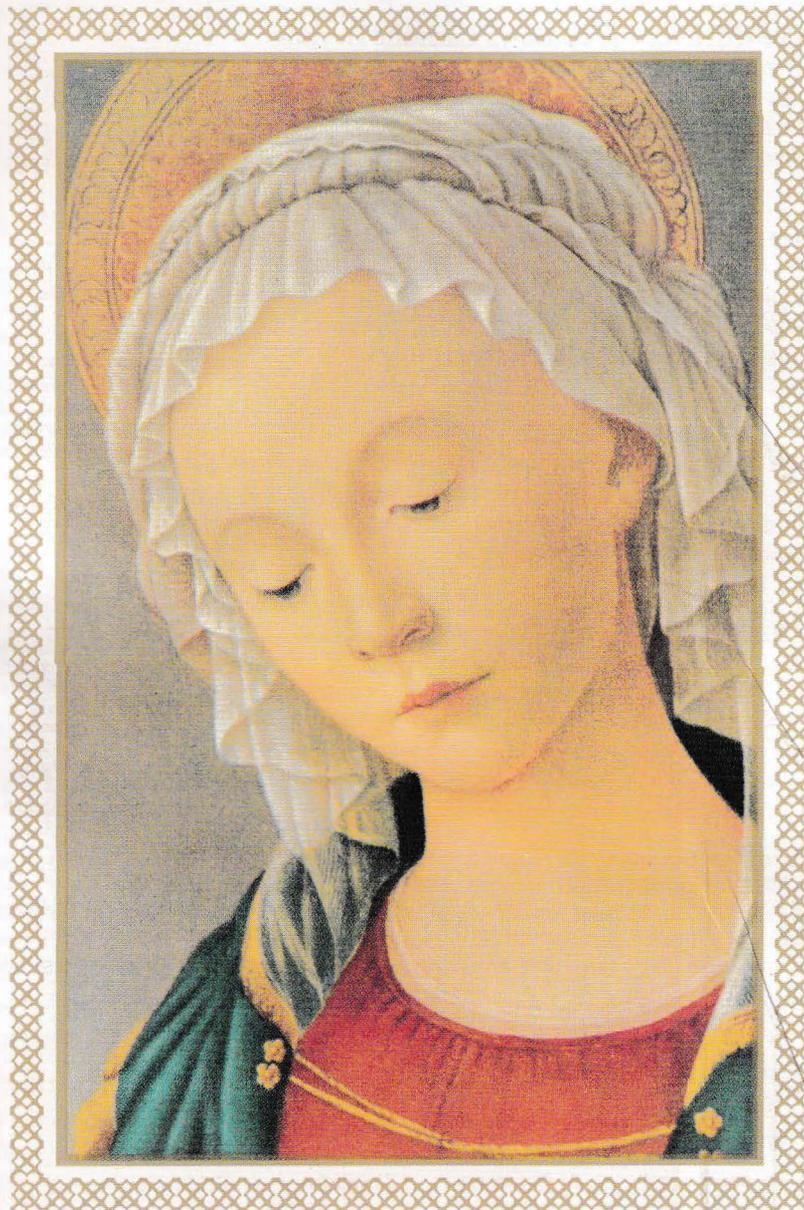


# ANNALS

Australasia

Journal of Catholic Culture



2002 — **9/10**

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# ANNALS AUSTRALASIA

Journal of Catholic Culture

Volume 113, Number 9/10 November/December 2002

[Sunday Year A/weekdays Year II]

Australia's Leading Catholic Magazine

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

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## Beginning the New Year with Hope

There is scarcely a human being on this planet who does not know that Catholics will celebrate, at Mass on Christmas Day, the 2003rd anniversary of the birth of Jesus in Bethlehem. PAUL STENHOUSE looks at the significance of Christmas for a cynical and alienated world

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## English Museums re-discover the Nation's Catholic Heritage

Today the interior of old English churches that were formerly Catholic, are pale and bleak. Before the iconoclasts of the Reformation and the Puritan revolution destroyed it, colour was a major element in communicating the Faith. KEVIN HILFERTY continues his musings on what there is to learn from the few remnants of Catholic culture left in England

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## Priests in Australia: 1788-2002

Father Terry Southerwood's *A Prayer Calendar of Deceased Priests in Australia: 1788-2002* is reviewed for *Annals* readers by FATHER PAUL GLYNN, SM. The *Prayer Calendar* is a marvellous source of information about the more than 8000 Catholic priests who have served the Church in this country since European settlement.

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## Who told the Bell?

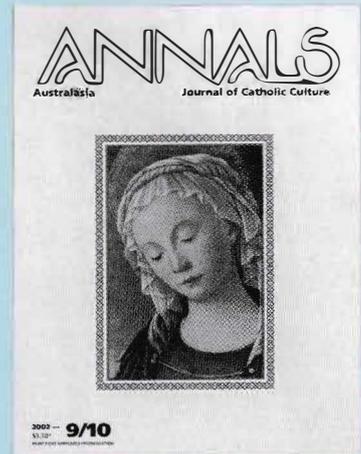
Dramatic Artists, like most of those whom the media canonise as 'celebrities,' seem driven to share their inmost thoughts with the general public. IAN MACDONALD reviews John Bell's reflections on his life [and his Catholicism] and notes a few Shakespearean ironies in the sub-text.

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## Annals History of Carols

For twelve years we have carried each year a special Carols Supplement in our final issue. JOHN COLBORNE-VEEL continues his history of old favourites and relatively unknown carols that are part of pre-Reformation Catholic tradition, and many others that have been written since the 16th century.

Front cover photo: *Annals* Archives.



Front Cover: From the earliest times, as witness the drawings, frescoes, and stucco work in the Catacombs, Christians have held representations of Mary and the baby Jesus dear to their hearts and Faith. Our beautiful cover this Christmas is typical of the exquisite artistry that has been devoted to paintings of the Virgin Mary. The first three readers who correctly identify the painter will be sent a complimentary copy of the new edition of Henryk Skrzyński's *The Jewess Mary*, inscribed by the author.

Back Cover: A selection of books published by Chevalier Press. Ideal as Christmas or Easter gifts for relatives and friends interested in the Catholic Faith, for RCLA groups following catechism courses in preparation for baptism at Eastertide, or as school prizes.

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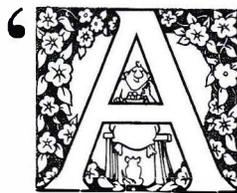
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In the name of the Father,  
and of the Son, and  
of the Holy Spirit.  
Amen.

## Into the Third Millennium



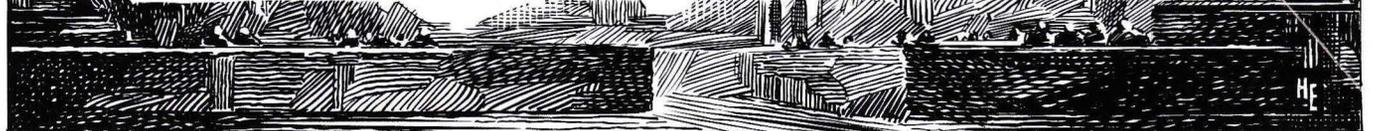
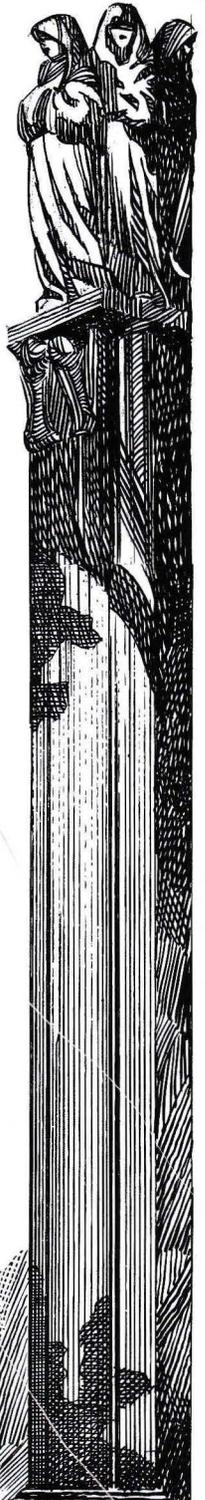
IN ASS, the oxen, smell of hay  
Disturbed by spread of angels'  
wings,  
As Mary, curtained from the cold  
Into the world a Saviour brings.

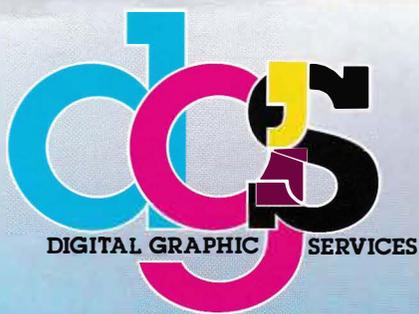
Above a brilliant star appears,  
Its light to pierce the darkling skies  
And lead men to the chosen place,  
A manger wherein Jesus lies.

Dear Lord look back two thousand years,  
Recall the Bethlehem you knew,  
The hills, the caves, the cobblestones  
Honed by the shepherd's rugged shoe.

The scene is changed, your people hurt,  
As in the sky bombs fulminate,  
Lord may the tears you shed for them  
Put out the fires of their hate.'

— Anastasia Cuddy, Bexley, NSW.

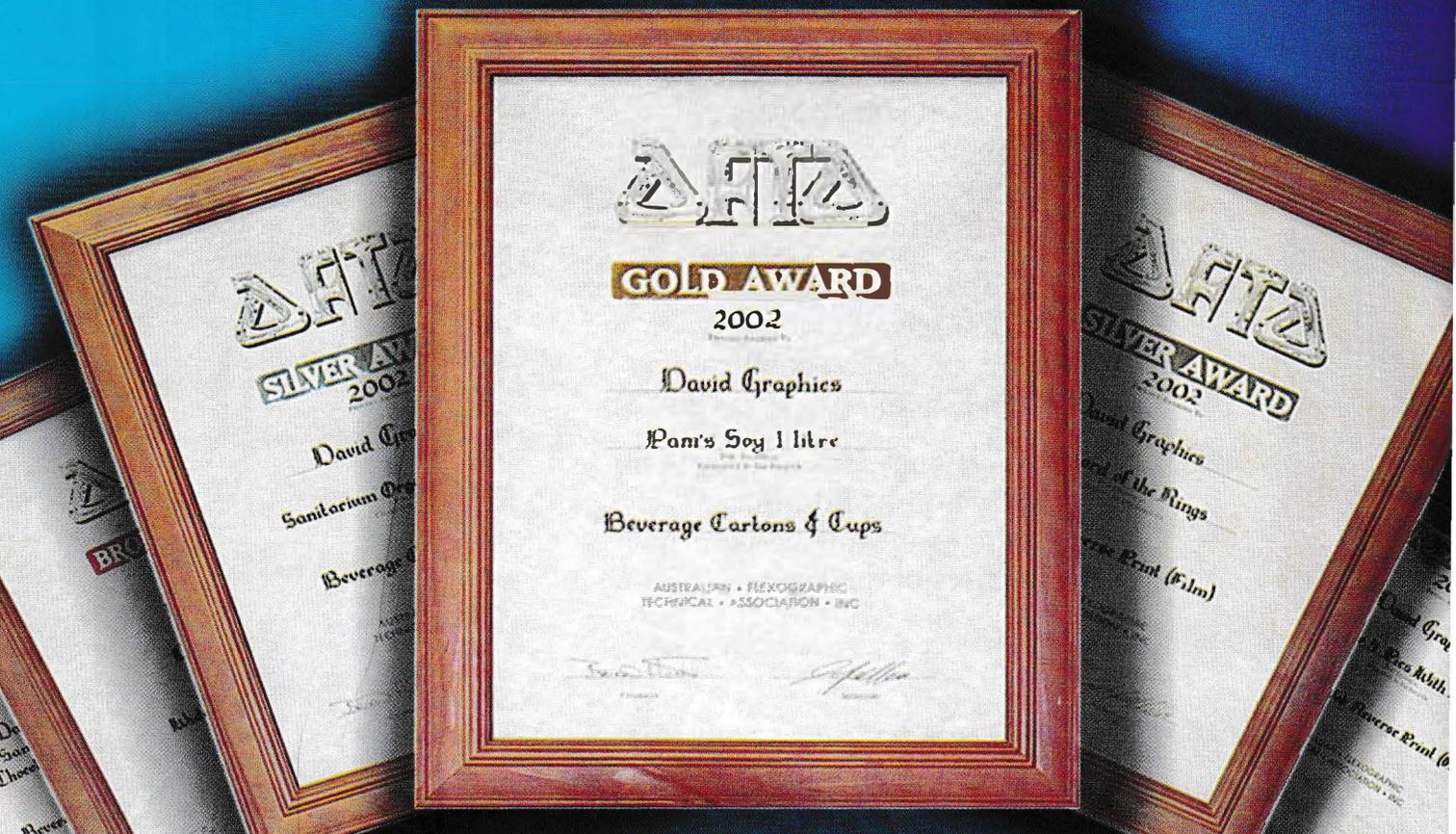




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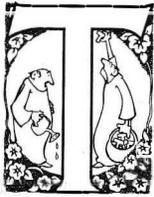
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## Christmas, the heart of our Civilization

# BEGINNING THE YEAR WITH HOPE

*There is scarcely a human being on this planet who does not know that Catholics will celebrate, at Mass on Christmas day the 2003rd anniversary of the birth of Jesus in Bethlehem.*

*PAUL STENHOUSE looks at the significance of Christmas for a cynical and alienated world.*



HE Legal Year begins with a Red Mass; why isn't the White Mass of Christmas at the beginning of the year, instead of at the end? This question, like so many that finish up on the editor's desk, gave me quiet satisfaction. It triggered memories of a world that some would have us believe is as foreign and as far away from ours with its crony capitalism, zombie economies and terrorist threats, as planets like Pluto or Neptune are from Earth.

Yet, in rare moments away from TV, work, mobile-phones and the internet, don't most of us sense an inner yearning to re-discover the Christendom of the Church's youth, and that honoured and ancient chronology that begins with Christmas and takes its cue from the Gospels? It celebrates the power of love, the mystery of salvation, and the preeminence of the spiritual.

Despite the fireworks and balloons of January 1st, the 'real' year regrettably begins for some people on July 1st and ends on June 30th. Having lost its religious base, and severed its ties with its Christian roots, modern man's chronology takes its cue from the Dow, the ups and downs of market portfolios and from Wall Street. It celebrates the accumulation of worldly goods and the preeminence of the bottom line.

The enquirer's instincts were, of course, right: the White Mass of Christmas *does* come at the beginning of the year. Australia's commercial moguls and their media satraps may not know it, but New Year's Day 2003 will be long gone by January 1st. The year 2003 has

already begun for Catholics. The first Sunday of Advent, December 1st, ushered it in with gratitude and thanksgiving. After 24 days of loving anticipation, the Feast of the Mass for Christ's Birthday will once again surprise us with all its freshness of childhood memories and youthful hopes. In its wake comes the joy, the hushed wonder, the contentment and peace that all Catholics, most Christians, and a great number of non-Christians, however grim their circumstances, associate with Christmas.

Not everyone in our society would agree with my musings. Cynics deny any supernatural or lasting significance to the birth of Christ. They ape Gibbon, Voltaire and their modern counterparts and pretend that one can accept the benefits of civilization and at the same time deny its Catholic and Christian roots. These days they mouth lazy clichés like 'MacDonalds yellow logo is more immediately recognizable than the symbol of Christ's Cross,' or, 'Madonna is 'the most famous woman in the world,'<sup>1</sup> and remind us of John Lennon's claim in 1966<sup>2</sup> that the Beatles were 'more popular than Jesus'.

Such clichés recall the case of the 'Chardonnay Socialists' who repudiated their Christian or Western culture, and toured the USSR or China in the hey-day of communism. They would be lied to by all and sundry, and on their return to the despised West would sing the praises of Stalin or Mao.

H.G. Wells thought that Stalin 'had a kind face,' and Sir Julian Huxley reportedly told friends that, at night Stalin would leave the Kremlin and help the railway workers unload coal.<sup>4</sup> Mary McCarthy, one of the so-called leading voices of our time,<sup>3</sup> thought that anti-communism was more dangerous than communism.

Communism may have passed, but the 'fellow-travellers' whose servile writings flew in the face of facts for the good of the 'cause,' are still with us. Today the causes they serve may have different names, but 'facts' are still under threat.

Recently I returned from Papua New Guinea to be told by a well-meaning and concerned person that, when elected, Prime Minister



## Gibbon's 'Fall' of Rome

[GIBBON'S] *Decline and Fall* is both a complex and vivid picture of the Middle Ages from a certain point of view and a unique self-portrait of the eighteenth-century mind.

Gibbon was not entirely sincere when he wrote about the Roman Empire: 'The story of its ruin is simple and obvious; and instead of inquiring why the Roman Empire was destroyed, we should rather be surprised that it had subsisted so long.' Gibbon knew that there was something to be explained about the decline of Rome and thought that Christianity offered the main element of the explanation.

— Arnaldo Momigliano, *Studies in Historiography*, Harper Torchbooks, 1966.

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— Editor, *Annals*

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Somare refused to take the oath of office on the bible, and demanded a koran. The fact that Sir Michael Somare is a practising Catholic, and that he took the oath on the bible, hadn't been allowed to spoil a good story.

Most of us, at some time, have sat through dinners during which fellow-guests have taken turns at playing *Captain Ahab* to the Catholic Church's *Moby Dick*. Their style is invariably 'play the man not the ball'. In this situation Catholics, if they are wise, will ignore their tormentors, ride any waves they generate, and gently turn the conversation to topics more suited to a dinner table.

Despite the cynics and their PR machines, the historical reality of Jesus and the growing importance of the Christian religion for the world in which we live remain issues that refuse to be sidelined or trivialised.

Had there been no first Christmas, not only would most of us not exist, but our planet, its inhabitants and our way of life, would be unrecognizable. I dare to say that even our much vaunted advances in science, the very philosophy and technological wizardry that encourages the enemies of Christ to decry his influence and ridicule his servants, would never have arisen had Jesus not been born of Mary in Bethlehem.

There would there be no basilicas, churches or Gothic cathedrals - no chivalry, no love for learning as we know it, and none of the art that since its inception Christianity has inspired across the world down successive ages in myriad forms: music, painting, sculpture, architecture, prose, poetry and drama.

In a world untouched by the first Christmas, the history of Jews, Gentiles, Romans and Barbarians would have been utterly different. Islam, as we know it, would never have arisen.

By the same token, there would have been no Reformation, no Renaissance, no 'Age of Reason' or Enlightenment. There would have been no Byzantine, British, Spanish, French, Dutch, German or Turkish empires, and no American, French

or Russian Revolutions. None of the wars of the 20th century would have occurred, and no Fascism, Nazism or Communism - or at least not in the forms they took.

To the tiresome *furphy* that the Catholic Church did nothing to stop these wars, may I suggest that the world over the past two millennia might well make its own the words of Evelyn Waugh who, when Nancy Mitford upbraided him for outrageous behaviour, replied 'You have no idea how much nastier I would be if I were not a Catholic. Without supernatural aid I would hardly be a human being'.<sup>6</sup> He made the same point ['I know I am awful. But how much more awful should I be without the Faith'] when Dame Edith Sitwell asked him to be her godfather when she was received into the Catholic Church.<sup>7</sup>

Had there been no first Christmas the virtues of faith, hope and charity would be merely unarticulated dreams, preserved by a few wise men: the world would still be in its sins for which there would be no forgiveness; no Sacrifice of Atonement would be offered daily in a sacramental way for frail humankind, and despair would hang over the land.

Had there been no first Christmas, the description of the world without God given by the madman in Nietzsche's *Thus Spake Zarathustra* would probably have been realised in the first millennium, rather than slowly being verified in our days given over to Stone Age and New Age paganism.

Friedrich Nietzsche, before he ended his life in a lunatic asylum, questioned his fellow 'murderers' of God, about the consequences of their belief that violence, slavery, peril in the street and in the heart, temptation, devilry of every sort, everything evil, frightful, tyrannical and brutal are as good for 'man' as their opposites:<sup>8</sup>

'What did we do when we unchained this earth from its sun?

Whither is it moving now?

Whither are we moving now?

Away from all suns? Are we not perpetually falling? Backward, sideways, forward, in all direc-



## Changes to Catholic belief

THE changes which the German reformation made in Catholicism were these. Confession, the mass, prayer for the dead, the veneration of saints and sacred images, the sacerdotal unction, monastic vows, fasts, and abstinence, extreme-unction, works, and free-will, were abolished. Nay more, that cry for pardon which the agitated soul feels impelled to send forth to the throne of mercy, was proscribed; 'for', says Luther, 'it is enough to pray once or twice, since God has said, 'Ask and you shall obtain'. To continue always in prayer, is to show that we have not faith in God.'

- J.M.V. Audin, *The History of the Life, Writings and Doctrines of Martin Luther*, Paris, 1840.

tions? Is there any up or down left? Are we not straying as through an infinite nothing?

Do we

not feel the breath of empty space? Has it not become colder?

Is not more and more night coming on all the time?<sup>9</sup>

The plight of the modern world as it flaunts its Godlessness is typified by advice given in 1992 by Elizabeth Taylor to Rock fans in London. The ageing movie star addressed a thousand Freddy Mercury lookalikes who waved to their hero at Wembley Stadium while Roger Daltrey sang 'I Want It All and I Want It Now' accompanied by much air-punching and arm-windmilling. Her advice to the crowd was: 'Always use a condom - for straight sex, bi-sex, all sex. Love yourselves. You see, we really love you. We really care'.<sup>10</sup>

\*\*\*

Thankfully there was a first Christmas. There is scarcely a human being on this planet who does not know that Catholics will

celebrate its 2003rd anniversary at Mass this coming December 24/25.

Jesus was born seven days before the end of AD 1 [if we follow the calculations made by Dionysius Exiguus in 533 AD] and his birthday this year will hold out hope to more than 1.2 billion Catholics, many millions of other Christians and all people of good-will [including the Freddy Mercury fans and Elizabeth Taylor] that God 'really loves' them; and that he proved his love in the most politically incorrect way: by giving up his life for those he loved.



1. *Madonna - Unauthorised*, Christopher Andersen.
2. Interview with Maureen Cleave, *Evening Standard* March 4, 1966.
3. 'H. G. Wells Dead in London at 79,' *New York Times*, 14 August 1946.
4. Norman Stone, 'The Turkish Labyrinth,' *The Spectator*, August 16, 1997
5. *Between Friends: the correspondence of Hannah Arendt and Mary McCarthy, 1949-1975*, edited by Carol Brightman.
6. *Evelyn Waugh: A Biography*, by Christopher Sykes, 1975.
7. *Evelyn Waugh: The Early Years (1903-1939)* by Martin Stannard, 1987.
8. *Beyond Good and Evil*, 1955 edition.
9. 1961 edition.
10. Report in *The Spectator*, April 25, 1992, p.48.

# THOUGHT FROM THE LITURGY OF THE DAY



## JANUARY

**1** Wed Mary Mother of God  
 Luke 2:19  
 Mary treasured all these things and pondered them in her heart

**2** Thur Basil & Gregory Eph 4:3  
 Do all you can to preserve the unity of the Spirit

**3** Friday 1John 3:1  
 Think of the love that the Father has lavished on us

**4** Saturday 1John 3:9  
 God's seed remains inside you

**5** Sun Epiphany Isaiah 60:1  
 Arise, shine out, for your light has come, though night still covers the earth

**6** Monday 1John 3:24  
 We know that God lives in us by the Spirit that God has given us

**7** Tuesday 1John 4:8  
 Anyone who fails to love can never have known God, because God is love

**8** Wednesday 1John 4:12  
 As long as we love one another God will live in us

**9** Thursday Luke 4:18  
 The Spirit of the Lord has been given to me to set the down-trodden free

**10** Friday Luke 5:16  
 Jesus would always go off to some place where he could be alone and pray

**11** Saturday John 3:27  
 You can lay claim only to what is given you by God

**12** Sun Baptism of Jesus Mk 1:11  
 A voice came from heaven: You are my Son, the One I love. My favour rests on you

**13** Monday Week 1 Mark 1:15  
 The kingdom of God is close at hand. Repent, and believe the good news

**14** Tuesday Week 1 Mark 1:22  
 Jesus' teaching made a deep impression on them because he taught with authority

**15** Wednesday Week 1 Mk 1:35  
 Jesus got up and left the house, and went off to a lonely place and prayed there

**16** Thursday Week 1 Mk 1:45  
 People from all around were coming to Jesus

**17** Fri Anthony abbot Eph 6:18  
 Never get tired of staying awake to pray

**18** Saturday Week 1 Mark 2:16  
 They saw Jesus eating with sinners

**19** Sunday Week 2 1Sam 3:9  
 When God calls say: Speak, Lord, your servant is listening

**20** Monday Week 2 Hebrews 5:8  
 Jesus, although he was Son, learned obedience through suffering

**21** Tues Agnes Mat 13:46  
 Finding a pearl of great value, the merchant goes and sells everything he owns to buy it

**22** Wed Week 2 Hebrews 7:16  
 Christ is a priest by the power of an indestructible life

**23** Thursday Timothy & Titus 2Timothy 1:6  
 Fan into a flame the gift that God gave you when I laid my hands on you

**24** Friday Francis de Sales John 15:15  
 I call you friends because I have made known to you everything I have learned from my Father

**25** Saturday Paul's conversion Acts 22:10  
 'What am I to do, Lord?' - 'Go into Damascus, and there you will be told what you have been appointed to do.'

**26** Sunday Week 3 1Cor 7:31  
 The world as we know it is passing away.

**27** Monday Week 3 2Tim 1:10  
 Our Saviour Jesus Christ has done away with death and brought us life through his gospel

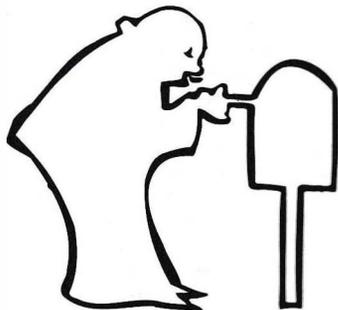
**28** Tues Thomas Aquinas Wisdom 7:10  
 I love wisdom more than health or beauty

**29** Wednesday Week 3 Mark 4:8  
 Some seed fell on good soil and produced an astonishing harvest

**30** Thurs Week 3 Hebrews 10:23  
 Let us remain firm in the hope we profess, because the one who made the promise is faithful

**31** Friday John Bosco Mat 18:5  
 Anyone who welcomes a little child in my name welcomes me

Thoughts compiled by Father Michael Fallon, MSC.



### The Twelve Days of Christmas

I read recently an article in the Hamilton Cathedral (NSW) from last Christmas, about The Twelve Days of Christmas. The article surprised me, as I had never heard that account of the song before and checking among my friends, neither had any of them. I went through some *Annals* copies and articles on Christmas Carols by John Colborne-Veel and found no mention there of the enclosed account. However, when checking quite a number of Church Hymnals, mostly non-Catholic ones, I noted that this Christmas song never appeared in any of them from which I drew the conclusion that the Hamilton account is correct. Is the account in the bulletin correct? If so it seems a wonderful story for Christmas.

Kings Park SA 5034

JOHN PRATT

[The explanation of the meaning the 'Twelve Days of Christmas' to which our correspondent refers, claims that it is a kind of secret Elizabethan Catholic aide-memoire: e.g. Two turtle doves = the Old and New Testaments; seven swans a laying = seven Sacraments; eight maids-a-milking = eight beautitudes; eleven pipers piping = the eleven faithful apostles; etc. It may well be true, though with the exception of the reference to the seven sacraments [denied in the Book of Common Prayer] the other references would equally well apply to the faith of Catholics or Protestants. No one can find clear proof that this is the meaning of the carol which certainly was meant to be sung from December 26 until the eve of the Feast of the Epiphany. It may be just a beautiful Epiphany tribute of elements common to most people's lives at the time it was written. The earliest known version was printed in 1780 but it appears to be much older. Do any readers have something to contribute to this teaser? Editor]

### Financing Terror

Unadulterated greed appears to have encouraged some Western multinationals to form profitable liaisons with tyrannical regimes that have access to oil. The culture of divestment that brought about social

and political change in South Africa in the 1980s and early 1990s has well and truly evaporated. Several Western multinationals have formed profitable 'see nothing and hear nothing' alliances with human rights-trampling regimes in Nigeria and Sudan, for example. In the latter, the Canadian oil and energy giant, Talisman Energy Inc, is a close economic ally of the National Islamic Front regime that dominates the Government of Sudan.

Khartoum is engaged in a destructive war with the people of the south; the obscenity is financed by the 40% of Talisman's oil revenues that are being deposited into the bloody regime's coffers. So far around two million non-Muslims have perished, while about five million refugees have been added to the world's refugee tally.

Reagan Hill NSW 2100

HENK VERHOEVAN

### Sent to New Guinea

My wife and I enjoy your journal and each year copies are sent on via St Vinnies to a New Guinea mission.

Kemmere Old 4069

TOM PASSLOW

### Vietnam War Re-visited

Since it is annual renewal time, it would be hard to do without James Murray's illuminating Media Matters ('coke lines' in ABC editing suites - good Lord!) not to mention interesting articles and wonderful excerpts in little boxes which get declaimed out loud to anyone who will hear around the house (usually beginning with, 'Hey guys - listen to THIS!').

Also, vis-a-vis Fraser, Cosgrove and Vietnam hindsight, William Westmoreland told me in 1979 that

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he felt the war could have been won with different tactics and a broader strategic approach, but politically, the army's hands were tied.

In the end, there was Pol Pot in Cambodia, a still-Communist Viet Nam and Laos. It was a war that, given the constraints, should not have been fought, perhaps. Although *Annals* states views with which I disagree (at times) it is a most agreeable publication.

Pearce ACT 2607

DEBORAH DWYER

### Asylum Seekers

It was good to open the August issue of *Annals* and find the well and tightly reasoned article by Michael O'Connor questioning Australia's policy on the treatment of asylum seekers who seek to gain entry to this country.

Especially pleasing was his avoidance of the judgementalism which mars so much of what is said and written about asylum seekers. As Mr O'Connor so succinctly summarised his argument:

'What is morally wrong in my view is making a blanket judgement that each and every asylum seeker on each and every vessel has no justification for the attempt to reach Australia and that their lives should be put in jeopardy as a result.'

There are several important background issues to do with the latest crop of foreigners seeking to make this country their home and it is understandable that people here will have different opinions. One of these is of course the Islamic faith professed by so many refugees settled in Australia which provides a handy peg to introduce a discussion of militant Islam, a different issue.

Your periodical is described as a 'Journal of Catholic Culture'. I suggest with respect that articles such as the one by Mr O'Connor exemplify the best of that culture and *Annals* readers would benefit by hearing more from contributors on his stature and objectivity.

Huntfield Heights SA 5163

DENIS O'LEARY

### Interesting

Love Fr. Stenhouse's writings and photography - very interesting.

Broadway NSW 2007

(MISS) E. STEPHENS

## Fine Priests

The article, 'Blessings in Disguise' (*Annals* 4, 2002), held special significance for me. When Alec Guinness describes the small boy's confidence in a stranger wearing a cassock and biretta, I can relate to that childlike respect for 'Father'. Growing up in a Catholic family with a father who was a convert, my brother, sister and I were accustomed to seeing priests, not only celebrating Mass, but playing tennis with my parents, breeding sheepdogs for competition, training me for interschool sprint meets, sitting at the family dinner table and working in the parish grounds as part of a working bee. As a result of this, my belief in the goodness and dedication of priests has never wavered, despite the bad press which some wayward clerics have brought upon the Church.

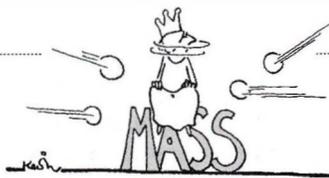
This respect was to be further enhanced when I married an army officer and met many a fine chaplain – all blessed with those special qualities which are needed to guide servicemen and women through the rigours of military life. In our parishes now, our priests grow older and fewer, yet the demands on them are not diminished.

A few weeks ago, I sat in church while our priest wept as he spoke of his sense of shame for the misdeeds of fellow priests. As he said, that sense of shame affects all Catholics. The world is all too ready to send down yet another shower of contempt upon us. However, my greatest comfort comes from knowing scores of fine priests who have led extraordinary lives with great humility. Whenever I read of a case of abuse to be answered, I draw my strength from calling to mind those men whom I have met and who have remained true to their vocation. I urge all readers to spend some time recalling the wonderful priests who have been a part of their own Catholic culture.

Thank you too, Father Paul, for sharing your great gifts. My library of *Annals* grown and each volume is read, re-read and referred to as the need arises.

Kurwan Qld 4817

LYN WEEKES



## Long-suffering Mary

THE Queen's French and Scots Musicians would not play or sing at the Queen's Christmas-day Mass, whether pricked in heart by conscience, or afraid for their lives. 'Her poor soul is so troubled for the preservation of her silly Mass that she knoweth not where to turn for defence of it,' says Randolph. These persecutions may have gone far to embitter the character of the victim.

Mr Froude is certainly not an advocate of Mary Stuart, rather he is conspicuously the reverse. But he remarks that when she determined to marry Darnley, 'divide Scotland,' and trust her Catholic party, she did so because she was 'weary of the mask which she had worn so long, and unable to endure any longer these wild insults to her creed and herself.' She had, in fact, given the policy of submission to 'wild insults' rather more than a fair chance; she had, for a spirited girl, been almost incredibly long-suffering, when 'barbarously baited, as Charles I. described his own treatment by the preachers and the Covenanters.

– Andrew Lang, *John Knox and the Reformation*.

## William the Conqueror

I enjoy very much reading *Annals*. There are some things I can't understand. One is 'Prophecy Concerning William the Conqueror' on page 12 of the August 2002 issue.

It seems a bit like an Old Testament Story. Is it really claiming that, about a thousand years ago, a hermit was able to predict the future so accurately or, is it a cautionary tale from after the events?

I think no one would claim now to be able to do that before the event. Could you please give an explanation?

Yerong Creek NSW 2642

CHRIS MADDEN

[At the age of ten Ordericus Vitalis was sent from Norman-dominated England by his father to the Abbey of St Evroult in Normandy. He was

English by birth. His 13-volume *Historia Ecclesiastica* gives a vivid picture of the times, and is of great historical value. Some tales, like the one that we reprinted in *Annals* to which our correspondent refers, form part of popular legend. While certainly a cautionary tale, far be it from your editor to exclude the possibility of prescience such as the hermit he describes is credited with. Numerous saints have shown remarkable knowledge of future events. Dr Rumble many years ago in *Annals* wrote a series of articles on this very point. *Editor*]

## Really Believe in God

Osama Bin Laden falls into an old trap, logic-wise. Addressing God as 'the Merciful, the Compassionate', he proceeds to claim the right to bomb to death – in God's name – all whose lifestyle displeases him.

Another falling into the same trap is President Bush. It's an easy trap to fall into. The alternative is a love which is unconditional and vulnerable. A love which – to quote Jesus Christ – 'turns the other cheek.'

Such love risks suffering injustice and not living very long. To live that way you'd need to really believe in God. I mean really believe in him – not just use him as a weapon to bludgeon everybody else with.

Mildura VIC 3500

(DR) ARNOLD JAGO

## Rediscover the Church

As the Christmas Season is nearly upon us one is again reminded of your editorial in Issue 1, 2002 (Jan/Feb) where you stated that we need to rediscover the world that God made.

I think we also need to rediscover the Church that Jesus Christ left us. Thankfully this is where the *Annals* comes to the fore.

Be assured that many many families are grateful to you and your staff and we thank God for the wonderful magazine – The *Annals*.

Ashwood Vic 3147

MADGE FAHY

## Informative

Thank you for a most interesting and informative magazine.

West Pennant Hills NSW 2125

CATHERINE BENNETT

(Readers' comments are welcomed, not just on material that appears in *Annals*, but on issues that concern the Catholic and the wider community. Please keep your letters short. They may be edited if too long. Always print your full name and address, and include a day-time phone or fax number or e-mail address at which you can be reached. *Editor, Annals*.)

## Christian Culture, the Bible, and the US Loony Left

# THE BIBLE AND THE SCHOOLS

By JOSEPH SOBRAN



THE principle of the separation of church and state has long been wrongly ascribed to the U.S. Constitution, which merely forbids Congress to make laws 'respecting' an establishment of religion or prohibiting its free exercise. The wording of the First Amendment is so clear that one can only marvel that it has been so badly misunderstood. Reading comprehension is indeed in decline, especially among federal judges.

The courts look with special suspicion on any 'intrusion,' as they call it, of religion in public schools. They have repeatedly ruled that even voluntary prayer, moments of silence, the posting of the Ten Commandments and Bible reading violate the supposed 'wall of separation' between church and state.

This misguided 'separation of church and state' has sundered American children from their heritage. Nobody can be fully educated without knowing the Bible: the stories of creation, Adam and Eve, Cain and Abel, the Great Flood, Moses and the Exodus, Samson and Delilah, King David, King Solomon, the sufferings of Job, Jonah, the great prophets, the fortunes of the Israelites, the life and teachings of Christ, the Apostles, and the epistles of Paul, not to mention the Psalms, Proverbs, and Ecclesiastes.

Even William O. Douglas, one of the most liberal of U.S. Supreme Court justices, once wrote: 'We are a religious people, whose institutions presuppose a Supreme Being.' We can't truly know those institutions unless we know their Biblical foundations.

The same is true of history and literature. How can you understand

the Reformation without knowing what Catholics and Protestants were fighting about? How can you understand the full significance of the French and Russian revolutions without knowing their religious background and their consequences for religious life?

Nearly all the great literature of the last millenium also presupposes a knowledge of the Bible. Dante's *Divine Comedy* and Milton's *Paradise Lost* are based in Bible stories and characters. The plays of Shakespeare are thick with references to the Bible.

*He who is unaware of his ignorance will be misled by his knowledge.*

Even Huckleberry Finn assumes that readers will recognize references to Scripture. Mark Twain himself was not a believer; but he would have been astonished at the idea that you could be literate without knowing the Bible. The same is true of irreligious writers like James Joyce, William Faulkner, and H.L. Mencken.

The great critic Northrop Frye, who died a few years ago, thought the Bible, with its archetypal stories, was essential to what he called 'the educated imagination.' Western culture - music, painting, poetry, fiction, architecture, politics - is saturated with Biblical lore; English literature could hardly exist without phrases from the King James translation.

The Bible has shaped the way we think of ourselves. Until recent times, educated men saw themselves and their history in Biblical terms; they saw history as a great story of salvation. In politics they justified themselves with Scriptural arguments, as in supporting or opposing war, rebellion, and slavery.

You can't understand Greek and Roman culture without reading the works of Homer and Virgil. It would be absurd to tell a Buddhist or a Hindu he could understand Western culture without reading the Bible; but that, in effect, is what we have been telling our own children!

The banning of the Bible in public schools has imposed a massive ignorance on those children. It makes them uncomprehending of nearly every other subject, including the sciences, which arose both in response and in reaction to Biblical teachings. In other words, you have to read the Bible even to understand atheism!

The thinness and crassness of contemporary American culture 'instantly visible in movies and television' is largely due to Scriptural ignorance. It's true that Americans take little interest in history in any form; but their history, including their European ancestry, is inseparable from an ancient Christian culture, rooted in the Bible.

The problem is compounded by the fact that professional educators themselves know so little about Scripture that they no longer realize that anything essential is missing from their curricula. So they transmit their own ignorance without knowing it.

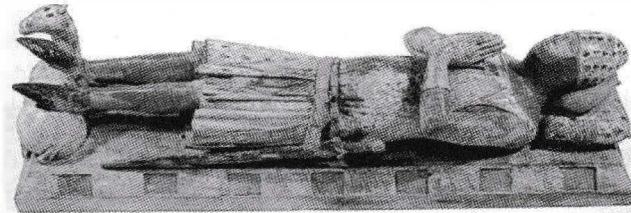
In the profound words of the nineteenth-century Anglican bishop Richard Whately: 'He who is unaware of his ignorance will be only misled by his knowledge.' That is one of the harshest judgments on modern education: that it propagates not only its ignorance, but unawareness of its ignorance.



JOSEPH SOBRAN writes for *The New American*, *Chronicles* and edits *Sobran's Monthly*. Reprinted with permission.

Learning from the few remains of the ancient Catholic culture

## ENGLISH MUSEUMS RE-DISCOVER THE NATION'S CATHOLIC HERITAGE



By KEVIN HILFERTY



ENGLAND'S great museums have found a new and hitherto unsuspected field of interest: the artworks of medieval times, when the kingdom was proudly Catholic and churches, abbeys, cathedrals and

monasteries blazed with rich colours and painted and decorated statues and devotional objects.

Many of these art treasures were destroyed in the State-sponsored iconoclasm of the reign of Henry VIII, his son Edward VI and daughter Elizabeth. It began with the suppression of the monasteries

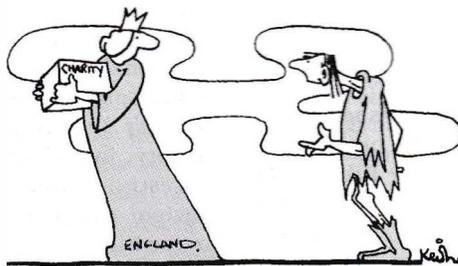
in the 1530s, under Henry. But the main period of iconoclasm came under Edward (1547-1553). An Act of 1550 required that 'any images of stone, timber, alabaster or earth, graven, carved or painted ... be defaced and destroyed.' Most of the artworks that survived the Tudors were smashed more than a century later by Oliver Cromwell's soldiers during the puritan fervour of the Civil War (1642-1648).

In 2001 the Tate Britain Gallery in London staged the remarkable exhibition *Image and Idol: Medieval Sculpture* (described in *Annals Australasia* April/May 2002).

Now the Henry Moore Institute in Leeds, Yorkshire, is displaying (until January 5, 2003) *WONDER: Painted Sculpture from Medieval England*. This will be followed by *The Glory of Gothic: Art in England 1400-1547* at the Victoria and Albert Museum in London.

The Leeds exhibition is the only one to focus on polychromy (the decoration in many colours of architecture or sculpture). As few intact specimens survive in England the curators brought in from Norway, Belgium and Germany examples of what was lost. Surprisingly, they discovered

*Top: This painted oak effigy of Sir Robert du Bois, 2.2 m long, dates to 1340 and is from the church of St Andrew in Fersfeld, Norfolk. It still bears traces of the original rich colours.*



### 'I was hungry and you gave me nothing to eat'\*

AS a mere matter of statistics, it may be asserted without fear of contradiction that at the end of the seventeenth century there were more charitable institutions and organizations in the one city of Rome, with a population of under 150,000 souls, than there were, exclusive of almshouses, in the whole of the United Kingdom, with a population of nearly 8,000,000.

In spite of the strong religious prejudice of the sixteenth, seventeenth, and eighteenth centuries, there is no lack of evidence from anti-papistical sources that the contrast between England and Rome in this respect forced itself upon the attention of all honest-minded observers. It is very instructive to note the reproaches which were addressed by Protestants themselves to their fellow-countrymen in Elizabeth's day on the ground of the little charity shown in England to the sick and the poor. 'I have heard travellers of credit avouch,' writes Thomas Nash, the friend of Marlowe and Greene, 'that in London is not given the tenth part of that alms in a week which in the poorest besieged city of France is given in a day. What is our religion? All avarice and no good works. Because we may not build monasteries, or have Masses, Dirges, or Trentals sung for our souls, are there no deeds of mercy which God hath enjoined us?'

—Herbert Thurston, *The Holy Year of Jubilee*. \*Mt25, 31-44.



A blow from a mallet has defaced this painted limestone head, dating from about 1450, from the church of St Mary in Kersey, Suffolk. The grimacing features and crimson hat suggest it depicted a torturer or executioner - possibly one of the tormentors of Christ in a crucifixion scene.

that some of the Norwegian exhibits had been made in England or by English craftsmen.

Today the interiors of old English churches are pale and bleak. A recent episode of the fine TV series, the *History of Britain* by Simon Schama, used clever electronic technology to colourise and decorate the interior of a large parish church, Holy Trinity in Long Medford, Suffolk, to show how it appeared before the iconoclasts got to it.

Colour was important in conveying the message of the sculptures. The curators say that when the statues of saints and angels were intact and lit by candles, the faithful would have seen them as lifelike with pink-flushed cheeks, their hair glittering with gold, the pupils of their eyes engaging the viewer.

Thus the title WONDER for the exhibition: the curators believing that the notion of wonder conjures up the awe as well as the intellectual curiosity which marked the encounter between the mediaeval English viewer and the sculptures.

The statues and decorations and wall paintings and stained glass windows were not there solely for the glory of God; they

## Dangers of Fanaticism

**K**NOX'S method of argument for his doctrine is to take, among other texts, Deuteronomy xiii. 12-18, and apply the sanguinary precepts of Hebrew fanatics to the then existing state of affairs in the Church Christian. Thus, in Deuteronomy, cities which serve 'other gods,' or welcome missionaries of other religions, are to be burned, and every living thing in them is to be destroyed. 'To the camal man, ...' says Knox, 'this may rather seem to be pronounced in a rage than in wisdom.' God wills, however, that 'all creatures stoop, cover their faces, and desist from reasoning, when commandment is given to execute his judgement.' Knox, then, desists from reasoning so far as to preach that every Protestant, with a call that way, has a right to punish any Catholic, if he gets a good opportunity. This doctrine he publishes to his own countrymen. Thus any fanatic who believed in the prophet Knox, and was conscious of a 'vocation,' might, and should, avenge God's wrongs on Mary of Guise or Mary Stuart, if he had a fair opportunity, for both ladies were idolaters. This is a plain inference from the passage just cited.

- Andrew Lang, *John Knox and The Reformation*: 1905. Andrew Lang, 1844-1912, a non-Catholic biographer and poet, friend of Robert Louis Stevenson.

had a role in instructing the faithful and heightening belief. So when the iconoclasts had finished destroying the sculptures, carvings and paintings, they whitewashed the walls.

Some of the pieces in the exhibition are on display in churches and cathedrals. But many are badly damaged and have been kept for centuries in storage in parish churches.

Stone statues were usually toppled and smashed and fragments walled up in the churches or reused as building stone. But the carved and painted wooden statues were burnt, often in great bonfires in the churchyard

An example of the destruction is that led by William Dowsing who in his journal for 1643-44 during the Civil War records the destruction of images in 250 churches in Suffolk and Cambridgeshire. He wrote of his visit to the church in Southwold, Suffolk in 1644: 'We brake down 130 superstitious pictures; St Andrew; and 4 crosses on the four corners of the vestry; and gave orders to take down 13 cherubims; and to take down 20 angels; and to take down the cover of the font.'

Sydney Journalist KEVIN HILFERTY became interested in English Catholic history when based in London as correspondent for an Australian media group.

More than 8,000 deceased priests remembered by name

# PRIESTS IN AUSTRALIA: 1788-2002

By PAUL GLYNN, SM



**R** E S E A R C H published in this volume has uncovered the names, dates of death and main places of ministry of 5,611 priests who have worked in Australia and since died. Of these, 61 per cent were Diocesan priests, while 39 per cent belonged to Religious Orders.

Also given are names and places of ministry (where known) of a further 581 whose exact date of death has not yet been discovered. Many of these died in Ireland. Others were English, Scottish, French, Italian, German, Austrian, Spanish, or of other nationalities, who died in their homelands or another part of the world. A number were priests who left the active ministry and may have lost contact with the official Church authorities.

The combined total of 6,192 does not include a number of priests who were temporarily passing through Australia on their way to other countries or were very short-term visitors. Because of their interest a few of these interesting priests such as explorers, scientists and transitory, but famous missionaries, have been included.

In all, the number of priests now deceased, including transients, who have celebrated the Holy Sacrifice of the Mass on Australian shores exceeds 8000. They would have celebrated millions of Masses, from 1788 - when Father Monges probably offered a Requiem for his confrere, Father Louis Receveur, OFM, who died at Botany Bay on February 11 that year, shortly after the arrival of the First Fleet, until now.

Wherever possible, the dates of death have been given of priests who left the active priestly mission,

*A Prayer Calendar of Deceased priests in Australia: 1788-2002*

By W.T. Southerwood

Published by National Council of Priests

Copies \$23 [includes GST and postage]

available from NCP Office

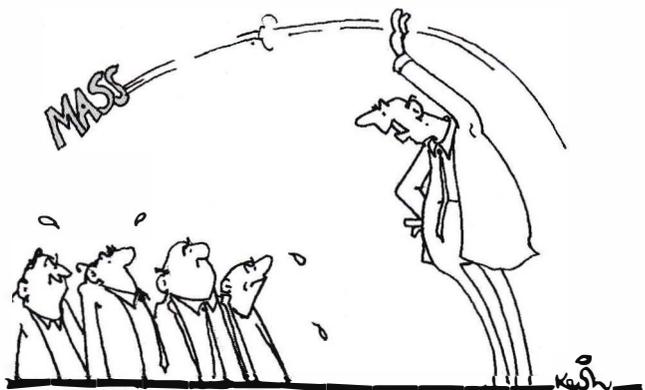
PO Box 295 Belmont Vic 3216

whether in good standing with the official Church or not. They are all '*sacerdotes in eternum*'.

The main reason for compiling this fifth revised, corrected and updated work, in 2002, is to invite prayer for deceased priests, especially by remembering them by name on the actual anniversary of death. This is not meant to be a mere historical record (although an alphabetical list is given for the purposes of those interested in necrology). It is not intended merely to provide a catalogue which might be used by

historians, although this will and does happen. Its primary purpose is to be an instrument of personal prayer for priests who have planted the Catholic Faith and a Catholic culture in Australia during more than two centuries. They did this, often at great personal cost and sacrifice. Many of them served God's people as clergy thousands of miles from families and loved ones on the other side of the world. In those early days it was highly unlikely that they would ever be able to return to their homeland.

A priest who died in 1970 became handball champion of the world! Another, who came from a Communist dominated country, took an assumed name in the interests of political safety. One Vietnamese priest in the 1990s quickly became an Australian citizen and chose his Christian name as a



## What Irish Catholics Endured

**S**PEAKING in the midst of an irritated population of Catholics, this Walsall gentleman exclaimed: — 'I say, then, away with the Mass! It is from the bottomless pit; and in the bottomless pit shall all liars have their part, in the lake that burneth with fire and brimstone.' And again: 'When all the praties were black in Ireland, why didn't the priests say the *hocus-pocus* over them, and make them all good again?'

— Matthew Arnold, *Culture and Anarchy*.

surname (in English). A few, for various reasons, changed the name they had in Ireland on arrival in Australia. Occasionally, diocesan clergy joined Religious Orders and vice-versa. Some priests left their Order or Congregation to be incardinated in a diocese so that they would not be bound by a vow of poverty. At times they wished to support aged parents. A small group of ordained priests taught at secular universities. Others became heavily involved in politics, party or municipal affairs.

At least 2.40 per cent of those listed were bishops (including archbishops and cardinals). Some of these were retired prelates who came to live in Australia after long service in Pacific Missions. Of deceased priests at least nine per cent were given the title of Monsignor. During the past six years at least nine members of the episcopate have died after service in Australia.

A breakdown geographically shows that almost 70 per cent of deceased priests worked, for at least part of their ministry, in New South Wales or Victoria. Members of Religious Orders frequently crossed Colonial or (after 1901) State boundaries, whereas most diocesan clergy worked within one or, at most, two dioceses.

In the 19th century 2,076 priests and bishops are known to have worked in Australia. Of these, close to 70 per cent came from Ireland, while only five per cent were born in this country.

All these priests helped to build up the Body of Christ in our Australian nation. It is right and just that Catholic people of today remember those who served the Church as sacerdotal ministers of Word and Sacrament during the past 214 years. It would be wonderful if large numbers of God's priestly people, whether ordained or unordained, formed the habit of praying daily for pastors who served them and their ancestors, especially commending them to the risen Lord on their yearly anniversary of death.

*Annals* congratulates Father Southerwood on an important work well done.



UP YOU COME!



## Irish Priests and Gaelic

**T**HERE was next to no printed Gaelic literature and the Catholic clergy abandoned the language before the laity. If the former had not done so, the latter would not have. The attitude of the clergy to Gaelic is, of course, more complex than that might suggest. In the seventeenth century with the ruin of the traditional Irish order, the near disappearance of aristocracy, jurists and bards, the role of the clergy, both the seculars and the religious, the Franciscans particularly, became overwhelmingly important. The fate of the nation was largely in their hands. As Irish seminaries and religious houses multiplied on the continent, training priests in a new Counter-Reformation manner, there was a very great effort, especially in Louvain, to save the Gaelic literary tradition. The historical value of that effort was immeasurable. Nevertheless what is clear is how little was actually ever printed and how limited were the more popular works produced in Irish. It is only too significant that Keating's great history never was, until this century. In an age of print a national language will not survive under pressure, if its national leaders are choosing not to use it. Of course the seminaries trained men to know both English and Gaelic for pastoral purposes, but understandably enough the Catholic clerical culture, first on the continent and then in Ireland, became an English-language one. When Maynooth was opened in 1795, there was no question but that English was its principal language. If English was good enough for the clergy, it was good enough for the laity too. There seems to me little doubt that if Irish scholars abroad in the seventeenth century had produced an Irish Bible and a mass of printed Irish Catholic literature – as the English exiles at Douai did in English – then Irish would have remained the language of Ireland.

– Adrian Hastings, *The Construction of Nationhood*, Cambridge University Press, 1997.

# Survivors 2001



E'RE moving off the farm  
today

The GST, the floods and  
drought

Have dropped us in the dreaded 'black hole'  
To join the others 'bailing out'.  
The pick-up truck and crew are here,  
Like scavengers outside our door,  
They've loaded up the furniture  
We won't be using any more.  
That sagging bed we valued most,  
Once shared our secrets through the night,  
The confidences, arguments,  
Somehow resolved by morning light.  
The dresser with its naked shelves  
Is going likewise, to the tip,  
Remembered as our pride and joy  
Till hooks and screws lost their grip.  
Worn footprints etch the lino floor,  
Take one more look around the place  
And photograph in memory  
Loved details of now empty space,  
One only friendly consequence  
Comes in the midst of this demise,  
A small brown mouse meandering  
Across the floor to share 'Goodbyes'.

— Anastasia Cuddy, Bexley NSW.

Surviving well without 'Aunty' and other modern Media

THE EARLY 'NEWS' AT BOTANY BAY

By Alan Katen Dunstan.

*'The Castle of Good Hope is the largest ship that has ever entered this port, and meafures about 1000 tons. During the paffage fhe loft 12 cows and 1 horfe...'*  
*Sydney Gazette, 5 March, 1803.*



At a time when, in the interest of selling more mobile phones or 'timed' telephone calls - at many times the old rate - the public is constantly reminded of the advantages of 'instant' communications, and the 'barons' of publishing and broadcasting bemoan government involvement in 'their' industry, it may be timely to reflect upon that time when there was virtually no advertising, the flickering lights of television had not been invented, and there was no media frenetically beating up stories or painfully repeating the 'news' every half-hour.

That it took months to receive or send messages to or from London in 1788 and for years thereafter, meant that problems were dealt with on the spot rather than by a distant bureaucracy. And in dealing with the day-to-day problems of settlement - from which it was hoped few would ever return - the degree of co-operation was high largely because all of the early governors were experienced naval officers used to dealing with independent, 'ordinary' men. Moreover, under the famously autocratic leadership of Governors Phillip, Hunter and King, the absence of a trashy, nihilist media as exists in 2002, made it difficult to fan the flames of sectarianism, or to spread the revolutionary ideas emanating from France that were then threatening to turn the world upside down.

**The First Printer**

The first printing press in Australia came out with the First Fleet, but as

with so much of what passed for planning in the early days of Transportation there was no one who could operate it, that is, until George Hughes, a convict from London arrived in 1795. Previously all announcements were tediously written out in long hand and displayed in a public place, or else they were shouted out by the town crier. But with the coming of Hughes, General Orders and other official matter were machine printed for the first time (playbills for our nascent theatre were also printed by Hughes). However, for reasons that are not clear the arrangement was short-lived. Hughes was only in the job a few years when he was replaced by

George Howe, a Creole from Saint Kitts, also via London - and the Warwick Assizes - who arrived in Sydney in 1800. Thereafter Howe did all the government printing, and was ultimately succeeded by Robert Howe, his son.

In 1802 the General Orders then in force were collected from previously issued manuscripts and printed, by Howe, in a book boringly entitled *New South Wales General Standing Orders*. This was the first book published in Australia; a most inauspicious beginning.

**The First Newspaper**

If in some ill-considered moment of overstatement, Howe is referred to as the 'Caxton of the Colonies,' as surely was Governor King the "father" of Australian literature, for it was he who initiated the *Sydney Gazette*, *And New South Wales Advertiser* [sic] the country's first newsheet. King had in mind a paper principally in the service of the government, since he interdicted political discussion and exercised a censorship that was not abolished for nearly twenty years, when the 'liberty' [or the press's ability to take 'liberties'] was formally announced.

The editorial address accompanying the first issue runs: 'Innumerable as the obstacles were ...we are happy to affirm that they were not unsurmountable [sic], however difficult the task before us...We open no channel to Political discussion or Personal Animadversion. Information is our only purpose; that accomplished, we shall consider that we have done our duty...'

This literary first-born made its

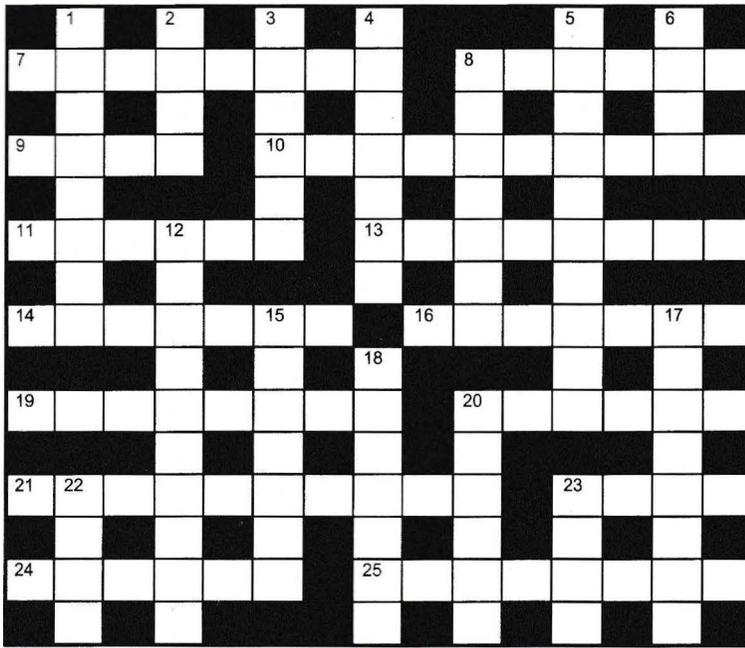


**Stretching the Point**

HINDU apologists would have us take Krishna's exhortations to belligerence as allegorical references to wars fought inside the human soul. The argument is as far-fetched as the Christian apologists' attempts to represent the Song of Songs as an allegory of Christ's love for His Church.

- Arthur Koestler, *The Act of Creation*, London, Pan Books, 1964.

## ANNALS CROSSWORD No. 10



### ACROSS CLUES

7. Town in Galilee where Jesus spent his youth (8)
8. The second book of the Old Testament (6)
9. So be it (4)
10. White Friars (10)
11. (of time) to pass by (6)
13. Patron Saint of orphans (Feast Day 8 Feb) (8)
14. To express or feel sorrow about (7)
16. Regarding the religion of Muslims (7)
19. See 4 down
20. Paschal feast (6)
21. English saint and author of "Utopia" (Feast Day 22 Jun) (6,4)
23. Commander of the army of Israel during David's reign (2 Sam 20:23) (4)
24. Seventh book of the Old Testament (6)
25. "A dear and faithful brother" to Paul (Col 4:9) (8)

### DOWN CLUES

1. A skull cap worn by Jewish men (8)
2. The murderer of Abel (4)
3. To bring someone out of danger (6)
4. and 19 across. Patron Saint of Seminarians (Feast Day 4 Nov) (7,8)
5. Black Friars (10)
6. Saint who wrote to warn of false teachers (Feast Day 28 Oct) (4)

8. Laments for the dead (7)
12. A journey to a shrine or holy place (10)
15. One of two cities built by the Israelites for the King of Egypt (Ex 1:11) (7)
17. Pupil of St Polycarp and author of "Against the Heresies" (Feast Day 28 Jun) (8)
18. Son of David and Bathsheba (2 Sam 12:24) (7)
20. Number of Old Testament books preceding 2 Kings (6)
22. And Jesus concluded, "Watch out, then, because you do not know the day or the ...." (Matt 25:13) (4)
23. Father of Mordecai (Est 2:5) (4)

### SOLUTION TO NO. 9



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appearance on 5 March 1803, and its very name, since it had its origins in old Italy, marked it as a literary curio. The first official newsheet of Venice was written out and exhibited in public places where it might be read by anyone on payment of a small coin called a *gazetta*, a word derived from *gaza*, a treasury, and ultimately of Iranian origin.<sup>1</sup> The sheet was popularly referred to as the *Gazetta*, and the foreign name was adopted as the

title of many subsequent journals. In Europe, advertisements, the main factor in the prosperity of modern newspapers, were unknown till the middle of the 17th century.

No. 1 of volume 1., of the *Sydney Gazette*, was a poor looking little sheet, four pages of small demy, the paper was coarse, the ink pale, and the quality such that the type showed that it was old and worn long before it ever arrived in

Australia. The paper was headed with an oblong woodcut in the 'primitive' style devoid of all 'middle' tones. A figure representing New South Wales was a large, plain woman sitting on a wool bale (dated 1788) pointing to the landscape which is crowded with symbols of a peaceful conquest. The foreground, fringed with curly foliage, is a litter of picks and shovels. In the middle distance a little man in a big hat is ploughing with an animal that looks like a cross between a yak and a ram. In the background there is a row of buildings, a windmill, an ill-defined rectangular block with a steeple, and a battlemented tower on Bennelong Point not unlike Windsor Castle above which flies a flag, or is it the gallows? A ship flying a flag of undecipherable design pushes either her nose or stern into the picture; there is a beehive to denote industry, and the whole is surrounded with the legend "Thus we hope to prosper." The first unpaginated Gazettes were published weekly, on Saturdays for the first five numbers, and subsequently on Sundays.<sup>2</sup>

Howe was granted a Conditional Emancipation in June 1803, nevertheless for the first seven years he struggled on in penury and hardship. His troubles arose from his one-sided arrangement with King. He was allowed to use the government press, but he carried all the risk and expense; expenses being met by the receipts from advertising and by the sale at 6d. per copy. But with a base of fewer than '350' subscribers, income at the best of times was modest.

He also had difficulty obtaining suitable type and paper; often he ran short of the latter and was compelled to use whatever stock he could get regardless of the cost, colour, texture, or size. At times he was reduced to printing on 'China' rice-paper, which increased his labour considerably and necessitated printing on only one side. But the sum of all these difficulties was not as great as collecting subscribers' accounts. Again and again, he appealed to them to pay their arrears, which could be made

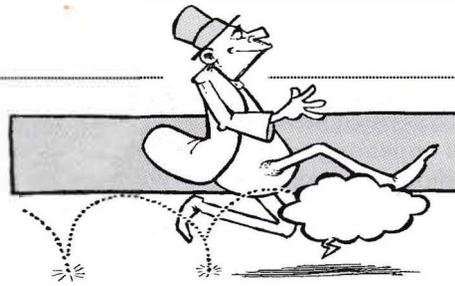
in 'copper coin, grain, or bills.' On 28 December 1806, he published the following pathetic appeal:

G. Howe, dreading the necessity of peregrination through the extensive Hawkesbury settlement, is nevertheless compelled to form a resolution of once more encountering the fatigue certain upon so distressing a journey, under hope

That persons in arrears of subscriptions will liquidate their accounts.

In time, Howe's difficulties, especially that of obtaining payment, overcame him and in the issue published on Christmas Eve 1809 he declared that his credit was gone and that he could not and would not go on. Governor Macquarie, recognizing his plight, came to his assistance by recommending to his superiors in London 'that the Government Printer be given a payment of 60 pounds per annum from 1 January 1810,' and the recommendation was granted.

When the first Gazette rolled out in March 1803, there was not a lot that Governor King, who censored every word that was written, permitted us to see. There was some news on shipping; the arrival of the *Castle of Good Hope* for example, and some interesting advertisements regarding the price of provisions: fowls cost 2s. 6d. to 3s. each and 100 lbs of potatoes could be had for 12s. There was also an extract from a report of the 'Society for the bettering of the Condition, and increasing the Comforts of the Poor' on the advantage of a 'cottager' keeping a pig. It seems that a certain James Bramsgrove, a 'farmer's labourer,' at Greenford, Middlesex, had saved up, through hard work, four guineas with which he purchased a hog. After months of careful nurturing he slaughtered the beast which by then weighed 64 stone 3lbs! Part of it he sold at 7d. half-penny per pound; the rest he reserved for himself and his wife and their five children. Financial



## Sydney Smith: A Great Wit

SOME people were irritated with the assertiveness of Dr Johnson, others were overwhelmed by the discursiveness of Coleridge, a few were depressed by the monologues of Carlyle, a number were bored by the long-windedness of Macaulay, many were annoyed by the affectation of Oscar Wilde; but the only complaint ever made against Sydney Smith was that he was too amusing. This was his crowning gift: he could make people laugh until they cried, until they forgot themselves and their surroundings and surrendered utterly to the music of mirth. Prostration followed his progress through 'the parallelogram'.

With one accord the memoirists of the period state emphatically that no printed report of his conversation could give the least idea of the effect he produced in society. It was not only what he said but how he said it; the electric contact of his fun, his inimitable voice, his comical mannerisms, the expression of his face, the sheer physical vitality, the bubbling spirits, the happiness of the man. He was Falstaff incarnate. He was a great creative artist in speech, entirely spontaneous; he talked because he could not help it, because his spirits were excited and his mind was full.

— *The Smith of Smiths*, by Hesketh Pearson, 1934, speaking of Sydney Smith, [1771-1845] wit, co-founder of the *Edinburgh Review* and *Anglican Clergyman*.

success such as Bramsgrove experienced readers were told, 'had the effect of attaching him to his situation, of augmenting his energy, and of reconciling him to a life of labour and hardship.' Behind such didactic musings in a penal colony, these items were the 'carrot,' authorities, however, could equally wield the 'stick.' And to this end the Gazette made a feature of the comings and goings of the magistrate's court.

The first story reported was of fifteen labourers, or 'fugitives,' who, on 15 February broke out from the agricultural settlement at Castle Hill. Some of the men, who really only wanted to return to Ireland and thought they could make it by going through the bush and over the mountains to China were later executed. And two of their number who had wandered by themselves for days without food before being arrested and who pleaded 'temporary absence without intention to

abscond,' only realised the enormity of their 'offence' when the magistrate told them of the 'destructive consequences that must surely follow projects so rashly conceived.' The fugitives or 'banditti,' as they were also called, had all been brought to 'Botany Bay' on the prison ships *Hercules and Atlas*.

On Tuesday, 22 March 1803, Patrick Gannon, Francis Simpson and Patrick McDermot, three of the banditti were taken out of jail in the morning, and committed to the control of the Provost Martial [sic]. They were then taken under guard to Parramatta, where they were placed in the watch-house until the following morning when the 'awful' sentence of the Law was to be carried out (they'd been found guilty of stealing seven spoons, a pistol, a 'spy-glass' and some food and clothing, all necessary items for their trip home).

The next morning at eight o'clock the prisoners were again brought out and, in solemn procession, taken by troopers from the Parramatta Detachment, to Castle Hill, a distance of about eight miles, where they arrived at half past ten. Amongst those walking behind the prisoners was the Rev. Samuel

### Money Orders

Dear subscribers: if you choose to pay your subscription by Money Order, be sure always to include all your particulars. Always print your name and address on the back. We frequently receive MOs with no way of identifying the sender. Thank you, Editor. *Annals*.

Marsden, who was often seen on such occasions appealing to the Throne on behalf of his unfortunate fellow creatures.<sup>6</sup>

A gallows which had been purpose built, as near as anyone could tell to the point from which the men had run away, was half surrounded by the troopers who formed themselves in to a semi-circle. At a suitable distance stood a small crowd of spectators, composed chiefly of prisoners from Castle Hill and similar settlements, who had been ordered to assemble with their overseers.

At eleven o'clock the three men walked up a temporary scaffold that had been erected on the end of a cart and, when the executioner was about to drive the cart away, McDermot was reprieved. But as soon as he was safely back on the ground, Gannon and Simpson were, in the colourful language of the *Gazette*, 'launched into eternity.'

In its report the *Gazette* noted that the unfortunate Patrick Gannon behaved as it was expected any penitent would considering his situation, 'Francis Simpson on the other hand, 'died truly impenitent and hardened.'<sup>7</sup>

McDermot was then taken back to the jail at Sydney, where he was to remain - at 'His Excellency's pleasure - with the 'eleven other fugitives,' John Lynch, Thomas Shanks, John Morgan, Timothy Malahoy, John Brown, James Conroy, and Patrick Ross among them.

A few days after the executions, on Sunday, 10 April 1803, Saint John's church at Parramatta was officially opened, and Divine Service 'performed' by the Rev. Samuel Marsden who delivered a sermon on the text 'But will God in very deed dwell with men on the earth?' (11 Chron. Chpt. 6. verse 18). In the course of which he made some allusions to the 'structure of King Solomon's Temple,' and afterwards gradually traced the progress of religion; pointing out the advantages that must 'necessarily' come to the colony from the 'observance of the duties of Christianity.'<sup>8</sup>

Two petty criminals, Robert Jillett and James Hailey, were



next to feel the harsh force of the criminal law. They were tried for stealing 10 shillings worth of pork from 'His Majesty's Stores and found guilty. At the end of the trial and after an 'interesting admonition' to the prisoners, the Judge Advocate pronounced a sentence of death upon Jillett. Hailey however after receiving two hundred lashes was held 'as his Excellency judged proper' [and, since Hailey had been a cooper at the Store, all the Store attendants from Sydney, Parramatta, Castle Hill and Hawkesbury were ordered to attend and be spectators of the punishment]. On 17 April 1803, following Hailey's flogging, Jillett's sentence of death was commuted, and the pair sentenced to an indefinite period of confinement on Norfolk Island.<sup>9</sup> Norfolk Island, however, despite 'its outward beauty' was referred to by Dr. Ullathorne as 'that last region on earth of crime and despair,' and Father McEncroe testified that it was considered by the convicts...as 'a second death,' and [many], preferred the scaffold to being sent there.<sup>10</sup>

The next criminal incident of note occurred in early April, or within four weeks of the *Gazette* making an appearance. On Saturday 2 April 1803, authorities were called to Garden Island in consequence of an Aborigine being shot dead the previous evening while 'stealing' from the vegetable gardens. After a 'minute' investigation<sup>11</sup> the jury brought in a verdict of 'Justifiable Homicide.' The canoe of the deceased was recovered and found 'to be full of maize and melons.' It also appeared that several 'white' men [who were never apprehended] were involved in the theft. And it was suspected that these men had 'assisted and encouraged the 'Natives' in their delinquency.'

Upon reflection one supposes that such events were the beginning of a 'crime wave' that, according to some pundits has never abated despite all the early governors exercising a form of 'zero tolerance' of which mayor Rudi Guiliano and his ilk might only dream.

The *Gazette* had a life of forty years, and in that period offered little scope to literary ability. What is more it had a monopoly till 1824 when the *Australian* appeared, a paper made interesting by William Charles Wentworth's connection with it. Others followed, the *Sydney Herald* in 1831; and the *Colonist*, a weekly, in 1835, edited by the Rev. Dr. Lang.

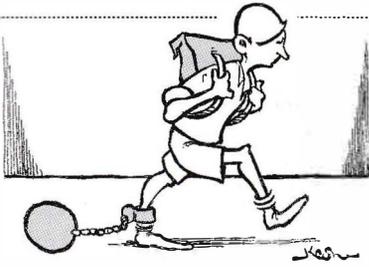
Of those that followed the *Colonist*, four are especially worthy of notice. *The Atlas* (1844); *Freeman's Journal* (1850); *The Empire*, (1850) and the *Southern Cross* (1859), its editor Daniel Deniehy, was one of the most brilliant men that the country has ever produced.

Finally, George Howe, the printer, and publisher of the *Sydney Gazette*, and, the compiler and publisher of the *Pocket Almanac*, died on 11 May 1826. He had, as his son pointed out, 'the honour of being the primary editor of Australia, and his memory will run coeval with New South Wales; having succeeded in rearing up the humble but important *Gazette* and thereby attained the genuine printer's greatest ambition, a typographical monument.'<sup>12</sup> Could any old printer possibly ask for more?



1. Daily Telegraph, Sydney, 12 August 1893.
2. Herbert F. Hardacre, *The Dawn of Settlement in Australia*, n.p. n. d. circa 1900.
3. *Sydney Gazette*, 28 December 1806
4. Dispatch to the Secretary of State from Macquarie dated 30 April 1810.
5. *Sydney Gazette*, 5 March 1803.
6. See for example the case of Charles Crump, a private soldier who was executed for stealing a bale of fabric [recovered], *Sydney Gazette*, 26 February 1804.
7. *Sydney Gazette*, 26 March 1803.
8. *Sydney Gazette*, 17 April 1803.
9. *Ibidem*
10. Henry Norbert Birt, *Benedictine Pioneers in Australia*, London, Herbert & Daniel, 1911, p. 174.
11. *Sydney Gazette*, 10 April 1803, p. 3.
12. John Barry, *The City of Sydney*, The New South Wales Bookstall Company, 1902, p. 32.

ALAN DUNSTAN is a professional photographer with an abiding interest in Australian and Catholic Church history. He is completing a PhD at Macquarie University on *The Land Question and the Early Labour Movement in Australia*.



## Good & Bad Scholars

ON JESUIT principles – give me a child until the age of seven – that coercion should start early.

In any pre-prep school, the schoolmistresses will no doubt be able to identify likely future Oxbridge scholars. In any inner-city primary school, it would be equally possible to identify the likely future Dartmoor scholars.

So we must take steps to disrupt this *cursus malorum*.

Every family of young children on state benefit (child benefit excepted) should be required to sign a contract.

Under it, the parents would have to ensure that their children arrived at school washed, breakfasted and on time.

They should not have spent half the night watching pornographic videos.

Should they commit a crime – the age of criminal responsibility being reduced to eight – they should, as now, be cautioned for a minor first offence. But any serious or subsequent offence would bring a court appearance, and a sentence to be of good behaviour for a certain number of weeks of the school term, with report cards to be signed twice a day, and bad report cards requiring a visit to the local police station.

Repeated bad report cards would mean an extension of the sentence, plus detention on Saturdays.

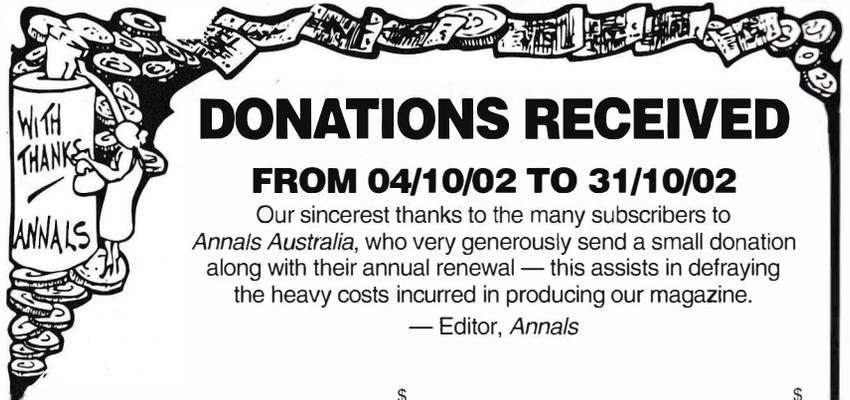
The parents would be criminally liable if they failed to ensure their child's attendance.

The parents of apprentice criminals would, indeed, be subject to constant harassment.

– Bruce Anderson, *The Spectator*, April 29, 2000.

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– Editor, *Annals Australasia*.



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— Editor, *Annals*

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## Render to God the things that are God's

# THE TREASURY OF ST PETER'S

By PAUL STENHOUSE, MSC PhD



WHEN the emperor Constantine sealed the remains of St Peter in a sarcophagus which he placed under the high altar of the basilica that he erected over the site of the tomb of the Prince of the Apostles, he also placed a cross of pure gold, weighing one-hundred-and-fifty pounds, on the lid of the sarcophagus.<sup>1</sup>

In the spring of 1594 while Giacomo della Porta was levelling the floor of the old basilica and removing at the same time the foundations of the Canopy that Pope Julius II had erected over the altar, the floor collapsed. Through the opening he saw what no one had seen since the time of Sergius II – the grave of St Peter and the golden cross of Constantine. When Pope Clement VIII heard of the discovery, he descended to the Confession [the open space in front of the altar] accompanied by Cardinals Bellarmine, Antoniano and Sfondrato and with the aid of a torch that Giacomo della Porta lowered through the broken pavement saw the cross inscribed with the names of Constantine and Helena.<sup>2</sup> According to contemporary accounts<sup>3</sup> of this amazing happening, the Pope ordered that the opening be closed immediately.

Regrettably we can't say what happened to the golden cross of Constantine. It is, to the best of our knowledge, not in the Treasury of St Peter's nor in the Vatican Museum. It could have been melted down in 1797 when Napoleon held Rome and the Pope to ransom, demanding 20 million francs in cash from the Pope.

### Treasury or Museum?

Speak of the Treasury of St Peter's to most people who have had the

privilege of visiting the Basilica built over the tomb of the Prince of the Apostles on the Vatican Hill, and they will generally think you mean the Vatican Museum.

Some may also jump to conclusions about the 'treasure' in the treasury: imagining vast quantities of gold and silver. There are gold and silver objects there, of course, but their value consists principally in their age or their association with well-known people in the past, rather than from the intrinsic worth of the material from which they are made.



## Zeal and courage

DESPITE Spenser's extremely low view of the religious qualities of Irish Catholics, he admitted in a remarkable passage that for zeal and courage their priests educated abroad far outstripped the Protestant clergy. It was, he wrote, 'great wonder to see the odds which is between the zeale of the popish priests and the ministers of the gosple for they spare not to come out of Spaine from Rome and from Reymnes bylonge toile and dangerous travell hither where they knowe perill of deathe awaite them and no Rewarde or Riches is to be found'.

– Adrian Hastings, *The Construction of Nationhood*, Cambridge University Press, 1997.

Between the time when Constantine and Pope Sylvester built the first Basilica in 324, and the Muslim invasions and sackings of the Basilicas of Sts Peter and Paul in 846 AD, the Basilica had been given many priceless gifts in honour of St Peter. These were not personal gifts to the Pope at the time, nor were they given to the Church in general: they were sent to the Shrine of the Prince of the Apostles as testimonies of love and honour by numerous emperors, kings, princes and well-to-do Catholic people.

Almost all the accumulated treasures of over four hundred years were stolen by Muslim pirates in the time of Pope Sergius VI. Lanciani estimates that they seized more than 3,000 kg of gold and more than 30,000 kg of silver from the two basilicas. It all sank in the sea around Sicily when the Muslim fleet was hit by a terrible storm as they were returning to north Africa. They perished and the treasure went to the bottom of the sea with them.

### Treasury of St Peter's

The 'Treasury' of St Peter's is not, however, the Vatican Museum. These days the Treasury, which is accessed through the door that leads to the sacristy of St Peter's close to the left transept of the Basilica displays the few things that survived those Muslim raids, the terrible sacking of Rome in 1527 by the Lutheran troops of Charles V, and the numerous other occasions when Rome was sacked – including the depredations of the triumphant Sardinian army that occupied Rome in 1870.

Most of the other exhibits are gifts to various Popes and to the Shrine of St Peter over the past 200 years.

You can see a relic of the true cross in a beautiful silver-gilt cross, a gift to the Pope from the Byzantine Emperor Justinus II. As soon as you enter the

Treasury you will see the cock in gilt-bronze that used to stand on a column in the old basilica as a reminder of Peter's denial of our Lord.

A precious survivor is the Dalmatic of St Leo, the vestment worn by Charlemagne on Christmas Day 800 AD when Pope Leo II crowned him Emperor in old St Peter's. The Holy Roman Emperors used to wear it while serving the Pope's Mass at their coronations. There are various ancient illustrated Missals and Antiphonaries, as well as a plethora of exquisite gilt and silver candelabra.

Usually when people, for whatever reason, makes passing jibes at the alleged 'wealth' of the 'Vatican' they are not thinking so much of the Treasury [its existence seems to have escaped them] but of the exhibits in the Vatican Museum set in the most beautiful surroundings of the Papal buildings.

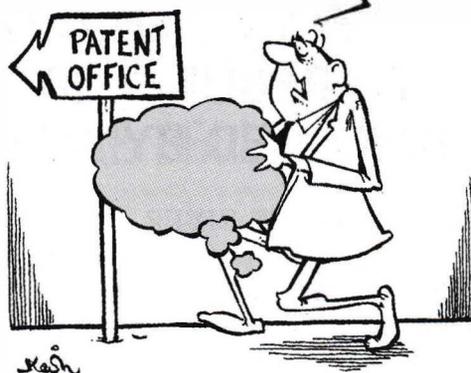
### **Vatican Palaces and museum**

Pope Symmachus [498-514 AD] built the first Papal residence at the Vatican and succeeding Popes over fifteen hundred years have added to it until it became what it is today: the largest palace in the world, 1151 feet long with eight grand staircases, twenty courtyards and more than 11,000 rooms of different sizes.

In their zeal to attack the Papacy, however, critics ignore the fact that most of the priceless works of art in St Peter's and in the Vatican Museum – by Michaelangelo, Raffaele, Bernini, Signorelli, Botticelli, Pinturicchio and others too numerous to mention here – are frescoes or stucco work that would be destroyed in the act of stripping them from their bases, or melting them down.

Michaelangelo's incomparable paintings on the ceiling and wall of the chapel built by Pope Sixtus IV in 1473 would be lost forever, to the benefit of nobody, if the mentality of modern barbarians were to prevail. Moveable objects that could be disposed of would lie in secular museums the property of corporations or private individuals accessible only to the privileged few – rather than being, as they all are now, part

JUST IN CASE SOMEONE HAS AN  
IDEA - I'LL REGISTER THE BALLOON



## **From reasonable to ridiculous**

IT used to be that only tangible innovations could be patented. Until 1870 the U.S. Patent Office required patent applicants to submit physical models of their inventions. That rule anchored the patent system in reality, by reflecting the standard that a patent should cover some thing that yields a material result. Today the patent system has moved so far away from such a concrete interpretation that the idea of requiring a model is almost unthinkable. The term intellectual property has emerged to describe the kinds of abstract ideas being patented. Rather than protecting a particular innovation, the current system often authorises exclusive control of a broad concept. According to Wallace Judd, the manager of training development at Netscape Communications Corporation in Mountain View, California, it is the difference between a patent on a particular improved mousetrap and a monopoly on the idea of trapping mice.

– *Patent Absurdities*, by Seth Shulman, *The Sciences*, Jan/Feb 1999.

of the *Patrimony of St Peter*: a treasure that belongs to Catholics of all centuries, and accessible to all persons of good will.

### **Cynicism, not genuine concern**

It is straining our credulity to expect us to believe that suggestions about selling the treasures of the Vatican, however ingenuously couched, are not more cynical than their proponents admit. Such proposals appear to stem more from a desire to strip the Papacy of its significance, and of the visible signs of its 2000 year-long history, than from a genuine concern for the poor.

Cynics who indulge in this brand of 'No Popery' are not unlike the

mother with the dead child in the familiar story of Solomon and the prostitutes, who was determined that if she couldn't have the child of the other woman then she would rather that it be killed. Like Martin Luther [who, nevertheless made himself Pope and set up his Vatican in Germany] if they can't be Pope, then let there be no Pope. If they can't make the decisions about Faith and Morals, then let no decisions be made.

This attitude was foreign to the minds and hearts of the countless donors some of whose gifts to the Shrine of St Peter over fifteen-hundred years by some miracle survived its countless sackings and can still be admired by those who visit the Treasury of St Peter's.



# WANXIAN DIOCESAN APPEAL TO REBUILD CATHOLIC CHURCHES SUBMERGED BY THE THREE GORGES DAM

**T**HE YANGTSE RIVER cleaves its way through the centre of China from the highlands of Central Asia down to the Pacific Ocean. Half-way down the river tower the Three Gorges, the gate between Sichuan province and the outside world. For thousands of years the Yangtse, which brought material and cultural benefits to the regions it touched, brought in its wake calamitous floods and great loss of life and property.

To prevent the disastrous floods, the world's largest dam is in the process of being built covering a surface area of 1,000 square kms. The dam will stretch 600 kms in length, from above Yichang to a point below Chongqing. Recent TV coverage in Australia has focussed attention on the project. Six Catholic churches are to be submerged – those of Wanxian, Wuling, Kaixian, Yunyang, Fengjie and Wushan – and many thousands of Catholics are to be relocated far from their traditional religious centres. In addition to churches, there is urgent need for clinics, hostels, kindergartens and convents around the church compounds.

Compensation is to be made - based on 1992 valuation and far from sufficient to cover the cost of purchasing land and erecting new churches and ancillary buildings. In most of the new towns the Catholic Church will need more land than before if it is to continue to carry out its vital work of evangelisation.

Through the generosity of individuals and agencies in Hong Kong and abroad, nearly HK\$9 million has already been raised – sufficient to cover the cost of the land and some preliminary site formation. More than HK\$15 million is needed to cover the cost of construction.

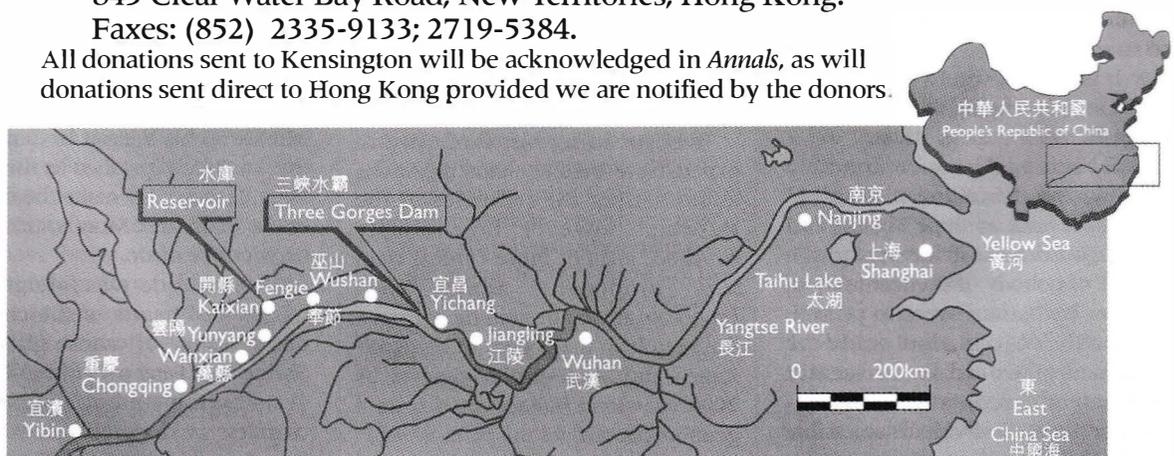
Donations no matter how big or small are much needed and will be greatly appreciated. God will undoubtedly reward with the promised hundred-fold those who devote what they can spare to this work so important for the survival of the Catholic Faith along the banks of the Yangtse River in central China.

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Stage Star plays Touchstone against the Rock of Peter

# WHO TOLD THE BELL?

Reviewed by IAN MACDONALD



MAGNIFICENT title. But the precedence given to the author's name is a sign that in his publisher's

mind he is the pre-eminent selling point of this memoir as he is with the Bell Shakespeare Company, his most gallant achievement.

The memoir, however, is uneven in quality; its tone of voice changes; the suspicion grows that John Bell did not write it. Not that this is to suggest an actor-manager-scholar of Bell's calibre would need a ghost-writer. But having in his time played many parts, did he write the various sections of his memoir while possessed by different Shakespearean characters?

Certainly there is more than a touch of Hamlet's guidance to players in Bell's succinct descriptions of acting and directing. And some of his anecdotes have a Polonius quality while his humour can echo the Porter's in *Macbeth*.

Nowhere is the suspicion stronger than when Bell writes of his Irish ancestral faith, Catholicism. There is a facile disparagement here straight from the bile duct of Richard III. His account of his education by the Marist Brothers in Maitland includes a predictable whinge about corporal punishment (an experience undergone by upper-class scions at prestigious schools throughout what was once the British Empire). Bell does have a flash of grace and includes a word of thanks to the brothers for introducing him to Shakespeare.

In a pedantic reference to the 'messy syntax' of the hymn *Faith of Our Fathers*, Bell writes of it as encapsulating 'the Irish 'sense' of persecution'. Sense in this context is Bottom

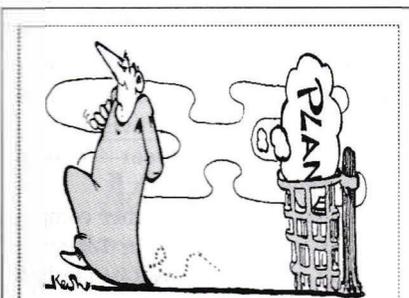
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John Bell:  
*The Time of My Life*  
Allen & Unwin  
\$45

---

the Weaver reaching for the *mot juste* and missing it by the width of the Oxford Dictionary. Again, Bell is in Bottom mode when he mentions how his bank manager father 'darkly hinted that his career at the bank had been stymied by the Masons'.

Irish persecution was not a 'sense', it was a fact, a legal fact under the Penal Laws. Masons did stymie the careers of Catholics. Bell's



## The wisest course?

IT is by the fear of seeing (the proposal) practised that they are drawn to speak of it as impracticable. 'Upon the face of it (exclaims some feeble or pensioned gentleman), it carries that air of plausibility, that, if you were not upon your guard, might engage you to bestow more or less attention upon it; but were you to take the trouble, you would find that (as it is with all these plans which promise so much) practicability would at last be wanting to it. To save yourself from this trouble, the wisest course you can take is to put the plan aside, and to think no more about the matter.'

— Rev. Sydney Smith, *Edinburgh Review*, August, 1825.

*bien pensant* dismissiveness means that he can write of *Measure for Measure*: 'Catholic directors like Tyrone Guthrie have tried to turn *Measure* into a parable of Christian redemption but to me it remains a sardonic and satirical commentary.'

Was Tyrone Guthrie a Catholic? In any case, when he made a Christian parable of *Measure*, he was relying on a main strand of Shakespeare's work: his Catholicism (vividly described in Ian Wilson's *Shakespeare: The Evidence*).

Bell will have little or nothing of this. While granting Prospero a modicum of 'Christian orthodoxy' in his speech, 'And my ending is my despair...' he goes on to find the 'revels now are ended' speech is 'closer to a Buddhist concept of dissolution into chaos and cyclical rebirth', adding, 'it is not a Christian speech.'

Bell may have forgotten Christian teaching about the evanescence of this world, summed up in such quotations as 'My kingdom is not of this world' and, 'We have not here a lasting city.' Shakespeare did not forget. And as modern authors now have moral rights to protect their work from eclectic interpretations by secondary creators, Shakespeare surely has equivalent rights.

Which character is in the ascendant when Bell describes his break with the Catholic Church? It may well be Bottom again, for he describes his increasing unease with the Church's 'simplistic certainties'. Many epithets have been hung on these certainties by friend and foe, saint and sinner. But simplistic is a world first. Take a bow Bottom/Bell.

Underpinning his epithet and his Bottomesque logic, Bell goes on: 'Now, the discrepancies between

the Church's priorities and the realities of everyday life began to tear me apart.' He recalls going to Sunday Mass in London's Kensington. 'Outside the church doors were newspaper banners proclaiming, 'Thousands die in Rawanda famine'. Inside old ladies wrapped in furs with poodles under their arms filed up to Communion and a pink, pudgy priest in a white frock preached a sermon about the beatitudes of the Virgin Mary.'

Bell adds: 'I wanted to scream, "Look outside. Don't you know what's going on in the world?" The shot about the priest in the frock is cheap, particularly from an actor who must know that priests were among the founders of theatre through the Mystery Plays, suppressed, but not lost, during the English Reformation. How his cheap shot connects with the famine in Rawanda is anyone's guess.'

There is a Brechtian rather than Shakespearean ring to it as there is to the old ladies in furs with poodles. And Brechtian is no compliment, given the way that creep of genius Bertholt Brecht contrived privilege in the midst of East Germany's spy-ridden repression.

Bell writes that he spent another five years wrestling with Faith and Doubt, unaware possibly of the mighty paradox 'Doubt is the shield of Faith' (St Anselm?). He goes on: 'For me, art is the greatest form of spirituality, both as a form of sustenance and a platform for enquiry.' Apart from the messy syntax, what of the discrepancies between art's priorities and the realities of everyday life as evinced not only by the aforesaid Brecht but any number of mummies?

And yet art can have can have its positive effects despite the manifest weakness of its practitioners. If art, why not religion? The truth, which Shakespeare understood, is that there is always a discrepancy between human aspiration and action, a discrepancy made good by the redemptive power of Jesus Christ.

The final marvellous irony may be that John Bell has imitated his Marist Brother teachers by



## Colonial Christmas Bonus

**T**HE Sydney Gazette And New South Wales Advertiser for Sunday December 23, 1804 carried the following proclamation:

'Tuesday next being Christmas Day, the Commissary is directed to issue an extra ration to each person on the Civil and Military establishment, Constables, Watchmen, and Overseers; One pound of fresh beef, half a pound of suet, with the addition of half a pound of raisins to each soldier's family victualled from the stores. To such prisoners receiving a ration, One pound of salt pork and one pound of Flour or Wheat equal thereto.'

Unfortunately for the proposed recipients of the Christmas extra ration, the Sydney Gazette And New South Wales Advertiser was written to be read in England where those that read it could rejoice in the benevolence of the Military dictatorship that controlled the Colony. In reality, few if any of the advertised extra comforts for Constables, Watchmen, Overseers and Convicts were ever actually handed out. In the Convict era, perhaps it wasn't the gift but the thoughtlessness behind it that counted.

himself becoming a brother: a Shakespearean Brother of frugal, zealous, and even ascetic, dedication (for proof, study his cover photograph by the great Robert McFarlane).

A Shakespearean Brother comparable to his hero, Brother Laurence (Olivier)? Not quite. But certainly a peer of those indomitable actor managers, Brother Donald (Wolfit) to whose wartime performances the Luftwaffe added its noises off and Brother Agnew (McMaster) who barnstormed Ireland with Harold Pinter in his troupe.

Shakespearean Brother. It reminds us William Shakespeare is said to have 'died a papist'. He was no little Englander, no John Bullish patriot but an artist whose universal appeal was surely drawn from the wells of a universal church that in his lifetime was reaching out from Europe's riven Christendom to Africa, the Americas, farthest Asia, and questing south to Terra Australis del Santo Spiritu.

All this adds an eternal resonance to the passage of Prospero's speech

John Bell allows as Christian: 'And my ending is my despair/Unless I be relieved by prayer/Which pierces so that it assaults/Mercy itself and frees all faults.'

It is a passage inspired, as are many others, by the same faith in Christ's redemption exhibited in the last will and testament of Shakespeare's father John, a testament based on a *pro forma* written by Charles Borromeo, saintly archbishop of Milan, and spread by intrepid missionaries: 'First, I here protest and declare in the sight and presence of Almighty God, Father, Son and Holy Ghost, three Persons and one God, and the BV Mary, and all the Holy Court of Heaven, that I will live and die obedient unto the Catholic, Roman & Apostolic Church, firmly believing all the twelve articles of the Faith taught by the holy Apostles, with the interpretations and declarations made thereon by the same holy church, as taught and defined and declared by her...'



IAN MACDONALD is the pen-name of a prominent Sydney journalist and author.

## The Jewish Judge and the Catholic Priest

# A LAST FAREWELL

*Mr Justice David Selby who died recently aged 96 was one of the last Europeans to have lived with and spoken to Father Ted Harris MSC whom the Japanese forces killed, aged 37, after doing all he could for Australian troops fleeing New Britain in 1942. KEN SCULLY tells how the priest who would not flee impressed the then Major Selby.*

**I**N SEPTEMBER the *Sydney Morning Herald* ran a full page tribute to a retired Justice of the NSW Supreme Court, David Mayer Selby, who had died recently.

The tribute, written by his grand-daughter Jen Rosenberg, related the many achievements of David Selby, recalling among them his command of the anti-aircraft unit which did such sterling action prior to the Japanese invasion of Rabaul on January 23, 1942.

She reminded her readers that David Selby's troops had been the first Australians – let alone gunners – to fire the first shots by a militia unit during World War II ... not to say the first Australians to fire guns on Australian soil. (New Britain was then Australian Mandated Territory).

David Selby, who after his escape from Rabaul, later served in New Guinea, ultimately retired as a Lieut-Colonel as chief legal officer on the Eastern Command.

Yet one thing was missing from the listing of his accomplishments (so many: legal, educational, charitable, musical) that included noting that he had been deputy chancellor of Sydney University the irony of which was never lost on him as he had not completed the Leaving Certificate.

The missing mention was that Mr Justice Selby was one of the last Europeans to have lived with and spoken to Father Ted Harris, MSC, missionary, parish priest of Mal Mal and of whom Selby wrote: 'his name is revered at Mal Mal as a martyr to the Faith for which he died'.

The last photograph of Father Harris was snapped by the late Sgt Les Robbins of my unit and one of the retreating soldiers whom the priest had succoured.

It was a faith that sustained others – Catholics, Jews, Protestants – who sometimes despaired of rescue after they had struggled into Mal Mal.

At Easter 1942, Father Harris had preached at their request, to the ragged troops and Selby later said: 'I regret that I was not present at the talk he gave at Wunung ... but I heard the men mention it frequently and it made a great impression on them'.

Major Selby (as he then was) made several references to Fr

Harris in his book "Hell and High Fever" and I quoted Selby's tributes to Fr Harris in the book I wrote, under my pen name of John Dawes, *Every Man for Himself*.

Several of the Australian soldiers had tried to persuade Fr Harris to leave with them when finally they were rescued on April 9, 1942. In fact Selby was one of those who had contemplated kidnapping Fr Harris and taking him with them.

They knew, however, his determination to remain. 'My job is with these natives and I must stay', he said.

David Selby (who, if I recall, was of the Jewish faith) tried logic on the priest, hoping it would change the missionary's mind. Let him take up the story.

'The day we were rescued', wrote Selby, 'several of us tried to persuade him to come with us, pointing out that if he remained the Japanese would undoubtedly find out that he had helped us and would be almost certain to kill him, but he steadfastly refused to leave the mission.

'I think my final conversation with him did more than anything to illustrate his nobility of character and complete sincerity. In answer to my persuasion he said 'I must stay and look after my black children'. I replied 'What good can you do for them when the Japs come? A live missionary can do far more good than a dead martyr. If you come now you can return after the war and carry on your work. If you stay you know what the Japs will do to you.' His answer was 'I came here to tell them what Christianity means. If I deserted them when they were in trouble,

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how could I ever return and preach Christianity to them again?' There was obviously no answer to that."

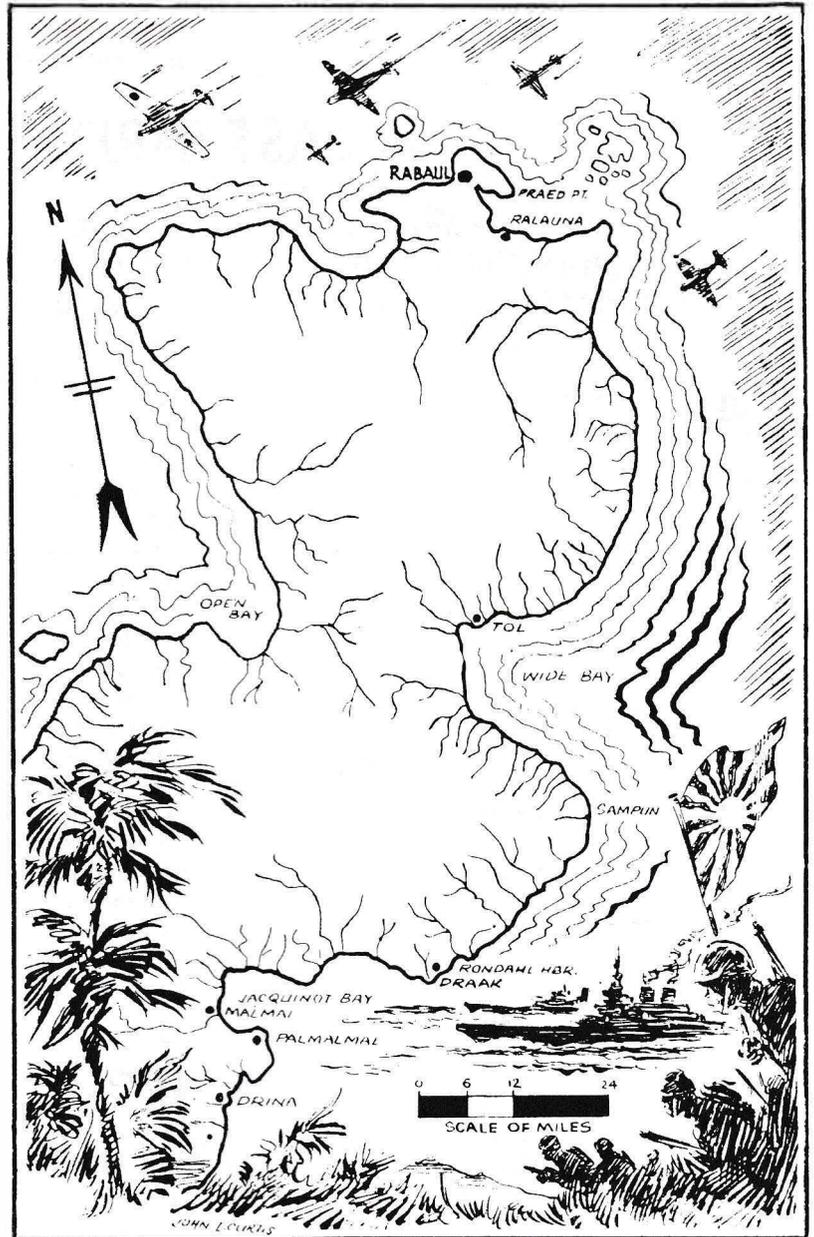
Fr Harris, in helping the Australians, had remarked that if Japanese soldiers came seeking the same help and in the same state, he would have extended his charity to them also.

After his rescue Selby wrote to Fr Harris' father, Mr John Harris, on November 12, 1942: 'We are unanimous that none of us will ever be able to express our full gratitude to Fr Harris for his wonderful kindness to us. I am quite sure that very few of us would have survived but for his help and encouragement ...'

How Fr Harris died is still a mystery but in 'Hell And High Fever', Selby was in no doubt. He simply wrote; 'Fr Harris was murdered by the Japanese shortly after our rescue'.

In that same book he had written that the retreating Australians had discovered Fr Harris to be 'as honest, sincere and generous a man as we had ever met'.

In his letter to Mr John Harris Selby wrote: 'I got a new conception of Christianity from his conduct and I can honestly say there are few people I know whom I admire more greatly or to whom I have reason for greater gratitude'.



Map of New Britain, PNG, showing Mal Mal.

Now both are dead. Selby at 96, sixty years after Fr Harris' death at 37 in 1942.

Yet their story did not end with Fr Harris's martyrdom and Major Selby's rescue.

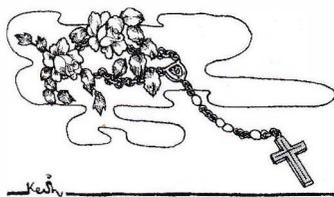
When the Pacific War ended in 1945, Selby recalled that he had been 'treasurer' of money collected from escapees from Mal Mal and he tried to obtain a crucifix - that stirring reminder of all sacrifice and all charity - for the altar of St Patrick's church at Fr Harris' old mission station.

He was unable to find one suitable and it was decided to buy a

chalice which was sent to Mal Mal, inscribed at the request of the donors: 'Sacred to the memory of Father Harris with gratitude and respect of the men whose lives he saved in 1942'.

Some how I feel that in 2002, if time is kept in heaven, there was a joyful reunion of the old soldier Major David Selby and the priest he so admired and named a martyr, Fr Ted Harris MSC.

KEN SCULLY is a distinguished Catholic journalist, now retired, who contributes regularly to *Annals*. He served as a soldier in Rabaul in 1942. In 1996 the Holy Father made him a Knight of St Sylvester.



## The Rosary

TRADITION has it that Our Lady presented St Dominic with a chaplet of roses. From this, the prayers known as the Rosary originated. The first rosary beads are thought to have been made from dried rose hips, pierced and strung together. Later, the beads were made from rose petals, compressed and rolled into balls.



# ANNALS HISTORY OF CAROLS

[CONTINUED FROM OUR CHRISTMAS EDITION 2001]

By John Colborne-Veel • Illustrated by Kevin Drumm

## CHRISTMAS MUSICAL FOLKLORE



St Francis of Assisi is credited with introducing religious carols into the Liturgy at Greccio in 1223 when he set up the first crib of the infant Saviour and Holy Family to teach the doctrine of the incarnation. Since that time the simple, sincere and joyous songs of Christmas have touched the hearts of countless men and women the world over.

In introducing religious carols into the Liturgy, St Francis founded the great Franciscan tradition of using popular entertainment to edify the people. Carols for Christmas and other seasons became very effective catechetical tools. Ten per cent of the surviving Mediaeval English carols come from sources associated with the Franciscan order.

In the 310 years between St Francis of Assisi at Greccio in 1223, and 1533 when Henry VIII renounced Papal supremacy England's Catholics developed a rich religious culture to entertain and edify the population, carol singing was an integral part of this heritage.

### Mystery Plays

The English Mystery Play provides a good example of the extent to which St Francis's innovation was taken and developed.

Mystery Plays presented a complete cycle of short scenes from the Bible that told the story

### THE FEAST

WRITING in 386 A.D. St John Chrysostom states that the celebrating of Dec 25 as Our Lord's birthday was 'known from the beginning' to the Church of Rome. He refers those curious about the date to Archives in Rome which contain unimpeachable evidence and adds that 'it was from those who have an accurate knowledge of these things and dwell in Rome that we received this Feast'. [ii, p.354 ed. Montfaucon] St John Chrysostom called Christmas Day 'the Chief of all Feasts' [In B. Philogonium 4, vol. 1, 497]. Ed

of mankind from the Creation to Doomsday. Each large town had its own Mystery Play, which was carefully preserved so that it could be produced and acted year after year for the Corpus Christi festival.

Surviving plays indicate that the number of scenes in these dramas varied from town to town, for example, the oldest extant Mystery Play from Chester (1325) has 25 scenes, while its more modern counterpart from York (1378) is comprised of 48 scenes. These scenes were actually small self-contained plays within a cycle of plays. Local trade and merchant guilds were held responsible for the production of one scene each from the town's play.

### Miracle Plays

Apart from the Mystery Plays there were numerous small works designed for specific occasions such as the Miracle plays about St Nicholas of Myra, Mary Magdalene and other popular Saints; Morality plays such as 'Pride of Life' (1400) which included carol singing but was developed from the sermon. There were also Easter and Christmas plays.

In Mediaeval times Catholics celebrated Christmas day in Church with singing, acting and dancing. It was a tradition that had evolved over hundreds of years. As the Liturgy began to utilise dialogue from the New Testament, hymns developed into plays and music drama. Religious carols were used in this 'Liturgical drama' for both dancing and processional purposes. Up until the Reformation, there was a continuous development of Liturgical singing, dancing, and acting.

### Catholic Christmas Tradition

Catholic Christmas tradition in England was recorded by Barnabe Googe (1540-1594), who left the following description of acting, dancing, and singing in the church on Christmas day:-

'Three masses every priest doth sing upon that solemn day, With offerings unto every one, that so the more may play.'

This done a wudden childe in  
clowtes is on the alter set,  
About the which both boyes and  
gyrles do daunce and trymlly  
jet:

And carols sing in prayse of  
Christ, and, for to help them  
heare,

The organs answer every verse  
with sweete and solemne  
cheer.

The priest do rore aloud; and  
round about their parents  
stand

To see the sport, and with their  
voyce do help them and their  
hande.'

Much of England's rich  
Catholic cultural heritage was  
destroyed by the Puritans. The  
Mystery Plays, various carolling  
traditions and the songs that  
accompanied them were singled  
out as being particularly bad  
influences.

Ironically, to the Puritans  
while anything Catholic was  
said to be superstitious nonsense  
that had to be eradicated, many  
customs that were thought to be  
left overs from prehistoric pagan  
times were ignored. As a result  
some Catholic traditions  
survived in the guise of ancient  
rituals.

Before the Reformation, there  
were many important days that  
occasioned carol singing, some  
related to the sun (seasons of the  
year) and others the moon  
(Easter).

The following occasions:-  
Shrove Tuesday, the day  
before Lent; Pentecost, the  
seventh Sunday after Easter,  
and Corpus Christi, the  
Thursday after Trinity Sunday;  
were aligned to the date of  
Easter, and fixed according to  
the moon, following the  
Council of Nicaea's ruling in  
325AD that, 'The Easter  
festival should be celebrated



## Religious 'developers'?

**R**ESIDENTS of harbour-side suburbs in Sydney object strenuously to what they complain are 'market-driven development of harbour-side suburbs'. They complain, 'the developers don't care about the place. Often they don't live here, and even if they do, the social and natural environment that we love, and that is the reason for our being here, is at risk.' Catholics who see decisions being made about how they should live their faith, and their faith being eroded if not destroyed in the process by people who don't seem to live in their religious ethos, or to 'care' about Catholic Truth or tradition, need to build up a resistance to such religious development that ignores the threat it poses to the Catholic religious environment – delicate enough at the best of times. – Editor, *Annals*.

throughout the Christian  
world on the first Sunday after  
the full moon following the  
vernal equinox; and that if the  
full moon should occur on a  
Sunday and thereby coincide  
with the Passover festival,  
Easter should be commemo-  
rated in the Sunday  
following.'

The festivals that were fixed  
by the sun related to farming  
and the seasons of the year,  
these are as follows:- when the  
Sun reaches its Winter Solstice  
[the shortest day], Vernal  
Equinox [when day and night  
are equal], Summer Solstice  
[the longest day], and  
Autumnal Equinox [when day  
and night are again equal]. All

of these dates were significant  
for farmers (both Mediaeval  
and prehistoric) and therefore  
had festivities attached to  
them.

The Mediaeval festivals  
attached to the agrarian year are  
as follows:-

March 20/21

The Vernal Equinox

March 25

Lady Day (The Annunciation)

This was also New Year's  
Day in Britain until 1752 when  
the old Julian Calendar was  
replaced by the Gregorian.  
Farms change hands, tenants  
pay the rent and servants sign  
contracts with their masters.

May 1

Beltene (St Joseph)

Mayday or the first day of summer. Maypole dancing, plays, processions, fertility rites and singing.

June 22

The Summer Solstice.

June 24

Midsummer Day (Nativity of St John the Baptist)

Dancing and singing. Sheep shearing and hay making.

August 1

Lughnasadh (St Peter's Chains)

The Start of the Harvest Festival. Many customs are attached to this date. In Australia it is still treated with some reverence being the racehorse's birthday.

September 22/23

Autumnal Equinox.

September 29

Michaelmas (Dedication of the Church of St Michael the Archangel).

This marks the end of the farm year. Harvest Festivals, farms change hands, and tenants pay the rent. From this time until Plough Monday, folk dances and plays on the theme of life, death and rebirth predominate the festivities.

October 31

Halloween: Eve of Feast of All Saints

November 1

Samhain (All Saints)

The first day of winter.

December 22

Winter Solstice

Was the most important day of the ancient sun based cultures.

December 25

Christmas Day

January 6

Epiphany of Our Lord.

Plough Monday, the traditional date of the Sword dance is the first Monday after January 6. The farm workers last holiday before they return to work. From this time onwards the fields are ploughed in readiness for the coming Spring.

February 1

Imbolg (Candlemas Eve)

The first day of Spring. Singing and dancing.

### Catholic Festivals

By adding the festivals attached to Easter to those associated with the agrarian year it is possible to gain some insight into the extent of Catholic carolling customs in Mediaeval England. Each of these occasions was a time for celebrating with songs, plays and dancing. Because they were associated

with Catholicism the Putitans set out to eradicate them. Those that survived did so by subtle changes of identity. For example, carols associated with the blessing of orchards became wassail songs wherin a tipsy old farmer would stagger through his orchard with a jug of cider asking his trees to grow.

The Puritan attack on Catholic tradition was bitter and prolonged and the resultant negative attitudes to Catholicism that it produced are still very much in evidence today.

Carols, then as now, are simple joyous expressions of faith that every-day people can keep in their hearts. As catechetical tools they have always expressed the basics of our faith. In view of this it is interesting to examine some Puritan attitudes to carolling customs.

In 'Anatomie of Abuses', first published at London in 1583, Puritan author Phillip Stubbes attacked the Mayday customs:-

'Against May, Whitsunday, or other time, all the young men and maides, olde men and



## Nothing but trouble

**T**HE humble English word *but* was originally 'be-out' meaning except, i.e. take or leave out. 'Nothing but trouble,' means 'nothing with-out trouble'. In Scotland in the last century (and possibly still) 'but' was used in its primary meaning. The motto of the clan Chattan [whose crest was a wild cat] was 'touch not the cat but glove' meaning 'Don't touch the cat without a glove on your hand.' – Editor, *Annals*.

wives, run gadding over night to the woods, groves, hills and mountains, where they spend all night in pleasant pastimes: and in the morning they return, bringing with them birch and branches of trees, to deck their assemblies withall. And no mervaile, for there is a great lord present amongst them, as superintendent and lord over their pastimes and sportes, namely, Sathan, prince of hel. But the chieftest jewel they bring from thence is their May-pole, which they bring home with great veneration, as thus. They have twentie or fortie yoke of oxen, every ox having a sweet nose-gay of flouers placed on the tip of his horns, and these oxen draw home this May-pole (this stinkyng ydol rather), which is covered all over with flouers and hearbs, bound round with strings, from the top to the bottome, and sometime painted with variable colours, with two or three hundred men, women, and children following it with great devotion.'

Stubbes was against music as well, and found that it had:-

'A certain kind of smooth sweetness in it, it is like unto honey, alluring the auditory to effeminacy, pusillanimity, and loathsomeness of life... so good wits, by hearing of soft music, are rather dulled than sharpened, and made apt to all wantonness and sin.'

He thought that music was also used as a 'directory to filthy dancing'.

### **Christmas not celebrated**

In 1644 Christmas day was not celebrated in England because it fell on the last Wednesday of the month, a day previously set aside as a monthly fast by the Puritan Parliament. In a sermon preached

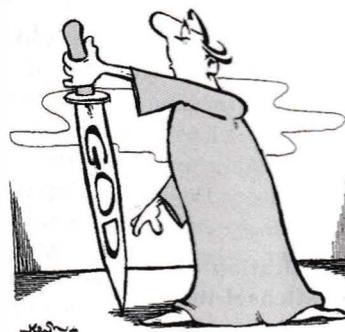
to the House of Lords that day clergyman Edmund Calamy stated: 'This day is commonly called Christmas-day, a day that has heretofore been much abused in superstition and profaneness. It is not easy to say whether the superstition has been the greater, or the profaneness. There is no way to reform it, but by dealing with it as Hezekiah did with the brazen serpent. This year God, by his providence, has buried it in a fast, and I hope it will never rise again.'

### **Abolition of Christmas**

Three years later, in 1647, the English Parliament abolished

Christmas and all other Catholic festivals altogether.

Puritan Hezekiah Woodward gloated on the victory and published a tract that called Christmas Day, 'The old Heathen's Feasting Day, in honour to Saturn their Idol-God, the Papist's Massing Day, the Profane Man's Ranting Day, the Superstitious Man's Idol Day, The Multitude's Idle Day, Satan's - that Adversary's - Working Day, the True Christian Man's Fasting Day. We are persuaded, no one thing hindereth the Gospel work all the year long, than doth the observation of that Idol Day once a year, having so



## **A dying wish**

Sunder me from my bones, O sword of God,  
Till they stand stark and strange as do the trees;  
That I whose heart goes up with the soaring woods  
May marvel as much at these.

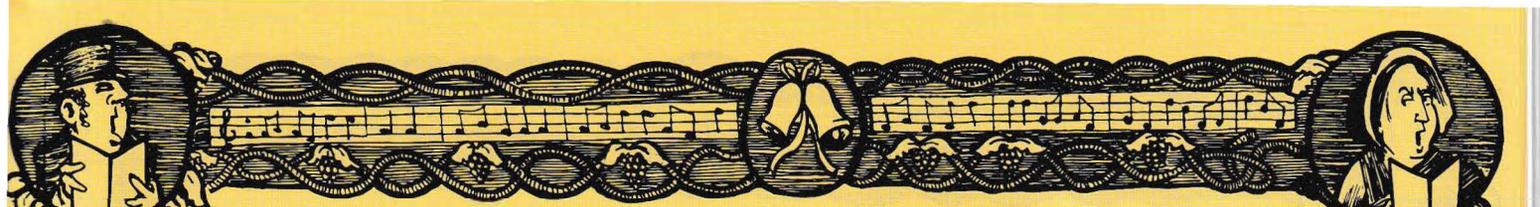
Sunder me from my blood that in the dark  
I hear that red ancestral river run,  
Like branching buried floods that find the sea  
But never see the sun.

Give me miraculous eyes to see my eyes,  
Those rolling mirrors made alive in me,  
Terrible crystal more incredible  
Than all the things they see.

Sunder me from my soul, that I may see  
The sins like streaming wounds, the life's brave beat:  
Till I shall save myself, as I would save  
A stranger in the street.

- G.K. Chesterton, *The Sword of Surprise*.





many days of cursed observation with it.'

By the nineteenth century, English carols and carolling traditions were thought to be a thing of the past, having been lost in the various puritanical reforms that followed the Reformation - including the Methodist Revival of the 1830s which was a deliberate attempt to destroy and suppress the remaining Catholic culture of Wales and the Channel Islands.

### Publication of surviving Carols

An attempt to collect and publish some surviving traditional carols was made by Davies Gilbert in 1822 and the success of this led to a second addition of his 'Collection of Christmas Carols' in 1823.

In 1833, William Sandys published 'Christmas Carols Ancient and Modern'. In this anthology Sandys noted that while carol singing still existed in the Northern Counties of England and some of the Midland, the practice was steadily declining every year. If William Sandys could visit the English speaking world today, he would be pleasantly surprised to hear many of the carols that he documented being sung at most Christmas celebrations.

Among the carols that Sandys preserved in print are: The First Nowell; I Saw Three Ships; A Virgin Most Pure; The Cherry Tree Carol; A Child This Day Is Born, which of course has been passed down into the repertoire as a general purpose hymn under the name of Sandys; and, God Rest You Merry. For the last named carol the old meaning of its title was 'God Keep You Merry', unfortunately, nowadays the comma is often misplaced

changing the significance of both the blessing and the condition of the gentlemen.

### Oral Tradition

In the early part of the nineteenth century, thinking that carols had died out, a number of scholars unearthed and published pre-Reformation carols from manuscripts. Unfortunately, while they were preoccupied with poking around in dusty libraries and archives, there was still an abundance of carols being performed in the fresh air of the countryside as folk songs. The scholars failure to 'not see the wood for the trees' before it was too late was a cultural tragedy. In a similar fashion, when I was a teenager in Melbourne there were about ten old sailing ships in good order moored in the Yarra River as coal hulks, a few years later enthusiasts started talking about finding a sailing ship to restore but, it was too late, the coal hulks had gone so they had to go and salvage the James Craig from the rocks in Tasmania. Ironically, the same thing happened with the surviving carols; they were still around almost to the day that people became interested in collecting them - they missed it by that much.

### Saving some Carols

In a very British fashion, the interest in and revival of English carol singing came about through the discovery of an exotic import. The editors of 'The Hymnal' (Noted (1852), Rev. J M Neale and the Rev. T Helmore acquired a very rare Swedish book called *Piae Cantones*, a collection of exquisite sixteenth century carols. Neale translated twelve of the carols and together

with Helmore published them together with their music as 'Carols for Christmas-tide'. The following year (1853) they followed on with 'Carols for Easter-tide'. The latter publication was the first recognition of the use of carols for use at other times apart from Christmas since the Reformation.

On one hand Neale and Helmore's exotic publications increased the popularity of carol singing and the prestige of old carols, on the other, they usurped the few old favourites that had survived all else. In 1894, in relation to Neale and Helmore's work in reviving carol singing 'Church Folk Lore' reported that they had 'done much to lead to the disuse of certain old favourites, which probably in a few years will be forgotten.'

But, there was a last minute revival of interest which managed to save the handful that we have in the repertoire today.

In the last century virtually every known carol found its way into print somewhere. In the era of global communication it is possible to gather an enormous body of information about carols, their texts, their melodies and various settings but, despite this, the amount of carols that are in use today is pitifully small; the amount that receive air play even smaller. The countless millions of hours of Christmas carols that are played in English language shopping centres around the world from November until December 25 only use a tiny portion of the possible repertoire. I wonder if secular Christmas songs about Father Christmas, Santa Claus, the elves, raindeers, snowmen and materialism in general, might not be well ahead in terms of percentages of air play.



### Political correctness

The reason for the gradual disappearance of English popular traditional carols in Britain after the Reformation was simple - it became politically incorrect to sing them.

The situation today in Australia is similar to that of England at the time of the Reformation. Remember the Sunday Telegraph article by John Larkin (page 3 November 10, 1996) bi-lined 'Prayers get official blessing'. This article reports that the New South Wales Government has received legal advice in relation to school prayers wherein: 'prayer - which is not biblical but written for the school - is permissible. Only traditional prayers such as The Lord's Prayer and the Hail Mary can be banned by schools if parents complain.'

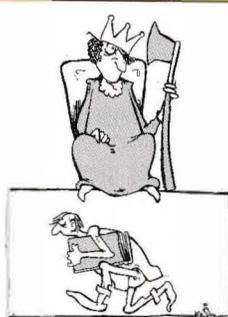
Think about it.

'Pleasure It Is' is an example of a pre-Reformation English carol: [Ex. 1]

### Pleasure It Is

Pleasure it is  
To hear, I wis,  
The birdes sing.  
The deer in the dale, the sheep in  
the vale,  
The corn springing;  
Gods purveyance  
For sustenance  
It is for man.  
Then for always  
To give him praise,  
And thank him then, and thank  
him then.

This old summer and harvest carol is by William Cornyshe 1468-1523 who was Master of the Chapel Royal for both Henry VII and Henry VIII. The words come from the sole surviving copy of



### Shakespeare's Catholicism

THE young Shakespeare's Catholic indoctrination ran deep. The 'equivocation' so dear to the heart of the Porter in Macbeth was a necessary evil to survive amid the religious McCarthyism then dogging Warwickshire dissidents.

How did Borromeo's testament arrive in the Shakespeare household? In 1580, the cardinal was visited in Milan by a group of Jesuit missionaries, led by the English recusant, Father Edmund Campion. Smuggling home copies of the testament, then circulating Catholic Europe in huge quantities, Campion passed through Lapworth, just 12 miles from Stratford, en route to Lancashire and Hoghton Tower.

Campion's host in Warwickshire was Shakespeare's kinsman, Sir William Catesby, who was imprisoned for his pains. In Elizabethan England, Catholics risked their lives by admitting popish priests to their homes. Adherence to the 'old' faith was a crime amounting to treason and punishable by a gruesome death.

Elizabeth I's reign saw almost 200 Catholics meet excruciating ends on the public scaffold - castrated, hung, cut down while still alive, drawn and quartered. Catholic apostasy reached its celebrated climax in the 1605 'Powder Treason' whose leader was not Guy Fawkes, as 5 November legend has it, but Robert Catesby, son of that same Sir William who hosted Campion in Warwickshire, a friend of Shakespeare's father.

- Anthony Holden, 'William the Younger' *Observer*, July 18, 1999.

'Bassus' a book printed in 1530. Apart from writing lyrics, Cornyshe composed music, wrote plays, he was also a pageant master who acted in court pageants. Cornyshe is also known to have occasionally provided guttering, paving and sanitary conveniences for the court of Henry VIII (suggesting perhaps that conditions for composers 400 years ago were no better than they are now). Henry VIII allowed him twopence a day for the 'diette' of ten choristers at the Field of Cloth of Gold. In 1518, Cornyshe forced Wolsey to give up one of his choristers to the Chapel Royal. Cornyshe's surviving works include, sacred music, works for viols and jovial secular choral compositions.

Only the bass part for 'Pleasure It Is' has survived in Bassus. The melody given here was written in 1553 by B. Waldis for a setting of Ps 124.

Coverdale's Carol was introduced to England a few years after Henry VIII had renounced Papal supremacy. [Ex. 2]

### Coverdale's carol

Now blessed be thou, Christ  
Jesu,  
Thou art man born, and this is  
true:  
With our poor flesh and our poor  
blood,  
Was clothed that everlasting  
good.

Eternal light doth now appear  
Unto the world both far and  
near;  
It shineth clear even at midnight,  
Making us children of his light.

All this did he for us freely,  
For to declare his great mercy.  
All Christendom be merry there-  
fore,



Earth puts on her dress of glee;  
Flowers and grasses hide her;  
We go forth in charity -  
Brothers all beside her;  
For, as man this glory sees  
In the awakening season,  
Reason learns the heart's  
decrees,  
And hearts are led by reason.

Praise the Maker all ye saints;  
He with glory girt you,  
He who skies and meadows  
paints  
Fashioned all your virtue;  
Praise him seers, heroes, kings,  
Heralds of perfection;  
Brothers praise him, for he  
brings  
All to Resurrection!

### Wondrous Works

Gilbert first published 15 verses of Wondrous Works in 1822. Sandys republished it in 1833 together with the melody and two corrections. This is a good example of the importance of carols as catechetical tools. [Ex. 3]

When Jesus Christ was twelve years old,  
As holy scripture plainly told,  
He then disputed brave and bold

Amongst the learned doctors:  
[Refrain:]

Then praise the Lord both high and low.

'Cause he his wondrous works doth shew,

That we at last to hea'vn might go,

Where Christ in glory reigneth.

At thirty years he then began  
To preach the gospel unto man,  
And all Judaea wondered then  
To hear his heav'nly doctrine:

Then praise the Lord both high and low etc.



## Drinking from the Thames

**D**URING the cholera epidemic of 1849, Henry Mayhew, the great observer of London life, visited the district of Bermondsey south of the Thames. He wrote that the river water the residents drank and bathed in

appeared the colour of strong green tea, and positively looked as solid as black marble in the shadow - indeed it was more like watery mud than muddy water... As we gazed in horror at it, we saw drains and sewers emptying their filthy contents into it; we saw a whole tier of doorless privies in the open road, common to men and women, built over it; we heard bucket after bucket of filth splash into it, and the limbs of the vagrant boys bathing in it seemed by pure force of contrast, white as Parian marble.

Mayhew visits a house where an infant has died of cholera and is told that its inhabitants really do drink the water. He asks whether they have tried to get their landlord to do something about it, and is told, 'Yes, sir, and he says he will do it, and do it, but we know him better than to believe him.'

-Helen Epstein, 'Time of Indifference' [NYRB April 12, 2001] quoting 'A Visit to the Cholera Districts of Bermondsey' *Morning Chronicle*, Sept. 24, 1849.

The woman's son, that dead did die,

When Christ our Saviour passed by,

He rose to life immediately,  
To her great joy and comfort:

Then praise the Lord both high and low etc.

Likewise he healed the lepers ten,  
Whose bodies were full filthy then;

And there returned back one  
Him humble thanks to render:

Then praise the Lord both high and low etc.

More of his heavenly might to shew,  
Himself upon the sea did go;

And there was none that e'er did so,

But only Christ our Saviour:

Then praise the Lord both high and low etc.

When they bereaved his life so good,

The moon was turned into blood,

The earth and Temple shaking stood,

And graves full wide did open:

Then praise the Lord both high and low etc.

Then some of them that stood thereby

With voices loud began to cry;

'This was the Son of God truly.'

Without any fear or doubting:

Then praise the Lord both high  
and low etc.

For, as he said, it came so plain,  
That in three days he rose again;  
Although he suffered bitter  
pain,  
Both heaven and earth he  
conquered:

Then praise the Lord both high  
and low etc.

Then afterwards ascended he  
To heaven in glorious majesty:  
With him God grant us all to be  
In heaven with him rejoicing:

Then praise the Lord both high  
and low etc.

### *The Lamb of God*

This carol is perhaps a good example of an English folk-carol of the type that was overlooked by nineteenth-century scholars as they no doubt made their way to the library to unearth genuine old English carols. The melody of 'The Lamb of God' was noted down by Cecil Sharp at Donnington Wood in Shropshire but the style of the tune has a certain Welsh flavour. The carol was published in 'A Good Christmas Box 1847' and in an undated chap-book, also Cecil Sharp's English Folk-Carols. [Ex. 4]

Awake, awake, ye drowsy  
souls.

And hear what I shall tell;  
Remember Christ the Lamb of  
God.

Redeem'd our souls from hell,  
He's crowned with thorns, spit  
on with scorn.

His friends have hid themselves:

[Refrain:]



### **Parish Notices or 'There's many a slip'**

The Senior Choir  
invites any member  
of the congregation  
who enjoys sinning  
to join the choir.

So God send you all much joy in  
the year, in the year,  
So God send you all much joy in  
the year.

They bound Christ's body to a  
tree,  
And wounded him full sore;  
From ev'ry wound the blood ran  
down,  
Till Christ could bleed no more;  
His dying wounds, all rent and  
tore,  
Were covered with pearly gore:

So God send you all much joy etc.

And when his foes had  
murdered Christ  
And shown their cruel spite,  
The sun and moon did hide  
their heads

#### **Example 3.**

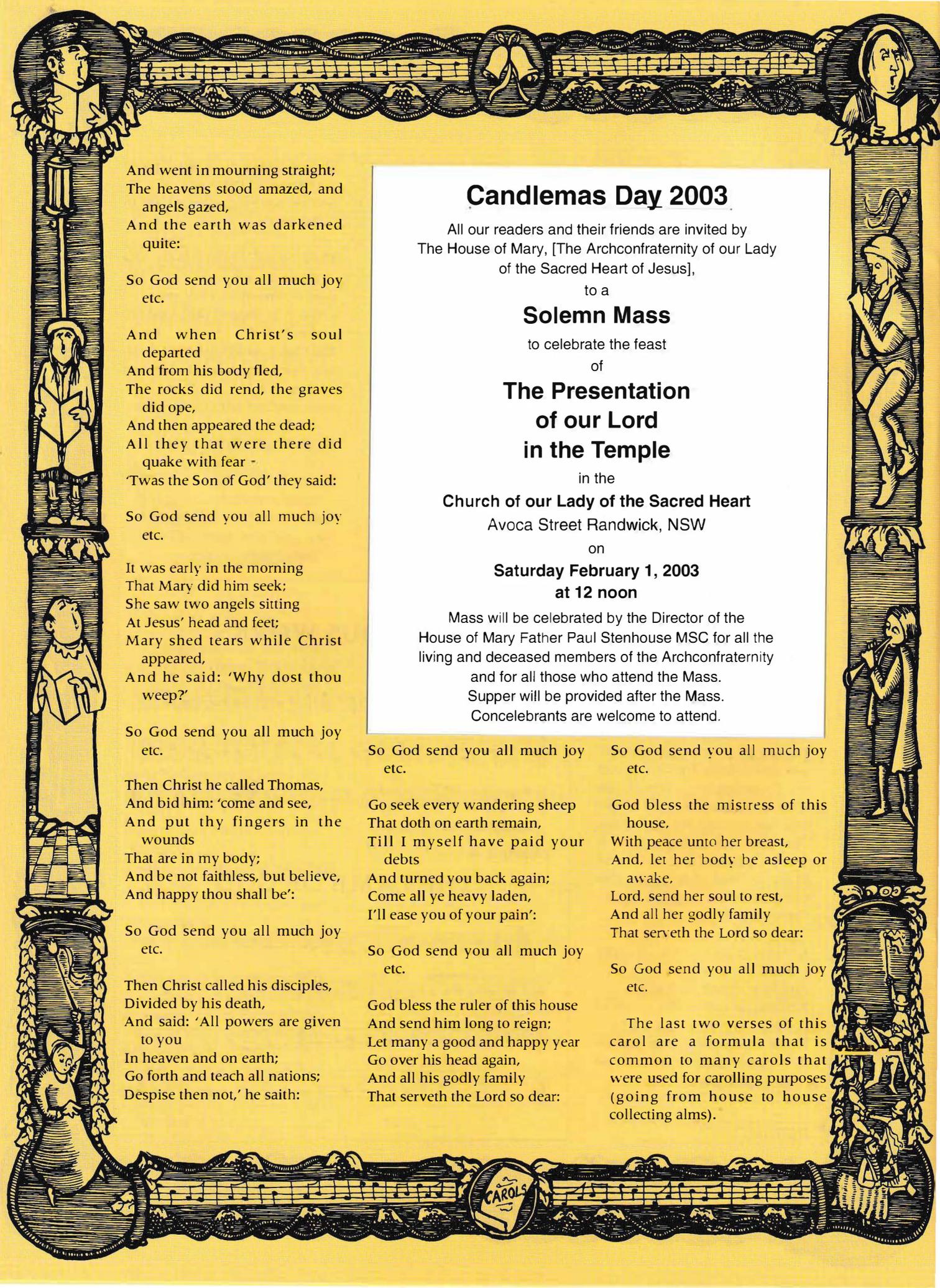
### **WONDROUS WORKS**



#### **Example 4.**

### **THE LAMB OF GOD**





And went in mourning straight;  
The heavens stood amazed, and  
angels gazed,  
And the earth was darkened  
quite:

So God send you all much joy  
etc.

And when Christ's soul  
departed  
And from his body fled,  
The rocks did rend, the graves  
did ope,  
And then appeared the dead;  
All they that were there did  
quake with fear -  
'Twas the Son of God' they said:

So God send you all much joy  
etc.

It was early in the morning  
That Mary did him seek;  
She saw two angels sitting  
At Jesus' head and feet;  
Mary shed tears while Christ  
appeared,  
And he said: 'Why dost thou  
weep?'

So God send you all much joy  
etc.

Then Christ he called Thomas,  
And bid him: 'come and see,  
And put thy fingers in the  
wounds  
That are in my body;  
And be not faithless, but believe,  
And happy thou shall be':

So God send you all much joy  
etc.

Then Christ called his disciples,  
Divided by his death,  
And said: 'All powers are given  
to you  
In heaven and on earth;  
Go forth and teach all nations;  
Disperse then not,' he saith:

## Candlemas Day 2003

All our readers and their friends are invited by  
The House of Mary, [The Archconfraternity of our Lady  
of the Sacred Heart of Jesus],

to a

### Solemn Mass

to celebrate the feast

of

### The Presentation of our Lord in the Temple

in the

Church of our Lady of the Sacred Heart

Avoca Street Randwick, NSW

on

**Saturday February 1, 2003  
at 12 noon**

Mass will be celebrated by the Director of the  
House of Mary Father Paul Stenhouse MSC for all the  
living and deceased members of the Archconfraternity  
and for all those who attend the Mass.  
Supper will be provided after the Mass.  
Concelebrants are welcome to attend.

So God send you all much joy  
etc.

Go seek every wandering sheep  
That doth on earth remain,  
Till I myself have paid your  
debts  
And turned you back again;  
Come all ye heavy laden,  
I'll ease you of your pain':

So God send you all much joy  
etc.

God bless the ruler of this house  
And send him long to reign;  
Let many a good and happy year  
Go over his head again,  
And all his godly family  
That serveth the Lord so dear:

So God send you all much joy  
etc.

God bless the mistress of this  
house,  
With peace unto her breast,  
And, let her body be asleep or  
awake,  
Lord, send her soul to rest,  
And all her godly family  
That serveth the Lord so dear:

So God send you all much joy  
etc.

The last two verses of this  
carol are a formula that is  
common to many carols that  
were used for carolling purposes  
(going from house to house  
collecting alms).

Example 5.

## THE BIRDS



### 'Salving this National Heritage'

Cecil Sharp (1859-1924) dedicated his life to the collection, publication and performance of the folk-song and folk-dance of England. Scholes, in relation to Sharps work credited him more than any other single person with 'salving this national heritage'. Sharp had definite views on the function of the English Morris and country dances. He said, '...the Morris is not primarily, a pleasure dance. Its function is to provide a spectacle or pageant as part of the ritual associated with the celebration of popular festivals and holidays.' On the other hand Sharp originally thought that the country dance was part of the social life of the village and then in later life changed his mind and 'believed that it had its origin in the processional and ring dances which at one time formed part of the May Day ritual'. Carols were originally chain dances so, it's possible that English Morris and Country dances may well be survivors of England's pre-Reformation Catholic cultural heritage.

\*\*\*  
The Birds is a translation of the Czech carol 'Zezulka z lesa vylitla, kuku'. It was collected by Miss Jakubichova at Polica, in the hills between Bohemia and

## ANNALS AUSTRALASIA

OUR FUTURE DEPENDS ON YOU

Thank you for remembering

ANNALS AUSTRALASIA

IN YOUR WILL

OUR LEGAL TITLE IS:  
**ANNALS AUSTRALASIA**

1 Roma Avenue  
Kensington NSW 2033  
Australia

Moravia from the singing of a Czech peasant girl during Christmas 1921. [Ex. 5]

### The Birds

From out of a woodland did a cuckoo fly,  
He came to a manger with joyful cry,  
He hopped, he curtsied, round he flew,  
And loud his jubilation grew.  
Cuc-koo, cuc-koo, cuc-koo.

A pigeon flew over to Galilee,  
He strutted and cooed, and was full of glee,  
And showed with jewelled wings unfurled,  
His joy that Christ was in the world.  
Vrer-croo, vrer-croo, vrer-croo.

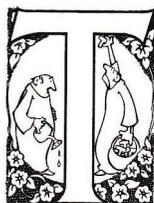
A dove settled down up on Nazareth,  
And tenderly chanted with all his breath,  
'O you' he cooed, 'so good and true,  
My beauty do I give to you.  
Tsu-croo, tsu-croo, tsu-croo.

This Czech folk carol seems to carry the joyous message of Christmas in a simple but eloquent form. While it is impossible to identify the author of this carol it is interesting to speculate the symbolism of the three birds; was it intentional or a poetic accident. The cuckoo, a bird associated with clocks and the passing of time (life); a pigeon, the messenger bird; and the dove, who brought an olive branch to Noah - the sign of a new beginning - also identified as an omen of peace, by example possibly the most Christian of all birds.

Some things only admit of 'Yes' and 'No'

# NON-DIRECTIONAL COUNSELLING

By MICHAEL BAKER



THE expression 'non-directional counselling' derives from the thought of American psychologist Carl Rogers who regarded the giving of direction as a denial of the rights of the individual. It is used by psychologists to justify the placing before those seeking help of alternatives, whether morally good or evil, without recommendation as to which they should follow.

Just how ambivalent the expression is can be seen from the United Kingdom's National Help Line which puts it like this – "Counsellors at crisis pregnancy counselling centres are trained in non-directional counselling, *enabling you to discover more clearly how you feel about the situation you are in*".

The presence of the comforting word 'counselling' with the addition 'non-directional' – gives the impression that those involved are exercising the non-judgmental position which ought to characterise Christian charity. While we should hate the sin we should love the sinner, so the argument might go, and thus not enter into judgment about his conduct but leave it up to him.

But the non-judgmental act relates to the state of the person's soul – the subjective element. It does not relate to the objective element, the act itself. If the act is sinful, we must judge it so – we must be completely judgmental!

In truth, the expression 'non-directional counselling' is self-contradictory. *Counsel* is advice or opinion given to direct the judgment or conduct of another. The client, confused as to what he should do, is looking for direction. Counselling, by definition, is directional. Moreover, it is an act of Christian charity to show those caught in a dilemma the right course to follow. The morally evil choice will inevitably involve them

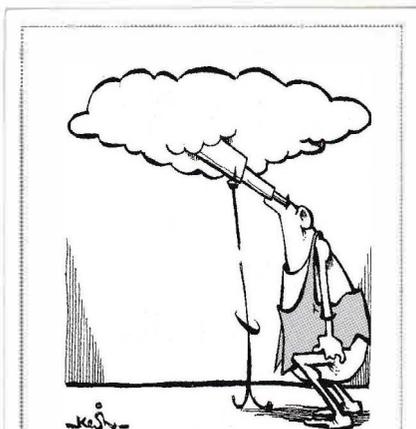
in moral and physical harm and they should be told so. The morally good choice will inevitably benefit their soul and body even if it means putting up with physical discomfort or suffering. The failure to give proper direction in such a case is a sin against charity. If a blind man came to us for advice as to which of two roads he should follow and one of them had a trench across it, we would sin grievously in advising him to choose either.

The expression has been embraced by Modernists within the Catholic

Church as a *via media*, a middle way between what they regard as the overly strict application of principle and the needs of the age. But while moderation is a *desideratum* in the application of the virtue of temperance, it has no application in matters of principle. To make the point clearer – some things admit of more and less: others admit only of 'Yes' and 'No'. You can have more or less pie for dinner, more or less wine. But you can't have more or less of a dog in the back yard. There is either a dog there or there isn't. A woman can't be more or less pregnant; she either is pregnant or she is not. Principles are among the things which admit only of 'Yes' and 'No'. You cannot moderate a principle without denying it.

The poison of the heresy of Modernism is not understood. The Modernist is a Catholic who gives lip service to the Church's theological and moral teachings but works quietly to compromise those teachings, to see that they are conformed as much as possible to worldly values. The Modernist maintains that if society advocates giving women a choice between aborting her child or continuing with the pregnancy to term then the Church must do the same. The Modernist calls himself a Catholic; he may be seen every Sunday at Mass and communion, but he is possessed of a superior knowledge. He knows better than the Church. He may proclaim his orthodoxy loudly but the test is whether his practice conforms to it. *Agere sequitur esse*: your actions show what you are.

Beware, then, of catch phrases like this which are not only misleading but embrace grave error. As Mao Tse Tung said: *Use my words and you will begin to think my thoughts.*



## Preparing for life

HOOPER had no illusions about the Army – or rather no special illusions distinguishable from the general, enveloping fog from which he observed the universe.

Hooper was no romantic. He had not as a child ridden with Rupert's horse or sat among the campfires at Xanthus-side; at the age when my eyes were dry to all save poetry – Hooper had wept often, but never for Henry's speech on St Crispin's day, nor for the epitaph at Thermopylae. The history they taught him had few battles in it but, instead, a profusion of detail about humane legislation and recent industrial change.

– Evelyn Waugh, *Brideshead Revisited*

MICHAEL BAKER lives in Sydney where he has practiced as a barrister for many years.

# THOUGHT FROM THE LITURGY OF THE DAY



## FEBRUARY

**1** 1 Sat Week 3 Luke 1:75  
Serving God in holiness and justice, all the days of our lives in his presence

**2** Sun Presentation Lk 2:32  
He is a light to enlighten the nations and to give glory to Israel, your people.

**3** Mon Week 4 Mark 5:20  
The man went off and spoke about all that the Lord had done for him

**4** Tues Week 4 Hebrews 12:2  
Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection

**5** Wednesday Agatha Luke 9:24  
If you want to save your life you will lose it. If you lose it because of me you will save it

**6** Thurs Japan Martyrs Gal 2:20  
He loved me and gave himself for me.

**7** Friday Week 4 Hebrews 13:1  
Remember always to welcome strangers

**8** Sat Week 4 Hebrews 13:20  
May the Lord, the Shepherd, make you ready to do his will in any kind of good action

**9** Sun Week 5 1Cor 9:17  
Preaching the gospel is a responsibility that has been put into my hands

**10** Mon Scholastica Luke 10:39  
She sat down at the Lord's feet and listened to him

**11** Tues Week 5 Mark 7:9  
How clever you are in getting around the commandment of God in order to keep your own tradition

**12** Wed Week 5 Mark 7:21  
It is from within, from the heart, that evil intentions emerge

**13** Thurs Week 5 Psalm 128:3  
Your wife, like a fruitful vine, is the heart of your house

**14** Fri Cyril & Methodius Luke 10:2  
Ask the Lord of the harvest to send labourers into his harvest

**15** Saturday Week 5 Mark 8:4  
Where could anyone find food to feed these people in such a deserted place?.

**16** Sun Week 6 1Cor 10:33  
I try to be helpful to everyone at all times, anxious not for my advantage but for theirs

**17** Mon Week 6 Psalm 50:16  
How can you recite my commandments, you who throw my words to the winds?

**18** Tuesday Week 6 John 14:23  
If you love me you will keep my words and my Father will love you and we will come to you

Thoughts compiled by Father Michael Fallon, MSC.

**19** Wed Week 6 Eph 1:17  
May the Father enlighten the eyes of our heart that we may see how great is the hope to which we are called.

**20** Thurs Week 6 Psalm 102:17  
God will turn to the prayers of the helpless. God will not despise their prayers

**21** Friday Week 6 Mark 8:36  
What do you gain if you win the whole world but ruin your life?

**22** Sat Chair of Peter Mat 16:18  
You are Peter, the rock on which I will build my church.

**23** Sunday Week 7 2 Cor 1:20  
However many the promises God made, the Yes to them all is in Christ Jesus

**24** Mon Week 7 Sirach 1:10  
The Lord has poured Wisdom out on all his works to be with all mankind as his gift, and he conveyed her to those who love him

**25** Tues Week 7 Sirach 2:3  
Cling to the Lord and do not leave him, so that you may be honoured at the end of your days

**26** Wed Week 7 Sirach 4:18  
Wisdom will test you, but in the end she will lead you back to the straight road and reveal to you her secrets

**27** Thurs Week 7 Sirach 5:7  
Do not delay your return to the Lord. Do not put it off day after day.

**28** Friday Week 7 Sirach 6:14  
Whoever finds a faithful friend has found a rare treasure. As you are so is your friend

## Reclaiming sexual Identity

# THE REIMER TWINS AND MEDICAL EXPERIMENTATION

BABETTE FRANCIS reviews a book about a boy who was raised as a girl and whose unfortunate medical history led to claims that proof existed that boys and girls are 'made' not 'born'. Ensuring media hype about the alleged fact that the primary factors driving human psychosexual differentiation are learning and environment is evaluated.



IN 1977 as a member of the Victorian Committee on equal Opportunity in schools, I wrote a Minority Report because I disagreed with the other members that most, if not all, of the

observable differences in the educational outcomes for girls and boys were due to 'discrimination' or 'social conditioning'. While culture and parental influence obviously played a part, it seemed that many of the subject choices and the future career paths of girls and boys were based on their innate preferences, and the aggressive social engineering recommended by the Committee was not justified.

Although not recorded in the Majority Report, a recurring name in our Committee discussions was that of New Zealand-born Dr. John Money, who received his Ph.D in psychology from Harvard and then worked as a researcher at the John Hopkins Hospital in Baltimore. Credited with coining the term 'gender identity' to describe a person's inner sense of himself or herself as male or female, Money established the world's first Gender Identity Clinic at John Hopkins, devoted solely to the practice of converting adults from one sex to the other. Money became known as the world's undisputed authority on the psychological ramifications of ambiguous genitalia, and adviser on the pioneering practice of transsexual surgeries.

Money's influence throughout the academic and scientific world would define the scientific landscape for decades to come. To the present day

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*As Nature Made Him; The boy who was raised as a girl*  
by John Colapinto  
Published by Harper Collins,  
279 pp. \$25.05.

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many of his students and proteges, trained in his theories of psychosexual differentiation, occupy top positions in some of the most respected universities, research institutions and scientific journals in the USA. His theories on the psychosexual flexibility at birth of humans forms the cornerstone of an entire medical speciality – paediatric endocrinology – and his influence even reached the Victorian Committee on Equal Opportunity in Schools.

Bruce and Brian Reimer, normal identical twin boys, were born in Winnipeg, Canada, in 1965. Due to a circumcision procedure which went terribly wrong, Bruce's penis was burnt and destroyed. Eventually doctors at the Mayo clinic in Minnesota emphasising the difficulties of reconstructing the organ, suggested to the parents, Ron and Janet, the possibility of raising Bruce as a girl. They were referred to Dr. John Money at John Hopkins. He gave the parents reassurance that Bruce's sex re-assignment as a girl had every chance of success. John Colapinto's book tells the story of what happened to the twin boys thereafter.

Ran and Janet Reimer did not realise that Money's previous infant cases of sex re-assignment had been hermaphrodites and that the proce-

cedure he recommended – castration and the construction of external female genitalia, followed by hormone treatment when the child was eleven – was experimental. It had never been attempted on a child born with normal genitals and nervous system. Fate had delivered into Money's hands the opportunity for the perfect experiment, complete with the perfect 'control', the identical twin, essential if results are to be validated.

The Reimer's paediatrician in Winnipeg advised against the procedure and recommended that they wait until the child was of pre-school age before starting the long process of phalloplasty, i.e. surgical reconstruction of the penis. However, Money wanted a quick decision – according to one of the finer points of his theory, the 'gender identity gate' – his term for that point after which a child has locked into an identity as a male or female – comes at two and a half to three years of age. Bruce was now nineteen months. Money wrote: 'The child was still young enough so that whichever assignment was made, erotic interest would almost certainly direct itself toward the opposite sex later on, but the time for reaching a final decision was already short'. In July 1967, aged 22 months, Bruce was surgically castrated at John Hopkins by surgeon Dr. Howard Jones, the co-founder of Money's Gender Identity Clinic. The main procedure was a bilateral orchidectomy, removal of both testicles. Dr. Jones fashioned a rudimentary vagina with the remains of the scrotal skin.

## 'Brenda'

The baby was renamed 'Brenda'. In making their drastic decision, Ron and Janet Reimer were no doubt influenced by the prospect of the teasing and humiliation their child would endure as a boy at school and elsewhere. As a baby they could not even leave him with a baby-sitter because any nappy change would reveal his terrible injury. At that time plastic surgery was in its infancy, and it was considered easier to construct a vagina than restore a penis.

His parents made every effort to follow Dr. Money's instructions scrupulously and raise Brenda as a girl. For the twins' second birthday, Janet made her a dress from the white satin of her own wedding gown. 'It was pretty and lacy', Janet recalls. 'She was ripping at it, trying to tear it off. I remember thinking Oh my God, she knows she's a boy and she doesn't want to be a girl. But then I thought, well maybe I can teach her to want to be a girl. Maybe I can train her so that she wants to be a girl'.

The experiment was a failure from the outset - Brenda showed no signs of femininity and every sign of masculine behaviour, including rough and tumble and fighting games, and standing up in the toilet to urinate. She failed to bond with her female school mates, and despite several changes of school, and referral to counselling and psychiatrists, had disciplinary and academic problems; she just did not fit in. She was kept back in first grade; her twin was promoted.

At the time of Brenda's castration, Dr. Money had stipulated that the parents with both Brenda and her twin, Brian, pay follow-up yearly visits to his Psychohormonal Research Unit at John Hopkins in Baltimore. These trips were an ordeal for the Reimer family and exacerbated the fear and confusion Brenda was experiencing. Without their parents being present, the twins were subjected to detailed questioning, some of it mundane, some of it designed to persuade Brenda to accept her 'femininity'; other questions were of a more explicit sexual nature. The twins were also coaxed

into sex play, somewhat reminiscent of Kinsey's experiments on infants, which in our more enlightened era we now regard as child abuse.

Besides the yearly visits, the Reimer parents also corresponded with Dr. Money about the many



## A Moral Revival?

PERHAPS the most promising development in our time is the rise of an energetic, optimistic, and politically sophisticated religious conservatism. It may prove more powerful than merely political or economic conservatism because religious conservatism's objectives are cultural and moral as well. Thus, though these conservatives can help elect candidates to national and statewide offices, as they have repeatedly demonstrated, their more important influence may lie elsewhere. Because it is a grass roots movement, the new religious conservatism can alter the culture both by electing local officials and school boards (which have greater effects on culture than do national politicians), and by setting a moral tone in opposition to today's liberal relativism.

We may be witnessing a religious revival, another awakening. Not only are the evangelicals stronger than ever in their various denominations but other organizations are likely to bring fresh spiritual forces to our culture and, ultimately, to our politics. The Christian Coalition, the Catholic Campaign for America, and the resurgence of interest among the youth in Orthodox Judaism are all signs that religion is gaining strength. If so, religious precepts will eventually influence political action.

- Judge Robert H. Bork, *Slouching Towards Gomorrah* Regan Books, 1996.

difficulties they were having with Brenda, but were reassured by Money and his colleagues that Brenda was just going through a 'tomboyish' phase. Despite all the indications that the experiment was a massive failure and that Brenda was having major psychological and behavioural problems, in December 1972, four months after Brenda began her second attempt at first grade, Dr. Money unveiled his famous twins' case. In a two-day series devoted to 'Sex Role Learning in Childhood and Adolescence' at the annual meeting of the American Association for the Advancement of Science in Washington DC, Money's paper was delivered to a capacity crowd of over one thousand scientists, feminists, students and reporters. He mentioned that a fuller account of the twins case could be found in his book *'Man & Woman, Boy & Girl'*, which was promotionally marketed the same day. The theme was that the primary factors driving human psychosexual differentiation are learning and environment, not biology.

Money wrote that as experiments on humans are ethically unthinkable, one can only take advantage of unplanned opportunities such as when a normal boy baby loses his penis in an accident, and how he had taken advantage of just such an opportunity. From his inaccurate description the case was a great success - he contrasted Brian's interest in 'cars, gas pumps and tools' with Brenda's avid interest in 'dolls, a doll house and a doll carriage'. Brenda's cleanliness was described as different from Brian's. Brenda was interested in kitchen work, Brian disdained it. The twins seemed to embody an almost miraculous division of taste, temperament and behaviour along gender lines, and seemed the ultimate proof that boys and girls are made not born.

## The 'perfect' experimental proof

The importance of the twins' case cannot be underestimated. It was seized on by the feminist movement which had been arguing for years against a biological basis for sex

differences. Money's papers from the 1950s on the psychosexual neutrality of newborns had already been used as one of the main foundations of modern feminism. Kate Millet in her 1970 definitive feminist tome, *'Sexual Politics'*, had quoted Money's papers as scientific proof that the differences between men and women reflect not biological imperatives but societal expectations and prejudices. The twins' case offered apparently irrefutable proof.

Over the next few years Money continued to present Brenda's case as a success – even when on her yearly visits to him she was frowning, sullen and answered his questions in monosyllables, and was so reluctant to see him that her parents had to bribe her with promises of trips to Disneyland. At a time when the Reimer parents, because of the behavioural problems Brenda was exhibiting at school, had been forced to break confidentiality and inform counsellors and her psychiatrist of her medical history, Money wrote: 'Her behaviour is so normally that of an active little girl, and so clearly different by contrast from the boyish ways of her twin brother that it offers nothing to stimulate anyone's conjectures'. The reality was that Brenda at age eleven was developing certain physiological changes – her shoulders had started to widen and grow more muscular, her neck and biceps began to thicken, and sometimes her voice would crack. She was rebellious about taking the estrogen pills intended to make her develop breasts, and she was totally resistant to the planned second stage of her vaginal reconstruction surgery.

On her visit in 1978 to Dr. John Money when he arranged for a transsexual to talk to her, Brenda became so terrified she ran away from the Clinic, and on being re-united with her parents at their hotel she told them that if they ever again forced her to see Dr. Money she would kill herself. Her parents still hoped that her metamorphosis as 'Brenda' would occur, but in May of 1980 when Brenda insisted to her Winnipeg endocrinologist and psychiatrist that she did not want to be a girl, they advised her father to tell her the truth about what had

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happened to her as an infant. Brenda's feelings were of anger, amazement, but overwhelmingly of relief. She said 'Suddenly it all made sense why I felt the way I did. I wasn't some sort of weirdo. I wasn't crazy'.

Although Money's views on psychosexual neutrality or the malleability of gender identity was the established wisdom of the scientific community and particularly of the feminist movement, there was one researcher who had been questioning his conclusions. With a pioneering team of endocrinologists at Kansas University in the 1950s, working of guinea pigs, researcher Dr. Milton Diamond and colleagues established that prenatal sex

hormones played a significant role not only on the development of the reproductive system and external genitalia of a fetus, but also on the masculinisation or feminisation of the brain.

The results were published in a 1959 issue of *Endocrinology*. In a follow-up paper entitled 'A Critical Evaluation of the Ontogeny of Human Sexual Behaviour' Diamond rejected outright the John Hopkins teams' theory. Reporting on the guinea pig findings, Diamond stated that prebirth factors set limits on how far culture, learning and environment can direct gender in humans. Citing evidence from biology, psychology, psychiatry, anthropology and endocrinology, he argued that gender identity is hard wired into the brain virtually from conception. Later confirmation of the guinea pig experiments was to come from effects observed in girls who had been exposed to testosterone in utero – accidentally or as medication given to their mothers.

Diamond's 1959 paper was a direct challenge to the scientific authority of John Money, who had become one of the gurus of the feminist movement. A long and acrimonious academic debate spanning decades ensued. It may explain why when fate delivered to Money the opportunity for the 'perfect' experiment on the identical twins, he seized it so eagerly and why he was so reluctant to acknowledge the signs of failure.

The media inevitably became interested in the famous twins' case which stood as the most compelling evidence to prove the primacy of rearing over biology. However, when a BBC reporter began investigating, he heard rumours that the case was not all it seemed to be. A BBC documentary was produced, entitled *'The First Question'* a reference to the first query by parents: 'Is it a boy or a girl?'. There were other media articles as well as the on-going debate in the scientific literature. Psychiatrist Keith Sigmundson's 'John/Joan' article on Brenda's case appeared in the *Archives of Pediatrics & Adolescent Medicine* in March 1997 and John Colapinto's article in *Rolling Stone* in December 1997 forms the basis for 'As Nature Made Him'.

The real hero of this story is not Milton Diamond or John Colapinto – it is Brenda, or as she was renamed ‘David’, who having learned the truth, wasted no time in reclaiming his sexual identity. By his fifteenth birthday he was living socially as a male. He began receiving injections of testosterone, and in 1980 underwent an intensely painful double mastectomy. In 1981 he had surgery to construct a rudimentary penis from muscle and skin from the inside of his thighs. Before his twenty-second birthday he had a second more successful phalloplasty in a 12-stage operation. In September 1990 David Reimer married Jane Fontane, a single mother of three children.

His new name was symbolic of his struggle against the Goliath represented by John Money and the medical establishment, and of his courage in giving permission for his personal identity and medical details to be revealed. Until David Reimer spoke publicly about his ordeal the medical establishment was reluctant to admit the dangers of current practice in treating intersex babies, their reluctance no doubt underpinned by their deference to the feminist movement, which, still stuck in a time warp, believes that one can produce an androgynous society by adopting ‘counter-sexist’ educational practices.

Thus in Australia, Accreditation Guidelines for Child Care Centres forbid carers from telling a girl her dress is pretty. ‘Counter-sexist’ educational practice is to encourage boys to play with dolls and the dolls’ house, eerily reminiscent of Money’s euphoric reports about ‘Brenda’.

A dose of reality eventually pervaded the medical establishment in the USA. Psychiatrist Dr. Jon Meyer, former director of the Gender Identity Clinic at John Hopkins, produced a long-term follow-up of fifty post-operative and pre-operative adult transsexuals treated at John Hopkins and reported that none showed any measurable improvement in their lives and concluded that ‘sex re-assignment surgery confers no objective advantage in terms of social rehabilitation’. The Gender Identity clinic was closed. In a 1992 article in the *American Scholar*, Dr. Paul

McHugh, Chairman of the Psychiatry Department at John Hopkins, criticised transsexual surgery as ‘the most radical therapy ever encouraged by 20th century psychiatrists’, and likened it to the once widespread practice of frontal lobotomy.

Such reality has not reached Australian shores – legislation on ‘Gender Identity and Sexual Orientation’ is pending in the Victorian Parliament and surgery on transsexuals and the transgender continues. In the meantime normal boys are being seriously disadvantaged by the feminisation of education, a problem which is just beginning to attract the attention of Australian politicians.

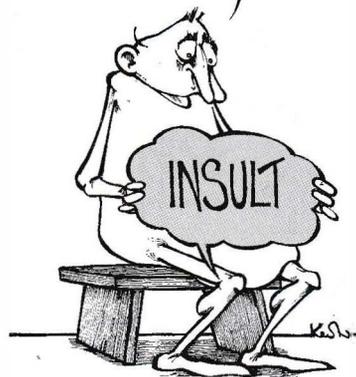
Recently in the US urologist William Reiner reported that despite hormone treatment and surgery, 25 baby boys born with no penis but normal testicles, castrated and raised

as girls, all retained ‘strong male characteristics’ and most switched back to male. He has laid down his scalpel and has retrained as a child psychiatrist specialising in intersexual conditions. He is convinced that surgery steering intersexual babies at birth into one sex or the other is wrong. My own view is that children should be reared, and adults should live in the sex that matches their chromosomes – XX or XY. The brain is the primary sex organ, and our brains are programmed before birth to be male or female. Colapinto’s book is one of the most significant since the rise of the feminist movement. It reads like a murder mystery that one cannot put down until the last page.



BABETTE FRANCIS is a mother of eight with a BSc (Hons) in microbiology and chemistry. She is the national and overseas coordinator of Endeavour Forum which is an ecumenical Pro-Life and Pro-Family lobby.

COMPLIMENT?



## Differing perspectives

I have never quite understood the phrase, “Comparisons are odious”. But anyone can see that even the very best of comparisons is only comparatively complimentary. A literal interpretation could turn most compliments into insults. It would not do to turn the poet into a botanist when he says “My love is like the red, red rose.” There are roses which would suggest rather too apoplectic a complexion and be rough on the lady. And there are ladies of whom it might be said that we are rough on the rose. But there is another sense of the word comparative in which it is liable to another somewhat parallel abuse or error. It is that grammatical classification of a thing in the three degrees of positive, comparative and superlative: as illustrated in the bright little boy who gave the extension of an adverb in the form: “Ill, worse, dead.” It will be noted that this, though founded on highly practical experience is not exact as an example of grammatical logic.’

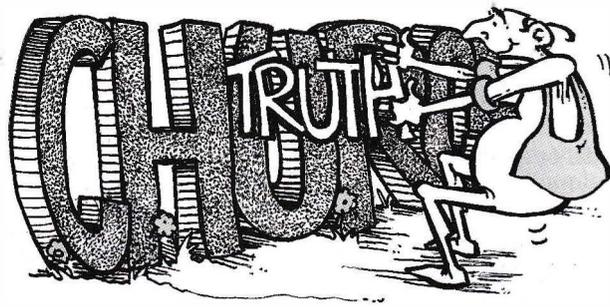
– G.K. Chesterton.



## No taxes – in Heaven

**T**AXES upon every article which enters into the mouth, or covers the back, or is placed under the foot – taxes upon every thing which is pleasant to see, hear, feel, smell, or taste – taxes upon warmth, light, and locomotion – taxes on every thing on earth, and the waters under the earth – on every thing that comes from abroad, or is grown at home – taxes on the raw material – taxes on every fresh value that is added to it by the industry of man – taxes on the sauce which pampers man's appetite, and the drug that restores him to health – on the ermine which decorates the judge, and the rope which hangs the criminal – on the poor man's salt and the rich man's spice – on the brass nails of the coffin, and the ribands of the bride – at bed or board, couchant or levant, we must pay. – The schoolboy whips his taxed top – the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road: – and the dying Englishman, pouring his medicine, which has paid 7 per cent, into a spoon that has paid 15 per cent – flings himself back upon his chintz bed, which has paid 22 per cent – and expires in the arms of an apothecary who has paid a licence of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from 2 to 10 per cent. Besides the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers – to be taxed no more.

– Sydney Smith, [1771-1845] wit, co-founder of the Edinburgh Review and Anglican Clergyman, quoted in *The Smith of Smiths*, by Hesketh Pearson, 1934.



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## Little Miracles — How our prayers are answered

# A LITTLE NUN-SENSE

By A.G.EVANS

**G**OD works in mysterious ways his wonders to perform', wrote the 18th century English poet, William Cowper. And perhaps none more mysterious are the ways in which prayers can be answered.

Most Catholics have experiences of little miracles in their lives - how their prayers have been answered, although not always in the manner that they might have hoped for. Theologians often advise us never pray for anything specific, but only that God will direct what is best to happen. Leave it to God's wisdom. Others remind us to think twice about what we pray for, making sure that it is for our own good, because our prayers may well be answered.

My own experience of prayers being answered changed the course of my life: and they weren't actually my prayers you understand, but somebody else's.

Once upon a time (to start the story in a traditional way) I was a junior officer on board one of the great white passenger liners that used to sail regularly between Australian ports and the U.K. After three years with the company I decided on a career change and made my final return voyage from Sydney to London in late 1955. My stately old white ship with a yellow funnel was making her final voyage too. Shortly after returning to Southampton she was to be de-commissioned and sent to the breakers yard. In a sense I was being de-commissioned too, having sent my letter of resignation ahead to the London office of the company. But unlike the ill-fated ship I was looking forward to my new life with a new job in London which I

thought a very exciting prospect.

The poor old lady (I mean the ship) was not in the best of health and shortly after we had sailed from Fremantle on Christmas Eve, cheered by the sound of farewell hooters and bedecked with coloured streamers, she broke down near Rottnest Island a few miles off the coast and had to be towed back to port.

Everyone, passengers and crew, was dismayed by the delay and

faced the miserable prospect of being marooned in Fremantle port on an exceptionally hot Christmas Day when all the shops and facilities would be shut. To add to the discomfort the ship's air-conditioning was not functioning.

I was as irritable and as rebellious as anyone and paced the boat deck the next morning cursing my luck and wondering whether I would arrive in London in time to take up my new job. As I looked across the



## Exactitude is vital The heresy of Apollinaris (310-390)

**T**HOSE heretics claimed that our Lord Jesus did not have a 'rational' mind - the faculty by which humans reason and understand, and that other animals do not possess. They said that for Jesus the divine Logos took the place of his mind.

This doctrine was rejected. Catholic faith refused to accept it and they became heretics. Catholic faith laid down that the humanity of Jesus which the divine Logos had taken unto itself, was in no way inferior to the rest of mankind as far as the integrity of human nature is concerned; but was "other" than the rest of men as regards the excellence of Person. Other humans may be called sharers in the Word of God, possessing in some way the Word of God; but none other than Jesus can be called The Word of God which he is called when it is said *the Word was made Flesh*.

Others again of the same erroneous group went on to say that the Man Christ, mediator between God and men, not only did not have a human mind, but did not have a soul being simply Word and Flesh: with no human soul, and no human mind.

The Catholic Church disowned them, too, and expelled them from the sheep-fold, and the dogma was confirmed that Jesus the Man was human in every way, except for sin.'

- St Augustine of Hippo, 354-430, *In Ps. xxix* preached at Hippo in 392 A.D.

sheds on the wharf towards the town all deathly quiet and shimmering in the heat, I spied the west front of St Patrick's church facing me. I didn't make the connection at first, not until the bell sounded for Mass and then I was suddenly reminded this was Christmas Day. The least I could do was to cross the road and fulfil my duty. (My religious duties were distinctly wobbly at that time.)

Looking back over the years I don't remember much about my attendance, the congregation, or the interior of St Patrick's long before it was refurbished and raised to the status of Basilica. I was merely one of several hundreds packing the church for a sung, traditional Latin Mass, my distinguishing feature was my white officer's uniform, peaked cap and slip of gold braid. We usually went ashore in civvies, but I hadn't had time to change.

What I do remember well - the details carved in my mind as if in stone - was my leaving the church in the crush, with unknown friends and relatives exchanging Christmas greetings. Being a stranger, and probably seeming aloof from the throng, there was no one to greet me. Or so I thought.

As I was propelled through the main doors in the crush I was accosted by three smiling Irish nuns anxious to make me feel at home - in those days they looked like nuns; there was no mistaking them. 'Are you from the white ship?' they asked. I told them, 'yes I am'. They asked me more questions and I gave them my name. So packed tight with people was the exit that I couldn't avoid them. I am ashamed to say now that I was barely polite. One of them asked me: 'Have you ever thought of settling in Australia?' I answered a decided 'no' because my home and family were in England, and I explained that I had a job waiting for me when I got back. (I said this with a show of self-importance.)

The nuns were not affronted and merely smiled knowingly to one another. One of them then said: 'We need young men like you; good Catholic men'. (I thought of how I had nearly missed Mass and how lax I had become in religious matters in the past three years.)

Finally, the one who had spoken first said: 'We will pray for you, pray that you come back to us. You will come back to us' she added, as though it was an accomplished fact, an article of Faith itself. Her companions nodded and murmured their agreement.

I was glad to get away, to be free of the crowd and the inquisitive nuns and make my way back to the ship. 'Come back to Fremantle!' I thought.



'How impossible!' And how unattractive was the idea at that time! Like the advice in the Gospel I was ready to shake the dust of Western Australia from my feet.

The grand old white ship recovered from her temporary illness and we sailed the next day. In the New Year I started my work in London and put all thought of the nuns' prayers and Australia out of my mind. The work for an organisation called the Catholic Film Institute was absorbing and gave me scope for writing and other creative opportunities including the making of short films. London was a safe and exciting place to be during those comparatively crime-free days.

Our office, like most Church enterprises, depended to some extent on voluntary help; we relied on a succession of young, itinerant clerks and typists. It was inevitable, sooner or later, that one of those volunteers would be an Australian girl on a working holiday from Perth. At first I manfully attempted to remain indifferent to her but my boss, a wise and holy priest, insisted after a couple of months that I at least take her out to dinner as a thank you for all the work she was doing.

Had I remembered the nuns' prayers in Fremantle I might have begun to see how the Lord was working in a mysterious way and perhaps I might have considered taking evasive action. But I did not.

Claire and I were married in London in 1960, and a year or so later we decided to return to Perth, my wife's home city.

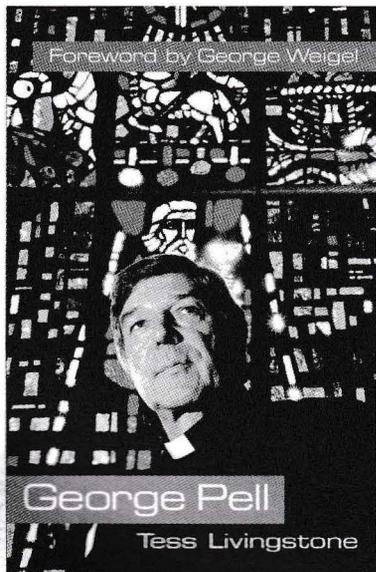
We now live in East Fremantle and from time to time attend St Patrick's Basilica. When I leave by the main doors I seem to see the shadow of those nuns smiling at me knowingly. Without a doubt they would have kept their promise and prayed that I would return.

Oh, and by the way, my wife clearly remembers a day in early

January 1955 when she was on Cottesloe beach with friends watching with particular interest a large white passenger liner leaving Fremantle for London. She was particularly struck by it because she had read in the newspaper about its delay and its final voyage. Seeing the ship sailing away from the coast filled her with a sudden resolve to set out for England for a working holiday later that same year.



TONY EVANS was a producer with the ABC for many years and is now a freelance writer living in Western Australia. He has published three historical biographies, the last being *C.Y. O'Connor, His Life and Legacy*, published by UWA Press. Evans founded the *G.K. Chesterton Society* in W.A. Recently it became the national *Australian Chesterton Society*.



## George Pell

by Tess Livingstone

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# MEDIA MATTERS

By James Murray

## Vanstone's View

The Bill to allow embryo stem cell research was duly passed in the Senate after its stormy House of Representatives passage. In all the debate, shallow and profound, monetary and altruistic, the most egregious contribution came from South Australia and Canberra's Senator Amanda Vanstone, brought up an Anglican.

She opined that she did not have the right to impose her personal views on others. In saying this, she seemed to be under the impression she was enhancing democracy whereas she was negating it. Democracy is about the clash and resolution of all relevant factors, including morality and ethics.

Given the disasters visited on the human race by utilitarian science, that is science divorced from natural law, enshrined in morality and ethics, there can be no denying the need for prudence. Moreover profit-driven, catch-penny science is inimical to pure science as more and more scientists (including those of the prestigious CSIRO) are finding.

Thus if morality did not exist, to paraphrase Voltaire, it would be necessary to invent it to maintain the purity of science.

## Oldster Rescue

The Prime Minister John Howard has been urging people to keep working after what in more leisurely times was considered retirement age. But how many of his 60-plus coevals does he employ on his personal staff?

Not enough obviously. More mature advice might have prevented his pre-emptive-strike clanger which

continues to resound wherever people gather to discuss the daftness of their elected representatives compared to their own.

A 60-plusser might well have persuaded Howard to imitate Sir Francis Drake and play lawn bowls, or indulge in tiddlewinks or ringing church bells instead of opting for interview by the Nine Network's Laurie Oakes.

The latter, if he were an island - and he does have a certain bulk - would have a lighthouse to prevent eager politicians like Howard running aground on the reefs that lurk beneath Oakes's deceptively calm questions.

## Mummer Hacks

At this year's Walkley Awards, broadcast on SBS, journalists jostled for the spotlight, vested like glamorous superstars. By contrast at the Australian Film Institute Awards on Network Ten, actors were less than kempt in the style of pre-computer hacks after a night on the turps.

AFI compere Paul McDermot, despite being both a talented writer and performer, appeared unable to knot his tie and

button his jacket (not to mention his lip). Presumably someone saw to his shoe laces. All this may have something to do with hacks and mummies now having the same union: the Media Entertainment and Arts Alliance.

It is a union that produces distinctly odd effects. For example, hacks aiming to interview stars of the *Lord of the Rings: The Two Towers* such as Miranda Otto, David Wenham and Hugo Weaving will, according to Village Roadshow rules of engagement, have to be pre-approved by them.

Eh? Since when did trade unionists exercise such restrictions on each other? It sounds like another argument for unwinding a union that was ill conceived in the first place, result of false informa-



## Too Much Plunder

**G**OLD was used so lavishly in the Temple built by Herod the Great in Jerusalem, that when it was plundered in A.D. 70 by the victorious Roman soliders the price of gold fell by half all over the Near East.

- Henry Skrzyński, *The Jewess Mary*.

tion that International Labour Office regulations required unions to have at least 10,000 members.

### Walkleys Row

Still on the Walkleys, Michael Stutchbury, editor of *The Australian*, had a point when he criticised the judging panel as being too Sydney-centric in awarding the top prize for investigative reporting. It went to Kate McClymont and Anne Davies (*Sydney Morning Herald*) for their story on the Bulldogs rugby league salary-cap breaches and associated development scams, and not to Stutchbury's own West Australian staffer Natalie O'Brien for her refugee children overboard revelations.

Sydney rugby league is parish pump stuff; the children overboard episode had national and international significance. Nonetheless congratulations to all award winners, particularly the ABC's Quentin Dempster. Not only is Dempster a pertinacious interviewer, he is reputedly a splendid pub tenor.

The Walkleys would have completely surpassed the AFIs, if only Dempster had broken into song: 'When ABC guys are filing, sure the world is grim and grey/But when ABC gals are smiling, sure they soothe the troubles away...'

### Shrewd Chip

Always nice to hear the chip echo the wisdom of the old block. In this case, the chip is David Gyngell and the old block is his father the late Bruce Gyngell whose true story might yet be told if that veteran of bombing raids and pinpoint copy, Harry Robinson, could be persuaded to publish his account.

In his first major utterance on competition from the restructured pay-TV system, young Gyngell, the Nine Network's deputy chief executive, made it clear that the focus of the network's spending would be on the new productions essential to success.

A truism? Of course. But truisms need to be emphasised. Gyngell senior knew this when pay-TV was being oversold to the public as a means to tap visual treasures hidden in vaults. His point was simple: there were no hidden treasures, no marvellous documentaries, no genius movies.

Nor have local pay-TV moguls done much to make good the deficiency. This year they underpented the regulation new production requirement by millions. Not to worry. A variation of Bond's Law is in place. That's Alan Bond who stated: 'If you owe the bank \$500, it's your problem. If you owe the bank \$5 million, it's their problem.'

By extension, if your business, particularly your media business, faces multi-million dollar losses, it's not your problem, it's a problem for the Government (read tax-payer). That this kind of subvention should take place has one ironic aspect: it is the *reductio ad absurdum* of the doctrine of market forces; it demonstrates that such supposedly *laissez faire* forces are simply a means to squeeze individuals and small businesses while protecting big business from its managerial inanities and greed.

### Rag Time

Elsewhere in the Nine Network, new boss John Alexander has been emphasising the need to break news stories. This is an admirable objective but not one easy of achievement. The loudest noise in any TV news and current affairs department is still the rustling of paper as researchers turn newsrag and mag pages in search of leads for filming or taping.

So how does the redoubtable Alexander defeat this parasitic culture? One way would be to focus on those areas where a no-go (taboo?) consensus has evolved. Example? The risk link between breast cancer and abortion; 27 out of 34 studies done since 1957 have shown a link. Five of these show a more than two-fold increase. Two years ago the Royal College of Obstetricians and Gynaecologists in Britain became the first medical organisation to warn its abortion practitioners of the link risk, citing the work of Dr Joel Brind and colleagues at New York's City University.

Similarly there is a no-go consensus on the number of women suing doctors for abortions carried out years ago. And the basis of their legal actions? They were not kept fully informed of the psychological and physical consequences of abortion procedures.

Source? The Right to Life Association, all too often contacted by journalists simply for down-the-story, rebuttal quotes rather than leading information.

### Soft-Copy Shuffle

Always nice to see a new double act in *The Australian*. The omniscient DD McNicholl and the scintillating Emma-Kate Symons have yet to show, however, that in their column *Strenth* they are journalism's Spencer Tracey and Katherine Hepburn.

This may have something to do with space. They are squeezed cheek by jowl, or possibly jowl by cheek, into a single column. Their newish editor in chief Chris Mitchell should give them half a page (kingsize bed rather than single).

That said, the paper's best columnist, is Michael West, always sly and witty, pertinent and diverting, a marvellous poacher turned gamekeeper.

Personal gripe. Coverage of real football (aka soccer) in *The Australian* is too meanly focused. Reports of English football matches dominate. Scottish football reports tend to be paragraph length. This cannot be down to a lack of copy; *The Daily Record*, Glasgow is part of the Murdoch global copy circuit and provides full reports on the grandeurs (and miseries) of Glasgow Celtic. Similar deficiencies occur with Welsh, Irish and European continental football.

### Carmen of Arabia?

Coverage of Carmen Lawrence's resignation from the Labor Opposition front bench tended to concen-



trate on its contradictory nature: she resigned in protest at refugee policies yet was a stubborn member of the Keating Government which instituted mandatory detention as part of the refugee process.

Your correspondent was prompted to wonder whether she could possibly be related to Lawrence (TE) of Arabia. He, too, had an instinctive ability to find the limelight at precisely the right moment.

Opposition leader Simon Crean is having a tough time on the greasy pole. If he falls off, who better to give the Labor Party at least a forlorn hope than Carmen Lawrence. Labor may be sans policies but the prospect of the nation's first woman prime minister would have wide appeal.

After all Bronwyn Bishop was deemed a potential saviour of the Liberal Party until she ran into that man of letters, libels and libations Bob Ellis. Where is the right-wing Bob Ellis, fit to oppose Carmen Lawrence? Easy: the unstoppable Piers Ackerman, sometime editor of *The Adelaide Advertiser*, *The Sun-Herald*, Melbourne and now columnist extraordinaire of *The Daily Telegraph*, Sydney.

### Scam Shoes

In the early days of the British National Health Service, when it was easier to open a bottle than a heart, Scotch whisky was dispensed on prescription to those with coronary problems. This was too much for even the most fervent proponent of socialised medicine and wee drams duly went off the dispensing list.

So how is it that the most fervent proponents of privatised medicine have created a situation where \$2.3 billion in private insurance rebates cover such lifestyle products as gym shoes, golf clubs, tents and music CDs?

Time for the Government to display the Bismark touch. Bismark? Prince Otto Von Bismark (1815-98), Germany's Iron Chancellor,

established what many consider to be the first national health system. But it was strictly for basic health care, Bismark being convinced that without such care the viability of the nation could not be guaranteed in peace. Or war. Anyone (von?) who wished to have, say, a horse for healthy hunting bought his own.

Without such fairness you get a system where the poor are denied basic health care while the rich soothe their frazzled nerves on Costa Rebate.

### Blame Guttenberg

Not long after Guttenberg invented printing from movable type (or was it the Chinese?) operators discovered that type had a mind of its own. Words would emerge misspelt. These came to be called literals or typos and were hunted ruthlessly, along with other errors and omissions, by specialists called Correctors of the Press.

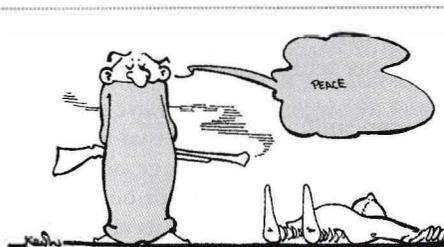
Then came computerised printing with various systems for checking spelling. Unfortunately these did not eliminate misspellings or errors. All this by way of preamble to the mystery of how Tess Livingstone's biography of George Pell came to be given the by-line, Edited by, in last month's issue. The work

is, of course, By Tess Livingstone. She is its onlie begetter, as her predecessor William Shakespeare was of his work.

### Santa Forever

The bah-humbug about Santa Claus was treated by some as if it were a new, revolutionary initiative. No mention of the Soviet Union's attempt to dump the saint for a secular figurehead. Yet Santa is still with us and the Soviet Union has to an extent fulfilled Karl Marx and withered away. Your correspondent wishes all his readers the kind of happy and holy Christmas for which Santa is merely a benign extra.

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### Calling a spade a mattock

WE have grown used to a habit of calling things by the wrong names and supporting them by the wrong arguments; and even doing the right thing for the wrong cause. We have party governments which consist of people who pretend to agree when they really disagree. We have party debates which consist of people who pretend to disagree when they really agree. We have whole parties named after things they no longer support, or things they would never dream of proposing. We have a mass of meaningless parliamentary ceremonials that are no longer even symbolic; the rule by which a parliamentarian possesses a constituency but not a surname; or the rule by which he becomes a minister in order to cease to be a member.

— *The New Jerusalem*, G.K. Chesterton.





## Thinking is seeing

**H**OLD your left hand six inches, the other twelve inches, away from your eyes; they will look about the same size, although the retinal image of the left is twice the size of the right. Trace the contours of your face with a soapy finger on the bathroom mirror (it is easily done by closing one eye). There is a shock waiting: the image which looked life-size has shrunk to half-size, like a head-hunter's trophy. A person walking away does not seem to become a dwarf – as he should; a black glove looks just as black in the sunlight as in shadow – though it should not; when a coin is held before the eyes in a titled position its retinal projection will be more or less flattened ellipse; yet we see it as a circle, because we *know* it to be circle; and it takes some effort to see it actually as a squashed oval shape. Seeing is believing, as the saying goes, but the reverse is also true: knowing is seeing. 'Even the most elementary perceptions', wrote Bartlett, 'have the character of inferential constructions.' But the inferential process, which controls perception, again works unconsciously. Seeing is a skill, part innate, part acquired in early infancy. The selective codes in this case operate on the input, not on the output. The stimuli impinging on the senses provide only the raw material of our conscious experience – the 'blooming, buzzing confusion' of William James; before reaching awareness the input is filtered, processed, distorted, interpreted, and reorganised in a series of relay-stations at various levels of the nervous system; but the processing itself is not experienced by the person, and the rules of the game according to which the controls work are unknown to him.

– Arthur Koestler, *The Act of Creation*, London, Pan Books, 1964.

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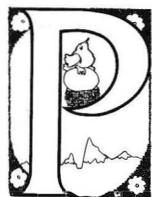
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## Throwing light on the 1920s in Australia

# TEARING THE FABRIC

*The slow and uneven passage of tolerance towards Catholics in Australia is the subject of a recently published book by Jeff Kildea. GREGORY HAINES reviews it for Annals readers.*



PERHAPS thankfully, today's young Australians have no direct experience of Reformation-bred sectarianism. Unhappily, ethnic-religious intolerance has not vanished though, as many Muslim and Jewish children would know. But the bitter anti-Catholic and anti-Irish feuds have now paled, perhaps with the paling of religion itself. Governments in Australia now do not devise crown, empire and country loyalty tests as traps for republican Irish Catholics as once they did. No Catholic need apply is not now an understood if unwritten condition for a job, renting a room or promotion, as once it sometimes was. Nor are there obviously places in the public service where Catholics have a preferred career path. We no longer have Ian Paisley figures and their Catholic counterparts, in our midst, making and heightening and persevering with tribal loyalties and even more persuasively, tribal hatreds.

Nor is it now a forbidden thing for a Catholic to attend a funeral, a baptism or a wedding in a non-Catholic church. And there is not a Catholic version of the RSL, as there was in the 1920s, nor a demarcation dispute over the words of, and trimmings on, the Lord's Prayer. There are no more riots and fears of riot on St Patrick's Day and July 12, nor private armies of thugs purporting to be members of the King and Empire League.

Of course, the passing of such moments has robbed us of some high farce in public life. The Melbourne Protestant ascendancy, upset that the 1920 St Patrick's Day parade followed an Australian and an Irish flag, made a law which insisted that parades follow the Union Jack to

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*Tearing the Fabric; Sectarianism in Australia 1910 – 1925*  
by Jeff Kildea. (pp. v + 379, appendices, notes, bibliography and index.  
ISBN 0 9581019 06. Citadel Books,  
Sydney 2002.

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show their affections and loyalties were proper. John Wren had also arranged for 14 Victoria Cross winners from World War One, all riding white horses, to head the parade. In 1921, the Irish Catholics of Melbourne being as ever law abiding as they were patriotic, the parade was

lead by a derelict who had been paid fifteen shillings to carry the Union Jack at its head!

The slow and uneven passage towards tolerance in Australian society has seen periods of relative calm and periods of great tension, when justice, the basis of society and freedom, seemed to be at the mercy of a brooding majority. The Catholic Federation of New South Wales was formed during, and helped to form, one of these prolonged moments of high drama. Its aim was justice for Catholics in the provision of hospitals, orphanages and, above all (with the coming of universal secondary education), schooling.

Dr Kildea, barrister historian, has published a book which appears to be closely based on his Ph.D thesis, 'A History of the Catholic Federation of New South Wales 1910 – 1924'. The fulsome, academic endnotes, extensive bibliography and accompanying historiographical reflections will be greatly appreciated by future students and academics, though their navigating of the 55 pages of endnotes would have been made easier by the employment of headers on the notes pages indicating the chapter involved.

His work is based on meticulous research, wide and sympathetic reading and is written in careful, clear prose. The first eleven chapters present a detailed account of the history of the Catholic Federation of New South Wales, a gathering of the evidence as it were. With increasing intensity, the last two chapters, 'Demise of the Catholic Federation' and 'Conclusion', together with Appendix C, 'Bibliographical Essay', constitute the passing of a calm and reasoned judgement on this evidence. The Catholic Federation, Kildea says, was a provocateur of sectarianism and, while an osten-

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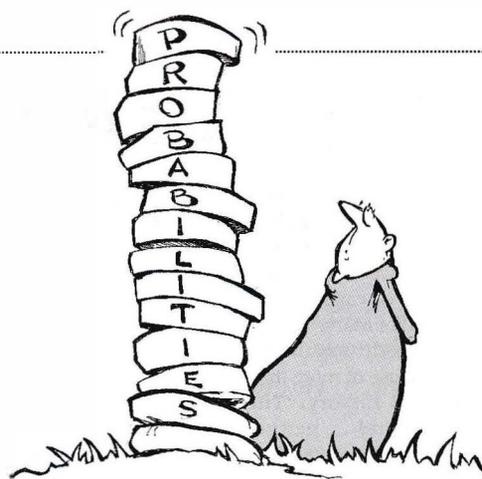
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sibly lay movement, was too much in the thrall of the clergy. Nevertheless, he points out that it did provide some experience for Catholics in their future struggles against the Protestant ascendancy and against communism. He also notices, as many have since Timothy Suttor first forcefully pointed it out in 1960 that, by squabbling amongst themselves, Christians were facing up to the wrong foe.

The major criticism of the book has to be that its title is just plain misleading. It is a history of the NSW Catholic Federation, 1912–1924 rather than an account of sectarianism in Australia, and it is an ‘insider’ history of the federation. There is throughout hardly any assessment of the roles played by Protestant churches, churchmen and organisations – the Orange and Masonic lodges, for example were exercising considerable influence throughout the whole of this period, as they had for some time before, and would continue to do so until well after World War II. Members of Lodge Galen, a pharmacists’ branch of the Masonic Lodge, were still conniving to stitch up elections for the executives of various pharmaceutical bodies in the 1950s, their opposition often being members of the Catholic Chemists’ Guild of St Francis Xavier. Indeed, Kildea might have made more of the long, Reformation brand of sectarianism in Australia, from the convict priests until the demise of the Democratic Labor Party, at least as context. He might also have attended more to the church in politics theme and its appropriateness, to the myth or holy grail of the ‘catholic vote’ and to the personalities of at least some of the rich cast of characters in his story. Father M O’Reilly CM appears mainly as a demagogue and Archbishop Kelly as a bland and detached dispenser of blessings and vacuous pious comforts: no assessment is made of their stance or motivation. Patrick Cleary, the main protagonist, is only once given his full name. We learn that his pen was not as nimble as Tighe Ryan’s and much of what he did and campaigned for, but nothing much on the origin and development of his views. There are two political



## Beware of ‘maybe’ and ‘perhaps’

**F**R. Rausch says the new apologists dislike what he identifies as mainstream theology because it is critical and they are not. But much of that theology is critical only in a certain sense. It is critical in that it criticizes what has been the received teaching or understanding. But it is often quite uncritical when looking at itself.

One of its greatest failings – and this is shown most especially in biblical studies – is that many scholars have misappropriated the methodology of statistics and frame their arguments in terms of probabilities. Probabilities are piled upon probabilities, with little appreciation that, as intermediate probabilities multiply, the final probability rapidly shrinks in size, often to the point of impossibility. Something that is ‘more likely than not’ is said to be dependent upon something that ‘in all likelihood is so,’ which in turn arises out of something else that is ‘nearly certain.’ In the hands of these exegetes, the result is not what a mathematician would expect – virtually zero – but instead is hailed as one of the ‘assured results of modern critical scholarship.’ As J.A. Baird has noted: ‘[O]ne has only to pick up almost any commentary and read at random: ‘without a doubt,’ ‘there can be no question,’ ‘it is obvious that,’ ‘it is absolutely certain.’ There is no field of human thought further from scientific discipline, at this moment, than that of biblical exegesis.’

– Karl Keating, *Nothing But the Truth*, El Cajon Calif. 1999.

Meaghers, but no comment on what links, if any, between them; likewise with the two Fallons, the colonel and the doctor.

While these are serious disappointments, the book remains welcome. It provides a close-focus examination of a little known body, the Federation, and thus it helps locate the emergence and decline of the Democratic Party in New South Wales, 1922–1924. For those who teach history the

book will ensure that the 1920s are not reduced to standard text-book fare politics – formation of the Country and Communist parties, the dismissal of Hughes and ‘men, money and markets’.



GREGORY HAINES teaches history at St Ignatius’ College, Riverview and is a visiting lecturer in history in the Faculty of Pharmacy, University of Sydney. His books include *Lay Catholics and the Education Question in Nineteenth Century New South Wales* (1976) and *A History of the Pharmacy Board of New South Wales* (1997).

# England's Record of Torture

**I**t was during the times of the Tudors that the use of torture reached its height. Under Henry VIII it was frequently employed, it was only used in quite a small number of cases in the reigns of Edward VI and of Mary.

It was whilst Elizabeth was on the throne that it was made use of more than in any other period of history. 'The Common Law of England ... neither admits of torture to extract confession, nor of any penal infliction not warranted

by a judicial sentence.

But the law, though still sacred in the Courts of Justice, was set aside by the Privy Council under the Tudor line. The rack seldom stood idle in the latter part of Elizabeth's reign.' (Hallam.)

The excessive severities of the prerogative Courts, i.e., the Courts which claimed to be superior to the common law, mostly under the pretext of punishment for treason, excited great indignation, not only in our own country, but

also throughout the greater part of Europe, where the Queen was looked on as a usurper, heretic, and tyrant.

So clamant were the protests of the people that it was considered necessary to publish a pamphlet to refute these views.

This brochure, issued in 1583, was attributed to Lord Burleigh, and made an attempt to justify the prosecutions for treason. 'It is affirmed for truth that the forms of torture in their severity or rigour of execution have not been used and in such manner performed, as the slanderers and seditious libellers have published. And that even the principal offender, Campion himself, who was sent and came from Rome, and continued here in sundry corners of the realm, having secretly wandered in the greater part of the shires of England in a disguised suit, to the intent to make special preparations of treasons, was never so racked but that he was perfectly able to walk and to write, and did presently write and subscribe to his confessions.

The Queen's servents, the warders, whose office and act it is to handle the rack, were ever by those that attended the examinations especially charged to use it in so charitable a manner as such things might be. None of those who were at any time put to the rack were asked, during their torture, any questions as to points of doctrine, but merely concerning their plots and confessions, and the persons with whom they had had dealings, and what was their own opinion as to the Pope's right to deprive the Queen of her crown.

Nor was anyone so racked until it was rendered evidently probable, by former detections or confessions, that he was guilty; nor was the torture even employed to bring out confessions at random; nor unless the party had at first refused to declare the truth at the Queen's commandment.'

This is a very inadequate and unconvincing defence. The outcry against the excessive barbarities of the torture chamber, in spite of the defence of Lord Burleigh, became so great that the Government was compelled to take some steps to placate the people. They tried the expedient of keeping the sufferings of the victims more or less secret.

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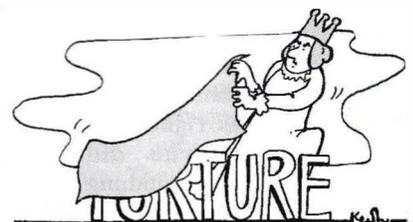
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– LA Parry, *The History of Torture in England*.

## Caring for the Victims and the Perpetrators

# DEALING WITH CHILD ABUSE

*Some of the personal, religious, psychological and social consequences of child abuse are discussed in this article by MICHAEL GILBERT CSSR Most families will be spared the grief it causes, but those who suffer deserve the sympathy and support of all.*

JILL grew up in a regional centre. She was a shy, timid, studious child. She finished school. Left home. Attended university in the city. Jill got her degree and became a teacher. Then she met Max, fell in love and married. She and Max were active in their parish. They were leaders of the youth group.

One Sunday at Mass, Jill became inexplicably distressed. Unwanted tears welled up from nowhere. She was embarrassed. She left the church sobbing. Max followed and tried to comfort her. Jill could offer no explanation for her disturbed state.

Jill's life changed from that moment. She was withdrawn. She suffered bouts of depression, and nightmares and suffered mood swings. Max was perplexed. He had felt he no longer understood his wife. He did however, try to understand and listen to her.

One evening, out of the blue, Jill told Max that she had a vague memory of being sexually abused by her father. Max was astonished. He

could scarcely believe what he was hearing. As he held her, Jill began to cry uncontrollably.

Over the next couple of weeks, other painful memories of abuse came flooding back. A very angry Jill screamed, 'Why? Why did he take my precious childhood away from me!'

Max got Jill to seek professional help. He was always there for Jill as she re-lived the trauma of her childhood. Ten months later, Jill said, 'It is time to confront my father and demand an apology.'

The meeting was a disaster! Her father said nothing happened. Jill imagined it all. Worse still, Jill's mother got very angry with Jill and cut her off from the family. Jill's brothers and sisters cut her off too. Jill's family was a pillar of the local church. They got the parish priest to ask Jill to take back her accusations.

Jill was more mixed up than ever. Max believed her and supported her. A couple of years later, Jill was vindicated. Her younger sister, Michelle, told the family that her father had abused her as well.

Jill is a typical victim of childhood abuse. Abused children suppress the truth to avoid the monstrous memories. They suffer lifelong effects of their betrayal e.g. depression, eating disorders, alcohol and/or drug dependency. Some even commit suicide. Abuse has been a factor in the breakdown of marriages and families.

Jill's experience of not being believed by her family and her priest is typical too. Ordinary folk find it hard to acknowledge that all children are not loved and protected by those who should care for them. It is almost impossible to believe that a loved and trusted partner, a family member or a friend is capable of such actions.

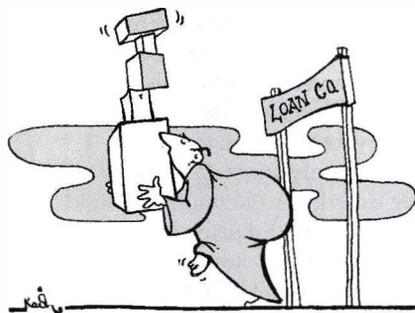
The tragic fact is: child abuse is not rare. In one year alone, the N.S.W. Department of Community Services investigated 25,000 cases of child abuse.

Victims of child abuse need help. But, they also must learn to help themselves. Victims feel confused and suffer from feelings of guilt, shame and self-blame. Very often they have very poor self-image. They must not blame themselves for what happened. They are victims not perpetrators of the abuse. Even if they don't feel it, they need to acknowledge that they are worthwhile. They are especially worthwhile in God's eyes. God loves them tenderly and is ever ready to assist them on their journey to peace and healing.

If they deny the abuse, they stop the healing. Victims need to get in touch with their feelings and re-experience the pain. The need to re-interpret the hurt of abuse and not let it stop them from living a full and happy life. Also, they need to realise

## Good Advice?

**D**EAL harshly with none, lest fortune deal hardly with thee; for the fortune of this world is one day with thee and another day against thee, and all worldly goods are but a loan to be repaid.'



- Advice of Nur al-Din Ali to his sons, translated by Richard Burton, in *The Book of the Thousand Nights and a Night*, vol I, p.207

the anger they feel and not let bitterness poison their hearts. This is hard to do but it helps in the long run. The wall of silence surrounding abuse must be broken. Victims need to speak out about their abuse with someone they can trust. They need to take great care. Selecting the right person is the key.

Victims of child abuse will often need professional help to recover from its effects. They might consider joining a support group to help them validate their experience. Advocates for Survivors of Child Abuse (ASCA) is a well-known support group. Their Support/Information Line is 1300 657 380. Their website is [www.asca.org.au](http://www.asca.org.au)

More than all else, victims need the healing grace of God to restore their shattered peace. This grace is given when they turn to God in prayer. One victim of abuse told me, 'God is there. I have directed plenty of blame his way. I have wandered away from him in my anger and pain. I have cried copious tears in his presence. Through it all, He has remained steadfast and loving and always ready to listen.'

Most people assume that perpetrators of child abuse are strangers. They are wrong. Most aren't. True-to-type abusers are persons whom a child knows and trusts e.g. parents, brothers, stepfathers, uncles, grandfathers, family friends. They are people who have ready access to the children. They build a special relationship with the child and use guile and coercion to keep the abuse a secret.

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## On exposing the young to Latin

**I** consider these efforts as the true foundation of distinction in the progress of life. Not that I should wish to see your sons distinguished as writers of Latin verse in future times, but these exercises at school are essential to the accurate knowledge of the great fountains of ancient genius, science, and taste, as well as of the ancient examples of virtue, honour and glory. The habit of composition in the ancient languages is most useful, if not absolutely necessary, to those who desire completely to understand those languages; at all events, it is useful to employ young persons in acquiring such accomplishments.'

– Letter from Lord Wellesley, Viceroy of India to his brother, Arthur, Duke of Wellington, 2 May 1821

When confronted, abusers use all kinds of rationalisations to explain away their behaviour. Abusers must be left in no doubt. Their actions are grave. They deserve to be put in prison for their abuse of power and trust. If there is any danger that abuse might continue the perpetrator must not be allowed near the child.

Beware of any easy, facile expressions of regret from the perpetrator. Genuine regret includes a true desire to change. This crime needs to be acknowledged before God in a sincere and humble confession in the Sacrament of Penance. More is required. The abuser needs to submit to professional assessment and therapy; to make a formal apology to the victim and to be willing to pay any medical and counselling costs that are necessary for the victim to recover.

Fortunately most families will never experience the trauma of child abuse. Yet, child abuse concerns us all. However reluctantly, we must accept that abuse happens. As Christians we are obliged to stand beside and assist all victims of oppression and especially children.

Should a victim of abuse confide in you, listen to that person sensitively and without judgement. Acknowledge their pain. Encourage them to seek help and not to be burdened by false guilt and shame. Try to believe them.

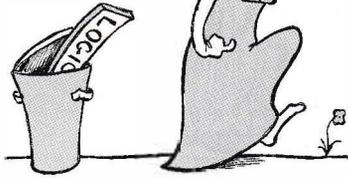
Parents should be vigilant without being over-anxious. Listen to your children or grandchildren. If they dislike a certain adult, gently try to find out why. Teach your children about appropriate and inappropriate touching. Let them know what is acceptable and what is not. Pray for those unfortunate little ones whose innocent lives are being ruined by abuse.

We can all do a little to break the silence about child abuse – a silence that ultimately denies a voice to those innocents whose lives are being ruined. A silence that allows a great injustice to be perpetuated from generation to generation.



FATHER MICHAEL GILBERT has worked in the Aboriginal Ministry in Melbourne, has written extensively in *The Magellan*, and is currently Provincial Superior of the Redemptorist Fathers and Brothers.

NOW I HAVE  
DUMPED THAT;  
THERE IS NO  
ARGUMENT!



## White Male Systems

NEEDLESS to say, there is so far not a single axiom or proposition of feminist science that explains or predicts anything or is capable of being tested empirically. When that unhappy fact is brought to a feminist's attention, the reply is often that the patriarchy has had over 3,000 years to build its mathematics, logic, and science whereas women have just started. Thus, the absence of anything but oratory about the wrong-headedness of science as it is must not be viewed as an embarrassment. But there is no shortage of oratory.

Anne Wilson Schaefer, for example, denounces what she calls the 'White Male System' (WMS) of rationality. Schaefer says this system consists of four myths. First, the WMS is the only system that exists. Second, the WMS is innately superior. Third, the WMS knows and understands everything. Fourth, the WMS believes that it is possible to be totally logical, rational, and objective. To be sure, no one with any sense has ever claimed anything like all this. The virtue of the scientific method is precisely that mistakes made are corrected by others and that one investigator's results must be replicable by others in order to be accepted. The people involved do not think they are totally logical, rational and objective. They know that no human is.

Radical feminist inanities about science, rationality, linear thinking, etc., rest on the allegation that knowledge and modes of reasoning are socially constructed; that is, that there are no objective truths and no single valid method of reasoning. That is a very convenient position for someone making irrational assertions. It would be rather difficult to hold an intelligent, or even an intelligible, discussion with someone holding that position, and it would be impossible to win an argument with her. That, of course, is the point of the exercise.

— Judge Robert H. Berk, *Slouching towards Gomorrah*, Regan Books, 1996.

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## Convicts and convicts

**M**EN are governed by words; and under the infamous term convict are comprehended crimes of the most different degrees and species of guilt. One man is transported for stealing three hams and a pot of sausages; and in the next berth next to him on board the transport is a young surgeon, who has been engaged in the mutiny at the Nore; the third man is for extorting money; the fourth was in a respectable situation in life at the time of the Irish Rebellion, and was so ill-read in history as to imagine that Ireland had been ill-treated by England, and so bad a reasoner as to suppose that nine Catholics ought not to pay tithes to one Protestant. Then comes a man who set his house on fire to cheat the Phoenix Office; and, lastly, that most glaring of all human villains, a poacher, driven from Europe, wife and child, by thirty lords of manors, at the Quarter Sessions, for killing a partridge. Now, all these are crimes no doubt – particularly the last; but they are surely crimes of a very different degrees of intensity, to which different degrees of contempt and horror are attached – and from which those who have committed them may, by subsequent morality, emancipate themselves, with different degrees of difficulty, and with more or less of success. A warrant granted by a reformed bacon-stealer would be absurd; but there is hardly any reason why a foolish hot-brained young blockhead, who chose to favour the mutineers at the Nor when he was sixteen years of age, may not make a very loyal subject, and a very respected magistrate when he is forty years of age, and has cast his Jacobine teeth, and fallen into the practical jobbing and loyal business which so commonly develops itself about that period of life.

Is it to be believed that a governor, placed over a land of convicts, and capable of guarding his limbs from any sudden collision with odemtrous stones, or vertical posts of direction, should make no distinction between the simple convict and the double and treble convict – the man of three juries, who has three times appeared at the Bailey, trilarcencous – three times driven over the seas?

– Rev. Sydney Smith, Anglican Clergyman and wit. See *Edinburgh Review*, 1823.



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By James Murray

**Eight Women**

Champagne spoof on the Agatha Christie, tea and murder, country-house mystery: patriarchal body in the bedroom and every character a suspect. But no butler. And no entrance by Hercule Poirot or Miss Marples. Instead director Francois Ozon twists the plot by allowing the characters to reveal themselves in a combination of satire, farce and (Saphic) romance.

His star constellation comprises Catherine Deneuve, Isabelle Huppert, Emmanuelle Beart, Fanny Ardant, Virginie Ledoyen, Ludivine Sagnier, Firmine Richard and Danielle Darrieux, one of the immortals from *Les Enfants du Paradis*.

To add zing, Ozon gives them song and dance numbers which have little to do with the plot and everything to do with captivating entertainment by eight actresses at the top of their form. At the end, the eight line up as in a theatre. They do not bow. But you may be inclined to applaud. *M*

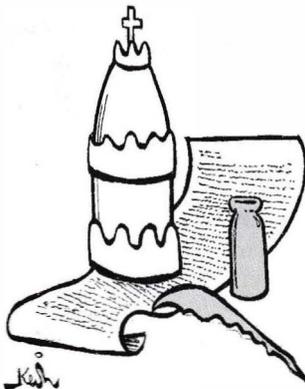
**The Man from Elysian Fields**

Modern dress morality play about the perils of adultery. Author Byron Tiller (Andy Garcia), struggling to finish a second novel, moonlights as a gigolo for the Elysian Fields escort agency. His first client is Andrea (Olivia Williams), ardent, young wife of a dying, literary veteran Tobias Alcott (James Coburn) who needs help with his magnum opus.

Garcia's bewilderment with this situation may not be all acting. Luther Fox, the agency's Mephistophelian boss is played by Mick Jagger, looking like an aged tadpole, but surprisingly effective. No mimic Yankee accent for Jagger who also provides the narrative voice-over. Only his own weird combination of Cockney and Thatcherite posh.

Coburn? Now there was a voice. He sounds as if he is speaking from the bottom of a hogshead of whisky, having just emptied it. And in this, his penultimate movie, he retains his amiable and valiant swagger.

As Tiller wanders, his wife Dena (Julianna Margulies) wonders about his sudden prosperity which clearly does not come from hackwork. Director George Hickenlooper and original author/scriptwriter Philip Jayson Lasker bring their morality play to a fitting, if predictable, conclusion: Tiller writes his second novel. Is it a best-seller? Is that his estranged wife, queuing to have a copy signed? *M*

**Decretals**

THESE are Papal letters usually written in response to a question. They hold the force of law within the Catholic Church. The Decretals issued prior to the end of the era of persecutions with the edict in Milan in 313 have perished, along with other precious relics of those early days in the life of the Church. The first of which we have a record is that sent in 385 AD by Pope Siricius to Himerius, bishop of Tarragona in Spain. The earliest collection seems to have been that of Dionysius Exiguus, around 520 AD. Gratian systematised existing Canon Law in his Decretum in 1140 AD, and authoritative collections were published by Pope Gregory IX (1234), Pope Boniface VIII (1298) and Pope Clement V (1317).

**Bowling for Columbine**

Writer/producer/director/performer Michael Moore looks as if he was costumed at the nearest St Vincent de Paul shop, and then dragged through a hedge backwards. Despite this, he brings formidable persistence and wit to his examination of America's gun-lust.

Among highlights: security video footage of the shooting rampage by the two Columbine High School students who began their last day on earth with ten-pin bowling, a bank offering free guns to new customers and an interview with National Rifle Association figurehead Charlton Heston who walks away, visibly shrinking.

For contrast, Moore goes to Canada. There he finds as many guns as in the US but no equivalent lust to use them in towns where people still leave their doors unlocked.

Moore's documentary runs for two hours. Plus one minute. Not a second of it is wasted. *M 15+*

**Die Another Day**

From its pre-title sequence, which may cause the Special Air Service Regiment to consider surfboards for sea-borne infiltration, this, the 20th James Bond adventure, mixes nostalgia with thrills.

When Halle Berry makes her first entrance as American secret agent Jinx, not only does she rise from the sea as Ursula Andress did in the premier Bond movie *Dr No*, she wears the same type of webbing belt and knife.

Pierce Brosnan is the smoothest of Bonds, never shaken though often stirred to action, both amatory and homicidal. Bond's cover includes ornithology in tribute to the ornithologist whose name Ian Fleming took for his hero when half a century ago he wrote *Casino Royale*, the first novel of his remembrance of intelligence past.

Rosamund Pike, a darling bud with lethal thorns, completes the triangle as Miranda Frost. The obligatory villainous tycoon Gustav Graves is played by Toby Stephens with his mother Maggie Smith's timing, his late father Robert Stephens' panache and touches of real-life entrepreneur Richard Branson's teeth and wiles.

Lee Tamahori directs and seems to be making Iceland's snowscapes and hot springs stand-in for his homeland New Zealand. And he has a sly dig at the Sydney Opera House with an all-ice version

In its 40th anniversary year what is the secret of the Bond franchise? Behind the hoopla and the technology, it's a pantomime movie version of *Land of Hope and Glory*, a throwback to the days when Britain was still a world superpower. *MA 15+*



### Harry Potter and the Chamber of Secrets

Harry Potter (Daniel Radcliffe) has a long way to go before he matches James Bond's box-office takings. Sadly he is already showing signs of weariness. Perhaps it's the relentlessly frightening pace of the special effects. Can't the poor kid have a decent night's sleep? Bond does get to bed occasionally.

Veterans such as Maggie Smith are bearing up better. She called her part as Professor McGonnigal her pension plan. To it she brings real magic, or possibly economy of means: she plays it as she played Miss Jean Brodie way back in 1969.

Kenneth Branagh joins the cast as Gilderoy Lockhart, whose wizardry is not as flash as his verbiage. Branagh displays so much youthful vim, the producers may be tempted to re-cast him as the older Potter should Radcliffe succumb to lassitude. *PG*



### Swing

Writer/director Tony (*Vengo*) Gatlif peerlessly creates a storyline about the Manouche gypsies of northern France and their wild, sad,

gypsy music that witnesses to a way of life profoundly affected by the destruction intrinsic to Nazi eugenic doctrine.

The story line is simple yet eloquent: Max (Oscar Copp) is a gadjo (non-gypsy) who trades his literacy skills for guitar lessons so that he can play like the great Django Reinhardt, a Manouche who died in 1953. Lou Rech is Swing, the tomboyish girl who introduces him to his teacher (Tchavolo Schmitt) and to a life harsher yet sweeter than his own.

This is no facile boy-meets-girl romance. Max, in parting from Swing for a luxury holiday with his mother, leaves her his well-written journal. To Swing, an illiterate like many gypsies, it is meaningless.

But there are images more eloquent than literacy. Gatlif creates one: a blazing red camelia at a traditional gypsy funeral, where all the deceased's wordly goods are burned. It is an image that lingers as powerfully as an All Saints Day prayer. *PG*



### Lovely & Amazing

Also slightly depressing. Sisters (Catherine Keener and Emily Mortimer) cope with their scatty mother (Brenda Blethyn). And she takes some coping with: while she is having cosmetic liposuction, her adopted black child (Raven Goodwin) is becoming neurotic about her plumpness. In addition, her daughters are involved in varying degrees of angst about their personal relationships.

Writer/director Nicole Holofcener develops her print in irony, particularly by having Emily Mortimer, most graceful of performers, portray an actress insecure about her looks.. *M 15+*



### The Pianist

Director Roman Polanski's comeback movie is startling, paradoxically because it is not gratuitously shocking. Having himself survived the Holocaust, Polanski gives us a sober, restrained yet horrific and ultimately redemptive view of the

death of so many Jews as a result of Nazi master-race eugenics.

He takes as his starting point the true story of virtuoso pianist Wladyslaw Szpilman (Adrian Brody) who, as the Nazi invasion began, played the last free music on Polish radio (Chopin's *Nocturne in C Sharp Minor*) and survived to replay the same composition when Polish radio started rebroadcasting at war's end in 1945.

More exactly Szpilman was helped to survive, crucially by German army Captain Wilm Hosenfeld (Thomas Kretschmann) who himself died in a Soviet prison camp in 1952.

In depicting life in and outside the ghetto, resistance and compliance and, yes, active collaboration by some Jews in the death of others, Polanski and his scriptwriter Ronald Harwood maintains a sane balance amid the madness of evil. *MA 15+*



### Bloodwork

Dirty Harry Callahan has become a senior citizen with a heart transplant calling himself Terry McCaleb. But as played by Clint Eastwood, he has lost little of his vigour as he pursues a serial killer after being persuaded with the revelation that his transplant donor was one of the serial killer's victims.

This is the major plot twist in a thriller more tangled than the Los Angeles freeway system. Another is Geoff Daniels as McCaleb's yacht-marina neighbour. Eastwood, looking more and more as if he were carved from well matured redwood, not only produces and directs, he gets his man and he gets to sail off into the sunset with the girl (Wanda De Jesus) sister of the victim. *M 15+*



### Crackerjack

Mick Molloy mimics Clint Eastwood in so far as he produces and directs this genial comedy about a scamster converted to more chivalrous ways by playing lawn bowls. Ironically, much is made of the game's connection with that

rascally old pirate, Francis Drake.

Molloy also takes acting lessons from the likes of Frank Wilson and Bill Hunter. Among the comedy's gags is reference to the bowling club's swear-box. It would be poetic justice were a portion of the box-office takings to go into such a box because Molloy is not averse to the great Australian verb. While not quite a laugh a minute (more a hoot every halfhour), the movie may well convert a younger generation from pinball machines. *M 15+*



### Tempted

Writer/director Bill Bennett has a rush of plot to the head: old tycoon (Burt Reynolds) tests the virtue of his beautiful, young wife (Saffron Burrowes) by hiring a young worker (Peter Facinelli). And when the plot improbabilities become too much, Bennet follows the first law of modern cinema dynamics, he increase the blatancy of the sexual interplay.

Set in New Orleans, the movie does have its hair-raising moments, well, at least it lifts the Reynolds hairpiece from the back of his neck. Bennett has a high, and deserved reputation, for his Australian films. But here, as in his other foreign location movie *In a Strange Land*, he allows the topography to overwhelm the characters. *M 15+*



### Life or Something Like It

Lanie Kerrigan (Angelina Jolie) is a television reporter ambitious to leave the natural splendours of Seattle for the man-made miseries of New York. In other words, she is more than slightly batty. Not surprisingly she believes Prophet Jack (Tony Shaloub) when he predicts her imminent death.

Edward Burns is Pete, the trusty cameraman who saves her. But not from living in New York. Stockard Channing does a marvellous turn as Deborah Connors, the celebrity newscaster whose bite of the Big Apple Lanie threatens. *M 15+*



### Hey Arnold: The Movie

Sharp cartoon in which Nickelodeon TV hero Arnold sets out to save his neighbourhood from being transformed into a shopping mall by dastardly developer Mr Scheck, boss of Future Tech Industries.

Arnold is voiced by Spencer Klein and Scheck by Paul Sorvino. Others who add their voices to the tale include Christopher Lloyd and Jennifer Jason Leigh. *PG*



### Eight Mile

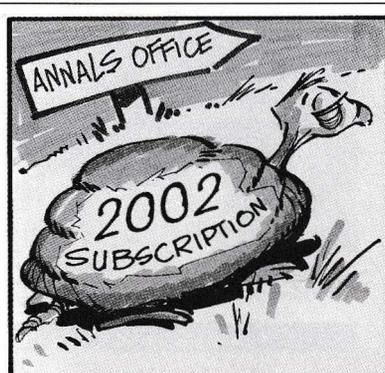
The rapper known as Eminem makes an impressive acting debut in this biopic. Sub-titles would have helped in understanding the rapid-fire patois of Chicago's Eight Mile district, however, just as editing would have helped the sexual encounters with his muse (Britanny Murphy). Kim Basinger, who won an Oscar for her role as a glamorous vamp in *LA Story*, seems to be trying for the non-glam double as Eminem's feckless mother. *R 18+*



### The Sorcerer

In his main credits, director William Friedkin pays tribute Henri Clouzot who made *Wages of Fear*. A more acceptable tribute would have been not to Hollywoodize the 1952 classic about desperates trucking a load of nitro-glycerine to extinguish an oil-well fire.

Friedkin has added egotism to injury by replacing footage cut from his own 1977 version. All he proves is that front-office suits are not always wrong when they order cuts. *M 15+*



### Swept Away

The temptation to call this remake Lina Wertmuller's 1974 class-war movie *All Washed Up* must be resisted. Madonna Louise Ciccone, with the help of her husband/director/writer Guy Ritchie, does seem to be trying to mute her message that nothing succeeds like excess. In only a couple of scenes does she display her notorious flash-trash energy.

That said, it must be added that Ritchie gives his missus little further scope to play to her strengths as Amber, a rich harridan lost on a desert island with a rough and ready seafarer (originally played by Giancarlo Giannini).

Here his son Adriano Giannini essays the part and looks as if he would be happier working perpetual nightshifts in a frozen pizza factory. Madonna? She is so wan and gaunt, she gives the impression of having lived for years on a desert island with nothing to listen to but her own records. *M 15+*



### Full Frontal

If only director Steven Soderbergh's movie were as amazing as his cast list. But this may be asking too much given that it includes Julia Roberts, David Duchovny, Terence Stamp and Bad (sorry, Brad) Pitt and Miramax mogul Harvey Weinstein. And they play bit parts. Of the principals Catherine Keener and David Hyde-Pierce, as a couple whose marriage is coming apart, salvage some moments of coherence from this digital home-movie within a movie. *M 15+*



### Food of Love

Paul (Kevin Bishop) is an aspiring musician. His mother (Juliet Stevenson) is pushy. His teacher (Geraldine McEwan) is judicious, telling him he does not have the talent to succeed as a concert pianist. He decides to fulfil himself as a homosexual among older, richer and more successful denizens of the music world.

Unsurprisingly, given this premise, Bishop displays all the vivacity of a mullet, stunned by listening to the *Teddy Bears' Picnic* played at full volume on Dolby Stereo. *MA 15+*



### Samsara

Director Pan Nalin's film is a kind of Buddhist pilgrim's progress. Tashi (Shawn Ku), a young, celibate and zealous monk leaves his remote monastery to confront Samsara (meaning the world we live in), arguing that only after experience it, did the Buddha, Prince Siddhartha renounce the world (and his wife and children).

In Tashi's case, the world includes the lovely Pema (Christy Chung), with whom he finds married happiness. But is it greater than the happiness, he sought for so many years as a monk?

Pan Nalin shot his film in the Himalayas with an expertise and beauty that does justice to its spiritual aspirations. *MA 15+*



equivalency between the Trade Tower outrage and the CIA plotting that caused the downfall and death of Chile's President Allende. Such suggested equivalency is commonplace and offers comfort only to the perpetrators who do not need it; they find full justification in their fanaticism.

One continent was off Brigand's map: Australia. No local director appears to have been invited to contribute. *M 15+*



### Possession

Detective story with a difference: bookworms go feral in pursuit of original papers belonging to a dead, 19th century poet, Randolph Henry Ash. As played by Jeremy Northam, Ash bears a passing resemblance to the great Robert Browning, and Ash's marriage is reminiscent of Browning's to Elizabeth Barrett.

As Byatt's Booker Prize winning novel has been a long time in its transfer to film. But director Neil LaBute (with significant help from local scriptwriter Laura Jones)

makes the transfer as welcome as a fire after a snowfall. *M15+*



### Tadpole

Naughty but not nauseating romantic comedy. It involves Oscar (Aaron Stanford), 15 going on 40, fluent in French and awkward in English, with two older women. One (Sigourney Weaver) is his stepmother, the other is her best friend (Bebe Neuwirth).

Stanford makes a promising debut. While Weaver looked more at home fighting monsters in *Alien*, Neuwirth displays sophisticated, but self-mocking, assurance.

Director Gary Winick shot this debut movie with a digital camera in and around Manhattan, showed it at the Sundance Film Festival and got a cheque from Miramax that enabled him to pay his cast and crew a bonus on top of their original \$100 a day fee. A notable feature of the movie is that it has more credits for executive producers and producers than for main actors. *MA 15+*



### 11 09 01

Eleven movies (each lasting 11 minutes 9 seconds, plus one frame) made by eleven different directors, and inspired by the mass-murderous attack on New York's Trade Towers last year. Individual quality does not quite match the inspiring nature of Alain Brigand's concept. Nonetheless the cumulative, mosaic effect is potent.

African Idrissa Ouedrago provides a vivid parable by having a group of boys locate Osama Bin Laden in Burkino Faso, seek to capture him and use the reward money to help people. Frenchman Claude Lelouch's contribution contrives to be reminiscent of his hit *A Man and a Woman* while offering a devastatingly fresh take on the catastrophe's impact.

Sean Penn's essay gives Ernest Borgnine a chance to show that the talent which won him an Oscar for *Marty* remains. English director Ken Loach goes slightly agitprop by suggesting a moral

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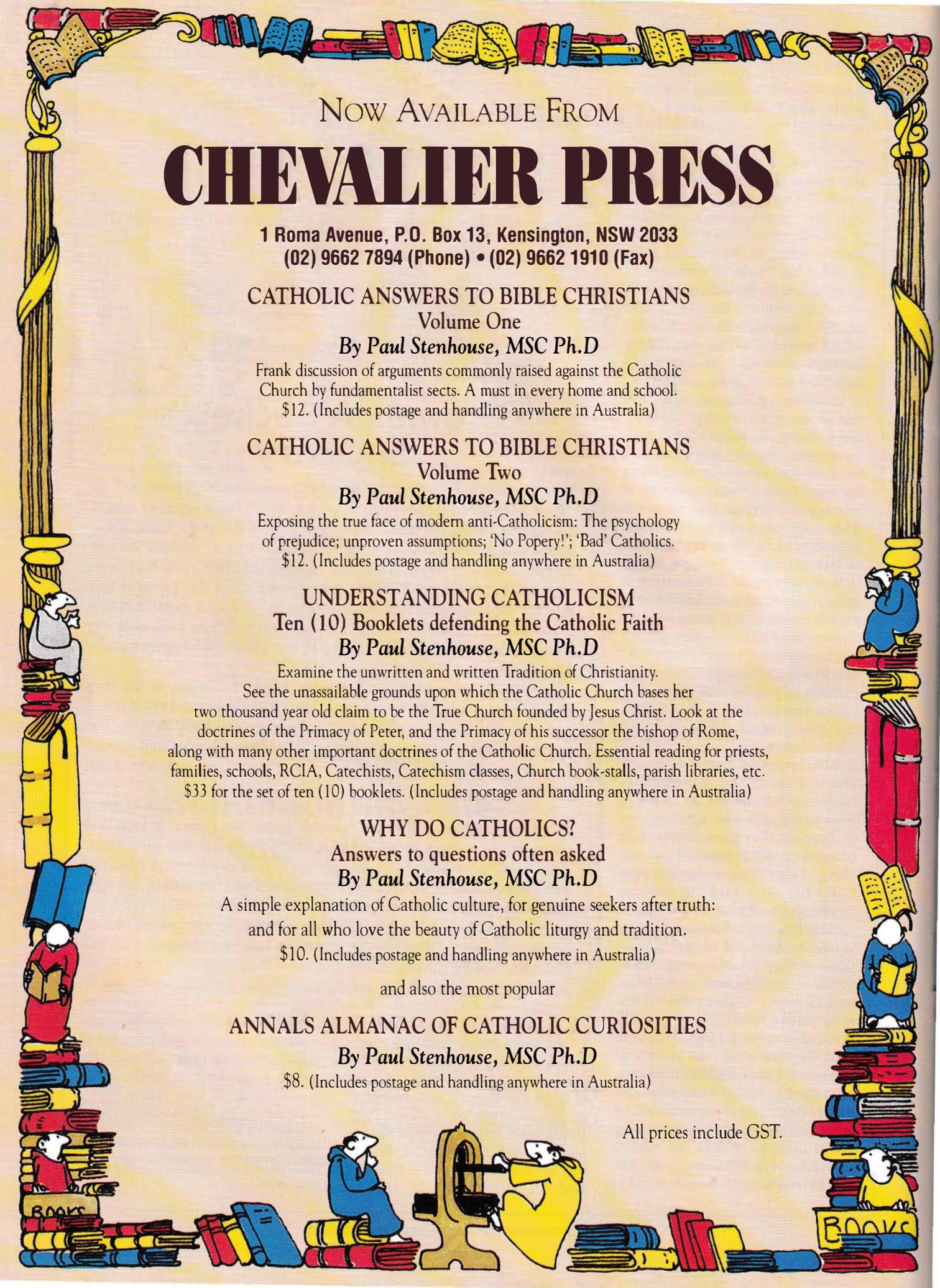
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