

ANNALES

Australasia

Journal of Catholic Culture



HAL JENKINS

2017 - 2

\$3.30*

PRINT POST APPROVED PP255003/01005

ANNALS AUSTRALASIA

Journal of Catholic Culture

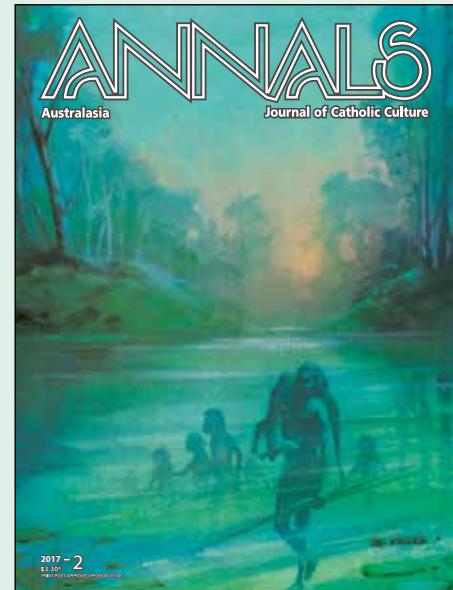
Volume 128, Number 2 March 2017

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

Australia's Oldest Catholic Magazine

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

- 3 **Takayama Ukon**
PAUL GLYNN SM
- 7 **Fighting the Pronoun Police**
WANDA SKOWRONSKA
- 10 **Degeneracy is not Chic**
REVIEW BY JUDE P. DOUGHERTY
- 13 **The Media, The Commission and the Catholic Church**
GERARD HENDERSON
- 15 **The Australian Bushfire Enigma**
PETER FISHER
- 21 **Dialect and Brogues**
GILES AUTY
- 23 **Paul of Tarsus**
PAUL STENHOUSE, MSC
- 26 **Catholic Missions to Aboriginal Australia**
JAMES FRANKLIN
- 37 **The Berwick Murals**
TONY EVANS



Front Cover: 'Kalora' (Freshwater Lagoon) – one of 20 paintings of Aboriginal life and Legend painted for *Annals* by Hal English who was, from 1981 until his death in June 1986, the artist who delighted our readers with his remarkable talent that developed during his formative years in the Australian bush. Completely self-taught he was a master of pen and ink, line and wash, watercolour and oils. Australian outback scenes – indigenous people, eucalypts, billabongs, sheep and cattle, native flora and fauna, and the ever present reality of drought, flood and bushfires – were favourite subjects. Hal was acknowledged to be one of Australia's foremost figure artists. He is still greatly missed by all who knew and loved him. He will never be forgotten by *Annals*. – Paul Stenhouse

Cover Photo: Hal English [1913-1986]

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

Editorial Board

Peter Coleman
[Chairman]
Giles Auty
Garry Boyd
John David
Peter Fisher

RATES

	STANDARD	PENSIONER	AIRMAIL
Australia	<input type="checkbox"/> \$33.00	<input type="checkbox"/> \$26.00	<input type="checkbox"/> \$50.00
Overseas	<input type="checkbox"/> AIRMAIL		<input type="checkbox"/> \$50.00
PNG, NZ	<input type="checkbox"/> \$50.00		<input type="checkbox"/> \$65.00
Indonesia	<input type="checkbox"/> \$50.00		<input type="checkbox"/> \$65.00
Singapore	<input type="checkbox"/> \$50.00		<input type="checkbox"/> \$65.00
Malaysia	<input type="checkbox"/> \$50.00		<input type="checkbox"/> \$65.00

We regret that overseas surface mail is no longer provided. All Australian rates include GST.

WHEN WE contemplate ourselves we are troubled ... when we contemplate God we are restored.

– St Bernard of Clairvaux,
De Diversis, v. 4-5. From The Roman Breviary, 2nd reading at Matins, Wednesday in the 23rd Week of the Year.

ABBÉ JACQUES HAMEL

Martyred Rouen, France, July 26, 2016



THE MARTYRS living now with Christ

In suffering were tried,

Their anguish overcome by love,

When on his cross they died.

Across the centuries they come,

In constancy unmoved.

Their loving hearts make no complaint;

In silence they are proved.

No man has ever measured love,

Or weighed it in his hand,

But God who knows the inmost heart,

Gives them the promised land.

Praise Father, Son and Spirit blest

Who guide us through the night

In ways that reach beyond the stars

To everlasting light.

- Hymn from The Common of Martyrs, in *The Roman Breviary* taken from the Hymnal of the Nuns of Stanbrook Benedictine Abbey, North Yorkshire Moors, United Kingdom. Father Jacques Hamel was murdered while he was celebrating Mass in his parish church by two Muslim men pledging allegiance to ISIS.

TAKAYAMA UKON

By Paul Glynn, SM



TFRANCIS Xavier strode manfully from a small boat into feudal Japan on the feast of Mary's Assumption, August 15, 1549, the anniversary of the day he had taken his vows as a Jesuit. There was no semblance of a dictionary that translated Japanese words and ideographs into Roman letters.

Trying to get Japanese words to express Christian concepts was a huge task, but Xavier's sheer holiness won him some very important Japanese converts.

One was a physically handicapped musician who had been making a living by travelling around towns playing his lute and reciting old folk stories. This eloquent wandering minstrel was baptized by Xavier and eventually became the able catechist Brother Renzenzo S.J.

On one occasion Renzenzo spent several whole, uninterrupted days arguing, counter arguing, evangelizing and finally converting a 'Daimyo' – the Japanese title for a feudal lord. This minor Daimyo Takayama Dario lived in a small castle in Nara Prefecture.

Brother Renzenzo had the joy of accompanying Fr. Vilela S.J. to the castle for the baptism of the whole Takayama family, including eldest son Takayama Ukon, then 11 years old. It was 1563.

Takayama Ukon would become a great and famous Daimyo early in his adult life, and would end up living in a grand stone castle

commanding extensive holdings in what is today Akashi City.

He would lead many to baptism – aristocrats, samurai, farming folk and town dwellers. The Jesuits wrote enthusiastic letters back to Europe about this Takayama Ukon, letters also expressing great hopes for the future of the small but quickly spreading communities of Japanese Christians. Xavier had earlier written to Jesuit headquarters in Rome describing the Japanese as a highly cultured people, predicting that they would become great Christians.

But then disaster struck, provoked by the lies and boasts of the Spanish captain of a ship, the *San Felipe*. On its voyage from the Philippines to Mexico it ran into a roaring cyclone that tore off the masts and sails and dumped it on the Japanese coast – with most of the cargo and crew intact.

By Japanese custom the local Daimyo looked after the crew, but the cargo was his. When the ship's captain was told this he responded with a lie and a threat. You've seen the Spanish missionaries in Japan. Well they are the forerunners of the Spanish Army who will soon come and make Japan a colony. You will be in big trouble then if you have stolen my cargo.'



Japanese Woodcut of Blessed Justo Takayama Ukon commemorating his Beatification on February 7, 2017

This threat was relayed to Shogun Hideyoshi, the *generalissimo* and real ruler of Japan – the Emperor was a powerless symbol, eking out cultured boredom in a gilded cage in Kyoto.

The Shogun looked apprehensively at the Philippines and Mexico, and the seemingly unstoppable armies from Europe.

This set the scene for the persecution of Christians in Japan.

The Shogun waited because he wanted to continue trade with Europeans via their ships. But early in 1597 he struck a fierce blow: a total ban on Japanese Christians and western missionaries. He had risen to prominence from humble beginnings by ruthless violence. He now decided to terrorize every Japanese Christian and foreign missionary by very public and gruesome executions in Nagasaki, where Christians were numerous.

Famous Christian Daimyo Takayama would head the list of about 20 missionaries and Japanese Christians to be executed. These ‘criminals’ would have ears sliced off, be loaded into open carts, and paraded around the capital city Kyoto. Then guarded by merciless samurai they would be force-marched to Nagasaki, 30 days away, during the coldest time of the year. There they would be fastened to crosses in mockery of this foreign Christian religion.

The local governor was ordered to make as many citizens as possible attend. Everything was to be unhurried and drawn out, to heighten the terror for both the crucified and the onlookers. Finally the two samurai, who had been standing by the crosses, with the steel tips of their bamboo lances very visible, would despatch each by thrusting their lances deep and up under his rib cage, just as the Roman soldier did to Jesus. The last punishment was refusing burial to their corpses. They would remain on the crosses until they rotted away.

The Shogun’s advisers did not oppose the gory executions but they advised him that Daimyo

On Fire with God’s Love

IF CATHOLICS are failing to spread their faith through the electronic media it may be because many of them do not see why they should evangelize at all. The finest pastoral plans for social communications will fail unless we have believers on fire with the love of God. The preeminent need is not for technical proficiency but for eager adherence to the word of God. Paul said it best when he wrote to the Corinthians: “When I came before you, brethren, I did not come proclaiming to you the testimony of God in lofty words of human wisdom.... My speech and message were not in plausible words of wisdom that your faith might not rest in the wisdom of men but in the power of God” (1 Cor 2:1-5). In season and out of season Paul proclaimed Christ crucified. He was often rejected; he was repeatedly whipped and imprisoned, and eventually martyred, but in the end he made more impact than all the skilled rhetoricians of his day taken together. His words still inspire millions of believers all over the surface of the globe. In short, then, the real problem of communications for the Church is the problem of holiness.

— Avery Dulles, S.J., ‘Catholics in the world of Mass Media,’ Lecture for the Salesian Guild, Xavier University, Cincinnati, Ohio, January 23, 1999.

Takayama was too highly respected, famous throughout Japan as a man of great courage and ability, and a lover of the highest expressions of Japanese culture—the Way of the classical Tea Ceremony, haiku poetry, fine calligraphy and a brilliant designer of Daimyo castles.

The advisers dared not raise with lecherous Hideyoshi another reason for Takayama’s fame ... his total faithfulness to his wife Justa Kuroda, in an era of sexual abandon among the powerful men of the land.

His advisers suggested that crucifying Daimyo Takayama like a common criminal could cause dangerous resentment and possibly harm to the Shogun’s ‘great reputation.’ So Shogun Hideyoshi took Takayama off the list of those to be executed on February 6, 1597. However the merciless Shogun was very angry that Takayama still lived publicly as a Christian, despite Christianity’s being outlawed by him.

To backtrack some years. Sen no Rikyu, still today venerated by most Japanese, was the acknowledged creator of the fully developed Japanese Tea Ceremony, ‘Chado,’

The Way of Tea, which was fast becoming the quintessence of Japanese refinement and culture for the ruling classes. The Tea Ceremony is not like a casual cup of tea with friends! The Tea Ceremony is conducted mostly in silence, taking an hour or more, and is acted out according to a solemn ritual full of spiritual symbols. Often when Japanese Tea Ceremony people attend Mass for the first time they will say the Mass reminded them of their much loved Tea discipline. This famous and venerated Sen no Rikyu had publicly named the young Daimyo Takayama Ukon as one of his seven ‘mane deshi’-- ‘most beloved disciples’--among the many Japanese who now practised the Tea cultural expression Rikyu had created.

Shogun Hideyoshi was also a follower of this Way of Tea and of course knew Sen no Rikyu personally. He called Rikyu to his castle, and ordered him to visit Takayama with this stern warning. ‘I order you to renounce your Christian beliefs. I am your liege lord. If you do not obey me you are betraying ‘bushido,’ the Way of the

Samurai. The whole warrior class in Japan, from Shogun to humblest samurai, vows to follow this Way until death. Bushido demands total obedience to your liege lord. I as Shogun am your liege lord, and order you to renounce this foreign religion. If you refuse to obey you are breaking your bushido vow, and will have to suffer the consequences.

The consequence the Shogun referred to was the duty of *hara kiri* (seppuku), the ritualistic disembowelling of oneself with a short sword. Samurai history up to the Emperor Meiji era that began in 1868, has many famous examples of *hara kiri* as 'atonement' for breaking the bushido vow of obedience etc. to one's liege lord. So the Shogun was telling Takayama to reject Christianity or commit *hara kiri*. If Takayama died by *hara kiri* there would be no backlash against the Shogun.

Sen no Rikyu had no alternative but to deliver the Shogun's Orders. To crafty Hideyoshi's command the spirited Daimyo Takayama replied immediately and masterfully. He neither rejected bushido nor his Christian faith: 'I accept Shogun Hideyoshi as my liege lord on this earth. But, higher than my earthly bushido obligation is my totally absolute obligation to obey Jesus, my Divine liege Lord, the Heavenly liege Lord of all earthly lords. I cannot renounce Him from whom I have received life itself, and the promise of eternal salvation.'

Sen no Rikyu made no effort to persuade his Way of Tea disciple to renounce Christ. He later whispered to another Tea disciple that Daimyo Takayama had not betrayed the samurai code, nor the highest ideals of Chado, the Way of Tea.

Probably this refusal of Sen no Rikyu to urge Takayama's obedience to the Shogun was one of the reasons why the Shogun ordered Sen no Rikyu to commit *hara kiri*, four years later in 1591.

The heroic Chado leader obeyed his liege lord Hideyoshi, called close Tea friends to a final Tea

Ceremony, handed his Tea utensils to them as keepsakes, bowed peacefully, and left them to commit *hara kiri* alone – to the immense chagrin of all noble minded Japanese from that time right down to the present day.

When Shogun Hideyoshi received Takayama's reply from Sen no Rikyu he was infuriated. He ordered the immediate seizure of Takayama, his castle, lands and all his possessions, reducing him to the ignominious, lowest rank of a samurai, a masterless 'ronin,' whom no Daimyo could employ or shelter.

Takayama, his wife and family were banished to an inhospitable area of Kanazawa in present day Ishikawa Prefecture.

Homeless ex-Daimyo Takayama first went to the Jesuit house at Arie, asking to be allowed to do a week's retreat based on St. Ignatius Loyola's Spiritual Exercises. Takayama was a great admirer of Ignatius who once was a knight, filled with love for chivalrous tales of knights who saved fair princesses. The converted Ignatius chose poverty to follow Christ.

Samurai Takayama told his wife and family that they now had the opportunity to do the same for Christ. Fortified by the Ignatian retreat, and at peace, Takayama asked the prayers of the Jesuits and then led his family to what became a hand-to-mouth existence in a hostile environment. However as soon as he arrived there he began a fearless and free life of spreading knowledge and love of the now outlawed Christ of the Gospels, despite living in poverty.

Shogun Hideyoshi died the next year, 1598. Brilliant military strategist Daimyo Tokugawa Ieyasu, determined to become the new Shogun, waged a series of battles to the death of all rivals. He destroyed the last of them at Sekigahara in the year 1600, and became the Shogun.

He wanted to unite the whole war-torn land by declaring Shinto the religion all must follow. After consolidating his position he re-issued the ban on Christianity

and began a merciless war against Christians. The year was 1614.

He knew ex-Daimyo Takayama was spreading Christianity in the provinces and sent a grim message to him. Takayama ignored it. Some new friends advised Takayama to save himself and his family by a 'seeming' obedience to Tokugawa's order. Takayama replied: 'For a man who has a sense of honour, and is firmly convinced of his Christian religion, it is inadmissible to even speak of such cowardice.'

Shogun Tokugawa then sent samurai to arrest Takayama and bring him bound to Kyoto. There Tokugawa worked on the still famous Takayama for seven months, alternating between enticements of rewards and savage death threats. Takayama remained rock solid for Christ. On November 8, Takayama, his faithful wife Justa Kuroda, their daughter and their five grandchildren, 350 missionaries and Japanese Christian laymen were put on a small boat and deported to Manila. By now Takayama's physical body was broken. 40 days after arriving in the Philippines he died during the night of February 5, 1614.

On February 7, 2017, in the presence of 10,000 Japanese Catholics, the Archbishop of Osaka Manyo Maeda, offered Mass in his cathedral, in the presence of Cardinal Angelo Amato representing the Holy Father, and honoured Takayama Ukon as among the ranks of the 'Blessed.' Some hopeful Japanese Catholics had wondered aloud: 'Wouldn't it be marvellous if Francis, the Pope of surprise, was in Osaka for the Mass of Takayama Ukon's beatification?' It was not to be, but for Japanese Catholics, the Mass of Beatification was a glorious tribute to a courageous Japanese Catholic who proved 'rock solid' in his devotion to Jesus, his liege Lord. Blessed Takayama's feast day is February 3.

FATHER PAUL GLYNN SM, 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.

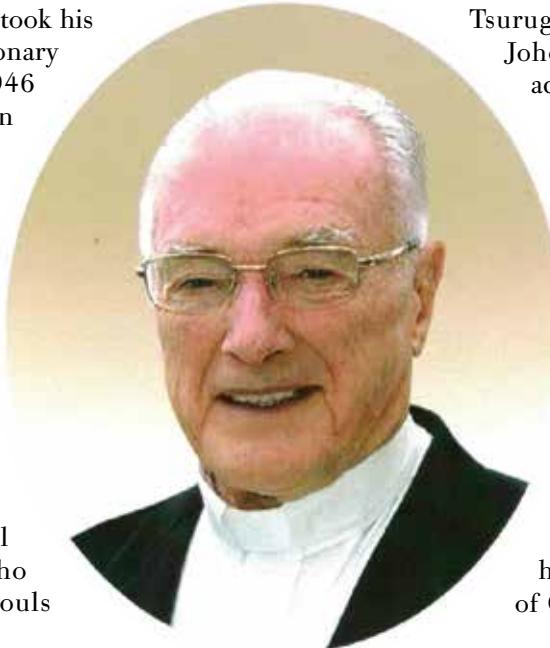
REQUIESCAT IN PACE

1927- 2017

FATHER KEVIN WHITE was born in Sydney in 1927. He took his first vows as a Missionary of the Sacred Heart in 1946 and was ordained priest in 1952. 63 of his 64 years of priesthood were lived to the full in Japan.

To say that he was much loved and admired by all who knew him would be an understatement.

Among many great missionaries who sowed and nourished the Catholic faith among the Japanese people he will be remembered as one who touched hearts and won souls to our Lord by his wise and gentle counsel and by his love for the Japanese people, and appreciation of their language and culture.



ホワイト・トーマス・ケビン神父
Fr. Thomas Kevin White MSC

He served in MSC parishes in Fukui, Tsuruga, Gifu, Ogaki, Konan and Johokubashi in Nagoya. Kevin admired the Montessori method of education, and the kindergarten attached to our Johokubashi parish employs that method very successfully.

I personally owe Kevin a great debt of gratitude for his unstinting support of *Annals* since I became editor in April 1966.

It was he who supplied me with my first camera and lenses in 1967, and upgraded them as the years passed. Over those years, in many ways he helped *Annals* become the journal of Catholic culture that it is today.

He died among his people, the Japanese people whom he loved and served. May he rest in peace.

– Paul Stenhouse, MSC

Shall we have a Referendum ?

IF IT WERE NOT grounded in nature there would be no justice, and all virtues would cease to exist. How otherwise can magnanimity, love of one's country, *pietas*, meriting the good opinion of others and honouring obligations, exist? For these arise from the fact that we are *by nature* inclined to love our fellow men. This is the foundation of justice. Were this not so, then respect for our fellow men, and for the ceremonies and religions of the gods would cease – things that must be preserved, not out of fear but because of the link that exists between man and god [*in coniunctione quae est homini cum deo*]. 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. Were such power to arise from the opinions and commands of unwise people, then by their will the very nature of things would be turned on its head. What is to stop such people declaring evil and pernicious things to be good and sound? If such 'law' [based on opinion] can make unjust things *just*, what's to stop it making evil things, *good*? Nature is the norm that enables us to distinguish a good law from a bad one. And it's not only justice and injustice that are judged by their nature, but also, of course, what is honourable and what is dishonourable. For, as common sense makes clear to us, and instils in our minds from our very beginnings, honour is derived from *virtue*, and dishonour from *vice*. It would be madness to think that their reality is determined *by people's opinion* rather than *by their very essence*.

– Marcus Tullius Cicero, *De Legibus*, Liber Primus, §§ 43-45. Translated: Paul Stenhouse. [323]

School counsellors are being trained in helping children and adolescents transition from one gender to another. The push to impose the ‘Safe Schools’ program, purportedly under the guise of being an anti-bullying program, constitutes in reality an attack on traditional notions of family, sexual identity and marriage.

FIGHTING THE PRONOUN POLICE

By Wanda Skowronska

NOT MANY Australians may be aware that Victoria now has a Gender and Sexuality Commissioner, Ro Allen, appointed in 2015. Allen has had much experience in supporting LGBTI people, because her perception is that *LGBTI Victorians experience discrimination every day in schools, workplaces, health settings and the broader community.*¹

There is now a guide to assist public servants in that state to use ‘zie’ and avoid ‘he’ and ‘she’ for the gender neutral pronoun ‘zie’ can promote ‘safer spaces’ for LGTBI Australians.² It seems that in changing our use of language transgender activists would like to transform the very way we think about biological sex of a person.

The biological sex of a person is no longer a given, but a person can choose a gender identity as gender is fluid. As Kate Bornstein, who was once a man, says of gender fluidity:

...gender fluidity is the ability to freely and knowingly become one or many of a limitless number of genders for any length of time....gender fluidity recognizes no borders or rules of gender.³

In similar vein Faculty staff at the University of Iowa (UI) in the United States have been instructed to use ‘preferred names and gender pronouns’ when addressing students – including ‘ze’, ‘zem’, ‘zir or hir’, ‘zirs or hirs’ or whatever gender neutral pronoun a person may prefer.⁴

In the parlance of contemporary political correctness you would ‘signal’ your ‘virtue’ if you used

But one psychologist is standing up to new transgender commissariat. Toronto clinical psychology professor Jordan Peterson, who describes himself as ‘not politically correct,’ recently took aim at his university’s push to force lecturers to use gender neutral pronouns in their lectures.⁵ He has entitled his series of online talks explaining his views, ‘Professor against Political Correctness,’ and is well aware of the risk of speaking out, but feels he must do so.

To place Peterson’s attempts in perspective, Canada is far more advanced in its gender-neutral revolution. Its new proposed Bill C-16 seeks to protect all genders from discrimination under the Canadian Human Rights Act. And as this bill defines gender identity as ‘each person’s internal and individual experience of gender,’ you might cause offence by doing or saying something which offends a Glimgender, Quiogender, Subgender or a Trigender.⁶

You had better know how to act appropriately in each case - organisations and individuals are liable for any ‘acts or omissions’ or ‘intentional or unintentional



these new pronouns. If you don’t and insist on using ‘he’ and ‘she’, and trigger offence, you may soon be accused of being heteronormative – perish the thought!

offence' to *trans* people. As Peterson explains, under this view of vicarious liability, one is liable if one fails to address a potential transgender rights violation.

Peterson's objection to being forced to use gender neutral pronouns and alter the linguistic structure of his courses led him to make a study of the origins of this Bill C-16, saying that it stems from the Ontario Human Rights Commission and Toronto's Human Rights Commission both of which have significant Marxist influence.⁷

Peterson notes in his lectures that other university staff contacted him, concerned at being told to use gender neutral language, but are too frightened to speak out publicly, afraid of the risk to themselves, their families and financial security. One colleague said 'we should have acted 10 years ago' but feels that the ideological horse has bolted.

In this context, Peterson is indeed courageous to speak out. In his practice as a clinical psychologist, he has had to help several clients who have been driven to high levels of stress due to the imposition of politically correct transgender language at their workplace. One was a social worker who felt extremely stressed at having to agree to men being allowed into women's refuges, and to having access to women and children who have been abused, simply because these men feel they are 'women'. One East European client recognised the hallmarks of totalitarian thinking in these blunt and imposed linguistic changes and they aroused terrifying memories.

Peterson himself has openly stated that this linguistic barrage indeed bears the hallmarks of totalitarian thinking, inducing people to compliant behaviour for fear of risking jobs and social status. Certainly his fears of a backlash have been realised. For his efforts in speaking out, he found his university office door glued shut, was drowned out by noise in his attempt to speak publicly on the subject and now may face losing

his job. Peterson told the BBC, 'I've studied authoritarianism for a very long time - for 40 years - and they're started by people's attempts to control the ideological and linguistic territory'.⁸

Peterson insists that while he is examining the Canadian situation, it is creeping into many western countries; and, in Australia, we have seen evidence of this. A teacher friend of mine in Sydney related that all teachers were instructed recently not to use 'he' or 'she' in a state school where he teaches Maths as this may cause offence to a boy transitioning to be a girl in that school.

School counsellors are being trained in helping children and adolescents transition from one gender to another. The push to impose the 'Safe Schools' program, purportedly under the guise of being an anti-bullying program, constitutes in reality an attack on traditional notions of family, sexual identity and marriage.

Not long ago, Federal Greens candidate Martine Delaney, feeling deeply offended at the very idea that the Catholic church taught that marriage was between a man and a woman, lodged a complaint to the Tasmanian Anti-Discrimination Board in September 2015. Her anger was directed at Tasmania's Archbishop Porteous who simply tried to teach the traditional Catholic view in Catholic parishes and schools.

Delaney insisted that such things are not 'absolute' and called for 'the Catholic Church in Tasmania to implement a lesbian, gay, bisexual, transgender and intersex awareness program for all staff and students within the Catholic education system'.⁹ In the wake of this, the bishop's house was sprayed with graffiti and some students walked out when the Bishop attended a (Catholic!) school speaking of the complementarity of man and woman and he faced court proceedings. Martine Delaney withdrew the complaint from the Anti-Discrimination board, but one

can surmise that this will not be the end of the issue.

Meanwhile Peterson continues his brave resistance in Canada, as a kind of twenty-first-century Winston Smith (the protagonist in Orwell's novel who resisted Big Brother), and has become an object of hatred in Canada as a strident critic of Bill C-16 – and of Canadian newspeak on transgender issues in general.

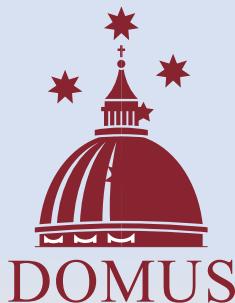
As well, the Catholic Church and organisations defending the family – such as Family Life International and the Australian Family Alliance – constitute Winston-type courage in western society – in standing up to the transgender revolutionaries who wish to destroy the traditional family and its Judeo-Christian roots.

Pope Francis has used strong words on this issue - comparing gender theory to Hitler's ideology imposed on youth.¹⁰ In this matter, the use of pronouns, neutrality is not possible; we either stand with the church, with Winston Smith, or not.

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

-
1. <http://www.premier.vic.gov.au/rowena-allen-is-victoria-s-first-gender-and-sexuality-commissioner/>
 2. Rebecca Urban, *The Australian*, December 16. <http://www.theaustralian.com.au/national-affairs/state-politics/husband-wife-now-off-limits-says-public-service-guide/news-story/a561abf209b1e25b-4d02dd3fc909d63>
 3. Bornstein, Kate *Gender Outlaw: On Men, Women, and the Rest of Us*. (York City: Routledge, 1994), 52.
 4. <http://www.cnsnews.com/news/article/barbara-hollingsworth/university-iowa-use-preferred-pronouns-when-addressing-students>
 5. Peterson's lectures came online on Sept 27, 2016. <https://www.youtube.com/watch?v=fvPgjg201w0&feature=youtu.be>
 6. Full text of Bill C-16 is on: <http://www.parl.gc.ca/HousePublications/Publication.aspx?Language=E&Mode=1&DocId=8280564>
 7. Peterson states this in the course of his lecture. <https://www.youtube.com/watch?v=fvPgjg201w0&feature=youtu.be>
 8. Jessica Murphy, BBC News, 'Toronto Professor Jordan Peterson takes on gender neutral pronouns', Nov 2, 2016. <http://www.bbc.com/news/world-us-canada-37875695>
 9. ABC News, 'Anti-discrimination complaint 'an attempt to silence' the Church over same-sex marriage', September 28, 2015. <http://www.abc.net.au/news/2015-09-28/anti-discrimination-complaint-an-attempt-to-silence-the-church/6810276> (Accessed 9/2/2016)
 10. <http://americanmagazine.org/content/dispatches/full-transcript-popes-press-conference-flight-manila>

OFFICIAL ARCHDIOCESE OF SYDNEY ROME PILGRIMAGES



NEW PRICING AND ITINERARIES FOR 2017

Domus Australia through the Archdiocese of Sydney is offering multiple 7-night tour departures to Rome in 2017. Our prices are for land content only. You save by booking your airfares through your favourite travel agent, online or use frequent flyer points. We offer two itineraries led by a spiritual leader from Australia with quality local guides.

Rome PILGRIMAGES

OUR CATHOLIC ROME
7-NIGHT PILGRIMAGE
from \$1,790 pp twin share
(airfares excluded)

DEPARTURE DATES*

2 March | 11 May | 27 July | 24 August
20 September | 16 November

FEATURED TOURS

- St Peter's Basilica • Basilica of Mary Major
- Basilica of St John in Lateran
- Holy Stairs • Roman Forum
- Basilica of St Paul Outside the Wall
- Catacombs and Appian Way
- Colosseum • Vatican Gardens bus tour
- Night walking tour of Rome including: Spanish Steps, Trevi Fountain, Pantheon and Piazza Navona
- Castel Gondolfo train day tour including: Papal Apartments and gardens bus tour
- Vatican Museums • Sistine Chapel
- Papal Audience or Sunday Angelus depending on the availability of the Holy Father

STAYING AT DOMUS AUSTRALIA

ENCORE Rome PILGRIMAGES

A SPECIAL 7-NIGHT ITINERARY
FOR THOSE WHO MAY HAVE
BEEN TO ROME BEFORE
from \$2,290 pp twin share
(airfares excluded)

DEPARTURE DATES*

16 March | 18 May | 31 August | 9 Nov

FEATURED TOURS

- Scavi Tour including Tomb of St Peter
 - Mamertine Prison (of Sts Peter and Paul)
 - St Peter in Chains Church • Vatican Carriage Museum
 - Vatican Gardens • Castel Gondolfo train day tour
 - Villa Borghese Gallery and Gardens tour
 - Castel Sant'Angelo museum
 - Walking tour of Trastevere including Basilica of Santa Maria in Trastevere
 - Pantheon, Churches of the Gesu and St Ignatius of Loyola
 - Night walking tour of Trevi Fountain, Spanish Steps and Piazza Navona
- PLUS Seasonal offerings depending on availability, e.g. Vatican Museums After Hours or Colosseum by Night

STAYING AT DOMUS AUSTRALIA

STANDARD INCLUSIONS

Starts and finishes in Rome. Prices quoted are on a twin share basis. Single Supplement of \$770 for 7 nights to be added to the tour price if applicable. Accommodation is at Domus Australia and includes daily breakfasts and 3 evening meals. *Phone us for more 2017 departure dates.

Phone 1800 753 959 | www.romepilgrimages.com

OTHER DEPARTURE DATES AVAILABLE

Go to our website at www.romepilgrimages.com or phone us on 1800 753 959 for other tour dates in 2017 (more than 20 pilgrimages on sale).

Our World under the Microscope

DEGENERACY IS NOT CHIC

By Jude P. Dougherty



HIS BOOK consists of three lectures that Roger Scruton gave as the Charles E. Test Memorial Lectures under the auspices of the James Madison Program at Princeton University in the fall of 2013. They follow his previously published *The Soul of The World* and draw upon and develop arguments first presented there. A fourth essay is added to the three lectures under the title "Sacred Obligations."

The first lecture provides a profile of man as an animal, a description of the features that man has in common with other members of the animal kingdom. But wait; there is something about man that is unique to his species, something that cannot be accounted for in purely materialistic terms. Scruton calls this "man's metaphysical dimension," something that implies a non-material component, but one that he does not examine in detail.

His target is Richard Dawkins and others who reduce man in purely mechanistic terms to nothing more than a self-replicating animal. In this context, Scruton enlists the aid of a number of his contemporaries as he defends his position, first against the Darwinians, and then against the thesis of Dawkins as presented in the latter's *The Selfish Gene*.

In arguing against Dawkins's claim that natural selection can account for all the difficult facts presented by speech and human culture, Scruton finds some support for his analysis in the work of Noam Chomsky.

Scruton, Roger. *On Human Nature*. Princeton, N.J.:Princeton University Press, 2017. 151 pp. Cloth, \$22.95.

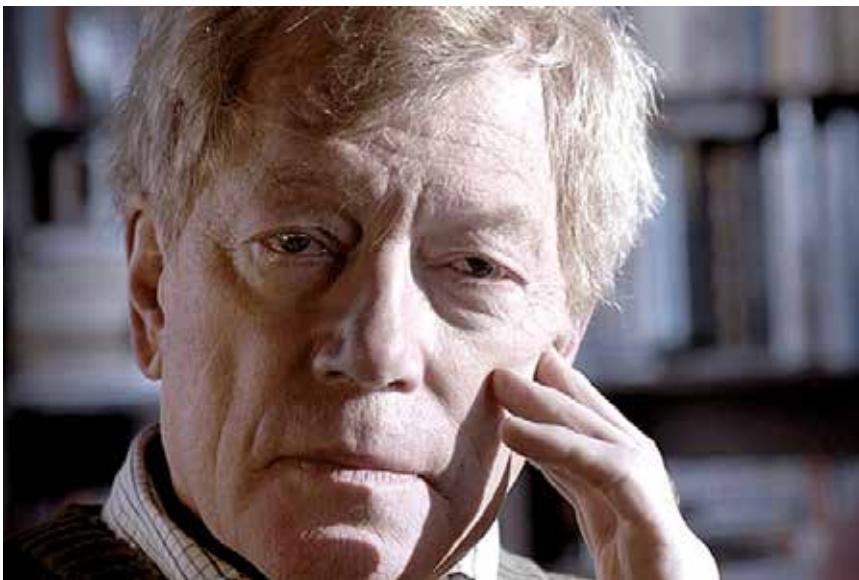
Scruton is particularly incensed by Dawkins's attempt to explain goals and rational choices, including morality, in terms of genetic materials. "Morality," Dawkins will say, "has no other demonstrable ultimate purpose than to keep human genetic material intact." To that, Scruton replies, "Human nature, once something to live up too, becomes something to live down to. Biological reductionism nurtures this 'living down' which is why people so readily fall for it. It

makes cynicism respectable and degeneracy chic. It abolishes our kind and with it our kindness."

Chapter 2 is devoted to a discussion of human relationships. "We are the kind of thing," Scruton says, "that relates to members of our kind through interpersonal attitudes and through the self-predication of our own mental states." The kind of thing that we are cannot be characterized merely in biological terms. Ever since Kant, it has been clear that "I" thoughts are fundamental to the life of the person. The moral life depends on something that may be called the "second person standpoint"—the standpoint of someone whose reasons and conduct are essentially addressed to others. When I give another person my reason for action, I am assuming for myself the authority and competence to do that, and in so doing I also confer standing and competence on the other. By speaking in the first person singular I can make statements about myself, answer questions, and engage in reasoning that bypasses the usual ways and normal methods of discovery. I am not merely an individual in the way that Fido is a dog. I identify myself as an individual across time. I take responsibility for my past and make promises for the future.

Chapter 3 is devoted to a discussion of the moral life. Persons are moral beings, conscious of right and wrong. Any account of the moral life, Scruton suggests, must begin from the apparent tension that exists between our nature as free individuals and our





Roger Scruton

membership in the communities on which our fulfillment depends. In speaking of the person, Scruton draws upon Boethius and Aquinas, but he is principally indebted to Kant.

The final chapter consists of random thoughts on what Scruton calls "sacred obligations." The Roman sense of piety is certainly the first. Piety arises from the ontological predicament of the individual who comes into the world with debts to pay. Filial obligations and social obligations

follow. The rituals of birth, marriage, and death call attention to those important features of human life. Moral thinking, Scruton finds, inculcates habits of respect and benevolence and guarantees general safety. In his discussion of sexual morality, he calls attention to Aurel Kolnai's defense of the Catholic view of chastity, priesthood, and marriage.

In his extended critique of academic political philosophy, Scruton finds that it has its root in the Enlightenment's conception of citizenship, an attitude that emerged with the social contract and the desire to replace inherited authority with popular choice as the principle of political legitimacy.

Much of what Scruton has to say has been said before in simpler terms, but that does not detract from the value of his critique of reductionist biology. Scruton's literary erudition and charm grace his presentation throughout. If the volume has any flaw it may be that Scruton takes too seriously the sophistry of many of his contemporaries and addresses positions that any man of common sense would throw out of court.



Oops ! Marcus Cato, the Roman historian and senator, lived from 234 BC until 149 BC, not from 234 BC until 249 BC as was suggested on page 37 of *Annals* last month. Our readers would have realised that the dates we printed would have had him dying aged 15. Our usually eagle-eyed proof-reader apologises.

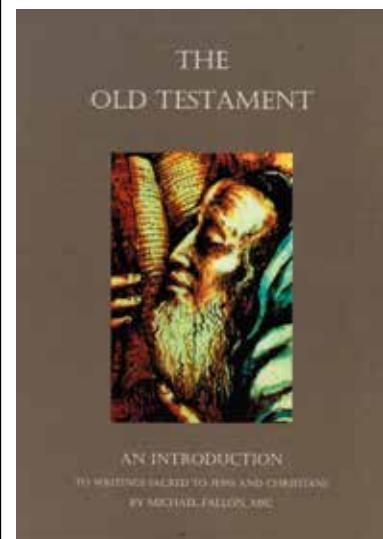
PROFESSOR JUDE DOUGHERTY is Dean Emeritus of the Philosophy Faculty, Catholic University of America. Formerly Editor, *The Review of Metaphysics*, and General Editor, *Series Studies in Philosophy and the History of Philosophy*, Washington, D.C. He is a regular contributor to *Annals*.

From Chevalier Press

The Old Testament

MICHAEL FALLON, MSC

The term Old Testament came to be used by Christians to distinguish the inspired books of the Jewish faith from the writings of the New Testament that emerged within the Christian community in the first century AD.



Father Michael Fallon offers here an Introduction to the reading of books of the Older Testament – material he has been working on for over twenty-five years. Much of the material in this book can be found in the Introductions to the commentaries listed in the frontispiece. It is hoped that the reader will find it helpful to have the material available in a single volume.

Price \$25

[includes postage in Australia + GST]

Available now from
CHEVALIER PRESS PO Box 13,
Kensington NSW 2033

Ph: (02) 9662 7894, Fax: (02) 9662 1910

Email : chevalierpress@gmail.com

ASK FOR A LIST OF OUR OTHER
CATHOLIC PUBLICATIONS

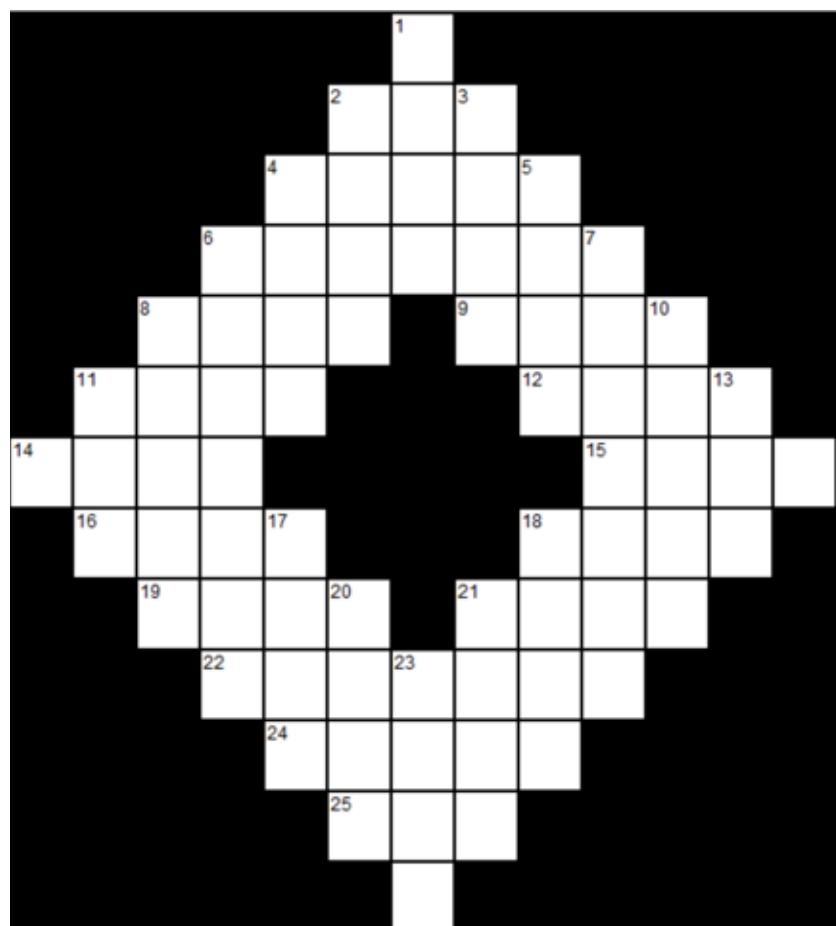
God and the Professors

WHAT DID Mr. Hutchins propose? He proposed, in the first place, that man is a rational animal, essentially distinct from the brutes, and hence, that education should cultivate the moral and the intellectual virtues. He proposed, in the second place, that science, philosophy and theology are distinct bodies of knowledge, radically different as to methods of knowing as well as with respect to objects known. But he went further. He said that theoretic philosophy delves more deeply into the nature of things than all the empirical sciences; that, as theoretic knowledge, philosophy is superior to the sciences by reason of the questions it can answer. He said that practical philosophy, dealing with ethical and political problems, is superior to applied science, because the latter at best gives us control over the physical means to be used, whereas practical philosophy determines the ends to be sought, and the ordering of all means thereto.

Hence the structure of a university should not be a miscellaneous collection of departments from astronomy to zoology, with all treated as equally important theoretically and practically, but a hierarchy of studies, ordered educationally according to their intrinsic merits. Because of the fact that our secular universities harbor a diversity of religious faiths, Mr. Hutchins placed metaphysics at the summit instead of theology. For man the highest knowledge, and the most indispensable to his well-being, is the knowledge of God; and since the ultimate conclusions of metaphysics comprise a natural theology, metaphysics is the supreme subject-matter in the domain of natural knowledge.

But Mr. Hutchins would have to admit (and he indicated his willingness to do so) that if there is a better knowledge of God, and man's relation to God, than metaphysics offers, then such knowledge is superior to philosophy, both theoretically and practically, just as philosophy is superior to science. Traditional Judaism and Christianity do, of course, claim that there is such knowledge, the sacred theology that rests on faith in God's revelation of Himself. It is properly distinguished from both science and philosophy as a

ANNALS CROSSWORD NO. 95



Across clues

- 2 Vessel Noah constructed
- 4 Grill food
- 6 Glass containers for liquids
- 8 Large expanses of water
- 9 Having the shape of an ellipse
- 11 A dull paint finish
- 12 Leader of congregational prayer in a mosque
- 14 Moabite woman, an ancestor of David
- 15 Part of the eyeball
- 16 Ancient region of Western Europe
- 18 To make beer or ale
- 19 Relating to the smallest tide rises
- 21 Brand with a hot iron
- 22 Siren who lured sailors to their destruction
- 24 Jewish Christian, a companion of Paul
- 25 Informal word for mother

Down clues

- 1 Cait of a horse
- 2 Imaginative, creative studies
- 3 Code word for letter "K"
- 4 A container for gravy or sauce
- 5 One of the tribes of Israel
- 6 Father of Rebekah
- 7 Ancient Japanese warrior caste
- 8 The "father of lies"
- 10 Large basin used by Old Testament priests
- 11 Drinking vessel
- 13 Cry of a cat
- 17 Republic in SE Asia
- 18 Honey makers
- 20 Formally proper and correct
- 21 Shut door with force
- 23 Sixth month of the Jewish calendar

supernatural knowledge, which man cannot have without God's direct aid. Why did Mr. Hutchins fail? Anyone who has ever attended a faculty meeting knows the answer. It can be discovered by any one who will read the reviews of *The Higher Learning in America*, written by the professors, or what is worse, the professional educators. He failed not because his analysis was patiently demonstrated to be in error; not because someone proved that philosophy does

not exist or is inferior to science; or that religion is superstition, and sacred theology a rationalization of some make-believe. He failed because he was asking the professors to change their minds and to agree about something. He failed as much with the professors of philosophy as with the professors of science; he failed even more with those teachers of religion who regard themselves as liberal.

— Mortimer Adler, 'God and the Professors,' Conference on Science, Philosophy and Religion (1941)

The Royal Commission as a state created institution is not empowered to make findings on the theology and/or structure of religious organisations, including the Catholic Church. Philippa McDonald and other journalists may want to topple St Peter's successor and his archbishops and bishops and to re-write Catholic theology. However, this is not the role of the Royal Commission.

THE MEDIA, THE COMMISSION AND THE CATHOLIC CHURCH

By Gerard Henderson

MANY MEDIA groups have reported the proceedings of the Royal Commission Into Institutional Responses to Child Sexual Abuse with evident hostility towards the Catholic Church in general and Cardinal George Pell in particular. Namely, the ABC, Fairfax Media, *The Guardian*, *The Saturday Paper* and, for a time, *Paul Murray Live* and (the now defunct) *Hinch Live*.

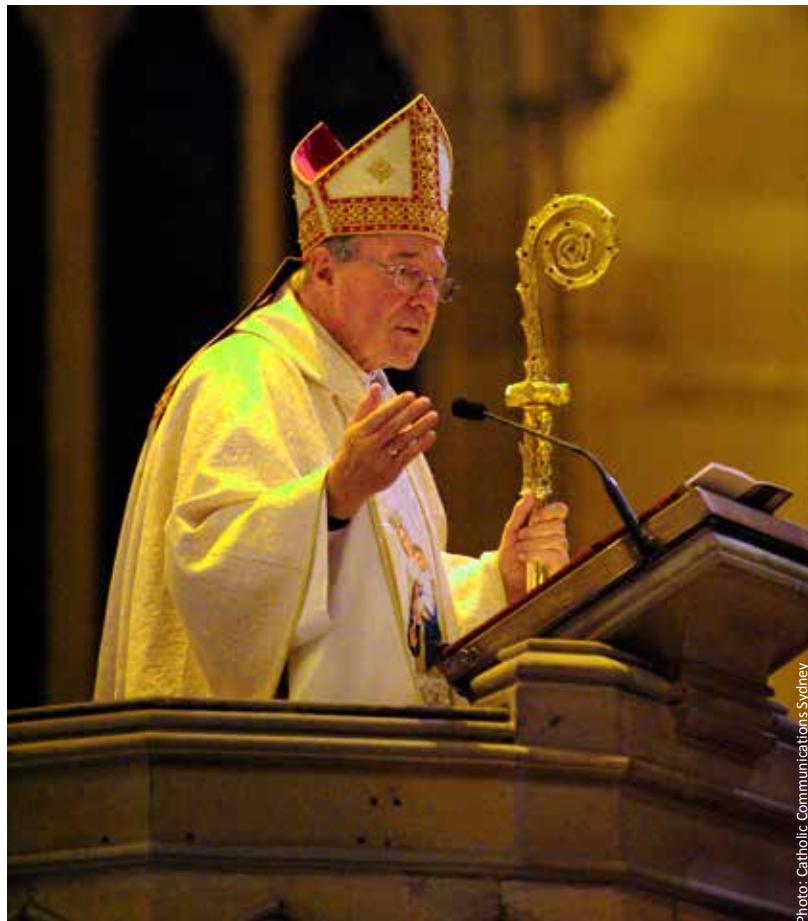
No one can deny the horrific crimes of pedophilia which occurred in the Catholic Church in Australia – primarily between the early 1950s and the late 1980s. The crimes were mainly committed by priests and brothers against under-age boys – but some of the criminality involved attacks against under-age girls.

Yet the reportage of the Royal Commission – frequently by disillusioned Catholics, bitter ex-Catholics and secular atheists who object to the teachings of the Vatican on a range of moral issues – has focused beyond what are largely historical crimes. Rather,

there is an agenda which wants to see the Catholic Church change substantially. This is not a call for Counter-Reformation or a Second Vatican Council. Rather, it is a call to take the Catholic out of the Catholic Church with respect to theology and structure.

In late February, the Royal Commission completed what was termed the “Catholic Wrap”. This was a three week analysis of the current policies and procedures of Catholic Church authorities in Australia in relation to child protection.

This is how Philippa McDonald reported from outside the Royal Commission at Governor Macquarie Tower on the morning of Thursday 23 February 2017. Ms McDonald’s report followed the appearances of Archbishops Denis Hart (Melbourne),



Cardinal Pell preaching from the pulpit of St Mary's Cathedral

Photo: Catholic Communications Sydney

Anthony Fisher (Sydney), Mark Coleridge (Brisbane), Timothy Costello (Perth) and Philip Wilson (Adelaide) at the Royal Commission the previous day:

Philippa McDonald: Well, it has to be said, they gave a scathing assessment of their failures to deal with the extent of child sexual abuse within Catholic institutions.... Archbishop Timothy Costello, the archbishop of Perth, described it as a catastrophic failure in many respects, primarily in leadership. All of the archbishops agreed. Archbishop Hart, the Archbishop of Melbourne, the head of the Bishops' Conference, called it cataclysmic. Archbishop Fisher from Sydney said it was a kind of a criminal negligence to deal with some of the problems which were staring us in the face, we were like rabbits caught in the spotlight....

The bishops will have more to say – what they've done to change their leadership structure. But nothing's really changed. The Pope's still in the Vatican. The archbishops are still the archbishops. The bishops are still the bishops. And the bishops did say that it's very hard for them to have any governance over the priests and the religious throughout Australia because, as we've heard at this Royal Commission, there are 1029 different Catholic institutions. Most of them self-governing and very little accountability.

Philippa McDonald's report was misleading yet informative.

First, neither Pope Francis nor any of Australia's contemporary archbishops or bishops had anything to do with allegations of pedophilia. The archbishops who gave testimony to the Royal Commission did not refer to their own failures to deal with the extent of child sexual abuse. In other words, contrary to Ms McDonald's assertion, much has changed within the Catholic Church over the past two decades. All were appointed to their current positions after the establishment of the Melbourne Response (1996) and Toward Healing (1997).

Highest Court of Appeal

THAT THE ROMAN *bishops*, whether in plurality or as successive holders of a single office, were held to be and were in fact the heirs of the authority of St. Peter and of his co-Apostle St. Paul in the Roman See seems to be suggested, if not guaranteed, even by such limited evidence regarding the standpoint of the primitive Church as we still possess, though it is equally clear that reflexion on the real implications of the original data was needed before their full significance was generally appreciated. The value of the papal office as the primary centre of unity, as the highest court of appeal, as a custodian of order and a corrector of aberrations from the original *depositum fidei* - all this and much more emerges, as we hope to have shown, only when the Church becomes aware of itself in a fuller sense as a world-wide organization, and when a local and 'parochial' consciousness gives place to an oecumenical outlook. Thus the papal ideal ... is to be viewed in its perfection not as an instrument for the suppression of liberty, but as a means under Providence for the safeguarding of the ordered freedom of the 'Sons of God'.

– *The Church and the Papacy*, Trevor Gervase Jalland, London, 1944
p.542. Trevor Jalland was an Anglican clergyman and a patristic scholar.
His dream was of reunion with the Pope and the Catholic Church.

Second, Philippa McDonald's report suggests that she wants to dismantle the structure of the Church that has existed since the time of Peter. Ms McDonald wants to get rid of the Pope in the Vatican along with the archbishops and the bishops, a position as extreme than that of Martin Luther and John Calvin in the lead-up to the Reformation. Brought to you by courtesy of the taxpayer funded public broadcaster.

One of the reasons that the Royal Commission has been able to examine the crimes of priests and brothers with such forensic authority turns on the fact that the Catholic Church in Australia kept thorough records – all of which were provided to the Royal Commission. The Royal Commission has acknowledged this fact.

This material formed the basis of the report titled *Proportion of Priests and Non-Ordained Religious Subject to a Class of Child Sexual Abuse* which was released by Counsel Assisting Gail Furness SC on 6 February 2017 to widespread coverage in the media.

Ms Furness said that between January 1980 and February 2015, 4,444 people alleged instances of child sexual abuse made to 93 Catholic Church authorities. 78 per cent of the claimants were male and 22 per cent were female. Of the 1880 identified alleged perpetrators, 32 per cent were religious brothers, 30 per cent were priests, 29 per cent were lay people and 5 per cent were religious sisters. The Royal Commission provided little material re the alleged crimes of religious sisters. Most media attention focused on the finding that "7 per cent of priests were alleged perpetrators".

The response to Gail Furness' opening address was made by Francis Sullivan for the Truth Justice and Healing Commission which is independent of – but fully funded by – the Catholic Church. Mr Sullivan attained wide media attention for his statement that "as Catholics we hang our heads in shame". He added that today's Church is "significantly different from the one that has been the focus of most of the Commission's case studies over the

past four years". Francis Sullivan's point was that in the modern era "the organisations that run the education, health and social services of the church are predominantly lay led".

This overlooked the central fact that one of the first responses to child sexual assault in the world was that of the Melbourne Response set up by (then) Archbishop George Pell in 1996 and Towards Healing set up by the other Australian archbishops and bishops in the following year. This initiative was undertaken half a decade before child sexual abuse within the Catholic Church came under international attention following the reports of the "Spotlight" team in the *Boston Globe* concerning clerical pedophilia in the Catholic Archdiocese of Boston.

Mr Sullivan did not make this clear in his address to the Royal Commission. Nor did Peter Gray SC, who leads the Catholic Church's legal team at the Royal Commission.

Gail Furness' evident hostility towards Cardinal Pell – who has his own legal representation – has been remarked upon by the likes of Professor Kenneth Wiltshire. Yet it was Ms Furness – not Mr Sullivan nor Mr Gray – who drew attention to the central fact about the "Catholic Wrap" in her statement to the Royal Commission on Thursday 16 February 2017:

Between January 1980 and February 2015, 4,445 people alleged incidents of child sexual abuse in 4,765 claims. The vast majority of claims alleged abuse that started in the period 1950 to 1989 inclusive. The largest proportion of first alleged incidents of child sexual abuse, 29 per cent, occurred in the 1970s.

And that's the point. The Royal Commission's "Catholic Wrap" is examining the teachings and practices of contemporary Catholicism – with respect to crimes which primarily occurred over 25 years ago and the highest proportion of which took place nearly half a century ago during the 1970s.

Moreover, the Royal Commission is inquiring into an institution which is not as it was between 1950s and the 1980s. Take the religious orders of brothers, for example.

It is a sad fact that a number of Christian Brothers and Marist Brothers offended against children. But these are largely historical crimes.

Appearing before the Royal Commission on 22 February 2017, Brother Peter Clinch – Provincial Leader of the Congregation of Christian Brothers – said that the average age of Christian Brothers in Australia is 78 with the largest cohort aged between 75 and 85. In short, very few Christian Brothers work with children today. The same is true of Marist Brothers. Brother Peter Carroll told the Royal Commission on the same day that the average age for Marist Brothers in Australia is 73.

The inconvenient truth about the Royal Commission turns on the fact that its inquiry is into an institution in which pedophilia was once an extremely serious problem but which, on the available evidence, is not in any sense a unique problem today.

This is supported by material attained by the NSW Ombudsman with respect to the State of New South Wales. In its 205-16 annual report, the NSW Ombudsman reported that "notification rates and sustained finding rates for allegations of sexual misconduct and sexual offences are similar across the government, Catholic and independent school 'industry groups'".

The Royal Commission has a particular fascination with the Catholic sacrament of confession. Following the Royal Commission's hearings, you get the impression that it was the habit of a pedophile priest or brother to assault a child on Friday, go to confession on Saturday and, absolved of sin, say or attend Mass on Sunday and then re-commence offending on Monday.

This is a simplistic understanding of confession. Moreover, there is no evidence that pedophile clerics confessed their crimes to a priest. Gerald Ridsdale, perhaps Australia's most notorious pederast, told the Royal Commission that he never went to confession during the time he was a priest.

In the final analysis, the report of the Royal Commission will be written by Justice Peter McClellan and his fellow commissioners. However, it is important to note that Stephen Crittenden holds a senior position within the Royal Commission staff. When a journalist at the ABC, Mr Crittenden (a baptised Catholic) was a fierce critic of the teachings of the Catholic Church and a vehement public critic of Cardinal Pell.

It is reasonable to assume that the likes of Stephen Crittenden see the Royal Commission as an opportunity to put pressure on the Catholic Church to change its stance on such matters as celibacy, clericalism, female ordination and sexual morality (including same sex marriage) and to change its structure which is (correctly) regarded as not democratic.

This overlooks the fact that no one has to remain a Catholic and there are good reasons for the division between church and state. The Royal Commission is empowered to examine institutional responses to child abuse in Australia. But the Royal Commission as a state created institution is not empowered to make findings on the theology and/or structure of religious organisations, including the Catholic Church.

Philippa McDonald and other journalists may want to topple St Peter's successor and his archbishops and bishops and to re-write Catholic theology. However, this is not the role of the Royal Commission.

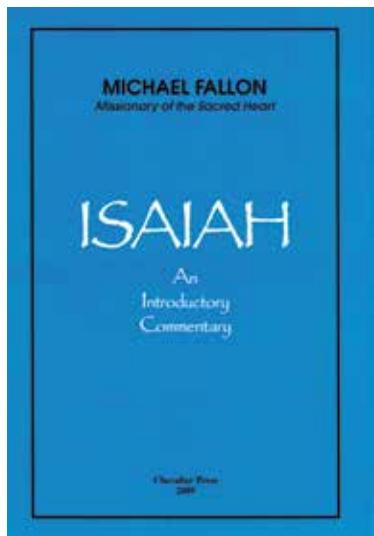
GERARD HENDERSON is executive director of the Sydney Institute. His *Media Watch Dog* blog can be found at theaustralian.com.au.

Available Now

ISAIAH

An Introductory Commentary
MICHAEL FALLON, MSC

'Then you shall see the radiant;
your heart shall thrill and rejoice,
because the abundance of the seas
shall be brought to you. ...
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.

Price \$30

[includes postage, GST and handling]

Available now from
CHEVALIER PRESS PO Box 13,
Kensington NSW 2033

Ph: (02) 9662 7894, Fax: (02) 9662 1910
Email : chevalierpress@gmail.com

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

ASK FOR A LIST OF OUR OTHER
CATHOLIC PUBLICATIONS

DONATIONS RECEIVED

FROM 30-09-16 to 25-11-16

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

— Editor, *Annals*

3165	MR P J SHEALES	24	2261	MRS CATHERINE DOWSE	4
2031	MR GAETANO NATOLI	7	2034	MRS JOSEPHINE FINEGAN	67
4370	MS ZELDA BENJAMIN	10	2800	S COOPER	67
2260	DR GARY NIEWKAMP	200	4556	R A & D M WALL	17
2533	MR DAVID BURKE OAM	40	2444	MR B PANIZZINO	34
3168	MR GERALD GILL	7	3166	MISS MARGARET PELL	67
2714	MR & MRS GROUTSCH	67	2352	MRS BERNADETTE MAGUIRE	67
2320	MRS PATRICIA TRAVIS	67	6105	S MAHADY	7
4034	MRS R.M.HOWARD	24	4034	MR JOHN MOORE	17
3356	MRS NORMA LOUGHNAN	50	2027	MR A J NASSER	14
4060	PATRICIA SUDULL	50	2234	MRS RENATA MALEC	34
2033	DR J J McGUINNESS	67	2147	MR WILLIAM J GUNDERSON	25
5290	AILEEN M KENSELEY	4	2615	MRS J A SJOSTEDT	4
2125	MRS SHIRLEY LOHMAN	17	2034	OLGA & LEON MYCAK	3
2484	MR & MRS V R KEAN	24	2319	BARRY GREENE	25
4215	MOIRA BLAU	12	2033	SUSAN CABILLON	17
2111	LOUISE BRADY	27	2170	MR & MRS M HARKIN	4.72
2216	TERESE MACKENZIE	5	2151	R T LOVE	67
2456	PATRICK CONNORS	7	2111	MR D T FOX	17
2605	MR JOHN D GINMAN	42	2100	MRS PATRICIA KEOGH	4
2153	PATRICIA KEENAN	20	2250	MR D GRESSION	100
2430	MR JIM WILLS	100		FR FRANK ROACH	20
2261	MR MARK WILLS	10	2546	TIM SHORT	34
2250	ROBERT & SANDRA HASSAN	50	2206	JOHN GEORGE	68
3218	SWITHUN	500	2193	MONICA MCKENZIE	33
2068	MR JIM CROWLEY	22	4179	MR ANTHONY KELLY	14
2557	MRS M CECERE	3	3194	FR RAMSAY WILLIAMS OLSC	50
3075	REV. LUIGI SABBADIN CS	4	2148	MR BRIAN CARABINE	10
2079	MR BARRY COX	4.75	2619	MR & MRS P BUCKLEY	20
2087	MR F GATEGOOD	34	2135	DR ALBERT MANSOUR	34
2526	DR R BAXENDALE MB ChB	100	4060	MRS P HEENAN	17
2035	AGNES NGUYEN	67	3356	MRS NORMA LOUGHNAN	50
2170	MRS M FINDLEY	4	870	MR & MRS T PATEL	7
	FR RICHARD O'ROURKE MSC	200	2046	MRS MARY MOSS	14
	S. EM. GEORGE CARD. PELL	435	2440	JERRY VAN DER VEER	48
2303	MR ALOIS SCHMITZ	17	3055	CYNTHIA D'SOUZA	17
4700	DR T B LYNCH	134	6101	MR NOEL RYAN	27
2480	BARBARA THACKER	4	3725	MR JOHN CROCKER	52
2260	MRS M HALL	34	2300	DR PHILLIP LAW	100
2716	PAUL & JUDY RYAN	67			
4304	PATRICIA MACZYSZYN	24		TOTAL:	\$3861.47

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

We need your support and we need new subscribers.

Annals has the answer! Try it.

Disastrous megafires will continue to rain down on us while more massive forest fuel loads are allowed to accumulate unchecked in the absence of broad scale prescribed burning. That the environmentalist alliance, including scientific activists, is complicit in this, is a shameful national scandal.

THE AUSTRALIAN BUSHFIRE ENIGMA

By Peter Fisher

AS YET another fire season rolls around, the media reopens the “tinderbox,” alerts are pronounced by the firefighting authorities and old anxieties reawaken. But in terms of measurable capacity to control raging wildfire under the worst possible weather conditions, nothing has changed. Witness the recent disastrous event near Dunedoo.

Certainly, and to an extent, commendably, more personnel have been recruited and trained, more ground equipment has been commissioned and additional aerial bombardment capacity has been placed on standby.

This essentially paramilitary defence strategy against bushfire has been reinforced annually over many years, but it seems to have been the only means by which governments have been prepared to combat the seemingly increasing threat.

These resources are very useful in rapid response to small to moderately sized, readily accessible bushfires, burning under moderate conditions, but become very limited under worse scenarios, as has been demonstrated over and over again.

While this very large and costly increase in firefighting armament has taken place over the years, the

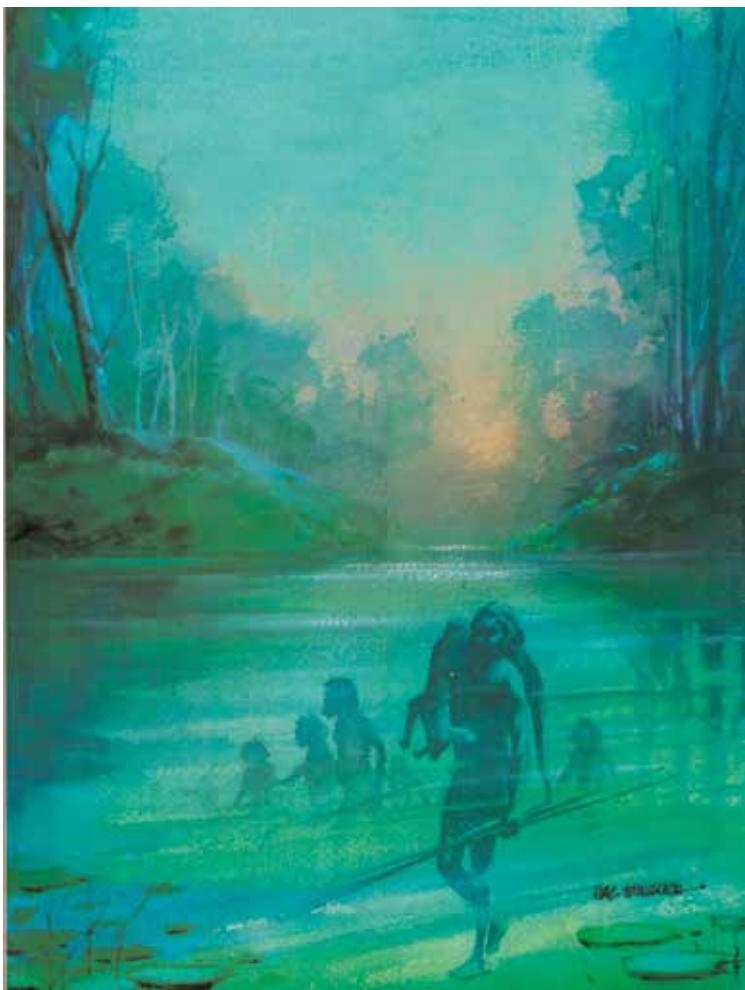
elephant has remained steadfastly in the room.

After every bushfire disaster in eastern Australia over many decades, many ensuing Royal Commissions, having heard the evidence of experts and, importantly, of experienced firefighters, have all reached the same inevitable conclusion. Namely,

that serious efforts need to be made to significantly reduce the fuel available on the bush floor, if there is to be a reasonably effective defence against bushfire under extreme weather conditions.

Despite these recurring recommendations little has been done about serious fuel reduction even marginally, let alone on the broader scale. There are very serious institutional reasons for this inadequacy which I have touched upon in previous contributions to *Annals* and to which I will return later.

In the meantime and with apologies to those with experience in the field, I will attempt to review the basic rudiments of bushfire behaviour which may help to clarify my later arguments.



For combustion to occur the three basic ingredients are fuel, heat and oxygen. These are often illustrated figuratively as a triangle on which if one side is broken, combustion will not occur. Thus water is used to cool a fire and chemical retardants starve it of oxygen. There can be no fire without fuel and those with little of it are easily extinguished.

Once a bushfire is alight, there are many factors which influence its behaviour. The most important of these are temperature, humidity, wind speed and direction, slope, vegetation type, *and*, importantly, the quantity, moisture content and type of available fuel.

When these factors are well gauged, fire behaviour is reasonably predictable, based on research and empirical evidence gained from monitoring going wildfires. The predictability becomes less certain under the most extreme conditions conducive to the development of firestorms.

What is most certain, however, is that the single most important factor influencing fire behaviour is fuel quantity, with fire intensity rising exponentially with the amount of available fuel. The lighter the fuel, the less intense the fire, even under hot, dry and windy conditions. Significantly, of all the above factors affecting bushfire intensity, fuel quantity is the only one over which man has any control.

It would seem to make sense, therefore, where life, property and native *biota* are threatened by potentially devastating wildfire, to limit the amount of fuel potentially available to it. In practice this can be readily achieved by regular, controlled burning under mild-to-quite-warm conditions, and, in fact, this has been proved by practical experience to have been achieved in the past.

In his ground-breaking book *Firestick Ecology* previously reviewed by me (*Annals* 1/2016), Forest Scientist Vic Jurskis explained, on the basis of historical evidence,

Walking the Way of Light

LOVE YOUR neighbour more than your own life. Never do away with an unborn child, or destroy it after its birth. Do not withhold your hand from your son or your daughter, but bring them up in the fear of God from their childhood. Do not cast covetous eyes on a neighbour's possessions. Do not be greedy for gain. Do not set your heart on being intimate with the great, but look for the company of people who are humble and virtuous. Whatever experience comes your way, accept it as a blessing, in the certainty that nothing can happen without God. Never equivocate, either in thought or speech. A double tongue is a fatal snare.

— A reading from the first century Epistle attributed to St Barnabas, Chapter 19.

how the Australian Aborigines maintained the essential character of the forests and woodlands over 40,000 years by the widespread continued application of the firestick.

Early colonists and explorers noted that despite their observations of scattered fires in the hottest days of summer there were no serious wildfires. This was because such fires were contained within a matrix of previously burnt areas from which there was no escape. The continuous Aboriginal burning maintained the amount of available fuel at very low levels thus limiting the intensity of going fires, even under very hot, dry and windy conditions.

After European settlement, apart from the marginal efforts of early settlers and pastoralists, regular burning of the broad forest and woodland landscape virtually ceased.

The result was a major accumulation of fuel loads, and the outbreak of a regular series of megafires notably on Black Thursday in Victoria in February 1851, followed by Black Friday in January 1939. Major fires also affected large areas of the Alpine region in 1926, 1939, 1951/52, 1965 and 1968, the latter three occurring after the proclamation of the Kosciusko Park and the withdrawal of Alpine grazing.

About this time some bushfire

prevention authorities recognised that past efforts at ground hazard reduction were inadequate, and instituted broad scale aerial ignition programmes with proven effectiveness. This method had the distinct benefit of taking advantage of brief periods of suitable fuel and weather conditions for maximum effect.

Unfortunately, soon thereafter came the *environmentalist wave* riding on populist scientific, bureaucratic and media support and effectively extinguishing the very notion of regular hazard reduction let alone its effective practice.

In fact, in Eastern Australia, hazard reduction burning of any significance has virtually been on hold for several decades, and the reasons are all enclosed in the grubby envelope of stultifying, irrational *environmentalism*.

With the advent of the new green philosophy of 'preservation at all costs,' the underlying rationale of National Parks and Reserves fire management was turned on its head. Fire trails were closed and revegetated to deny vehicular access. Human visitation was tightly controlled, and confined to readily manageable precincts. So-called large and remote 'wilderness areas' were proclaimed, with the express intention of excluding any human activity.

Regular burning was wrongly considered anathema to ecological

integrity, and wildfires in remote areas were allowed to burn unchecked until ultimately exploding to threaten life and property.

One glaring example of the above was the January 2003 megafire, whose awful destruction encroached on the outer Canberra suburbs and traumatised a citizenry who would never have imagined such an event was possible.

They would have been justified in that assumption, because if the adequate fire management of old had been practised in the Brindabella Ranges to the west, the situation would not have arisen.

A series of lightning strikes in the Brindabellas were allowed to burn unchecked under relatively mild conditions for many days in accordance with the current management philosophy. The fires had developed a very long front before blow-up conditions developed, and saw them joined and catapulted into the ACT and Canberra to the east. No amount of aerial water bombing and massed firefighting resources was ever going to stop that conflagration. Sensible prior management would have significantly ameliorated it.

The 2003 megafires in NSW, ACT and Victoria saw millions of hectares ravaged with loss of human life, erosion and siltation of water supply catchments, mass extermination of many rare and endangered plants and animals, as well as extremely costly loss of housing, stock and infrastructure. The episode was repeated, equally disastrously, in Victoria in 2009.

Any sensible person would ask how these intermittent disastrous ‘scorched earth’ events in the natural environment could possibly be preferable to regular broad scale prescribed controlled burning, under favourable conditions and why the latter is not routinely practised.

The answer lies in the environmentalists’ irrational objection to human disturbance to the natural environment, and

the establishment over several decades of a political, bureaucratic and scientific alliance, dedicated to achieve that aim. While lip service is given to hazard reduction following major disasters, the practice is so purposely restricted by ill-founded bureaucratic environmental regulation, that very little of significance occurs.

When the environmentalists argue that that hazard reduction is ineffective against firestorms the truth is that the hazard reduction of recent decades has been of insufficient depth and scale to withstand raging fires emanating from the deeper bush where fuel loads are at their maximum.

As Vic Jurskis points out in *Firestick Ecology*, scientists and bureaucrats are tying themselves in statistical knots attempting to justify the exclusion of prescribed burning in an endeavour to maintain the existing ‘ecological balance’. But the ecosystems they are attempting to protect are not those extant at the time of European settlement after 40,000 years of Aboriginal firestick application. The rich biodiversity we inherited from that fire regime is in fact being seriously threatened by the deliberate exclusion of regular burning, and by allowing wildfires to rage.

It is as plain as the nose on the face of an experienced firefighter, that disastrous megafires will continue to rain down on us while more massive forest fuel loads are allowed to accumulate unchecked in the absence of broad scale prescribed burning. That the environmentalist alliance, including scientific activists, is complicit in this, is a shameful national scandal.

Only serious political will, bolstered by growing public awareness of the underlying problem exacerbated by environmentalist duplicity, is going to correct this gross, tragic, ongoing misadventure.

PETER FISHER is a retired professional forester with over forty years experience in all facets of forest management. He is a former Assistant Commissioner of the Forestry Commission of NSW.

From Chevalier Press

THE FOUR GOSPELS For Catholics

ST. MATTHEW

395 PAGES
0-86940-232-3
MICHAEL
FALLON MSC
\$25



ST. MARK

293 PAGES
0-86940-240-4
MICHAEL
FALLON MSC
\$25



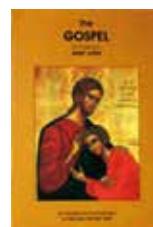
ST. LUKE

375 PAGES
0-86940-248-X
MICHAEL
FALLON MSC
\$25



ST. JOHN

386 PAGES
0-86940-264-1
MICHAEL
FALLON MSC
\$25



Set of 4 Gospels: \$90

Postage extra

Orders to: Chevalier Press

PO Box 13, Kensington NSW 2033.
Ph: 02-9662-7894. Fax: 02-9662-1910.
Email: Chevalierpress@gmail.com



THE LOVE OF JESUS

By Richard Rolle

[1300 – 1349]

JESU, who might thy sweetness see
And have thereof a clear knowing.
All earthly love should bitter be
To such, but thine, without leasing.¹
I pray thee, Lord, that lore² learn³ me
After thy love to have longing,
And firmly set my heart on thee
In love of thee to have liking.

So sweet a love on earth none is
For one who loves him heartily;
To love him well were greatest bliss
For calléd king of love is he.
With this true love I would, I wis,⁴
So firmly to him bounden be,
That all my heart were wholly his,
And other loving liked not me.

If I by nature love my kin,
(I ever think thus in my thought)
By ties of kin I should begin
At him that made me first of nought.
My soul he set his likeness in,
And all this world for me he wrought;
As father true my love to win
My heritage in heav'n he bought.

A mother he to me has been,
That ere my birth, to me took heed
With baptism washed the nature clean
All sin-defiled with Adam's deed.
With noble meat he fed my kind
For with his flesh he would me feed;
A better food may no man find;
To lasting life it will us lead.

Brother and sister he is because
Himself declared and taught that lore
That whoso did⁵ his Father's laws
Sisters and brothers to him they were;
My nature too he took there-till⁶;
Full verily I trust therefore
That he will never let me spill,
But with his mercy salve⁸ my sore.

After his love then I must long
For he has mine full dearly bought;

When I was gone from him with
wrong,
For me from heaven to earth he
sought;
My wretched nature took, for me,
And all his noblesse set at nought,
Poverty suffered and penance strong,
Ere he to bliss again me brought.

When I was thrall⁹, to make me free
My love from heaven to earth him led,
For my love only have would he;
(And that my soul should savèd be)
Therefore his life he hazardéd:
Against my foe he fought for me,
Wounded he was, and bitter bled
His precious blood, full and plenty,
Full piteously for me was shed.

His sides all bruised, and bloody were
That sometime used full bright to be;
His heart was piercèd with a spear,
His bloody wounds were ruth¹⁰ to see.
He paid, I wis, my ransom there,
And gave his life for guilt of me
His doleful death should grieve me
dear,
And pierce my heart for pure pity,

Ah ! JESU, for the love in thee
Remember me when I shall wend¹¹ :
With steadfast truth establish me,
And guard me safely from the fiend.
For mercy pardon all amiss,
From wicked works my soul defend,
And bring me, Lord, into thy bliss
With thee to dwell withouten end.
AMEN.

— RICHARD ROLLE was an English Catholic hermit, mystic, and religious writer. He was born around 1300 and died in 1349. He is also known as Richard Rolle of Hampole or de Hampole, since at the end of his life he lived near a Cistercian convent in Hampole, Yorkshire.

1 without *leasing*=
without falsehood

2 *lore*=learning

3 *learn*, here,=to teach:

4 *wis*= know

5 *did*=performed= obeyed

6 *there-till*=to that end
7 *spill*=fall, or be lost

8 to *salve*=to save

9 *thrall*=slave

10 *ruth*=sorrow, pity

11 *wend*=go

Just down the road from Bath lies the city of Bristol – a name modified by many of its inhabitants to ‘Bristle’. To true locals Britain’s second city is similarly ‘Burbigum’, while outside the walls of the city, at least, many still refer to this as Birmingham.

DIALECT AND BROGUES

By Giles Auty



LTHOUGH I have lived in Australia on and off for about 15 years I admit to being woefully inept at identifying this nation's regional accents even if they can still genuinely be held to exist. Queenslanders apart, who interject 'eh' every three to four words, I haven't a clue whether a speaker hails from Blayney or Burnie.

In Britain, by contrast, I would back myself to identify any fellow Pom's place of origin pretty accurately partly because a number of very common words give the game away.

Foremost among these is the numeral 'one' which is pronounced variously as 'won' or 'wan' – as in want. Here is a highly reliable indicator as to whether the speaker comes from South or North of a line drawn just below Britain's midlands.

The word 'bath' is another useful guide which similarly divides the country. Those saying bath as in 'path' come from South of the line while those preferring baths as in 'maths' come from comfortably above it.

It was to the great chagrin of the wife of a friend that her husband could not even pronounce the name 'properly' of the historic city in which they lived: Bath.

Just down the road from Bath lies the city of Bristol – a name modified by many of its inhabitants to 'bristle'. To true locals Britain's second city is similarly 'burbigum' while outside the walls of the city, at least, many still refer to this as Birmingham.

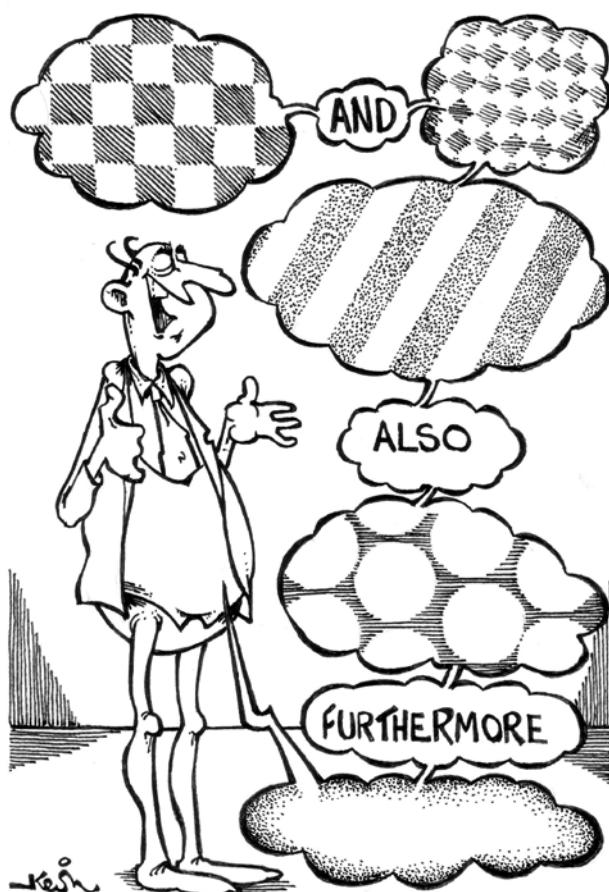
How, on the other hand, might one identify an authentic inhabitant of Britain's Newcastle without risk of error? The standard test proposed to me once was to persuade the person in question to read the following phrase: 'eighty eight bacon and egg sandwiches' – from which the last three words are superfluous. For the moment you hear 'yatety yate beeyaken' you know your respondent is a genuine Geordie. The latter also pronounce 'boat' as a two syllable word.

Sometimes, however, it is the choice of word rather than the manner of its rendering which provides the vital clue.

In Edinburgh, for instance, bitterly cold mornings are widely described as 'fraysh' (fresh) while in East Yorkshire similarly icy mornings are often known as 'thin' or 'narrer' (narrow).

When not living in London, two of the English counties in which I spent quite a lot of time were Devon and Cornwall – both of which boast strong regional accents.

However, these and the adjoining county of Somerset present great problems for aspiring actors of both sexes who learn at stage school to speak a concocted Westcountry tongue



which has never genuinely been spoken anywhere.

Outside the profession, at least, this is generally and sometimes contemptuously referred to as 'mummerset'. 'Thank you koind zur' is an example of the above. Mummers were, of course, all-male bands of strolling actors and minstrels who entertained their fellow countrymen half a millennium ago.

Genuine Devonian and Cornish accents are harder to imitate than many suppose and often it is choice of local words or strange constructions which confer authenticity.

Thus in Devon the verb to 'urge' (vomit) is one I have never encountered elsewhere yet was once accustomed to hearing regularly during the frequent marital arguments of my neighbours... 'you do make me want to *urge* Ted Davy' and so forth.

Cornwall is the most southerly as well as westerly English county and in previous centuries was often substantially cut off. Until the late 18th century it had a separate Celtic language of its own and still maintains a propensity for strange words, pronunciations and grammatical constructions.

When I lived there some years ago the proprietress of a local corner store provided me regularly with rich examples of Cornish vernacular such as the description she offered of a very pretty girl who had just left her shop: 'she sister to the boy who work up the electric at Camborne an' she no better than she belong to be' (ought to be).

My days of residence in West Cornwall coincided with my last years of playing serious cricket.

When I played for some years for the county side my colleagues liked to pretend I was authentically Cornish rather than a specially-registered 'blow-in' from another county and even offered to instruct me in how to talk like a true local.

However, just how difficult the latter would have been was brought home to me when listening to the

ANNALS AUSTRALASIA

Australia's favourite Catholic magazine since 1889

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

RATE WITHIN AUSTRALIA

\$33 for one year [10 issues – incl. GST]

\$60.50 for two years [20 issues – incl. GST]

ORDER FORM

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

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

Name

Address

..... Postcode.....

Phone: ()

Payment [Please tick appropriate box]

- Cheque made payable to *Annals Australasia*
 Please accept \$..... as a donation to *Annals Australasia*
 Please debit my Visa/Master A/c with \$.....

— — — / — — — / — — — / — — —

Signature Card expiry Date

Name [block letters]

following conversation between a Cornish player on tour and the captain of the other side. The latter congratulated our player on a brilliant run-out – praise our player modestly rejected.

'I jes picked un up an frawed it to the wicket-keep' our boy explained but several minutes later their captain was none the wiser.

'Are you saying something about *fraud*' the latter asked anxiously.

I suppose I should have explained that frawed meant throwed or even threw but the whole thing

seemed too hard. Besides this the misunderstanding had a certain poetic or even surreal quality which one might secretly savour.

Regional idiosyncracies formerly contributed much more to life than we probably realised – often in ways we could never have imagined.

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*.

We know that Paul had a sister. Her son, his nephew, once saved his uncle's life when he reported to Claudius Lysias the Commandant of the Cohort guarding Paul in Jerusalem, that an attack on Paul was planned for the following day.

PAUL OF TARSUS

Apostle to the Gentiles and Citizen of Rome

[Part I]

By Paul Stenhouse



N A number of occasions in his writings,¹ St Paul, my patron saint, declares with pride that he had many advantages from birth: he was of the family of Abraham, of the race of Israelites, of the tribe of Benjamin, and of the party of the Pharisees. He was from Tarsus in the Roman Province of Cilicia [in modern day Turkey, not far from Aleppo in Syria]; and he was a Roman citizen.

An other advantage for him as Apostle to the Gentiles was the peace that followed on the murder of Julius Caesar, and the subsequent defeat of Caesar's principal assassins Brutus and Cassius, by Mark Antony and Octavius. Octavius was later to be known as Augustus – '*majestic*' – Caesar.

According to the historian Publius Cornelius Tacitus who died in AD 117, Rome's great gift to its empire under Augustus Caesar

was the 'peace' – *Pax Augusta* – and the 'prosperity,' literally 'money and power' – *aurum et opes* – that the conquered and the conquerors enjoyed equally – *eodem iure* – under the aegis of Roman law and government.²

The social and political stage was thus set for Paul's Apostolic voyages that resulted in the spread of the Gospel of salvation to 'the whole world' – *ubique terrarum*.



Gush Halav, where Paul's parents came from, is located on the northeastern slopes of Mount Meron in the north of today's Israel. Its Arabic name is al-Jish, and the majority of its citizens are Maronite Catholics.

Paul's family Background

Paul's parents, according to an unidentified ancient source quoted by St Jerome³ [AD 347-420] were originally from Gush Halav, a fortified town in northern Galilee that was to feature in the upcoming rebellion against Rome.⁴ Then the

couple moved to Tarsus where Paul was born.

We know that Paul had a sister. Her son, his nephew, once saved his uncle's life when he reported an attack on Paul planned for the next day, to Claudius Lysias the Commandant of the Cohort guarding Paul in Jerusalem.⁵

The Commandant sent Paul under guard to *Caesarea Maritima*,⁶

or 'Caesarea by the sea' – north of Tel Aviv in today's Israel. It was called *Maritima* to distinguish it from another *Caesarea*, called *Caesarea Philippi*, which is now in what is disputed territory on the Golan Heights.

St Jerome attributed the family's departure from Gush Halav to the capture of the town by the Romans. But this can't have been the case, as the town did not fall to the Romans until AD 67. Paul tells us that he was born in Tarsus,⁷ so his parents would have to have left Gush Halav before AD 3 as Paul is thought to have been born around AD 5.⁸

Nevertheless, I think that St Jerome was right to link the departure of Paul's parents from Gush Halav, in some way to rebellion against Rome.

Gush Halav had been a fortress or fortified town, i.e. one surrounded by a wall, since the time of Joshua ben Nun,⁹ so there were precedents for the town's becoming a centre for anti-Roman rebels like the wealthy olive-oil merchant Yohanah ben-Levi. He was a prominent citizen of Gush Halav who became a commander of the Zealots. He escaped during the Roman assault on the town, and was only captured by Titus during the siege of Jerusalem. He was sentenced to life imprisonment, and taken to Rome in chains.

I conjecture that Paul's father, a Roman citizen, and with family links to Tarsus, had moved away from Gush Halav because rumblings of anti-Roman sentiment were to be heard there, as in many other parts of Galilee, from the followers of Judas known as 'The Galilean'.

Around AD 6, 'Judas the Galilean' led a revolt against a tax imposed by the Roman Procurator Publius Sulpicius Quirinius. 'He perished,' Gamaliel said of Judas in a speech to the Sanhedrin,¹⁰ but two of Judas's sons survived, and were involved in another revolt in AD 47, this time against Tiberius Julius Alexander, an Alexandrian Jew who became Procurator under the emperor Claudius. They were taken, and crucified.¹¹

In St Jerome's day, the Latin name for Gush Halav was Giscala. Today it is known in Arabic as Al-Jish. St Paul would be hearted to know that in 2014 the population of Gush Halav was 3,015, of whom 65% were Catholic – Maronite and some Melkite – and 35% Sunni Muslim.¹²

Roman Citizenship

Roman Citizenship was a privilege once associated with Roman aristocrats of Senatorial,



Our Lord appearing to St Paul, thrown from his horse as he was nearing Damascus. From the bronze door to the Basilica of St Paul Outside the Walls, where St Paul's body is buried.

Equestrian or Consular rank. It carried with it rights [*iura*] and privileges [*honores*]. To those readers who wonder how Paul, a Hebrew, and a Pharisee, could have been 'free-born' i.e. a Roman citizen *by birth*, a number of vexing problems and possibilities suggest themselves.

Firstly, the citizenship could not have come to his father from his association with Tarsus. The town was neither a Roman Colony like Puteoli, now called Pozzuoli, near Naples, which has a role to play in the second part of this story – whose members would be drawn principally from Roman citizens – nor a *Municipium*, [from which our term English term *municipal* is derived] i.e. a free-city whose citizens [*municipes*], under Roman Law, were automatically Roman citizens.¹³

Neither of these cases applied to Tarsus. It was by all accounts a free city, self-governing, with its own local police force, but it was not a *Municipium*. Its citizens were not automatically *cives Romani*, 'Roman Citizens,' with all the privileges and duties this implied.

Paul's father or some wealthy ancestor, on the other hand, may have purchased the honour, in much the same way that peerages and other titles of nobility have long been sold to rich and 'worthy' families in England.

Paul, however, gives us a clue that, I think, sends us off on a different tack. He flaunts his being a 'Tarsian from Cilicia, a citizen of no mean city'¹⁴ to Claudius Lysias, the commandant of the Roman Cohort in Jerusalem. It seems clear that he thought that Tarsus would have some special significance for the Roman officer.

And it surely would have, if the commandant had remembered that during the war fought by Mark Antony and Octavius against Brutus and Cassius – the assassins of Caesar – Tarsus had supported Caesar's adopted son and heir Octavius. Eventually, its beleaguered citizens had to surrender to Cassius and the latter wreaked a heavy vengeance. He sold a great number of the Tarsians as slaves to cover the cost of his war with Octavius and Mark Antony.

By the time many of these 'slaves' reached Rome, however, the long war had finally ended with Octavius's victory over Antony and Cleopatra in the Battle of Actium, on September 2, BC 31. Octavius then freed those loyal citizens of Tarsus who had been enslaved by Cassius, and granted them Roman citizenship.¹⁵

Among the enfranchised slaves would have been a number of Hebrew families. Quite likely, among these was an ancestor of Paul.

A further thought: could some of their descendants have belonged to the Synagogue of 'Freedmen,' that is, enfranchised slaves 'from Cilicia,' referred to in *The Acts of the*

Apostles? These ‘freedmen’ argued with Stephen the Deacon and first Christian martyr, but ‘could not hold their own against him’¹⁶ Could this have been the reason young Saul from Cilicia was looking after the outer garments of those who stoned Stephen to death?¹⁷ Were they his relatives?¹⁸

Ego sum Civis Romanus **‘I am a Roman Citizen’**

We know of only two occasions when Paul appealed to his Roman citizenship when he was hauled before magistrates, and flogged and put into fetters and chained.

The first time, in Philippi in Macedonia, he and Silas were whipped, and imprisoned in chains, by over-hasty magistrates who when confronted with their Roman citizenship [Silas also was evidently a citizen] begged their forgiveness, and asked them to leave the city.¹⁹

The second occasion was in Jerusalem, when Paul who had already been put into irons by the commandant because he was accused of starting a riot, was addressing a hostile crowd near the Temple.²⁰ At a certain point in his discourse they ‘began shouting at him … yelling and waving their cloaks and flinging dust in the air.’

The commandant ordered him to be brought into the barracks, and gave instructions to examine him by flogging. Paul asked the centurion if it were lawful to flog a Roman citizen, and the centurion told the commandant who took fright when he realised that Paul was a citizen, and that he had put him in irons. He would have recalled Cicero’s comment, *Facinus est vinciri civem Romanum, scelus verberare,*²¹ ‘It is a despicable crime to put a Roman citizen in chains; to flog him is an abomination.’

Paul was immediately released and then, with the commandant’s permission, he addressed the Sanhedrin. The Pharisees in the Jewish Council supported Paul and could find no fault with him. But the Sadducees differed, and as the commandant feared that Paul would

be killed in the mêlée that ensued, he had him taken to the barracks.

When Paul’s nephew revealed details of a plot to kill Paul, the commandant sent him under heavy guard to Caesarea Maritima, to Felix the Governor who procrastinated and kept Paul under open arrest for two years at Caesarea,²² until a new Governor was appointed.

This new Governor, Festus Porcius, was no procrastinator. After he was made aware of Paul’s anomalous situation, he went to Jerusalem where the Jewish leaders brought their case against Paul.

Festus insisted that Paul’s accusers go to Caesarea to present their charges against him there. Paul, for his part, denied any wrongdoing. When the governor asked him if he were ready to go to Jerusalem to stand trial, Paul, who knew that he probably would not survive the journey to Jerusalem, invoked, as was his right as a Roman citizen, the *ius provocacionis*: ‘the right to appeal to a higher court’.²³ He said, ‘I appeal to Caesar,’ to which Festus replied ‘You have appealed to Caesar; to Caesar you shall go.’²⁴

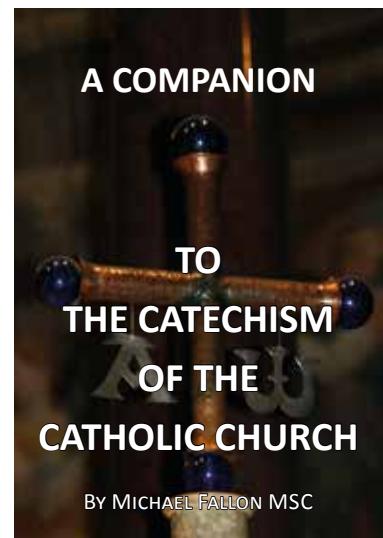
To be concluded

1. *Acts*, xxiii, 6; *Philipians*, iii, 5; *II Corinthians*, xxi, 22.
2. *Tacitus History*, iv, 74.
3. *De Viribus Illustrissimis*, v. See Migne, *Patres Latini*, tome xxiii, col.615.
4. *Excavations at the Ancient Synagogue of Gush Halav*, Eric M. Meyers, Carol L. Meyers, James F. Strange, Meiron Excavation Project, Volume V, Eisenbrauns, Winona Lake, Indiana, 1990, *passim*.
5. *Acts* xxxiii, 16.
6. *Acts* xxiii, 12-35.
7. *Ibid.* xxii, 3.
8. John Llewelyn Davies, ‘Paul,’ See Sir William Smith, *A Dictionary of the Bible*, London, John Murray, 1863, vol.2, p.762.
9. ‘Arakhin,’ 9.6. See *The Mishna*, translated by Rev. Herbert Danby, OUP 1933.
10. *Acts* v, 37.
11. Edmund Venables, ‘Judas of Galilee,’ See Sir William Smith, *A Dictionary of the Bible*, London, John Murray, 1863, vol.1, p.1160.
12. <https://en.wikipedia.org/wiki/Jish>
13. Sir William Smith, *A Latin-English Dictionary*, London, John Murray, 1926, *municipium*, p.705.
14. *Acts* xxii, 39.
15. Appian of Alexandria, *liber* iv, 64; v.7.
16. *Acts*, vi, 9.
17. *Ibid.* vii, 58-60.
18. For a discussion of many of the points raised here, see Constant Toussaint, ‘Paul (Saint),’ in F. Vigououx, *Dictionnaire de la Bible*, tome iv, Paris, Letouzey et Ané, Editeurs, 1908, cols. 2188-2190.
19. *Acts* xvi, 16-40.
20. *Ibid.* xxii, 27 – xxvi, 32.
21. Cicero, *In Verrem*, v, 66 §170.
22. *Acts* xxiv, 27.
23. A. N. Sherwin-White, *The Roman Citizenship*, Oxford, Clarendon Press, 1973, p.273
24. *Ibid.* xxv, 12.

FROM CHEVALIER PRESS

A COMPANION TO THE CATECHISM OF THE CATHOLIC CHURCH

IN introducing the Catechism of the Catholic Church, Pope John-Paul II declared: ‘It is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and fidelity to Catholic doctrine’.



Father Fallon writes:

‘What I am offering is not a catechism, but it in my prayer that you, the reader, will indeed find this book a true companion, as you delve into the rich resource which the Catholic Church has offered us in the Catechism.’

Price \$30

Postage extra

Available now from
CHEVALIER PRESS PO Box 13,
Kensington NSW 2033

Ph: (02) 9662 7894, Fax: (02) 9662 1910

Email : chevalierpress@gmail.com

ASK FOR A LIST OF OUR OTHER
CATHOLIC PUBLICATIONS

Public recognition of mission time as far happier and safer than the post-liberation era, in the segregated communities, came not just from Indigenous people but was increasingly being recognised by others, even academics ... There is, in fact, much complaint that life was substantially better under the old pre-1970 mission regimes.'

CATHOLIC MISSIONS TO ABORIGINAL AUSTRALIA

By James Franklin



THE STORY of the Catholic Church's missionary efforts to the aborigines of northern and western Australia up to 1970 has nearly fallen off the radar. Despite wide interest in aboriginal history, the generally successful cooperation between blacks and whites on the missions has not proved to be the kind of narrative that fits well with current agendas.

The truth is that the mission times were by and large a positive phase in the history of remote indigenous communities, between the violence of pre-contact times and the dysfunctionality of recent decades.

While Catholic Church authorities in the nineteenth century were mostly fully occupied with establishing the Church in white society, the needs of the

aboriginal people were not entirely forgotten. The first Catholic bishop and archbishop in Australia, John Bede Polding, strongly criticised white treatment of aborigines and founded a mission on remote Stradbroke Island in Queensland. It was unsuccessful, but other missions had better success, most

The missions in the twentieth century are indicated on the map, with their dates of foundation:

Something of the tone and point of the missions is clear in the most celebrated story from them, Francis Xavier Gsell's dramatic account of Martina. Gsell, a Missionary of the Sacred Heart, founded a mission on Bathurst Island, north of Darwin, in 1911.

A decade later the mission was well-established. Martina was one of the young girls about the mission. A 'hairy anonymous man' comes to fetch her, his promised wife according to tribal custom. Martina refuses to go but Gsell accepts that tribal law is final and nothing can be done.

Five days later she is back, speared in the leg but determined to stay at the mission. In the evening an angry mob of tribesmen arrive and demand her back. Not forgetting to call on God's help, Gsell welcomes them with flour and tobacco and suggests a good sleep before talking in the morning. Overnight he lays out



Father Richard Docherty MSC and friends, at Port Keats now known as Wadeye, in the 1930s in the mission car. When the car fell apart, Father Docherty used the engine for the mission sawmill.

notably the Spanish Benedictine monastery of New Norcia in Western Australia.

calico, tobacco, a mirror, pots of meat and tins of treacle.

When the tribesmen have woken up and had a good look, he names the price: Martina is to stay. After an interminable council, they agree. Martina is brought up by the nuns and contracts a free Christian marriage with a mission youth. Over the following decades, Gsell 'bought' in similar fashion nearly a hundred and fifty promised girls, all of them, according to tribal law, his wives. He became known as the 'bishop with 150 wives.'

As a single illustration of what it was like for the missionaries 'on the ground,' Sister Antoninus recalls the early days around 1940 at Garden Point, a mission established on Melville Island in the Northern Territory to receive young children removed from their families:

In those wonderful tea chests that Sister Annuciata had packed in Sydney there was a pile of discarded Sacred Heart sodality banners that had really seen better days but the linings, albeit faded and streaked were made of strong sateen. These, Mother ripped up and made into pants for the small children and believe me they needed a supply for they certainly were not toilet trained. Marie and John had the habit of dirtying their trousers and discarding them anywhere, the little imps would never say where. Many a night, Sister Eucharia and I would sally forth with a hurricane lamp searching the yard for the offending articles, wash them so that the scamps would have something to put on in the morning.

And of course the heat was appalling.

The story of the missions (both Catholic and Protestant) is quite different from the story of other interactions between black and white Australians. Earlier settlers, pastoralists and miners forcibly occupied the country and did as they wished, while the aboriginal population had to accommodate themselves to the situation as best they could.

Media and their Message

MARSHALL MCLUHAN once made the famous statement, "The medium is the message." Taken at face value, this aphorism is false, since every medium is capable of carrying a variety of messages. But the aphorism contains a truth, since every medium tends to shape the message according to its own inherent logic and to block out any message that does not suit its own mode of communication. The problem of evangelization is, first, to find out how the dominant media can be used for transmitting the Christian message and, secondly, to overcome the limitations that tend to distort or screen out that message.

— Avery Dulles, S.J., 'Catholics in the world of Mass Media,' Lecture for the Salesian Guild, Xavier University, Cincinnati, Ohio, January 23, 1999.

The missions were different. The missionaries invited themselves to a remote location, but after that their success depended on local cooperation. They were usually unarmed, they could not impose their will on the locals, and they occupied only the area of the mission. If the local people did not like it, they needed only to avoid contact — indeed, that is largely what happened at the first mission on Stradbroke Island.

On the missionaries' side too, a cooperative spirit was needed, in ways not necessary for the rest of white Australia. Their aim was to persuade the objects of missionary endeavour of the benefits of Christianity and civilization, so basic research into the aboriginal way of seeing things was necessary, and there was no reason to attack those aspects of native culture that were considered compatible with Christianity.

The local populations did not, by and large, cooperate in the way the missionaries most desired, by becoming converted to Christianity.

Gsell, one of the most successful missionaries, had not a single adult convert in his first thirty years. But time was on the side of the missionary endeavour, because of the most momentous decision in favour of cooperation that the local communities made. It was to allow the missionaries to bring up later generations of children.

As a result the missions have had a great impact on aboriginal history. The biggest remote communities today are former

missions. The largest is Wadeye, the former Catholic mission of Port Keats.

Evaluations of the missions have ranged widely. An extreme view is that deriving from international Communist policy which declared tribal peoples an oppressed class in the Marxist sense and hence identified the missionaries as agents of colonial oppression. That theory was sent to Australia and appeared in the *Workers' Weekly* of 24 Sept 1931. It accused missions of selling aborigines into slavery and helping to exterminate the race.

Views based on closer observation have generally been more positive. One among many comes from Peter Sutton, the leading expert in indigenous violence. He writes, 'Public recognition of mission time as far happier and safer than the post-liberation era, in the segregated communities, came not just from Indigenous people but was increasingly being recognised by others, even academics ... There is, in fact, much complaint that life was substantially better under the old pre-1970 mission regimes. Even if we discount the distorting factor of Golden Age nostalgia here, for many settlements this is the uncomfortable truth.'

Negative views of the effect of the missions have come from two directions — one suggesting they were contemptuous of and destructive of native culture, and the other criticising their involvement in government child removal policies.

One aspect of traditional culture the missionaries certainly did work to eliminate, namely the high levels of violence.

Francis McGarry, a Catholic lay missionary in the Alice Springs area (subject of the book *Francis of Central Australia*) intervened to reduce levels of traditional ‘payback’ violence. Brother John Pye tells similar stories on the Daly River, and as evidence of success tells of only one murder or manslaughter being committed in mission times, 1938–1972. Gsell took little interest in cultural practices for their own sake, but worked to eliminate those we would now call abuses of human rights, such as enforced child marriages and the burying alive of decrepit old people.

In general, present-day attitudes take it, without further argument, that the breaking down of native culture is a bad thing in itself. But Aboriginal society, like Western society or any other, can contain features that are dysfunctional and anti-human.

Claims of the missionaries that certain practices were evil and needed to end must be taken seriously and evaluated in the light of universal principles of human rights. It is still true that putting stress on a culture can have evil effects such as chaos from the breakdown of authority. There is no problem with debating that. The problem arises from the unargued assumption that criticism of aspects of another culture, and efforts to change it, are inherently wrong.

It is true however that some missionaries did behave arrogantly towards cultural practices to which there could be no reasonable objection. The Tiwi on Bathurst Island remember Fr John Fallon destroying Pukamani, the sacred burial poles. Fallon later described himself as fired by zeal to convert souls and destroy idolatrous practices, and expressed regret.

The second source of criticisms of the missionaries comes from their involvement in the ‘Stolen Generations’ child removal policies.

Those policies relied on cooperation from the missions to bring up the removed children. The policy of large-scale removal of children of mixed blood was pioneered in the Kimberley after 1905, as a partnership between state officials and the Beagle Bay Catholic mission. It was driven initially by concerns about tribes prostituting women to lugger crews and the resulting needs of the ‘unfortunate half-caste and black children who are to be seen in Broome streets, acquiring all the worst vices of Asiatics and blacks’.

From 1909, government policy was to remove all part-aboriginal children in the Kimberley. Beagle Bay looked after and educated them at little cost to the government. Many of the mothers came too and lived in the mission compound, separately from their children in the dormitory.

Debate on past child-removal policies is full of a high level of moral indignation combined with a low level of attention to the evidence from those involved, such as patrol officers. Gsell, who as Bishop of Darwin was in charge of Catholic involvement in child removal in the Northern Territory in the 1940s, writes:

But, I may be asked, is it not cruel to tear these children away from the affectionate environment of their homes? The question is naive. What homes and what natural affection have these little ones? Yes, if they had families, and if they were surrounded by that love and affection family life offers to the young even amongst primitive peoples, it might be cruel. But these creatures roam miserably around the camps and their behaviour is often worse than that of native children. It is an act of mercy to remove them as soon as possible from surroundings so insecure.

Gsell’s phrase ‘worse than that of native children’ refers to the fact that removal policies were aimed mainly at children of mixed blood, who were considered by patrol officers to be especially at risk.

Debate on the intentions and results of child removal policies ought to proceed, and it is certainly arguable that the policy of removing virtually all mixed-blood children did not allow for individual cases to be properly considered. But debate can only proceed on the basis of considering the relevant evidence from all the interested parties.

Around 1970, control of the missions was handed over to governments and many changes occurred through new government policies such as welfare payments, self-determination and land rights, and the general encroachments of modernity. Despite the changes being individually reasonable, the generally disastrous effects of the whole are now well-known.

As detailed in books like Stephanie Jarrett’s *Liberating Aboriginal People from Violence*, Peter Sutton’s *The Politics of Suffering* and others, remote aboriginal communities were swept by a wave of violence, alcoholism and cultural disintegration. Optimistic present-day talk of ‘closing the gap’ covers up extreme and continuing levels of domestic violence, alcohol and drug consumption, chronic health problems and low school attendance. If the missions are to be evaluated by comparison to what happened later, the bar is low.

Catholic involvement with the former missions did not cease with the changes of around 1970, although it was in a lower key. A visitor to a former mission today will find an active Catholic community with mass being said regularly.

According to 2011 census data, they are the most Catholic places in the country. Bathurst and Melville Islands and Santa Teresa report a population over 85% Catholic.

JAMES FRANKLIN is Professor of Mathematics at the University of NSW and is editor of the Journal of the Australian Catholic Historical Society. This article is an edited extract from ‘Catholic missions to Aboriginal Australia: An evaluation of their overall effect’, *Journal of the Australian Catholic Historical Society* 37 (1/2016), 45–68. The issue is available on the Society’s website.

Yeats's anarchism, outside the context of his poetry, led him into dilettantism, and ultimately made him a crank. He was willing to dabble in all the religions of the world, but unwilling to consistently embrace any of them. After years of consorting with occultist charlatans such as Madame Blavatsky, he constructed his own arcane cosmology and theology which, aside from its influence on his poetry, is of absolutely no value whatsoever.

W.B. YEATS

By Maolsheacann O Ceallaigh



ver the last year or so, I have been writing a series of articles on great poems for *Annals Australasia*. So far, I have not included any poem by William Butler Yeats, despite the fact that I consider Yeats to be easily the greatest English language poet of all time. The problem is that I find it very difficult to choose *one* poem from Yeats. There is no one Yeats poem which stands above all the others.

'The Lake Isle of Inishfree' is the popular favourite, but, although it is a fine poem, it hardly deserves its eminence. Yeats himself was not especially fond of it. At poetry readings, he would read this poem first, 'to get it over with'. It would be difficult even to compile a list of Yeats's dozen best poems, so constant is the standard of excellence in his works.

I imagine that most

Annals readers will be familiar with Yeats's story, so I will keep my biographical information brief. He was born in Dublin in 1865 and he died just before the Second World War. He was a poet, dramatist, occultist, Senator and public man. He lived at a time of extraordinary political and cultural excitement in Ireland, and he was a central actor in the drama. He was a great poet, a great man, and a great Irishman.

G.K. Chesterton is my favourite writer, and the writer who has had the biggest influence on my opinions and my view of the world. Yeats, however, is the writer whose words haunt me most persistently. I can't even hazard a guess at how

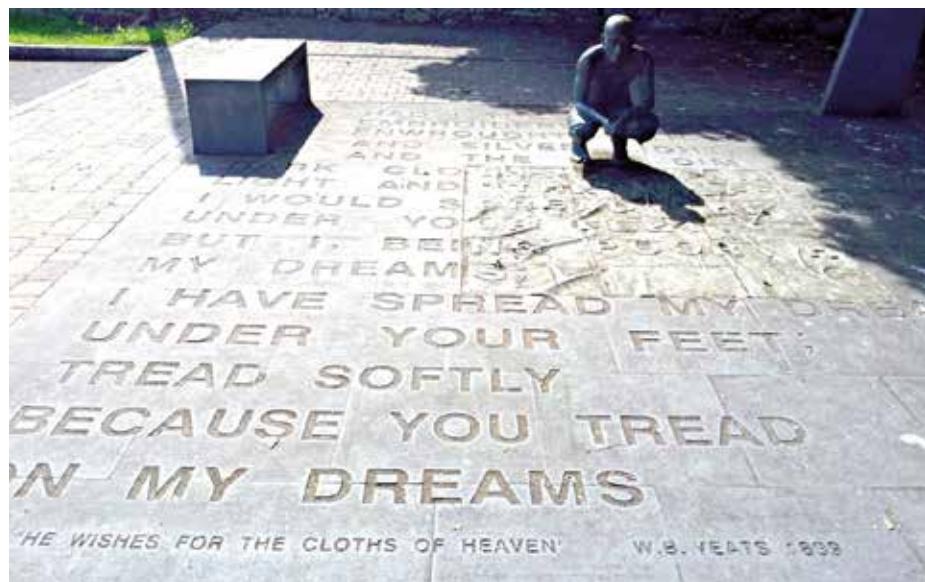
often a Yeatsian phrase swims into my mind. Time and again, Yeats expresses an idea so perfectly, and so lyrically, that the idea will never again enter your head without being clothed in Yeats's words.

Here is one example. All my life I have been a fan of speculative fiction—an umbrella term used for fantasy, science fiction and horror. Many people consider such fiction to be a waste of time, mere escapism.

Those of us who love these genres, however, often feel a positive *need* for fictional worlds which never were, and which never will be, and which provide a momentary refuge from the weight of the real world.

Yeats, who often drew on mythological landscapes for his poetry, supplies us with the perfect expression of this appeal: 'lands that seem too dim to be burdens on the heart.'

I'm not the only one who finds Yeats's words unforgettable. Writing about



A memorial to Yeats at Drumcliffe, Sligo, Eire. Yeats is buried in the Drumcliffe cemetery

his poem 'The Song of Wandering Aengus', one woman admitted she never went outdoors for a breath of fresh air without thinking of the poems opening lines:

I went into the hazel wood
Because a fire was in my head...

Note the simplicity of those words: 'a fire was in my head'. In many ways, it is like something a six year old might say. Yeats always seems to strive for the simplest and most direct way of expressing something. His language could be lush and gorgeous, as in this stanza from 'The Man Who Dreamed of Fairyland':

He stood among a crowd at
Dromahair;
His heart hung all upon a silken
dress,
And he had known at last some
tenderness,
Before earth took him to her
stony care;
But when a man poured fish
into a pile,
It seemed they raised their little
silver heads,
And sang what gold morning or
evening sheds
Upon a woven world-forgotten
isle
Where people love beside the
ravelled seas;
That Time can never mar a
lover's vows
Under that woven changeless
roof of boughs:
The singing shook him out of
his new ease.

There is no telegrams here, no ostentatious 'muscularity', no artificial abhorrence of adjectives or of 'literary' words such as 'ravelled' or 'world-forgotten'. And yet, even here, Yeats displays his determination to use the most direct language. 'When a man poured fish into a pile' is as matter-of-fact a construction as could be imagined. In all his poetry, and especially in that written in his later years, Yeats seeks after this spontaneity, this naturalness of expression. Only very rarely did it lead him into bathos.

Sometimes his sublime simplicity is entirely on the surface:

Wine comes in at the mouth
And love comes in at the eye.

That's all we shall know for truth
Before we grow old and die.
I lift my glass to my mouth
I look at you, and I sigh.

I treasure the anecdote of a meeting between Oscar Wilde and the young W.B. Yeats, in which Wilde read out this line from one of his essays: 'The world has grown sad because a puppet was once melancholy'. Yeats, rather precociously, suggested Wilde should replace 'melancholy' with 'sad'. He was not afraid of repetition or apparent crudity. And indeed, when we read him, there is nothing jarring about his simplicity or directness or repetition. We don't have to think: 'Here is Yeats's trademark audacity'. Yeats has already judged the effect on the ear perfectly, and the poem flows smoothly.

If Yeats was simply a master of language, a lyricist *par excellence*, he would deserve a high place in the poetic pantheon. But he was more. He was a deep thinker, a man who used his poetry to grapple with very elevated themes; the patterns of history, the idea of immortality, God and the soul, the nature of art, the nature of the self, and so on. He was a great poet because he was not content to be simply a poet. He never stagnated in the slough of art for art's sake. Though he had a very high conception of the dignity and importance of the artist, he did not isolate art, or poetry from the rest of life. The currents of politics, family, mysticism, history, friendship, the theatre, and many other aspects of existence, course through his work, and give it life. He sometimes cursed this attraction towards the hurly-burly:

The fascination of what's
difficult
Has dried the sap out of my
veins, and rent
Spontaneous joy and natural
content
Out of my heart. There's
something ails our colt
That must, as if it had not holy
blood
Nor on Olympus leaped from
cloud to cloud,

Shiver under the lash, strain,
sweat and jolt
As though it dragged road metal.
My curse on plays
That have to be set up in fifty
ways,
On the day's war with every
knav and dolt,
Theatre business, management
of men.
I swear before the dawn comes
round again
I'll find the stable and pull out
the bolt.

If Yeats had remained on Olympus, however, he would have been a much lesser poet. When he was a young man, the words 'hammer your thoughts into a unity' came into his head; and indeed, he spent the rest of his life trying to unify the many preoccupations of his life in a poetic vision.

If he sought unity, however, it was not by suppressing doubts, tensions, or oppositions. Quite the opposite is true. 'Our of the quarrel with others we make rhetoric', he wrote, 'out of the quarrel with ourselves we make poetry.' The poetry of Yeats is full of self-questioning, of dramatized internal conflict. He was the furthest thing from a 'party man'.

Although he was an Irish nationalist, and a pioneer in drawing on Irish mythology and history for literary inspiration, he fought bitterly against those who would reduce Irish literature to a sort of cultural propaganda. Similarly, although he was instrumental in founding The Abbey Theatre in order to bring theatre to the masses, he was no populist. Ironically, this most popular of modern poets was a passionate believer in aristocracy, including the aristocracy of taste. 'I am as anarchic as a sparrow', he admitted in later life.

Some of Yeats's best poetry arises from this refusal to be pigeon-holed, notably 'The Coat':

I made my song a coat
Covered with embroideries
Out of old mythologies
From heel to throat;
But the fools caught it,
Wore it in the world's eyes

As though they'd wrought it.
Song, let them take it,
For there's more enterprise
In walking naked.

This lordly refusal to be consistent certainly enriched Yeats's poetry. But what about Yeats the thinker, and what about Yeats the man? Here, I think it was less beneficial. Yeats's anarchism, outside the context of his poetry, led him into dilettantism, and ultimately made him a crank. He was willing to dabble in all the religions of the world, but unwilling to consistently embrace any of them. After years of consorting with occultist charlatans such as Madame Blavatsky, he constructed his own arcane cosmology and theology which, aside from its influence on his poetry, is of absolutely no value whatsoever.

Not only this, but the 'Yeatsian pose' has had a dreadful effect on Irish cultural life. You can't throw a canapé at any Irish cultural event without hitting some poet, novelist or painter who proudly refuses to be restricted to any particular aesthetic or worldview. But anarchy is a dead end. Yeats could only draw from folk stories and folk ballads because generations of Irish peasants transmitted them faithfully and even monotonously. The world needs mediocrity as much as it needs genius. Perhaps it needs mediocrity more.

Tackling the New Pagans

IT IS A very different matter when a religion, in the real sense of a binding thing, binds men to their morality when it is not identical with their mood. It is very different when some of the saints preached social reconciliation to fierce and raging factions who could hardly bear the sight of each others' faces. It was a very different thing when charity was preached to pagans who really did not believe in it; just as it is a very different thing now, when chastity is preached to new pagans who do not believe in it. It is in those cases that we get the real grapple of religion; and it is in those cases that we get the peculiar and solitary triumph of the Catholic faith. It is not in merely being right when we are right, as in being cheerful or hopeful or humane. It is in having been right when we were wrong, and in the fact coming back upon us afterwards like a boomerang. One word that tells us what we do not know outweighs a thousand words that tell us what we do know. And the thing is all the more striking if we not only did not know it but could not believe it. It may seem a paradox to say that the truth teaches us more by the words we reject than by the words we receive.

- G. K. Chesterton, *The Catholic Church and Conversion*, 1927,
London, Burns Oates and Washbourne, pp.95-96.

The Irish public of Yeats's own day did not always take him seriously as a public figure. He was a favourite of cartoonists. His aristocratic pretensions were mocked ('Yeats has grown so aristocratic he's evicting imaginary tenants', one wit remarked). He was derided as 'pensioner Yeats' when he accepted a pension from the British Prime Minister, despite his nationalist beliefs. There were riots in the theatre he helped to create when ordinary Dubliners, much to his disgust, found one of its

plays too racy for their liking. And yet—as his biographers attest—his contemporaries were aware, even when he was a very young man, that he was a very great poet and a very great man.

All in all, I think it could be said that the Irish got Yeats right from the beginning.

MAOLSHEACHLANN Ó CEALLAIGH is the founder of the C. K. Chesterton Society of Ireland and is a revert to the Catholic Church from atheism. He is married and resides in Dublin, Ireland. To learn more about Maolsheachlann's work with the C. K. Chesterton Society, please visit his irishpapist.blogspot.com



Clare Communications Co

PTY LTD

AUDIO • VISION • LIGHTING

Preferred supplier to Churches and Schools since 1975

- Sound Reinforcement
- Auditorium PA & Intercom Systems
- Paging & Outdoor PA Systems
- Audio Visual Systems
- Hearing Aid Loop Systems
- Data Projectors, Video Walls, LED/LCD/Motorised or Touch Screens
- Digital Bell Systems

- Digital Signage/Information Displays
- Automated Camera Systems
- Microphones for All Applications
- Ducted Vacuum Systems
- Upgrade & Modification of Existing Systems
- Interior & Exterior Architectural Lighting

Please visit our new website
www.clarecom.com.au

T: 02 9698 3600

F: 02 9698 5400

E: sales@clarecom.com.au



MEDIA MATTERS

By JAMES MURRAY

Crucial bequest

It came like bolt (or a golden scoop) from the blue: the Editor at Large of *The Australian* Paul Kelly's report on the Paul Ramsay \$3 billion legacy for a foundation to study and promote Western civilisation.

Its chairman is to be former Prime Minister John Howard, another former PM, Tony Abbott, is on the board and its chief executive Simon Haines is professorial head of English at Hong Kong University.

The draft name for the institution is, The Ramsay Foundation for Western Civilisation. This according to Kelly may change as the founding process continues.

A third leader in *The Australian* enhanced the Kelly report, stating: 'Our nation must continue to foster an understanding that the bedrock values of our society – freedom, democracy, equality and the rule of law – derive from events and movements stretching back centuries. The influence of Athens and Rome, Judeo-Christian ethics, interplays between faith and reason, the Enlightenment, the Westminster tradition and other movements, often operating in creative tension, are not widely understood... Those attempting to renew Christianity's contribution to Western civilisation are too often marginalised even within the churches.'

Fair enough as far as it goes. Your correspondent would have mentioned the mediaeval universities of Europe including Rome and Padua, the Sorbonne and Louvain, Oxford and Cambridge, Glasgow and Aberdeen.

The Renaissance should have rated a reference along with the Reformation and the Counter-Reformation, the latter led by the Jesuit Society, members of which educated Paul Ramsay, media and healthcare entrepreneur, at Riverview College, Sydney.

'Western civilisation' has the slightly homogenised whiff of the skim milk of incipient political correctness. Yet the writer of the third leader came through strongly with the conclusion: 'Islam, set to overtake Christianity as the world's largest religion by 2070, suffers from no such 'civilisational cringe' or self-loathing. Creeping sharia is already an issue in Australian schools and will pose further challenges to our Western values...'

There goes that word 'Western' again: Christianity – Catholic Christianity – was as much of the East as the West and, as it now is, of the world.

If the new foundation is to have a different title, 'Trinity' might well have a place. Patron saint? St Ignatius of Loyola. Logo? The cross a-top a globe. Motto: *Stat crux dum volvitur orbis* – The cross stands while the world revolves.

Contentious? There's always AMDG – Ad Maiorem Dei Gloriam – To the greater glory of God – *pace* zealous atheists.

Stone work

Addressing the Committee for the Development of Australia, ex-treasury secretary and National Australia Bank chairman Ken Stone went from digging in the tax paddock like one of his favourite wombats to soaring like a wedge-tail eagle into the future sky, suggesting that the Australian Government imitate its Chinese counterpart and build cities.

'Based on population projections our governments could be calling tenders for the design of a brand new city for two million people every five years...'

He soared to even greater heights (as Peter Martin, Fairfax Media reported). But you get the vision.

Intriguingly Stone's vision is in line with what used to be considered Australia's development potential. In his book, *The*



Scarce Australians (Penguin 1967) John Yeomans adduced expert statistics on climate, natural resources and demography.

Australia's projected population was 480 million. Impossible? Not then. Brazil's projected population was 1,200 million; the U.S., China and the Soviet Union 600 million each; South Africa and Canada 60 million each; Britain 30 million.

Enough to make a Greenie turn a paler shade of Brown.

More seriously, who will build Ken Stone's visionary cities? He did mention the Chinese and here they are in an Anthony Klan exclusive (*The Australian*, Mar 8) ready, willing and able to demonstrate their city-building expertise in co-operation with the Queensland Labor Government.

Okay, it's not a full-on metropolis, only a \$1 billion resort-casino that could be the core of a future city to add to the other power, port, agricultural and general property assets acquired by Chinese interests (read government).

Strange. At the close of his tenure, President Dwight D Eisenhower warned of America's military industrial complex. Who warns of China's Marxist Military Industrial Mercantile Complex and its possible reaction to local mismanagement of assets?

Bibi's eye view

Israel's Prime Minister Benjamin Netanyahu did well to see in the charge of the Australian Light Horse at Bersheeba a prelude to the establishment of the state of Israel.

He would have done even better had he referred to the Zion Mule Corps at Gallipoli – reputedly the first armed Jewish force since the destruction of the Temple by Roman legionaries of Titus in 70 AD.

That said, Netanyahu elided: the Balfour Declaration did not specify a homeland in Palestine. Alternatives were canvassed here in Australia, the Kimberley region being one, Tasmania another. And wasn't there a proposal for a homeland in Uganda?

It was not until the post World War II impact of the scale of Nazi extermination that Palestine became the focus of settlement – settlement by no means totally benign as was demonstrated ruthlessly at Deir Yassin, an anti-Palestinian outrage that

speaks to the necessity of peaceful solution: the two-state option before West Bank expansionism.

Express post

The phrase, 'ten times the pay of the Prime Minister' is likely to be the historical footnote of resigned postal boss, Dr Ahmed Fahour.

Add his citing of an obscure American baseball player to justify his \$5.3 million entitlements rather than emphasising his feat of making the Post Office profitable.

Had Fahour cited a local sportsman, say a rugby league star, he would have come up against the equitable mechanism known as 'the salary cap'.

The Prime Minister Malcolm Turnbull could do worse than consider a version of this mechanism for executives who are over-paid, over here and, no need to specify the other attribute, currently the focus of a Seven West Media boardroom reality show.

The PM should give his Treasurer Scott Morrison and his Finance Minister Mathias Cormann sharp pencils and the task of calculating the executive cap.

Basis? The average weekly wage of workers who keep the real world turning: nurses, garbos, public transport staff, waiters, dishwashers, posties, including the latter's Christmas bonuses paid in postage stamps.

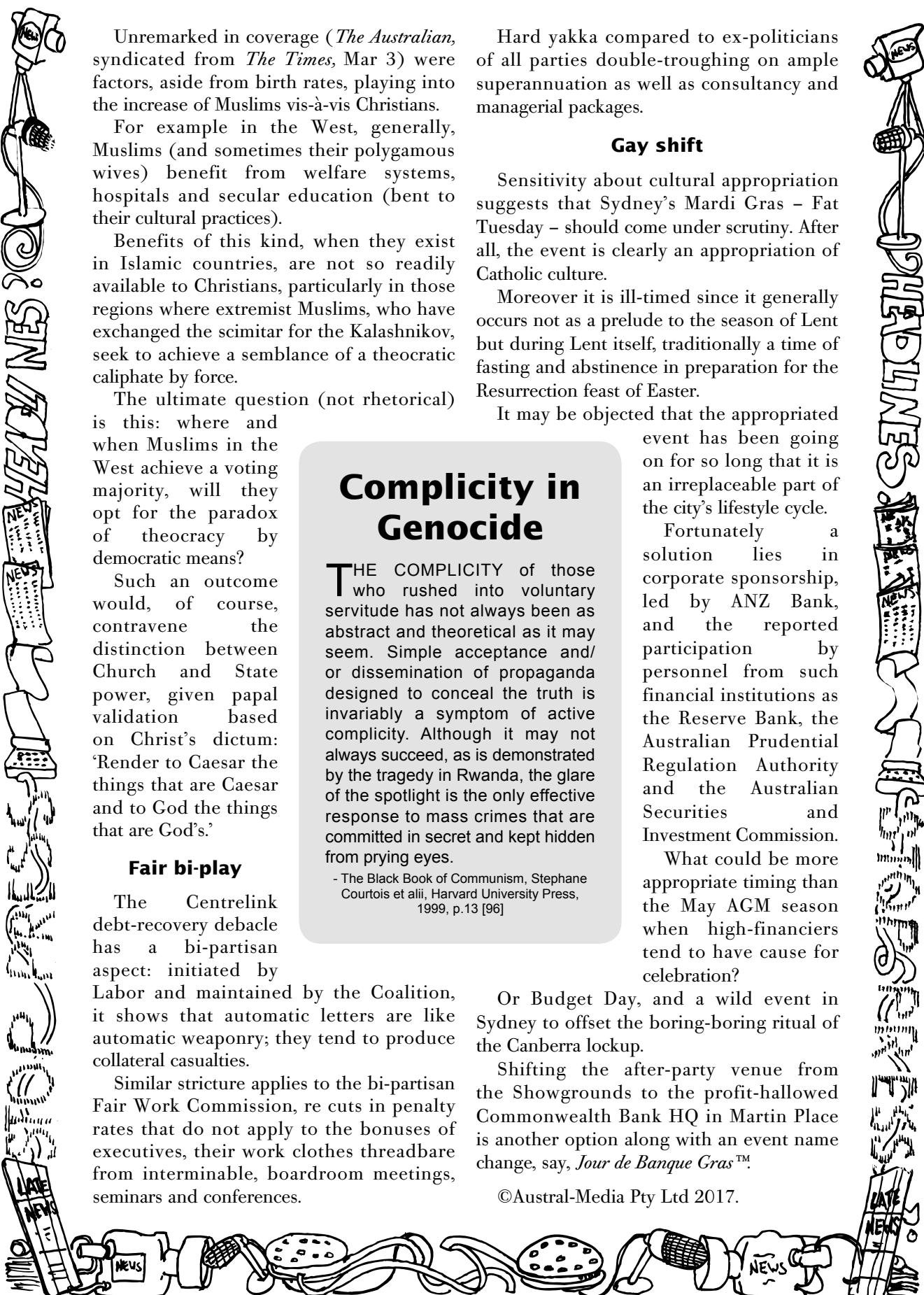
Numbers up

President Donald Trump may have made some sceptical that America is still the last best hope of mankind. The Washington Pew Research Center (though it can't spell properly) does, however, continue to produce doughnut-tasty statistics.

The latest batch concerns Islam, predicted (computer-projected?) to be the world's largest religion by 2070.

Pew bases this on rate of increase. In 2010, there were 1.6 billion Muslims in the world and 2.17 billion Christians. According to Pew the numbers of Muslims will grow by 73 per cent compared to a figure of 3.5 per cent for Christians. As a result by 2050 there will be 2.76 billion Muslims and 2.92 billion Christians, a rate interpreted as Muslim superiority by 2070.





Unremarked in coverage (*The Australian*, syndicated from *The Times*, Mar 3) were factors, aside from birth rates, playing into the increase of Muslims vis-à-vis Christians.

For example in the West, generally, Muslims (and sometimes their polygamous wives) benefit from welfare systems, hospitals and secular education (bent to their cultural practices).

Benefits of this kind, when they exist in Islamic countries, are not so readily available to Christians, particularly in those regions where extremist Muslims, who have exchanged the scimitar for the Kalashnikov, seek to achieve a semblance of a theocratic caliphate by force.

The ultimate question (not rhetorical) is this: where and when Muslims in the West achieve a voting majority, will they opt for the paradox of theocracy by democratic means?

Such an outcome would, of course, contravene the distinction between Church and State power, given papal validation based on Christ's dictum: 'Render to Caesar the things that are Caesar and to God the things that are God's.'

Fair bi-play

The Centrelink debt-recovery debacle has a bi-partisan aspect: initiated by Labor and maintained by the Coalition, it shows that automatic letters are like automatic weaponry; they tend to produce collateral casualties.

Similar stricture applies to the bi-partisan Fair Work Commission, re cuts in penalty rates that do not apply to the bonuses of executives, their work clothes threadbare from interminable, boardroom meetings, seminars and conferences.

Hard yakka compared to ex-politicians of all parties double-trouthing on ample superannuation as well as consultancy and managerial packages.

Gay shift

Sensitivity about cultural appropriation suggests that Sydney's Mardi Gras – Fat Tuesday – should come under scrutiny. After all, the event is clearly an appropriation of Catholic culture.

Moreover it is ill-timed since it generally occurs not as a prelude to the season of Lent but during Lent itself, traditionally a time of fasting and abstinence in preparation for the Resurrection feast of Easter.

It may be objected that the appropriated event has been going on for so long that it is an irreplaceable part of the city's lifestyle cycle.

Fortunately a solution lies in corporate sponsorship, led by ANZ Bank, and the reported participation by personnel from such financial institutions as the Reserve Bank, the Australian Prudential Regulation Authority and the Australian Securities and Investment Commission.

What could be more appropriate timing than the May AGM season when high-financiers tend to have cause for celebration?

Or Budget Day, and a wild event in Sydney to offset the boring-boring ritual of the Canberra lockup.

Shifting the after-party venue from the Showgrounds to the profit-hallowed Commonwealth Bank HQ in Martin Place is another option along with an event name change, say, *Jour de Banque Gras*™.

©Austral-Media Pty Ltd 2017.

It is surely clear to every thinking adult that a deliberate and provocative lie – masquerading under whatever equivocation may be currently fashionable – is still, demonstrably, a lie and that therefore we should acknowledge it as such and not seek to readjust our entire conscientious spectrum to accommodate it as anything else.

LIES OR ‘ALTERNATIVE FACTS’?

By Sam Simmonds

WHEN MOSES descended from Mount Sinai with those tablets of stone, we are told that among the list of proscriptions for the behaviour of the Israelites was an injunction that they should not bear false witness (or testimony, or evidence) against their neighbours. True, this Commandment was not at the top of the list but a fair way down. Yet it was, after all, in the top ten – the Decalogue - after murder, adultery and theft. Therefore, one might think, it should be taken just as seriously.

Later in the Scriptures, to be sure, the testing by Jesus of the man Simon, later to be renamed Peter, demonstrates that the capacity of mankind, to choose to deceive rather than be honest with ourselves, can be a tool for redemption. Nevertheless, even the best of us may, albeit perhaps in weakness or from fear, betray our fellow man (and our better selves) ‘three times before the cock crows’.

In the twenty-first century, though, we seem, mysteriously, to have become so blasé about falsehood that everywhere it is apparently, as Hamlet puts it, ‘more honoured in the breach than in the observance’. It is worth pointing out that, significantly, Shakespeare thus underlines that violation of a custom – an infringement of accepted behaviour – may be

not merely permitted but actively rewarded. Worse, our familiarity with the phenomenon of purposeful deception and our casual acceptance of it in so much of everyday life, has allowed it to gain a kind of grudging approval, if only of the ‘boys will be boys’ kind.

Well over sixty years ago the American songwriters Burton Lane and Alan Jay Lerner collaborated on a Hollywood musical by the name of *Royal Wedding* (or, elsewhere, *Wedding Bells*), featuring an amusing vaudeville routine between Fred

Galileo Praised, Kepler protected

JESUIT ASTRONOMERS also confirmed the ‘earthly’ nature of the moon, the existence of sunspots, and the fact that comets moved in outer space, beyond the moon. ... Thus the intellectually most influential order within the Catholic Church was at that time in full retreat from Aristotle and Ptolemy, and had taken up an intermediary position regarding Copernicus. They praised and feted Galileo, whom they knew to be a Copernican, and they kept Kepler, the foremost exponent of Copernicanism, under their protection throughout his life.

– Arthur Koestler, *The Sleepwalkers: A History of Man’s Changing Vision of the Universe*, Hutchinson of London, 1961, p.427.

Astaire and Jane Powell in a song called *How Could You Believe Me When I Said I Love You When You Know I’ve Been A Liar All My Life?* That title (the longest of any in a film musical) constituted the first two lines, which were then followed by:

*I’ve had that reputation
Since I was a youth
You must have been insane to think
I’d tell you the truth.*

And that, amusing and entertaining as it is, is all very well if we are prepared to make allowances for the fact that the character portrayed by the singer is content to be understood as a duplicitous villain, however ‘lovable’. That is not always the case; nor should it be.

In George Orwell’s classic dystopian vision, chillingly portrayed in his seminal work, *1984*, the apparatus of government features a terrifying political organization disturbingly named the Ministry of Truth. Allowing for the fact that, in a dystopia, language and its definitions are only some of many aspects of what we have come to rely on as our guide to the otherwise impenetrable workings of Parliament, the essence of an entity, ostensibly representing us as its electors, substituting for the concept of truth its opposite is extremely alarming. One telling phrase in this frightening work is a directive from this nightmarish entity: “The party told you to reject the evidence of your eyes and ears.” (Big Brother, of

course, would seek to justify this as for our own good.)

In the real world, on the other hand, or at least that which existed a century or so ago in the UK, what could be spoken of on the floor of the House of Commons was ever subject to strict controls and forms of procedure. No less a person than the late Winston Spencer Churchill, then occupying the relatively lowly position of Under-Secretary of the Colonial Office, was faced with indicating to the assembled members that what had been described by another member present at that time was, to all intents and purposes a downright lie and, since to presume to say so was considered unparliamentary, he was obliged to embellish it euphemistically into a circumlocution that has passed into the historical record of his utterances. His view of the other member's description of the conditions of a particular ordinance ...

"... cannot in the opinion of His Majesty's Government be classified as slavery; at least, that word in its full sense could not be applied without a risk of terminological inexactitude."

But that was Churchill, whose command of his native language was so superlative that it would be hard to characterize his choices of phrase as 'disagreeing with the facts'. Other famous so-called 'wordsmiths' have been able to acknowledge that such disagreements might not always be tarred with the brush of opprobrium.

One such was Samuel Langhorne Clemens, better known to us all as Mark Twain. Although no friend of the Catholic faith, he did state that "the goodness, the justice, and the mercy of God are manifested in His works". And he was also clear on one point, more relevant to this article, that, in his estimation, a lie was "... an abomination before the Lord and an ever present help in time of trouble."

We also have the same writer to thank for popularizing another



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

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

james@coogeefn.com.au



206 Coogee Bay Road
Coogee

coogee.realestate.com.au

9665 3341

quote on this vexed subject. Although he is erroneously attributed by his own countrymen in the United States of America with originating it himself, his own attribution is to the British Prime Minister, Benjamin Disraeli: "There are three kinds of lies: lies, damned lies, and statistics."

Whatever we are to make of Mark Twain and his personal beliefs, you would never have heard him subscribe to the thesis that something delivered in a public speech or written for public scrutiny that was manifestly untrue – and easily proved to be so – could possibly be characterized as 'alternative facts,' a proposition that

ANNALS thanks all our subscribers and readers for your faithful support in 2016. We ask God's special blessing on you and your families in 2017 when we will celebrate 128 years of publication.

we are currently being invited to entertain in some circles.

Mark Twain was nobody's fool but, in any case, whether he would or would not have denounced the absurd sophistry of 'alternative facts', under no circumstances should we tolerate such nonsense.

Without wishing to get caught up in the endless philosophical arguments about 'what is truth?', it is surely clear to every thinking adult that a deliberate and provocative lie - masquerading under whatever equivocation may be currently fashionable – is still, demonstrably, a lie and that therefore we should acknowledge it as such and not seek to readjust our entire conscientious spectrum to accommodate it as anything else.

That way madness lies. And surely, ultimately, remorse, too. Believe me.

SAM SIMMONDS has enjoyed a long career as a writer, broadcaster and film and video producer. He has worked in all aspects of media in the UK and Australia.

The Berwick murals did not start a trend or encourage other churches to employ artists as Bishop Bell so hoped they would. However, this remarkable set of murals is a fascinating contribution to the whole corpus of church art in English country churches, an historical oddity and is well worth visiting.

THE BERWICK MURALS

By Tony Evans



LITTLE RHYME imperfectly learnt a long time ago in one of my junior Catechism classes has somehow stayed with me all my life.

*'Every time I pass a church
I pay a little visit,
so when at last I'm carried in
The Lord won't say Who is it?'*

How directly influential this has been for me I cannot say, but I am always irresistibly drawn to inspect - and mostly admire - churches of all shapes and sizes in many different countries - generally the older they are, the better I respond to them.

Discovering churches has become a passion - a habit that has led me to find, inspect and admire so much of beauty and serenity, of which the Berwick Murals are no small example.

Although the murals themselves are not world famous, they are certainly not least among many other treasures to be discovered in

hundreds of different small parish churches throughout England.

The Berwick Church¹ of *St Michael and All Angels* sits on a slight hill well apart from the village, surrounded by the South Downs (part of the *South Downs National Park*) in the county of East Sussex.

It is a typical country church of that area, much of the structure dating back to the twelfth and

typical on account of the mullioned windows in the nave having only plain glass, rather than the usual colourful stained glass you might expect.

The reason for this is part of the strange story of the murals inside.

On the night of October 17th 1944 one of Hitler's flying bombs landed in a field nearby. The sole damage was the destruction of the stained glass in the nave aisles. Only

the glass in the Chancel was left untouched. The diocesan bishop, Bishop Bell of Chichester, decided not to replace the stained glass, his first reason (but not his only one as we shall see) was the fear of further damage from bombs expected in that area.

Himself a poet and artist, Bishop Bell was a leader in many good causes and a generous supporter and friend of the

Arts.² He was greatly concerned about the welfare of individual artists whose work in wartime was generally not considered of national importance.



Christ in Glory, above the central Chancel arch in St Michael and all Angels

thirteenth centuries. The flint walls and bell tower are crowned by a slate-covered spire in shape rather like a witch's hat. On closer inspection it appears not quite so

As his friend Sir Kenneth Clark wrote in *The Times*: ‘War waged to maintain a free civilisation should not starve the artist’.²³ Sir Kenneth, then Director of London’s National Gallery, argued that, ‘in wartime, artists and designers of all kinds were suffering the most serious distress.’ In response Clark created the Central Institute of Art & Design (CIAD) with the purpose of encouraging patronage of the arts – bringing artists and patrons together.

One of the committee members of CIAD was a friend of both Kenneth Clark and Bishop Bell – the eminent painter Duncan Grant.

This brings us back to Berwick church, located within two miles of the farm known as Charleston, the home of artists Duncan Grant, and Vanessa and Quentin Bell, members of the so-called ‘Bloomsbury Group’. In his comprehensive book on the subject the author, Peter Blee, suggests that Duncan Grant was probably the first to suggest to the Bishop the idea of painting the murals.

Clearly he was inspired by the light flooding in through the clear glass windows and the huge blank walls as yet undecorated. This is how Vanessa Bell (no relative of the Bishop) describes how it came about:

‘Duncan is in touch with the Bishop of Chichester. So friendly have they become that it seems extremely likely that we shall all be turned into a neighbouring church and allowed to cover the walls with large works. What a wartime occupation!’²⁴

Although the artists were nominally self-styled atheists, they set to work with passionate enthusiasm, and employed a love and sympathetic understanding of the medieval tradition of the art of mural painting. According to Blee, Duncan Grant seems to have gained some sort of spiritual awakening as he worked on the dominating feature, *Christ in Glory*, above the central Chancel arch. Here Christ is enthroned and with arms

Easter Counsel for Catechumens

PURIFY YOURSELF, that you may receive grace more abundantly. For though remission of sins is given equally to all, the fellowship of the Holy Spirit is bestowed in proportion to each one's faith. If you have laboured little, you receive little; but if you have achieved much, the reward is great.

– St Cyril of Jerusalem, 313-386 AD, from his *Instruction to Catechumens*

outstretched seeming to welcome the congregation in the nave and is surrounded by adoring angels soaring in flight.

This motif inspired by a reading of the Apocalypse has been a traditional centrepiece in medieval and Romanesque churches of Europe.

This and other frescoes in *St Michael and All Angels* chosen by Bishop Bell from rough sketches by the artists had to be endorsed by the Diocesan Advisory Committee and the Parochial Council whose members would sometimes intervene and make unwelcome modifications.

Placing modern art in a medieval building was bound to raise certain objections as to its suitability, but Bishop Bell was an able advocate of the scheme and often defended the artists in print: ‘He (Bishop Bell) wanted to initiate a more informed dialogue, and to find ways in which artists could contribute to bring new life to the Church ... the creativity of artists could cast new light on the human condition, and at the same time enable the religious response to find new expression’²⁵

It is impossible for reasons of space to describe all the murals in detail, but mention must be made of the very fine *Nativity* and the *Annunciation* on the north and south walls of the nave respectively,

both painted by Vanessa Bell herself; and the *Wise and Foolish Virgins* on the chancel side of the central arch facing the altar, painted by Quentin Bell.

There are dozens of other smaller paintings such as those surrounding the pulpit, and the roundels on the rood screen depicting the seasons of the year. All the figures in the paintings were modelled by local people in the village, and included Italian prisoners of war working on the nearby farm at that time.

Also below Duncan Grant’s *Christ in Glory* are depicted Bishop Bell in his cope, and the local rector wearing a monocle, the Revd George Mitchell.

The murals are most striking on entering the church by the west door. The wealth of vibrant colours and the bold depiction of different scenes inspired by biblical references, have the similar mesmeric effect on modern visitors as the paintings would have had on visitors in past centuries when the churches were still young and full of new colourful murals – a fact which contemporary visitors are apt to forget when viewing the plain, unadorned historic church interiors of today.

The Berwick murals did not start a trend or encourage other churches to employ artists as Bishop Bell so hoped they would. However, this remarkable set of murals is a fascinating contribution to the whole corpus of church art in English country churches, an historical oddity and is well worth visiting.

TONY EVANS was a producer with the ABC for many years and is now a freelance writer living in the U.K. He has published four historical biographies, the latest being a biography of the nineteenth century Catholic architect William Wardell.

-
1. Pronounce: Burr-wick, equal emphasis on both syllables.
 2. As quoted in ‘The Patron – Bishop George Bell’, in *The Bloomsbury Group in Berwick Church*, Peter Blee, 2016
 3. Bell, who later became Dean of Canterbury, commissioned T. S. Eliot to write *Murder in the Cathedral*.
 4. *The Letters of Vanessa Bell*, Vol.8, Bloomsbury, as quoted in Blee p.12, *op. cit*
 5. As quoted in ‘The Patron – Bishop George Bell’, in *The Bloomsbury Group in Berwick Church*, *op. cit*.
 6. Blee, p.19, *op. cit*

The Eagle Huntress

From first shot to last, director, Otto Bell and cinematographer Simon Niblett have created a documentary comparable to Robert Flaherty's solo classic, *Nanook of the North*.

Bell's heroine is Aisholplan, 13, who aims to become the first female to enter Mongolia's Golden Eagle Festival, thus breaking a seven-generation male tradition within her family.

Her mentor is her father Nurgaiv who advises her in the Kazakh language as she acquires her own eaglet for training, competes and goes on to enhance her status by hunting foxes in Mongolia's hazardous, winter conditions.

Daisy Ridley (heroine of the Star Wars franchise) narrates.

G★★★SFFV.

Their Finest

Of all the sources for a romantic comedy the Dunkirk Evacuation must be counted the least obvious. But Lissa Evans made it such a source in her novel, *Their Finest Hour and a Half*.

She focused on a World War II group assigned to make a moral-boosting movie. Think Noel Coward's naval epic, *In Which We Serve*, with its shot of a life-belt framing *The Daily Express* headline: NO WAR THIS YEAR.

Think it, and forget it. Following Evans, director Lone Scherfig and writer Gaby Chiappe tack to hilarity. The ever-charming Gemma Arterton plays scriptwriter Catrin Cole to director Tom Buckley (Sam Claflin).

As is his wont, Bill Nighy steals the movie playing Ambrose Hilliard, a matinée idol of Cowardesque mien. Not content with this, Nighy steals the movie within the movie as the small-boat skipper Uncle Frank.

Offsetting Hilliard's flamboyance, Eddie Marsan comes on as his lugubrious mate Sammy Smith, a turn topped by Helen McCrory who plays Sammy's sister, offering overwhelming sympathy to Hilliard when Sammy dies.

Richard E Grant is the panjandrum Roger Swain to Jeremy Irons's War Minister. No mention of the Irish-born Brendan Bracken

Movies

By James Murray

who spent time at a Christian Brothers college in Australia before heading to London where he parlayed the rumour that he was Winston Churchill's illegitimate son into an appointment as Minister of Information.

The BBC Welsh region takes main production credit – a message for ABC managing director (and editor-in-chief) Michelle Guthrie to resist the Sydney-Melbourne axis of production and include the other state capitals with their strong creative track records.

PG★★★SFFV.

Beauty and the Beast

Director Bill Condon's opening sequence expurgates suggestions that this Disney live-action version, which uses the 1991 animated version as a story-board, may be too juvenile for the young-adult market. It bursts with élan, appropriate to Jeanne-Marie Leprince de Beaumont's credit as author of the original fairy tale adapted by Stephen Chbosky and Evan Spiliopoulos.

Dan Stevens is Prince Adam transformed for his arrogance into the Beast. Emma Watson comes on as the Beauty, Belle who gives up her freedom to save her father Maurice (Kevin Kline).

Josh Gad hams it up as LeFou, off sider to Luke Evans playing Gaston a hunter whose prey includes Belle.

Part of the fun is spotting the heavily disguised stars who enter as the Beast's retainers (transformed into lively furniture and crockery): his maid Plumette (Gugu Mbatha-Raw), his valet Lumiere (Ewan McGregor), his butler Cogsworth (Ian McKellen), his composer Maestro Cadenza (Stanley Tucci), and his housekeeper Mrs Potts (Emma Thompson).

Fast and furious. But be warned: there are scary wolf sequences and the running time is 129 minutes.

PG★★★SFFV.

Denial

In the closing decade of the last century, Professor Deborah Lipstadt published a book, *Denying the Holocaust: the Growing Assault on Truth and Memory*. In it she named the prolific historian David Irving as a denier.

The outcome was a libel action at London's Courts of Justice. From the action director Mick Jackson and writer David Hare have created a compelling courtroom drama in which Irving opted to represent himself.

As Irving, Timothy Spall gives another of his robust, vintage performances. Tom Wilkinson, playing Richard Rampton, leader of the Lipstadt legal team, convinces as a barrister so redoubtable he keeps an incisive head in court despite dealing with two bottles of whisky while working late on the brief prepared by Anthony Julius (Andrew Scott), the solicitor who represented Lady Diana Spencer in her travails.

London-born Rachel Weisz is not totally convincing as Deborah Lipstadt, an all American academic, bemused at the eccentricities of English Common Law practitioners cast from the moulds John Mortimer used in his *Rumpole of the Bailey* TV series.

Jackson, Hare and director of photography Haris Zambarloukos eschew horrific archival footage and minimise re-enactment, making the Lipstadt legal team's visit to what appears to be a set of Auschwitz doubly effective.

Zambarloukos also provides misty vistas from Temple Bar over Fleet Street and the legal precinct including a cafe where fried black pudding is served.

The verdict went against Irving. Deborah Lipstadt wrote another book: *History on Trial: My Day in Court with a Holocaust Denier* (subsequently republished as *Denial: Holocaust History on Trial*).

Will the film halt denial? Unlikely. Perhaps Mick Jackson should have included a shot of Fleet Street's St. Bride's Church and the saying of King David's enduring psalm, translated as *De profundis clamavi ad te, Domine – Out of the depths I have cried to thee O Lord.*

M★★★NFFV.

Twentieth Century Women

Grandiose title for a movie notable for Annette Bening's *tour de force* as Dorothea Fields, a single mother raising her son Jamie (Lucas Jade Zuman) in 1970s California.

Add Greta Gerwig as Abbie, a lodger photographer, and Elle Fanning as Julie, a rebellious neighbour, and you've scarcely got Twenty Minute Women.

Any vox-pop poll would provide a more representative list. Almost forgot: Billy Crudup, an actor of maturing talent, is in there as the handyman and father figure of writer/director Mike Mills's ideal jigsaw family.

TBA★★NFFV.

Hidden Figures

Lift-off to Planet Feel Good is swiftly attained in Allison Schroeder's movie based on Margot Lee Shetterley's history of NACA (National Advisory Committee for Aeronautics), predecessor of NASA (National Aeronautics & Space Administration).

Fudging does occur in order to synchronise the moon race by US astronauts V Soviet cosmonauts with the onset of a trio of coloured (read African-American) maths/engineer whizzes.

Octavia Spencer, Janelle Monae and Taraji P Henson play the trio, Dorothy Vaughan, Mary Jackson and Katherine Johnson with sassy grace under pressure of then current segregation laws.

As Al Harrison their boss, Kevin Costner gets an extraordinary piece of business: smashing a segregated loo sign.

Others in the cast include Kirsten Dunst as a condescending superior and Jim Parsons as a sly colleague.

Every country has unknown (or more exactly disregarded) women like the trio. Local example: Ellen Kuper (née Paugerian), an Aboriginal, was the post mistress based at the Benedictine foundation Trinity Abbey, New Norcia. Western Australia where she worked on the then leading-edge technology: Morse-code telegraphy. (See Ann Moyal's *Clear Across Australia*).

PG★★★★SFFV.

Manchester by the Sea

That's Manchester, Massachusetts (not Manchester by the Ship Canal) where Lee Chandler, embittered by his own past, returns for his older brother Joe's funeral and has to confront the problem of caring for Joe's obstreperous son, Patrick.

Casey Affleck's cumulative intensity as Chandler won him this year's Best Actor Oscar. But writer/director Kenneth Lonergan has created more than a one-man movie. It's an ensemble piece, the storyline knotted with flashbacks, mainly sombre.

To these Michelle Williams, playing Chandler's divorced wife Randi, contributes a scene of utter regret and Lucas Hedges as Patrick shows the promise of great maturity.

Matthew Broderick (a long way from *Ferris Bueller's Day Off*) comes on as the new husband of Patrick's mother (Gretchen Mol). When they meet, they prove to be evangelical Christians.

This gives Lonergan his cue for Chandler's throwaway line about Catholics being the best. What else would Lonergan write? His movie is based on an idea given by two Boston actors Matt Damon and John Krasinski.

M★★★NFFV.

Miss Sloane

Picture a cross between Cleopatra and Lady Macbeth dressed in feminist power suits and you have Elizabeth Stone (Jessica Chastain), a high-calibre lobbyist who switches her team from pro-guns to anti-guns in competition with a team led by George Dupont (Sam Waterston).

Director John Madden and scriptwriter Jonathan Perera give us the Washington political precinct where Sloane ranges on pills from a silver box and hired heterosexual partners.

Local relevance? Well, there's a cockroach that looks like one of Sydney's finest which may give Canberra lobbyists notions about how to use a bug to bug.

M★★★NFFV.

T2 Trainspotting

They're back, less addled but still helter-skelter bent on self destruction: Mark 'Rent Boy' Renton (Ewan McGregor), Simon 'Sick Boy' Williamson (Jonny Lee Miller), Francis 'Franco' Begbie (Robert Carlyle) and Daniel 'Spud' Murphy (Ewen Bremner).

Unsighted in the sequel (hiding in a toilet block?) is Tommy McKenzie (Kevin McKidd).

Your reviewer was not duty bound to watch the original 1996 movie directed by Danny Boyle from John Hodge's script based on Irving Welsh's novel. So he missed out on *Trainspotting*, now being promoted as the movie that helped to define its decade.

Danny Boyle, the original movie and the sequel's director, is perhaps more celebrated than any of his stars since he made *Slum Dog Millionaire* which inspires the thought that he and Hodge have made *Slum Dog Tearaways*.

The sequel does have its funny bits. Among them is a sequence where the crew enter a loyalist club to pilfer credit cards and are compelled to improvise a ditty. This brings the house down and may well be Boyle and Hodge's self-criticism of their sentimental fantasy work.

In any case, there's a distinct whiff of pension-plan franchise in the ending which, time and stellar film schedules permitting, could mean

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

Dundee and *Priscilla, Queen of the Desert*.

They include the Truckie (Darren Gilshenan), the Cop (Deborah Mailman). The Transvestite (Shane Jacobson) and the Mature Nymph (Lynette Curran).

If Mark Lamprell doesn't come a cropper with this one, he does exercise that old comedy manoeuvre the pratfall, demonstrating that he may be a graduate of the Three Stooges Comedy Academy who failed the time test. His comedy runs to 92 minutes. The Stooges kept theirs to about a third of that.

TBA★★NFFV.

David Stratton: A Cinematic Life

Writer/director Sally Aitken has made an enthusiast's documentary for enthusiasts about an enthusiast. She has gathered (in alphabetical order) a constellation of talking heads from (Armstrong (Gillian) to Weaving (Hugo) to praise her subject over a montage of film clips that constitutes a visual encyclopaedia of Australian movies.

Not all is praise. Stratton himself is into self-deprecation and filmmaker Geoffrey Wright rates a mention for throwing a glass of wine at Stratton because he took a dim view of Wright's ultra-violent Romper Stomper, a view at odds with Stratton's anti-censorship stance.

Aitken establishes that Stratton was due to enter the family tea business in England. In a way, he has become a taster. But not for him a genteel sip and spit. He is a cinéaste who has consumed movies by the bucketful as director of the Sydney Film Festival, successor to Don Groves as Variety reviewer and *doyen* of critics on *The Australian*.

Incomparable? No one is. But David Stratton is in the Anglophone pantheon with the likes of Leonard Maltin, Leslie Halliwell, Bill Collins, Roger Ebert and, not least, Father Peter Malone (the latter trio, *Annals* contributors).

The Aitken cinema documentary has an ABC TV companion piece, Stories of Australian Cinema. Everyone who sees them (and everyone should) will have a word

about omissions. In the cinema version, *The Kelly Gang* gets a contestable plug as the first feature film. *Soldiers of the Cross*, produced by the Salvation Army, does not. *They're a Weird Mob* is in, *The Sundowners* is out.

Sad. The latter's director Fred Zinnemann wanted to make another Australian feature; he looked seriously at a script, *The Low Road* but after the collapse of his major project *Man's Fate* could not get finance, leaving your reviewer to turn it into his first novel, *The Pale Sergeant*.

It must be added that Sally Aitken should have given more footage to Margaret Pomeranz for so long Stratton's SBS/ABC sparring partner.

Only Pomeranz could tease him about his attitude to Romper Stomper. Watching them, the lines of an old ditty came to mind:

You're the cream in my coffee.

You're the salt in my stew.

The protocols of political correctness forbid identification of who's what.

M★★★★NFFV.

Berlin Syndrome

The title is obviously a play on 'Stockholm Syndrome' under which hostages come to empathise with their captors. Director Cate Shortland and scriptwriter Shaun Grant take matters beyond empathy.

The protagonist Clare (Teresa Palmer), an Australian photographer, arrives in Berlin to live and work. Venturing from her hostel, she strolls the city's streets and meets Andi (Max Reimelt), a teacher.

The lessons that follow mix romance with a high degree of sadistic creepiness heightened by plot twists and the tension Palmer and Reimelt create through their superlative acting.

This is by no stretch a popcorn movie.

Too queasy.

TBA★★★NFFV.



SAINT JOHN



**'St John wrote
for all'**

— St Gregory of Nazianzus,
329-389 AD

'In the centre, round the throne itself were four living creatures ...the fourth was like an eagle in flight ...' See St John's *Apocalypse*, 4,6-7.

ST JOHN, the teacher of all the world, Jew, Gentile, slave or free, is represented with the royal eagle which can gaze unblinkingly at the sun. It was his privilege to look upon the face of God, and live. He understood and loved the Word made flesh and his Gospel appeals most directly to the heart as well as to the intellect. The eagle is the symbol of the Ascension of our Lord.

Father Henri de Lubac, SJ sensed that the reformist party at Vatican II was dividing: one camp sought an organic theological development of the Church's self-understanding, while another seemed more interested in kicking over the traces and reimagining everything anew.

THE CATHOLIC DIFFERENCE

By George Weigel

IN THE introduction to *Aggiornamento on the Hill of Janus: The American College in Rome, 1955-1979*, Msgr. Stephen DiGiovanni warns readers that his book will be most easily understood by students and alumni of the Pontifical North American College [NAC].

With respect to my old college classmate and friend, I hope Msgr. DiGiovanni is wrong about that. For amidst all the inside baseball about Roman seminary life over two and a half turbulent decades, *Aggiornamento on the Hill of Janus* offers a snapshot of a once-stable institution caught in the maelstrom of ecclesiastical confusion and crisis. And from that picture, much can be learned for today.

Like any sensible student of these years, DiGiovanni understands that reform and renewal were imperative as the North American College entered its second century in 1959. The severe regimentation of student life undercut the house rule's intention to prepare men for lives of service in parish ministry, where they wouldn't have dozens of bells telling them what to do every time something was to be done.

The pedagogy at the Pontifical Gregorian University was ill-suited to the American temper (or to any form of intellectual curiosity), as lecturers repeated every year the same (Latin) lecture they'd given on that day the previous year.

Aggiornamento on the Hill of Janus: The American College in Rome 1955-1979. Hardcover 2016. By Stephen M. DiGiovanni. Available from most online booksellers.

NAC was understaffed, not least in terms of spiritual direction. Student morale was a problem because of nit-picking rules and chronic health problems caused by inadequate (and sometimes literally poisonous) food. Change was imperative.

What followed Vatican II, however, was not so much change as confusion and even chaos.

One of the many strengths of DiGiovanni's book is its demonstration that attitudes among American seminarians in Rome closely paralleled the dynamics in the drama being played out in St. Peter's basilica, just down the Janiculum Hill from NAC, where the Second Vatican Council was meeting. At the Council's halfway mark, Father Henri de Lubac, SJ – a reformer once silenced by the Roman authorities who was a key theological advisor at the Council – sensed that the reformist party at Vatican II was dividing: one camp sought an organic theological development of the Church's self-understanding, while another seemed more interested in kicking over the traces and reimagining everything anew.

As DiGiovanni's painstaking examination of contemporary diaries, committee meeting minutes, and various NAC publications shows, that division began to express itself among NAC students at the same time.

So even before that cataclysmic year, 1968, a fissure was opening in Catholicism between those who believed that Christ had given the Church a certain form, reference to which was essential to true reform, and those who argued that the 'Spirit of the Council' called for a root-and-branch rethinking of Catholic doctrine, mission, ministry, and morality.



This fissure led, in short order, to confusion about the nature of the priesthood and its role in the post-conciliar Church. And out of that confusion, seven devils worse than the first were set loose, as the ministerial priesthood in the Catholic Church took a nose-dive unlike anything the Church had experienced since the 16th-century Reformation.

It should have been no surprise that this confusion was catastrophic for both vocation recruitment and priestly formation; as one of the rectors who turned NAC around in the 1990s, now-Cardinal Edwin F. O'Brien, once put it, 'A man will give his life for a mystery, but not for a question mark.'

During the last fifteen years of Msgr. DiGiovanni's story, NAC was a house of question marks – and worse-than-question-marks. The Catholic Church in America paid, and is paying, a heavy price for that season of deep confusion.

The North American College today is as solid a seminary as can be found in the world Church: a happy house, filled with impressive young men and led by an outstanding faculty.

NAC's transformation from the confusions of the immediate two post-conciliar decades is due to a re-centering on first principles: a clarity about what the Church teaches and why that teaching is a prescription for beatitude, for happiness.

The mystery – of Christ, the Church, and the priesthood – has replaced the question marks.

Some imagine that a return to the free-for-all of the 1970s is the evangelical path forward for 21st-century Catholicism; others think a return to the 1950s is what's needed.

Msgr. DiGiovanni's important book raises grave questions about both these prescriptions.

GEORGE WEIGEL is Distinguished Senior Fellow and William E. Simon Chair in Catholic Studies at the Ethics and Public Policy Centre, in Washington, D.C. The Centre is Washington's premier institute applying the Judeo-Christian moral tradition to critical issues of public policy.

DONATIONS RECEIVED

FROM 26-11-16 to 30-11-16

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

– Editor, *Annals*

3102 HELEN GOODE	7	2025 MR P G SINCLAIR	34
3363 MRS DOREEN STRECKFUSS	20	2033 MR YVES DINEL	247
2210 MR BRUCE ROZARIO	9	2176 MRS ANNA FLEMING	50
4105 MERRIL BRANDENBURG	7	2257 MR V W RYAN	39.5
3103 MISS G WHITING	7	2767 MS MARY REDMAN	20
5006 MR PAUL MILLER	40	3206 FR FRANCIS BURNS	550
2484 MR MICHAEL COOPER	34	3931 MRS SHEILA WRIGHT	20
2207 SISTERS OF CHARITY	15	2099 MR BERNIE HAYES	24
4885 ALBAN HUNT	17	2099 MR BRIAN McGOLDRICK	7
2030 MR H HANSEN	17	2153 MRS J SULLIVAN	74
2153 MR J WILKS	17	6230 BRENDA FINLAYSON DSG	24
2024 MISS D WHYTE	14	2576 MRS MAUREEN ORROCK	17
2031 MISS J C GATES	14	2170 MRS ROSALIA KOPECNA	228
2035 MR W J MCDEED	24	2257 MAX MURRAY	17
2066 MRS V I GRANT	8	2099 ROBERT HOEY	17
2103 MR E J HOGAN	24	2022 MRS N KINGSTON	17
2090 K SUMMERHAYES	4	2256 DR J CONNOLLY	167
2143 BRIAN CLIFFORD	167	2652 MR RUDOLF KOPECNY	100
2850 MRS M SMITH	34	6154 MRS MAUREEN TAYLOR	24
2263 MR J B CHAFFER	22	2088 FR ALDO MONTANARI	17
2219 MISS CAROL WOODS	20	6010 JANET KOVESI WATT	17
2207 MR W QUINLAN	27	3032 ANTHONY LUKSETIC	4
2217 MR P L HEALION	17	2567 RALPH & LEILA HANNA	67
2217 MISS B J HERRING	17	2033 DR JAMES McCAGHAN	21
2217 MR J O'BRIEN	400	2766 FR ALAN LAYT	17
2323 MRS P HEMMINGS	4	3052 MR PAT O'CONNELL	17
2340 MRS J N FITZGERALD	67	J & M COSTELLO	20
2500 MR B J & MRS M T TRUDGETT	24	2578 FR JOHN NESTOR	17
3000 MR & MRS V MURPHY	74	4069 HILARY IRWIN	24
3818 MRS MONICA CLARK	14	2033 ANONYMOUS DONATIONS	3011.5
3953 MR J MURPHY	1000	2770 ARTIE GEE	50
2067 MRS KATHY PETKOVIC	17	2528 MR ALAN CLUFF	23
2035 MRS F WRIGHT	17	MONS. DAVID PRICE	10
2117 MR G J GOODYER	500	2260 MR DUDLEY SMITH	4
2065 DRS KS & DC KOZLOWSKI	7	2290 THE OAKLEY FAMILY	6.25
2206 MRS M MELVILLE	67	THE PARISH PRIEST	50
2031 MRS J MAGEE	17	6525 BR LUDWIG GUNTHER	17
2114 MRS BETTY L LEE	24	2298 J STOVE	74
5066 MR & MRS M LAGINESTRA	17	2137 GERALD HENRY BARTLETT	47
2219 Ms C O'CONNOR	67		
4670 PETER & ADELE BARNES	12	TOTAL:	\$8100.25

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

We need your support and we need new subscribers.

Annals has the answer! Try it.

2017

*This year, Australia's
oldest Catholic Magazine*

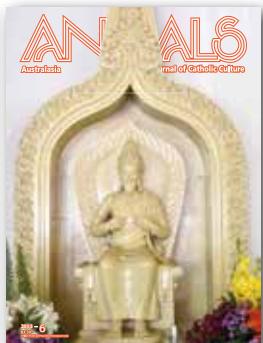
ANNALS

Australasia

Celebrates its 128th Birthday

Some of our popular features:

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



**Subscribe
Today**

Telephone: +61-2-9662-7894

Mail: The Manager, Annals Australasia
P.O. Box 13, Kensington NSW 2033

**Standard \$33.00
Pensioner \$26.00**

Visa/Mastercards accepted. Please make cheques payable to:

The Manager, *Annals Australasia*
See inside *Annals* for Order Form