

ANNALS

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[Sunday readings at Mass: Year B/Weekday readings: Year I]

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Cover: Our front and back covers this month reproduce one of the most precious and mysterious works of art in England, the Wilton Diptych, one of the treasures of the National Gallery. This small panel painting was commissioned by Richard II [king from 1377-1399]. It shows Richard kneeling, accompanied by St Edmund the martyr [died 869], St Edward the Confessor [died 1066] and St John the Baptist, offering the nation to the Virgin Mary, or perhaps to the baby Jesus who is in her arms, reaching out to receive it. The king is surrounded by a barren landscape, but at the feet of Mary the ground is green with grass and bright with flowers, just as the air around her is thronged with angels. - See Robert Murray SJ, 'A tribute to Tolkien,' *The Tablet*, September 15, 1973.

Annals Australasia turns 126 this year. If you enjoy *Annals*, send relatives and friends a gift subscription for birthdays, Christmas or the New Year. See page 24 of this issue for a subscription form.

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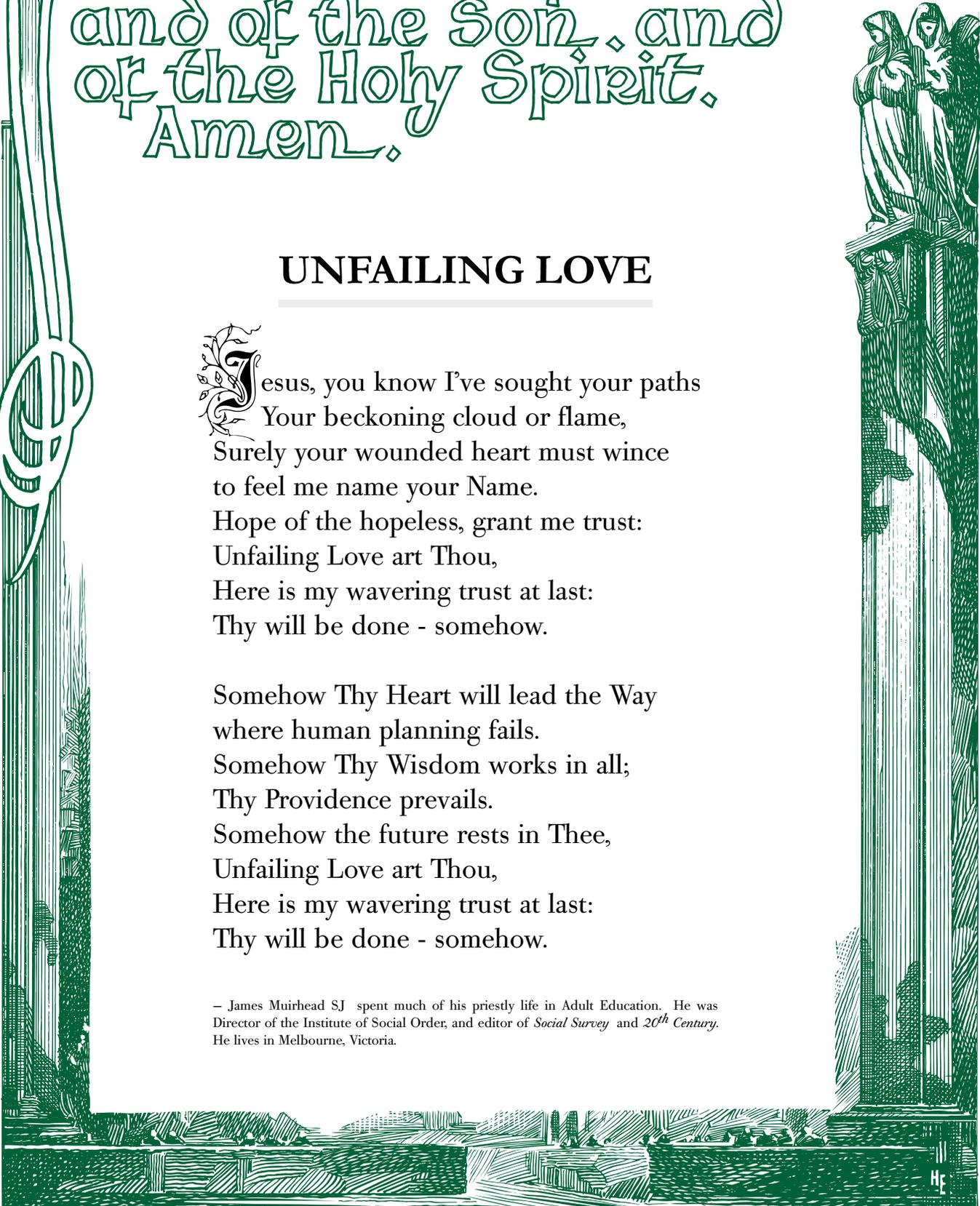
BY this
love you
have for one
another,
everyone will
know that
you are my
disciples.

- Jesus, from the Gospel of St John, 13, 35.



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

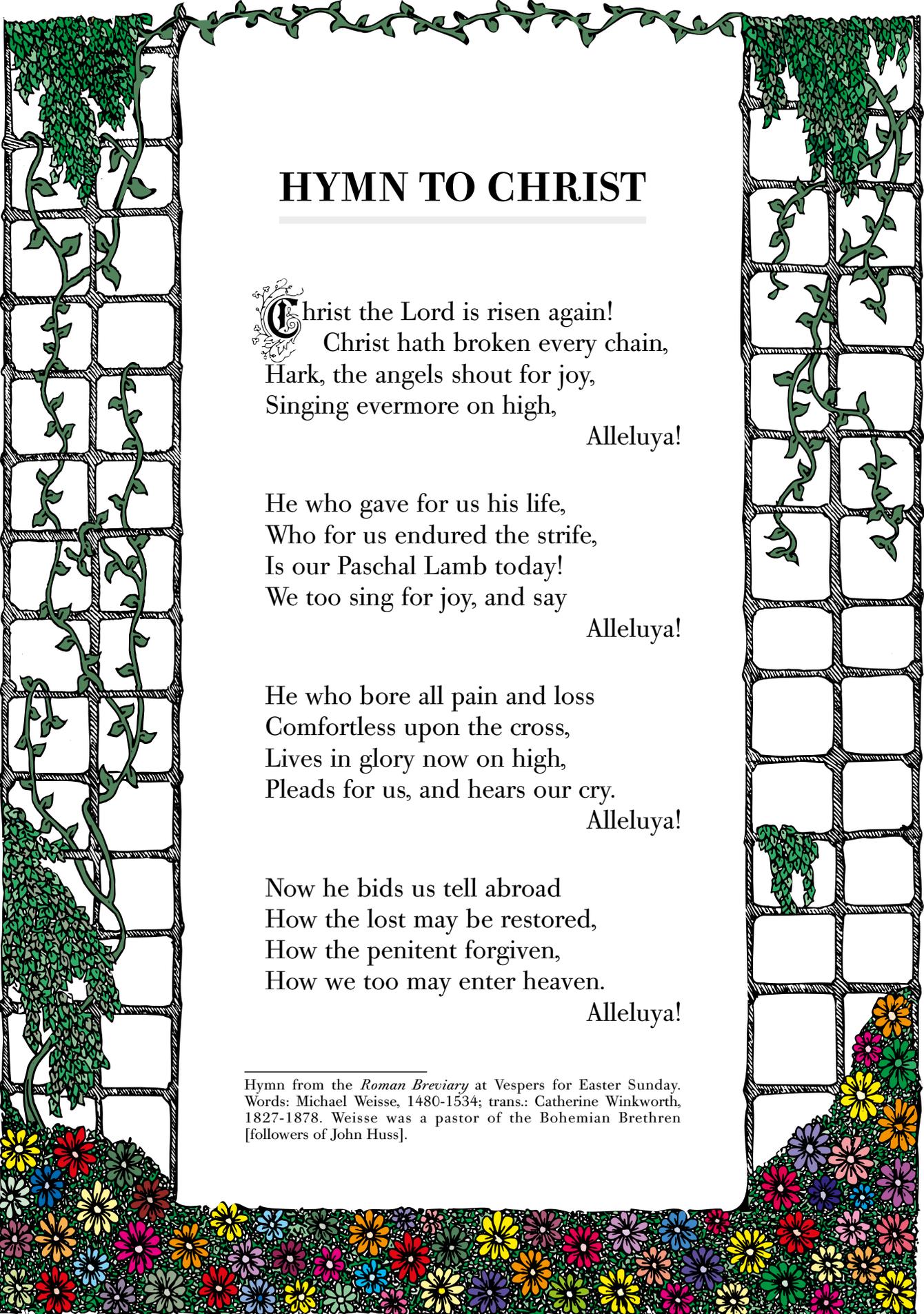
UNFAILING LOVE



Jesus, you know I've sought your paths
Your beckoning cloud or flame,
Surely your wounded heart must wince
to feel me name your Name.
Hope of the hopeless, grant me trust:
Unfailing Love art Thou,
Here is my wavering trust at last:
Thy will be done - somehow.

Somehow Thy Heart will lead the Way
where human planning fails.
Somehow Thy Wisdom works in all;
Thy Providence prevails.
Somehow the future rests in Thee,
Unfailing Love art Thou,
Here is my wavering trust at last:
Thy will be done - somehow.

— James Muirhead SJ spent much of his priestly life in Adult Education. He was Director of the Institute of Social Order, and editor of *Social Survey* and *20th Century*. He lives in Melbourne, Victoria.



HYMN TO CHRIST

Christ the Lord is risen again!
Christ hath broken every chain,
Hark, the angels shout for joy,
Singing evermore on high,
Alleluya!

He who gave for us his life,
Who for us endured the strife,
Is our Paschal Lamb today!
We too sing for joy, and say
Alleluya!

He who bore all pain and loss
Comfortless upon the cross,
Lives in glory now on high,
Pleads for us, and hears our cry.
Alleluya!

Now he bids us tell abroad
How the lost may be restored,
How the penitent forgiven,
How we too may enter heaven.
Alleluya!

Hymn from the *Roman Breviary* at Vespers for Easter Sunday.
Words: Michael Weisse, 1480-1534; trans.: Catherine Winkworth,
1827-1878. Weisse was a pastor of the Bohemian Brethren
[followers of John Huss].

PRESS GANGS AND MODERN WITCH HUNTS

By Gerard Henderson

CARDINAL GEORGE PELL has become the victim of a modern-day witch hunt. As a social conservative, Pell has a number of opponents within the Catholic Church. But his main attackers are presenters and journalists employed by the ABC, Fairfax Media, *The Guardian Australia* and Sky News. Such outlets rarely, if ever, allow an alternative voice to be heard.

Yet, on all the available evidence, Pell was among the first Catholic bishops in the world to address the issue of child sexual abuse by clergy. He was appointed Archbishop of Melbourne in July 1996 and announced the creation of the Melbourne Response (to deal with child sexual abuse) the following October. The remaining Catholic archbishops and bishops in Australia set up the Towards Healing process, which commenced in March 1997.

Last Saturday a woman who was abused by a Catholic priest or brother in Melbourne wrote to me about Pell. She commented that the Melbourne Response while “not perfect has tried to address a very complex issue” and added: “Cardinal Pell had the courage to begin the process and since then many lives have changed for the better despite the heinous nature of child abuse”. The woman criticised “the leftist media commentariat who are blinkered by their prejudice about the Christian faith”.

The fact is that Pell was a leader on this issue not only within the Catholic Church but also within the Christian community. And he was well ahead of many secular and government institutions. For example, the *Royal Commission into Institutional Responses to Child Sexual Abuse* heard earlier this month that complaints made against a Sydney doctor in 1998 were not investigated by the NSW Health Care Complaints Commission until many years later. The doctor was jailed in 2011 and deregistered in 2013.

The ABC, under the direction of managing director and editor-in-chief Mark Scott, has been pursuing Pell for years. In 2013 *Four Corners* edited its “Unholy Silence” program to Pell’s disadvantage by cutting out a crucial

comment where he explained his role in the Catholic Church in Australia. Scott, in private correspondence, subsequently supported this act of censorship – both in the actual program and also in the related interviews which were uploaded online.

ABC chairman Jim Spigelman was a key adviser to Gough Whitlam’s Labor government which appointed Professor Richard Downing (1915-1975) as chairman of the ABC in June 1973. In 1975, the ABC Radio program *Lateline* gave sympathetic coverage to three self-confessed pederasts. This caused some scandal at the time since pederasty was – and remains – a serious crime.

Downing wrote to the *Sydney Morning Herald* on July 19, 1975 – in his formal capacity as ABC chairman – stating that “the phenomenon of pederasty seems appropriate for public discussions in a society which, if it is to be open, democratic and responsible needs also to understand the diverse natures of people who compose that society”. Downing’s letter expressed unequivocal sympathy for pederasts.

It so happens that when Downing, as ABC chairman, was calling for an understanding of men who have sex with young boys, the now de-frocked priest Gerald Ridsdale was raping boys in the Catholic diocese of Ballarat. Yet, on two occasions, Spigelman has declined to distance the ABC from the shocking statement of one of his predecessors.

Meanwhile Scott, who joined the board of Knox Grammar School Council in late 2007, and became deputy chairman in mid-2013, has declined to answer a number of questions as to what he did, or did not do, with respect to auditing child sexual abuse at the school. As evidence to the Royal Commission demonstrates, there was a nest of pederast teachers at Knox Grammar and offending continued up until at least 2003 and the issue did not become public until 2009, sometime after Scott joined the board. As far as I am aware, Scott’s association with Knox Grammar has not been reported on the ABC.

Of course, I'm not suggesting Spigelman or Scott are responsible for biased reporting or that they in any way condone pederasty, just that they should have stepped in or made a public statement on this issue when they had the opportunity.

The ABC's coverage of Pell has been replete with ignorance and prejudice. On Radio National (May 22) presenter James Carleton described Pell as a former "bishop of Ballarat". This shows a total misunderstanding of Pell's role before he moved to Melbourne. Pell was never in control of priests in the Ballarat diocese. The ABC's *The Drum* contains an article by lawyer Michael Bradley which describes Pell as a "defendant". The cardinal has not been charged with any offence whatsoever.

Early last week, the ABC News *Breakfast* opened its coverage of the Royal Commission hearings in Ballarat with the claim that "new evidence" had been discovered with respect to Pell. In fact, the claims by David Ridsdale (Gerald Ridsdale's nephew) that Pell offered bribes in a bid to obtain his silence were first made – and refuted by Pell – as long ago as 2002.

The allegation by Tim Green that he advised Pell of child abuse in Ballarat some 40 years ago has been long denied by the cardinal. So, too, the allegation that – as a member of the Ballarat bishop's college of consultors between 1977 and 1984 – Pell was involved in moving paedophile priests from parish to parish.

On Sky News, presenters Paul Murray and Derryn Hinch ranted against Pell and demanded that he come home and give evidence before the Royal Commission. In their invincible ignorance, both men seemed unaware of two matters. First, Pell has already given evidence to the Royal Commission twice – once in person and once by video-link. He also voluntarily appeared before the Victorian Parliamentary Inquiry. Second, no one can just rock up at the Royal Commission and demand an instant hearing. It's not the way such organisations work. As it turns out, Pell has advised the Royal Commission that he is willing to attend its hearings again – either by video-link or in person.

Murray and Hinch allowed their guests to make misinformed claims against Pell without challenge. Both men channelled the ABC's version of a debate where everyone agrees with everyone else and contrary views are excluded. Much the same occurred when ABC 702 presenter Linda Mottram discussed Pell with two guests last Tuesday.

Cardinal Pell has admitted to mistakes in the handling of child sexual abuses cases. He concedes that the issue of compensation could have been better handled. And Pell acknowledges that he should not have walked with Ridsdale to court in Melbourne in 1993, having previously declined to present character evidence on Ridsdale's behalf.

Contrary to what Dee Madigan was allowed to say on *Paul Murray Live* (May 21), there is no evidence that Pell was "complicit" in covering up acts of child sexual abuse. However, there is evidence that the late Frank Little, when Archbishop of Melbourne between 1974 and 1996, kept no records of clerical child abuse. And there is evidence that, when Bishop of Ballarat, Ronald Mulkearns moved offending priests from parish to parish. The evidence suggests that the media is focusing on the wrong target.

In relation to the movement of clergy, *The Age* ran a Page One headline (May 20) which declared: "Pell may have known of the abuse by Ridsdale". The word "may" revealed that the headline was an unprofessional beat-up. It seems that it was Mulkearns who made decisions about the movement of clergy in Ballarat without consulting Pell and other priests in the diocese. At the time, many bishops did not delegate their authority to subordinates.

In his book *The Prince*, *Guardian* journalist David Marr wrote that Pell (born 1941) "noticed nothing" when he shared accommodation at the East Ballarat parish in 1973 with Ridsdale. The implication is that he should have noticed something. So far Marr has said nothing about the left-wing journalist and former priest Paul Bongiorno (born 1944) who also said he noticed nothing when he shared a presbytery with Ridsdale at the Warrnambool parish at around the same time.

Bongiorno received an empathetic hearing from ABC RN *Breakfast* presenter Fran Kelly on May 21 when he said: "Ridsdale never came into the presbytery in Warrnambool and said 'Guess how many boys I raped today?'. They hide it. It was certainly hidden from me."

Pell is entitled to the same understanding of his time in Ballarat as that which has been given to Bongiorno. But he won't receive it since, unlike his one-time fellow priest, Pell is a social conservative who is the subject of a modern day witch hunt.

GERARD HENDERSON is Executive Director of The Sydney Institute. His *Media Watch Dog* blog can be found at www.theaustralian.com.au This comment appeared first in *The Weekend Australian*, Saturday May 30, 2015.

Squandered Catholic Capital

THE TRUTH IS that for the last three hundred years or so we have been living upon our educational capital. The post-Renaissance world, bewildered and excited by the profusion of new 'subjects' offered to it, broke away from the old discipline (which had, indeed, become sadly dull and stereotyped in its practical application) and imagined that henceforward it could, as it were, disport itself happily in its new and extended Quadrivium without passing through the Trivium. But the Scholastic tradition, though broken and maimed, still lingered in the public schools and universities: Milton, however much he protested against it, was formed by it -- the debate of the Fallen Angels and the disputation of Abdiel with Satan have the tool-marks of the Schools upon them, and might, incidentally, profitably figure as set passages for our Dialectical studies. Right down to the nineteenth century, our public affairs were mostly managed, and our books and journals were for the most part written, by people brought up in homes, and trained in places, where that tradition was still alive in the memory and almost in the blood. Just so, many people today who are atheist or agnostic in religion, are governed in their conduct by a code of Christian ethics which is so rooted that it never occurs to them to question it.

But one cannot live on capital forever. However firmly a tradition is rooted, if it is never watered, though it dies hard, yet in the end it dies. And today a great number--perhaps the majority--of the men and women who handle our affairs, write our books and our newspapers, carry out our research, present our plays and our films, speak from our platforms and pulpits--yes, and who educate our young people--have never, even in a lingering traditional memory, undergone the Scholastic discipline. Less and less do the children who come to be educated bring any of that tradition with them. We have lost the tools of learning--the axe and the wedge, the hammer and the saw, the chisel and the plane-- that were so adaptable to all tasks. Instead of them, we have merely a set of complicated jigs, each of which will do but one task and no more, and in using which eye and hand receive no training, so that no man ever sees the work as a whole or 'looks to the end of the work.'

What use is it to pile task on task and prolong the days of labor, if at the close the chief object is left unattained? It is not the fault of the teachers--they work only too hard already. The combined folly of a civilization that has forgotten its own roots is forcing them to shore up the tottering weight of an educational structure that is built upon sand. They are doing for their pupils the work which the pupils themselves ought to do. For the sole true end of education is simply this: to teach men how to learn for themselves; and whatever instruction fails to do this is effort spent in vain.

— Excerpted from *The Lost Tools of Learning*, an essay by Dorothy Sayers [1893-1967] presented at Oxford in 1947. [The *Trivium* – 'threes' – and the *Quadrivium* – 'fours' – were the seven mediaeval *Liberal Arts* that offered students essential tools for learning to think. The *Trivium* consisted of grammar, logic and rhetoric. The *Quadrivium* comprised arithmetic, geometry, music and astronomy. Experience has surely taught us that adding new subjects to the *Quadrivium* is no substitute for the *Trivium*, which long ago disappeared from our curricula. Ed. *Annals*.]

SAINT MARK



'St Mark wrote for the Romans'

— St Gregory of Nazianzus, 329-389 AD

'In the centre, round the throne itself were four living creatures ...the first was like a lion ...' See St John's *Apocalypse*, 4,6-7.

ST MARK is represented always with a winged lion. Some early Christian writers say that this is because he proclaimed the royal dignity of Jesus; or because the lion is a symbol of resurrection, and Mark was known as the chronicler of the resurrection; or because he begins with the mission of St John the Baptist 'The voice of one crying [like a lion] in the wilderness'. The lion is winged to indicate that its message comes from heaven.

The Black Book of Communism *published by Harvard University Press in 1999 ... was the book which first opened the eyes of a great many people in the West to the full, worldwide horrors of communism. Why then are so many credulous Leftists still in a state of denial?*

FACTS *VERSUS* RHETORIC AND MYTHS

by Giles Auty



SOME MONTHS ago a former Australian teacher told me that she personally viewed communism as ‘a noble

experiment that just went somewhat wrong’.

So just how typical or otherwise – let alone justified – was her comfortingly euphemistic opinion?

My sad suspicion is that her opinion might well be widely replicated not just among former or present-day Australian teachers but possibly among a great many others within the current Australian academic and public service communities as well.

Simply because of its geographical isolation Australia has faced few if any credible threats of invasion and certainly none – to the best of my belief – from any communist power.

Communism and former so-called ‘cold war’ politics may thus seem quite

comfortingly remote to many native-born Australians in a manner that Australian citizens born in

central European countries – such as Poland and Hungary – will find it very difficult indeed to understand.

That communism was ever a ‘noble’ experiment also flies in the face of all historically known facts.

repression ought not to hold the least appeal, in theory at least, to anyone brought up in a democracy such as Australia.

Yet the desire to impose deeply flawed political and social systems

by force never seems to disappear entirely even in good places and good times.

The price and preservation of freedom requires constant vigilance so that we should try never to confuse political rhetoric with reasoned argument even within the privacy of our purely personal thoughts.

Thus earlier today I heard someone try to explain on television that “because Australia is a ‘progressive’ country we therefore ought to adopt gay marriage sooner rather than later”.

Irrespective of the rights or wrongs of that particular matter it should be obvious that the word ‘progressive’ is being used here in an entirely rhetorical fashion.

I am confident that as a reader of *Annals* you will know what the words ‘rhetoric’ and ‘rhetorical’ mean but should I



VLADIMIR IL'ICH LENIN haranguing the masses with factory chimneys in the background. 'Lenin once declared that it would not matter a jot if three quarters of the human race perished: the important thing was that the remaining quarter should be communist.' – René Fülöp-Miller, *The Mind and Face of Bolshevism*, G.P. Putnam's Sons, London, 1927, p.85.

In short an attempt to impose any regime almost entirely through the use of unbridled terror and

be similarly sanguine about your children or about the people living in the house just down the road from you?

The basic definition of the word 'rhetoric' is *language designed to persuade or impress* – often with an implication that such language involves insincerity and exaggeration as a feature of its use.

Rhetoric, in short, is properly the language of advertising copywriters, political speech-writers and other species of spin-doctor and should never be allowed to assume the mantle of reasoned or reasonable argument within any sensible court of opinion.

Unfortunately, like most other destructive forces however the use of rhetoric leaks out now all too easily into formerly respectable disciplines. Indeed I need go no further here than its near universal use today in what used to be my own specialist discipline: that of criticism of the visual arts.

Even after forty odd years the stream of rhetorical nonsense that greeted the purchase of Jackson Pollock's *Blue Poles* by the Australian nation continues to defy belief.

But I digress.

Why then am I so sceptical about the claim that communism was ever simply a 'noble experiment that just went somewhat wrong'?

The short answer is that almost everything I read from the age of about fourteen onwards gradually led me towards a conclusion which was sharply accelerated at about the time of communism's collapse by words such as the following which I heard while attending the 23rd Congress of the International Association of Art Critics held at Tbilisi in Georgia in September 1989.

The words in question formed part of a paper read by a very courageous young Russian art critic Alexander Yakimovich: "...no man, no artist, no thinker, no scientist in the Soviet Union could feel safe...high intellect, artistic talent, positive social activity or true moral standards were mortally dangerous

for their bearers...the catastrophic aspects of Soviet totalitarianism exceeded known historical calamities by the very aspect which differentiates Dante's Hell from Purgatory: no hope is left".

I still feel privileged to have heard the testimonies of this and other persons who experienced the former cruelty and ugliness of Soviet totalitarianism at first hand.

Indeed words such as Yakimovich's anticipated the publication of a first English translation of *Le Livre Noir du Communism* (The Black Book of Communism) by Harvard University Press in 1999 by roughly a decade.

That was the book which first opened the eyes of a great many

people in the West to the full, worldwide horrors of communism.

Why then are so many credulous Leftists still in a state of denial?

If you have a son or daughter contemplating a course at an Australian university here is a book they should be strongly encouraged to read.

That is because the book provides a factual account of the history of communism in every single country where its influence became a factor of major importance.

What about Bulgaria, for instance, or Peru?

How much do you personally know about the history of communism in such countries?

A world without Christ

IT WOULD BE foolish to think that, in liberating itself from old fetters, Catholicity will not find fresh dangers to meet, against which it must be on its guard. The nationalism of the young nations in a high fever of emancipation is as capable of great excesses as the nationalism of the exhausted nations and States heavily laden with history; their susceptibility is no less quick to take offence; it is far from certain that the world which set out to behold a deliverance is not simply taking part in a change of servitude. To speak less superficially: it may be observed that every moment of *deliverance* is for humanity a moment of danger. We should always be on our guard against sudden releases, because our nature is weak and bent beneath such a heavy load. At the slightest sensation of alleviation, it imagines that all the constraints and all the old misery, all the rigour of the law, are about to cease. This is the reason why, after the great deliverance of the Cross and the Resurrection and Pentecost, God reserved for it such a long and bitter penance. The persecutions of the early centuries, the anguish and the agonies of the Dark Ages, were the *noli me tangere*, as it were, of the Holy Ghost; under cover of such darkness He kept Christ and the redemption alive in the souls of men. Oppressed by the constraints not of fear but of love, compelled by suffering to make an avowal of love *and prove it*, as Pere de Foucauld said, they did not let their deliverance go the way of the flesh. The Christian centuries needed such a schooling to teach them where to find true liberty. Yet it was a question then of a genuine and divine deliverance, the only deliverance. The world experienced later another deliverance, one that was not pure. When the French Revolution, fostered by the long injustice of men, burst like a fruit, what it rejected was the whole system of constraints which preserved being, and of force which protected man against himself and such a system, though normal to the human being, had ruined itself by a surfeit of abuses. The Revolution, as we know, inaugurated the era of liberty. If, from the Edict of Milan down to the Declaration of the Rights of Man, human energy in the service of Christ lasted for fifteen centuries before going bankrupt, a century and a half – even less – was sufficient for human liberty emancipated from Christ to plunge the world in a chaos of woes.

— *The Things that are not Caesar's*, Jacques Maritain, London, Sheed & Ward, pp.97-98.

The Black Book of Communism relied for much of its impact on the opening up of Russian archives and is thus possibly the most grisly yet factual human document on the subject which may ever be produced. What it basically chronicles - among a mass of supporting detail - is the manner in which international communism brought about the deaths of some 100 million of its own, mainly civilian populations.

That, of course, is more than four times the entire present population of Australia.

How Australia's would-be intellectuals and public service employees can reconcile such proven figures with their continuing affection for Marxist theory and for communism itself is neither particularly comfortable nor easy to explain.

My own disillusionment with Britain's sometime wartime ally began, as I have suggested, at the age of about fourteen when I first read a book from my school library which suggested that the 15,000 Polish officers who were massacred in 1940 in the forest at Katyn or nearby were not victims of Hitler's regime at all but rather that of the man widely presented at the time as dear old 'Uncle Joe' instead.

A number of Polish Air Force officers happened to have been billeted in our street during the Second World War where they had become firm friends of my parents.

Such men were probably very lucky indeed to have escaped the attentions of Britain's latter-day wartime ally Joseph Stalin and of the merciless forces at his command.

About fifteen years ago a young Australian woman asked me to help explain some works then on view at a private art gallery in Sydney - a request I attempted at some length to fulfil.

At the conclusion of my efforts she was kind enough to thank me while remarking at the same time that what I had said was "only your truth of course".

She had recently completed

Guilds, Kings and Duchesses

BY 1607 the Merchant Taylors could count as past and present honorary members seven kings and a queen, seventeen princes and dukes, nine countesses, duchesses and baronesses, over 200 earls, lords and other gentlemen and an archbishop. The 'great twelve' companies - in order of precedence: mercers, grocers, drapers, fishmongers, goldsmiths, skinner, merchant taylors, haberdashers, salters, ironmongers, vintners and clothworkers - are a reminder of the power that London's craftsmen and merchants were once able to wield, even if their role today is largely ceremonial. In their competitive heyday they were as likely to fight as to dine with one another.

— Niall Ferguson, *Civilization: The West and the Rest*, Allen Lane, 2011 p.41.

an arts course at an Australian university where she had clearly learned to confuse truth with opinion in a fashion which was regrettably popular at that time. I have sometimes wondered since then just how many other students were similarly wrongly instructed.

If there is one absolutely vital lesson that tertiary education should provide it is surely is to help students distinguish between truth, opinion and rhetoric rather than to mix up and confuse the three.

Off-hand it is hard to think of any discipline where the latter distinctions are more vital than in the study of history - unless it be,

perhaps, in the study of matters affecting our climate.

Sometimes indeed these two matters seem to overlap such as in the matter of the so-called Mediaeval Warming of 900-1300 AD which was not a localized but a global phenomenon.

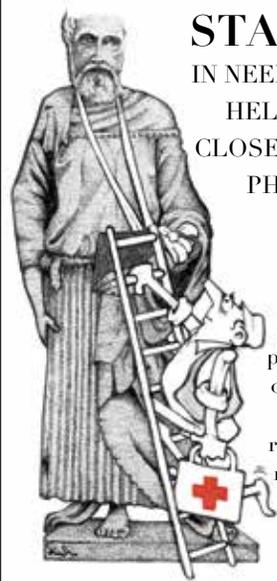
Raised temperatures during those four centuries promoted huge increases in agricultural production and a consequent rise in global populations. Yet nobody has suggested so far as I know that the benefits of raised temperatures - about 6 degrees C warmer in Greenland, for instance - could possibly have been caused by man-made emissions since clearly no such phenomena existed at the time.

Did the Mediaeval Warming - which is a scientifically established fact - therefore not happen at all?

In coming centuries will the epic disasters caused by 20th century communism be similarly brushed aside by some as being of little long-term consequence?

On the contrary, I would aver that the unnecessary and generally brutal deaths of 100 million people should never ever be forgotten or expunged even for a moment from human memory.

For it is from such matters that we all need to learn highly important lessons for the future of mankind.



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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*.

Mark Twain's best and favourite work

RECOLLECTIONS OF JOAN OF ARC

By Paolo Belzoni

IN THE YEAR 1889, Mark Twain wrote *A Connecticut Yankee in King Arthur's Court*, a humorous novel with an undercurrent of vicious, anti-historical slurs at the Catholic Church. A well-known abuser of Christianity, it is perhaps not surprising that Twain would write such a work.

What is surprising is that such a persistent and nasty critic of Christianity would subsequently write *Personal Recollections of Joan of Arc*. Published in 1896—just a few years after *Connecticut Yankee*—*Joan of Arc* is a beautifully written homage to a uniquely Catholic heroine. Twain handles his subject with a delicacy bordering on reverence. The work is little more than an eloquent retelling of Joan's history, from her humble upbringing in Domrémy, to her glorious exploits on the field of battle, to the grotesque and awful mockery of a trial which condemned her as a heretic. The story is told through the eyes of Joan's page, Louis de Contes. It is alternately profound, humorous, inspiring, and shatteringly sad. Twain called it his best and favorite work and based on my limited knowledge of his other writings, I certainly agree.

Though he had plenty of opportunities to inflate the schemings of a few odious Catholic prelates into slaps at the greater Church, Twain never does so. His attitude toward the Catholic Church is as fair and sympathetic in *Joan of Arc* as it is unfair and antagonistic in *Connecticut Yankee*. His famous vitriol is reserved for the traitors, scoundrels, and hypocrites who surrounded Joan and ultimately condemned her to death at the stake. Though Twain claimed to be a deist during his lifetime and put no faith in divine revelations, he apparently did not consider Joan to be insane or unbalanced though she was one of the most famous and remarkable visionaries of history. Instead, he was fascinated by her. In an essay on the subject, which is included as an appendix in this book, Twain called Joan, "easily and by far the most extraordinary person the human race has ever produced."

It almost seems that Twain wrote *Joan of Arc* as a penance for his prior scurrilous attacks on the Catholic Church. Having done some further research on Twain's religious feelings, I discovered that he seems to have developed a strange affinity for the Catholic Church later in his life. In one letter to his wife, he wrote: "I am very, very glad that Jean is in a convent....And away deep down in my heart I feel that if they make a good strong unshakable Catholic of her I shan't be the least little bit sorry....If I ever change my religion I shall change to that."

Though he never became a Catholic, it is obvious that Twain developed a deep respect for the Church in his later life, even if he retained the right to attack those aspects of the institution he found objectionable. I'd say his soul is then fair game for those who wish to pray for it. I imagine he had at least one staunch advocate at the Throne of Almighty God at his judgment. And as advocates go, Joan of Arc, saint of the Catholic and Roman Church, certainly isn't to be despised.

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The Irish media supported it en masse, aside from a handful of dissenting journalists. A whole host of Irish celebrities, from U2 to the Catholic country singer Daniel O'Donnell, queued up to promote the change.

HOW THE IRISH FELL FOR SAME-SEX MARRIAGE

by Maolsheachlann O Ceallaigh

IN MAY 22 of this year, the voters of the Republic of Ireland decided that two people of the same sex could be legally married. In doing so, they made Ireland the first country in which same-sex marriage had been introduced by popular vote. The margin by which the referendum was carried was impressive: sixty-two per cent voted Yes. The result was obvious almost as soon as the ballot boxes were opened. Thousands of people took to the streets of Dublin to celebrate, a spectacle that was lovingly and approvingly relayed by the Irish media. Ireland was drenched in a wave of euphoria—or so it seemed from the reports. And in truth there *were* thousands of people wildly partying.

The fact that Ireland had once been considered, and by many was still considered, as a staunchly Catholic society was the main theme in virtually every international report of the referendum result. In Ireland too, as the story broke, this was a favourite motif amongst the pundits. (And everybody, it seemed, was a pundit.) During the referendum campaign, supporters of same-sex marriage had downplayed the religious dimension, insisting that the referendum was about civil marriage rather than religious marriage, that many Catholics—even some Catholic priests!—were

supporting the referendum, that nothing was more conservative or family-friendly than encouraging more people to get married, and so on. The instant the result was in the bag, however, the tune changed. All of a sudden, saying ‘Yes’ to gay marriage was not only a defiance of Catholic teaching on matrimony, but a complete and decisive break with Ireland’s Catholic past. And a good thing too!

Outside observers, whether in tones of joy or distress, asked the same question time and time again: How could this happen? How could the ‘land of saints and scholars’ become the first country to introduce homosexual marriage by popular vote?

In truth, the wonder was not that the referendum was passed but that it was not passed even more emphatically. Opinion polls at the beginning of the campaign put the ‘No’ vote at around seventeen per cent. One would have thought, from surveying the

myriad of ‘Yes Equality’ badges, and of ‘Yes Equality’ signs in the windows of shops and private dwellings, that No voters were more of an endangered species than the Siberian tiger. Every political party in Ireland—from the major, established parties, to the micro-parties who regularly lose their deposit at every election—were backing a ‘Yes’ vote. The Irish media supported it *en masse*, aside from a handful of dissenting journalists. A whole host of Irish celebrities, from U2 to the Catholic country singer Daniel O’Donnell, queued up to promote the change. Even institutions one would have hoped would remain neutral—such as the Garda Representative Association, which is the trade union of Ireland’s police force, and the IDA, the State authority responsible for attracting inward investment to Ireland—were calling for a Yes vote. Businesses such as Twitter and Google—whose European headquarters are both in Dublin—showed no bashfulness in weighing in on a matter of Irish domestic politics, and joined in the chorus for same-sex marriage to be introduced. The American charity Atlantic Philanthropies pumped almost fifteen million dollars into pro-same-sex-marriage pressure groups in the years before the referendum.

And the Catholic Church? What role did the Catholic Church play, in a nation where a million people

Opinion and Law

IF WHAT is *just* is decided by the will of the people, or by decrees of princes or sentences of judges, then thievery could be *lawful*, as could adultery and perjury – if such were determined by the votes or opinions of the mob.

— Marcus Tullius Cicero, *De Legibus*,
Liber Primus, §§ 44,45.
Translated: Paul Stenhouse.

attend Mass weekly? The bishops of Ireland issued an excellent letter entitled *The Meaning of Marriage* in which the Catholic understanding of matrimony was very clearly explained, and in which the incoherence of ‘same-sex marriage’ was also very clearly explained. Aside from that, however, the hierarchy took a decidedly low-key approach. Archbishop Diarmuid Martin of Dublin, the second most senior bishop in the land, asked voters to ‘reflect’ before voting, but insisted that he was not going to tell others how to vote—“the days when bishops tell people how to vote is long since gone”. He seemed to spend more energy denouncing intemperate language in the No campaign than criticising the proposed constitutional change. Bishop of Derry Donald McKeown even said: “I don’t doubt that there are many people who are practicing churchgoers of whatever church background who will in conscience vote Yes, and that’s entirely up to them. I’m not going to say they’re wrong.” And when one of our more outspoken bishops, Bishop Kevin Doran, questioned whether a same-sex couple could be ‘parents’ at all, his brother bishops showed no eagerness to rush to his defence in the ensuing controversy. (The only constituency that voted No in the entire country was Roscommon-Leitrim, which overlaps with Bishop Doran’s diocese of Elphin. Many commentators, on both the Yes and No side, made this observation. Whether it was more than a coincidence is hard to say.)

It’s not only the circumstances of the referendum campaign that make the result unsurprising. In a sense, Ireland has been a thoroughly liberalised country for two or three decades now. True, our abortion laws may remain comparatively restrictive (though abortion, in the case of possible suicide by the mother, was legalised by legislation last year), and the national broadcaster still broadcasts the Angelus bells twice a day. True, 84 per cent of Irish people listed

themselves as Catholics in the 2011 census. But the most influential sections of Irish society—such as the media, academia, and the teaching profession—are not only enthusiastic supporters of the ‘liberal agenda’ in its entirety, but are even motivated by an unmistakable anti-clericalism. This has been the case for at least twenty years, and a generation who have had these radicals as their tutors were honestly baffled as to why anyone would vote No.

There is something fanatical in the Irish character. In 1933, W.B. Yeats wrote:

Out of Ireland have we come.
Great hatred, little room,
Maimed us at the start.
I carry from my mother’s womb
A fanatic heart.

The reference to hatred shows Yeats in one of his ‘Hebrew prophet’ moments, but it is certainly true that the Irish tend to embrace causes with a kind of ferocity. St. Patrick recorded how eagerly the sons and daughters of Irish

nobles embraced the new religion of Christianity, often becoming consecrated virgins, and Irish Christianity through the ages has been marked by an unusual level of asceticism and (arguably) puritanism. After the 1916 Rising against British rule, the entire country was gripped by a wave of nationalism so intense that Britain soon found Ireland ungovernable. Liberal secularism is now the religion of the Irish chattering (and blogging) classes, and Irish liberal secularism shows a virulence which has few parallels internationally. Even many commentators who were in favour of a Yes vote observed that the Yes campaign had all the bitterness of a holy war, and that opponents of the referendum were subjected to the most scorching abuse, especially online. There was some hope that this would backfire and lead to a No vote, but this did not happen.

The No campaign concentrated on the issue of children; specifically, a child’s need for a mother and father, and the



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– Editor, *Annals*

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claim that a Yes vote would mean that same-sex couples were, in the eyes of the Constitution, henceforth considered 'families'. This, they argued, meant that same-sex couples would have the constitutional right to adopt, and to 'procreate' through the use of surrogacy. 'Yes' campaigners insisted that this was a red herring, that family law could be legislated for separately, and that there was no solid evidence to suggest that a child did better with a mother and a father anyway. It was a complex argument, but it seemed to win votes for the No side. However, important as the issue of children is, this strategy did tend to evade the moral question of homosexuality itself. I saw one poster with the slogan: "Nature says No. God says No. Vote No." Most opposition to the referendum was far more tactful than that. But tact failed in the end. I found myself wondering if the reliance on secular arguments had been a mistake, and if an unabashedly religious campaign would have been more effective.

What are the lessons for Australia, where a similar campaign looks to be imminent? For a start, Australian Catholics and Christians should urge, shame and pressure their church authorities to oppose the measure vigorously, and vocally, and speedily. Tens of thousands of Irish Catholics seem to have walked into the polling booth with the impression that there was no definite Catholic position on this subject. Aside from that, I think the Australian response will have to be based on the specifics of Australian society and Australian law. But I do suspect that, while using all secular arguments at your disposal, you should not make the Irish mistake of neglecting the simplicity and starkness of that slogan: "Nature says No. God says No. Vote No."

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It is true that the majority of the Christians in Arabia, Roman Syria, North Africa, Persia and Spain, remained Christians despite intolerable restrictions on their freedom, for quite some years after the Arab invasions. It is gratuitous and patronizing, however, to claim that those of them who became Muslims 'did so through gentle invitation and not through severity and coercion.'

ISLAM, THE SWORD OR THE TAX

By Paul Stenhouse

This is the third of a series of seven articles

IN FEBRUARY this year the world's media seemed to revel in the glut of mind-numbing images coming out of Libya as ISIS – their current celebrity – satisfied its hunger for blood-letting and cruelty by hacking to death and beheading 21 Coptic Christian workers.

These innocents, in the wrong place at the wrong time, were reportedly offered their lives in return for embracing Sunni Islam. They refused and were killed. All on camera.

Pope Francis declared the 21 hostages so brutally beheaded for their faith, to be 'martyrs'.¹ As did Coptic Pope Tawadros II.

Christians are declared to be 'martyrs' when they are put to death because of their Faith.

They are not declared to be 'martyrs' if they die as suicide bombers or as mercenaries in the act of killing others.

In April this year a video was released showing at least 16 Ethiopian Christians being shot and another 12 being beheaded by ISIS, again in Libya. And now, as we go to press, we learn that ISIS has kidnapped at least 88 Eritrean Christians trying to flee Libya by boat to Europe. Fears are held for their lives.

Too often one searches in vain in official statements from Muftis or Councils of Imams who make much of denouncing ISIS for acting in this

Qur'an, the hadith and much of Sunni understanding of Islamic history and tradition can be appealed to by ISIS and their supporters in defence of their actions in the name of Islam. Even when statements which attempt to strike such a balance are issued, they are sometimes poorly translated from Arabic, or poorly expressed in the vernacular of the country from which they originate, and are rarely publicised in the media.²

Open Letter to ISIS

Last year the situation changed somewhat for the better. More than 120 Muslims in positions of authority from around the world – all Sunni – signed an Open Letter to the followers of ISIS. The letter drew extensively from the Qur'an, from selected passages of the Hadith and from classic Islamic texts, to rebut the ideology of ISIS.

Care was taken with the translations. Some attempt was made to support the claim that ISIS was acting in an 'un-Islamic' way.



Egyptian Coptic Christians gathered in a Church to honour their fellow Christians beheaded cruelly by ISIS in Libya. The Arabic text on the banner reads: 'Poor people trying to earn a living ... [they became] victims of political and religious conflicts. We did not hear or see any action by the Arab League to save the Christians from the clutches of extremist organisations.'

allegedly un-Islamic way, for any sign of grief or of regret at the barbarism committed in the name of Islam. Or for any acknowledgement that the

Abolishing Governments

SUPPORT FOR God's party was the true measure of a Muslim's faith. Obeying laws inimical to Islam, even if they have been made by a Muslim government, was evidence of lack of faith and made one complicitous in "upholding ... un-Islamic doctrines." With this scarcely veiled threat against Muslims disagreeing with his Islamic ideology, Mawdudi asserted that jihad has both offensive and defensive dimensions. It can be seen as offensive in that 'the Muslim Party assaults the rule of an opposing ideology,' and defensive in that it is 'constrained to capture State power' to establish the principles of Islam. Instead of coercing people to abandon their un-Islamic ways, the party of God 'abolishes the government which sustains these principles.

- Ayesha Jalal, *Partisans of Allah*, Harvard University Press, 2008 p.247. Jalal is quoting Abdul Ala Mawdudi, from his book *Jihad in Islam*, reprint Lahore, Islamic Publications, 2001, pp.6-11, 19-21, 27. Mawdudi is one of the principal ideologues of modern day Islamic terrorists.

Like the recent challenge thrown at the leaders of Egypt's al-Azhar Mosque by President Abdul Fatah al-Sisi, the letter was an unprecedented and courageous first real attempt to deny oxygen to the virus of Sunni Islamic extremism.

In his address to the Sunni Muslim leaders President al-Sisi said,

'You imams are responsible before Allah. The entire world is waiting on you. The entire world is waiting for your word ... because the Islamic world is being torn, it is being destroyed, it is being lost. And it is being lost by our own hands'.³

The Open Letter to ISIS and those who may be tempted to follow it, was written three months before this speech by the Egyptian President.⁴

Both illustrate how intricate is the bond, and yet how deep is the rift, between Religious Islam and Political Islam.

Some commentators doubt the sincerity of the Open Letter⁵ because of its ambiguity and evasiveness. Despite its flaws I thought it to be a genuine first attempt publicly to confront the difficulties and contradictions that Muslims and non-Muslims find inherent in Islam's foundational texts and traditions.

The letter's very ambiguities and evasiveness highlight the dilemma facing moderate religious Muslims who are confronted by the inexorable and inhuman violence of ISIS and its ilk who claim to be devout Muslims

as they murder their fellow-Muslims who don't submit to them, and non-Muslims whose only fault is that they are not Muslims.

The authors of the letter were clearly shocked 'by the spilling of Muslim blood, and taking their lives, raping their women, stealing their wealth and violating their rights.'⁶

Their letter deplored the killing of prisoners as 'heinous war crimes',⁷ specifically condemned the merciless killing of James Foley, Stephen Sotloff and David Haines,⁸ and described the Arab Christians and members of other minorities as 'friends, neighbours and co-citizens'. 'They are no enemies but friends'. They deplored their being killed, their churches and other holy places destroyed, and their possessions seized.⁹

The 120 signatories felt obliged to praise ISIS for being fearless and being ready to sacrifice their lives, but they denied that jihad could be waged 'just because people have different religions or opinions'.¹⁰

This is a welcome clarification. They went on to make it clear that 'jihad without legitimate cause, legitimate goals, legitimate purpose, legitimate methodology and legitimate intention is not jihad at all but warmongering and criminality'.

But their explanation of what would be this 'legitimate cause, legitimate goal, legitimate purpose, legitimate methodology and legitimate intention' that justifies jihad, raises more difficulties than it solves. It leaves the non-Muslim lost in a swirling mass of undefined terms and finely nuanced ambiguities that would make the Delphic oracle blush.¹¹

Ibn Khaldun [1332-1406 AD] Islam's leading historiographer, in his *Muqaddimah* or 'Introduction to History,' is not so nuanced. Writing for his fellow Muslims, he did not scruple to make transparently clear that 'in the Muslim community the holy war is a religious duty because of ... the obligation to convert everybody to Islam either by persuasion or by force.' He notes that for 'other religious groups,' the 'holy war' is 'not a religious duty for them'. He explains that this is so because for other religions political authority and power 'has nothing to

Islam, Poll Tax, Death

THREE GROUPS ... constitute the (Christian) Churches. Others have no significance. These are the Melchites [whose head is the Pope of Rome], the Jacobites [whose head is the Patriarch of the Egyptian Copts], and the Nestorians. We do not think that we should blacken the pages of this book with discussion of their dogmas of unbelief. In general, they are well known. All of them are unbelief. This is clearly stated in the noble Qur'an. (To) discuss or argue those things with them is not up to us. It is (for them to choose between) conversion to Islam, payment of the poll tax, or death.

- Ibn Khaldun, *The Muqaddimah*. Translated from the Arabic by Franz Rosenthal, Bollingen Series xliii, 3 vols. Princeton University Press, 1958, vol. 1, p.480. The additions in square brackets [] are ours.

do with religion,' and he adds: these other religions are under no obligation to gain power over other nations, 'as is the case with Islam'.¹²

Dr Ibrahim Awwad al-Badri a.k.a. Abu Bakr al-Baghdadi, the self-styled 'Caliph' of the Islamic State, can be assumed to be aware of Ibn Khaldun's *Muqaddimah* and its unequivocal position on Jihad. As Ibn Khaldun's statement undoubtedly agrees with al-Baghdadi's thinking, it would have been helpful if the 120 signatories had addressed this point.

Do they agree that Islam is obliged 'to gain power over other nations' either 'by persuasion or by force'? If they differ from Ibn Khaldun, how do they plan to counteract his influence on impressionable young Muslims likely to support al-Baghdadi and ISIS?

Islam, the Sword or the Tax

As mentioned above, this letter is unprecedented. The authors devote the whole letter to refuting ISIS's interpretation of the Qur'an, the Hadith and Islamic tradition.

Implicitly the letter acknowledges that there are passages in the Qur'an, the Hadith and much of Sunni understanding of Islamic history and tradition that can be appealed to by ISIS and their supporters in defence of their actions in the name of Islam.

ISIS is criticized in the letter for giving Arab Christians and the Yazidis 'three choices: jizyah [poll tax] the sword or conversion to Islam'.

The signatories condemn at length the attitude of ISIS, and accuse it of abominable crimes. This is heartening for all fair-minded people, whether Muslim or non-Muslim, but are we to conclude that they disagree with Ibn Khaldun when he wrote:

'We do not think that we should blacken the pages of this book [his famous *Muqaddimah* or Introduction to History] with discussion of their [Christian] dogmas of unbelief. In general they are well-known. All of them are unbelief. This is clearly stated in the holy Qur'an. To discuss or argue these things with them is not up to us. It is for them to choose between conversion to Islam, payment of the poll tax, or death?'¹³

Mob Rule – 'Ochlocracy'

THE HISTORY of Turkey, Egypt and Persia during the last century shows that the population of Mohammedan countries have held very little consideration for the representative assemblies they elected. Very recent events in Persia and Egypt give clear evidence of this attitude. Parliaments in these countries were forced under pressure of public opinion as expressed in street-demonstrations to take decisions which people with common sense could not possibly have taken. The parliament, individual members and members of government, who resist, trying to govern according to their best knowledge, run the risk of being murdered, as has happened indeed in several cases. The unorganized masses take the political dispensation into their hands without a sense of responsibility. We could call this the supreme expression of democracy, but 'ochlocracy' would be a better name. In the good old days the king intervened in such cases with energetic measures, usually with success. Today, however, as a result of the artificial introduction of Western methods of government, the dynasty is incapable of properly fulfilling its political function. The countries which no longer possess a dynasty, e.g. Syria today, give still clearer proof of the insufficient functioning of modern Western political institutions in Mohammedan countries during periods of crisis.

— J. H. Kramers, 'In the Shadow of Allah,' in *Analecta Orientalia of J. H. Kramers*, Brill, Leiden, 1956, p.210. [*Ochlocracy* is from 'okhlos,' Greek for 'mob,' and 'cracy' is our English version of the Greek word 'kratia' from 'kratos' meaning 'power'.*Editor*]

Ibn Khaldun's opinion, however, is not just his own. It reflects the content of the Hadith – collections of sayings attributed to Muhammad or concerning him. To take only one example from al-Bukhārī's collection, we learn that al-Mughīra said to one of the commanders of the army of the Persian King Khosrau II:

'Our Prophet, the messenger of the Lord, has ordered us to fight you until you worship Allah alone [i.e. become Muslims] or pay Jizya [the poll-tax].'¹⁴

Muslim ibn al-Hajjāj al-Nāṣībūrī, whose collection of Hadith is regarded, along with al-Bukhārī's, as one of the most reliable, declares:

'[Muhammad] would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war. ... When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to make their Islam; if they respond to you, accept their Islam from them

and desist from fighting against them. ... If they refuse to make their Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them.'¹⁵

Al-Bukhārī [810-870 AD], Muslim ibn al-Hajjāj [821-875 AD] and Ibn Khaldūn al-Ḥaḍramī [1332-1406 AD] are only echoing the Qur'an's apparently clear command:

'Wage war against those who do not believe in the Last Day, and who do not forbid what Allah and his Messenger have forbidden, nor follow the religion of truth [even if they are] the people of the Book, until they pay the jizya [poll tax] on the back of their hands,¹⁶ as a sign of their inferiority.'¹⁷

If these respected Islamic scholars are in error, this needs explicitly to be admitted and broadcast widely in the Muslim world. If they are not, then it is difficult to see how Sunni spokespeople can claim that ISIS is defaming Sunni Islam by their ideology and actions.

Gentle Persuasion?

Ibn Ishāq [704-c.767AD] wrote or dictated the earliest biography of Muhammad. In his *Sīrat Rasūl Allāh* 'Life of the Messenger of God,' we find that those who claim that the rejection by 'infidels' of the 'invitation' [*da'wa*] to become a Muslim is a hostile act against Islam, have the example of Muhammad to support them.

Whatever may be the truth of Muhammad's *da'wa* allegedly sent to Byzantine emperor Heraclius and Persian king Khosrau II, he certainly employed that ruse with neighbouring Christian Arab tribes in what is, today, Yemen.

The signatories to the letter released on September 24 last year, make the following point:

'It is worth noting that most of the people who became Muslims throughout history did so through gentle invitation [*da'wah hasanah*] ... and not through severity and coercion.'¹⁸

This statement should be read in the light of the excerpt below, taken from Ibn Ishaq's Biography of Muhammad:

'Then the Apostle [Muhammad] sent Khalid bin al-Walid ... to the tribe of Beni Haritha bin Ka'b in Najran and ordered him to invite them to become Muslims, and to give them three days before fighting them. [our italics].¹⁹ If they agreed then he was to accept their submission from them; and if they refused he was to fight them. So Khalid set out and came to them and sent out riders in all directions inviting the people to Islam saying "If you accept Islam you will save your life." They embraced Islam because of the threat. When they came to the Apostle [Muhammad] and he saw them he asked "Who are these people who look like people from India?" and they replied, "These people are the Beni al-Haritha bin Ka'b." ... The Apostle [Muhammad] said to them: "'Had Khalid not written to me that you had accepted Islam and not resisted, I would have tossed your heads beneath your feet'.'²⁰

Abū Bakr as-Ṣiddīq [632-634 AD], father of Muhammad's favourite wife

Aisha and therefore Muhammad's father-in-law, was chosen as Muhammad's successor, or 'Caliph,' when the latter died in 632.

In a letter addressed to Arab tribesmen who did not want to be Muslims, Abū Bakr described how Muhammad dealt with this situation:

'With His [Allah's] permission, the Apostle of Allah struck out at whoever turned away from Him until, willingly or unwillingly, he made his submission [Islam].'²¹

Elsewhere in the same letter he wrote:

'I have sent to you someone at the head of an army of the *Muhajirun*²² and the *Ansar*²³ and those who follow [them] in good works. I ordered him not to fight anyone or to kill anyone until he has called him to the cause of God ... but I have ordered him to fight those who deny [Him] for that reason. So he will not spare any one of them he can gain mastery over, [but may] burn them with fire, slaughter them by any means, and take women and children captive.'²⁴ 'And the only thing that he will accept from anyone will be submission [Islam].'²⁵

It is true that the majority of the Christians in Arabia, Roman Syria, North Africa, Persia and Spain, remained Christians despite intolerable restrictions on their freedom, for quite some years after the Arab invasions. It is gratuitous and patronizing, however, to claim that those of them who became Muslims 'did so through gentle invitation and

not through severity and coercion'.

The economic, political and social condition of non-Muslims living as *dhimmis*, i.e. as 'protected' people who paid the poll tax, cannot be construed as 'gentle persuasion' if later they became Muslims, without doing violence to the reality of *dhimmitude*. They were not second-class citizens: *dhimmis* were non-citizens.

Until the issues raised here – and they are only a few of the ones that could have been raised – are tackled and resolved, some may well conclude that the 120 signatories were not really serious about confronting the religious roots – the Qur'an, Hadith and classic Sunni texts – of modern-day radical Political Islam.

Readers could be forgiven for thinking that the signatories were addressing their letter not only to ISIS and its fanatical followers, but to the West – especially to the West's media and to its political power-brokers.

To the Western media : because the media's growing reliance on Qatar's *Al-Jazeera* should sound warning bells about 'freedom of the Press,' and because many of them have shown themselves to be fascinated by the naked power exercised by ISIS; and because they, and the so-called 'social media,' have become complicit in the horrors infecting the region and beyond.

To Western power-brokers : because the West's military intervention will inevitably be called upon if the Sunni regimes in Saudi Arabia and the Gulf

Holy Wars and Warriors

EVER SINCE the beginning of Islam, war on the unbelievers had been valued highest; this is what the Koran calls the 'exertion on the Way of Allah' or Holy War [*Jihad*]. The characteristic Arabic word *ghazwa* was also applied to it; this word actually means a raid into enemy territory. Mohammed's *ghawas* constituted the most important part of his biography. The participants were called *ghazi*, which term came to indicate warriors for the faith throughout Mohammedan history. Personalities of the period of conquest who remained most popular were the commanders fighting against the unbelievers, such as Khalid ibn al-Walid, the 'Sword of Allah,' 'Ukba ibn Nafi', the first conqueror of North Africa, and Kutaiba ibn Muslim who led his troops over the Oxus.

— J. H. Kramers, 'In the Shadow of Allah,' in *Analecta Orientalia* of J. H. Kramers, Brill, Leiden, 1956, p. 298.



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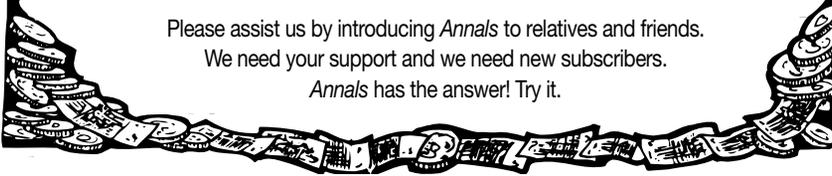
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area are to be defended from ISIS – an evil *jinn* that some of them conjured up to help destroy Bashar al-Assad and the Alawites in Syria, and to help restore Sunni supremacy in Iraq and throughout the Muslim East.



In the 14th century AD Ibn Khaldun foresaw a time in a secular future, when Political Islam would survive only if its sovereignty [mulk] were

based on rational laws that would enable citizens to leave a primitive way of living [badāwa] and change to a new and more civilized way of living [ḥaḍāra].²⁶

Despite the tentative and halting steps taken by the 120 signatories, there is genuine hope that the voice of moderate religious Islam is at last beginning to be heard, and the vision that Ibn Khaldun had of the *mulk siyāsī* or ‘sovereignty based on rational Law’ may in some way be realized.

Egyptian President Abdul Fatah al-Sisi deserves to be heard. He had ISIS in mind, and did not mince his words, as he addressed the ‘Ulama’ or ‘learned scholars’ of the Al-Azhar mosque and urged them to speak out against Islamic – mainly Sunni – extremism because, as he put it, ‘the Islamic world is being destroyed, it is being lost. And it is being lost by our own hands’.²⁷

1. Justin Worland, ‘Pope Francis Condemns ISIS killing of Coptic Christians,’ February 16, 2015.
2. Woodrow Wilson Centre, ‘Muslims Against ISIS’
3. Dana Ford et al. CNN News, January 6, 2015
4. On September 24, 2014
5. http://www.reddit.com/r/exmuslim/comments/2p5lyc/criticising_the_criticism_of_isis_from_120/ See also: Ayman S. Ibrahim, ‘Muslim Scholars vs. ISIS,’ *First Things* [undated].
6. See Arabic text: <http://www.lettertobaghdadi.com/pdf/Booklet-Arabic.pdf> Section 9, page 13.
7. See English text: <http://www.lettertobaghdadi.com/14/english-v14.pdf> Section 8, p.8.
8. *ibid.* section 7, p.6.
9. *ibid.* section 10, p.11.
10. *ibid.* section 8, p.7.
11. *ibid.*
12. ‘Abd al-Rahman abu-Zaid ibn Khaldun, *The Muqaddimah, an Introduction to History*, translated by Franz Rosenthal, Bollingen Series xliii, Pantheon Books, vol. 1, chapter iii, section 31, p.473.
13. *ibid.* p.480.
14. *Ṣaḥīḥ-Bukhārī*, Dar Ahya us-Sunnah al Nabawiya, vol.4, 386, p.255.
15. <http://www.usc.edu/org/cmje/religious-texts/hadith/muslim/019-smt.php#019.4294>
16. This is Philip Hitti’s suggested translation of the much disputed ٱ in Q, 9,29. See his *History of the Arabs*, Macmillan, London, 1968, p.144.
17. Q, 9,29.
18. English text quoted note⁸ section 4, p.5.
19. See Ibn Ishaq [Ibn Hisham], *Biography of Muhammad*, Arabic version, Dar Ehia al-Tourath al-Arabi, Rue Dakkache, Beirut, Lebanon, iv, p.248 line 6.
20. *ibid.*, pages 248-250. Trans. Paul Stenhouse.
21. *Tarikh at-Tabari*, ed.cit., i, p. 876. Trans. Paul Stenhouse.
22. ‘Muhajirun’: those Muslims who fled from Mecca to Medina with Muhammad.
23. Ansar’ – the ‘helpers’, the Medinese tribesmen who ‘supported’ and ‘helped’ Muhammad.
24. *The History of al-Tabari*, State University of New York Press, Albany, 1993, translated by Fred Donner, vol.10, p.57.
25. *Tarikh at-Tabari*, ed.cit., i, p. 876. Trans. Paul Stenhouse.
26. Muhammad Mahmoud Rabi’, *The Political Theory of Ibn Khaldun*, Leiden, EJ Brill, 1967, pp.52, 169.
27. See *supra* note².

Abbot Marcone then took it upon himself to organize the transport of a small group of Jewish children – among whom was the son of the Chief Rabbi of Zagreb – through Hungary and Romania to safety in neutral Turkey

THE HOLY SEE AND THE JEWS

By Giovanni Preziosi



WHILE THE Second World War was blazing on the European continent, Benedictine abbot, Monsignor Giuseppe Ramiro Marcone, was sent by the Holy See, in the summer of 1941, to the Croatian episcopate, as an Apostolic Visitor, to look after the Catholic interests in that country.

Detailed instructions from the Secretary of State of the Holy See clearly state that Abbot Marcone's mission had 'a completely spiritual and religious aim ... from which it follows that the Most Reverend Abbot Marcone visiting the Kingdom of Croatia ... will endeavour to avoid official contact with the governing authorities, in such a way that his mission be, and appear to be, in accordance with the desires of the Holy See, of a strictly religious nature ... Particularly, the Most Reverend Prelate will advise and support Monsignor Stepinac and the Episcopate in combating the evil influence of neo-pagan propaganda which could be exercised in the organization of the new state.' Only three weeks after his arrival, the Apostolic Visitor sent a detailed report to the Holy See in which he described, in an abundance of detail, the precarious condition of the Jews in Croatia.

The Roman Curia did not delay in replying, and on September 3rd, a letter from the Secretariat of State reached him containing precise directives which the Pope's representative was advised to

follow scrupulously: 'Moderation is recommended regarding the treatment of Jews who reside in Croatian territory.' In reality, as Marcone's secretary, Don Giuseppe Masucci, writes in his diary of the events, beginning on February 10, 1942, Abbot Marcone was asked to approach, with a certain swiftness, the Ustasha authorities to plead the cause of the Jews who were about to be taken to concentration camps; the prelude to the wicked 'final solution to the Jewish problem.'

S.S. Captain, Franz Abromeit, had been sent to Croatia to oversee the transfer of 5,500 Jews who – between August 13-20, 1942 – were removed from Croatian concentration camps and put on five trains destined for Auschwitz. Seriously worried by the speed of events, the Chief Rabbi of Zagreb, Miroslav Shalom Freiburger, in the late afternoon of February 10, 1942, decided to call immediately on the Pope's representative.

In Don Giuseppe Masucci's diary the entry reads, 'Chief Rabbi Dr. Freiburger presented himself to me at 6 pm, out of breath, and communicated to me that the city is full of notices announcing that all Jews, without distinction, must present themselves to the police. I told him that I would ask to speak with the Chief of Police the following day, and ask for an explanation. He added that the situation was very urgent because they would have already arrested everyone that night. So I telegraphed Dido (Eugen Kvaternik) saying that I had an extremely urgent matter to discuss

with him and that there was no time to waste; he told me that I could come at 7 pm. At 7 pm I went to him and at length spoke, implored him and begged on behalf of these unfortunate Jews. I told him that mixed marriages should not be considered Jewish, but as part of the Catholic Church.'

The Police Chief, 'was fairly pensive and immediately gave the order to publish in the newspapers that the notices were annulled. That all Jews in a mixed marriage should not be further disturbed, and that those who were still alive in concentration camps should be immediately released.'

Abbot Marcone then took it upon himself to organize the transport of a small group of Jewish children – among whom was the son of the Chief Rabbi of Zagreb – through Hungary and Romania to safety in neutral Turkey. As a sign of his gratitude, Rabbi Freiburger sent a letter to the Pontiff, on August 4, 1942, in which he expressed his deepest thanks for the sacrifice of many Catholic religious in assisting the Jews, and hoped that the Vatican would continue in this direction: 'Full of respect, I dare come before the throne of Your Holiness to express, as Grand Rabbi of Zagreb and spiritual head of the Jews in Croatia, my most profound gratitude, and that of my congregation for the goodness, without limits, that the representatives of the Holy See and the heads of the church have shown to our poor brothers.'

From *L'Osservatore Romano* August 9, 2011.

After the philosopher-Führer committed suicide in 1945, the philosopher-collaborators ran for cover. With the aid of university colleagues, they covered up their activities and ignored the past. A veil of silence descended across the university halls.

HITLER'S PHILOSOPHICAL ENABLERS

By George J. Marlin



DOLF HITLER is sometimes thought of as simply a thug, but he claimed that reading Fichte, Nietzsche, Kant, Hegel, Schopenhauer, Darwin, and Heidegger 'provided the building materials and plans for the future . . . and a philosophy which became the granite foundation of all my later acts.'

In an important new book, Hitler's Philosophers, Yvonne Sherratt examines Hitler's vulgarization of various modern philosophers and the distinguished academics who supported the Führer and National Socialism.

To rationalize his warped *Weltanschauung* ('worldview') Hitler cherry-picked from the writings of his philosophical heroes. His one-time friend, Ernst Hanfstaengl, said Hitler 'was not so much a distiller as a bartender of genius. He took all the ingredients the German [tradition] offered him and mixed them through his private alchemy into a cocktail they wanted to drink.'

From Nietzsche, Hitler learned to hate democracy because it 'encouraged mediocrity.' He admired Nietzsche's warrior spirit and call for violence to achieve political ends: 'Brutality is respectful. . . . Terrorism is absolutely indispensable in every case of the founding of a new power.'

He adopted Nietzsche's idea that 'a culture [must] encourage not equality but greatness' and 'create conditions that require stronger men.' Hitler sought to breed Aryan supermen who would rule the world.

Hitler took from Hegel the notions that the state has supreme power over the individual and that historic progress

demands conflict. Hitler believed that Hegel's 'force within history' applied to the German people, and he justified 'an invasion of Europe using Hegel's historic ideas of "coming into being".'

Hitler embraced Kant because he concluded 'the greatest service Kant has rendered to us. . . [was] the complete

refutation of the teachings which were the heritage of the middle ages and of the dogmatic philosophy of the [Catholic] church.'

Hitler was also attracted to Kant's view that Judaism was superstitious and irrational: 'the Jewish religion is not really a religion at all, but merely a community of a mass of men of one tribe.' Sherratt points out that Kant 'decreed in fact that pure morality sought "the euthanasia of Judaism".'

From Fichte, Hitler learned of German exceptionalism and nationalism and agreed with Fichte's declaration, 'I see absolutely no way of giving Jews civic rights.'

As for Schopenhauer, Hitler boasted 'I carried Schopenhauer's works with me throughout the First World War. From him I learned a great deal,' apparently that he 'glorified will over reason.'

Hitler pressed all these philosophical bits and pieces into the service of Social Darwinism. He insisted that only the fit had the right to survive: 'The great masses are only a part of nature. . . . What they want is the victory of the stronger and the annihilation or the unconditional surrender of the weaker.' The so-called rules of humanity do not apply to man: '[he] lives or is able to preserve himself above the animal world, but sadly by means of the most brutal struggle.' 'Only force rules. Force is the first law.' Only 'the stronger man is right.'

After Hitler became German Chancellor, a number of respected scholars in philosophy, law, and science embraced him. They 'eagerly collaborated to lend the Nazi regime a cloak of respectability.'

The most prominent was Martin Heidegger, the author of *Being and Time*, and one of the central figures

Sound Familiar?

ONE OF THE most amazing instances of human self-deception is that there are hundreds of thousands of unsuspecting Christians who after reading his book, *Mein Kampf*, are somehow able to consider Adolf Hitler as a well-wisher or even, due allowance being made for error in matters of detail, as a firm adherent, of the Christian faith. No one in Germany would dare to make a public and impartial inquiry into the religious content of this work . . . Consequently, controversial religious literature in Germany . . . invariably presents a distorted picture of the Führer's attitude towards Christianity. We shall begin by discussing the passages which are relatively frank, for without them it is impossible to grasp the true meaning of those which are cited *ad nauseam* by Christians as a proof of the Führer's goodwill, but where, in fact, he is not sincere.

— Waldemar Gurian, *Hitler and the Christians*, London, Sheed & Ward, 1936, p.41.

in existentialism. After leaving a Jesuit seminary, Heidegger studied under the great phenomenologist Edmund Husserl who arranged for him to take over his chair of philosophy at the University of Freiburg in 1928.

In May 1933, weeks after he joined the Nazi Party, Heidegger was named Rector of Freiburg University and in his inaugural address praised National Socialism and gave the Nazi salute.

In the University newspaper in late 1933 he wrote:

May you ceaselessly grow in courage to sacrifice yourselves for the salvation of the nation's essential being and the increase of its innermost strength in its polity. . . .The Führer himself and he alone is the German reality, present and, and its law. . . Heil Hitler.

He issued the Baden Decree that suspended non-Aryan professors at the University. His mentor, Edmund Husserl was a victim of that decree.

Heidegger also lobbied for the creation of a chair in race studies and genetics and 'advocated that "in order to preserve the health of the state" questions of euthanasia should be seriously contemplated.'

Sherratt rightly observes: 'Heidegger had helped glorify the Führer. He had provided the icing on the cake of Hitler's dream: for here was the intellectual Nazi superman for all to see.'

After the philosopher-Führer committed suicide in 1945, the philosopher-collaborators ran for cover. With the aid of university colleagues, they covered up their activities and ignored the past: 'A veil of silence descended across the university halls.'

Heidegger never even condemned the Holocaust and 'simply likened the loss of Jewish lives to the Germans killed during combat.' When pressed to repent, he complained 'that Hitler let him down. "Is Hitler going to apologize to me?"'

Hannah Arendt, a former student, and Jean Paul Sartre, however, protected Heidegger's reputation. He was re-appointed as a professor at Freiburg University in 1951 and is still regarded as one of the twentieth century's greatest philosophers. Intellectual admiration, Sherratt points out, 'outweigh[ed] any potential moral distaste.'

Whom to Believe?

By G. K. Chesterton

FORTUNATELY, I have penetrated far enough into the facts of the modern world never to believe the newspapers. I have heard men talking contemptuously of private gossip; and I have heard men talking proudly of the dignity of the Press. But I have come to the conclusion that if you never believe the Press and if you always believe private gossip (within reason) you will probably be right. Private gossip is so much more serious than the Press.

Private gossip is so much more responsible than the Press. I say this literarily, not flippantly; for, indeed, the thing is perfectly clear. A man does not wear a mask when he tells you a story in a club; but a man does wear a mask when he tells you a story in the columns of the *Daily Post* or the *Morning Telegraph*.

The man in the club may be drunk – he generally is – but he is sober enough to remember his own name. But the Special Correspondent is sober enough to forget his own name, or, at least, to conceal it. All that anybody ever really meant as the evil of gossip is much more characteristic of established journalism ... The frivolous chatter is now all in public journalism. The public responsibility is all in private conversation.

That a man should be tried in secret merely for attacking certain institutions affects me as merely meaningless. A man who attacks, say, the Christian religion in the modern world is not an unheard-of or extraordinary person. The extraordinary person is the person who defends the Christian religion; I (for example) am an extraordinary person - I mean in that respect.

If a man violates verbal decency, let the Government prosecute him for violating verbal decency, of which all modern men approve, instead of prosecuting him for violating religious orthodoxy, of which nearly all modern men, except a few of my personal friends, strongly disapprove.

Why should they dig up an old Act of Parliament ... when they might take other ground, or, best of all, leave the matter to a public opinion which can really distinguish between one class of cases and another?

One can only explain it by that mysterious and universal law which leads persons in a position of authority to manage to be wrong even when they happen to be right.

As I am myself one of those who do believe in orthodoxy, I may be allowed, perhaps, to say that I am certain that orthodoxy loses, at this moment, even in a worldly sense, every time it uses these legal and official weapons. For the weapons are not merely antiquated weapons; they are such very weak weapons. We cannot give our enemy a gag; we only give him a grievance!

— Extract from *The Illustrated London News*, February 1, 1908

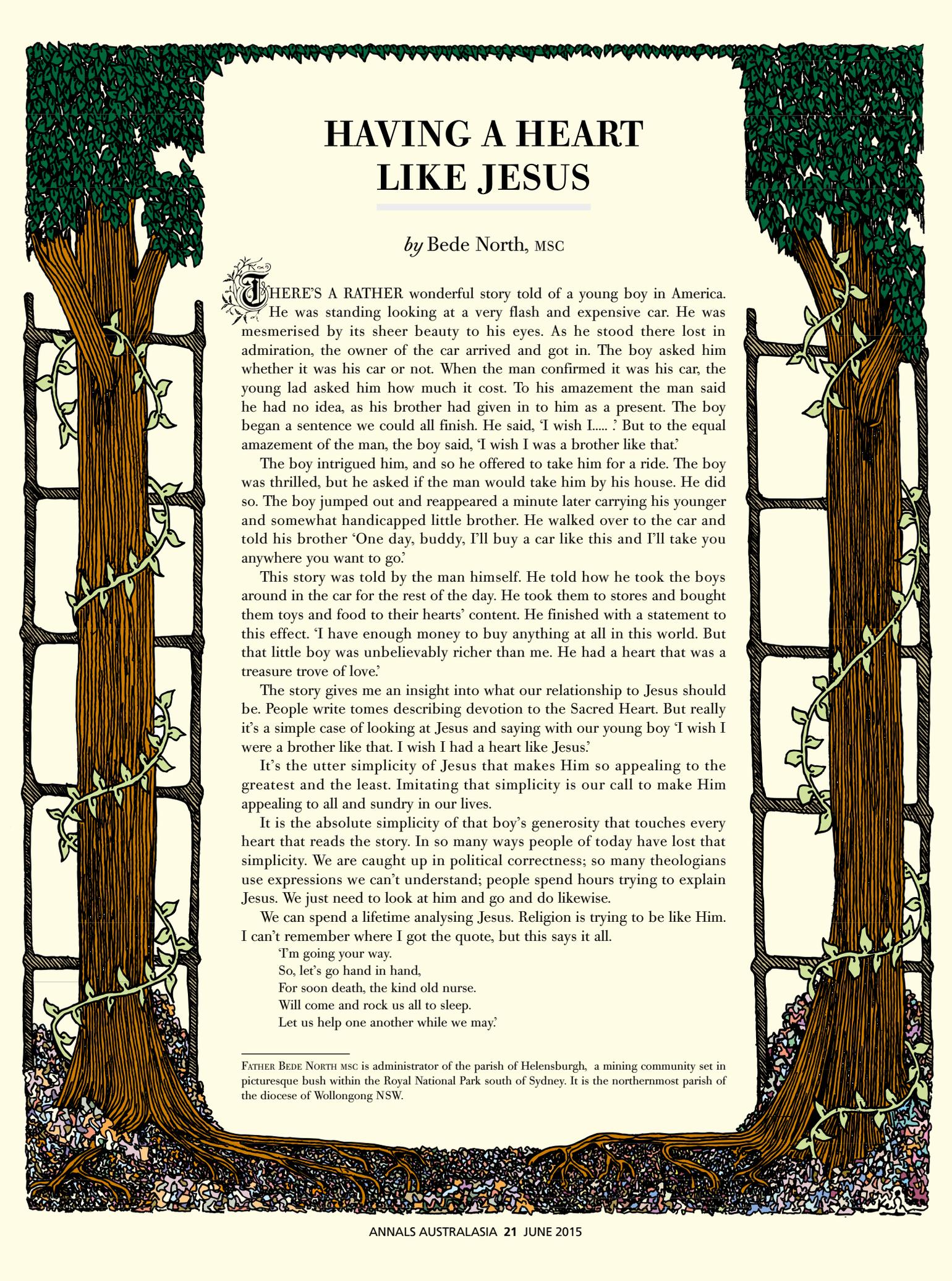
Her fine book, however, ends on a troubling but prescient note. While the German political and governmental systems were de-Nazified, not enough was done to expose, expunge, or condemn the ideas underlying the Nazi state. 'Without vigilance,' she asks, 'might cryptic words not disguise prejudice, and the seeds of Hitler's philosophy carry forward to new generations?'

She's right. Lack of vigilance has empowered promoters of the Culture of Death, which has been successfully advocating policies such as euthanasia

as acts of compassion. Ironic, since such acts were condemned at the Nuremberg trials as crimes against humanity.

Intellectuals still have an attraction to many other deadly notions inherited from the last century or so of 'advanced' thought, not least a crude materialism that, more than ever, needs careful scrutiny.

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

A decorative border surrounds the text, featuring two large trees with thick trunks and dense green foliage. The trees are connected by a network of brown and green vines that climb up the sides of the page. The ground at the bottom is filled with a colorful, textured pattern of small stones or pebbles in shades of blue, green, and brown.

HAVING A HEART LIKE JESUS

by Bede North, MSC

THERE'S A RATHER wonderful story told of a young boy in America. He was standing looking at a very flash and expensive car. He was mesmerised by its sheer beauty to his eyes. As he stood there lost in admiration, the owner of the car arrived and got in. The boy asked him whether it was his car or not. When the man confirmed it was his car, the young lad asked him how much it cost. To his amazement the man said he had no idea, as his brother had given in to him as a present. The boy began a sentence we could all finish. He said, 'I wish I....' But to the equal amazement of the man, the boy said, 'I wish I was a brother like that.'

The boy intrigued him, and so he offered to take him for a ride. The boy was thrilled, but he asked if the man would take him by his house. He did so. The boy jumped out and reappeared a minute later carrying his younger and somewhat handicapped little brother. He walked over to the car and told his brother 'One day, buddy, I'll buy a car like this and I'll take you anywhere you want to go.'

This story was told by the man himself. He told how he took the boys around in the car for the rest of the day. He took them to stores and bought them toys and food to their hearts' content. He finished with a statement to this effect. 'I have enough money to buy anything at all in this world. But that little boy was unbelievably richer than me. He had a heart that was a treasure trove of love.'

The story gives me an insight into what our relationship to Jesus should be. People write tomes describing devotion to the Sacred Heart. But really it's a simple case of looking at Jesus and saying with our young boy 'I wish I were a brother like that. I wish I had a heart like Jesus.'

It's the utter simplicity of Jesus that makes Him so appealing to the greatest and the least. Imitating that simplicity is our call to make Him appealing to all and sundry in our lives.

It is the absolute simplicity of that boy's generosity that touches every heart that reads the story. In so many ways people of today have lost that simplicity. We are caught up in political correctness; so many theologians use expressions we can't understand; people spend hours trying to explain Jesus. We just need to look at him and go and do likewise.

We can spend a lifetime analysing Jesus. Religion is trying to be like Him. I can't remember where I got the quote, but this says it all.

I'm going your way.
So, let's go hand in hand,
For soon death, the kind old nurse,
Will come and rock us all to sleep.
Let us help one another while we may.

FATHER BEDE NORTH MSC is administrator of the parish of Helensburgh, a mining community set in picturesque bush within the Royal National Park south of Sydney. It is the northernmost parish of the diocese of Wollongong NSW.

SPRING WHIMSY IN PARIS

In a few weeks' time, the annual anti-rat spring offensive gets under way and you wouldn't believe all the nasty little tricks the authorities propose to get up to: tons of rat poison to be dumped all over the place, fines to be levied against citizens who fail to keep lids on their dustbins, round-the-clock anti-rat commandos on duty, and so on.

RATATOUILLE

By Alistair Kershaw

JUST WRITE it down, if you will, to my ungovernable enthusiasm for antique stoicism, but I'd be less than frank if I pretended that there wasn't a tear in my eye whenever I contemplate the noble forbearance of Parisian rats.

Their philosophic calm in the face of every provocation irresistibly reminds one of Marcus Aurelius and there can be little doubt that a lesser breed of animal would long since have gone whining to the United Nations to protect its interests.

It's curious, when you come to think of it, that the French who make such a business out of their tolerance for minority groups should have this hysterical objection to rats.

In a few weeks' time, the annual anti-rat spring offensive gets under way and you wouldn't believe all the nasty little tricks the authorities propose to get up to: tons of rat poison to be dumped all over the place, fines to be levied against citizens who fail to keep lids on their dustbins, round-the-clock anti-rat commandos on duty, and so on.

You can get some idea of the immoderate lengths to which Parisians go in their

hostility to rats from the way the newspapers have been carrying on about the experience of a resident in one of the city's more ancient districts.

What happened, quite simply, was that he came home and found that rats had worked their way through from some forgotten catacombs beneath the building and that fifteen of the little chaps were frisking about his apartment.

To read the headlines devoted to this incident you'd think he'd found taipans in his kitchen

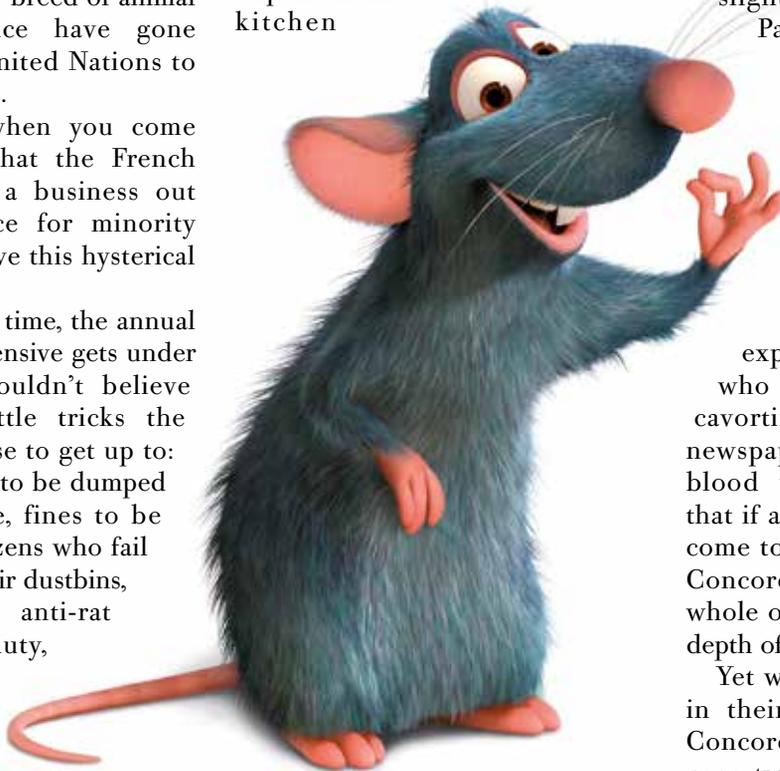
instead of just a little group of rats who probably, if the truth were known, only wanted to play anyway.

Why this unreasoning hostility? According to the latest estimate, there are six million rats in Paris—more than ten times as many as there were in the Middle Ages, although what mediaeval technocrat made the latter count has not been revealed—almost one rat for every Parisian in fact.

Yet while there is not the slightest difficulty in seeing Parisians—as long as you keep away from the tourist districts—whole days sometimes go by without one catching so much as a glimpse of a rat. What more could be asked for in the way of discreet self-effacement?

Commenting on the experience of the gentleman who found the fifteen rats cavorting in his bedroom, one newspaper sought to chill our blood with the announcement that if all the rats in Paris were to come together on the Place de la Concorde they would cover the whole of that imposing space to a depth of two feet.

Yet what do we find? Parisians in their cars actually do cover Concorde and to a depth of well over two feet whereas I can't offhand recall ever having seen even one rat there, let alone a rat in a car.



REMY, is a Parisian rat who is interested in cooking. He is the star of the hugely successful 2007 Pixar family film Ratatouille. Ratatouille is a popular Provençal stewed vegetable dish. Its full name is Ratatouille Niçoise because it comes from Nice. Pic. Pixar.

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Similarly, dark tales are whispered in the cafés of super-rats, megalithic rodents the size of St Bernards, just waiting for the signal to take over the city. Yet the biggest specimen in the laboratory of the anti-epidemic service is a weedy little brute weighing only a trifle over one pound.

Then there are all the legends about the appalling voracity of the creatures, with Parisian gourmets telling each other aghast over the *coq au vin* and the *rognons de veau a la lyonnaise* that Parisian rats consume no less than 180 tons of food per day. One hundred and eighty tons for six million – pretty thin pickings, I would have thought.

One doubts that the same number of Parisians would think it such a lot if it were all *they* had to eat.

But it's quite pointless, of course, trying to eradicate sheer blind prejudice by any appeal to reason. Even if you conclusively proved that rats had built Notre Dame, invented Camembert cheese and stormed the Bastille, I fancy the French wouldn't like them any better.

ALISTER KERSHAW, poet, writer and broadcaster was born in Melbourne in 1921. He died in Sury-en-Vaux, France in 1995. He left Australia for France in 1947 and for some years was private secretary to the British writer Richard Aldington. The above piece was one of around one thousand written in the 1960s when Alister was the ABC's Paris Correspondent. See *A Word from Paris*, Angus and Robertson, 1991, pp.92-93.

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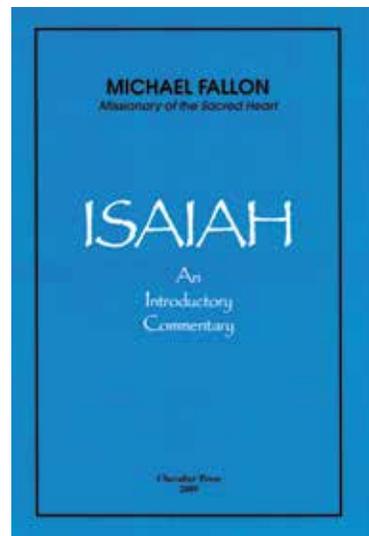
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They shall bring gold and frankincense
and shall proclaim the praise of YHWH.'

— Isaiah 49, 18, 22.



RECENT scholarship points towards the existence, during and after the Babylonian exile, of what we might term the Isaian school [rather than individual prophets] who continued to rethink their history in the light of the inspired words of the great eighth century prophet Isaiah.

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Michael Fallon is a Missionary of the Sacred Heart [MSC]. His books, lectures and CDs have made a significant contribution to Biblical literacy among all who seek insights into the Bible. See his website www.michaelfallonmsc.com

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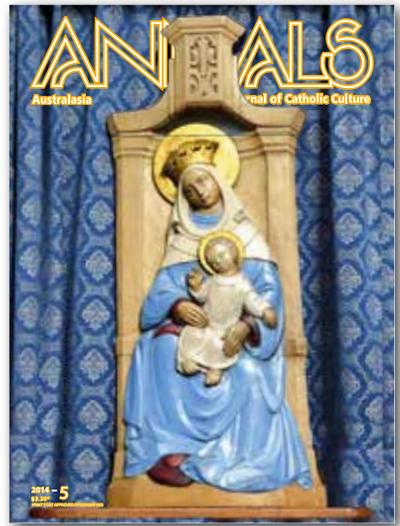
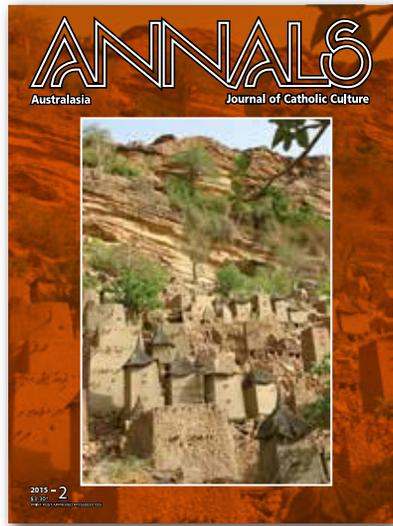
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A person with racing emotions can come to know a 'still point in the turning world,' and develop increased hope and emotional stability

REASON, CATASTROPHE AND BORDERLINE PERSONALITY DISORDER

By Wanda Skowronska



ANY OF us have observed the behaviour of a person who is 'over the top'. That person may not have a mental illness but is just so - well, unreasonable. During the past century psychologists have developed the term 'personality disorder' for behaviour patterns that are not just annoying - but are inflexible, maladaptive, and antisocial. In fact, these patterns can co-exist with intellectual gifts and positive, more 'normal,' traits.

A person with Anti-Social Personality Disorder may be a brilliant, admired computer programmer or a political leader. A person with Paranoid Personality Disorder may be a talented writer, cook or sportsman. A person with Narcissistic Personality Disorder may be a brilliant artistic performer.

By comparison with those who are not similarly affected, those afflicted by personality disorders, however, live in a manner that is *not* empathic with others and because of unbalanced thinking and mood, cause disruption in their own and others' lives.

Beginnings

Most personality disorders begin as personal development problems in childhood, often peaking during adolescence and are defined as personality disorders in early adulthood. For a disorder of this type to be diagnosed, the pattern

must be longstanding and present and prevent the reasonable social functioning of that person.

Being a little obsessive, or a little paranoid or insensitive - does not of itself constitute a personality disorder - these indicate personality traits but not a disorder. The person with a true personality disorder may hide his/her paranoia/obsessiveness at work, but it is always there ready to erupt.

One personality disorder previously little understood is called Borderline Personality Disorder - or BPD. The term 'borderline' was originally used, as BPD seemed on the border of other illnesses such as schizophrenia, but not quite. Some psychologists thought it a 'wastebasket' diagnosis - when nothing else seemed to fit - but now it is recognised as a distinct personality disorder. BPD is characterised by marked instability in functioning, affect, mood, interpersonal relationships, and, at times, reality testing.

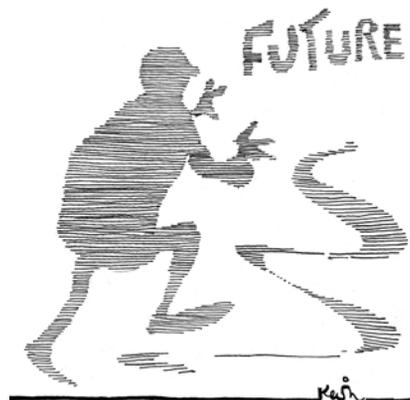
People with BPD frequently experience strong and overwhelming emotions which they have difficulty controlling. At one point the term 'Emotionally Unstable Disorder' was considered as a label but in end BPD became the common term. It is usually diagnosed in early adulthood, as a good deal of adolescent behaviour could fit the category. The person with BPD, has a persistent pattern of emotional instability which outlasts adolescence.

Attempts to classify

Back in 1938, the American psychoanalyst Adolph Stern first described most of the symptoms that are now considered as diagnostic criteria of BPD.¹ In 1941 the Russian-American psychiatrist Gregory Zilboorg described a disorder that he considered to be a mild version of schizophrenia.² Patients with it had what he called associative thinking, disturbances of reality testing, pervasive anger, and shallowness of effect.

In 1942, the Austrian-American psychoanalyst Helene Deutsch described a group of patients lacking a consistent sense of identity without a source of inner direction.³ She created the term 'As-If Personalities' because the patients completely identified with those people with whom they were attached at the moment.

Then Melitta Schmideberg first described Borderline Personality Disorder in 1959 as a disorder of



A Key Question

IT IS IRONIC and discouraging that many non-Muslim, Western intellectuals—who unceasingly claim to support human rights—have become obstacles to reforming Islam. Political correctness among Westerners obstructs unambiguous criticism of Shariah's inhumanity. They find socioeconomic or political excuses for Islamist terrorism such as poverty, colonialism, discrimination or the existence of Israel. What incentive is there for Muslims to demand reform when Western 'progressives' pave the way for Islamist barbarity? Indeed, if the problem is not one of religious beliefs, it leaves one to wonder why Christians who live among Muslims under identical circumstances refrain from contributing to wide-scale, systematic campaigns of terror.

— Tawfik Hamid, *The Wall Street Journal*, Tuesday, April 3, 2007. A onetime member of *Jemaah Islamiya*, an Islamist terrorist group led by al Qaeda's second in command, Ayman al-Zawahiri, Dr Hamid is a medical doctor.

character and the term 'emotionally unstable' became associated with it. From that time the notion of Borderline Personality Disorder has grown and been refined.⁴

A person with BPD will tell you his/her life story in two minutes, tell you they love you, want to be with you, then drop you in an instant if someone else is interesting. He/she may explode in anger when you say something innocuous or declare a total catastrophe after spilling the coffee. If you don't agree that this is a catastrophe, that becomes another catastrophe and the person may say that life is hopeless, no one understands them and that they've had enough and may well go and drink a bottle of scotch, take drugs or engage in other self-destructive acts.

The tendency to 'idealise' the most recent person he/she has met is characteristic of the behaviour of someone with BPD and the instant disillusion which can follow is just as common. The person engages in 'black and white', 'catastrophising' thinking, has inaccurate perceptions of him/herself and others, and acts on these inaccurate views.

What can be done

So, what can be done for someone who finds it hard to keep appointments, can love or hate the counsellor, moves in and out of home and relationships? The view that something can be done

for those with BPD has come in the form of Dialectical Behaviour therapy (DBT), developed by American psychology professor Marcia Lynehan who found that 'the number of individuals meeting criteria for the disorder is high, approximately 11% of all psychiatric outpatients and 20% of psychiatric inpatients'.⁵

Lynehan also found that it is not a question of particular emotions here but a dys-regulation of all emotions. The reason that this form of therapy arose was that the traditional approaches to counselling - such as psychoanalysis

or cognitive behavioural therapy - were not working well for those with symptoms of BPD. How can you ask someone to think when they are not calm enough to think, much less listen to anyone else? Listening skills, talking it through has limited effectiveness here. There was a recognition that those with BPD and others in distress need to calm down sufficiently before they can access therapy.

The term 'mindfulness' is often used to describe the state that is lacking in a person with distressed, unrealistic thoughts. And so techniques helping to attain mindfulness play a large part in dialectical therapy. Persons with BPD are often in chaotic personal life situations and have come from chaotic situations in childhood.

They need to be brought down from the emotional balloon trip they have been flying on for most of their lives and learn to relax on planet earth. They also need to be validated despite their unreasonable behaviours, for often they go through life aware of hostility of those around them, yet unable to initiate action to change this in any way.

Dialectical counselling assumes that the basic skills, such as calming down, attending to the moment, responding in a non-hysterical way to stress, need to be learned, as one learns the micro skills of driving, for the person has not had the opportunity to learn and use such skills in everyday life. Much initial therapy may involve observing an object for many minutes and describing it in detail while breathing slowly. Dialectical therapy is not really any descendant of Marxist or Hegelian dialectical politics - it is called 'dialectical' in a loose way as therapy aims at overcoming sets of harmful behaviours and ideas with other, better ones.

Treatment

There are four primary domains encompassed by Dialectical Behaviour Therapy.

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First, *Mindfulness techniques* are designed to increase the ability of clients to stay 'present focussed' and to overcome unwanted intrusive thoughts, images and emotions. Some say 'mindfulness' is Buddhist in origin but this is not necessarily so - it is an attempt to attend to the moment and to think clearly. Only if this first stage is reached can one make appointments and devise ongoing therapy!

Second, focusing on *Interpersonal Effectiveness Skills* aims at looking at patterns of interaction and revising them, especially confrontation and conflict. This is a huge area in itself and requires much time.

Third, focus on *Emotion Regulation Skills* aims to replace unhelpful and/or over-intense emotions with more adaptive coping skills in everyday life.

Fourth, focus on *'Distress Tolerance' Skills* aims at regulating more acute states of emotion pain or panic (when the person wants to self-harm, take drugs to ease the pain, or has suicidal thoughts) with immediate coping strategies for relief.

Rather than thinking of self-harm, the person with BPD might ring a friend, go for a walk or get onto a helpful website. Sounds simple but some need to learn to do it.

Some psychologists have become specialists in dealing with this type of therapy and in Sydney Dr Carryn Masluk (among others) has had success in running such groups for adults with BPD.

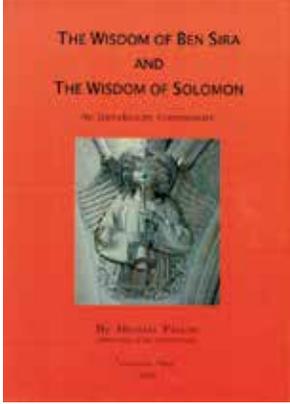
Hope

Finally there is hope for people previously thought of as so 'emotionally unstable' that few wanted to deal with them. The major hospitals in each city can advise those who seek such help for a family member, friend or for themselves. The therapy focuses on individual issues and group issues and often the person suffering from BPD attends group therapy sessions - for a specified period of time.

It is necessary to address individual issues outside the group so they will not impact on the

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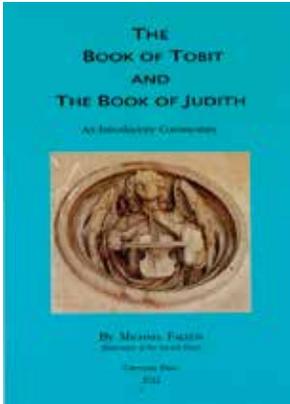


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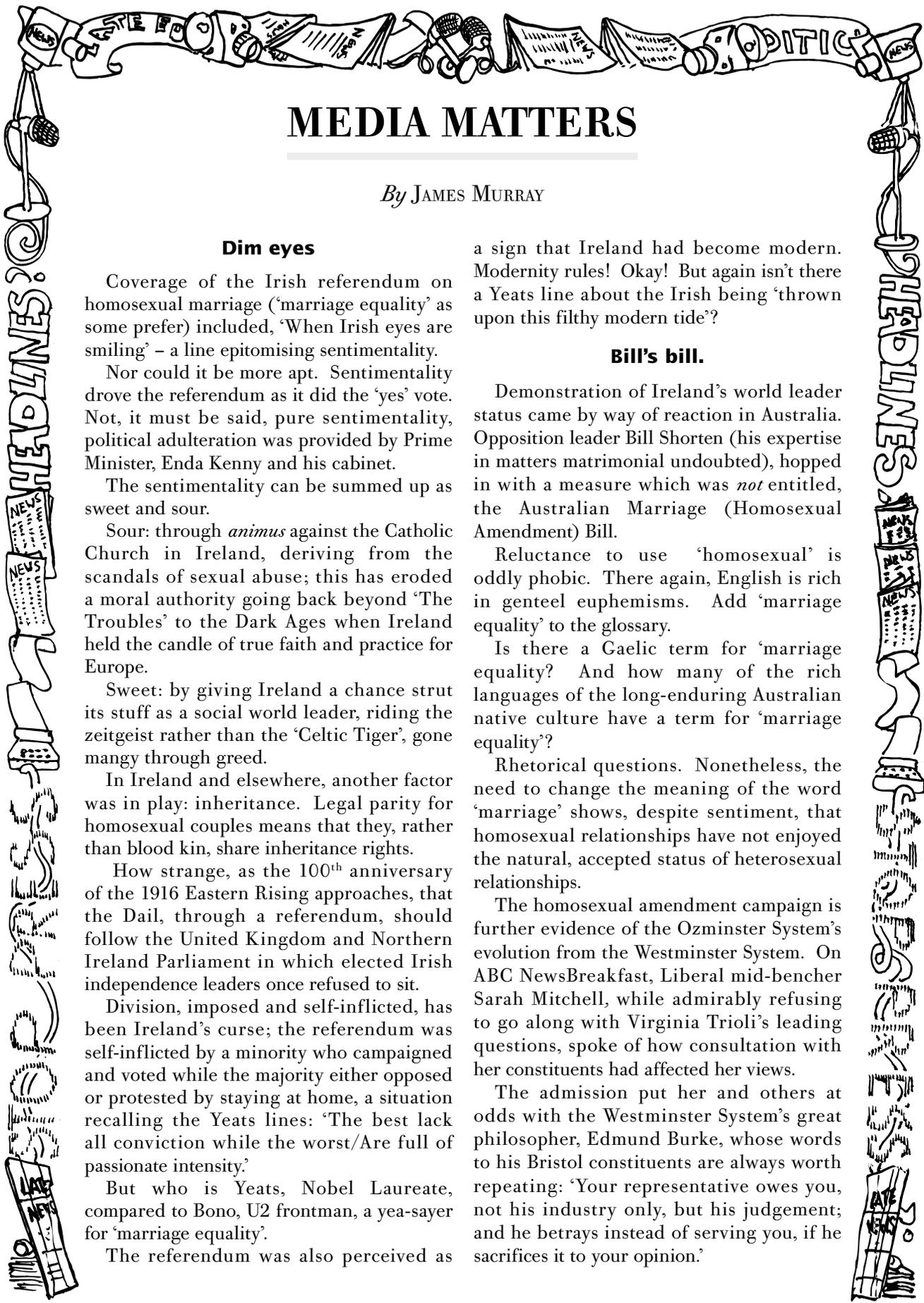
group sessions. The therapy takes considerable time and of course is more effective when the person with BPD has a deep seated desire to change.

Eventually, the person with racing emotions can come to know a 'still point in the turning world', develop increased hope and emotional stability and learn that spilling the coffee is not the worst catastrophe of all time.

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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MEDIA MATTERS

By JAMES MURRAY

Dim eyes

Coverage of the Irish referendum on homosexual marriage ('marriage equality' as some prefer) included, 'When Irish eyes are smiling' – a line epitomising sentimentality.

Nor could it be more apt. Sentimentality drove the referendum as it did the 'yes' vote. Not, it must be said, pure sentimentality, political adulteration was provided by Prime Minister, Enda Kenny and his cabinet.

The sentimentality can be summed up as sweet and sour.

Sour: through *animus* against the Catholic Church in Ireland, deriving from the scandals of sexual abuse; this has eroded a moral authority going back beyond 'The Troubles' to the Dark Ages when Ireland held the candle of true faith and practice for Europe.

Sweet: by giving Ireland a chance strut its stuff as a social world leader, riding the zeitgeist rather than the 'Celtic Tiger', gone mangy through greed.

In Ireland and elsewhere, another factor was in play: inheritance. Legal parity for homosexual couples means that they, rather than blood kin, share inheritance rights.

How strange, as the 100th anniversary of the 1916 Eastern Rising approaches, that the Dail, through a referendum, should follow the United Kingdom and Northern Ireland Parliament in which elected Irish independence leaders once refused to sit.

Division, imposed and self-inflicted, has been Ireland's curse; the referendum was self-inflicted by a minority who campaigned and voted while the majority either opposed or protested by staying at home, a situation recalling the Yeats lines: 'The best lack all conviction while the worst/Are full of passionate intensity.'

But who is Yeats, Nobel Laureate, compared to Bono, U2 frontman, a yea-sayer for 'marriage equality'.

The referendum was also perceived as

a sign that Ireland had become modern. Modernity rules! Okay! But again isn't there a Yeats line about the Irish being 'thrown upon this filthy modern tide'?

Bill's bill.

Demonstration of Ireland's world leader status came by way of reaction in Australia. Opposition leader Bill Shorten (his expertise in matters matrimonial undoubted), hopped in with a measure which was *not* entitled, the Australian Marriage (Homosexual Amendment) Bill.

Reluctance to use 'homosexual' is oddly phobic. There again, English is rich in genteel euphemisms. Add 'marriage equality' to the glossary.

Is there a Gaelic term for 'marriage equality'? And how many of the rich languages of the long-enduring Australian native culture have a term for 'marriage equality'?

Rhetorical questions. Nonetheless, the need to change the meaning of the word 'marriage' shows, despite sentiment, that homosexual relationships have not enjoyed the natural, accepted status of heterosexual relationships.

The homosexual amendment campaign is further evidence of the Ozminster System's evolution from the Westminster System. On ABC NewsBreakfast, Liberal mid-bencher Sarah Mitchell, while admirably refusing to go along with Virginia Trioli's leading questions, spoke of how consultation with her constituents had affected her views.

The admission put her and others at odds with the Westminster System's great philosopher, Edmund Burke, whose words to his Bristol constituents are always worth repeating: 'Your representative owes you, not his industry only, but his judgement; and he betrays instead of serving you, if he sacrifices it to your opinion.'



Line of descent

Commentary has emphasised that under 'Marriage Equality', clergy cannot be compelled to officiate in churches, a relief which presumably also applies to rabbis and imams in synagogues and mosques.

No one in democratic polities seriously disputes the legal, political and civic equality of homosexual individuals. But it is a leap beyond the rainbow's end to use that equality to attempt transmutation of marriage.

Overall explanation for the rise of 'marriage equality' is not as readily available as promotion of it. Your correspondent's summary take is that a key text is the gall-wasp specialist Alfred Kinsey's, *Sexual Behaviour in the Human Male*. In it, he propagated the notion that the incidence of homosexuality was higher than thought: 10 per cent became the received figure based on statistics, vitiated by Kinsey's homosexual relations with his research assistants.

The Kinsey work was published in 1948. Sixties libertarians, including the students of Paris, '68, rolled his hypothesis into their worldview. The subsequent outbreak of AIDS (now HIV/AIDS) in the bathhouses of America sent a rolling shock among homosexuals.

The prime response has been to make HIV/AIDS a generalised health problem shared by heterosexuals, particularly those on needle drugs.

Yet the shock continued. The solution for many homosexuals has been to turn from anti-conventional behaviour to imitation of the strong social unit into which they were born, and in which they were nurtured: the heterosexual family.

To go from that point of departure to the notion that such mimicry can be justified through a referendum and/or an act of parliament is to demean the heterosexual marriage that gave homosexuals life.

Measures that involve twisting the meaning of words get us into George Orwell's 'group think', 'double think' and 'newspeak'. And we know where that takes us: into a world where Church-State separation does not, for a simple reason, exist: there is only the State.

Scoopdedoo

The Nine Network/Peter Saunders interview became yet another volley against Cardinal George Pell. Why did Saunders, victim of child sexual abuse and reportedly one of eighteen commissioners for the Protection of Minors, vent on *60 Minutes* rather than through internal channels, say, *L'Osservatore Romano* and/or Vatican radio?

Your correspondent did not see Tara Brown's interview. He tapped Google and the Nine Network website but did not find what interests his readers most: line of approach. Was it a general survey of Catholic Church reaction to child abuse where the Cardinal Pell's name rose more or less spontaneously? Was he the designated target from the get-go? Or did Saunders contact *60 Minutes*?

His quotes are history. No need to re-hash them except for the one about Cardinal Pell's position being 'untenable' given that he 'now has a catalogue of denials'.

What is he supposed to have: a catalogue of admissions? Under due process, excluding Russian and Chinese Communist show trials, the right to deny is paramount.

As the McClellan Royal Commission proceeds, the contribution of former Labor Prime Minister Julia Gillard should not be forgotten; she framed the terms of reference as 'institutional' not ecclesiastical, unlike the then premiers of NSW and Victoria.

Had Gillard, ex-Welsh Baptist atheist, not so framed the terms of reference, the Royal Commission could have been a tip of the iceberg inquiry, the Catholic Church being the tip. As it is other institutions have been in the frame.

Cardinal George Pell answered the commission request to return from Rome to testify yet again as a result of further testimony from the jailed, recidivist offender and defrocked priest, Gerald Ridsdale.

No other institutional leaders, including premiers ultimately responsible for state childcare, have been similarly co-operative.

Justice Peter McClellan is too experienced a jurist to be unaware of the risk of guilt by association, a risk faced by those, including lawyers, police and journalists, whose duty puts them in the way of malefactors.



McClellan has indicated willingness to investigate allegations of child abuse in Australian refugee camps, run by private contractors. He should also request authority to investigate the child-pornography industry, hidden base of the iceberg of child abuse.

Starting point? The ACT suburb of Fyshwick where the kind of optical aids the child-porn industry uses can be found. But would that create the possibility of guilt by association since Fyshwick lies close to Canberra, site of all probity?

Fi-fo-fi-fum

Long reported (within libel law confines) and long ignored by insiders with rectifying power, the FIFA scandal has the same insiders buying for FIFA president Joseph 'Sepp' Blatter's bank accounts.

Here a text to be remembered is *Homo Ludens*. Its author Johan Huizinga's message is that the value of games lies in their separateness from the grind of life. Such separateness may not be best served with taxpayer money, and tycoons who play on the boardroom table, not the oval, pitch or tiddlywink patch.

As the FBI-led investigations proceed, the Australian Federal Police will doubtless assist. Yet on the basis of available information, the AFP could have led the charge.

Why not? Because the FIFA World Cup is as spectacular a circus as the Olympics, and the elephant in the room with a trunk full of money was part of the show.

Commentary has included the phrase, 'the game is corrupt'. Is it? Scandalous malfeasance does not corrupt an organisation *in toto* or its *raison d'être*, even though some individuals or groups may have used its structures for personal enrichment or pleasure.

Parliaments are not corrupted by the malfeasance of individuals. Nor are trade unions, police forces, judiciaries, regiments, banks, pharmaceutical companies or for that matter press, radio and television organisations which oversee the behaviour of others. By the same token, reform cannot be imposed it must come from within.

The relevance of this to the Catholic Church, divinely founded, but served by human beings needs no emphasis.

Peter's pounce

The sudden proposal by Immigration Minister Peter Dutton (and PM Tony Abbott) to deprive Australian jihadists of their citizenship caused a cabinet leak to Fairfax Media's Peter (*Leakee of the Decade*) Hartcher.

New Zealand, Canada, England and US precedents were cited, without mention of their sharing with Australia a legal system based on English Common Law – a system that Evan Whitton, the eminent non-jurist, has long argued favours the guilty. At best citizenship deprivation by ministerial decree is a quick fix even if based on sound intelligence, applied only to dual nationals, and subject to judicial review.

The long-term solution is Common Law reform to take account of the covert dangers of terrorist jihadism. Too difficult? Not for a parliament that can propose a revolutionary social measure quicker than you can say, time for another Shorten coup.

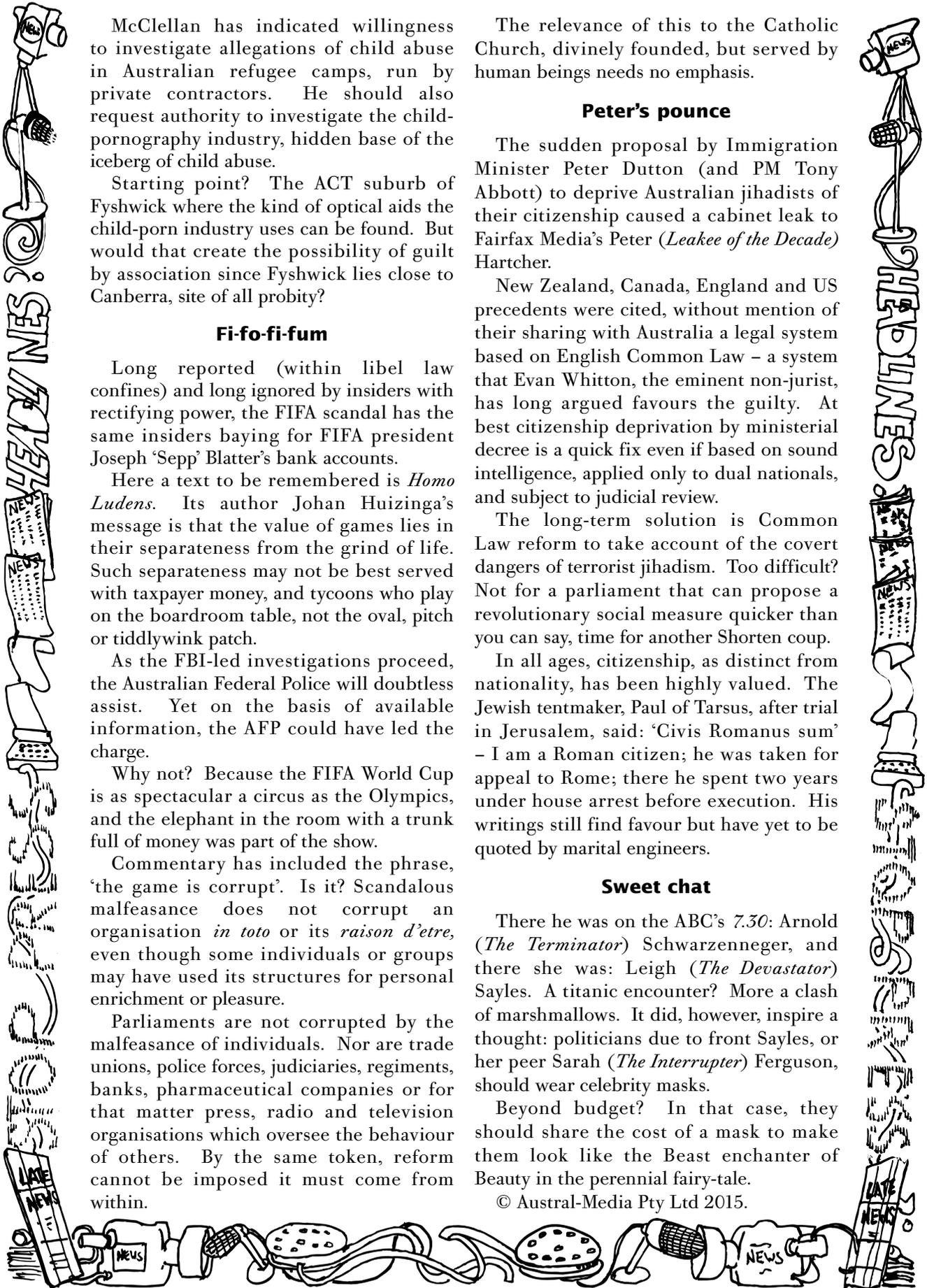
In all ages, citizenship, as distinct from nationality, has been highly valued. The Jewish tentmaker, Paul of Tarsus, after trial in Jerusalem, said: 'Civis Romanus sum' – I am a Roman citizen; he was taken for appeal to Rome; there he spent two years under house arrest before execution. His writings still find favour but have yet to be quoted by marital engineers.

Sweet chat

There he was on the ABC's 7.30: Arnold (*The Terminator*) Schwarzenegger, and there she was: Leigh (*The Devastator*) Sayles. A titanic encounter? More a clash of marshmallows. It did, however, inspire a thought: politicians due to front Sayles, or her peer Sarah (*The Interrupter*) Ferguson, should wear celebrity masks.

Beyond budget? In that case, they should share the cost of a mask to make them look like the Beast enchanter of Beauty in the perennial fairy-tale.

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Rémi Brague, in discussing the future of Europe, believes that its culture will survive only if it begins to understand its uniqueness, distinctive value, and accomplishments and then decides finally to defend them 'in the face of internal and external barbarism.'

ELUSIVE UNITY: ACCOMMODATING THE OTHER

By Jude P. Dougherty



WHILE ON a recent visit to Egypt, Vladimir Putin called upon and spoke to Patriarch Theodoros of Alexandria in these words: 'Your Church is one of the most ancient Christian Churches: it functions and your parishioners live here in a predominantly Muslim area. As you know Russia is a multi-confessional country; the majority of our population are Christians of the same Eastern Orthodox faith as you and I.'

President Putin went on to say that a significant number of Russian citizens are Muslims, but they are not immigrants like they are in other countries; they have no other homeland but Russia.

Still addressing Patriarch Theodoros, Putin said, 'As you know, relations between people of different faiths have been developing in our country for about a thousand years. These relations are characterized primarily by mutual respect and support and are based on our common moral values.'

Several things to note here. As the West confronts an influx of Muslim immigrants from the Middle East and North Africa, in both Europe and the United States, the immigrant comes as an alien.

Though he obviously seeks the freedoms and material benefits of his host country, he may have no

intention of assimilating into the dominant culture. He may value above all his inherited tradition with its moral standards, and seek to retain it among like-minded immigrants in a kind of self-created ghetto.

Questions loom: to what extent is the host country obliged to accommodate the alien? Amidst diversity as wide as that which exists among Christian, Muslim, and Jew, not to mention the Voltaires among us, are common moral standards possible? Is it possible within an inherited Christian culture, itself beset by divisions, to accept the alien into a fractious society and yet pursue a common good?

Rémi Brague, in discussing the future of Europe, believes that its culture will survive only if it begins to understand its uniqueness, distinctive value, and accomplishments and then decides finally to defend them 'in the face of internal and external barbarism.' Professor Brague adds the thought: Europe, unworthy though it may be, has been the messenger and servant of the Gospel, a mission that has not been abrogated.

In her ever-relevant meditation on the future of Europe, *The Good Pagan's Failure*, Rosalind Murray seventy-five years ago argued that an enlightened intellectual class suffers from the illusion that it is possible to conserve all the positive and constructive value of

the Christian order while removing from it belief in God.

The enlightened agnostic, humanist, liberal or 'Good Pagan,' as she calls him, suffers from another illusion, insofar as he transfers the principle of moral equality affirmed in the supernatural order to the temporal equality of all mankind. Without warrant, she would say, for in denying a natural aristocracy, the liberal flies in the face of all experience and rashly promotes democratic government worldwide.

The promotion of democracy in the name of equality is not conducive to enlightened rule, she is convinced. 'Democracy,' Murray writes, 'has a vaguely pleasant sound. It suggests fair play and good sense. But it entails in the political sphere that the overwhelming balance of power and decision lies with the crowd, the undifferentiated proletarian masses whose strength lies in quantity and quantity only, [and] who are not in the nature of things fit to govern.'

Of the English political order of her day, she could say, 'Our society is being ruined by the increasing influence of barbarism within it.'

From the vantage point of the twenty-first century, there is no turning back. The England into which Murray was born no longer exists. Europe's uncontrolled immigration policy has changed not only England but the Continent's

cultural landscape as well. So what does the future hold? Pope Benedict XVI seemed to be the answer to Alasdair MacIntyre's prayer, but he has resigned.

The late, Egyptian-born, Jewish scholar Bat Ye'or feared that a declining birth rate in Europe and its repudiation of its Christian past may prefigure the coming of a universal caliphate in which Europeans would be reduced to *dhimmitude* (her word) under Islamic rule. In books translated as *The Decline of Christianity under Islam* (1996), *Islam and Dhimmitude: Where Civilizations Collide* (2001), *Europe, Globalization and the Coming of the Universal Caliphate* (2011) she reminds Europeans that dhimmitude is the direct consequence of successful jihad.

Dhimmitude is the condition of 'the other' – a subservient condition, which for more than a thousand years Muslims have imposed on the vanquished peoples. She reminds us that for an overview of the Islamic perspective, for example, on 'human rights,' one need only consult the 1990 Cairo Declaration of Human Rights in Islam which contrasts sharply with views held in the West.

Bat Ye'or's prophetic voice may not be taken seriously by current European leaders who in their weakness find it difficult to resist not only a militant Islam but even the foreign policy of the U.S. State Department. It is hard to believe that 'Europe's run is over' as some have proclaimed. The Catholic Church has historically functioned as a conservator of Greek and Roman culture in Europe. In the absence of effective leadership, perhaps some future Urban II will arise to confront the challenge.

PROFESSOR JUDE DOUGHERTY is Dean Emeritus of the Philosophy Faculty, Catholic University of America, Editor, *The Review of Metaphysics*, and General Editor, *Series Studies in Philosophy and the History of Philosophy*, Washington, D.C. He is a regular contributor to *Annals*. [Alasdair MacIntyre, a Scottish political philosopher wrote in his book *After Virtue*, published by Notre Dame Uni Press, 1984, p.263, 'We are waiting not for Godot, but for another St Benedict.' Ed. *Annals*]

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– Editor, *Annals*

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Extroverts were indeed needed to get practical things done, but very often it was introverts who came up with the new ideas behind those achievements. Extroverts see what is, while introverts see what might be, having the canny ability to think outside the box.

INTROVERTS

Rejoice in Your God-Given Gift

By Paul Glynn, SM



WE MUST ALL be ready to keep learning, and learning from many sources, about 'the True, the Good and the Beautiful.' Recently a good friend who is also a very good psychiatrist told me that one of his patients came into his medical office with a big smile, waving a book entitled 'Quiet,' with the subtitle 'The Power of Introverts in a World that Can't Stop Talking.'

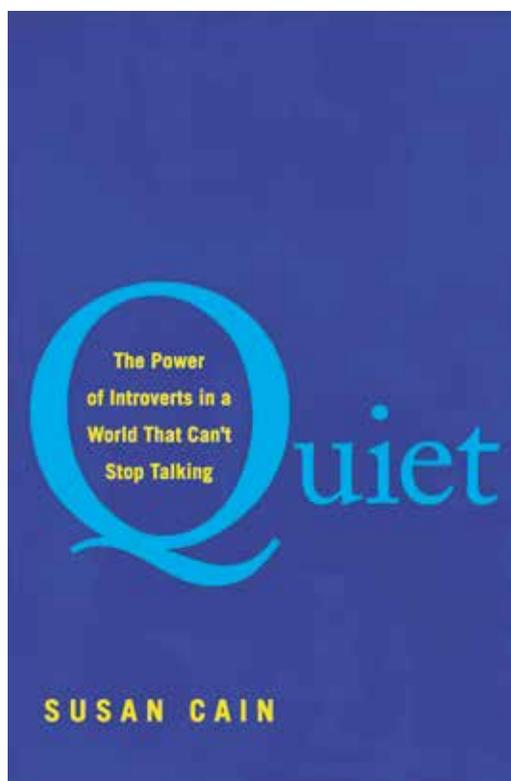
His patient's enthusiasm led the doctor to buy and read a copy. He thought it contained some very important insights and was so enthusiastic that I followed suit, bought a copy and read it. I am glad I did.

The U.S. author is Susan Cain, now a writer and lecturer, but earlier a commercial lawyer on Wall St. She was certainly successful in that legal stratosphere, highly regarded by her peers and wealthy clients. But she was not really happy in her work. Through a lot of research and self-examination she came to realize that she was an introvert, who was getting herself exhausted and dissatisfied trying to carry on like an extrovert.

Research also convinced her that at least 30% of U.S. citizens are introverts. Many of them have been given a bad time for being

so. She traces the relatively recent history of introverts being seen quite negatively, portrayed as having a serious fault-line in their character.

For starters Susan Cain gives 20 simple statements to be answered by Yes or No. If your Yes answers predominate she classes you as an



introvert, with the percentage of Yes answers indicating the degree.

1. I prefer one-to-one conversations to group activities.
2. I often prefer to express myself in writing.
3. I enjoy solitude.

4. I seem to care less than my peers about wealth, fame and status.
5. I dislike small talk, but I enjoy talking in depth about topics that matter to me.
6. People tell me that I'm a good listener.
7. I am not a big risk-taker.
8. I enjoy work that allows me to 'dive in' with few interruptions.
9. I like to celebrate birthdays on a small scale, with only one or two close friends or family members.
10. People describe me as 'soft-spoken' or 'mellow.'
11. I prefer not to show or discuss my work with others until it's finished.
12. I dislike conflict
13. I do my best work on my own.
14. I tend to think before I speak.
15. I feel drained after being out and about, even if I've enjoyed myself.
16. I often let telephone calls go through to voice mail.
17. If I had to choose, I'd prefer a weekend with absolutely nothing to do, to one with too many things scheduled.

18. I do not enjoy multi-tasking.
19. I can concentrate easily.
20. In classroom situations, I prefer lectures to seminars.

Susan Cain then gives the short history of how 'public opinion' came to decide that introversion

Islamic Caste-System

THE INCORPORATION within the Islamic empire of whole countries in which the population was Christian commenced after [Muhammad's] death. Proselytism from Christianity to Islam scarcely took place – at any rate on a noticeable scale – before the expansion of the latter under the first Caliphs. So long as all that Islam demanded from members of tolerated cults was tribute, it might be argued that their condition compared favourably with that of the Moslems. For the difference between the tribute paid by the Christians and the alms paid by Moslems might seem to be purely a difference in name. It was the claim for alms which determined the Arabs to revolt after the Prophet's death. The difference in name was, however, considerable; the alms constituted an honourable payment, purifying the Believer who contributed it; whereas the tribute was a form of humiliation, which might even be regarded as a brand of slavery. Acceptance of Islam, on the other hand, involved a whole number of onerous obligations: various religious exercises, some of them – e.g. the fasting-month – by no means acceptable; and, besides, compulsory service in the field, which, as we learn from the Koran itself, was at times found irksome, notwithstanding the prospects of booty and Paradise. Although the historical evolution of the Islamic caste-system was by no means favourable to the subject caste, some of the traces of this original condition survived. Exemption from military service and from the burdensome services of Islam aided the tolerated communities in a variety of ways and counteracted some of the effects of humiliation and oppression.

— David S. Margoliouth, *The early development of Mohammedanism*, London, Williams and Norgate, 1914, p. 102.

is an unfortunate and serious psychological weakness to be struggled against, and something parents must be wary of in their children. To argue that relatively modern media hype created this negative judgement she begins with famous Dale Carnegie, when he was 'a skinny, un-athletic and fretful' man who graduated from college in 1908.

It was precisely 'the time when Henry Ford was selling his Model T cars like hot cakes and stores like Woolworths, Pennys and Sears Roebuck had become household names.' Carnegie slowly came to realize that to do well in the booming U.S. business world you had to be a 'supersalesman.' He eventually set up the Carnegie Institute 'to help businessmen root out the very insecurities that had held him back as a young man.'

In 1913 he published the successful book, 'Public Speaking and Influencing Men in Business.' Many devoured the book as the key to unlock their sales-pitch problems. Carnegie would write over a dozen more books but one of the most read

was his 'How to Win Friends and Influence people.'

Wikipedia calls this 1936 book 'one of the first self-help books ... a massive bestseller that remains popular today ... By the time he died in 1955, aged 66, it had sold 5 million copies, in 31 languages ... It has now sold 15 million copies worldwide.'

When I was a boy I remember my own extrovert father, a keen and successful businessman, waxing glowingly on the merits of this



Ooops! A recent advert. for *In Search of Cardinal Stepinac* misstated the price as \$15. It should have read \$40.

We apologise to Father Gavranović and hope we haven't bankrupted him in the frenzied rush for copies. *Ed. Annals.*

book as the family sat down to our evening meal—always eaten with the whole family present in those nostalgic days.

Carnegie was very 'successful' personally. However Susan Cain offers a big caution. 'Carnegie's metamorphosis from farm boy to public-speaking icon is also the story of the rise of the Extrovert Ideal ... changing forever who we are and whom we admire, how we act at job interviews ... how we court our mates and raise our children.

America had shifted from what the influential cultural historian Warren Susman called a 'Culture of Character' to a 'Cultural of Personality,' and opened a Pandora's Box of personal anxieties.' The ideal qualities in the Culture of Characters were 'seriousness, discipline and honour.' What counted most was not so much the impression one made in public as how we behaved in private. The new ideal of 'having a good personality' only became widespread in the 20th century.'

Cain notes that Americans, embracing this new Culture of Personality began focussing on the exterior rather than what went on in the heart,' captivated by people who were bold and entertaining.' She quotes Warren Susman again.

'The social role demanded of all in the new Culture of Personality was that of a performer ... Every American was to become a performing self.' Cain notes that this was precisely the time when U.S. citizens moved in droves from farms to industrial cities. Life on a good farm is conducive to deepening of 'character and inwardness.'

There is wonder and joy at seeing tiny seeds become tall and nourishing crops. There is wisdom to be gained in the all-embracing silences of the open land, and quiet contentment in watching the phases of nature. Farming folk can find joy in watching the day end with the gathering darkness that quietens the livestock and brings the workers indoors, hungry for a nourishing meal.

Cain points out that In 1790

only 3 % of its U.S. citizens lived in sizable towns. '97% lived on farms or small towns, interacting with people they'd known since childhood.' By 1840 the city/sizable town percentage had grown to 8 percent, and by 1920 to more than a third of the population. From then on multiplying urban dwellers began responding to the new pressures, eventually 'trying to become salesmen who could sell not only their company's gizmo but also themselves.'

In that new salesman era' the praise words' in self-improvement books changed dramatically from the 19th Century's 'citizenship, duty, work, golden deeds, honour, reputation, morals, manners and integrity.' From about the 1920s the praise words changed dramatically to 'magnetic, fascinating, stunning, attractive, glowing, dominant, forceful and energetic. 'These new ideals define the emerging extrovert hero.

Personal angst from her deep dissatisfaction, despite status and financial success in her legal work on Wall St, drove Susan Cain onto an in-depth study, trying to find the real truth about herself. Wide-range reading, consulting with wise guides and dogged self-analysis forced her to a conclusion: she was an introvert, who had exhausted herself as a lawyer trying to come over as an extrovert.

Her second conclusion: at

least one third of the present U.S. population were introverts, not a small number of them feeling a hidden guilt or a nagging suspicion that they were failed personalities.

On the positive side, she came to realize that many pioneers who were behind great, beneficial breakthroughs in the sciences and classical arts, or who inspired much needed reforms throughout history were definitely introverts. Without doubt extroverts were indeed needed to get practical things done, but very often it was introverts who came up with the new ideas behind those achievements. Extroverts see what is, she says, 'while introverts see what might be,' having the canny ability to think outside the box.

As examples of 'heroic introverts' she salutes Isaac Newton, Einstein, Chopin, Orwell, Mahatma Gandhi, Steven Spielberg and Bill Gates. Another is Charles Schulz, creator of the widely loved Charlie Brown and his friends in 'Peanuts.' Steve Wozniak gets an honoured place for having helped millions of us. Thanks to him we have the Personal Computer, small enough to carry home and set to work on a small desk. Wozniak once remarked: 'I would not have learned so much about computers if I had not been too shy to leave home.'

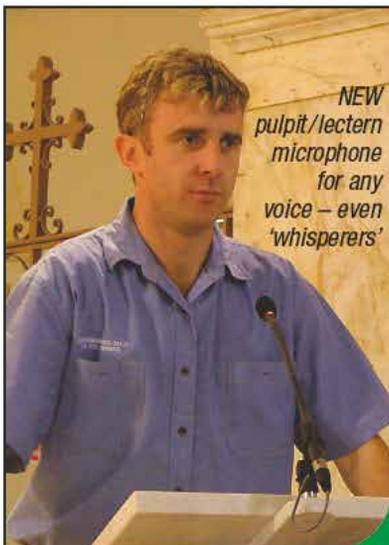
Susan Cain's one touch of anything religious is her nostalgic and loving memory of her highly respected Rabbi grandfather. She is

a modern American who has done scientific and secular studies on fellow Americans.

We Catholics could add to her list of introvert heroes many spiritual greats, St. Therese of Lisieux and Gerard Manly Hopkins for instance. I have met deeply spiritual and mature introverts while working in parishes or giving retreats. My reading and yours has disclosed not a few outstanding laity, religious, priests, converts, poets and writers who would fit into Susan Cain's introvert-hero list.

We all know, I think of unfortunate introverts who were conned by the media or peer pressure. They are/were unwilling to accept their true introvert self, 'refusing to grow in the good place where they are planted... frustrating themselves, their spouses, children and intimate friends, by unsuccessfully straining to be extroverts.'

If we are wise we surely recognize and welcome genuine psychological truths and insights that originate outside our Christian milieu. St. Thomas Aquinas and fellow Scholastics discovered much truth, goodness and beauty in the writings of 'pagan' Aristotle, Socrates and Plato...learning initially about these Greek greats from commentaries written by Muslim scholars like Avicenna and Averroes, based on Arabic translation made from the original Greek by Syriac Christians.



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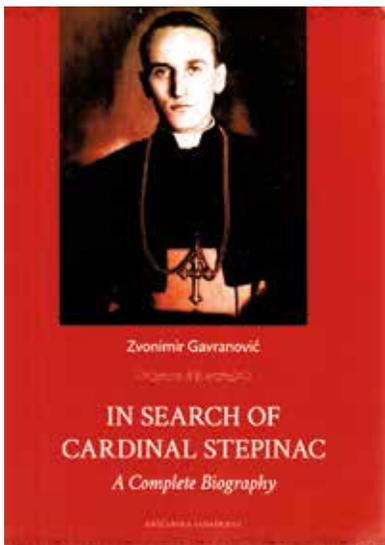
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Blessed Alojzije 'knew well that one cannot waver when it comes to the truth because truth is not a commodity that can be traded. Therefore he preferred to accept suffering rather than to betray his conscience and his promise to Christ and the Church.'
- Pope St John Paul II



This is a book that will bring readers closer to the brilliant figure of Blessed Alojzije Stepinac – born in 1898 and died a martyr on February 10, 1960. He was Cardinal Archbishop of Zagreb from 1937 until 1960. He died while under house arrest, almost certainly as a result of poisoning by the Communists. In 1998 Pope John Paul II declared him a martyr, and beatified him.

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St. John Paul II was a sure-footed pioneer explorer in the fields and mountains of Grace inhabited by non-Christian believers. He was disappointed when some leading Catholics criticized him for praying for peace, together with non-Christian believers, at Assisi on 27 October, 1986.

That disappointment is the backdrop to #29 in his 1990 encyclical, 'Mission of the Redeemer.' It reads:

'Excluding any mistaken interpretation, the interreligious meeting held in Assisi was meant to confirm my conviction that every authentic prayer is prompted by the Holy Spirit, who is mysteriously present in every human heart'

Paragraph 3 of the previous #28 is a further new-look development :

'The Spirit's presence and

activity affect not only the individuals but also society and history, peoples, cultures and religions. Indeed, the Spirit is at the origin of the noble ideals and undertakings which benefit humanity on its journey through history... The risen Christ is now at work in human hearts through the strength of his Spirit, not only instilling a desire for the world to come, but also thereby animating, purifying, and reinforcing the noble aspirations which drive the human family to make its life one that is more human and to direct the whole earth to this end. Again it is the Spirit who sows the 'seeds of the Word' present in various customs and cultures, preparing them for full maturity in Christ.'

This pope, whom his successor Pope Benedict XVI called 'the Great' – and I think the title will endure – beckons us to discover

Reluctant and Partial Conformity

AS THAT example almost ten years on makes clear, the Protestant authorities found themselves with an uphill task. Although the evidence of surviving churchwardens' accounts makes clear the essential conformity of most parishes, it was a reluctant and partial conformity. The removal of Roods and drawing down of altars which fill the pages of virtually every set of accounts from 1559 to 1561 were not in most cases the result of a landslide of Protestant fervour, but of weary obedience to unpopular measures. Once more the ingrained sense of obligation towards the Crown asserted itself, and the Tudor parishioner's respect for "the lawes of the realme ... and the procedynggs of the heyghe powers". But like Sir William Paynter, vicar of Bradwell, whose words these are, the majority of parishioners were firmly attached to "the observations and ryghtes of the catholyke churche", and many hoped, and most thought possible, a return of the old ways. They had seen all this before – the books and images burned, the altars stripped and demolished, the vestments sold for cushions and bed-hangings. That destruction had had to be reversed, with great difficulty and at enormous cost, and it was the rank and file of the parish who had borne the brunt. Now the newly acquired Roods and patronal statues, the untarnished latten pyxes and paxes and holy-water stoups; the missals and manuals still smelling of printer's ink, which Marian archdeacons had demanded from them, were to be once more pitched into wheelbarrows and trundled to the fire. And all this at the behest of a Queen still unmarried and young enough for childbearing, whose prospects of a Protestant husband, and hence a stable continuation of religious policy, were minimal. Dislike of change, Catholic instincts, hope for a speedy restoration of the old ways, and Tudor thrift, combined to struggle against the instinctive obedience of well-schooled subjects, in a conflict not strong enough for resistance, but which ensured widespread inertia and concealment.

— The Stripping of the Altars: Traditional religion in England 1400-1580, Eamon Duffy, Yale University Press, 1992 p.570-571.

the Holy Spirit's work among the many people of good will, who may have no formal links with Biblical faith, but are deeply influenced by the Holy Spirit. 'Quiet' is selling extremely well. Published in 2012 it was out in 30 languages by the end of 2013. Cain says she wrote it 'as a mission,' hoping to reach out to fellow introverts who are like her when she was battling unhappily, even if 'successfully,' for seven long years as a Wall St. attorney. She feels sure many introverts work really hard at looking like extroverts, whether that's comfortable or not. They grit their teeth and struggle on in a restricting role they would prefer not to have. Unconsciously they offend, she fears, against Shakespeare's rule for authenticity, 'To your own self be true.' Of course 'for the sake of love or of their professional calling,' she adds, 'they can act like an extrovert for some periods, but if they try to do it always it can become inauthentic and morally ambiguous, not to mention exhausting.'

She adds : For instance, marriage or teaching commitments etc. can demand that introverts act extrovertly for a time, but it is important that they re-charge their energy by creating times of doing what is congenial to introverts, taking walks alone, writing, painting or reading books that appeal ... and doing that happily, without guilt feelings of being selfish.

I would add that the Book of Revelation 12:10b warns us against Satan 'who accuses us day and night'. Satan wants us to feel guilty, feel lousy, feel second-class and failures. That temptation can be very subtle and de-energizing in every way. The Gospels tell us to reject such thoughts as truly 'dirty thoughts.'

When an extrovert marries an introvert each must try hard to understand and respect the needs of the other, working hard together to come up with mutually satisfying compromises. Like most things human, compromises won't be perfect but can avert divorce or deadening mutual resentment.

Belief in God a Free Choice

AS THE SOUL approaches more nearly to faith, and becomes more conscious of the transcendence of her object, she perceives more and more clearly that she is utterly incapable of producing this faith, of spinning it of her own substance. For she knows herself, she realises more and more clearly her own weakness, impotence and instability; and thus she is led to a discovery. This faith of hers can only be an adherence, or, more exactly, a response. Adherence to what? Response to what? It is hard to put into words. To an impalpable and silent invitation which fills her, or, to say it in another way, which puts pressure upon her without constraining her. The pressure is not irresistible : if it were, faith would no longer be faith. Faith is only possible to a free creature, that is, a creature who has been given the mysterious and awful power of withholding itself.

— Gabriel Marcel, *Being and Having*, Collins, The Fontana Library, 1965, p.226. Marcel, born in Paris in 1889, was raised without any faith by an agnostic father. A leading existentialist philosopher, he thought himself into the Catholic Church and was received formally in 1929. He was one of the most influential thinkers of the 20th century. He died in 1975.

Like most important relationships, it will only work if the partners will work at it. I'm sure 'Quiet' can help unhappy introverts in their quest for wholeness.

Wholeness and holiness are from the same Anglo-Saxon root, 'hal,' meaning 'healthy, whole, hale.' One of the most important 'reforms' of Vatican II is its emphasizing of the Biblical teaching that baptism is always a call to holiness. The index of Butler's classical 793-page book, 'The Documents of Vatican II' has 10 entries on 'Holiness', 12 on 'Perfection' and 13 on 'Sanctification.'

Paragraph 30 of John Paul II's powerful 80 page Apostolic Letter on the Third Millennium says this call to holiness must be 'the foundation' of parish activities. The Pope released his Letter on the Rosary one year later, calling it a way to put his previous year's Millennium document into practice. That way is 'contemplation,' mentioned 39 times in the Rosary document. Contemplation is 'prayer of the heart,' the one sure way to holiness. So many saints have found 'the fistful of beads' that is the Rosary a sure way to contemplation and holiness.

Karl Rahner lamented the neglect of the Rosary by some of the modern Catholic intelligentsia. He pointed to the spiritual losses when Catholicism becomes a cold mental abstraction, an ideology, and he adds wryly : An

ideology does not need a mother. Family members, especially the young children, usually suffer in numerous ways if the home has no mother.

The greatest Bible exegete of the early Christian Church, whom the latest *Catholic Encyclopaedia* calls 'the principal theologian of the Greek Church' was Origen. He was imprisoned in the fierce persecution of anti-Christian Emperor Decius in 250. To make this renowned Christian leader sacrifice to the Roman gods, extreme and prolonged tortures were used, but Origen heroically refused to renounce Christ.

Emperor Decius died fighting the northern barbarians in 251 and the persecution ceased. Origen's health was shattered by the tortures resulting in his death not long after. Concerning Mary's place in Christian spirituality he wrote in his masterpiece, 'Commentary on the Gospel of John':

One condition of understanding this deepest of the four Gospels, is to lay your head on Jesus' breast, as John did at the Last Supper, and take Mary into your own home, as John did after the crucifixion.

FATHER PAUL GLYNN, SM has spent 20 years as a missionary in Japan. Author of *A Song for Nagasaki*, and *Healing Fire From Frozen Earth*, Father Glynn is stationed at Villa Maria, Hunters Hill, NSW.

A ship building industry exists to serve the defence force; the defence force does not exist to sustain the shipbuilding industry.

WHY DO WE NEED A DEFENCE CAPABILITY?

By Michael O'Connor



WHEN, recently, Britain's foreign and defence ministers visited these shores for discussions with their Australian counterparts in the so-called AUKMIN talks, one of the topics was said to be a possible sale of the design of Britain's new Type 26 frigates to Australia. This gossip – for that's what it was – launched a barrage from the pork barrel community looking for a slice of the action.

Practically any discussion of naval re-equipment virtually ignores the navy's needs and concentrates upon the demands of the domestic shipbuilding industry for jobs and survival.

Despite populist assertions that the trade unions are the problem, there exists an almost complete unanimity of view between the companies and the unions involved in shipbuilding. The companies have vigorous public relations departments while the unions, naturally, have significant influence within the Labor Party.

State governments and even Canberra backbenchers can be quick to climb on to the bandwagon.

The problem for the industry is that when it does get work, the high profile companies don't do a very good job. Vessels are delivered after long delays and serious cost overruns. This is not entirely the fault of the companies. The Defence organisation, the department itself and the Defence Materiel Organisation, are notorious for interfering, changing requirements

and overall adding to the cost and time burdens.

The companies need the work or they go out of business since there is virtually no civilian shipbuilding in Australia except at the lower end of the scale. The unions, naturally, want the companies to stay in business so that jobs are sustained.

The Defence Department and the government, regardless of political colour, are the main culprits. They seem incapable of making up their collective minds about any re-equipment program until it's too late to replace old and outdated ships with the new. That leaves a gap in the ship construction industry so that experienced people leave the industry and need to be replaced by the inexperienced when the government finally makes up its mind and issues tenders.

The Pope's Divisions

WINSTON CHURCHILL used the phrase in his *The Second World War*, Chartwell ed. (Boston: Houghton Mifflin Company, 1983) p.135. Churchill attributes the phrase to Stalin in a meeting with French Prime Minister Laval in 1935. Others have reported Stalin used the expression with Churchill himself and with President Roosevelt in wartime conversations. Supposedly, Pope Pius XII commented when he heard about the remark, 'You can tell my son Joseph that he will meet my divisions in heaven.'

Over the past couple of years there has been intense discussion of a replacement submarine for the much and often unfairly maligned Collins-class vessels. Defence ministers come and go so that each new incumbent has to be educated before he can make a decision or recommendation to Cabinet.

The new submarine decision is not easy but delays pile upon delays so that a potential capability gap grows.

Argument has raged in public and behind closed doors for the American Virginia-class nuclear boat, Japan's well-regarded Soryu-class, a collection of marginal Europeans promising much or an Australian vessel, a development of the Collins-class, a design for which does not yet exist beyond a few sketches.

Public discussion tends to be superficial and emotional while the government is so careful to say nothing that a cynic might suspect that it does not want a decision.

In the absence of a domestic nuclear engineering capability, the Virginia-class is surely no more than a fantasy.

The navy by itself could not develop the engineering capacity to sustain such a unique capability and the political hysteria that would accompany such a decision would be more than any Australian government would dare face.

The Europeans depend upon an unproven ability to extend the range of their essentially short-range vessels. For their part, the shipbuilders are pressing with their skilled advocacy for the upgraded Collins boat.

Strategic considerations, especially the developing military relationship between Australia, the United States and Japan, tend to back the Soryu vessel.

In the modern era where major world or even regional orthodox military conflict seems ever less likely, a more urgent requirement is to maintain an adequate number of surface ships capable of dealing with smugglers of people or drugs, piracy and perhaps terrorist groups.

Australian warships are routinely and effectively operating as far afield as the Red Sea, generally without the recognition afforded to the soldiers and airmen also working overseas. Not for nothing is the navy called the Silent Service.

These operations are expensive in wear and tear on ships and personnel. The sea is an unforgiving environment especially if what maritime strategists call 'presence' is to be maintained to sustain order in our maritime environment.

Australia's almost total dependence upon seaborne trade demands that we play a large role in its protection. Apart from those operations, the navy must continue to train and exercise with allies and friends as well as recruit and train our own people.

For nearly 40 years, the RAN has struggled to meet the commitments made for it by governments that have failed to provide resources in a timely way.

The primary responsibility of any government must be at all times to ensure our sustained ability to do all these things. That means making and sustaining a commitment to a long range, perhaps 30 year, rolling program of modernisation.

Once upon a time – as all fairy tales begin – there was such a program but it was marked top secret, locked up tight and not even hinted at to politicians. Whether it still exists in an updated form, few people outside the navy's plans section would know. It should not be a top secret document. It should not be hidden from the politicians or even the community; indeed it

ANNALS CROSSWORD NO. 87

Across clues

- 2 Bricklayer's carrier
- 4 Song of praise
- 6 Grieved
- 8 Drop
- 9 Main part of ship's hull
- 11 Male singer
- 12 Spanish painter
- 14 Fruit of the blackthorn
- 15 Titled woman
- 16 Glass containing the element of an electric lamp
- 18 Cannabis
- 19 Implement
- 21 Hebridean island, site of St. Columba's monastery
- 22 Double
- 24 Laypeople
- 25 Title of an Italian monk

Down clues

- 1 Dutch settler in South Africa
- 2 Drag
- 3 Damp and chilly
- 4 Game played on horseback
- 5 Requirement
- 6 Sailor (slang)
- 7 Cul-de-sac
- 8 Scoff or jeer (at)
- 10 South American mammal
- 11 Long white vestment
- 13 Mischievous child
- 17 Basin
- 18 Consecrated
- 20 Lounge around idly
- 21 Greek letter
- 23 Rigid

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should be debated at least once in every parliamentary term.

Politicians would not want it made public because it would force them to think beyond the next election and it would become a benchmark for their performance.

The shipbuilders would love it. It would become a base for stability in the industry, would generate investment and justify long range planning for new equipment and personnel.

It would largely remove the notion, seemingly popular in the pork barrel community, that the navy exists for its benefit. A ship building industry exists to serve the defence force; the defence force does not exist to sustain the shipbuilding industry.

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

Mr Holmes

Just when you thought that movie makers had perpetrated every possible variation on Conan Doyle's Sherlock Holmes, up pops director Bill Condon with a different take: Ian McKellen as the retired Holmes, living post World II in a Sussex farmhouse, looked after by a housekeeper, the widowed Mrs Munro (American star Laura Linney, dropping her aitches beautifully).

Also in residence is Mrs Munro's son Roger ((Milo Parker) who befriends Holmes, cantankerous about the way Conan Doyle portrayed him and trying to remember the details of an unsolved case.

Immediate reality intervenes from the Holmes hobby, beekeeping, to which he introduces Roger with dire consequences.

Condon based his film on Mitch Cullin's novel *A Slight Trick of the Mind*. It gives Holmes an anachronistic but irresistible line: 'I haven't got a clue.'

TBA★★★SFFV.

Strangerland

Indeed it is. Director Kim Farrant presents Matthew Parker, a pharmacist (Joseph Fiennes), and his wife (Nicole Kidman). With their son Tommy (Nicholas Hamilton) and daughter Lily (Maddison Brown), they have shifted to the township, Nathgary, comprising a pub, a makeshift skateboard ramp, a surprisingly well-equipped cop shop and Parker's pharmacy.

Lily and Tommy, as their parents play the blame game, meet the local teens at the skateboard ramp – and disappear.

Enter, again surprisingly, a large search team, and a chief investigator played by Hugo Weaving doing what he regularly does: grow a beard and hone relatively nondescript material.

Suspicions multiply and a dust storm rolls in, and here Kidman shows her gift for courage in extremity, in this case a mother searching for her children. How that is resolved forms the movie's most haunting element.

In their Austral-Irish production, Farrant and writers Fiona Seres and Michael Kinirons have created

MOVIES

By James Murray

a slab of cinematic outback Gothic, a sub-genre generally taken to have begun in the Sixties with the Canadian Ted Kotcheff's movie version of Kenneth Cook's thriller *Wake in Fright*. Arguably it goes back to DH Lawrence, who during the 1920s sojourn when he wrote *Kangaroo*, remarked on the silent menace of the bush.

MA15+★★★NFFV.

Tomorrowland

Walt Disney's body does not lie a-mould'rin' in the grave. It is in a cryogenic facility somewhere in California. But his soul does go marching on as this futuristic movie proves.

Director Brad Bird opens with George Clooney as Frank Walker, a reclusive genius reminiscing how as a boy he devised a jet-pack from a couple of Electrolux vacuum cleaners.

Casey Newton (Britt Robertson), who is given to spying on the Cape Canaveral NASA facility, keeps interrupting him.

He does manage to relate that he took his jet-pack to the 1964 New York World's Trade Fair only to be rebuffed by an official (Hugh Laurie who doubles this cameo with the role of Nix, the story's villain).

Encouragement comes from the mysterious Athena (Raffey Cassidy) who gives Frank the key to the idyllic high-tech future: a badge with a T inset that Casey also possesses.

Robots of various kinds abound and the violence involves them rather than humans. In a stupendous sequence Frank and Casey are pursued on the Eiffel Tower and escape in a style to astound the patriarch of science fiction Jules Verne to whom Bird pays due tribute.

The movie's strong environmental message may make some think of the T badge as signifying trees. Your reviewer goes some of the way with them but sees it as a tau cross, otherwise known as the Cross of St Anthony, symbol of the true future.

PG★★★SFFV.

Entourage

After a long, long trailer in the form of a television series, the screen version is here, and it's so huge and noisy that it obliterates the sound of popcorn crunching.

The cast from the TV series has been reassembled: Vince Chase (Adrian Grenier), Turtle (Jerry Ferrara), Eric (Kevin Connolly) and Johnny (Kevin Dillon). Along with agent-producer Ari Gold (Jeremy Piven), all share the ability to swagger while chewing gum and using foul language on mobile phones.

Mark Wahlberg, master producer of this exploration of the flash-trash constellation of Hollywood, gets a cameo role as do Liam Neeson, Kelsey Grammar and mega-investor Warren Buffet but not James Packer whose Ratpak company has a major production credit.

Director/co-writer Doug Ellin frames the movie in a documentary about the cast. Its anchorman is Piers Morgan, ex-editor-in-chief of *The Daily Mirror*, London; he left the paper after publishing pictures of British soldiers torturing prisoners that proved to be faked. Interesting to speculate whether Morgan would have got the gig had the soldiers been American. Billy Bob Thornton comes on as Texas tycoon Larsen McCredle and Haley Joel Osment as his son Travis who may or not think they are the Zanucks, father and son producers. In any case Osment steals scenes when the others are too busy on their mobile phones.

Overall the movie is super-charged with irony. But it is an irony that is to subtlety what Big Macs are to *haute cuisine*.

MA15+★★★NFFV.

Aloha

Written, directed and co-produced by Cameron Crowe this is a multi-tier cake – romance, comedy, adventure – sprinkled with enough quiddities and wry whimsy to keep it from being sickeningly schmaltzy.

It stars Bradley Cooper as Brian Gilcrest, a maverick contractor, guided by Emma Stone as Captain Allison Ng (a name criticised because Stone doesn't look Hawaiian but neither does Bette Midler).

The Gilcrest-Ng mission involves negotiating cultural terms with Hawaiians led by the nationalist Dennis Kanahale (playing himself) whose attitude to being the 49th state of the USA is symbolised by the national flag: upside down as a sign of distress, its Union Jack prominent.

A sub-plot turns on Gilcrest encountering a former girlfriend Tracey (Rachel McAdams), married to Woody Woodside (John Krasinski) with two children: Mitch (Jaeden Lieberher) and Grace (Danielle Rose Russell) who is the movie's star. Its ever crafty scene thief is Bill Murray as Carson Welch, an eccentric satellite entrepreneur.

Crowe brings his ingredients together with his characteristic freshness but the old Hollywood recipe applies: the star must get the girl. Which one?

PG★★★SFFV.

San Andreas

Bang goes the superlative, 'bigger than Ben Hur'. Director Brad Peyton has topped it with this earthquake movie (7.1 to 9.1 on the Richter Scale, 10-plus on the Popcorn Scale).

Peyton gets more than a little help from Dwayne (The Rock) Johnson as helicopter pilot Ray Gaines whose teeth are as mighty as his muscles and, unlike the earthquake, not the result of computer imaging.

As Californian land marks, including the Hoover Dam, the Hollywood sign and Kylie Minogue, tumble, Dwayne seeks to save his daughter Blake (Alexandra Daddario), boyfriend Ben (Hugo Johnstone-Burt), Ben's kid brother Ollie (Art Parkinson) and wife Emma (Carla Cugino), the latter from a fate worse than the earthquake: romance with developer Daniel Riddick (Ioan Gruffud, cast against his heroic Hornblower type).

Enough? Not quite. Take a deep breath. Seismologist Lawrence Hayes (Paul Giamatti) has obtained data about the San Andreas Fault he must broadcast if thousands are to be saved from after-shocks and a tsunami as looters riot.

Peyton, and writers Carlton Cuse, Andre Fabrizio and Jeremy Passmore, also manage to prevent the computer imaging from obliterating the

characters and story line (an added tremor being that much of the movie, with Village Roadshow participating) was shot 3D and 2D in Queensland, a state where spectacular weather and other events are not unknown).

M★★★SFFV.

Mad Max: Fury Road

Chaos. And that was only getting in to review the Sydney red-carpet premiere. But the ensuing post-apocalyptic thriller demonstrated that director George Miller, in giving up medical practice for the cinema, didn't consider the possible effect of depicted violence on hospital casualty departments.

Tom Hardy's Max Rockatansky does not quite match (macho?) up to the definitive Mel Gibson. There again Hardy's acting is handicapped; he has to wear a Hannibal Lecterish face-mask in opening sequences.

As Immortan Joe, leader of tribe of War Boys, Hugh Keays-Byrne, from the prototype Mad Max, is also masked but compels through the ferocity of his performance. Nicholas Hoult as one of the War Boys contrives to be horrific and simpatico.

Charlize Theron is Imperator (Imperatrix?) Furiosa, lethal matriarch of a clutch of escapees from Immortan Joe's harem. Melissa Jaffa out-acts everyone as nanny to a child.

For all the human energy, it must be said that dominance goes to the Namibia locations, the sets and the horsepower of the high-octane vehicles, seemingly put together from demolition derby wrecks, which make the chase scenes like a traffic cop's multiple nightmares.

MA15+★★★NFFV.

Gemma Boverly

Into the life of Martin Joubert (Fabrice Luchini) come a young English couple. When Joubert, city publisher turned village baker, hears that the wife is called Gemma Boverly he is knocked into the obsession that she is destined to repeat the tragedy of Gustave Flaubert's Madame Bovary.

On this conceit writer/director Anne Fontaine and her co-writer Pascal Bonitzer construct a tragic-comedy as Gemma, played to perfection by Gemma Arterton, does appear to be repeating Madame Bovary's life. Can Joubert save her? The answer is in the bread he bakes.

Fontaine and Bonitzer add a coda in which the obsessive Joubert is seen meeting a new neighbour named Karenina. Obviously if they wish, Fontaine and Bonitzer could easily work through the literary catalogue from Tolstoy to Patrick White's *Voss* or *The Tzuyborn Affair*.

MA15+★★★NFFV.

Partisan

Director Ariel Kleiman and co-writer Sarah Cyngler's title is not totally pertinent but their storyline is darkly persuasive. In a city, devastated by war, natural disaster or kleptocrat apparatchiks, lives a closed underground community of women and children, ruled by Gregori.

Vincent Cassel's embodiment of Gregori has enough menacing charisma to make the community's secret plausible: the children are trained assassins who carry out contract killings.

Among them is Gregori's beloved eldest son, Alexander (Jeremy Chabriel) born to his most beautiful woman, Susanna (Florence Mezzara). All is going as well as a bell in hell, until the birth of another child changes Alexander's attitude to Gregori.

Official Classifications key

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

Annals supplementary advice

SFFV: Suitable For Family Viewing;
NFFV: Not For Family Viewing.
TBA: classification to be
announced

Kleiman and Cyngler leave the result of a final stand-off to the viewer's imagination.

Partisan is Ariel Kleiman's first feature as director. He and Cyngler are to be congratulated on not setting it in a cliché region: suburbia or the outback.

MA15+★★★NFFV.

Woman in Gold

So often has Helen Mirren played Her Majesty the Queen on stage and in movies that she risks being a perambulating stately home, even when playing a Los Angeles dress-shop owner, Maria Altmann.

In director Simon Curtis's take on a true story, Altmann aims to recover an Austrian-Jewish family heirloom, the celebrated Gustav Klimt portrait of the title, looted by the Nazis (like so much else still to be restored) and in the recalcitrant possession of the Austrian Government.

She is assisted reluctantly at first by a lawyer Randal Schoenberg played by Ryan Reynolds, wearing granny glasses to show he's rather dim, and Daniel Bruhl as a more incisive Austrian investigative reporter.

The movie is stately: 190 minutes of running time which could have been shortened by eliminating repetitive sequences of Nazi victory parades. It is, however, compelling.

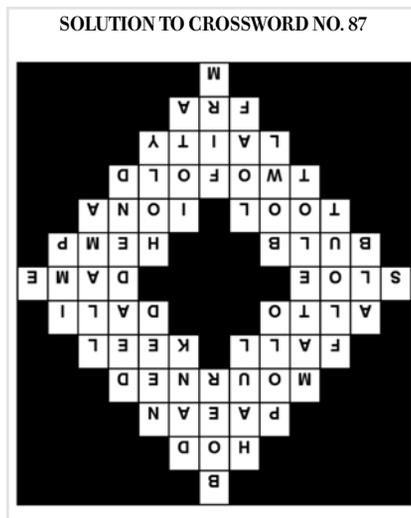
And if you have ever bought any Estée Lauder cosmetics, you assisted in the happy ending. To acquire the portrait, the heir to the Lauder fortune paid almost \$200 million, money that Maria Altmann devoted to good works.

M★★★★SFFV.

Slow West

At last a western. Don't look for John Ford, however, and his preferred location, Utah's Monument Valley. Writer/director John Maclean locates his movie in New Zealand and his native Scotland, which possibly qualifies it as a haggis western alongside the spaghetti and paella westerns of Italy and Spain.

To continue the gastronomic metaphor, Maclean uses what the food industry calls extenders (ersatz substitutes for authentic ingredients), and the cinema



industry calls homages. His prime example is a skyline shot of the baddie gang, combining *The Magnificent Seven* and *The Wild Bunch*. Maclean's other homages go to everything from *Blazing Saddles* to *Django Unchained*.

Michael Fassbender stars as bounty hunter Silas Selleck who comes to the aid of the Scots lad Jay Cavendish (Kody Smitt-McPhee) searching for his sweetheart Rose (Caren Pistorius).

Above them all rises Ben Mendelsohn in a leary performance that makes him a peer of that classic western villain Lee (High Noon) Van Cleef, if not quite Jack (Shane) Palance.

The obligatory, final shoot-out is a cabin version of *Gunfight at the OK Corral*. For movie trivia fans, great fun. But seriously decadent in its jokey misuse of great genre conventions.

M★★★★NFFV.

Spy

Writer/director Paul (*Bridesmaids*) Feig's comedy-drama is a spoof on the James Bond thrillers which, as previously remarked about *Kingsman*, have become a spoofs on themselves.

Feig does have the advantage of the one-woman tumult Melissa McCarthy as Peggy, a CIA computer-bound analyst who guides Bradley Fine (Jude Law) through the hazards of 007 assassinations.

When Fine is seemingly eliminated, Peggy takes to the field

despite the objections of a colleague played by Jason Statham, looking and sounding as if he has lost his way to the studio where he was supposed to be playing his Cockney toughie with the steel-wool whiskers in another sequel to *Lock, Stock and Two Smoking Barrels*.

Peggy in various disguises and locations (London, Rome, Budapest) rides fast cars, motor scooters and helicopters in pursuit of an evil arms dealer's daughter, played with deft assurance by Rose Byrne.

The pursuit objects are a portable nuclear device and an attaché case full of diamonds. The plot convolutions are spaghetti-like, the pace is unrelenting except when it is too frequently slowed for balletic violence and arias of basic Anglo-Saxon.

Order your popcorn (to use as earplugs) for the inevitable sequels.

MA15+★★★NFFV.

Last Cab to Darwin

Director Jeremy Sims takes an old genre, the road movie, and gives it fresh pith by making it less about the journey from Broken Hill than the progress of cab driver Rex McCrae to self-understanding.

Sims worked from his co-writer Reg Cribb's acclaimed stage play which, though inspired by headlines, does not replicate them. Their movie was slow to mature. The wait has been worth it. As McCrae, Michael (The Castle) Caton again takes his chance to show the vintage star quality that can lie beneath the label, 'jobbing actor'.

Caton is aided by Ningali Lawford-Wolf as Polly his close Aboriginal friend and abetted by Mark Coles Smith, as Tilly, a likely Aboriginal lad met on the road.

Inevitably there are touches of outback Gothic but Sims and Cribb transcend them through McCrae's encounter with Dr Nicole Farmer, a euthanasia practitioner (Jacki Weaver in a subtle display of quiet zealotry).

The climactic twist to the story, brilliantly concealed, owes something to the attitude of Polly and Tilly who are prepared to do more than soothe McCrae's dying pillow.

M★★★★NFFV.

RANDOM THOUGHTS ON THE TRAIN

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

PRIESTS AND PROPHETS

By Max Barrett



FIVE YEARS had rolled by since Joe Meagher first began commuting on the 8.05 out of Cronulla. In that time he had become a minor celebrity. What Bea Miles had been to Sydney taxis, the Eternity Man to Sydney's pavements and Yabba to the Sydney Cricket Ground, Joe was to CityRail.*

Age had not noticeably diminished him. He carried his 188 centimeters with easy grace. His mass of white hair stirred diverse emotions: men tonsured by nature would have killed for it; womenfolk itched to comb it into submission. The voice, of course, remained the quintessential Meagher. The eyes, yes; but there was growing speculation: did he have a pair concealed at the back of the head?

When Joe sauntered along the platform, commuter sphinxes became real people. "Good morning, Mr. Meagher. Hi, Mr Meagher. Good to see you, Mr. Meagher." When Joe brought along his grandchild Josie, reactions varied from

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

ecstasy to mild despair that there was no florist at hand to supply a dozen roses.

In quaint departments there had been change. Increasingly, Joseph was consulted as Father Confessor or as resident theologian.

All of which brings us to the present.

There was another regular on Joe's train, a little old lady who - like Joe - did not fit the standard commuter mould. Her contemporaries would have been home in bed, enjoying a cup of tea and a tussle with the crossword. Instead she doggedly pushed herself along, *en route* (Joe surmised, correctly) to do voluntary work at some outfit like Vinnies. She rather took Joe by surprise by plonking her small body in the seat facing him, dispensing with formalities and barrelling in:

"What's this about women priests?"

Joe's first reaction was to pick her up and nurse her, but that might not have been appropriate.

The lady must have moved into her early seventies.

"What's what about women priests?"

"Don't you give the run-around, young man. What's going on in the Catholic Church about women priests? I'm a card-carrying Catholic. I have a right to know."

Joe wondered how soon he could assemble his family to tell them he had been called a *young* man! Politely he asked: "Would you like women priests?"

"No."

"Don't you think



women priests would be dedicated and capable and understanding?”

“Of course they would. Probably more so than the men.”

“So what would be wrong?”

“Who’s asking these questions?”

As abruptly as she had been peppering Joe, she changed tone. “A person can live too long, you know. I travel in from St. X’s parish. That church has been a big part of my life. I’ve loved the priests. I’ve had them on a pedestal, every one of them. And now - all right, this poor old woman is going crazy - but now I wait for Mass to begin ... and I’m tense ... and I don’t relax till I see it’s a *man* who has come out onto the altar. Dear Mother of God, what a fool I am ... But, well, other surprises have been sprung on us since Vatican II. By the way, my name is Alice.”

The volunteering of her name was a response to the evident respect in the tall man. Alice gained courage.

“I’m a fool - but not a complete fool. I taught Matriculation subjects all my life. And -“ (a touch of truculence) “I’ve done my homework on this subject. Would you be interested?”

“Alice, I would be most interested in hearing your homework; not to correct it, I assure you, but to learn.”

“I’ll start with the here and now.” The school-ma’am was in her element. “My conviction is that the push for women priests comes largely from the feminists: not the nice type; the pushy type.”

“Yes?”

“And what they’re on about is *power*.”

“And?”

“And priesthood is about *service*. Our Lord made that very clear.”

Joe blinked his approval. Alice continued to mount her case.

“Next, way back to the Old Testament. The Old Testament Bible mentions women who were prophets; like Deborah. And Miriam, Moses’ sister. And there were others. The Jewish people had women prophets - *but they never had any women priests*. Don’t you think that’s significant?”

The Flip-Side of the Renaissance

SO IT WAS that the old institution of slavery was revived in the New World. The Renaissance in Europe had no humanitarian pretensions. Its ‘hard, gemlike flame’ reburnished the ideas and practices of antiquity, the institution of slavery among them. It was entirely logical that the discovery of the New World should be attended by a rebirth of the idea of forced labour.

A Flemish diplomat, Ogier-Ghislaine de Busbecq, en route for Constantinople, in the mid-sixteenth century, even regretted the shortage of slaves in his day: ‘We can never achieve the magnificence of the works of antiquity,’ he sighed, ‘and the reason is that we lack the necessary hands, that is, slaves.’ He also went on to deplore the absence of ‘the means of acquiring knowledge of every kind which was supplied to the ancients by learned and educated slaves’.

The Spanish historian and statesman of the nineteenth century Canovas would comment: ‘The idea of servitude, so opposed to Christianity, was thus fortified amongst us, and with it as its sister and comrade, the justification of tyranny entered into all spirits.... From philosophy, the nation, far from receiving doctrines of progress and sentiments of humanity, gathered nothing more than the resignation of stoics ... and a greater sum of intolerance.’

Almost the only adverse comment to be found in the first years of the sixteenth century about the lavish renewal of slavery then under way was that of another Fleming, Clenard, who went to Portugal as tutor to a sixteenth-century Prince Henry, and who said that slavery made the masters idle; a fact which, in his opinion, explained ‘the pompous radish-eaters’ who ‘paraded indolently in the streets of Lisbon, accompanied by an army of slaves whom they could not afford’.

— Hugh Thomas, *The Slave Trade: The History of the Atlantic Slave Trade 1440-1870*, Picador, 1997, p.113.

“I do.”

“Point Three.” The school-teacher was now in full swing. “Jesus was a priest, and he offered sacrifice, and he commissioned his apostles to ‘Do this in memory of me’.

“Now, in Jesus’ time, in other parts of the Mediterranean world, there were other countries that had *priestesses*: in Rome and Arabia; even in Greece where they didn’t generally get too fussed about religious detail; but they too had priestesses.

“Now, if God wanted women priests, wouldn’t he have sent his Son to a place which *already had* women priests? THEN we would have had priestesses offering the Mass for the last two thousand years, and it would be today’s MEN who’d be moaning and groaning and

saying: ‘Why can’t *we* be priests?’”

The little lady had about her a flush of triumph. Joe cupped his hands about her face and said: “Alice, I love you.”

- Yabba (Stephen Gascoigne), Balmain rabbit vendor in Depression Days, habitué of the Hill at the old Sydney Cricket Ground, possessor of a stentorian voice and the ability to make telling comments on the cricketing (in)action.
- Bea Miles, eccentric with a penchant for taxis; would quote Shakespeare for a modest retainer. Agnostic, she was cared for during the last decade of her life by the Little Sisters of the Poor and became a Catholic before she died.
- The Eternity Man: Arthur Stace (died 1967). Used to rise before dawn to write on Sydney pavements in yellow chalk and copper plate handwriting the single word: *Eternity*.