked that it not be revealed. Fair enough.

It's also fair to ask, did he really need to create a Warrior Princess (Gal Gado) and to have Lex Luthor (Jesse Eisenberg) conjure up a Hulk-like monster to battle the super heroes?

Amy Adams re-appears as reporter Lois Lane and Laurence Fishburne as editor of *The Daily Planet* looking more and more as if it is to be the

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The theory that the 'Black Irish' are descendants of any small foreign group that integrated with the Irish and survived, is unlikely.

WHO WERE THE BLACK IRISH?

By James O'Shea



THE TERM 'Black Irish' has been in circulation among Irish emigrants and their descendants for centuries.

Yet, as a subject of historical discussion, it is almost never referred to in Ireland. There are a number of different claims as to the origin of the term, none of which are possible to entirely prove or disprove.

The term is commonly used to describe people of Irish origin who have dark features, black hair, a dark complexion and dark eyes.

A quick review of Irish history reveals that the island was subject to a number of influxes of foreign cultures. The Celts arrived on the island about the year 500 B.C.

Whether or not this was an actual invasion or rather a more gradual migration and assimilation of their culture by the native Irish is open to conjecture, but there is sufficient evidence to suggest that this later explanation is more likely.

The next great influx came from Northern Europe, with Viking raids occurring as early as 795 A.D. The defeat of the Vikings at the Battle of Clontarf in the year 1014 by Brian Boru marked the end of the struggle with the invaders and saw the subsequent integration of the Vikings into Irish society. The migrants became 'Gaelicized' and formed septs (a kind of clan) along Gaelic lines.

The Norman invasions of 1170 and 1172 led by Strongbow saw yet another wave of immigrants settle in the country, many of whom fiercely

resisted English dominance of the island in the centuries that followed. The Plantation of Ulster in the seventeenth century saw the arrival of English and Scottish colonists in Ulster after the Flight of the Earls.

Each of these immigrant groups had their own physical characteristics and all, with the exception of the Ulster Planters, assimilated to some degree into Irish society, many claiming to be 'more Irish than the Irish themselves'

The Vikings were often referred to as the 'dark invaders' or 'black foreigners.' The Gaelic word for foreigner is 'gall' and for black (or dark) is 'dubh.'

Many of the invaders' families took Gaelic names that utilized these two descriptive words. The name Doyle is in Irish 'O'Dubhghaill' which literally means 'dark foreigner' which reveals their heritage as an invading force with dark intentions.

The name Gallagher is 'O Gallchobhair' which translates as 'foreign help.' The traditional image of Vikings is of pale-skinned blond-haired invaders but their description as 'dark foreigners' may lead us to conclude that their memory in folklore does not necessarily reflect their physical description.

The Normans were invited into Ireland by Dermot McMurrough and were led by the famous Strongbow. The Normans originated in France, where black haired people are not uncommon. As with the Vikings, these were viewed as a people of 'dark intentions' who ultimately colonized much of the Eastern part of the country and several larger towns.

Many families, however, integrated into Gaelic society and changed their Norman name to Gaelic and then Anglo equivalents: the Powers, the Fitzpatricks, Fitzgeralds, Devereuxs, Redmonds.

It is possible that the term 'Black Irish' may have referred to some of these immigrant groups as a way of distinguishing them from the 'Gaels,' the people of ultimately Celtic origin.

Another theory of the origin of the term 'Black Irish' is that these people were descendants of Spanish traders who settled in Ireland and even descendants of the few Spanish sailors who were washed up on the west coast of Ireland after the disaster of the Spanish Armada of 1588.

It is claimed that the Spanish married into Irish society and created a new class of Irish who were immediately recognizable by their dark hair and complexion. There is little evidence to support this theory and it is unlikely that any significant number of Spanish soldiers would have survived long in the war-torn place that was 16th century Ireland.

It is striking, though, how this tale is very similar to the ancient Irish legend of the Milesians who settled in Ireland having travelled from Spain.

The theory that the 'Black Irish' are descendants of any small foreign group that integrated with the Irish and survived is unlikely. It seems more likely that 'Black Irish' is a descriptive term rather than an inherited characteristic that has been applied to various categories of Irish people over the centuries.

One such example is that of the hundreds of thousands of Irish peasants who emigrated to America after the Great Famine of 1845 to 1849. 1847 was known as 'black 47'. The potato blight which destroyed the main source of sustenance turned the vital food black. It is possible that the arrival of large numbers of Irish after the famine into America, Canada, Australia and beyond resulted in their being labeled as 'black' in that they escaped from this new kind of black death.

Immigrant groups throughout history have generally been treated poorly by the indigenous population (or by those who simply settled first).

Derogatory names for immigrant groups are legion and in the case of those who left Ireland include 'Shanty Irish' and almost certainly 'Black Irish.' It is also possible that within the various Irish cultures that became established in America that there was a pecking order, a class system that saw some of their countrymen labeled as 'black'.

The term 'Black Irish' has also been applied to the descendants of Irish emigrants who settled in the West Indies. It was also used in Ireland by Catholics in Ulster Province as a derogatory term to describe the Protestant Planters.

While it at various stages was almost certainly used as an insult, the term 'Black Irish' has emerged in recent times as a virtual badge of honor among some descendants of immigrants. It is unlikely that the exact origin of the term will ever be known and it is also likely that it has had a number of different iterations, depending on the historical context. It remains therefore a descriptive term used for many purposes, rather than a reference to an actual class of people who may have survived the centuries.

JAMES O'SHEA is a staff writer for IrishCentral. Reprinted with permission. See @IrishCentral on Twitter | IrishCentral on Facebook Read more: <http://www.irishcentral.com/roots/history/who-were-the-black-irish-92376439-237784721.html#ixzz2suKcsSrb>



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