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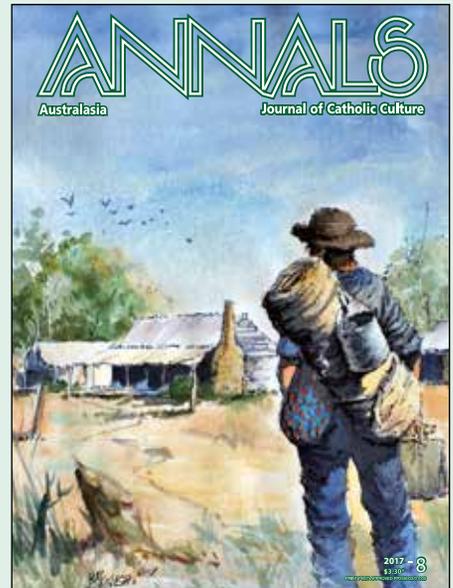
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[Sunday readings at Mass: Year A / Weekday readings at Mass: Year I]

Australia's Oldest Catholic Magazine

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Front Cover: Our cover is a watercolour of a 'Sundowner' by Hal English. In Australian slang, a 'sundowner' was someone who arrives at a homestead in the bush too late to work, but hopeful of finding a meal and somewhere to sleep. In 'While the Billy boils,' Henry Lawson described the first sundowner he saw: 'He carried a Royal Alfred [a heavy swag], and had a billy in one hand and a stick in the other. He was dressed in a tail-coat turned yellow, a print shirt, and a pair of moleskin trousers, with big square calico patches on the knees; and his old straw hat was covered with calico. Suddenly he slipped his swag, dropped his billy, and ran forward, boldly flourishing the stick. I thought that he was mad ... but he wasn't; he was only killing a snake. I didn't have time to see whether he cooked the snake or not. Somebody told me that the country was very dry on the other side of Nevertire. It is.'

Cover Artwork: Hal English. **Photo:** Kevin and Lynn Kok

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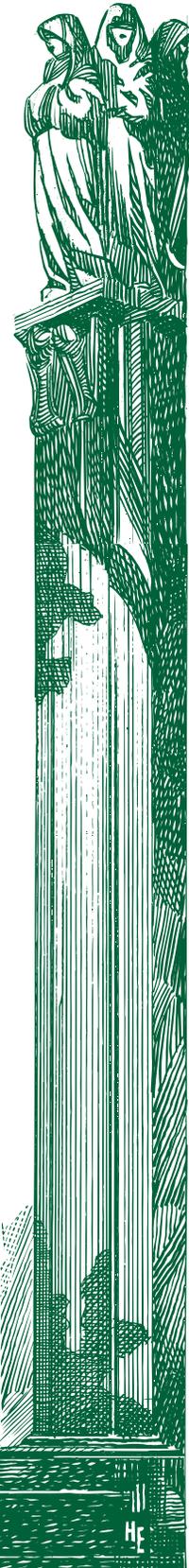
Let us not be dumb watch-dogs, or silent spectators; Let us be watchful shepherds, guarding the flock of Christ.

- St Boniface, 672-754
Apostle to the German peoples, Letters, 78.



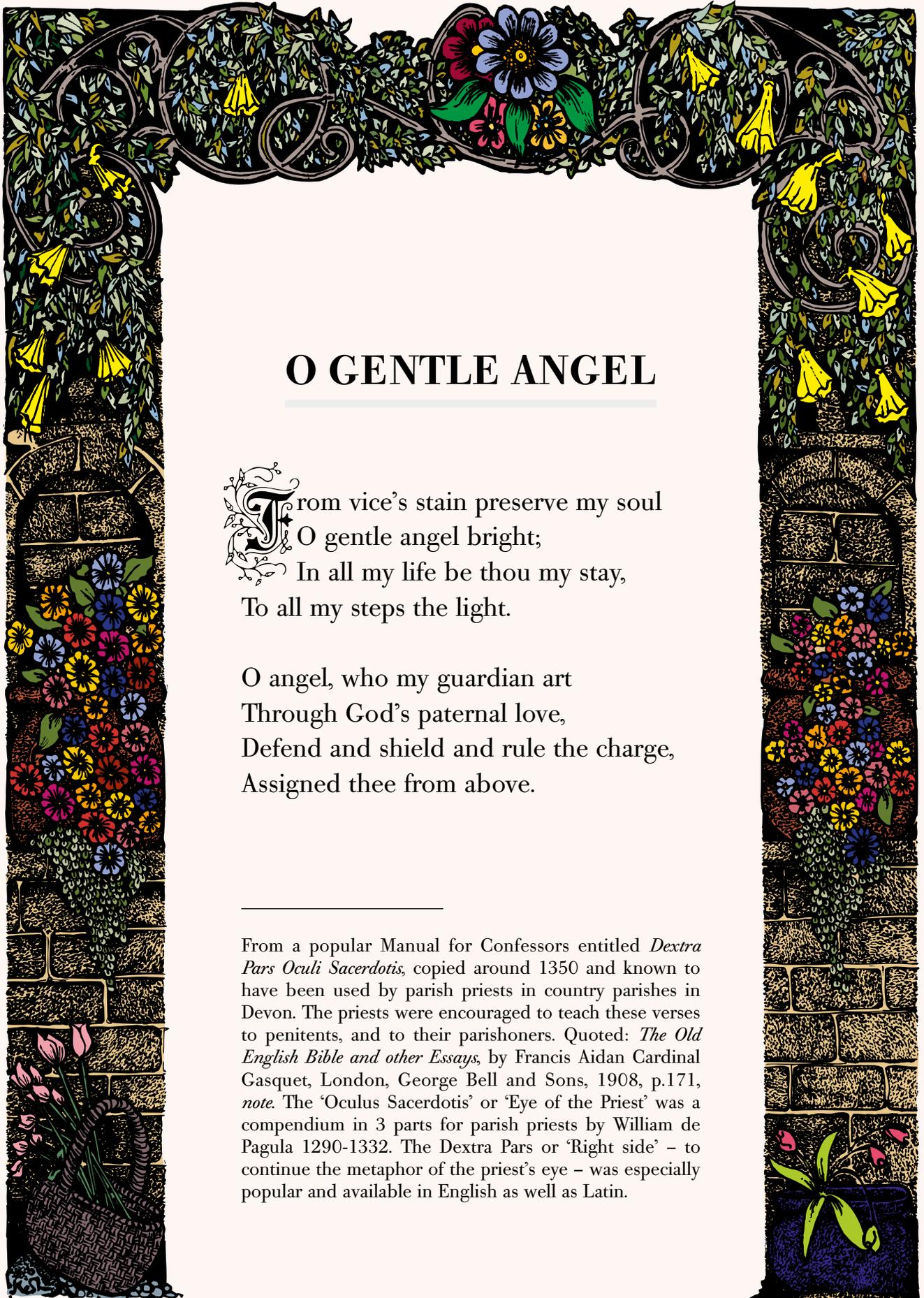
In the name of the Father,
and of the Son, and
of the Holy Spirit.
Amen.

THE CATHEDRA OR CHAIR OF ST PETER



THE LORD says to Peter: ‘I say to you,’ he says, that you are Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it’ . . . On him [Peter] he builds his Church, and to him he gives the command to feed the sheep and although after his resurrection he assigns a like power to all the apostles, yet he founded only one *cathedra* [chair] as a sign of unity, and he established by his own authority a source and an intrinsic reason for that unity. Indeed, the others were similar to Peter in honour and power, but primacy was given to Peter. So too, all [the apostles] are shepherds, and the flock is shown to be one, fed by all the apostles in single-minded accord so that the Church of Christ might be shown to be one. . . . If someone does not hold fast to this unity of the Church can he imagine that he still holds the faith? If he [should] struggle against the Church and resist it, and desert the *cathedra* of Peter upon whom the Church was built, can he still be confident that he is in the Church?”

– St Cyprian of Carthage, *The Unity of the Catholic Church*, chapter 4, written about AD 250.



O GENTLE ANGEL

From vice's stain preserve my soul
O gentle angel bright;
In all my life be thou my stay,
To all my steps the light.

O angel, who my guardian art
Through God's paternal love,
Defend and shield and rule the charge,
Assigned thee from above.

From a popular Manual for Confessors entitled *Dextra Pars Oculi Sacerdotis*, copied around 1350 and known to have been used by parish priests in country parishes in Devon. The priests were encouraged to teach these verses to penitents, and to their parishioners. Quoted: *The Old English Bible and other Essays*, by Francis Aidan Cardinal Gasquet, London, George Bell and Sons, 1908, p.171, note. The 'Oculus Sacerdotis' or 'Eye of the Priest' was a compendium in 3 parts for parish priests by William de Pagula 1290-1332. The *Dextra Pars* or 'Right side' – to continue the metaphor of the priest's eye – was especially popular and available in English as well as Latin.

The Affordable Care Act [known as ‘Obamacare’] ... requires all ‘employer healthplans’ to provide free contraceptives, sterilizations and abortion-inducing drugs to staff, regardless of any moral or religious objections on the part of the employers. Catholic charities, schools, universities or hospitals are not exempt.

AN EXPLOSION OF INTOLERANCE

Reviewed by Paul Stenhouse



RECENTLY Justice McClellan and his Royal Commission on the sexual abuse of minors recommended the abolition of the seal of the confessional.¹ A Catholic priest is absolutely forbidden by Canon Law to disclose anything revealed by a penitent in the sacrament of Penance. Any person who overhears a confession is likewise bound by the seal.²

The Royal Commission has no authority to intervene in the administration of the Sacraments of the Catholic Church. The Australian politicians and media can't be unaware that Catholics in Australia do not constitute an autonomous national church. They are part of an hierarchically ordered Catholic Church whose Head is Christ whose Vicar is the Bishop of Rome, Pope Francis.

The Catholic Church will not be changing its discipline on the inviolability of the seal of the confessional.

What an Australian Government might, in the future, attempt to legislate on the seal of the confessional, is unknown, but forces everywhere in the English speaking world are working, unqualifiedly, to limit 'religious freedom' solely to 'freedom of worship'.

The so-called 'HHS mandate' in the United States is an example. It is the mandate issued by the U.S. Department of Health and Human

Mary Eberstadt, *It's Dangerous to Believe: Religious Freedom and Its Enemies* - Harper Collins 2016, pp 158, RRP \$AUST27.99

Services under the Affordable Care Act [known as 'Obamacare'] that requires all employer healthplans to provide free contraceptives, sterilizations and abortion-inducing drugs to staff, regardless of any moral or religious objections on the part of the employer. Catholic charities, schools, universities or hospitals are not exempt.³

The safeguards for religion flowing from the separation of

Church and state are being gradually overruled, and the free world's ancient right to freedom of speech is being eroded by the assertion of a 'right' not to be offended, and by the public bullying and intimidation of social conservatives in a way that is reminiscent of hard line student politics, union struggles with the far-left, and fascism generally.⁴

The intellectual and moral quality of public discourse has deteriorated at least in Australia and the United States; almost certainly a consequence of the decline of genuine Christian influence in these countries.

Eberstadt is not writing only about America, and her purpose is to encourage religious believers who are concerned about the future, and to appeal to what we hope is the majority, i.e. all tolerant and open-minded people, whether they are religious or irreligious.

In every democracy all concerned citizens have to work towards winning or retaining majority support. Convincing the undecided can sometimes be as important as refuting the fallacies of opponents.

The author writes of "an explosion of intolerance" in the English speaking world listing examples from the USA, Britain and Canada, while not omitting to mention the near-extirpation of Christian communities in the Middle East at the hands of Islamist extremists.



The Papal Office: A Protestant View

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.
The author was a respected non-Catholic historian.

While examples of intolerance are manifold, the United States has a large population of about 325 million. We should not exaggerate the extent of the hostility to true Christian values in the U.S., or its frequency. What is clear, however, is that an increasing number of Christians are slow to reveal their religious identity at work, and many more are fearful for the future.

More than ten years ago the then Archbishop of Chicago, Cardinal Francis George, reportedly said 'I expect to die in my bed, my successor will die in prison and his successor will die a martyr in the public square.'

Many felt this to be an exaggeration and told the Cardinal so. There were, in reality, four parts to what he said, and the fourth part which is usually omitted was that his third successor 'will pick up the shards of a ruined society and slowly help rebuild civilization, as the Church has done so often in human history.'

The Cardinal explained that he was 'trying to express ... what the complete secularization of our society could bring.' He also added: '[T]he greatest threat to world peace and international justice is the nation state gone bad, claiming

an absolute power, deciding questions and making 'laws' beyond its competence.⁵

While many may not share his view, it is not unique. In 2015 Billy Graham told American believers to 'prepare for persecution.'⁶

If these grim predictions prove to be correct, they could only come about because of a catastrophic political failure whereby a Christian majority was unable to secure its religious freedom through the political processes.

Another side to this claim is that religious freedom will have to be defended actively in the legislatures and in the courts.

It's Dangerous to Believe was written before the election of President Trump, who received a majority of Christian votes, including the Catholic vote and who has already made a number of judicial appointments, including one to the Supreme Court, which are likely to favour religious freedom.

So far, even allowing for the spectacular hostility of most of the media, his presidency has been marked by unpredictability and incompetence. A Trump disaster would further weaken Christian prospects.

Eberstadt rightly links the rise of irreligion and the increase in religious intolerance to the sexual abuse scandals which affected both the self-confidence and moral authority of the Churches; and the 9/11 acts of Islamist terrorism.

Some like to pretend that one religion is the same as every other and link all wars and violence with religion, despite the fact that Lenin, Stalin, Mao and Pol Pot – to mention only a few war criminals – were professedly atheist. Hitler and the Nazis were as bitterly opposed to Christianity as to Judaism.

Obamacare deepened and highlighted divisions, while the USA Supreme Court's 2015 decision in *Obergefell v Hodges* to legalize same-sex marriage, provided a new foundation for the legal and public harassment of those who want to teach and live by Christian norms publicly.

Australia is the last significant Anglophone country to continue to enshrine traditional marriage between a man and a woman, in its legislation. This achievement is unremarked by most social conservatives, although the panic and personal hostility of the proponents of marriage change to the plebiscite is a grudging acknowledgement of the continuing energy and industry of the pro-marriage forces.

Some Christian leaders such as the Australian Christian Lobby, Catholic Archbishops Fisher and Porteous, and Anglican Archbishop Davies, have followed USA patterns and worked actively to explain the advantages to society of respecting the natural law, unlike the hierarchical silence in countries such as Ireland, at a similarly critical time.⁷

Other Christian spokespersons present majority approval among some young Australian adults for same-sex marriage as some sort of justification for inactivity, or the explicit abandonment of Christian teaching.

This is muddled thinking. Majority approval has never been

a Catholic criterion, but it does highlight a colossal failure of the Catholic educational system. One fears that many in our schools have never heard a coherent rationale for Catholic teaching on sexuality and family, whatever may have been the case with abortion and euthanasia.

Catholics are not seeking *exemptions* so that they can teach and practise their faith in parishes, schools and hospitals. They want explicit recognition of the *separation* of Church and state, and of their rights to religious liberty, often listed as the “first freedom”.

The secularist project is an example of the sexual revolution in action, where the primacy of pleasure and self-will is often defended fanatically with scant respect for democratic notions such as the ‘right to be wrong’.

Eberstadt points out that today’s secular puritanism also does not tolerate non-conformism and that the new Master Ethic of ‘doing what you want’ does not extend to the social conservatives who participate in public debate.

These will continue to be targeted in a variety of ways through the courts, through social media and sometimes through office politics.

Readers of Eberstadt’s book will be surprised by the disconcerting stories of religious discrimination in US tertiary education, in hiring practices, in the accreditation procedures for Christian colleges, and by the author’s claim that half of the USA’s 440 colleges and universities, limit free speech.

Mary Eberstadt’s book is short (158 pages) tightly argued and packed with information. She concludes with a fascinating chapter answering Lenin’s famous question ‘What is to be done?’ The second part of the last chapter heading is ‘How to end a Witch Hunt’.

She admits to being surprised by the speed of the changes in public opinion and in the US Courts, while insisting that running away from the problem is no option, and that a collective moral awakening is needed, similar to the awakening

after the notorious Salem witch trials in Massachusetts in the seventeenth century, and the Senator McCarthy USA Senate hearings in the 1950s. A majority will, it is hoped, come to a realisation that things have gone too far.

Eberstadt claims that the sexual revolution is driving income inequality, that the poor are the canaries in the coal mines of the sexual revolution, and that the cult of individualism is damaging our communities.

She quotes Martin Amis on the post-Pill world which has wrought a velvet revolution, but not one that was bloodless. She sees a wave of refugees from the sexual revolution and I believe we already have in our universities and seminaries the voluntary dissenters, the peaceful cultural counterrevolutionaries, to whom she refers.

On her last page Eberstadt reminds her readers that what is needed are ‘people willing to let reason trump pressure and vengeance’.

MARY TEDESCHI EBERSTADT was a research fellow at the Hoover Institution and a senior fellow at the Ethics and Public Policy Center in Washington, DC. Eberstadt focuses on issues of American society, culture, and philosophy. She has written widely for various magazines and newspapers, including *Policy Review*, the *Weekly Standard*, *First Things*, the *American Spectator*, *Los Angeles Times*, *London Times*, and the *Wall Street Journal*. Eberstadt authored *Adam and Eve After the Pill: Paradoxes of the Sexual Revolution*, published in 2012. The book examines how the sexual revolution has produced widespread discontent among men and women, and has harmed the weakest members of society.

1. Noel Debien, ‘Breaking the seal of confession could pitch church against state,’ [sic] *ABC News*, August 14, 2017.
2. *Code of Canon Law*, canon 983, §1-2. ‘The Sacramental seal is inviolable; therefore it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason.’
3. See *Annals Australasia*, September 2015, pp.24-26: ‘Obama vs. The Little Sisters of the Poor’ by Bruce P. Frohnen.
4. See Second Vatican Council, Declaration on Religious Freedom - *Dignitatis Humanae*, proclaimed by His Holiness, Pope Paul VI on December 7, 1965. At <http://www.christusrex.org/www1/CDHN/v10.html> (viewed September 15, 2017).
5. ‘Cardinal George: The Myth and Reality of “I’ll die in My Bed”’, Tim Drake, *The National Catholic Register*, April 17, 2015.
6. *CBN News*, October 28, 2015 referring to an article in *Decision Magazine*, October 22, 2015. The article was written originally in 1957.
7. ‘Same-sex marriage: Catholic Church needs reality check, says Dublin archbishop,’ *The Guardian*, May 24, 2015.

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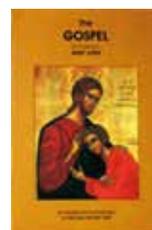
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Susan Ryder and Leonard Cheshire earned the admiration and gratitude of millions for their dedicated commitment to 'the relief of suffering' in fifty Countries, in the second half of the 20th Century.

SAINTS FOR OUR TIMES

LEONARD CHESHIRE, SUE RYDER

By Ted Burns



T AUGUSTINE once replied to an awkward question, 'I know what it is, until you ask me to define it'. It's like that when we speak of sanctity...we all know what it is, but find it difficult to reduce to one simple formula. It's much easier to give examples of the heroic lives of individuals of all ages, and from all ages in the Church. Women and men, even children, contemplatives activists, married people, virgins, reformed sinners, former persecutors of the Faith, the list goes on.

The one thing all have in common, is the holiness of their lives being such, that the Church publicly declares them to be saved, and in God's holy presence. This is the Catholic understanding, and is (except in the very early Church) acclaimed in a ceremony of canonisation.

Obviously the Catholic Church has no monopoly on sanctity, and other Christian Churches would have a similar attitude to those who heroically served Christ. There are many also, who would not describe

themselves as religious, and yet 'love their neighbour...and do unto others,' motivated by whatever, may move people to goodness.

Susan Ryder and Leonard Cheshire earned the admiration and gratitude of millions for their dedicated commitment to 'the relief of suffering' in fifty Countries, in

supporters and volunteers to carry on the work they began.

It would be challenging to find a more wonderful demonstration of Christ's call to Faith in action, and better examples of dedication for 21st Century Christians (and all people of goodwill), than this saintly married couple.

For much of their thirty-two years of marriage they were separated, doing their demanding work and travelling endlessly, each living a deeply spiritual life.

Earlier this year in England, in the diocese of East Anglia, a campaign was launched to promote the cause for canonisation of Leonard Cheshire. About ten years earlier, a similar movement had taken place in Poland (and soon was taken up in England) for

Sue Ryder, Cheshire's wife, to be declared a saint.

Known around the World, this remarkable pair certainly needed no introduction, especially in England. Before they met in 1955, each had committed to humanitarian work. Cheshire directed his efforts to the needs of ex-servicemen, many of whom were homeless, others ill



Leonard and Sue's children Jeromy and Elizabeth with Bishop Alan Hopes of East Anglia and Father James Fyfe at Cavandish on September 7, 2017, the centenary of his birth.

the second half of the 20th Century. As individuals and later as a couple, they founded and supported homes and hospices, a vast number and variety of institutions, to help the sick and disabled, the homeless and the starving.

Cheshire died in 1992, and Sue Ryder in 2000, their dedication has inspired tens of thousands of

If Europe is to Survive

THE FINAL ELEMENT of the European identity is religion. I do not wish to enter into the complex discussion of recent years, but to highlight one issue that is fundamental to all cultures: respect for that which another group holds sacred, especially respect for the sacred in the highest sense, for God, which one can reasonably expect to find even among those who are not willing to believe in God. When this respect is violated in a society, something essential is lost. In our contemporary society, thank goodness, anyone who dishonors the faith of Israel, its image of God, or its great figures must pay a fine. The same holds true for anyone who dishonors the Koran and the convictions of Islam. But when it comes to Jesus Christ and that which is sacred to Christians, instead, freedom of speech becomes the supreme good. The argument has been made that restricting freedom of speech would jeopardize or even abolish tolerance and freedom overall. There is one major restriction on freedom of speech, however: it cannot destroy the honor and the dignity of another person. Lying or denying human rights is not freedom.

This case illustrates a peculiar Western self-hatred that is nothing short of pathological. It is commendable that the West is trying to be more open, to be more understanding of the values of outsiders, but it has lost all capacity for self-love. All that it sees in its own history is the despicable and the destructive; it is no longer able to perceive what is great and pure. What Europe needs is a new self-acceptance, a self-acceptance that is critical and humble, if it truly wishes to survive.

— Cardinal Joseph Ratzinger, now Pope Emeritus Benedict XVI,
'The Spiritual Roots of Europe: Yesterday, Today and Tomorrow,'
in *Without Roots*, Basic Books, New York, 2007, pp. 78-79.

and with injuries needing support. Sue Ryder was to do significant work for the sick and needy in her own country, but, having been in occupied Europe during the war she went first to Germany, then Poland, among other countries.

Sue Ryder began what became the *Sue Ryder Foundation* (later changed to *Sue Ryder Care*), and Cheshire's work was known as *Leonard Cheshire Disability*.

Sue and Leonard married in Italy in 1959, and founded *Ryder-Cheshire International*. Their largest project *Raphael* in northern India, was to develop from this time. But both *Cheshire Disability*, and Sue's Foundation, were to continue as separate entities as before. Complex legal and administrative issues, and also because each had its own supporters, meant that the two enterprises were never to amalgamate.

The work Sue Ryder achieved in Europe is amazing. She moved from country to country, founding a Home (Sue disliked the term institution) for Polish boys whom the Nazis had jailed, in Germany.

She then moved to even more demanding tasks in Poland. She writes of the 220,000 people from many countries there, they had no homes, most with no papers many with injuries and diseases. Significant numbers of them were also stateless and most of them did not wish to return to their own country of origin, by then under Soviet control, even if this were possible.

Residential homes were opened: twenty-eight in Poland and twenty-two in Yugoslavia. Ryder arranged for food and medical supplies to be transported to Poland, and other countries as far south as Greece. Europe was dotted with small hospices. For Sue Ryder the War never really ended.

Her tireless efforts to relieve suffering were as one with Cheshire's. Their combined efforts went across more than fifty countries with more than two-hundred-and-fifty foundations.

Ryder referred to the people they were helping as 'our forgotten allies'. It would be impossible to calculate the numbers who

benefited from this work, certainly hundreds of thousands, perhaps millions. Nor could any figure be put on the amounts raised from major benefactors, individual donors, and National Appeals, arranged by newspapers and welfare groups.

With so much in common in their private war on suffering, and their deep religious beliefs, Cheshire and Ryder were different by nature, both very strong characters, but Cheshire always calm and softly spoken, she always active, and at times outspoken. Their early years were interestingly different.

Sue Ryder was the youngest of nine, her family was well off, and her mother dedicated to helping the needy in their area of Leeds. From her early years Sue worked for the poor along with her mother, evidence of her caring nature.

At 15, she joined the Nursing Yeomanry (claiming to be 16), and within two years she transferred to the Special Operations Executive (SOE).

This was a force set up by Winston Churchill to co-ordinate the Resistance in Europe, and Sue, aged 19 served as a driver and radio operator in North Africa, Italy, Czechoslovakia and Poland. The work, involving sabotage and espionage, does not seem to sit well with a girl often described as petite and fragile!

Sue opened her first home in England in 1953 at Cavendish in Suffolk, in her mother's old home, and many of its forty-one first residents were survivors from Europe.

Cheshire's father was a professor of Law at Oxford, and Leonard was himself to graduate in law, in 1939. He was of course to become Britain's most highly decorated serviceman and leader of the celebrated 617 (*Dambuster*) Squadron.

He pioneered a most effective (and highly dangerous) method of low level flying and target marking, used to such devastating effect by the *Pathfinders*. The contrasts in his

life are fascinating. Always popular, he showed no particular flare in his early years. At *Dragon* school in Oxfordshire he was described by Headmaster A.E. Lyman as a pleasant young man 'who was not terribly good at anything,' certainly not up to 'any first rate scholarship'. Mr Lyman picked Cheshire as a late developer, and recommended him for acceptance at Stowe, in Buckinghamshire, adding (prophetically) that Cheshire may 'come on exceedingly well later, and even become an ornament' to the school.

He certainly did that, but it took some time. His performance as an undergraduate at Merton College Oxford has been described as 'remarkably unremarkable'. Cheshire himself seems to endorse this assessment, admitting that his student days involved a good deal of drinking, partying and fast cars.

The real surprise comes with his early days as a pilot. Delighted to learn to fly 'at others' expense' as he put it, Cheshire failed to impress the Chief Flying Instructor Wing Commander Hebbert, who found him to be constantly distracted. He described Cheshire as 'a well-to-do ne'er-do-well' and recommended he be expelled from the Squadron. Somehow Leonard survived.

It's as well that he did. During the Battle of Britain, in Bomber Command, Cheshire's is the ultimate success story ... as an inspiring leader, and as a pilot he was without peer. His 100 bomber raids and his bravery earned him the Victoria Cross in 1944, (described by Governor General Sir William Slim as 'the greatest VC of WW2'). This most special award was added to his Distinguished Service Order with Two Bars, and The Distinguished Flying Cross.

This record and reputation reflects Cheshire's make up. It contrasts dramatically with his very undistinguished history as a schoolboy, as a university undergraduate, and even trainee pilot. He described himself as 'not very religious,' yet when he did

Autonomous Powers

THE POSSIBILITY of autonomous powers is simply ignored by Islam. This has never expressly been stated in the sources because it was a blind spot in the eyes of the scholars. But once identified we can connect it directly with the theocratic doctrine with which the whole Islamic system is impregnated. The omnipotence of God, passed down on earth to his vicar, cannot tolerate the existence of any power derived from another source. The acknowledgement of other autonomous powers on earth is nothing more than polytheism [Shirk].

— J.H.Kramers, 'L'Isam et la Démocratie,' translated by Paul Stenhouse

become 'religious,' he did so with remarkable conviction.

Similarly, from 1946 on, his dedication to helping servicemen happened with the same zeal and commitment. He borrowed money, opened Homes and hospices, taking in anyone in need.

At times some of his ambitions and enthusiasms to do good, got way beyond practicalities, and were abandoned. There seemed to be no half measures with Cheshire. As an airman, as a convert to Catholicism (with its challenges), and as an advocate for the sick and suffering, for Cheshire, it was always full on.

By the early 1950's Cheshire had only six Homes in the UK. This figure was to grow into the hundreds around the world, though by 1952 he was exhausted, and in June of that year diagnosed with severe TB. He was to lose the use of one lung, and spend almost two years in hospital. He described this as a most important stage in his life. Cheshire had been baptised a Catholic in 1948 and was later to describe this health setback as a blessing in disguise. Sue Ryder who had not yet met Leonard, had also become a Catholic.

There has always been conjecture as to what motivated Leonard Cheshire. I had the privilege of meeting him, and Sue Ryder, numerous times, and corresponding with him over a period of almost 30 years. He was always happy to discuss, always clear and direct with his answers.

Cheshire explained that his commitment to those in need had deepened immensely, from his reading the teachings of Jesus, most of which was done in that period of illness from 1952. He repudiated any suggestion he was affected by any sense of post-war guilt.

Leonard Cheshire was appointed official British observer of the American bombing of Nagasaki on 9th August 1945, appointed by Winston Churchill; he had no active role in the operation. He was appalled at the destruction, and said the only 'good' resulting was that the war ended.

Cheshire agreed with war strategists, that while the death toll was horrifying, attempts to have taken the islands and mainland Japan by invasion, would have resulted in much higher civilian casualties, and would have included all allied POWs. The Bomb was the lesser of two terrible options. Cheshire along with all involved, had hoped that Hiroshima would end it all, but the Japanese still refused to surrender.

After the war Cheshire, more than aware of the threat to world peace, believed firmly in the value of Nuclear Deterrents, and

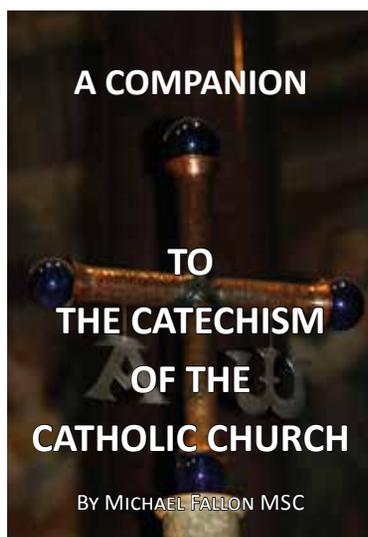
engaged in a long controversy in the British media with pacifist priest, Monsignor Bruce Kent. Always the soul of courtesy, Cheshire was not to be talked down. To the pacifists' cry of the prevailing 'balance of Terror' he was unmoved, insisting that if the pacifists got their way, we would be faced with a far worse option, a 'monopoly of Terror' which the West would face if it disarmed.

For his own role in the war, and those 100 Bomber raids, the only 'regret' Cheshire had, and was most

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emphatic about, was that it had to happen at all.

He felt no guilt in trying to end the war which Hitler began, and was winning. Europe was virtually defeated, and the Royal Navy was in dire trouble ... England's only hope was with the Royal Air Force, which was short of pilots, and had only 600 aircraft. Germany's Luftwaffe had plenty of trained pilots and 2600 planes. 'Either we end the war, or it is the end of my Country' said Group Captain Cheshire. And he emphasised too, the importance, when assessing or judging any historical event, to do so through the eyes of those living at the time.

In 1957 Ryder and Cheshire travelled to India, and the suffering and poverty confronting them daily led to their greatest foundation for the relief of suffering. Space does not permit anything like an adequate description of this marvellous institute *Raphael*, now a flourishing success in northern India. It began with a row of tents on the Rispana river ... it nearly didn't begin at all.

With the experience Sue and Leonard had thus far, they were aware this venture would be fraught with difficulties. But the first of them came as a severe shock. Foreigners, no matter how well disposed could neither buy or own land in India. Help was at hand though, and came in a way which was both interesting and unexpected.

Sir Alec Guinness tells exactly how, in his 1996 book *My Name Escapes Me*, as he repeats an incident told him by the celebrated film producer Sir David Lean. Lean and Cheshire had been dinner guests of Indian P.M. Pandit Nehru. After the meal, when Lean and Nehru were alone, the Prime Minister 'with tears in his eyes,' declared that Cheshire was the 'best man he had known since Ghandi'... adding to an aide, 'give him the land I know he wants'. And so *Raphael* came into being.

Its first goal was to help children with physical and mental disabilities, lepers, the children of lepers, TB sufferers the disabled. Today it has over two hundred beds, treatment

centres, and rehabilitation facilities. Supported financially from all over the world, it has a medical staff of over one hundred, plus an army of volunteers. *Raphael* illustrates well, that 'suffering has no religion or colour', devout Catholics, Len and Sue were always scrupulously non-discriminatory - their support groups the same.

At Tibar, a tiny village in East Timor 17 K west of the Capital Dili, there is, along with other support facilities, a small, modern, well-equipped TB hospital. It is a Ryder-Cheshire facility called Klibur Domin (Shared Love) and is the brainchild of another airman, Australian, Peter Newton*. Timor has one of the highest TB rates in the world, and more than one hundred-and-fifty cases have been, and are being, treated there. It is a special irony that around fifty years after Cheshire was himself near death with TB, one of the many people he inspired was organising this wonderful life-saving outfit.

Although Sue Ryder and Leonard Cheshire received many honours and decorations, they were indifferent to public praise. They both (reluctantly) accepted peerages believing it gave them another platform. In 1981 Cheshire was awarded the prestigious Order of Merit by the Queen, and Ryder, in deference to her love for Poland, entered the British House of Lords as Baroness Ryder of Warsaw and Cavendish. The only 'decoration' they ever really sought was to those suffering and in need ... and to inspire others to join them in this.

Not interested in fame, and certainly not fortune, when at home in Cavendish they lived frugally on Leonard's Royal Air Force pension. To meet them, and to pray with them, was special to me. I always believed them to be saints, I pray that in time the Church will make it official.

FATHER TED BURNS is a retired priest of the Melbourne Archdiocese. The Ryder-Cheshire Foundation can be reached by interested readers, prospective donors and volunteers, at 50 Myrtle Grove Blackburn Victoria 3130. Phone (03) 98943191. AIR COMMODORE PETER NEWTON, AO (Retd.) was National President of Ryder-Cheshire.

ONLY HOLINESS EVANGELISES

By George W. Rutler

A few blocks north of our church, at 1664 Broadway in the old Warners' Theatre which was demolished in 1952, the first Vitaphone talking film, *The Jazz Singer*, opened on October 6, 1927. I have been astonished that some of our bright young parishioners never heard of Al Jolson, but history records, as did Vitaphone, his words, 'You ain't heard nothing yet.'

The Lord of History said more monumentally: 'I have yet many things to say to you, but you cannot bear them now' (John 16:12). The Word could finally be heard, having been 'made flesh and dwelt among

us' (John 1:14). When that Word rose from the dead, he said, in so many human words, 'You ain't seen nothing yet.'

The Resurrection was far from a grand finale: it was the start of everything else. As our Lord ascended in glory, he gave the Great Commission: 'Therefore go and make disciples of all nations' (Matthew 28:19). This commission is called evangelization, for it means to announce the good news. Our Lord structured the organism for this by creating the Church. If half-hearted Catholics do not evangelize, they are not truly Catholic, and if well-meaning people try to evangelize without the Catholic Church, they are not truly Evangelical.

In obedience to the Great Commission, the Holy See has a Pontifical Council for New Evangelization. All well and good, even if not clearly defined. But in recent decades there have been numerous committees and

programs to evangelize, with little effect, despite all their meetings and conferences and advertising. Christ was meticulous with everything except bureaucracy. Instead, he sent his disciples out with a commission. Only holiness evangelizes.

Cardinal Nguyen Van Thuan, who died in 2002, has recently been declared a candidate for sainthood for his heroic virtues. Beginning in 1975, this coadjutor archbishop of Saigon was imprisoned by communists in Vietnam for thirteen years, nine of them in solitary confinement. He thought he might go mad, in a cell without light or ventilation, and mushrooms growing on his thin mattress. But his serene example kept converting many of his prison guards to Christianity.

The evangelization of souls, without benefit of councils or committees, was all that concerned him. Shortly before he died, he said, 'If Jesus took a math examination he would surely fail. A shepherd had 100 sheep; one of them strayed. Without thinking, the shepherd went in search of it, leaving the other 99 sheep. When he found the lost sheep he put it on his shoulders (Luke 15:4-5). For Jesus, 1 equals 99, perhaps even more . . . ? Jesus said, ' . . . a time is coming and has now come when the dead will hear the voice of the Son of God, and those who hear will live' (John 5:25). I expect that when Cardinal Van Thuan died, he heard a voice saying 'You ain't seen nothing yet.'

Fr. George W. Rutler, S.T.D., is pastor of St. Michael's parish in New York City. From the *Catholic Business Journal*, May 14, 2017

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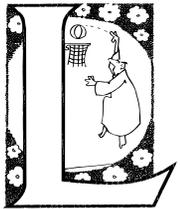
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*Who is able to ascend to the mount of the Lord? / Who can stand in God's holy place?
The one who has clean hands and a pure heart' (Psalm 24³⁻⁴)*

IN PRAISE OF A LIVING FAITH

By Michael Fallon



LIVING AS CHRISTIANS with 'clean hands and pure heart,' is not something we can acquire by our own efforts. It is not a triumph of

personal endeavour.

Let us listen to St Paul as he insists on this. We begin our reflections with what is possibly his first letter, written to the Christian communities in Galatia, and composed possibly as early as 48AD. If so, it is the oldest document in the New Testament.

To live a virtuous life self-discipline is necessary, but, as Paul will state clearly when he speaks of virtues, these are the 'fruit of the Spirit'¹ not achievements of the self. Paul came to see that we should let go our ego and let the Spirit of Christ fill our hearts and direct our lives. We are called and graced to let 'Christ live in us'². As Christians we are to 'clothe ourselves with Christ,'³ 'put on the Lord Jesus Christ'⁴.

For Christians, virtue is before all else a grace. We are to 'behave in a

manner worthy of the vocation to which you have been called'⁵ and we do this by living 'in Christ' (an expression used by Paul eighty-five times).

We are graced to be able to say with Paul: 'It is no longer I who live; it is Christ who lives in me. The life I live now in the flesh I live by the faith of the Son of God, loving me and giving himself for

me'⁶. Fundamental to our living a moral life as disciples of Jesus is our sharing Jesus' faith⁷.

Jesus revealed God as love. He gave us an example of what it means to welcome God's love and live by it, but he did more than that – and this takes us to the essential foundation of Christian morality. Jesus continues to give his disciples a share in his faith in God and in

his love. We can live a moral life because: 'God has sent the Spirit of his Son into your hearts, crying, "Abba (Father)"'⁸

In Galatians 5:19-21 Paul has a list of vices. It is important to note that he follows this list, not with a list of virtues that we might acquire by our own efforts, but with examples of what he calls 'the fruit of the Spirit': 'The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control'⁹.

We are not surprised to find that the first fruit of the Spirit is 'love'. As he wrote earlier in the letter: 'the only thing that counts is faith working through love'¹⁰.

He is speaking of something more than the spontaneous feeling that develops with one's spouse or family. He is speaking of something more than passionate



The opening page of a mediaeval illustrated MS containing the Pater Noster, the Our Father, in latin. Notice the letters of the alphabet above the initial capital 'P'. The illustrate alternatives for 'a,' 'r,' 's' and z.

desire, or the affection experienced between friends. He is speaking of the recognition one has of the value of another person in the light of what God has revealed in Christ. He is speaking of the decision to give one's life for others the way Christ gave his life for us. 'Love', as used here by Paul, speaks of faithful commitment to God and to people whatever feelings circumstances may cause to arise within us. However, love is not something that we can choose to do of ourselves. Love comes from God, and is a gift to us from the heart of Jesus through his Spirit.

Paul ends his list of virtues with 'self-control'. This is not control by the self. Rather, it is the control that we experience when we open ourselves to Jesus and to the gift of his Spirit. It is allowing ourselves to be directed by him. It is being, like Paul, a 'slave of Christ'¹¹. It is to 'live by the Spirit'¹², to be 'led by the Spirit'¹³.

If we do this, then the Spirit will cause these fruits to grow in our lives. Rather than our struggling to obey a law etched on stone, we are to open our hearts and minds to the call of the Spirit, and allow Christ to live in us¹⁴.

Christian morality is a morality of love, the love revealed by Jesus on the cross. It is not an achievement of the self. It is a fruit of the Spirit. It is not possible without faith, but it is possible with it, and it is here that Paul places his emphasis.

More and more we are to allow Jesus' Spirit to penetrate every aspect of our lives. To 'belong to Christ'¹⁵ demands that we die to our selfishness¹⁶ and give our lives in love for others.

As Jesus' disciples we rely, not on our own moral strength, but on the love of the Risen Christ to whom we look to purify our loving. We are called and graced to be holy. Holiness is what the Spirit does in our lives: we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through

Talk-a-thons

THERE IS CERTAINLY a leisure about some speakers which seems to recall the age of Methuselah. In those primeval times when everyone lived to be two or three hundred years old, one would naturally expect that the term of speeches would be proportionally expanded. You would say of a Cabinet Minister moving the second reading of a great Bill, 'The right honourable gentleman resumed his seat, having spoken for three month and a quarter.' Or you would say, 'By the operation of the twelve o'clock rule, the Leader of the Opposition had only three weeks in which to reply, but of these he made good use.' Or at a public meeting, 'The chairman, as the hour was growing late, was obliged to limit the speakers to ten days each, and frequently had to ring his bell.' But in our shorter and sharper existence there are, it must be confessed, some who begin and continue their speeches with this air of antediluvian expansiveness. It is these, and rather by their manner even than by the amount of their matter, who create a real irritation in the audience. It is these whom the discontented seek to silence. Their tediousness is a matter of quality, not of quantity. They are tedious before they open their mouths - because they are quite self-confident.

— G.K.Chesterton, *The Illustrated London News*, May 23, 1908.

sanctification by the Spirit and through belief in the truth¹⁷.

Holiness is before all else a matter of love, and it is this love that we are to give and receive in the bosom of the Christian community.

In his First Letter to the community in Corinth (53AD), Paul reflects on the love of God as seen in Jesus: 'Love never stops caring. Love acts always in a kind way. Love does not act out of jealousy or envy. Love does not boast or behave arrogantly. Love does not behave indecently or insist on its own way. Love does not give way to irritation or brood over wrongs. Love takes no pleasure in wrongdoing, but rejoices in the truth. Love has space enough to hold and to bear everything and everyone. Love believes all things, hopes all things, and endures whatever comes. Love does not come to an end'¹⁸. Paul uses verbs throughout. He is not listing various qualities that pertain to love. In true Semitic style he is telling us what love *does*.

'Love acts always in a kind way'. Kindness is listed by Paul as a fruit of the Spirit¹⁹. Whatever gifts of grace we may or may not have been given by the Spirit, the

more excellent way is the way of love, which can be recognised by the kindness with which we treat others: 'Be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you'²⁰. Through the gift of love we share in 'the kindness of God'²¹. This is how Jesus knew God: 'While he was still far off, his father saw his son and was filled with compassion; he ran and put his arms around him and kissed him'²². It is this same compassionate and persistent love that Jesus himself manifested in the way he lived and in the way he died. It is a gift to us from the heart of Jesus pierced on the cross²³. This is the gift of the Spirit, the fountain of living water which flows from Jesus' breast and wells up in our own²⁴.

'Love has space enough to hold and to bear everything and everyone'. Love is about having space in one's heart, space for people, space to hold problems, disappointments and pain, as well as joys, hopes and dreams. The crucified and risen Jesus has space in his heart for all the members of the Corinthian community 'together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours'²⁵.

Two Simple Rules

I WOULD SAY that immigration, including refugees, has become so difficult for one reason only—Australians are decent people, living in a decent country. So we all are, to a degree, victims of our own humanity and decency—we do not do things to others that we would not wish to be done to us. Should we be angry with ourselves that our country has become a synonym around the world for freedom, prosperity and safety? Or should we be justifiably proud? I say we should be proud but humble, humane but not a soft touch, compassionate but not suicidal in our compassion. When we came to Australia, we learned two simple rules Australians apply to all newcomers. The first rule: ‘Welcome. Have a beer, mate. But leave your troubles where you came from, don’t bring them here.’ The second rule: You say you can do it. We believe you. Now show us. Australia has given every possible chance and every break under the sun to those who came to live here. The time has come to evaluate this generosity and see which immigrant groups have used it to their and the country’s advantage. Those who have been good to Australia should be rewarded.

— Michael Galak ‘How to Choose Better Immigrants,’ Quadrant Jan-Feb 2011. Dr Michael Galak and his family came to Australia as refugees from the Soviet Union in 1978.

you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him²⁸.

Paul is not suggesting that we model ourselves on Christ ‘from the outside’. It is not a matter of our becoming like Christ – certainly not by virtue of our own striving. Rather, we are to allow the life of Christ to bear fruit in our lives. Verse fourteen speaks of ‘love’ and verse fifteen of ‘peace’. Both of these are listed as fruits of the Spirit in Galatians 5:22. It is in love that ‘we have come to fullness in him’²⁹. It is love that informs all the other virtues, giving them that special quality that identifies them as Christian. It is in experiencing our love (the outer garment that people first see) that others come to experience, through us, the love of Christ.

Through the gift of peace, we experience the ‘fullness’ of the risen Christ and the harmony of all the various energies of our mind, heart and body. Furthermore, this personal ‘peace’ is not something individual. It comes through belonging to ‘his body, the Church’³⁰. It is a gift mediated through the community and which, in turn, builds the community.

In his Second Letter to the Christian community in Corinth (55AD) Paul teaches that living a moral life as a Christian is possible because ‘If anyone is in Christ,

He has space in his heart for the whole human race for which he offered his life²⁶.

In his Letter to the community in Colossae (54AD), Paul writes: ‘You must live your whole life according to the Christ you have received – Jesus the Lord. You must be rooted in him, built on him’²⁷. He goes on to speak, not of virtues that they should acquire (as one might find in the Stoic manuals of the day), but of the qualities of Christ that they have been clothed in:

‘As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness,

humility, gentleness, and long suffering. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever



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there is a new creation³¹. Judgment of value for the Greeks rested on reason. Paul is clearly appealing to something that transcends reason. His key criterion is not conformity to human nature. He appeals to the Corinthians to ‘examine yourselves to make sure you are in the faith; test yourselves. Do you acknowledge that Jesus Christ is in you’³².

Salvation, for Paul, comes through an act of God’s gracious love. It is seen in Jesus and the invitation God gives through Jesus for us to live by the same divine Spirit that inspired and gave life to Jesus. Morality for Paul is the fruit of this saving love. It is impossible without this love. Paul does not argue for the logic of his positions, or attempt to demonstrate that they are inherently consistent. He does not present Christian moral conduct as something to be lived by anyone who might choose to do so. Paul invites people to faith, he invites them into the Christian community, he shows what is possible for a Christian. For himself he prays, not for greater rationality or more determined effort, but that ‘the power of Christ may stay over me’³³.

In his Letter to the Romans (57AD) Paul exhorts the Christians, not to be more self-disciplined, but to ‘put on the Lord Jesus Christ’³⁴.

Morality is the fruit of God’s liberating love: it is Christ living in us. It is impossible to live a moral life free from sin without this gift, even with the law. The gift of ‘being alive to God in Christ Jesus’³⁵ is, however, offered to all, without distinction, Jew and Gentile alike.

Paul invites people to faith. He invites people into the Christian community. He invites us to belong to Christ and to experience his indwelling Spirit. He shows what fruit can come from such a union, fruit that without such a union is quite impossible. For Paul, living with ‘clean hands and a pure heart’ (verse 4) is possible because God’s love has been poured into our hearts through the Holy Spirit that has been given to us’³⁶.

To the community in Philippi (62AD) Paul writes:

‘If there is any appeal in Christ, any consolation from love, any communion in the Spirit, any movements of compassion and feelings of love, make my joy complete: be of the same mind, having the same love, being of one soul and of one mind. Do nothing from selfish ambition. Do not strive after or seek to find your value in things that are worthless, but in humility regard others above yourselves, so that everyone is not focused on themselves, but each is looking to the interests of others. Let the same mind be in you that was in Christ Jesus’³⁷.

This goes beyond the training Paul received as a Jew, or the Stoic philosophy that he learned in Tarsus. It is a new basis for moral living, possible because of the gift of Jesus’ mind, heart and Spirit. The ‘compassion’ he is speaking of is ‘the compassion of Christ Jesus’³⁸.

The righteousness that Paul lives is ‘not a righteousness of my own that comes from the law, but one that comes through the faith of Christ, the righteousness from God based on faith’³⁹.

Sharing in Jesus’ communion with God, the Christian shares in Jesus’ faith, and it is this communion that is the basis of living a Christian life. Paul continues: ‘Finally, brothers and sisters, whatever is true, whatever inspires reverence, whatever is just, whatever is pure, whatever attracts to love, whatever is commendable, if

there is any excellence, and if there is anything worthy of praise, give consideration to these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you’⁴⁰.

To live a Christian life we need to open ourselves to receive the power of God into our lives. Only this love, as lived by Jesus, can bring healing and meaning to the human condition. There is a place for indicating the reasonableness of Christian morality, but in the final analysis the appeal is to Jesus’ promise to share his Spirit with us. There will always be a sense of sacred mystery about human life and human behaviour. One aim of education will be knowledge, as the Greek moralists said. But more important than knowledge of ‘human nature’ will be knowledge of Jesus and what he reveals to us about who God is and who we are called and graced to be.

Let us welcome the gift of his Spirit into our hearts. Sharing in his communion with God will purify our hearts. The fruit of his Spirit will be seen in our moral behaviour (‘clean hands’) as we are ‘clothed in Christ’, till we can say with Paul ‘I live no longer I. It is Christ who lives in me’⁴¹.

FATHER MICHAEL FALLON MSC is the author of a series of popular commentaries on all the books of the Old and New Testaments, available from CHEVALIER PRESS. He is stationed at St Mary’s Towers, Douglas Park, where he is a retreat master. His website is www.mbfallonmsc.com



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| 1. Galatians 5 ²² | 22. Luke 15 ²⁰ |
| 2. Galatians 2 ¹⁹ | 23. John 19 ³⁴ |
| 3. Galatians 3 ²⁷ | 24. John 7 ³⁸ |
| 4. Romans 13 ¹⁴ | 25. I Corinthians 1 ² |
| 5. I Thessalonians 2 ¹² | 26. I Corinthians 1 ¹³ |
| 6. Galatians 2 ²⁰ | 27. Colossians 2 ⁶⁻⁷ |
| 7. Galatians 2 ¹⁶⁻³² | 28. Colossians 3 ¹²⁻¹⁷ |
| 8. Galatians 4 ⁹ | 29. Colossians 2 ¹⁰ |
| 9. Galatians 5 ²²⁻²³ | 30. Colossians 1 ¹⁸ |
| 10. Galatians 5 ⁶ | 31. II Corinthians 5 ¹⁷ |
| 11. Galatians 1 ¹⁰ | 32. II Corinthians 13 ⁵ |
| 12. Galatians 5 ¹⁶ | 33. II Corinthians 12 ⁹ |
| 13. Galatians 5 ¹⁸ | 34. Romans 13 ¹⁴ |
| 14. Galatians 2 ²⁰ | 35. Romans 6 ¹¹ |
| 15. Galatians 3 ²⁹ | 36. Romans 5 ⁵ |
| 16. Galatians 5 ²⁴ | 37. Phil. 2 ¹⁻⁵ |
| 17. II Thessalonians 2 ¹³ | 38. Philippians 1 ⁸ |
| 18. I Corinthians 13 ³⁻⁸ | 39. Philippians 3 ⁹ |
| 19. Galatians 5 ²² | 40. Philippians 4 ⁸⁻⁹ |
| 20. Ephesians 4 ³² | 41. Galatians 2 ¹⁹ |
| 21. Romans 2 ⁴ | |

WHAT WE STAND TO LOSE

IT IS IN my judgment an argument which has certainly been of powerful effect in the immediate past, and will continue for some time longer, even in our declining culture, to be of powerful effect, that Paganism is to be sought, respected and achieved because our race, before the advent of the Catholic Church, wrote what it did, built what it did, chiseled what it did, and everywhere created the loveliness to which we Christians are the heirs. Yet this attraction of the antique world I conceive to be a dangerous decoy, leading us on to things very different from and very much worse than that classic Paganism from which we all descend.

I know that to affirm the connection between the New Paganism and a wistfulness for the Old will sound in most modern ears fantastic, because most modern people who fall into the New Paganism know nothing about the Paganism of antiquity; there never was a time when educated men had a larger proportion among them ignorant of Latin and Greek, since first Greek was taught in the universities of Western Europe; and there was certainly never a time during the last two thousand years when the mass of people, the workers, were given less knowledge of the past and were less in sympathy with tradition.

Nonetheless, it is true that the idea of Pagan antiquity as a model runs through the whole new movement. With a few scholars it is at first-hand, with most people at second, third, fourth or fifth; but it is there with everyone. There is a general knowledge that men were once free from the burden of Christian duty, and a widespread belief that when men were free from it, life was better because it was more rational and directed to things which they could all be sure of and test for themselves, such as the health of the body and physical comforts and pleasant surroundings, and the rest. To direct life again to these objects, making man once more sufficient to himself and treating temporal good as the supreme good, is the note of the New Paganism.

Now what seems to me by far the most important thing to point out in this connection is that the underlying assumption in all this is false. The New Paganism differs, and must differ radically, from the Old; its consequences in human life will be quite different; presumably much worse, and increasingly worse.

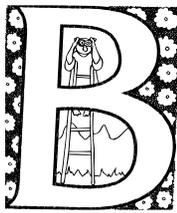
The reason of this is that you cannot undo an experience. You cannot cut off a man or a society from their past, and the world of Christendom has had the experience of the Faith. When it moves away from the Faith to return to Paganism again it is not doing the same thing, not producing the same emotions, not passing through the same process, not suffering the same reactions, as the old Paganism did, which was moving towards the Faith. It is one thing to go south from the Arctic towards the civilized parts of Europe; it is quite another thing to go north from the civilized parts of Europe to the Arctic. You are not merely returning to a place from which you started, you are going through a contrary series of emotions the whole time.

— Hilaire Belloc: 'The New Paganism,' in *Essays of a Catholic Layman in England*, London, Sheed & Ward, 1933, pp 22-24

Nowhere do I see any reference at all to the so-called 'Long March' proposed by Gramsci and others as a means of furthering Marxist or neo-Marxist revolution by attacking the 'soft underbelly' of Western life – a soft underbelly of which all forms of education represent the most vulnerable part.

FINE HISTORY, POOR CONCLUSIONS.

By Giles Auty



BEING immobilised even temporarily is not something I favour, but at least I've had the chance to catch up recently with some relevant reading, including philosopher A.C. Grayling's most recent controversial book.

Evidently democracy – or a total absence of it – affects virtually all of us who inhabit the modern world, with the possible exception of our most primitive peoples. Yet even they generally devise some system or other – too often involving violence.

Democracy as such as been with us since the fifth century BC, with a fairly predictable starting point in Athens. As a concept, *democracy* has an impeccable pedigree deriving from 'demos' *the people* and 'kratein' which means *to rule*.

With regard to his educated commentary for a moment, Grayling is at his best when dealing with issues such as the birth of Parliamentary democracy in England following that country's tragic 17th century civil war. Grayling presents fascinating detail regarding the so-called *Putney Debates*, in which principal Parliamentary players such as Cromwell, Rainborough, Ireton and Wildman proposed detailed ways with which to replace the more or less despotic rule of the unfortunate – and shortly to be decapitated – English king Charles I.

Democracy and its crisis, by A. C. Grayling, OneWorld publications 2017, pp 216, RRP \$22.99

He also deals rather better than most in the clarity of his grasp of the complex arguments of original thinkers such as Montesquieu, Rousseau, Madison, Constant, de Tocqueville and others whose various visions failed to furnish obvious clues, nevertheless, about why democracy might one day collapse as a system. Is there some inherent flaw?

Perhaps we should remember here, that in the latter years of the

20th century democracy was still sold as a universal political cure-all. Indeed even a state as outrageously dictatorial and totalitarian as North Korea formerly tried to offer itself to the world as the *Democratic People's Republic of Korea*.

During the latter part of his hitherto sensible and engaging book Grayling admits suddenly to an astonishing admiration for Australia's compulsory system of voting which stopped me in my tracks. He then compounds this absolute contradiction of democratic principle by the suggestion that the right to vote should begin at sixteen.

Where had his previous appearance of wisdom gone? That great political pragmatist Winston Churchill once described democracy as 'the worst form of government except for all those other forms that have been tried from time to time'. And even went one better, perhaps, when he said 'the strongest argument against democracy is five minutes conversation with any voter.'

Churchill's political constituency in England – Woodford – also happened to include my boarding school. The great statesman thus freely borrowed our school Hall which boasted the largest auditorium in the area, so he could better entertain his devoted public with remarks such as these.

Like almost everyone else on our planet Grayling is more of an ardent socialist than I am. Indeed, today he would stand no chance at all of occupying his present senior



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academic post in any Western democracy if he were anything else – least of all, perhaps, in a College of the Humanities.

He therefore probably also feels obliged to attribute what we both see as a growing failure of democracy, exclusively to the political right: to the malign influence of big business, international conglomerates or the ill-educated xenophobic voters who come from Leicester or Luton perhaps, which have been rendered totally unrecognisable

by uncontrolled and, by now, uncontrollable-seeming migration.

I am no lover of the excesses of big business myself, but like Douglas Murray whose truly excellent book *The Strange Death of Europe* I also reviewed recently in these pages, I am an observer rather than an ideologue. Unlike Grayling I have therefore come to view the European Union firstly as a potential political disaster and, secondly, as a realised one.

Thus I heartily enjoyed the first three quarters of his book but

part company with him when he proposes solutions to democracy's decline. Nowhere, for instance, do I see any reference at all to the so-called 'Long March' proposed by Gramsci and others as a means of furthering Marxist or neo-Marxist revolution by attacking the 'soft underbelly' of Western life – a soft underbelly of which all forms of education represent the most vulnerable part.

In post-modern Australia shallow ideologies often replace comprehensible cultural causes which educate rather than brainwash. Thus, while democracy still technically exists in Australia, the present and future votes of the young and brainwashed chip away at its validity.

In a moment of candour Grayling remarks rather wistfully how much easier it is to get things done in China than in any Western democracy. Perhaps democracy is not really his preferred means of government after all?

However, for the moment at least, we in the West still cling to the idea of democracy in some form. China may supposedly be our 'new best friend' in Australia, yet based on its not too distant past a moral gulf should still divide us as a democracy from those to whom the idea of public participation in the running of a country is virtually meaningless.

What then about any hope at all that we may, one day, rediscover our Christian roots in Australia?

Sadly only the truly terrifying realities of international conflict will ever probably wake us now from our moral torpor. For far too long our armies of perverse brainwashers have been allowed to pursue their questionable trades – starting, as all such do, with the irreversible indoctrination of our children and students at a most vulnerable age.

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

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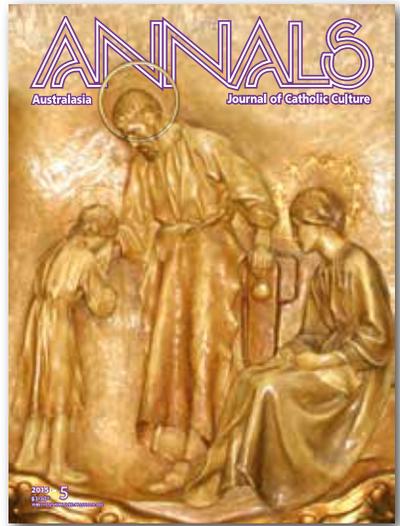
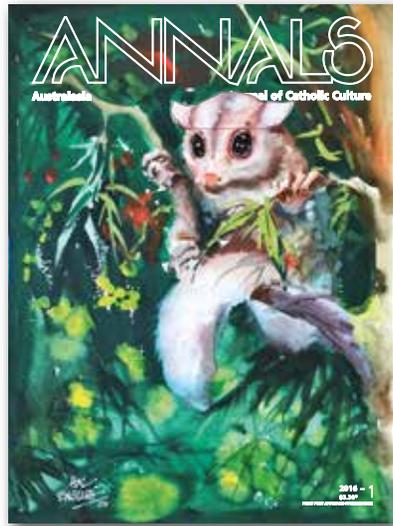
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The wholesale theft of state-controlled properties, including expropriated real estate, land, and enterprises, allowed the red kleptocrats to retain the position of supremacy vis-à-vis the rest of the Polish population. The old Communists remained in power until a few years ago. It was one of their apparatchiks, Polish president Aleksander Kwasniewski, who vetoed one of the most advanced property restitution bills.

THE PROBLEM IN CONTEXT

By Marek Jan Chodakiewicz



NYT: *The report [http://shoahlegacy.org/restitution-of-immovable-property/] finds that Poland is the only EU nation that has failed to institute any process whereby claimants can seek restitution: What is your response, in general, to the findings? Are they accurate, or off the mark?*

MJC: The report is a mixed bag. Some specific contentions are true, but others rather contrived. The strongest point of the report is that it enumerates a variety of legal actions in the domestic and international context.

Generally, however, the historical background is rather inadequate. First and foremost, one must unequivocally understand that from September 1, 1939, to September 17, 1993, Poland was not a sovereign nation. On September 1, 1939, Poland was invaded [from the West] by the Third Reich and on September 17, 1939, by the Soviet Union [from the East]. Thus, it lost its sovereignty for over 50 years. That means all legal actions on its territory were executed by the occupiers. Whereas the German occupation

POLAND is one of a handful of countries with a government office dedicated to Jewish diaspora and post-Holocaust issues. As of March 2016, Mr. Sebastian Rejak holds the post of Special Envoy of the Polish Minister of Foreign Affairs for Relations with the Jewish Diaspora. Complaints from survivors and next-of-kin that claims for restitution of property are not being dealt with speedily occasioned the article that follows replying to questions put by the *New York Times*.

gradually collapsed by the end of January 1945, the Soviet domination re-commenced on January 3, 1944 (and not, *pace* the report, in 1947 when the Communists falsified a

parliamentary election). Moscow menaced Poland until the last Red Army soldier departed Polish soil on September 17, 1993.

The lack of understanding of this crucial historical context causes the authors of the report not to appreciate that all decisions by Hitler, Stalin, and the Western Allies pertaining Poland -- at Teheran, Yalta, and Potsdam -- which left out the legal Polish government in exile violated Polish sovereignty and are, thus, non-binding. Likewise, all laws imposed on Poland under either the Nazi (1939-1945) or Soviet (1939-41, 1944-1993) occupations, are not legal.

So called Communist “laws” and “regulations,” including those mandating, first, property restitution (1944-1949) and, then, its

confiscation (1944-1989) are likewise illegal. There was no sovereign Polish state with a free, democratic Parliament to validate such laws. Therefore, invoking continuity between the totalitarian order and current legal arrangements on the field of property restitution is warranted so far as it exposes the roots of the pathologies paralyzing the process of justice currently.



Hitler becomes Chancellor of Germany in 1933. How many of those cheering the future Führer could have foreseen the unspeakable tragedy lying in wait for them and their world?

Further, since the report focuses on the Jewish community, it tends to view not only the issue at hand (i.e., property restitution), but also a broader context almost exclusively through the prism of the concerns of the Jewish people. It is fine as far as identity politics, but it falls short of solid scholarship quite necessary for the dispassionate assessment of the problem.

One should not write about the Second World War in Poland and concentrate almost entirely on the plight of the Christians there. That would completely leave out the Holocaust of the Jews. Likewise, one should not take the minority Jewish story out of its majority Christian context.

Yet, the report suffers from poor contextualization throughout. From 1939, Poland had two enemies: Hitler and Stalin, who jointly attacked her, which the authors thankfully register without, however, drawing any conclusions. History makes it obvious that the Soviet dictator ultimately prevailed and colonized the Polish state, imposing Communism on it. Both regimes were equally nefarious to the majority of the citizens. Both were very hostile to private property ownership by the citizens of Poland. The Communists were greater offenders in this respect simply because their rule lasted almost half a century, and not five years as the Nazi domination had. This context is understated in the report.

In explaining the background, the authors of the report focus mostly on the Nazi occupation. They arbitrarily lower the number of Christians killed to 1.9 million, just as previously the Communists arbitrarily fixed the number of non-Jewish victims at 3 million. The truth is that the historians are yet to conduct a series of proper case studies to be synthesized into a statistical approximation of Poland's losses during the Second World War. Statistically, there is a gap of 11 million citizens missing, if we compare the population tally of 1938 to that of 1948. Some died,

including ca. 3 million Jews and between 2 and 3 million Christians. Others were deported or displaced, including through flight. The losses are simply staggering.

Further, the authors of the report stress that the Germans "targeted groups such as Roma and political dissidents." That statement is rather inadequate as to the categories of victims. It also leaves out the true scope of the German persecution and extermination of the Christian majority. Simultaneously with focusing on Jews, the Nazis (and the Soviets) aimed to exterminate the Polish elites.

It was not just "political dissidents" (if the authors mean underground fighters by that) who suffered. From the start, the Germans targeted the leading, educated stratum of Polish society. Their victims included priests, teachers, lawyers, doctors, notary publics, engineers, officers, landed nobility, and others. The extermination was partial, not wholesale, but not for lack of trying.

However, radicalized by the Holocaust of the Jews, as the German occupation degenerated into an even more genocidal orgy of frenzy and ferocity, the Nazi terror mowed down indiscriminately common Polish Christian people as well, and not just "Roma and political dissidents." Hence, ultimately between 2 and 3 million Christian victims perished, and not just hundreds of thousands of the Polish elite.

Throughout their ghoulish sojourn, German authorities, civilian, police, and military, were quite explicit in their dispatches that they were punishing and extirpating "the subhuman Poles." Incidentally, the Soviets referred to their Christian victims in Poland as "Polish lords." Obviously, such ethno-cultural labels unmistakably identify the deed as genocidal as described by Rafal Lemkin, a Polish-Jewish lawyer who was the intellectual father of the UN genocide convention. This was murder on an unprecedentedly

massive scale, and not just against the Jews. Failing to appreciate this appears disrespectful to all the victims of the totalitarians, and it inflicts a serious disservice upon the acuity of the legal analysis.

It would also be helpful to underline that Poland lost half of her pre-war territory. That means less than half of pre-war Poland remains and the rest of what is Polish now used to be German. After 1945, violating the nation's sovereignty, Stalin and the Western Allies shifted Poland physically to the west, incorporating formerly German territories into the Communist puppet state. That entailed horrific convulsions of death, expulsion, deportation, and forced resettlement of Polish citizens (Christians and Jews) from their domicile in the east which accrued to the Soviet Union and are now parts of Ukraine, Belarus, and Lithuania. The eastern expellees replaced the German population which disappeared through death, flight, deportation, and emigration. At all levels, the ethnic cleansing operation entailed not only violence, but also massive property loss without any compensation. The Communists, of course, refused to issue property deeds to the Polish expellees in the newly incorporated Western lands. They were also hostile to property ownership in the old, truncated part of Poland between Warsaw and Cracow.

Here, I applaud the authors of the report who finally admit that the Communist confiscations of the late 1940s targeted everyone "regardless of race, religion or ethnicity." What about the Soviet confiscations in eastern Poland between 1939-1941 and then after 1944? They also impacted all and sundry. One should stress that the main victims of this injustice were not only Jews, but broadly understood rightful property owners, their background notwithstanding. This includes primarily pre-war Christian, traditional elites who, relatively to their size, outnumber anyone else

as the wealth losers of the Second World War in Poland. A broadly understood middle class provided the greatest number of individuals impacted.

The bottom line is that the years between 1939 and 1945 were hell for Polish Jews who faced the extraordinary terror of total extermination. For Polish Christians it was a horror period of the ordinary terror of partial annihilation. Nothing like this obtained anywhere else under the Nazi occupation. By the same token, for the Christians and others in Poland the decades from 1945 were initially the time of Communist slavery, including executions, expropriations, imprisonment, persecution, and discrimination. Following 1956, the terror gradually receded, only to spike cyclically until the implosion of the USSR after 1989.

Without the context, as outlined above, the report fails to inform properly the target audience why there are problems with various issues, including property restitution in post-Communist Poland. The Poles are prisoners of history and they can extricate themselves but slowly from their predicament.

As far as the bulk of the report that pertains to the current question of property restitution, it is serviceable. In particular, the authors are correct in saying that there has been no property restitution via the Polish Parliament since 1989. They also admit truthfully, however, that some Jewish "communal properties" have been returned via administrative means. In fact, many religious and other community real estate and land have been restored, not just to Jews but all other faiths, including Catholics, Protestants, and Muslims. This fact alone should put the accusations of any religious bigotry to rest, including the anti-Jewish ones.

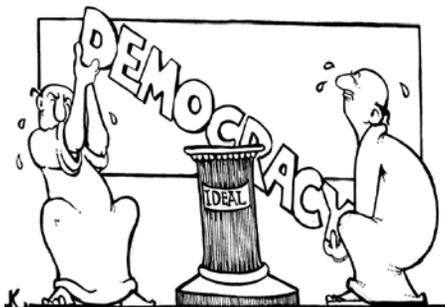
Yet, one must also stress with the authors of the reports that there has been no law on property restitution enacted by the Parliament. Why?

NYT: *If the study findings are accurate, why do you think that Poland lags behind other Eastern European nations in creating restitution procedures, in accord with the Terezin Declaration. Other countries that are signatories on the Terezin Declaration were also under Soviet rule but may have managed to establish at least some process for processing property claims, according to the report. What do you think has been the other obstacles in Poland? The subsequent governments? Destroyed documents? Anti-semitism? Legal issues? Legislative hurdles? A combination?*

MJC: It is a good question. Multiple factors are at work here. They include the sordid past, technical problems, legal issues, leftist ideologies, and current politics.

First and foremost is the horrific legacy of history: the Nazi and Soviet occupations. No other nation experienced what Poland did in the Second World War and its aftermath. It was rather easy, say, in the Czech Republic, to sort out what should be restored and why. The victims were mostly Jewish; the Czech Christians largely survived the occupation without major losses. Both experienced Communist confiscations, but also here the case is very straightforward: a simple reversal of the expropriation orders should suffice in most cases. This is not the case in Poland for a variety of reasons which follow.

Sometimes the historical and technical factors overlap. For example, there was hardly any destruction in Prague. On the other hand, Warsaw was practically obliterated by the Germans in 1944.



Then the Communists confiscated virtually all real estate in the Polish capital. It was rebuilt with Soviet-style monstrosities substituting for elegant architecture of the pre-war period. New buildings not only sit in place of the old structures but they frequently overlap several confiscated land parcels. Under the circumstances, who owns what? The land surely belongs to the rightful owners. But what about the new buildings? How to sort it out?

Further, what about the *replevin law*? After 1939 private property was confiscated by the state. First it was the Nazis and Soviets, and then the Polish Communists. The rightful owners were usually expelled and deported, often to be killed or exiled. Meanwhile, state institutions (central, provincial, municipal, and rural) allowed or ordered others to occupy the vacated real estate either as rental property or rental businesses. The state collected the rent. Moving in did not translate into ownership. However, according to law, after a lapse of time, usually 25 years, one could claim ownership of a property. The problem was that the Communist state hardly ever agreed to enter a beneficiary of the *replevin law* into the property registers as a new rightful owner. So the real estate and land books remained unaltered. Not much changed since the collapse of Communism. Until this very day most are simply tenants, and not owners, the *replevin law* provisions notwithstanding. Post-Communist state bureaucracies greedily guard their prerogatives.

Moreover, it seems that the Communist regime simply did not bother to change property registers and old owners still are listed there. The Communists routinely violated property rights and thought they would rule forever; hence, they ignored legal documents without bothering to destroy them. They believed that they would rule forever. Thus, they simply disregarded what had been "feudal" and "bourgeois" law. Any legal arrangements from the previous

system were allegedly destined for the dustbin of history.

This brings us to yet another point. There are probably more German than Jewish properties taken over by the Communist state with Polish Christian tenants. Former German owners are still listed in the registers. After 1989 incompetent and indifferent post-Communist diplomats and their liberal Polish collaborators failed to ascertain that, upon signing the treaty of friendship with Germany, the German government would bear the duty to compensate its citizens for the property lost in the east. However, giving the real estate and lands up now via a property restitution law by the Polish Parliament would be tantamount to losing the Second World War to Germany, having lost it to the USSR previously. Hence, there is simply no irrational will among Polish parties to commit political suicide. And, indeed, there is no desire to facilitate legally another massive social upheaval by expelling the residents and tenants who have been occupying the properties in question for over 70 years now. Therefore both Jewish and Polish Christian rightful owners continue to be left out in the cold.

Also, there is a moral dimension. Who would be heartless enough to kick out the tenants who have made an expropriated property their home for over seven decades now? Sometimes, however, it is a moral imperative to evict the current inhabitants and return the property to the rightful owner. In Warsaw in particular, the Nazis selected for themselves the poshest houses after 1939. They were superseded by the Soviets, who moved in following their entry into the city in January 1945. The Soviets decamped and were replaced by their local Polish Communist cronies. To get rid of them should be a no brainer. Justice demands it.

But even in this seemingly crystal clear situation there are bumps. For example, the Nazis and the Communists expropriated

an apartment building of a sterling Polish patriot, Leopold Wellisz, whose contributions to national defence were second to none and who, according both to *halakha* [Jewish Law] and the Nuremberg laws, had Jewish roots. His family place was taken over by rabid Stalinists, a family active in the propaganda sector and the secret police, who also happen to be of Jewish extraction. You can bet that there will be baseless howls of anti-Semitism when the American grandchildren of the patriot challenge the son of the Stalinist apparatchiks. He is the former Trotskyite dissident and leftist pundit Adam Michnik himself.

The moral dimension sometimes overlaps a populist angle. Which mainstream party would like to restore private property to the rightful owners at the expense of the tenant voters? Who would like to come across as persecuting the poor on the behalf of the rich? Would the tenants be evicted by the “bloodsuckers”? There have already been leftist demonstrations to that effect.

Half a century of Communist propaganda had a devastating impact on collective mentality of the Polish (and other) survivors of totalitarianism. According to the socialist trope, equality dictates that everyone should suffer destitution: everyone but the Communists and their allies.

And that is linked to a very important next consideration. Outside of Poland, in most other places in central and eastern Europe where property restitution laws apply, there has also been a thorough de-Communization and de-KGB-ization. This co-relation is quite significant.

Poland failed to get rid of the old Communists, so they continued to occupy positions of importance in the government, the judiciary, and the secret police for about two decades after 1989.

Many a shady deal went down to enrich the post-Communists. The so-called “systemic

transformation” in Poland and other post-Soviet countries was an orgy of embezzlement with the Communists as its main beneficiaries. The “new class” privatized itself and became a new crony capitalist parasite.

Why would the post-Communists therefore allow property restitution? Why would they want to underwrite the reemergence of Poland’s traditional elites to challenge the post-Communists? Why would they put up with anyone else, including Jews, who adhered to the system of values inimical to theirs and who was able to threaten their power?

The wholesale theft of state-controlled properties, including expropriated real estate, land, and enterprises, allowed the red kleptocrats to retain the position of supremacy vis-à-vis the rest of the Polish population.

The old Communists remained in power until a few years ago. It was one of their apparatchiks, Polish president Aleksander Kwaniewski, who vetoed one of the most advanced property restitution bills. Thus, self-interest neatly intersected with their ideological predilections against private property. For years after 1989 the old Communists and their leftist allies dominated the Parliament. They formed governments, frequently in coalition with liberals and other progressives who also were quite allergic to restoring property rights to the dispossessed. They did not mind new kleptocrats but they uniformly feared the rightful owners, whether Christian or Jew.

There is also a cultural and legal impediment to certain aspects of property restitution. Free Poland’s legal tradition derives from Roman law. That means that individuals inherit from their relatives. Collective groups cannot inherit from individuals unless otherwise stipulated in the will. This includes religious, social, ethnic, and other organizations. If there is no heir, the state takes over such property. The idea of a non-state, collective “class” action suit to gain heirless

individual property seem like quite an alien concept in Poland. Thus, international Jewish organizations that claim property of heirless Jewish individuals are regarded as culturally incompatible.

It may work in America, which is based upon the Anglo-Saxon rule of precedent, but it does not work in Poland. Hence, one should be warned that any and all efforts at effecting property restitution should be compatible with the culture and spirit of the land.

Last but not least, there is hardly any lobby of the victims of property theft, either Christian or Jewish, in Poland. The efforts of the heirs of the traditional elites, including the landed nobility, industrialists, and others, have been very feeble and ineffective. True, the Jewish community makes noises from the outside. They are not very helpful because -- operating outside of the Polish context -- they seem like foreign attempts at bullying and strong-arming.

Poland is not Switzerland in terms of either wealth or resolve. From the poor and the hardened, one should expect a severe populist reaction rather than wimpy liberal squeamishness. That may even cause anti-Semitism to raise its ugly head, which would be a terrible reversal of all the praiseworthy progress on the field of Jewish-Polish relations in a place which has been generally recognized since 1989 as perhaps the most pro-Israeli state in Europe.

NYT: *Today, victims of the Holocaust that I spoke to said that they still have to file claims in court to get restitution, an expensive and time consuming process, rather than having an administrative process. How do the courts tend to handle these matters? Have the courts attitudes about these matters changed in recent years, and if so, how?*

MJC: Welcome to the club. Anyone who would like to have his or her property restored must hire a lawyer and proceed through the courts. It is an arduous process but a necessary one. There are many

crooks impersonating as rightful owners, including long deceased Jews. It is crucial to establish the legal ownership claim. And then one needs to wait patiently as the case is adjudicated. It is an expensive and time consuming process. It is also necessary to prove one's ownership claim if the Parliament finally passes property restitution law.

It was quite horrible in the 1990s. The courts were still packed with old Communist judges who were quite antagonistic toward the claimants. "The lords have returned and they want to take our people's state property," one frequently heard off the record. The hostility was palpable towards expropriated property owners, whether Christian or Jew. That has now changed. The hatred has receded. The judges are younger, perhaps more relaxed, less indoctrinated. They are not as inimical to private ownership as twenty five years ago.

NYT: *What do you think it would take to change the restitution process in Poland? Will pressure from the European Parliament be enough? Is public perception of Poland's intransigence worrying to politicians there, and enough to encourage change?*

MJC: Well, you are talking about sea change here. Good. Yet, Brussels is congenitally incapable of executing anything except the platitudes of political correctness. What makes you think it could strong-arm Warsaw? Where would the police come from? Berlin? If the European Union so blatantly



interferes with Poland, that will only unleash a wave of nationalist and populist indignation. Do not mess with anyone's sovereignty unless you want a Polexit.

In a short run, you should pray for a libertarian and conservative government in Poland. This would be a government which respects property rights, including the rights of the dispossessed rightful owners. That government would have to enjoy huge popularity to take care of property restitution. But like all national governments it would enact a law that first and foremost benefits the citizens of Poland.

In a long run, it would take a counter-revolution in the mentality of the Poles to make them sensitive to private property. Communist mind set lingers on. It would also help if Poland became very rich. So invest in Poland. Then the egalitarianism of the downtrodden would dissipate along with the acute poverty which still afflicts most Poles. People who suffer so much are reluctant to feel the pain of others. And the rightful owners are always a minority. If they are out of power, and if they are plagued by various socialist heresies inimical to merit, tradition, and continuity, which are often reflected in private property ownership, they cannot get their stuff back. It is that simple.

Overthrowing Communism was an indispensable step number one; overthrowing the post-Communists is step number two. Now the Poles need to emerge from under the rubble and create a transparent and just system of freedom, including freedom to own, multiply, inherit, and reclaim private property.

MAREK JAN CHODAKIEWICZ, born in Poland, spent most of his life abroad. Educated in the United States, where he arrived in 1982; he graduated college in California, received his PhD at Columbia University. After teaching in several colleges and universities, he has been a professor of history, since 2003, at the Institute of World Politics: A Graduate School of National Security and International Affairs in Washington, DC. Chodakiewicz wrote, co-wrote, edited and co-edited over 20 monographs and document collections. He regularly contributes on foreign policy and intelligence to various publications, including SELOUS Foundation.

THE WOUNDS OF JOB



NOTICE THE instinctive exactitude and ease with which more optimistic insinuations are let fall ...as if the Almighty Himself were scarcely aware he was letting them out. For instance, there is that famous passage where God, with devastating sarcasm, asks Job where he was when the foundations of the world were laid, and then (as if merely fixing a date) mentions the time when the sons of God shouted for joy. One cannot help feeling, even upon this meagre information, that they must have had something to shout about ...

Nothing could be better, artistically speaking, than this optimism breaking through agnosticism like fiery gold round the edges of a black cloud. Those who look superficially at the barbaric origin of the epic [of Job] may think it fanciful to read so much artistic significance into its casual similes or accidental phrases. But no one who is well acquainted with great examples of semi-barbaric poetry, as in the Song of Roland or the old ballads, will fall into this mistake. No one who knows what primitive poetry is, can fail to realise that while its conscious form is simple, some of its finer effects are subtle. ...

The Book of Job must be credited with many subtle effects which were in the author's soul without being, perhaps, in the author's mind. And of these by far the most important remains even yet to be stated. I do not know, and I doubt whether even scholars know, if the Book of Job had a great effect or had any effect upon the after development of Jewish thought. But if it did have any effect it may have saved them from an enormous collapse and decay. Here, in this Book the question is really asked whether God invariably punishes vice with terrestrial punishment and rewards virtue with terrestrial prosperity. If the Jews had answered that question wrongly they might have lost all their after influence in human history. They might have sunk even down to the level of modern well educated society. For when once people have begun to believe that prosperity is the reward of virtue their next calamity is obvious. If prosperity is regarded as the reward of virtue it will be regarded as the symptom of virtue. Men will leave off the heavy task of making good men successful. They will adopt the easier task of making our successful men good. This, which has happened throughout modern commerce and journalism, is the ultimate Nemesis of the wicked optimism of the comforters of Job. If the Jews could be saved from it, the Book of Job saved them. The Book of Job is chiefly remarkable, as I have insisted throughout, for the fact that it does not end in a way that is conventionally satisfactory. Job is not told that his misfortunes were due to his sins or a part of any plan for his improvement. But in the prologue we see Job tormented not because he was the worst of men, but because he was the best. It is the lesson of the whole work that man is most comforted by paradoxes; and it is by all human testimony the most reassuring. I need not suggest what a high and strange history awaited this paradox of the best man in the worst fortune. I need not say that in the freest and most philosophical sense there is one Old Testament figure who is truly a type; or say what is pre-figured in the wounds of Job.

— G. K. Chesterton, 'The Book of Job,' *In Defense of Sanity*, ed. Dale Ahlquist, Ignatius Press, San Francisco, 2011, pp.101-102.

The class was asked, 'Did anyone see how the ball got here?' Silence. Looking at the girl sitting in the front row directly opposite the ball, 'Did you see how the ball got here?' 'No' she replied in a shaky voice and squirmed in her seat.

MALACHY AND I

By James McCaughan



MALACHY is my name for my guardian angel. I gave him that name many years ago when I was attempting to develop a personal relationship with him. To help me remember him, apart from the early morning greeting learnt as a child: 'Angel of God, my guardian dear, to whom God's love commits me here,' etc, my various computer hard drives over the years have been labelled *Malachy* so that his name is before me when I'm working. Like anything else, you grow used to it's being there, and his actual presence was mainly ignored.

That is, until the four events to be related here, occurred. They were witnessed by around 100 students in First Year Mechanics lectures given in the School of Physics, University of Sydney, and show the extent to which Malachy went to attract my attention.

The last of these particular events occurred in April 2006, but Malachy's interaction with me continues to this very day, witnessed usually by members of my family.

The School of Physics building was designed by Leslie Wilkinson, first Professor of Architecture in collaboration with the then Professors of Physics, James Pollock and Oscar Vonwiller, and opened for business in Lent Term 1925.

Two towers containing the largest lecture rooms seating 150 students, two rooms per tower, flank the low central roofline, containing two stories above ground. The towers abut the East and West wings of three stories. The top floor of the East wing originally housed the First Year Laboratory and the top floor of the West wing still houses the Second Year Laboratory¹.



Of the events recalled here, the first took place in Lecture Theatre 1 with entrance at the side opposite the old First Year Labs. The remaining three in Lecture Theatre 8, now called Slade Theatre, directly beneath Theatre 1, with entrance to the front from the one eighth mile ground floor corridor.

The accompanying photograph shows Professor Harry Messel,

former Head of School, lecturing to a Summer School of Science Teachers in 1961 in Lecture Theatre 8. The blackboards and the bench for lecture demonstration experiments that are referred to below, are clearly visible.

Lecture demonstrations complement written and verbal instruction by concretely displaying the behaviour of nature that is under investigation.

Malachy intervened in two of these demonstrations, the second one on three different occasions. It was the second of these occasions that made me realise that this was not a lucky chance event.

The first demonstration illustrated rocketry in a throwaway manner by blowing up a balloon and releasing it over the rows of seated students. Usually the balloon is propelled by the released air from its neck in an erratic and ever faster fashion, sometimes whizzing around in a circle till all the air is expended and it drops to the floor.

On this occasion it did one largish circle in the air before shooting at my eye level straight out the open theatre doors at my side to hit the far wall outside the theatre, a distance of some 7 metres.

There was a loud roar of approval from the class. What impressed me was that it was exactly at my eye level and from seeing its trajectory foreshortened judged it to be dead straight and it exactly bisected the entrance;

it surprised me that it showed no sign of falling under gravity. The unexpected success of the demonstration pleased me very much, but after all it was just a piece of luck that it turned out so well, including the odd defiance of gravity, and so it was promptly forgotten.

The second demonstration concerned a 'super collision': A tennis ball sitting on top of a well-inflated basketball is dropped from a convenient height onto the floor.

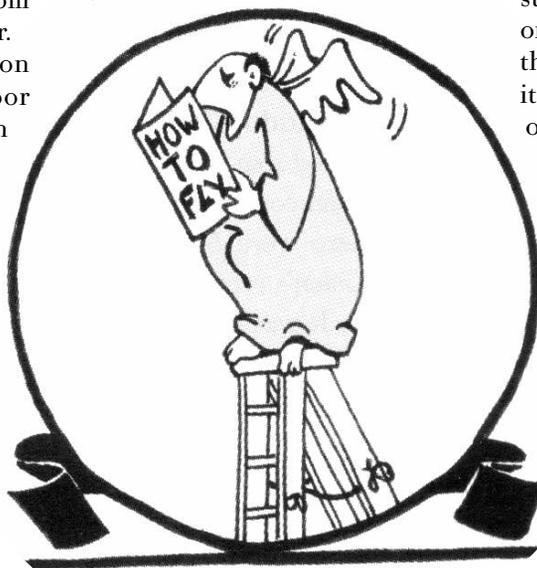
In *physics-speak* the collision of the basketball with the floor reverses its direction whereupon it collides with the tennis ball transferring its momentum (or most of it) to the tennis ball. Since the momentum transferred from the basketball greatly exceeds what the tennis ball would have got by falling on its own, the tennis ball, if released so that it still sits above the basketball at collision, will shoot way above its release height.

Before the demonstration there is a lengthy calculation done on the blackboard involving the principles of physics involved, like conservation of energy and conservation of momentum that in the ideal case where no energy is lost in the collision and all the momentum from the basketball is transferred to the tennis ball (this will happen when the basketball is three times more massive than the tennis ball), then the tennis ball should be propelled to four times the height from which it was dropped.

Now the ceiling in Slade Theatre is about six metres above the floor. The release height is boosted to about two and a half metres above the floor by standing on the bench in front of the blackboards (my position on the bench is marked by the Channel 9 video camera in the photograph) and releasing the balls at shoulder height.

A simple multiplication quickly shows that the tennis ball should hit the ceiling. But wait; there is

energy loss at the collisions. This is shown by dropping the balls individually; they don't return to the release height. The basketball recovers to sixty percent and the tennis ball around forty percent of their release heights; a surprising amount of energy is lost in the collisions. The question then becomes: can the tennis ball make it to the ceiling?



It doesn't do to succeed with the demonstration first time; that is a bit ho-hum. Warn the class that it is tricky to get it right and they may well be in the firing line of a flying tennis ball. That is pretty easy to arrange and as a consequence you have their attention at the second try. Improve the performance the second time but still not satisfactory. Plead for their indulgence for one more attempt and then do your best, which is to set the tennis ball slightly forward on the basketball pointing towards the class. Evidently in the release there is a little backward movement so that they fall one above the other. The usual result is the tennis ball soaring, not quite vertically, missing the ceiling by about thirty centimetres. The class is now appreciative of a successful demonstration of a 'super collision'.

Well, an occasion arose where my hands seemed to be locked and a

setting for a poor result couldn't be made. The ball flew near vertically but to my left and grazed the ceiling. Then on its downward journey, instead of bouncing off the sidewall of the theatre it reached the wall and then hugged it as it fell. There was also something about the way it descended: it seemed to glide downwards rather than fall. But there was more. The trajectory was taking the ball straight to a small steel paper bin on the floor. To loud cheering from the class the ball scored the goal: it dropped straight into the centre of the bin and didn't bounce out.

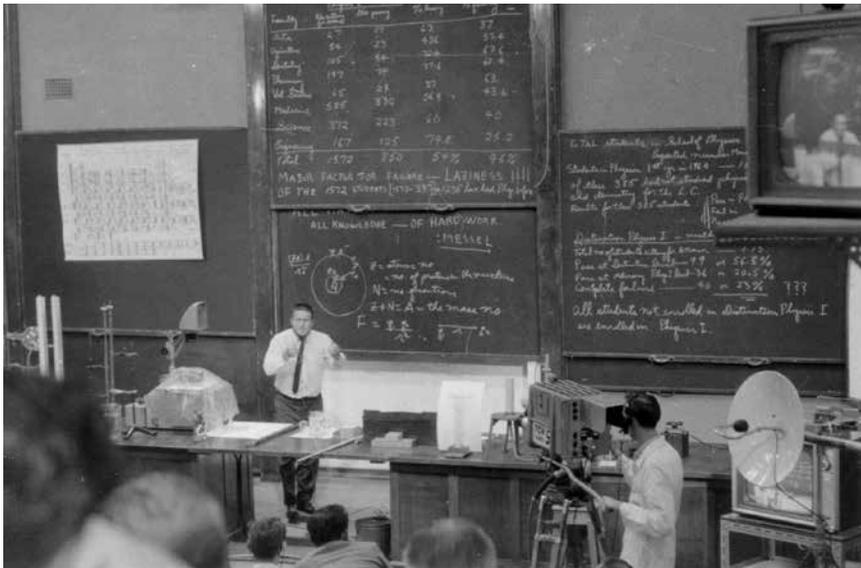
With a result like that any repeat was unnecessary. Again it was all a lucky chance even if it bettered what my efforts could achieve.

One year later it was the same demonstration, same theatre. Again my hands were locked and at the time it didn't occur to me that this had happened the previous year; that event was quite forgotten. This time the ball banged into the ceiling just behind me close to the wall with the blackboards (that could have been due to the extra care taken on the inflation of the basketball); hitting the ceiling was never to happen again or with what followed.

The bounce from the ceiling took the tennis ball to the blackboards, but instead of bouncing off the boards it glided down the boards (in the photograph it is the centre boards behind Professor Messel); there was something vaguely familiar about that glide, but no flashback occurred.

Well it was obvious that the ball would drop on the floor at the base of the blackboards (clearly seen at Messel's feet in the photograph) and that was the end of it. My attention focussed on the class and an extended comment on the event just witnessed was being delivered.

Without pausing in the commentary, the ball dropped from about knee height and after



Professor Harry Messel lecturing to a Summer School of teachers in 1961 in Lecture Theatre 8.

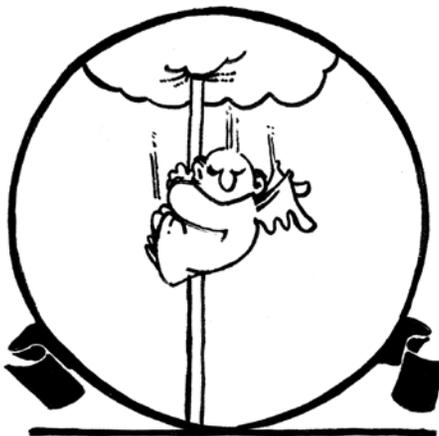
a few bounces settled half way between my feet. My hair bristled: this is unreal. At the conclusion of the commentary came the moment of truth: looking down there was the ball at my feet. Silence. The class was asked, 'Did anyone see how the ball got here?' Silence. Looking at the girl sitting in the front row directly opposite the ball, 'Did you see how the ball got here?' 'No' she replied in a shaky voice and squirmed in her seat. Too stunned myself to comment further, the class continued as if nothing unusual had happened.

In May 2013 there was a Q&A organised by the Catholic and Atheist societies at the University of Sydney on some version of the usual science verses religion type topic. As a member of the expert panel of three, at some point a question was directed at me: 'Have you ever witnessed a miracle?'

Now my mother had been miraculously cured of cancer in late 1962 through the intercession of the soon to be canonised St Peter Julian Eymard, founder of the Blessed Sacrament Fathers. But that was not in my head at that moment, the super 'super collision' was; it was something most people could relate to. The conclusion to my account was that the laws of physics were broken that day; miracle enough on the evidence of a witness.

That the laws of physics were broken on that day is as far as my professional expertise allows me to comment. The dropping ball had no sideways motion to get from the blackboards to the bench. At the slowness of its descent my estimation was that it could not have bounced high enough to reach the top of the bench. Then having reached the bench it would have had to hit something that would change its direction by a right angle to send it over to me at which point it would have hit my foot.

Somehow it had to get between my feet at knee height. There was no visible external agent to perform this. On top of this despite having around one hundred witnesses no one saw it do this. There was a mysterious gap between ball descending down the blackboards and dropping between my feet.



However if you have a pet dog and throw a ball away, it will happily chase after it and on occasion drop it at your feet. That there was an unseen agent behind the ball behaviour that could render the ball invisible is a reasonable conclusion; the laws of physics were not broken that day.

Next year nothing happened that was unusual, but the year following that something different happened. My best effort went badly astray. The tennis ball bounced sideways and a little upwards and backwards. It struck the side wall of the theatre and bounced towards the bench where there was some lecture demonstration equipment in preparation for the lecture following mine; this was located next to me.

Among it was an open jam tin containing some small items. Now the jam tin has an opening not much bigger than the diameter of the tennis ball; the ball is coming in at an angle of around forty-five degrees, so the opening presented to ball is even smaller.

Nevertheless the ball entered the tin, rattled it, did not knock it over and stayed in. From memory this did not have as great an impact on the class as the goal scored in the rubbish bin three years earlier; the class did not foresee what was going to happen. Nevertheless it was a more impressive feat than the waste paper bin.

DR JAMES MCCAUGHAN was Honorary Senior Lecturer in Physics at the University of Sydney till the end of 2015. He retired in 1999 after thirty-four years on the permanent staff. Author of *The Messel Era* he has published in the fields of Cosmic Radiation, Physics Education, History of Physics, Biography in Physics, History and Philosophy of Science. He is married to Genevieve and has been blessed with eleven children.

1. Lecture Theatre 3 in the West tower was converted to research space and office accommodation decades ago; Lecture Theatre 2, the mirror of Lecture Theatre 1 in the East tower remains. Wilkinson arranged the low central roofline flanked by the towers to frame the view of St Paul's College behind the Physics Building when viewed from the balcony of the Holme building Refectory; the original men's Union Building on Parramatta Rd. The author had this aesthetic experience by accident before he knew of Wilkinson's intention. This view of the Physics Building is now lost, blocked by the newer Education Buildings; a metaphor for what educational practice has done to the teaching of experimental physics.

STATE UNDER SIEGE

WELL, EVERYWHERE where faith is, divine or human, religious or secular, there are also heretics who threaten the unity of the community, either religious or civil. In the sacral society of the Middle Ages the heretic was the breaker of religious unity.

In a lay society of free men the heretic is the breaker of the "common democratic beliefs and practices," the one who takes a stand against freedom, or against the basic equality of men, or the dignity and rights of the human person, or the moral power of law.

People who remember the lessons of history know that a democratic society should not be an unarmed society, which the enemies of liberty may calmly lead to the slaughter-house in the name of liberty. Precisely because it is a commonwealth of free men, it must defend itself with particular energy against those who, out of principle, refuse to accept, and who even work to destroy, the foundations of common life in such a regime, the foundations of which are freedom and the practical secular faith expressed in the democratic charter.

When the political heretic embarks on political activity, he will be met with and checked by, opposing political activity freely developed by citizens in a body politic sufficiently lively and alive.

When he embarks on illegal activity, trying to use violence he will be met with, and checked by the authority of the State which in a society of free men is exercised against him only in granting him in a real not a fake manner, the institutional guarantees of justice and law.

There is no problem here. The difficulty begins when it comes to the speaking and writing activity of the political heretic.

The question of freedom of expression is not, a simple one. So great is the confusion today that we see common sense principles, which have been ignored in the past by the

ANNALS CRYPTIC CROSSWORD NO. 45

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Across clues

1 It's disturbing to find wayward purist in sleazy joint ... (10)

6 ... and others returning dead (2,2)

10 Sailor, painter, radio operator, prophet (7)

11 Young scouts nurse her innocent children (7)

12 American Owen Kerry runs amok (3,6)

13 Union, no longer working, to get note - 'Amalgamate' (5)

14 Sing about fish with an iced drink (3,5)

17 Unguent used to rescue learner inside (5)

19 Popular diamond cut in Asian republic (5)

21 Herb is starting to kill lizard (8)

24 The "Mona Lisa", a celebrated portrait, hides a son of Sarah (5)

25 Labor leader, for example, is running behind time to make laws (9)

28 Transcribed court order for ten (7)

29 I'm returning with Ulysses, a new settler (7)

30 Navigator Francis is beheaded with garden tool (4)

31 Ned endlessly wears out the German who broadcasts current events (10)

Down clues

1 Between start and end of days, some precipitation may flow into these (6)

2 S.E. Asian antelope with short horns is worse off (5)

3 Unfastens bra and releases fish? (7)

4 Cats starting to kill in Russian city (5)

5 Reverend chap grows old in colleagues residences (9)

7 Gets terribly hurt over missing front of holy books and censers (9)

8 Took heed but fibbed about torn nets (8)

9 Has regrets about even half of shows (6)

15 Writing fluid has Shoshoni saint leaving a terrible smell (6,3)

16 A nice lamb cooked leads to a lack of equilibrium (9)

18 A polite domestic punch-up? (5,3)

20 A Caledonian's scarves (6)

22 Pasta makes Superman's girlfriend droop in the middle (7)

23 Creator upset with losing a leader of the church (6)

26 Global positioning system covers a man with umbrellas (5)

27 Commercial about battle trophy (5)

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worshippers of a false and deceiving liberty, being now used in a false and deceiving manner in order to destroy true liberty.

Those maxims dealing with our obligations toward objective truth and with the rights of the common-good, which were branded as an outrage against human autonomy when the Catholic Church set them forth to condemn theological liberalism and which by opposing unbridled, divinely unlimited

freedom of expression, were of a nature to save freedom of expression, the Communist State is now trumpeting them and perverting them in order simply to annihilate freedom of expression. It is one of Time's sad revenges. And for everybody, an opportunity for melancholy reflection.

Jacques Maritain, 'The Range of Reason,' in *The Political Philosophy of Jacques Maritain*, eds. Joseph Evans and Leo Ward, New York, Image books, 1965, pp 141-142.

I remember after WW II my pride in reading of the many monasteries and convents that successfully hid Jews from the Nazis, despite the risks. Pius XII was aware of this and approved it, along with the creating of thousands of new Vatican passports to help Jews escape the Nazis.

POPE PIUS XII AND THE NAZIS

Part II

By Paul Glynn



ARK RIEBLING is an historian. In 1994 the U. S. publisher *Wedge* put out Riebling's book

He begins unusually, giving quotes from 33 respected historians or media outlets and follows by six and a half pages of vigorous quotes from respected historians and book reviewers. All are satisfied with the author's major conclusions in

defence of Pius XII. Furthermore, Riebling has 68 pages of endnotes on each of the 26 chapters, followed by 26 pages of his sources.

In 1939, the head of the *Abwehr*, the Nazi Army's Military Intelligence Service, was Admiral

From Pearl Harbor to 9/11, with the lengthy subtitle, *How the Secret War between the FBI and the CIA has Endangered National Security* – A risky topic in the highly litigious U.S. if the author was not very sure of his facts, conclusions and sources. Riebling was sure.

In 2015 Basic Books published Riebling's 385 page book *Church of Spies* about Pius XII, Hitler and the Jews. The author, rejecting hearsay, rumour and calumny, accepts only solid historical facts. Furthermore Riebling, was conscious that the post-1963 campaign against Pius XII, orchestrated after Hochhuth's fictional play, had convinced unwary audiences that Pius was guilty, or at least 'very controversial and suspect.'



Venerable Pope Pius XII, 1876- 1958

Wilhelm Canaris, a popular and highly decorated WWI hero. Initially he thought that charismatic Hitler's economic plans could get Germany out of the impossible financial chaos imposed by the vengeful Versailles Treaty. Then August 22, 1939, ten days before the invasion of Poland Canaris was among the top military officers gathered to hear the invasion plans from Hitler himself. After the Panzers led to a quick victory, Hitler said, special SS Death's Head formations would go in 'to snuff out Polish resistance by liquidating thousands of Catholic priests ... Then the SS would undertake the destruction of the Polish upper stratum ... What matters is not to have right on our side, but simply the will to win.'

Canaris left the meeting 'shocked.' After Poland's surrender he went to

inspect the occupied nation and saw that the SS were carrying out the horrors that Hitler had promised. By the time the Nazis left Poland six years later, six million Polish citizens had been murdered, half of them Jews. Also one third of the Catholic priests and roughly the same proportion of the intelligentsia had been liquidated.

Canaris returned aghast from inspecting occupied Poland in late 1939. Soon he and other generals began whispering about getting rid of the barbaric Fuhrer. These plotters called themselves 'the Decent Germans,' and spying for opportunities began.

I'm sure you have read a gripping spy novel or two. I'll wager that you will find this spy book far more gripping, because it is true history, with a cast of wartime people we have heard for years, and it justifies a great pope whom many maligned after Hochhuth's nasty play. I won't spoil your future reading by revealing everything.

A stalwart Catholic lawyer, Josef Muller is a central figure in the book.

Muller commutes to and from Rome as the plotting generals' envoy for most of the war, protected from the SS and Gestapo by Canaris who tells them Muller is a German Army Intelligence spy.

Two determined attempts on Hitler's life fail, apparently by sheer bad luck. In July 1944 Colonel von Stauffenberg, a dedicated Catholic has the third try, planting a bomb in his briefcase under Hitler's table. A military officer unsuspectingly shifts the briefcase to make more room for his feet. The bomb explodes but only wounds Hitler superficially.

Von Stauffenberg, is caught by the SS and immediately stood up to be shot. He devoutly kisses the crucifix he always wore, before the bullets cut him down.

The Gestapo now suspect there are other Army plotters. Stealthily they raid the Abwehr's Top Secret safe and find the names of generals



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– Editor, *Annals*

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and some Jesuits. One of the latter is tortured for five hours, refuses to divulge any other names and is summarily executed. All the incriminated will get the death sentence.

One message in the Army safe was a personal message written on a page of Pius XII's stationery. When Hitler is told he flies into a rage and resolves that the distant 'Vatican swine' will certainly not escape dire punishment.

Muller, quickly informed by a conspirator that Stauffenberg's bomb has failed is offered a safe hiding place. He stoutly refuses, knowing the SS would take horrible revenge on his wife Maria and 8-year-old daughter Christa if they cannot catch him. Muller simply waits in his home where there was a lot of love and faith, is jailed and sentenced to hang.

A sympathetic Colonel Otto Maas secretly visits the jail, warns Muller

that the SS will tear him to pieces, and offers him a luger revolver. Muller staunchly refused the suicide offer.

Sometime later when Muller is told the day he will be hanged he brightens up, finding spiritual comfort that in God's good Providence he will meet the Lord on the very day his daughter Christa receives her First Holy Communion. In the confusion of the last days of the Third Reich, the planned hanging does not take place, and he lives to tell his story.

Hitler was so stunned when told the names of plotting generals that he took to bed for six days, brooding and taking no interest in the worsening war, with the Allies nearing the Rhine. Finally Dr. Giesing manages to get Hitler on his feet with cocaine, a drug that Hitler had been taking for over a month.

Hitler blamed 'the swine,' Pius XII, for Mussolini's abandoning

military command. He ordered Karl Wolff, Head of the SS in Italy, to work out a plan for capturing the pope and his Curia. Wolff replied that he hadn't enough SS to do it at this juncture. 'Well, at least get me a plan for the future,' said Hitler.

Several months later in December of 1943 Hitler demanded that Wolff bring the plan he ordered. In 1972 when some historians expressed doubt that this happened, Wolff signed a deposition stating Hitler certainly ordered the kidnapping and told Wolff that he would decide what to do with Pius and the Curia once the SS abducted them out of Italy.

In Chapter 14 of Riebling's book, Pius XII's personal secretary and factotum, Fr. Robert Lieber, S.J. walked into the papal apartment's kitchen in mid-1942 and saw on the table a two page Declaration in the pope's distinctive handwriting. Pius told him it was a very strong attack on Hitler for his hateful persecution of Jews.

Pius said that the Declaration was ready to be sent immediately for publication in the Vatican newspaper, *L'Osservatore Romano*.

Aghast, Lieber reminded the pope that the Dutch bishops published such an attack on July 26 that year, and it cost the lives of 40,000 Jews. If the pope followed the Dutch bishops' example, it would cost many more Jewish deaths. His secretary begged him to continue his secret aid to European Jews, but not have the Declaration published.

Two witnesses saw the pope get up and throw the pages into the kitchen fireplace and watch them burn.

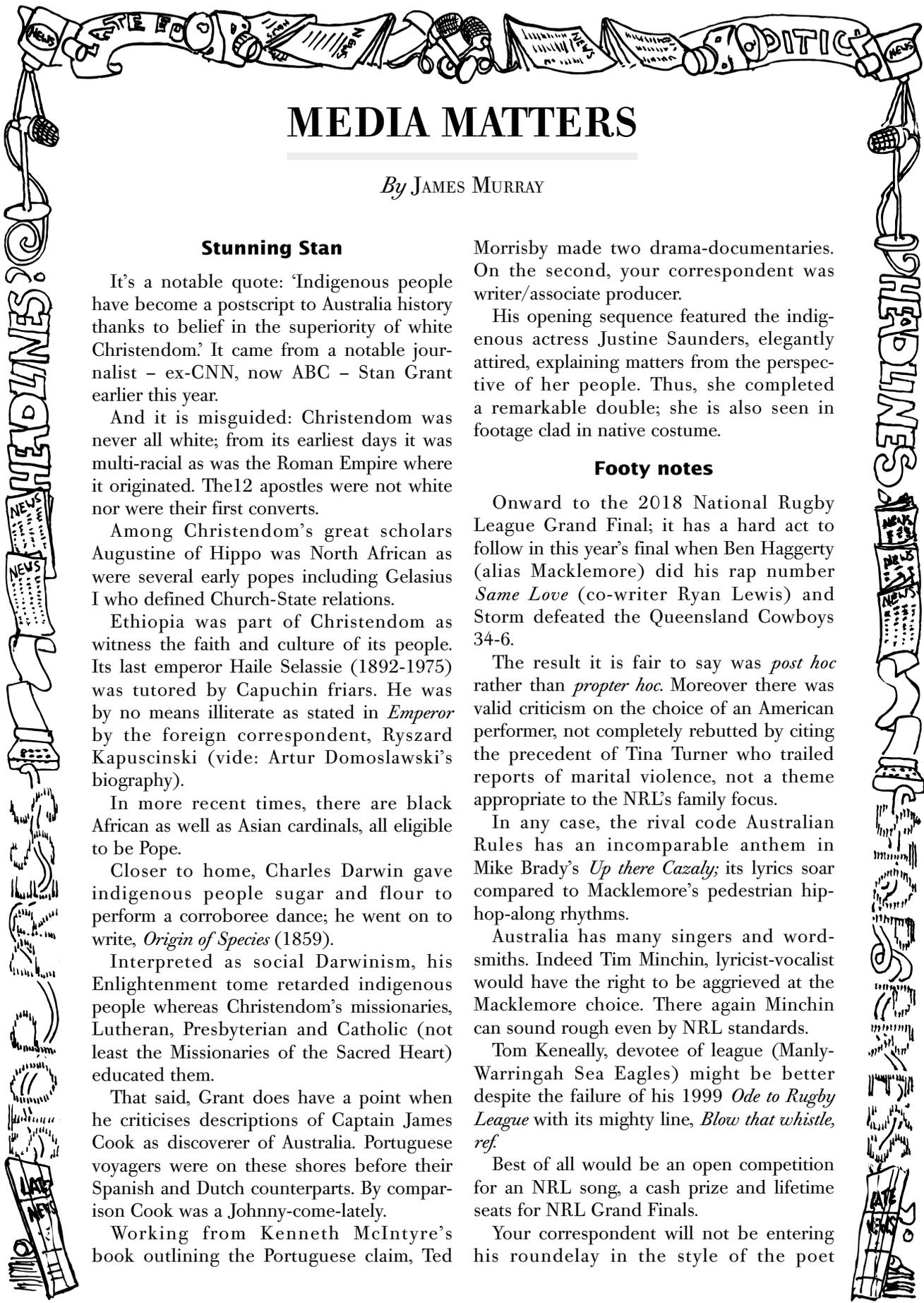
By war's end, The Netherlands had the highest death rate of Jews; and Italy the lowest.

The Church is our Mother

LET US LOVE our God, let us love his Church: the former as our Father, the latter as our Mother; the former as Lord, the latter as his handmaid, for we are sons of his handmaid (Ps.cxv). But this nuptial union (between Christ and his Church) is knit together with great charity. No man offends the one and wins the good graces of the other. Let none say: "I resort to idols, I consult mediums and fortune-tellers, but still I do not leave the Church of God, I am a Catholic". Holding on to the Mother, thou hast offended the Father. Another says: "Far be such things from me, I consult no fortune-teller, I look out for no medium, I seek no sacrilegious divinations, I go not to adore demons, I serve no stones - but I do belong to the Church of Donatus". What does it profit thee not to have offended the Father, seeing that the Father punishes thy offence against the Mother? What does it profit thee if thou confessest the Lord, honourest God, acknowledgest his Son, confessest him sitting at the right hand of the Father, and all the while blasphemest his Church? Art thou not corrected by the examples of conjugal love among mankind? If thou hadst a patron to whom thou didst pay daily court, wearing out his threshold with thy services, daily saluting, nay, even prostrating thyself before him, wouldst thou dare enter his house if thou madest so much as one charge against his wife? Hold on then, dearly beloved, hold on with one mind to God the Father and Mother Church.

— St Augustine of Hippo [354-430 A.D.] Sermon on Psalm 88.

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



MEDIA MATTERS

By JAMES MURRAY

Stunning Stan

It's a notable quote: 'Indigenous people have become a postscript to Australia history thanks to belief in the superiority of white Christendom.' It came from a notable journalist – ex-CNN, now ABC – Stan Grant earlier this year.

And it is misguided: Christendom was never all white; from its earliest days it was multi-racial as was the Roman Empire where it originated. The 12 apostles were not white nor were their first converts.

Among Christendom's great scholars Augustine of Hippo was North African as were several early popes including Gelasius I who defined Church-State relations.

Ethiopia was part of Christendom as witness the faith and culture of its people. Its last emperor Haile Selassie (1892-1975) was tutored by Capuchin friars. He was by no means illiterate as stated in *Emperor* by the foreign correspondent, Ryszard Kapuscinski (vide: Artur Domoslawski's biography).

In more recent times, there are black African as well as Asian cardinals, all eligible to be Pope.

Closer to home, Charles Darwin gave indigenous people sugar and flour to perform a corroboree dance; he went on to write, *Origin of Species* (1859).

Interpreted as social Darwinism, his Enlightenment tome retarded indigenous people whereas Christendom's missionaries, Lutheran, Presbyterian and Catholic (not least the Missionaries of the Sacred Heart) educated them.

That said, Grant does have a point when he criticises descriptions of Captain James Cook as discoverer of Australia. Portuguese voyagers were on these shores before their Spanish and Dutch counterparts. By comparison Cook was a Johnny-come-lately.

Working from Kenneth McIntyre's book outlining the Portuguese claim, Ted

Morrisby made two drama-documentaries. On the second, your correspondent was writer/associate producer.

His opening sequence featured the indigenous actress Justine Saunders, elegantly attired, explaining matters from the perspective of her people. Thus, she completed a remarkable double; she is also seen in footage clad in native costume.

Footy notes

Onward to the 2018 National Rugby League Grand Final; it has a hard act to follow in this year's final when Ben Haggerty (alias Macklemore) did his rap number *Same Love* (co-writer Ryan Lewis) and Storm defeated the Queensland Cowboys 34-6.

The result it is fair to say was *post hoc* rather than *propter hoc*. Moreover there was valid criticism on the choice of an American performer, not completely rebutted by citing the precedent of Tina Turner who trailed reports of marital violence, not a theme appropriate to the NRL's family focus.

In any case, the rival code Australian Rules has an incomparable anthem in Mike Brady's *Up there Cazaly*; its lyrics soar compared to Macklemore's pedestrian hip-hop-along rhythms.

Australia has many singers and word-smiths. Indeed Tim Minchin, lyricist-vocalist would have the right to be aggrieved at the Macklemore choice. There again Minchin can sound rough even by NRL standards.

Tom Keneally, devotee of league (Manly-Warringah Sea Eagles) might be better despite the failure of his 1999 *Ode to Rugby League* with its mighty line, *Blow that whistle, ref.*

Best of all would be an open competition for an NRL song, a cash prize and lifetime seats for NRL Grand Finals.

Your correspondent will not be entering his roundelay in the style of the poet



William Topaz McGonagall (1826-1902) arguably the first rap artist and, like Haggerty, of Irish descent.

You-'n'-me together/In league forever/It's the game they play in heaven/Referee'd by old Saint Kevin/ Come scrum, come try/Come low, come high/You-'n'-me together/In rugby league forever. ©

Nobel luck

How lucky can you get? Not as lucky as Professor Richard Thaler who reportedly won this year's \$1.4 million Nobel Prize for Economics – except it is not the Nobel Prize, it's the Nobel Memorial Prize in Economic Sciences established in 1968 by the Swedish National Bank in memory of Alfred Nobel, the dynamite millionaire who funded the real Nobel.

By a process akin to the transmutation of lead to gold, however, the Memorial Prize has come to be seen as the real deal. Thaler's prize-winning theory is that markets are not rational and are subject to impulses.

At 72, Thaler of Chicago University is too young to remember the Great Depression but old enough to remember the Global Financial Crisis when markets became like asylums run by the lunatics.

To his credit Thaler did quip: 'Basically I have made a career out of stealing ideas from psychologists.'

Of course, he must keep the prize – for extraordinary honesty and making it clear that economics is not a pure science like those on the official Nobel Prize list; at best it is a pseudo-science, a mix of folk wisdom and guesswork, iced with jargon based on weather metaphors.

(To its credit, Reuters clarified the exact status of the Nobel Memorial but some of its subscribers went on to report as if it hadn't, fudging typical of economics).

Nick's off

Once upon a time your correspondent could stagger through excerpts from Xenophon's Anabasis in Greek, catching the excitement of a hero leading his fellow mercenaries home. This not the case with Nick of that ilk's anabasis from Canberra to Adelaide.

What does ex-Senator Xenophon want? Is he merely re-seeking his firm base in the Athens of the South where his Australian citizenship is not suspect? Does he aim to launch a new national coalition, possibly in co-operation with Senator Cory Bernardi, that other luminary from the Athens of the South?

Whatever his aim, Nick Xenophon plays chess while other politicians play draughts – or snakes-'n'-ladders.

Few would fail to wish him better than pokie-machine odds and the kind of delight evinced by Xenophon's mercenaries when they made it home, crying Thalassa! Thalassa! – the Sea! The Sea!

Nick Xenophon, a great stunt merchant, might repeat the cry from Glenelg Pier where Premier Don Dunstan once stood to reassure his people about a threatened tidal wave.

High stakes

Deadline pressure prevents coverage of the High Court's verdict on 'the Dual Citizenship Seven'. Reports on proceedings have done little to dissuade your correspondent from his opinion in last month's issue that the High Court would follow precedent and deny eligibility to at least some of those before the court.

What's Wrong?

THE MAJORITY of our people have pasty complexions, bad teeth and impaired digestive and nervous systems, and spend, through our vaunted but wasteful National Health, almost as much on drugs and other remedies as they spend on food, much of which they impair by careless and inefficient cooking. Despite modern means of communication and of transmitting knowledge, we are still fantastically insular and persist in behaving, often to our own hurt, as though all other nations and peoples had exactly the same standards, aptitudes and interests as ourselves ... In short, for all our expenditure on education, we are fools.'

-Sir Arthur Bryant (1899-1985), *Illustrated London News* (January 4, 1969)





There is, however, a point your correspondent failed to make: the distinction between culpable ignorance and invincible ignorance, set out in the *Penny Catechism* issued to children attending Glasgow's Catholic primary schools in the 1930s.

It may be that the High Court library can secure a copy for future reference; it will be needed. No matter the verdicts, the Australian Constitution needs redrafting. Perhaps it could be done in tandem with reference to indigenous people; this would obviate further disputes as immigrant communities grow and seek federal parliamentary representation.

Broken dreams

Could anything be stranger than Hollywood – Tinsel Town, La La Land, Babylon – headlined for sleazy behaviour personified in independent producer Harvey Weinstein? Well, yes, the fact that Hollywood since its foundation has been a locus of visual sleaze, once restrained, now so widespread it threatens to become part of the new normal.

Significantly *The New York Times* broke the Weinstein story not the showbiz specialists of *The Hollywood Reporter*, *Variety* and *BuzzFeed*.

All this goes to the question of who-knew-what-when. The disclaimers of Dame Judi Dench and Meryl Streep, for example indicate that it is possible for those seemingly close to evil-doing to be unaware of it.

Among them may be counted the stars of the Oscar-winning *Spotlight* about child sexual abuse in the Archdiocese of Boston. Liev Schreiber as Marty Baron, the executive who unleashes *The Boston Globe* team says at one point that he wants to destroy the system.

Wearing his reviewer's hat, your correspondent pointed out that there is no system. Child sexual abuse has been an evil part of the human condition in all eras, all times, all cultures.

Like liberty it can be controlled only by perpetual vigilance that must include the earliest disclosure of transgressors and condign punishment: the longer a lid is imposed, the greater the harm.

While the belated Weinstein disclosures continue, follow-ups to former child star Elijah Wood's revelations about Hollywood paedophilia are scant.

Reason? Wood, on the well-trodden path, Taken Out of Context, backtracked about the interview he gave to *The Sunday Times*, London in May last year (subsequently syndicated in *The Australian*).

Is there such a phenomenon as a cover-up running in parallel with an exposé?

Murphy's law

Cover-ups do vary, some are even given the force of the law; such is the case with the late High Court judge Lionel Keith Murphy. His record was sealed for 30 years – unprecedented, and a reminder so vivid of the tendency of organisations to protect their *raison d'être* that it prompts the idea of Royal Commission into English Common Law as practised in Australia.

Its terms of reference might well cover abolition of the 25-year statute of limitations in child abuse actions, its linkage to recovered memory syndrome, whether Gough Whitlam gave Murphy a refuge in the High Court.

Above all, there is client-lawyer confidentiality in the context of patient-doctor confidentiality, journalist-source confidentiality and priest-penitent confidentiality.

Build Upon The Rock

IT IS our wish that the city of Constantinople may have its glory; and that, protected by God's right hand, it may daily experience Your merciful rule. But matters of the world are not the same as matters Divine. No Christian structure built upon anything other than the Rock that the Lord put in place as the foundation of the Church, will stand secure.

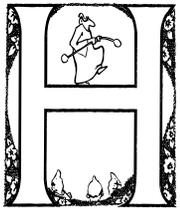
– From a letter that Pope Leo the Great wrote to the Byzantine emperor Flavius Marcianus Augustus on May 22, 452 rejecting the infamous canon 28 of the Council of Chalcedon that claimed that the bishop of Constantinople had primacy over the Pope of Rome because Constantinople was the seat of the Emperor. Translation: Paul Stenhouse.



Any number of non-binary genders is recognised under Canadian Law –and increasing daily. ... Apple recognise[s] 31 genders, and Facebook 54, but the University of Toronto has insisted that staff and students use any pronouns that transgenders prefer – and this could end up a limitless array.

A PSYCHOLOGIST SPEAKS OUT

By Wanda Skowronska



HOW DID progressive Canada produce a psychologist willing to challenge the political correctness of our day? I am not sure I know the answer to this, but Jordan Peterson, professor at the University of Toronto, is a new millennium Orwell or perhaps Isaiah or Jeremiah.

He has faced hostile crowds, the Canadian Parliament and aggressive TV interviewers, refusing to kow-tow to the intellectual strait-jackets of 'diversity' and 'tolerance'. What particularly put Peterson in the spotlight was his refusal to use new pronouns for non-binary genders (that is, pronouns other than 'he' or 'she') for transgender persons.

Any number of non-binary genders is recognised under Canadian Law –and increasing daily. You may not be aware that, not only does the Computer Company Apple recognise 31 genders, and Facebook 54, but the University of Toronto has insisted that staff and students use any pronouns that transgenders prefer – and this could end up a limitless array.

Don't be fooled - this is not an exercise in being agreeable, this is law. Authorities in Canada can now fine citizens up to \$250,000 for the novel crime of 'mis-gendering' – referring to people by any words other than their pronouns of choice,

including newly constructed words such as zie/hir, ey/em/eir and co.¹

After Peterson refused to comply, the University of Toronto sent him two warning letters - they came from the very top echelons of the university administration - telling him he must abide by the university codes or he would be deemed guilty of hate speech.



Jordan Peterson, Clinical Psychologist

He was almost thrown out of the university but fortunately this did not eventuate and he has retained his job thus far, as psychology lecturer, specialising in personality, with expertise in recognising and analysing the ideological mind, fascist and totalitarian mindsets. He has written a book on the subject, *Maps of Meaning: The Architecture of Belief* (1999).

Despite prevailing clouds of political correctness, students are

invariably attracted to his lectures. For Peterson uses common sense observations, logic and reason to analyse the psycho-political climate of the times. He points out, with broad scholarship, the origins, evolution and spread of the new totalitarianism - that of increasingly enforced political correctness marching through western institutions.

Peterson sees it as an assault on objectivity itself, on science itself –an adversarial spirit versus the logos. He points to the collectivist spirit of post-modernists who are opposed to rationality and western individualism – and who simply wish to induce cult like behaviour in those they come to control.

It is ironic that while Peterson warns parents against sending children to humanities departments in mainstream universities- for they will be intellectually cloned there – he tries with all his strength to get through to his students at a mainstream university.

Perhaps he senses that the desire to know, as Aristotle noted of human beings, has not been totally crushed in his students, and that they like that 'something' they have not heard before, and are drawn to it - a clear, critical, questioning spirit.

Peterson also threads his academic psychology with the serious strategy of a military leader preparing his soldiers for battle. He has shocked students by saying that, had they been born in Nazi

Germany or in Soviet Russia, they could easily have been prison guards and followed the dictates of these regimes. He is adamant that few stand up to the controlling powers of their era, and he wants to show his students, and everyone, how to do so.

In 2016 on Canadian TV, Peterson, debated a lecturer in Transgender Studies, Nicholas Matt, giving his objections to the Canadian law requiring him to address transgenders by legally enforced pronouns.²

Matt accused the psychology professor of *hate speech* and *abuse* of transgenders - of that ultimate horror, transphobia. Peterson replied that being forced to use words is a constraint on free speech and that it is rather those who have accused him of hate speech who are guilty of the same. He stated he had been accused of hate speech by simply saying that biological sex exists, providing evidence for it and for saying any biologist or scientist knows this to be true. Peterson added that he respected transgenders as persons, had nothing against them, but believed that they had problems.

In fact, Peterson stated that Canadian law on pronouns will harm transgenders in the long-term as they are pawns of the larger forces behind it all – the post-modern push for the destruction of western society, which cares for no person, transgender or not. But he stuck to his line of thinking adding that if others could force him to use certain pronouns, why can't they force him to use certain adjectives, for many of these are pejorative too?

Strong whiffs of the author of *Animal Farm* emanated from his clearly expressed arguments, with the added insights of a psychologist who has deeply immersed himself in studying the manipulative techniques of ideologues.

Peterson says that such personalities specially seek out vulnerable people to dominate – vulnerable in the sense of

Searching

IF YOU ASK a living teacher a question, he will probably answer you. If you are puzzled by what he says, you can save yourself the trouble of thinking by asking him what he means. If, however, you ask a book a question, you must answer it yourself. In this respect a book is like nature or the world. When you question it, it answers you only to the extent that you do the work of thinking an analysis yourself.

— Mortimer J. Adler, *How to Read a Book: The Classic Guide to Intelligent Reading*

emotionally weak, morally unsure, intellectually confused. It is important he says, for us all to resist the bullying stance of ideologues, if confronted with them, and to state calmly but firmly that we will not do what they demand.

Then, exemplifying his words on resistance, he said on Canadian TV that he would go to prison, rather than be forced to use politically correct pronouns for this was an assault on truth and an improper use of the law. At the end of the program transgenders were so incensed they were offered counselling hotlines in case they needed it.

Once one sees through the *mantras* of diversity and tolerance, one can come to understand the ideological game being played by the hate-speech bullies. Furthermore, Peterson insists, one can turn the tables on the accusers and point out their intransigence, intolerance and ultimately - their hypocrisy.

For somehow, hypocrisy still seems to matter. Buried filaments of the desire for truth still lurk beneath the raging seas of political correctness. If someone says, 'I self-identify as a mechanical pencil.

Refer to me with the pronoun Clickster', there is something within most of us that will question this statement.

Peterson has spoken to journalists who state they are afraid to speak their minds and he encourages them to find a way to do so.³

He defers to one of psychotherapy's main ideas - that facing and knowing the truth about oneself and one's situation is profoundly healing. He refers to Adler's idea of living a 'life lie' as referring to many who are afraid of confronting reality, out of fear avoiding what is important to them.

When Peterson speaks like this – he is really pointing to the notion that life is a journey of utmost seriousness. But this in turn presupposes the desirability of being serious about the search. Not all are so predisposed - but he is reaching out to those who are.

He has put up most of his lectures online for anyone who wishes to listen. This is your chance to do a psychology course for free! He speaks clearly without psychobabble. Just go to YouTube, type in his name and hundreds of lectures will crop up and you can decide where to start.

Not many see through the intellectual myths and deceptions of a given historical era. As psychologist, political analyst, diversity mythbuster and courageous resister, Jordan Peterson is one of the few to do so in our times.

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

1. Jordan B Peterson, 'Canadian gender-neutral pronoun bill is a warning for Americans', *The Hill*, 10/18/16. <http://thehill.com/blogs/pundits-blog/civil-rights/301661-this-canadian-prof-defied-sjw-on-gender-pronouns-and-has-a>
2. 'Jordan Peterson and Transexual and Gender Non Binary Debate', Canadian TVO program, Published on youtube, Nov 22, 2016. <https://www.youtube.com/watch?v=Ny4zFBI-1NU>
3. Jordan Peterson speaks on: '12 principles for a 21st century conservatism'. June 22, 2017.
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The Midwife (Sages Femme)

For his melodrama writer/director Martin Provost casts French cinema's great Catherines, Frot and Deneuve, the former as the titular midwife, Claire, the latter as Béatrice, the free-spirited mistress who abandoned Claire's father, a former Olympic swimmer.

Inevitably their first encounter is bitter but sweetness develops as Claire learns that Béatrice is dying of an inoperable brain tumour.

She cares for her while carrying out her own work as a midwife in a traditional maternity hospital about to be replaced by a hi-tech birthing centre.

Provost and his cinematographer Yves Cape supply enough realistic birth scenes to keep the BBC/ABC's *Call the Midwife* supplied for a season.

There's also a sub-plot romance between a truck-driver Paul (Olivier Gourmet) and Claire who control adjoining properties – their allotments and garden sheds.

Given all this life, Provost's somber ending seems perverse – and implausible. Deneuve may not be the sylph she was but has she put on weight enough to scuttle a stout, planked flat-bottomed punt?

PG★★★★SFFV.

Breathe

Andy Serkis became a master of motion-capture acting as Gollum in *The Lord of the Rings*. In his directorial debut, Serkis goes for emotion capture and nets it abundantly.

With writer William Nicholson he presents the true story of Robin Cavendish, born 1930. Stricken with polio in 1958 while in Africa, Cavendish was given three months to live but enjoyed a good life until 1994 with the help of his wife Diana.

As the Cavendishes, Andrew (*Silence*) Garfield and Claire (*The Crown*) Foy exhibit gallantry served by tenderness, shading to tough love.

Friends who came to their aid include Teddy Hall (Hugh Bonneville) inventor of the wheelchair-respirator that enabled Cavendish to leave hospital, go

MOVIES

By James Murray

home and campaign to transform other shut-ins into 'responauts.

Tom Hollander triumphs as Diana's twin brothers Bloggs and David.

Film formats come in many sizes: Cinemascope, VistaVision, Cinerama, IMAX. Serkis and cinematographer Robert Richardson shoot in HopeScope – England, Africa, Spain – with a wide-angle nostalgia lens.

The script's only dissonance involves two clerics, one a British hospital chaplain, the other a Spanish priest. Cavendish appears to spit on the first when he offers words of comfort and laugh with the second when at an al fresco party he expresses thanks that Cavendish's suffering has brought them together.

The producer is Jonathan Cavendish, son of Robert and Diana Cavendish.

TBA★★★★NFFV.

Three Summers

This romantic comedy might have been produced in London's dream factory, Ealing, during its golden, not to say Guinness, years.

Appropriately, its writer/director Ben Elton is a Londoner, now living in Fremantle, who takes a mischievous look at three consecutive summers of a folk music event called Westival (based on Western Australia's Fairbridge Festival).

Elton casts like Noah, his players enter two by two: Robert Sheehan is Roland a techno-folk maestro, Rebecca Breeds is Keevey, a fiddling-jigging-singer.

Michael Caton comes on as the leader of a troupe of Morris Dancers, Kelton Pell leads an indigenous troupe. Kate Box and Jacqueline McKenzie clash as a tough security guard and a haughty music executive.

Magda Szubanski is Queenie festival controller from what appears to be the old Fairbridge Farm church. Deborah Mailman is the AA representative whose sole client is Keevey's scheming pa (John Waters

showing his virtuoso skills on guitar).

How the pairs resolve their difficulties is part of the fun which has a tendency to veer left.

Szubanski and Mailman it must be added should by now have been cast in Shakespeare's *The Merry Wives of Windsor*.

M★★★★SFFV.

Loving Vincent

Yes, Walt Disney pioneered cartoons with the character Oswald the Lucky Rabbit before going on to create Mickey Mouse. But writer/directors Dorota Kobiela and Hugh Welcham with writer Jacek Dehnel have out-Disneyed Walt.

With a team of 125 illustrators they have created a feature-length biopic of Vincent van Gogh, that is 65,000 frames painted in oils that mimic van Gogh's shimmering style.

A splendid tribute to an artist who painted 800 works in his lifetime and sold one.

TBA★★★★SFFV.

Home Again

Writer/director Hallie Meyers-Shyer opens with a montage of movie making and her romantic comedy never quite recovers from the hyper-activity. Add that Reese Witherspoon is cast as Alice Kinney, daughter of a late, great director John Kinney.

Separated from her husband Austen (Michael Sheen) Alice has returned to her father's memorabilia-filled house with her two daughters to establish an interior decorating business.

Enter in quick succession a trio of movie neophytes Harry (Pico Alexander), his brother Teddy (Nat Wolff) and their buddy George (Jon Rudnitsky who bears such an uncanny resemblance to Australia's greatest mummer Drew Forsythe that you think the latter may have made a late Hollywood run).

The trouble is that Witherspoon has to play older woman to Harry although at 41 she looks no older than she was in her breakthrough movie *Election* made when she was 23.

In a further confusion of calendar and appearance Candice Bergen

turns up as former star Lillian Stewart, Alice's mother. Meyers-Shyer does bring off a surprise ending.

By then, however, the comedy is dying of a surfeit of cuteness as (hyperbole warning) King (*Magna Carta*) John is said to have died of a surfeit of lampreys.

M★★★NFFV.

I Am Not Your Negro

Director Raoul Peck's documentary is triple strong black. Peck himself is Haitian. Samuel L Jackson provides commentary. Above all, writer James Baldwin tells his own story in his own words, that made his one of the most eloquent voices of the Sixties, proved in such books as *The Fire Next Time*, *Go Tell It on the Mountain*, *Notes of a Native Son* and – touch of irony – *Nobody Knows My Name*.

The documentary, however, is most strongly based on an unfinished MS *Remember this House*. Peck's archival footage includes scenes from the Cambridge University Union where Baldwin debated, sequences featuring his friends Martin Luther King, Medgar Evers and Malcolm X as well as civil rights protests featuring nuns and priests.

Peck adds to the intensity of his strong black. With his editor Alexandra Strauss he keeps the work to a short 95 minutes. His budget was \$1 million. So far the documentary has made \$7 million-plus at the box-office.

Missing, probably taped over as so much footage recorded on Ampex was, excerpts from an hour-long interview your reviewer did with Baldwin in London.

MA15+★★★NFFV.

Blade Runner 2049

Director Denis Villeneuve opens his sequel to Ridley Scott's classic in a style that shows he is not intimidated by Scott's reputation. He brings on Ryan Gosling (ex-Mouseketeer) playing Officer K to eliminate a rogue replicant working at a facility in a foggy wasteland outside a devastated Los Angeles.

If Villeneuve's take has a fault it lies in the way the computer imaging overwhelms the story line. And he waits too long to introduce the original hero, Rick Deckard, played by Harrison Ford.

Is Deckard a replicant or human? Villeneuve and scriptwriters Hampton Fancher and Michael Green leave the question unresolved. Unresolved also is where the original author Philip K Dick was coming from.

Reportedly sequels are in train. The producers should give thought to Dick's credo. Raised a Quaker, he took an interest in religious symbolism, particularly the pre-Quaker fish symbol Ichthys – Iesus Christos Theou Yios Soter (Jesus Christ Son of God Saviour).

In light of this, Dick's sci-fi is not nihilistic as its heavy-metal sound track suggests but redemptive; it calls for the Gregorian chant that is prophetic of apocalypse: *Dies irae, dies illa/Solvat saeculum in favilla* – Day of wrath and doom impending/ Heaven and earth in ashes ending.

MA15+★★★NFFV.

Battle of the Sexes

The 1973 tennis match between Billie-Jean King and Bobby Riggs was the most watched television event of the time - 90 million viewers.

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

Parts of the match, under the direction of Jonathan Dayton and Valerie Faris, are re-enacted as the climax of a tragi-comedy starring Emma Stone as the indomitable King and Steve Carell as the irrepressible Riggs.

To an extent a pall of current identity politics is cast over the excitement. One result is that Jessica McNamee has to cope with writer Simon Beaufoy's take on Margaret Court, a greater player than King, who earlier played, and lost to Riggs.

Elisabeth Shue appears as Riggs's loyal wife Priscilla. Austin Stowell plays Larry King, Billie Jean's husband and Andrea Riseborough her hairdresser companion, Marilyn Barnett, subsequently replaced by another.

PG★★★SFFV.

The Lego Ninjago Movie

Great opening, great ending involving Jackie Chan as story teller Mr Liu who resides with his cat in a Dickensian Olde Curiosity Shop, as relates he story of Ninjago to a boy (Kaan Guldur).

Between beginning and end comes noisy mayhem served by director/co-writers Charlie Bean, Bob Logan and Paul Fisher plus a bewildering array of other scriptwriters and story contributors which may account for the mayhem.

The voice-team is led by Dave Franco as Lloyd Garmadon, leader of the Green Ninja Force. Junior critics and Lego experts who accompanied your reviewer loved it all.

Question: can't the Lego company provide ear muffs to protect younger patrons from the industrial-level sound track?

G★★★SFFV.

The Dinner

The temptation to use 're-heat' in assessing writer/director Oren Moverman's melodrama is strong; it is after all the third version of Herman Koch's novel of the same title.

Against the temptation must be set the cast, Richard Gere and Steve Coogan as the Lohman brothers Stan, a rising politician, and Paul, a failed teacher, who meet to discuss a family crisis over dinner.

They bring with them their wives Katelyn (Rebecca Hall) and Claire (Laura Linney). All four contribute rich performances.

The crisis? Horrific delinquency by Stan and Paul's respective sons Charlie (Michael Plummer) and Rick (Seamus Davey Kirkpatrick).

Moverman structures the film round the courses of a meal that is no Hungry Jack's take-away but an elaborate ballet (which may inspire grins given Coogan's gastronomical trips in Yorkshire, Italy and Spain).

The final sequence comes under the heading 'digestif' which cues the antonym too obvious to need stating here.

M★★★NFFV.

The Only Living Boy in New York

Graham Greene invented a literary landscape, Greeneland, Evelyn Waugh Metroland, William Faulkner, Yoknapatawpha County and Robert Louis Stevenson, Treasure Island.

The cinematic equivalent is Heywood Allen's Woodyland (aka Manhattan) where writer Allan Loeb and director Marc Webb sets this gin-'n'-bitters romance so authentically that among the party extras there's a glimpse of an Allen lookalike.

The soundtrack is not jazz, however, but the Simon & Garfunkel song that gives the film its title.

The boy is Thomas Webb played by Callum Turner whose glasses tend to mist over in his close encounters with Johanna (Kate Beckinsale) assistant and mistress to his publisher father Ethan (Pierce Brosnan).

Cynthia Nixon turns in a finely drawn performance as Ethan's wife Judith. The movie's anchor is Jeff Bridges playing the writer WF Gerald who dispenses aphorisms to Thomas while writing a book *The Only Living et cetera* which is not destined for the slush pile because of an earlier Judith-Ethan connection.

The production involves the new Hollywood force Amazon, showing that its founder Jeff Bezos is at least aiming for quality as he has done by acquiring *The Washington Post*.

M★★★NFFV.

Ingrid Goes West

Writer David Branson Smith and co-writer/director Matt Spicer's movie would once have been called 'screwball' or 'kooky'. In the age of relationships and connectivity, however, it becomes shrouded in social chaos.

Ingrid Thorburn (Aubrey Plaza) after assaulting a former friend and a brief spell in a mental institution uses a \$60,000 legacy from her mother to go West but not in the spirit of newspaperman Horace Greely.

Ingrid aims to forge relationships; begins with a social influencer Taylor Sloane played with considerable verve by Elizabeth Olsen (younger sister of the twins Mary-Kate and Ashley Olsen).

Among Sloane's multi-cultural entourage Ingrid does achieve her aim but it is not happy ever after.

Commendably Smith and Spicer appear to be aiming for satire but satire depends on a context of normality. Result, despite merits, the movie is merely a plug for Instagram.

TBA★★★NFFV.

American Assassin

Director Michael Cuesta thriller has the travelogue look of a James Bond movie. But given that Bond would now, like his original (and best) personification Sean Connery be travelling on a pensioner-card, the young Dylan O'Brien is cast as Mitch Rapp, licensed killer.

Nor does Rapp like Bond, enter full-fledged. Cuesta, working from

Vince Flynn's novel series, presents him in training after his girl friend is murdered during an Islamist raid on the Spanish resort of Ibiza.

As his instructor Stan Hurley, Michael Keaton gives a performance of hot ferocity that rivets together the plot segments supplied by writers Stephen Schiff, Michael Finch, Edward Zwick and Marshall Herskovitz.

Rapp is now ready to pursue the gang of terrorists who have secured a nuclear device with intent to use it in the context of US-Iran negotiations.

Among the terrorists is one known as the Ghost who as played by Taylor Kitsch sets a violence mark beyond-Bond. That great character actor David Suchet doffs his Poirot moustache to play CIA director Thomas Stansfield.

The climax is to extreme that it raises the question how Michael Cuesta and his team will top it as franchise sequels roll forward.

The rights to Vince Flynn's work were acquired by CBS which is negotiating ownership of Network 10. Expect to see Sydney locations in sequels and re-runs on Ten.

MA15+★★★NFFV.

The Belko Experiment

White-collar workers arrive at a high-tech facility located in a remote area of Bogota, Columbia. They pay little attention to increased security and go to their computer terminals for another dollar-driven day – until they are informed they are targets for a death squad.

As they attempt to retreat, steel shutters slam down.

On this opening, writer James Gunn, director Greg McLean and cinematography Luis David Sansas build a horror movie where life and death tension rises on tides of gore as the captives play hide and seek with their captors and each other.

John Gallagher Jr. plays Mike Mitch, leader of a faction trying to avoid killings; Tony Goldwyn is Barry Norris who believes some must die to save others.

MA15+★★NFFV.

SOLUTION TO CRYPTIC CROSSWORD NO. 45

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The Quebec Act, voted by the British Parliament in 1774, was specifically cited by the Continental Congress in the Declaration of Independence as one of the colonists' grievances against King George III. The Act had granted the free exercise of religion to French-speaking Catholics, against opposition by the thirteen colonies.

DANGERS OF CULTURAL ASSIMILATION

By Jude P. Dougherty



THIS IS A delightful book, to say the least, in part because Russell Shaw has a way of uncovering facts you wish you

had known all along. The book follows upon and reinforces Shaw's previous work, *American Church*.

In the preface to the volume, Shaw suggests that the Church may need to reassess its former policy of unconditional assimilation into American secular culture. The cost of assimilation, he believes, has grown unacceptably high as secular culture has become increasingly hostile to Catholic life. He was not the first to pass such a judgment.

Orestes Brownson, subsequent to his conversion in 1844, expressed a similar thought: "There is scarcely a trait in the American character that is not more or less hostile to Catholicity." Shaw muses: "My country right or wrong" – words associated with the naval hero, Stephen Decatur – may be a thing of the past.

In his effort to determine Catholic identity, Shaw investigates the lives of fifteen remarkable men and women. In chronological order, he begins with John Carroll.

John Carroll was carefully chosen to become the first bishop in the United States, and subsequently the first archbishop of Baltimore. Carroll was a member of a wealthy and respected Catholic family of southern Maryland. Ordained a

Shaw, Russell, *Catholics in America: Religious Identity and Cultural Assimilation from John Carroll to Flannery O'Connor*. San Francisco, Ignatius Press, 2016, 141 pp.

Jesuit priest in 1773, after studying at St. Omer College in what is now Belgium, he was chosen to lead the fledgling church in America because officials in the Vatican were desirous of "selecting a man who was neither headstrong nor weak."

The young Carroll was called "a gentleman of learning and

abilities" by no less a person than John Adams, who was to become the second president of the United States. Franklin concurred and took the French-speaking Carroll on a mission to Canada intended to persuade French Catholics to join the thirteen colonies in their struggle against Great Britain.

The Quebec Act, voted by the British Parliament in 1774, was specifically cited by the Continental Congress in the Declaration of Independence as one of the colonists' grievances against King George III. The Act had granted the free exercise of religion to French-speaking Catholics, against opposition by the thirteen colonies.

Later, when Franklin was serving as U.S. ambassador to the French Court, he was asked by authorities at the Vatican's Propaganda Fide for his opinion, and he recommended Carroll. Appointments to bishoprics in those days were usually vetted by secular authorities.

Among his many accomplishments, Carroll founded the school that was to become Georgetown University. He selected the architect and laid the cornerstone of the first cathedral in the United States. Later he appointed bishops for the four new dioceses created under his tenure.

A subsequent chapter examines the career of Archbishop John Hughes (1779-1864) of New York, who is described as a politician as well as a priest. Clearly as a member of the "church militant,"



he was responsible, in the face of opposition, for the planning and construction of St. Patrick's Cathedral.

In researching his subject, Shaw has a penchant for the obscure but often relevant fact as he weaves together these brief biographies. At age nineteen, Hughes decided to study for the priesthood. He applied for admission to the seminary at Mount St. Mary's in Emmitsburg, Maryland. He was turned down because he was judged to be academically unprepared; he was hired as a gardener instead. Fortunately, he had become acquainted with Mother Elizabeth Ann Seaton, who recognized his ability and used her influence to get him accepted as a student.

Elizabeth Ann Seaton, a pious Episcopalian from New York, came into the Church as a result of an experience in Italy. She was attending Mass with Catholic friends when a boorish English tourist *sotto voce* expressed his contempt for the congregation who obviously by their piety believed in the Real Presence.

That got her thinking and led her to examine why Catholics so believed. She was eventually received into the Church in 1805. Archbishop John Carroll confirmed her. Elizabeth married William McGee Seaton in 1794 and upon his death, four years later, was obliged as a result of a family tragedy to care for her husband's younger siblings, whom she later referred to as her children.

Encouraged by Louis Dubourg, a priest of the Order of St. Sulpice, she not only created a school for her children and others but also a Women's Institute, modelled after the Daughters of Charity of St. Vincent de Paul. First housed in the lower chapel of St. Mary's Seminary on Paca Street in Baltimore, she later moved to Emmitsburg, where she opened St. Joseph's Free School and St. Joseph's Academy.

The order flourished and established hundreds of schools

across the country. Shaw provides some amazing statistics. Today Mother Seaton is commemorated as the foundress of the Catholic parochial school system.

Orestes Brownson, like Mother Seaton, a convert to Catholicism, became the foremost Catholic intellectual of his period. An ardent advocate of the Union during the American Civil War, he hoped for a post-war reconciliation with the South and was disgusted by the vindictive policy pursued by Congress after the death of Lincoln.

When John Henry Newman was preparing to establish a Catholic university in Dublin, Brownson was the first person he invited to join the faculty. The appointment was vetoed by the Irish bishops because Brownson was considered too controversial.

It should be noted that during the First Vatican Council Brownson was identified with the "Ultramontanists" for strongly supporting the doctrine of papal infallibility. He never wavered. Another fact: Brownson was instrumental in the conversion of his friend Isaac Hecker, who became the founder of the Paulist Fathers.

Subsequent chapters examine the careers, or should I say, contributions to the American character by Fr. Michael McGivney, James Cardinal Gibbons, St. Frances Xavier Cabrini, Al Smith, Francis Cardinal Spellman, Archbishop

Fulton Sheen, John F. Kennedy, Dorothy Day, Fr. John Courtney Murray, and Flannery O'Connor.

The volume ends with a tribute to the saintly Flannery O'Connor. She was not an evangelist in the sense that many a presented in this volume were, but an artist. Writing from the standpoint of Christian orthodoxy, she said of her work, "All my stories are about the action of grace on the character who is not very willing to support it." She will say, "The meaning of life is centered in our Redemption by Christ and that what I see in the world I see in relation to that."

As a child, she attended a parochial school in Savannah, Georgia, until her father's failing health forced a move to her mother's home in Milledgeville, Georgia. There she attended Peabody High School and later George State College for Women.

A career opportunity occurred in 1946, when she was accepted as a participant by the prestigious Writers Workshop at the University of Iowa. There she became acquainted with Robert Penn Warren and John Crowe Ransom of Southern Agrarian fame. It was at the workshop that she began writing fiction and acquired the habit of attending daily Mass.

Diagnosed with lupus in 1950, the disease that killed her father, she accepted her illness with admirable courage. She continued to write and publish. Before her death, she had published two novels, *Wise Blood* (1952) and *The Violent Bear It Away* (1960), and thirty-two short stories. A collection of her stories was published posthumously.

It must be said that Russell Shaw's dry humor pervades the volume – for those who are attentive.



Ooops! Apologies for one of our endnotes that went awry. Note¹⁰ in *Balm for an Overwrought World*, [Annals 7 (2017) pp.10-12] should have read: *Summa Theologica*, I^o II^{ae}, Q.94, art.2. See *Summa Theologica* Pars Prima, Q.2 ad 3^{um}.

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*.

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