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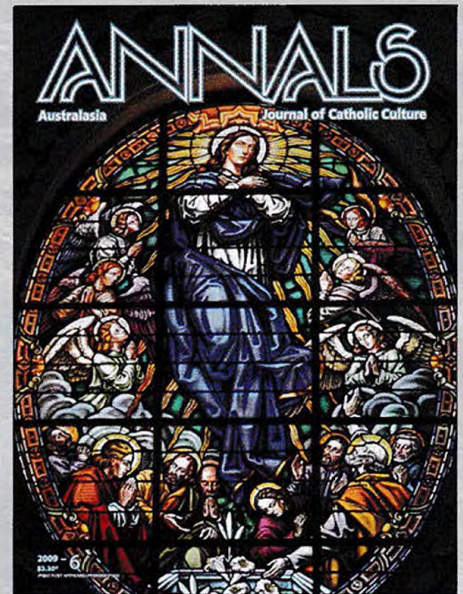
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Australia's Oldest Catholic Magazine

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SUSAN REIBAL MOORE



Front Cover: The Assumption of the Blessed Virgin Mary. From a stained glass window in the Cathedral in Valencia, Spain. The Cathedral was built on the site of a temple dedicated to the goddess Diana. Building of the Cathedral commenced around 1261 AD and each of its three impressive doorways reflects its long history: the oldest is Romanesque, another is Gothic, and a third is Baroque. The Solemnity of the Assumption of our Lady is celebrated in the Catholic Church on August 15.

Back Cover: From the Hymnal of Stanbrook Abbey. The Abbey was founded in 1625 in Cambrai, Flanders, by 17-year-old Helen More, professed as Sister Gertrude More, who was great-great-granddaughter of St Thomas More. In 1793, during the French Revolution, the twenty-two nuns were ejected from their Abbey, and four of them died from the harsh conditions. Robespierre's death saved them from execution, and the survivors returned destitute to England. They settled in 1838 at Stanbrook, near Malvern, Worcestershire.

Cover Photo: Paul Stenhouse

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Lord Jesus
... help
us to bring
your Salvation
and Joy to the
whole world?

– Post Communion Prayer
from the *Roman Missal*,
Mass for the 5th Sunday of
the Year, Ordinary Time.

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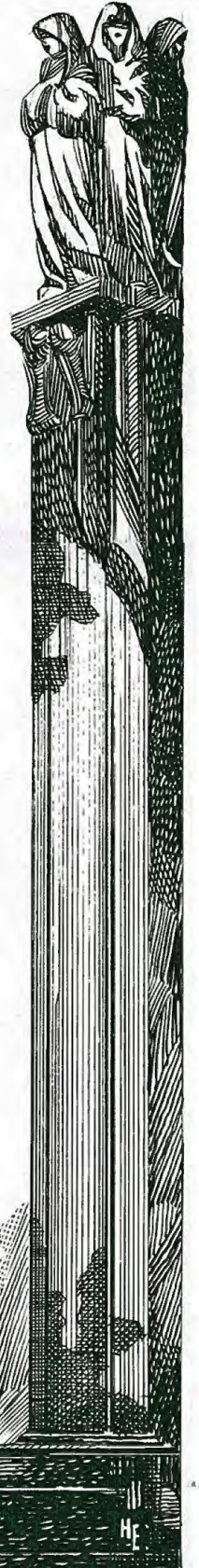
n the name of the Father,
and of the Son, and
of the Holy Spirit.
Amen.

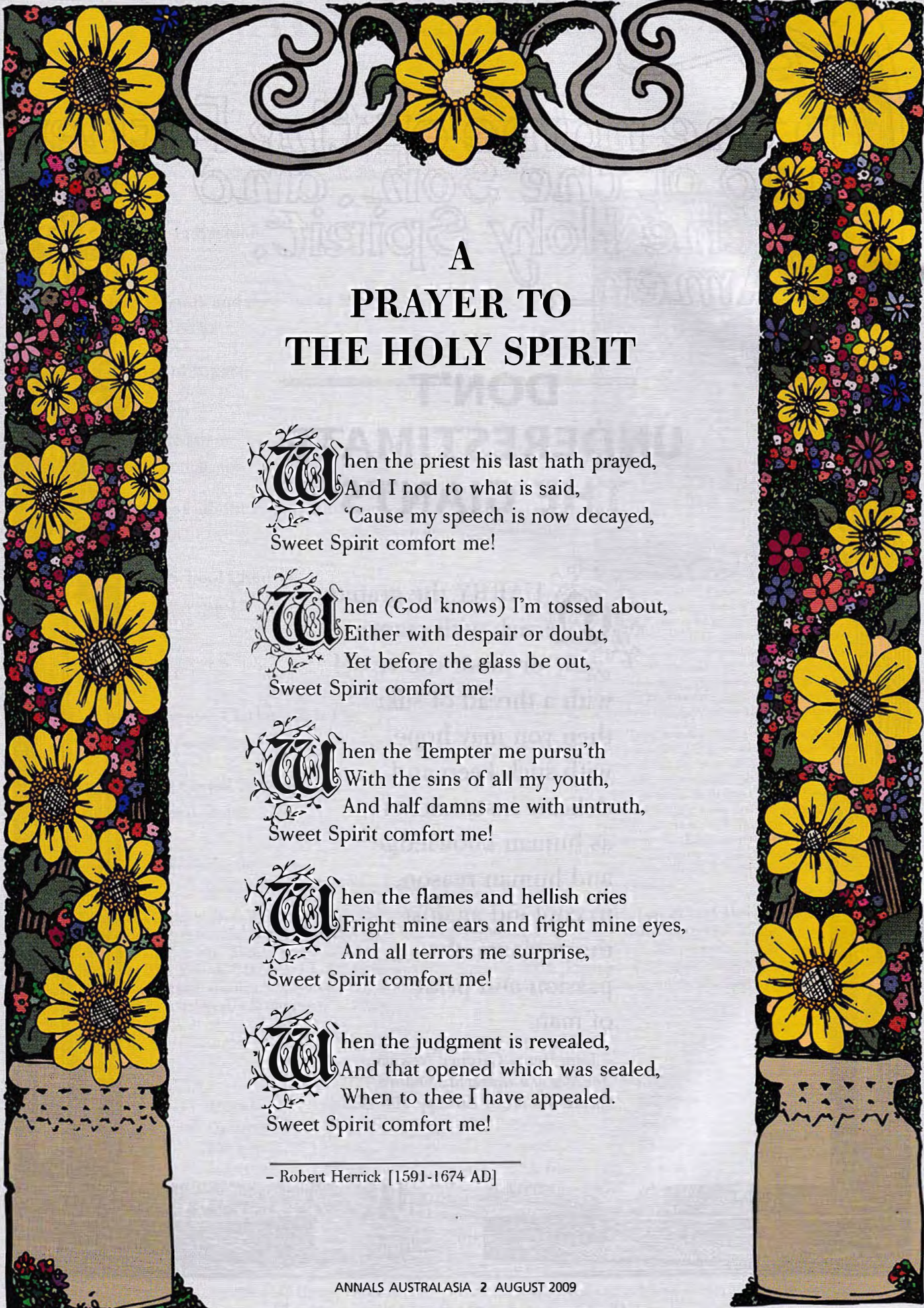
DON'T UNDERESTIMATE THE GIANTS



DUARRY the granite
rock with razors,
or moor the vessel
with a thread of silk;
then you may hope,
with such keen and
delicate instruments
as human knowledge
and human reason,
to contend against
those giants: the
passion and pride
of man.

– John Henry Cardinal Newman,
The Idea of a University, Oxford,
Clarendon Press, 1976, pp.110-111.





A
PRAYER TO
THE HOLY SPIRIT

When the priest his last hath prayed,
And I nod to what is said,
'Cause my speech is now decayed,
Sweet Spirit comfort me!

When (God knows) I'm tossed about,
Either with despair or doubt,
Yet before the glass be out,
Sweet Spirit comfort me!

When the Tempter me pursu'th
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit comfort me!

When the flames and hellish cries
Fright mine ears and fright mine eyes,
And all terrors me surprise,
Sweet Spirit comfort me!

When the judgment is revealed,
And that opened which was sealed,
When to thee I have appealed.
Sweet Spirit comfort me!

- Robert Herrick [1591-1674 AD]

The wheels are falling off the Climate Catastrophe Bandwagon

GLOBAL WARMING

By GEORGE CARDINAL PELL, ARCHBISHOP OF SYDNEY



THE TIDE on climate change is starting to turn. The Australian government is becoming more cautious. It is rare to read a new book

likely to make a huge difference to public opinion. Professor Ian Plimer's 500 page book with 2300 footnotes "Heaven and Earth. Global Warming: The Missing Science" is such a book. 30,000 copies were sold in its first month.

Plimer is not a climate change denier, because history shows the planet is dynamic and the climate is always changing, sometimes drastically.

Ice Ages have come and gone and we don't know why. History has seen glaciers at the equator and at one time Scandinavia was under 5 kilometres of ice. Sea levels have been 130 metres lower than today. Some consolation comes from the fact that ice sheets

*Heaven and Earth. Global Warming:
The Missing Science*
by Professor Ian Plimer, Connor Court,
Melbourne, 2009.
RRP \$39.95.

predominated for only 20 per cent of the earth's history.

Plimer demonstrates that a considerable amount of scientific evidence has been produced to counter the still predominant view that human activity, especially through industry, has polluted the atmosphere with carbon dioxide, which will produce disastrous climate changes including a rise in temperature, a melting of the ice caps and rising sea levels.

Contrary evidence is already changing the debate. Australia, with its tiny economy, is no longer aiming to lead the world. The threat of massive job losses and increasing awareness of new evidence will provoke even greater caution in the future.

Originally we were warned about the "greenhouse effect"; then it was "global warming", followed in turn by "climate change". Now we talk about reducing the "carbon footprint". The light is dawning and 30 per cent of scientists are sceptics or deniers.

Non-scientists should not blindly follow expert opinion and this includes Plimer. To the extent we can, we should examine their evidence. While it is still early days in the debate, Plimer's critics have been heavy with the abuse and short on counter evidence.

We should also look back at history for more accurate information and ignore computer models of the long-term future. Climate models making claims for decades into the future cannot work, because we do not know enough about many factors which influence weather, such as the level of activity of the sun, the earth's orbit and wobbles, the level of cloud cover, volcanoes.

One basic claim of Plimer is that an increase of carbon dioxide does not cause temperature rises, but might follow such rises.

What do we make of these facts? The carbon dioxide in the atmosphere continues to rise, but the world's temperature has not risen since 1998.

In Roman times and in the Medieval Warming (900 - 1300 A.D.) temperatures were higher than today by five and six degrees Celsius. No industries then!

In different Ice Ages the earth's atmosphere contained five and ten times the amount of carbon dioxide today.

Evidence shows the wheels are falling from the climate catastrophe bandwagon.

Improving the Odds

IN 1995, I published a short paper in the academic journal *Science*. In that study, I reviewed how borehole temperature data recorded a warming of about one degree Celsius in North America over the last 100 to 150 years. The week the article appeared, I was contacted by a reporter for National Public Radio. He offered to interview me, but only if I would state that the warming was due to human activity. When I refused to do so, he hung up on me. I had another interesting experience around the time my paper in *Science* was published. I received an astonishing email from a major researcher in the area of climate change. He said, 'We have to get rid of the Medieval Warm period.'

- David Deming, University of Oklahoma, before the Senate Environment and Public Works Committee, December 6, 2006

This article appeared first in *The Sunday Telegraph*, Sydney, May 29, 2009.

Travellers from Samarkand, broad-minded Moghul emperors, scholarly priests

CATHOLIC IN KASHMIR

By Paul Stenhouse, PhD



RECENTLY I was privileged to visit the Diocese of Jammu and Srinagar in Kashmir, Northern India with a delegation from Aid to the Church in Need.

We spent several days in the Ladakh region of the Indian Himalayas.

A Christian presence in this northernmost region of India – whose three major centres Jammu, Srinagar and Leh have, respectively, Buddhist, Hindu and Muslim majority populations – predates the seventh-century rise of Islam.

Setting off from Leh, at an altitude of 11,500 feet we travelled to over 18,000 feet before descending to a lake, one third of which was in India and the other two thirds in Tibet.

On the way back to Leh we visited the remote village of Tankse, which contains a remarkable witness to the presence of Syriac-speaking Christians in this remote spot in the ninth century.

Christians were in India long before that, of course. A well-attested Catholic tradition¹ places St Thomas the Apostle in India in the middle of the first century.

Then, around 180 AD ‘Pantanus, a Stoic philosopher, was sent to India from Alexandria in Egypt by Demetrius the bishop, to preach Christ to the Brahmans and Philosophers’ there, according to St Jerome.²

Scattered Christian communities existed in Central Asia by the second century.

In the oldest document in Syriac relating to Christianity in central Asia written around 196 AD,³ we read of Christians living as far east as Bactria, which we now call Northern Afghanistan.

By 225, Christian communities were to be found from the Euphrates to the



In Tankse, in the Indian Himalayas, crosses and a lotus flower [symbol of Buddhism] carved on a boulder by Christian travellers around 833 AD.

Hindu Kush. There were already more than twenty bishops in Persia.⁴

In 1623, workmen in China were digging near what is today Xian and uncovered a stone more than nine feet high and three-and-a-half feet wide, covered in Chinese characters. It was a monument erected in 781 describing the arrival of Christian [Nestorian] missionaries in China in 635.

Marco Polo and the Jewish traveller Benjamin of Tudela, refer to the number of Christian communities they found towards and beyond the very borders of China.⁵

In Tankse, we saw three ornate crosses and an inscription in Syriac carved on the top and sides of a free-standing boulder about twelve feet high and about thirty feet in circumference. With some difficulty I managed to clamber to the top of the smooth and precipitate stone, to view and photograph some of the crosses. I wondered how the inscription could have been carved without the use of scaffolding, as it was at an angle that made it difficult to photograph.

It reads: ‘In the eight-hundredth year of the death of our Lord Jesus, the Nestorian Christians of Syria arrived at this place from Samarkand.’ Samarkand at that time was the principal city of Sogdiana, known today as Uzbekistan.⁶

One of the more famous sons of Samarkand was Barbur, the founder of the Moghul dynasty; and a well-documented presence of Christians in Kashmir dates back to the third Moghul Emperor Akbar.

In 1575 Akbar, a Muslim, invited Jesuit priests whose scholarship and integrity had impressed him, to visit his court and dialogue with Hindu and Muslim scholars about Christianity.

Three Jesuits – Fathers Rudolph Aquaviva, Francis Henriquez and James de Nesquita – arrived in 1579 in Fatehpur Sikri near Agra where Akbar’s newly-built palace was.

Numerous other Jesuits spent time at Akbar’s court in Lahore, to which he had moved it in 1598. On one occasion Father Jerome Xavier, nephew of St Francis Xavier, travelled with Akbar to the Kashmir Valley which the Emperor had beautified with exotic gardens and palaces, many of which survive to this day.

In 1602 Akbar decreed that converts to Christianity from Hinduism and Islam should have freedom of worship.

Twenty-five years later, in 1627, Father de Castro accompanied the Emperor Jehangir to Kashmir – and the Jesuits extended their missionary activity to Tibet.

Shah Jahan, fifth Moghul Emperor [died 1666], was renowned for his palaces, forts and exotic life-style – he built the Taj Mahal for his wife Mumtaz Mahal. He was also an inflexible Muslim, and withdrew earlier imperial protection and support from the Jesuit missionaries.

The Christian presence that had characterised the Moghul empire from Akbar to Jehangir struggled to survive. It succeeded despite daunting obstacles.

In 1715, having spent the winter in Srinagar, Jesuit Fathers Desideri and Freyre reached Leh on their way to Tibet. They wanted to set up a mission in Ladakh but Father Freyre could not endure the harsh winter climate. Eventually the two Jesuits decided to assist the Capuchin priests who were well-established in Lhasa. After five years they returned to India in 1721.

In 1745 the Tibetan ruler initiated a persecution of the Catholic missionaries there, and they were forced to withdraw to Nepal.

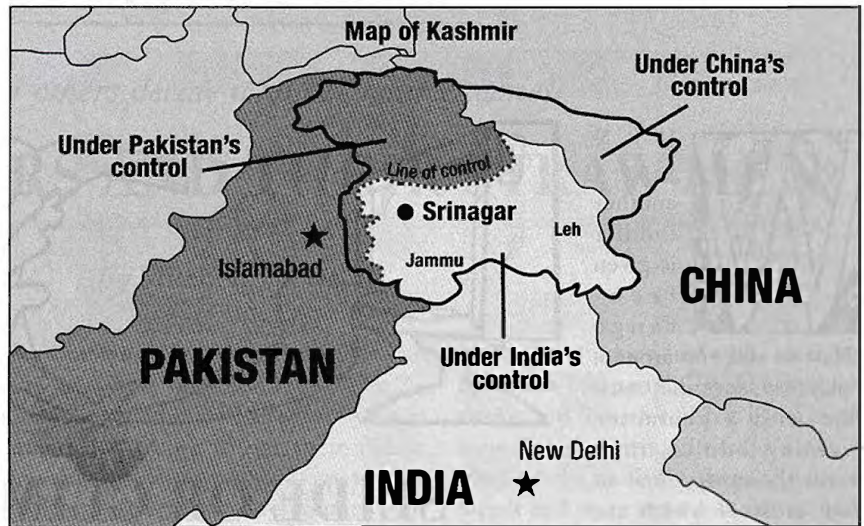
In 1784 the Vicariate Apostolic of the Great Moghuls was set up by Pope Pius VI, with its Vicar based at Agra.

The Prefecture Apostolic of Kafiristan [Land of the Infidels] and Kashmir was established by Pope Leo XIII in 1887. The area it comprised had been originally part of the Diocese of Lahore [now in Pakistan].

This new Prefecture of Kafiristan and Kashmir included, in 1887, Rawalpindi and the North West Frontier Province whose capital was Peshawar [both now in Pakistan], and Ladakh in the Indian Himalayas.

Kafiristan – a mountainous area in the Hindu-Kush between Afghanistan and what at that time was British Colonial India – had numerous tribes and languages and was not Muslim.

However, the region was forcibly converted to Islam by the Emir of Kabul Abd al-Rahman Khan in 1896 when he defeated the Kafir tribes, killing all who opposed him, destroying their shrines and taking their children as soldiers to Kabul.



Map of Kashmir region

Much of what was formerly Kafiristan is now known as Nuristan [Land of Light] and is part of Afghanistan.

The partition of India in 1947, and the decision by the hereditary ruler of Kashmir Maharaja Hari Singh, after much vacillation, to bring the Princely State into the Indian Union, was followed by the invasion of Kashmir by tribal Pathans at the instigation of the Pakistan army. This bloody invasion resulted in the partition between India and Pakistan of formerly independent Kashmir.

The Catholic Prefecture of Kashmir now found itself split down the middle: its administrative centre [Rawalpindi] and its Bishop, were now in Pakistan, road access from India was closed, and correspondence was very difficult. Jammu also found its administrative centre [Lahore] and its Bishop, to

be now in Pakistan and virtually uncontactable.

This impasse was resolved only in 1952 when the Holy See created the Prefecture Apostolic [now the Diocese] of Jammu and Srinagar. Its present Bishop is Peter-Celestine Elampassery, OFM Cap.

The once great Moghul Empire in India is no more; the last Moghul Emperor was exiled to Burma by the British in 1857, and died there in 1862. The dominance by the British East India Company, which began in 1757, ended with the bloody Sepoy rebellion of 1857. The British Raj which replaced the East India Company's rule in 1858, lasted only 90 years and ended in 1947 amid scenes of horrific carnage between Hindus and Muslims.

The Catholic presence in Kashmir has survived all these upheavals.

As I write 55 priests, of whom 39 are diocesan, and 260 religious Sisters work in 28 parishes in the Diocese of Jammu and Srinagar, serving a Catholic population of 14,490.



The Monument erected in 781 AD at Xian, China. It was carved in the lifetime of the Catholicus and Patriarch Mar Henan Isho who died in 780.

1. See, e.g. the Syriac *Didascalia Apostolorum*, written in the early part of the third century; St Ephrem the Syrian, 306-373 AD [C. Bickell, *St Ephremi Syri Carmina Nisibena*, Leipzig, 1866, p.163ff]; and St Jerome, 345-420 AD [Epistle lix. 'Ad Marcellianum' *Migne Patres Latini*, vol.xxii. sect.327, col.586]
2. Epistle lxx, 'Ad Magnum Oratorem urbis Romae', *Migne Patres Latini*, vol. xxii, sect.428, col.667.
3. H.J.W.Drijvers, *Book of the Laus of Countries: Dialogue on Fate of Bardaisan of Edessa*, Assen: Van Gorcum, 1965, p.61.
4. See Samuel Hugh Moffett, *A History of Christianity in Asia*, vol.I. Harper, 1992, p.78.
5. Marco Polo, *Milano*, Arnaldo Mondadori, Milano, 1982, pp. 60, 66.70 and passim.
6. The translation is found in *The History of Ladakh* [Ladags Rygyalrabs Chimed Ster], by Yoseb Cergan, quoted in *The Catholic Church in Jammu and Kashmir, 1887-2006*, by Fr Suresh Britto, abd Br Roy Mathews, Jammu, 2006, p.15.



W H E N
y e t
another
toddler
is given
free-
range

at Mass to yell, run around, to play with toys that must come with a guarantee to annoy adults, then certain thoughts come to mind, most of which are not fit to print. Thoughts that prompt a troubled conscience. One struggles with oneself: didn't Jesus say not to forbid the children to come to him? Isn't it good that these toddlers are here and feel comfortable? Won't it mean they'll continue to attend Mass when they're older? *They* are the next generation of the faithful, and you, well *you* are a hindrance to the salvation of souls.

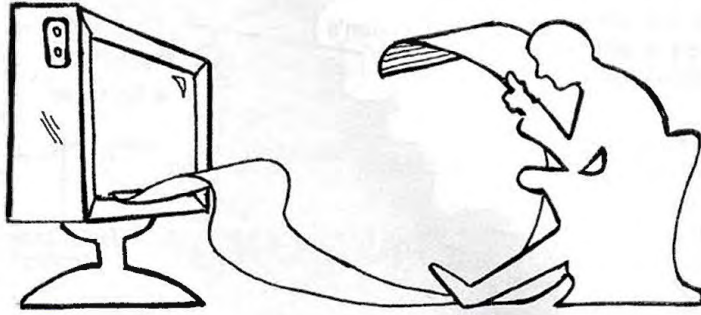
So it is that one spends the Mass deeply conflicted, caught between glowering and self-flagellation. "Discipline the brat!" you mutter, only to quickly add "God forgive me my anger." And, as the brat continues to run riot, you are left wondering if you'll ever escape the millstone around the neck and being cast into the deep blue sea.

What follows is a defense of sorts for those who glower.

Some talk of the road to hell being paved with good intentions, which is no more true than when it is *our* intentions that pave the way for others, especially for those for whom we have a responsibility. When, instead of helping a soul climb to God, we grease the slope so the soul slides effortlessly to destruction.

It's like this, letting children amuse themselves at Mass with the aim of having them feel comfortable, thereby teaching them the value of going to Mass, means that the lesson they learn is that something is of value if it is comfortable and entertaining. As the children get older, when Sunday morning comes around, as they lie there in bed, they'll soon realise that there's a more comfortable place to be than at Church, and they're already in it. Either that or they'll go to a church that panders to them, that entertains them and promises them every earthly success. And it's no use complaining about their leaving the true Church, for they're simply following the lesson we taught them.

Whichever way we apply the maxim 'spare the rod and spoil the child' the principle it embodies encapsulates the point at issue: either one teaches a child to climb, or one lets the child slide.



SLIDE OR CLIMB

By ROBERT TILLEY

What else do we mean by "spoiling" a child except destroying them? To indulge a soul is to destroy a soul.

Which is a principle that applies across the board, not only to children but to adults, and, for that matter to ourselves as well. When we indulge someone we no longer treat them as a human being but rather as a special pet. To indulge a person is to excuse them from the demands of moral responsibility and mature reasoning, and, as these

constitute the very characteristics which distinguish us from animals, then we are effectively excluding that person from humanity.

Indulgence goes with excuse, and people seek any opportunity to excuse themselves, which is why victimhood has such currency today.

When a person is made to feel special by reason of being a victim then they come to think that they are not subject to the same moral demands as the rest of us are. In this respect the victim becomes a *true* victim – a victim of *our* indulgence – for they are denied the opportunity of growth to mature self-determination. The victim is taught to slide and not to climb. They are robbed of their humanity.

But how much of our indulgence of others is an indulgence of a darker kind, of *our* hatred for others? After all, surely we know that we are helping to destroy another? Why, then, do we continue to tell ourselves that we mean well when we know that such indulgence has worked the ruin of countless people? St Thomas would have called this "culpable ignorance", and our modern world has given us another term to add to this, namely covert or passive aggression. We tell ourselves and others that we mean well when the hidden intention is to destroy. We discourage self-control when we know it is the greatest discipline to have.

We pamper a child, we indulge a people, we overfeed our pets, and when we show our distress at their ruin we are praised for being such sensitive souls. Who knows, our sensitivity may reach such heights that we will launch a campaign to make it obligatory to indulge children of all ages. For all of us have our own inner-child; all of us have a right to feel comfortable and amused at Mass. No one, it seems, has a right to glower.

ROBERT TILLEY is a regular contributor to *Annals*.



Do not let others decide who are your enemies.

SPIN DOCTORS AND THEIR STRAW-MEN

By Mitchell Pacwa

RECENTLY became upset when Newsweek's 'Without A Doubt' feature published an article by Kathleen Kennedy Townsend entitled, 'Obama represents American Catholics better than the Pope does.' She comments President Obama's pragmatic approach to divisive policy' and his 'social justice agenda.' Meanwhile, she claims that the positions of the Pope, the bishops and the pro-life activists do not.

In fact, Townsend asserts that the Chicago community organizer president could teach the Pope a lot about a Catholic approach to politics and the ability to listen to other people's points of view with empathy.

Townsend continues her rant against the Church's teachings on various issues regarding human sexuality – contraception, abortion, homosexual unions and women priests, decrying the Church's unwillingness to listen to other points of view while ignoring the various documents on these issues which were written with an intent compassion for the people to whom they were addressed.

Townsend shows no indication that she has listened to the Church's teachings on these topics, though the documents are easily acquired in print or on the Internet. I recognize the community organizer approach that Townsend commends in this piece.

I learned Saul Alinsky style of community organizing as a novice in Chicago when President Obama was a little boy living in Jakarta. Mr. Tom Gaudette, an associate of Saul Alinsky, trained a number of us Jesuits. I was the youngest man in the group, and I was certainly not well developed in the practice of organizing, but I tried my best in COWP – the acronym

For Community of United People – on Chicago's near West Side. Most of the folks were African Americans trying to get their public housing projects brought up to city codes; I especially made contact with the Mexican community near Racine and Taylor streets, a line of housing between Italian residents and the public housing projects. I was particularly drawn to work with a street gang, which saw a lot of gang fights in the year I worked there. In fact, I eventually had to leave the area after having seen a friend of mine killed: they made him kneel down and shot him through the head; they merely beat me up.

Despite the trauma, I never forgot the lessons I learned about Alinsky's community organizing.

The key to starting an organization was to find an issue that united the people. The issue should be small enough to win a victory, but large enough to matter to the folks. Second, after choosing the issue we had to identify an enemy the community could recognize as the personification of the issue. Usually this was some politician or businessman.

Third, an action had to be designed by which the people could attack the enemy and force his or her hand on the issue, thereby giving the folks a victory. That would motivate them to take on bigger and more important issues, while the leaders among the people could emerge. This was a means of bringing power to the people.

Townsend certainly understands these tactics, as does President Obama. Notice how she has focused on issues of human sexuality, since these concern the most intimate areas of any person's life. People feel these issues quite strongly, so it would be popular to take them on. Second, she identifies the enemies who personify the problem: the Pope, the bishops and the pro-life activists. She develops the strategy of making popular popes – John Paul II, who motivated Paul VI to promulgate *Humanae Vitae*, which continued the age old Christian rejection of artificial birth control and abortion, and Benedict XVI, whom she portrays as a man sheltered within the Roman Curia who is more concerned with papal power than with love of the people.

Her approach reminds me of the battle cries after *Humanae Vitae*: 'I don't want the Pope in my bedroom; My response is: You flatter yourself; he does not want to be in there, either. But the Pope will insist that God is Lord of the sexual realm, including everyone's bedroom.'

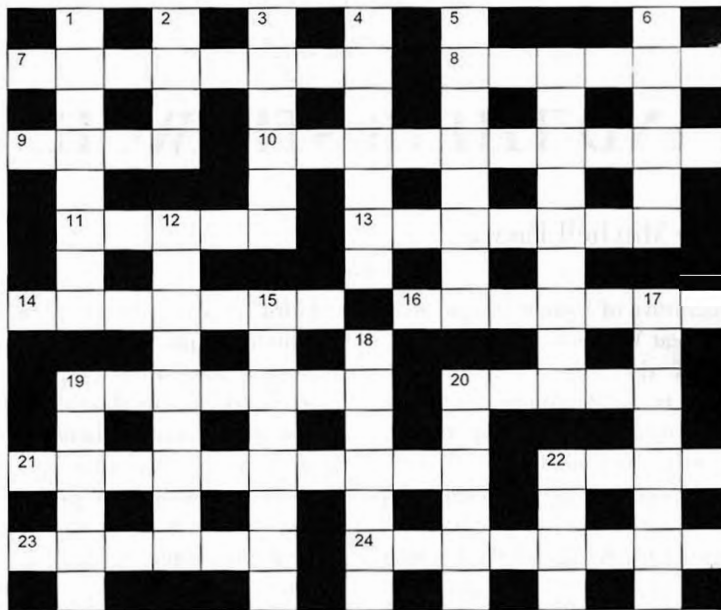
Kathleen Kennedy Townsend, President Barack Hussein Obama, and a number of others will arise to make the Pope and bishops into our enemies. This will be especially important as the politicians begin pushing the end of life and the prevention of life as money saving programs in the health care proposals. Already Speaker Nancy Pelosi has proposed three hundred million dollars for condoms as a part of this congress's first stimulus bill –

Good Advice

If you pass through a low doorway you suffer no hurt however much you bend, but if you raise your head higher than the doorway, even by a finger's breadth, you will dash it against the lintel and injure yourself. So also a man has no need to fear any humiliation, but he should quake with fear before rashly yielding to even the least degree of self-exaltation.

- Saint Bernard of Clairvaux (1091-1153 AD), Cistercian monk and doctor of the Church, *Sermon 37 on the Song of Songs*

ANNALS CRYPTIC CROSSWORD No. 11



ACROSS CLUES

7. Franciscan saint out to raid Pope (5,3) and 24. Mark of those who are angry in the name of the Father, Son and Holy Ghost? (4,2,3,4)
9. Return, for example, around four to donate (4)
10. Flower of junk mail for Peruvian saint (4,2,4)
11. Inclined to be thin, got last of meat (5)
13. Holds onto Queen returning with corrupt saint (7)
14. Haggard's son chews his meal (7)
16. In a perfect world, I distribute cards to heartless lady (7)
19. Fair one joins Church of England for legal validity (7)
20. First bishop in prison cell (5)
21. I leave Assisi with Brown and Chief Engineer to get help (10)
22. Some of the lame eke out those who will inherit the earth (4)
23. Sort of creed adapted by this nice neighbour (6)
24. see 8 across

DOWN CLUES

1. All music composed by patron of hospitals (8)
2. The first to regret are faithful (4)
3. Whisky for the Holy Ghost? (6)

4. Heavyweight certain to have monastic haircut (7)
5. Fool or Senator Kennedy may be classified (8)
6. Invoked by surgeons to turn Sam under lettuce (6)
12. Agreement between warring armies to put mad Marist on ice (9)
15. Pest lies about letters (8)
17. Generosity of spirit is a very big point (8)
18. Greek goddess below seabird has three parts (7)
19. Missionary with half of Jew's set of clothes (6)
20. Like better before ref turns up (6)
22. Home town of Nicholas where Mary converted wild Army (4)

SOLUTION TO CRYPTIC NO. 10



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a rather odd idea for a bill focused on stimulating the economy.

However, her reason was to prevent births as a money saver for the states. That is one of the ways she sees the birth of children. There will be many more proposals for taxpayer funding of abortions and euthanasia, since early infancy and end of life are the most expensive periods in regard to health care.

The proposed health care bill in the House of Representatives will require the elderly to consult their doctors every five years about alternatives to long-term care. The doctors may be required to inform the elderly about assisted suicide, or at least the need to refrain from long-term, expensive procedures. 'Grandma may just need to take a pain pill,' President Obama told us in a town meeting recently.

Of course, Kennedy Townsend and Obama want to make the Pope and bishops into our enemies.

I, however, ask why? Do the politicians fear the Magisterium's authority to teach us the holiness of human sexuality, the sacredness of Matrimony, or the sanctity of the right to life which comes from God our Creator and never from the state?

Do they fear the goodness of our popes or the deep joy in Jesus Christ which radiates from their eyes, attracting many people to the Catholic Church? Do they fear a solid Catholic critique of their proposals to use death of the unborn and elderly or the prevention of new life as a solution to their inability to pay for all of the medical care they have promised but cannot deliver without eliminating the most vulnerable people who might need care?

Let us not fall for the Alinsky tricks of letting community organizers set up our enemies. These organizers try to stay in the background, manipulating the folks to go after an enemy.

We Catholics will do well to stand shoulder to shoulder with our Pope and bishops as we move forward in history to promote life and love, all the way to heaven. Those who sow division between us and our leaders will march to their own chosen destinations.

FATHER MITCHELL PACWA, S.J., is a Jesuit priest. He is bi-ritual, meaning that he can celebrate Mass according to the Latin and Maronite rites. He is President and Founder of Ignatius Productions.

Did you Ever Wonder ... ?

Why don't sheep shrink when it rains?

Why are they called apartments when they are all stuck together?

If con is the opposite of pro, is Congress the opposite of progress?

If flying is so safe, why do they call the airport the terminal?

'... the sheer rib-cracking, leg-knotting, back-twisting, weight of work involved in managing such a large household, always on or over the edge of poverty, must have left Mary of the Cross at the end of many days, a saint too tired even to pray.'

MARY MACKILLOP

GRAND AUSTRALIAN TRUDGER

By John Coleman



WHEN AS EDITOR of *The Catholic Leader* back in 1991 I asked Frank Devine, longstanding *Annals* board member, former editor of *The Australian* and *The Sun-Times*, Chicago, to be a guest columnist, he wrote about Australia's first saint-to-be Mary MacKillop.

He was by then a columnist for *The Australian*. I recall his typewritten copy with a generous amount of xxxs, but it flowed beautifully.

First he noted that Mary's canonisation did not mean, as Pope John Paul II pointed out, that she was Australia's only saint:

'The thought that saintly lives are being lived contemporaneously with my own – maybe in the next street or in a corner of the office where I work – has always been a source of comfort and inspiration for me. I think I may even have intersected with one such life...'

He went on, entertainingly, to explore 'just-missed-out saints' in everyday life.

'In many respects, just missing out would be a very Australian achievement – even an indication that a touch of mordant Australian style had crept into God's sense of humor.'

He talked about Australia explorers saying although they performed acts of astonishing bravery and ingenuity the expansion of human settlement was remembered more often than as not with only a crumbling chimney and fireplace amid desolation.

He could only guess at qualities that made a saintly life. Humility, acceptance of life itself as a great gift, freedom from narcissism, love of others, a passion

to serve, doggedness, endurance, competence and ability to cope, death accepted in God's name at an early age.

The ones he loved and admired were those capable of trudging on despite everything:

'Joseph, for instance, supporting his rather odd family with his hammer and chisel for day after day, year after year.

'And Peter, the only disciple brave enough to follow Jesus to Gestapo headquarters, sorrowing for the remainder of his days over the moment when his nerve failed him.

'Mary MacKillop fulfils every criterion I can imagine for sainthood, and I feel a surge of affection for her whenever I drive through North Sydney and glimpse the Brown Josephites' convent where she is buried.

'She was a grand trudger. To me, the most beautiful period of her life was in her teens and early twenties when she set aside her longing to enter a Religious

Order so as to look after her younger seven brothers and sisters and, to the extent that this was possible, her poor parents, for whom life was proving just too much.

'Apart from the burden of responsibility, the sheer rib-cracking, leg-knotting, back-twisting, weight of work involved in managing such a large household, always on or over the edge of poverty, must have left Mary of the Cross at the end of many days, a saint too tired even to pray.

'In any case, no account of Mary's life suggests she ever flinched from the burdens she embraced as a teacher of the children of the poor, head of an Order of nuns who begged for a living and fearless pioneer among the loneliness and hardship of the Outback.

'... She shook herself to bits, rather like a Model T, over a couple of decades of traversing bush tracks. But her final years of pain and illness do not seem to have awakened a flicker of narcissistic self-pity.'

Mary's kindness, humour and quick intellect remained with her as she faced her 'outward journey' and she accelerated deeper and deeper into prayer.

'I hope,' Frank added, 'Mary of the Cross is not our first and only saint, but what a wonderful person to have as an exemplar and inspiration for contemplation of what constitutes a saintly life in Australia.'

We can have little doubt Frank Devine, journalism's honest trudger, will meet Mary MacKillop face to face.

Be Humble

IF EACH OF US could clearly see the truth of our condition in God's sight, it would be our duty to depart neither upwards nor downwards from that level, but to conform to the truth in all things. ... it is certainly the better thing, the safer thing, to follow the advice of him who is truth, and choose for ourselves the last place. Afterwards we may be promoted from there with honor ...

– Saint Bernard of Clairvaux (1091-1153 AD), Cistercian monk and doctor of the Church, *Sermon 37 on the Song of Songs*.

JOHN COLEMAN, who now freelances, has spent a lifetime in journalism in Australia, Britain (Fleet Street) and the United States. His awards include a Walkley and United Nations Media Peace Prize. He was editor of *The Catholic Leader*, Brisbane, from 1981-1994.

*Stalin's 1936 Constitution was very eloquent on rights
but he murdered twenty million Soviet citizens*

CHARTER OF RIGHTS II

By Bob Carr



IF AUSTRALIANS were asked whether they wanted non-elected judges to enjoy the final say on all public policy, it is pretty clear how they would vote. A modest increase in judicial review was proposed in 1988. Voters were only asked to endorse trial by jury, freedom of religion and fair terms for property acquired by State governments by inserting these as rights in the Constitution. The referendum lost in every State and Territory by votes of up to 75 per cent.

Now the Federal Government has an inquiry into how rights can best be protected in Australia. The advocates of a Bill of Rights have watered-down their proposal to a Charter, based on legislation and not added to the Constitution and which parliaments can in theory overrule. This faces a bigger hurdle than mere public disdain: there is now close to a consensus it would be unconstitutional.

"How can anyone be opposed?" ask the frustrated enthusiasts who've tried to agitate this issue. Well, to start with, a charter or even a Bill of Rights guarantees nothing. Britain abolished slavery in 1772, with a court decision based on the common law. The United States as late as 1857 confirmed slavery as legal, notwithstanding its constitutional Bill of Rights. Indeed America had a Bill of Rights for 150 years before black Americans in the South could even vote. And they didn't get it through the Supreme Court; they got it because black Americans mobilized politically.

Stalin's 1936 Constitution was very eloquent on rights but he murdered 20 million Soviet citizens. I've probably made the point, but bear in mind that some of the least democratic countries in

the world have enumerated freedoms in their constitutions – Zimbabwe and the Sudan for starters.

Because this will be determined within the ALP, Labor supporters need to think how a charter will be used by future conservative governments. Conservatives would add to it a right to property – I think inevitably. Given a conservative court, this would be enough to prevent a Labor government stopping the clearing of native vegetation on farms, stopping the clearing of pockets of rainforest on private land or banning a developer from carving canal estates into property.

The right to property, written into a charter of rights, could go anywhere because a charter is filled with decorous generalities or abstractions but judges determine what the words mean.

Another possibility should concern Labor. It's a reasonable assumption a conservative government would add freedom of association to a charter. This would invite conservative judges to outlaw trade union recruitment in a workplace. That would mean parliament being required to overrule the court. That may mean persuading a Senate with a non-Labor majority to take on the judges.

I am surprised at the naivety and gullibility that leads some people to think a charter of rights means that,

RONALD Regan gave President Nimeiri of the Sudan a friendly reception at the White House in March 1985 after Nimeiri had ordered the execution of peaceable seventy-six year old Mahmud Muhammad Taha as a heretic.

– See, e.g. Jack Kalpakian, *Identity, Conflict and Cooperation in International River Systems*, Ashgate 2004, p.65.

for the ages, courts will facilitate a left-liberal or reform agenda. They imagine it's only the rights they want that will be enshrined in judge-made law.

Who disagrees with freedom of speech? In 1994 in Canada the Supreme Court interpreted that right – expressed in the charter adopted in 1982 – to mean tobacco advertising could be resumed, even near schools. The right to freedom of movement – again, who could disagree? In 1999 judges relied on this right to strike down British Columbia's policy requiring incoming doctors from other provinces to work in rural and remote areas.

Advocates respond saying that with a charter of rights – not a Bill of Rights – Parliament will still have the final say, as under the Victorian charter. So when a court issues an opinion the government has breached rights, Parliament has the opportunity to fix things up with another act of Parliament. But we now know that at the Federal level this model is unconstitutional. Two former high court judges, Michael McHugh and Sir Gerard Brennan, have said as much. They believe requiring the High Court to play an advisory role to Parliament, rather than make decisions binding on parties to a lawsuit, is outside the court's power.

In any case parliaments are reluctant to overrule judges. This then opens up a process of judicial creep in which judges get their way more and more, especially in the Australian system, where it would be hard to get a Senate – generally controlled by minority parties – to overrule judges when they have invoked the charter.

Geoffrey Robertson argues that we are less free than nations with Bills of Rights. This would be curious to Thomas Ivey who, as we go to press, is scheduled to be escorted from death row in Broad River Correctional Institution in South

Carolina and judicially executed by either electricity or chemicals.

More than 3,000 Americans on death row in 34 states await this fate. This year, a total of 36 prisoners are expected to be executed.

Say a prayer for sad, deprived Australia without a Bill of Rights. Capital punishment was abolished by elected politicians years ago.

Advocates talk as if we have an agreed consensus on what goes in a Charter. Geoffrey Robertson's draft Bill of Rights includes the rights of children. Fine, but how, in schools, for example, does it get applied in practice? Before long the exercise of classroom discipline by teachers or principals will run the risk of litigation. This will then force changes to school practice in anticipation of what way a court may jump.

Consider Britain, where the whole bureaucracy – including the police – are now making decisions shaped by a fear of being overruled by court actions on human rights grounds. Thus when a factory owner had a fence torn down by gypsies who camped on his land, the police told him they wouldn't shift them because they'd be overruled in court – freedom of movement. Jack Straw, Labor's justice minister, promises to redraft the Charter, the Conservatives to replace it.

Geoffrey Robertson's document would include a right to a pristine environment. He's lived in Hampstead too long. Twenty-five years of working

with conservationists has demonstrated to me that not even on remotest Cape York does a pristine environment exist on this continent. Only a clairvoyant would know what judges would make of this power but that they would make something of it – to veto a wind farm quite possibly – is entirely likely.

Susan Ryan argues that we need a charter of rights to protect the interests of the disadvantaged, the poor, the marginalized. Strange that in America the disadvantaged still have no health care or guaranteed unemployment benefits and that one in three African Americans will experience prison. America with its constitutional Bill of Rights has the biggest prison population in the world.

When Dr Haneef was mistreated by the Federal police, he had his rights reinstated by the court. That's our common law tradition. When the Howard government was seen to be treating too harshly the refugees who come to our shores it was – for these and other reasons – voted out of office. All in the context of robust freedom of speech which sees executive power challenged and contested every day of the week, every minute of the day. On this ethos our freedoms rest.

To those who say that the treatment of refugees is, on its own, a reason for a charter of rights, my reply is simple. The Australian people will always want their elected representatives and not unelected judges to make decisions about border

policy and migrant intake. Any attempt to shift this to the courts will result in a wave of contumely washing over the judiciary. That is in nobody's interests.

But Australia is the only country in the world without a charter, goes the complaint. While in theory some European jurisdictions have given domestic force to the European Convention, it can have little effect on administration. The freest countries in Europe are often those with the least judicial review. Norway, for example, tops the ranking in the 2009 *Freedom in the World* report issued by Freedom House. Holland, too. Of course, Australia – without a charter – is also in the top bracket.

Are we going to give up compulsory voting simply because few other countries have it? It works for us. That is the only test. It is part of our political culture.

Advocates talk about rights as if they were an abstract truth to be uncovered to public acclaim by High Court judges exercising a role like Roman priests in the Temple of Jupiter. But rights are an area of constant contest. A right to privacy can conflict with freedom of speech. Freedom of movement with a right to property (the gypsies versus the factory owner). Freedom of expression (a right to smoke) with a right to a pristine environment (the right to avoid others' smoke). Always a balance to be achieved in the light of contemporary concerns and arguments. But should the balance be designed by the judges or the people we elect?

When Geoffrey Robertson was asked to give examples of rights violations in Australia, he quoted two cases: the shaving of a sailor's beard by hospital staff and the separation of an elderly couple into male and female areas of a nursing home. Both are easily and better dealt with by a Health Complaints Commission, not resolved in constitutional court.

These examples, your Honours, hardly prove Australia suffers a brutal indifference to human rights. The common sense of the Australian people tells them they are free and that a charter would increase litigation, not rights. On that I rest my case.

This is the second of two articles on the Charter/Bill of Rights by BOB CARIL, a former Labor Premier of New South Wales.

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Reflections on the slow-burning but deadly Middle Eastern tinder-box

NO PEACE WITHOUT LEGALITY

By Samir Khalil Samir, SJ

WAR has never produced lasting fruits. Extremism is not eliminated through war, and even less is it eliminated through purported 'terrorism'. All politicians acknowledge that one has 'to go to the roots of the problem' which go back to more than fifty years ago. We have, of necessity, to address this.

Hezbollah, which has 'usurped' the Lebanese army's function of defending the homeland, is not the root of the problem: it did not even exist when Israel invaded the Lebanon in 1982 to attack the Palestinians that were in the country. Not even the attack on Israel at the Olympic Games in Munich in 1972, a grave act of terrorism, is the root of the problem. Nor are the attacks of Israel against the land of the Palestinians and neighbouring countries the root of the problem. Neither Hezbollah nor Fatah, nor Hamas, nor the attacks carried out by Israel, nor the Israeli settlements, are the root of the problem.

The problem is not of a religious character: between Jews and Muslims, or Jews and Christians and Muslims, even though it is evident that the religious dimension has never been absent from Middle Eastern politics. It is not therefore a war between Jews (supported by Christians) and Muslims. And it is not even an ethnic war between Jews and Arabs, and who could really claim that the Jews or the Arabs are ethnic realities? The root of the problem, therefore, is neither religious nor ethnic; it is purely political and all the rest is attached to politics (including culture, sociology and economics).

The problem goes back to the partition of Palestine and the creation of the State of Israel in 1948 following the persecution of the Jews seen indeed as a 'race' which was decided by the superpowers without taking into account the populations that were present in this (holy) land: this was the real cause of all the wars that followed. To solve a grave injustice committed in Europe against a third of the Jewish population in the world, the superpowers (including Europe) decided on and committed a new injustice against the Palestinian population, which was innocent when it came to the martyrdom of the Jews.

This partition was, whatever the case, an historic fact, born of an international decision. The existence of two States, an Israeli State and a Palestinian State, within the boundaries established by the United Nations, is an objective and legitimate fact, and cannot be called into question by contesting *de jure* or *de facto* the existence of these two States within their international borders.

Any outrage against international legality, however debatable this legality may be brings with it an evil that is greater than the one that is contested. Thus any solution to the conflict that does not respect international legality to the full, that is to say the resolutions of the UN, cannot lead to peace..

– Source: 'Towards a definitive peace in the Middle East,' *Oasis*, April 18, 2009.

*Coming to grips with
the Warrior Prophet of Medina who inspired the violent spread of Islam.*

MODERATE ISLAM

By Jude P. Dougherty



MODERATE Islam is undoubtedly the dream of many Westernized Muslims, Middle East diplomats, and businessmen, let alone the rest of us who receive daily reports of suicide bombings in the Middle East. We are told time and again by Islamic apologists that Islam is a peaceful religion. University and commercial presses flood the book market with studies that present Islam as one of three 'Abrahamic faiths,' deserving of the same respect accorded to Christianity and Judaism, its doctrine and history notwithstanding.

Many of the Islamic studies favoured by university presses are apologetic in tone, cosmetic treatises produced in the wake of 9/11 to show that Islam is not the fanatical religion we take it to be despite the suicide bombings that have horrified the West. There are exceptions of course. Harvard University Press published Bernard Lewis's semicritical, *What Went Wrong?: The Clash Between Islam and Modernity in the Middle East* (2002),¹ and more recently, the University of Chicago Press has released Rémi Brague's historical study, *The Legend of the Middle Ages*.²

Given the challenge facing Europe, and to a lesser extent North America - challenges resulting from an influx of Muslim immigrants who refuse assimilation and demand the right to live under their own law within the host country - it is incumbent on those who value their own traditions to become better acquainted with the newcomers.

Many readers may have grown up with the 'melting pot' image that was once meaningful when immigrants to the United States were mostly of European origin. That image is

frequently invoked to suggest that we have nothing to fear from a massive influx of immigrants from other cultures. The truth is that Europeans who entered North America in the nineteenth century may have come from different nations and spoken different languages but nevertheless possessed common cultural roots.

Since the 1960s, U.S. immigration policy has favoured those of non-European origin. The favoured newcomers have their origins not in what used to be known as Christendom but in the Middle East, northern Africa, and parts of Asia. A large majority seemingly has no intention to assimilate Western ways; it uses U.S. law to secure exceptions from the common law in support of their traditional ways of life.

To get an unbiased account of Islam, there is no better place to start than Ignaz Goldziher's *Introduction to Islamic Theology and Law*.³ The book has an

interesting history. Responding to an invitation in 1906 to deliver a series of lectures in the United States, Goldziher wrote the lectures in German, but for reasons of health and his inability to secure a reliable English translation, never made the trans-Atlantic voyage to deliver them. A German edition was published in 1910, but a satisfactory English translation was not available until 1981 when Princeton University Press issued a translation by Andras and Ruth Hamori. Bernard Lewis provides the introduction. Goldziher, Lewis tells the reader, was a Hungarian Jew by birth and by virtue of interest and linguistic ability became a respected 'orientalist,' as Middle East scholars were called in the Vienna of his day. In the judgment of Lewis, as a guide to Muslim faith, law, doctrines, and devotions, Goldziher 'was much better placed than his Christian compatriots to study Islam and to understand the Muslims.

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Are we Poor?

DON'T LET us be afraid, my brothers. We are poor; let us listen to the Poor One recommend poverty to the poor. We can put our faith in his experience. Born poor, he lived poor and died poor. He had no wish to enrich himself; yes, he accepted to die. So let us believe in the Truth who shows us the way to life. It is hard but short, whereas blessedness is eternal. The road is narrow but it leads to life (Mt. 7,14).

- Isaac of Estella, died 1171. Cistercian monk. *Sermon for All Saints*

To know rabbinic law and submit to its rules make it easier to understand the Holy Law of Islam and those who obey it.' Rémi Brague, whose work we will consider momentarily, similarly praises Goldziher as 'perhaps the greatest student of Islam who ever lived.'⁴

Goldziher begins his account of the origins of Islam by contrasting the long-suffering ascetic of Mecca with the Warrior Prophet of Medina. At Mecca, the Prophet's message was an eclectic composite of religious ideas and regulations. 'It was with borrowed blocks,' writes Goldziher, 'that Mohammed built his eschatological message. He did not proclaim any new ideas, nor did he enrich earlier conceptions of man's relations to the transcendent and the infinite.'

The revelations Mohammed proclaimed in Mecca, Goldziher maintains, did not establish a new religion, but instead created a pious mood that found expression in ascetic practices that could also be found among Jews and Christians of the period, i.e., in devotions (recitations with genuflections and prostrations), voluntary privations (fasting), and acts of charity (alms giving). It was only after Mohammed and his followers were forced to leave Mecca and settle in Medina that Islam in 622 came into being.

In Medina the long-suffering ascetic was transformed into a warrior, a conqueror, and a statesman. Goldziher suggests the move to Medina was in some ways detrimental to Mohammed's character. Not long after arriving in Medina, Mohammed, to oblige his growing number of followers, gave approval to armed raids against Meccan caravans that passed near Medina on their way to Syria. War and victory soon became the means and end of his prophetic vocation.

Whereas he had formerly disdained earthly possessions, he now set about regulating the distribution of plunder and fixing laws of inheritance and property. Other changes in outlook took place. Whereas early passages of the Qur'an acknowledge as true places of worship monasteries, churches, and synagogues, in the Medina revelations Mohammed attacks his original teachers, the Christian monks and the Jewish scholars of scripture. Polemics against Jews and Christians, in fact, occupy a large part of the Medina revelations. Mohammed now places himself at the end of a chain of prophets, demanding recognition as the renewer of Abraham's religion, as its restorer from distortion and decay. The triumphs that the Prophet and his companions soon gained against their adversaries served to strengthen belief in him and his mission among his followers.

Clearly, Islam did not enter the world as a fully formed system. The unfolding of Islamic thought, the fixing of the modalities of Islamic practice, and the establishment of Islamic institutions became the work of future generations. The religious congregation of Mecca was transformed in Medina into a rudimentary political structure, one might say, on its way to becoming a world empire. With conquest, the

basis of the administration of state had to be laid. The codification of Islamic law thus took precedence over the development of an Islamic theology. Continued war and increasing conquests demanded the establishment of legal criteria for the conduct of war and for statutes to deal with the conquered peoples. Statutes were needed to clarify the position of subject peoples in the state and to regulate the economic situation created by the taking of spoils. Peace treaties granted to the subjected Christians of the Byzantine Empire, for example, allowed Christians to practise their religion but with some restrictions on its public manifestation, in exchange for the payment of a 'toleration tax'⁵

The word, 'Islam,' Goldziher reminds his reader, means submission. 'The word expresses first and foremost a feeling of dependency on an unbounded omnipotence to which man must submit and resign his will.' Submission is the dominant principle inherent in all manifestations of Islam: in its ideas, forms, ethics, and worship, and, of course, demanded of conquered peoples. Adherence to Islam means not only an act of actual or theoretical submission to a political system but requires the acceptance of certain articles of faith. Therein lies a difficulty.

The Prophet cannot be called a theologian. The development of a theology was necessarily the work of subsequent generations. Islam does not have the doctrinal uniformity of a church. Its history and inner dynamics, Goldziher shows, are characterized by the assimilation of foreign influences. He speaks of the dogmatic development of Islam under the influence of Hellenistic thought, the indebtedness of Islam to Persian political ideas, and the contribution of neo-Platonism and Hinduism to Islamic mysticism.

As time passed, a new set of texts developed alongside the Qur'an. First-hand accounts of Mohammad's words and actions became the narrative known as *sunna*. Traceable to the days of the Prophet through a chain of reliable authorities who handed down pertinent information from generation to generation, the *sunna* are given textual expression in the *hadith* which show what the Companions, with the Prophet's approval, held to be



exclusively correct. As such they serve as a norm for practical judgment.⁶

It became the vocation of the Islamic theologian to interpret the hadith, but not only that; his became the arduous task of deriving from the Qur'an a system of beliefs that were coherent, self-sufficient and free of self-contradictions. 'For the Prophet's beliefs,' Goldziher explains, 'were reflected in his soul in shades that varied with the moods that dominated him. In consequence it was not long before a harmonizing theology had to assume the task of solving theoretical problems such conditions caused.'⁷

Once a holy writ had become established, there emerged around those formally defined texts, a tangle of dogmatic commentaries. The commentaries provided an inexhaustible source from which the speculations of systematic theology subsequently flowed. Given that theologians dispute with theologians, sects were inevitable.

In chapter-length treatises, Goldziher explores the development of Sunni and Shiite Islam and similarly devotes considerable attention to asceticism and Sufism. His narrative ends by his taking notice of a promising Pan-Muslim movement and the Congress of Kazan, where in August 1906 it was resolved that a single textbook could be used for Sunnis and Shiites and that teachers could be chosen indifferently from both sects. The hope for a Pan-Arab movement has faded. If anything, the difference between Shiite and Sunni has come more pronounced in the aftermath of the Iran-Iraq War (1980-88).

One hundred years and decades of scholarship later, the 'orientalist' of times past is now apt to be recognized as a professor of Middle East or of Islamic Studies. Rémi Brague, one of the most important contemporary French scholars, bears an even more specialized title at the University of Paris: 'Professor of Arabic Medieval Philosophy.' The premise that animates his latest study, *The Legend of the Middle Ages: Philosophical Explorations of Medieval Christianity, Judaism and Islam* is that the Middle Ages is a period of history that has something to tell us about ourselves. He does not discuss the origins of Islam, but focuses on its medieval

Jihad by Stealth

In Britain, the Bank of England in 2003 changed the rules on stamp duty to make Islamic mortgages accessible.¹ In 2005 the government passed legislation to bring Islamic mortgages within the existing conventional mortgage regime and to facilitate the creation of Islamic financial transactions and retail bank services.² British banks started offering *Sharia*-compliant pensions.³ Law firms now offer *Sharia*-compliant wills acceptable to British law.⁴ There is no doubt that at this time a whole alternative parallel legal system operates in the UK in the Muslim community.

- Rosemary Sookhdeo, 'Women in Islam – Status, Restrictions and Attitudes' in *Islam, Human Rights and Public Policy*, ed. David Claydon, 2009.

1. 'HSBC: Islamic Mortgages Attract Interest', Yahoo! Finance Commentary, 2 July 2002; Nicola Woolcock, 'No Interest – But a Surefire, Best-Selling Hit', *Telegraph* (UK), Telegraph Property, 15 November 2003. The changes in the rules were announced by the Chancellor Gordon Brown in the Finance Bill in April 2003 and took effect from 1 December 2003.
2. Natasha De Teran, 'Islamic Finance in London: The City Makes a Head Start for Hub Status', *The Banker*, 1 September 2007, viewed 29 October 2007, http://www.accessmylibrary.com/coms2/summary_0286-32852686_ITM.
3. 'HSBC Offers Islamic Pension Fund', BBC News, 13 April 2004, viewed 30 December 2008, <http://news.bbc.co.uk/2/hi/business/3621653.stm>.
4. 'Muslims Offered Islamic Wills Backed by Sharia Law', *The Asian Today Online*, 20 October 2008, viewed 4 November 2008, <http://www.theasiantoday.com/article.aspx?articleid=1100>.

development, especially at the hand of the medieval Arabic philosophers.

Addressing the genesis of European culture Brague acknowledges, 'Europe borrowed its nourishment, first from the Greco-Roman world that preceded it, then from the world of Arabic culture that developed in parallel with it, and finally from the Byzantine world. It is from the Arab world, in particular, that Europe gained the texts of Aristotle, Galen, and many others, once translated from the Arabic into Latin, fed the twelfth century renaissance. Later the Byzantine world provided the original version of those same texts, which permitted close study and alimeted the flowering of Scholasticism.' Where would Thomas Aquinas have been, he asks, if he had not found a worthy adversary in Averroes? What would Duns Scotus have contributed if he had not taken Avicenna as a point of departure?

Brague provides a set of distinctions rarely encountered in contemporary literature, i.e. between theology in Christianity and Kalam in Islam, between philosophy in Christianity and falsafa in Islam, elaborating on the terms and the difference in understanding they make. Islamic philosophy is usually seen as beginning with al-Kindi around the ninth century and ending with Averroes around the twelfth century. No one contests the fact that Muslims continued to think

after Averroes, but what remains to be defined is to what extent that thought can be called 'philosophy.' There are in history highly respectable works that one would never call philosophical but which we would nevertheless describe as 'wisdom literature' or 'thoughts.'

Heidegger, Brague tells us, would place 'thought' on a higher plane than philosophy. Brague is particularly sensitive to the broader cultural context in which philosophy is developed. He finds that the opinions generally admitted within a given community provide the basis on which philosophy is built. Those opinions are historically conditioned, and they come in the final analysis, he maintains, from the legislator of the community.

All medieval works were affected by this phenomenon. Within Christianity, revelation is the all-important communal bond. Muslim and Jewish revelations, which are presented as laws, do not pose the same problems as Christian revelation. Reconciling religion and philosophy is an epistemological problem in Christianity and may even be a psychological one, but in Islam and Judaism reconciling religion and revelation is a political problem. Unlike Islam and Judaism, Christianity includes the Magisterium of the Church, whose teaching is granted authority in the intellectual domain.

The institutionalization of philosophy, Brague points out, took place under

the tutelage of the Church and remains exclusively European. There was indeed something like higher education in all three Mediterranean worlds, but the teaching of philosophy at the university level existed neither in the Muslim world nor in Jewish communities. Jewish philosophy and Muslim philosophy were private enterprises.

It is usual to compare the great philosophers of each tradition, for example, Averroes, Maimonides, and Thomas Aquinas, but the difference is that Thomas was one of many engaged in the same corporate activity, standing out, it is true, among countless obscure figures. Within Islam there is no corpus of canonical texts that lend themselves to *disputatio*. To illustrate the difference, Brague remarks, 'You can be a perfectly competent rabbi or imam without ever having studied philosophy. In contrast, a philosophical background is a necessary part of the basic equipment of the Christian theologian.' Leo Strauss, acknowledging the status of philosophy in Christianity, on the one hand, and Islam and Judaism, on the other, regards the institutionalization of philosophy in the Christian world as a double-edged sword. The official acknowledgment of philosophy in the Christian world made philosophy subject to ecclesiastical supervision, whereas the precarious position of philosophy in the Islamic-Jewish world guaranteed its private character and therewith its inner freedom from supervision. Brague contests Strauss on this point, as would any Catholic scholar who has pursued a philosophical vocation.

Brague offers an interesting treatment of the difference between Christianity and Islam from the Muslim point of view. Ibn Khaldun (1332-1406) he takes as an authoritative source.

In Ibn Khaldun's view, as presented by Brague, within the Muslim community the holy war is a religious duty because of the universal character of the Muslim mission and the obligation to convert all non-Muslims to Islam either by persuasion or by force. In consequence the caliphate and royal authority are rightly united in Islam so that the person in charge can devote his available strength to both objectives at the same time.

'The other religious groups,' Ibn Khaldun believes, 'do not have a universal mission and the holy war is not a religious duty to them, save only for purposes of defence. It has thus come about that the person in charge of religious affairs in other religious groups is not concerned with power politics. Royal authority comes to those who have it by accident, and in some way that has nothing to do with religion and not because they are under obligation to gain power over other nations.' Holy war exists only within Islam and furthermore, Ibn Khaldun insists, is imposed by Sharia.

Its theological warrant aside, Brague asks how jihad is viewed from the vantage point of Islam's greatest philosophers. He puts the question to three Aristotelians – al Farabi, Avicenna, and Averroes – all of whom profess belief in Islam. All three permit the waging of holy war against those who refuse Islam, al Farabi and Averroes against the Christians, Avicenna again the pagans of his native Persia.

Al Farabi who lived and wrote in the lands where the enemy was the Byzantine empire, draws up a list of seven justifications for war, including the right to conduct war in order to acquire something the state desires but is in possession of another, the right of combat against people for whom it would be better if they served but who refuse the yoke of slavery, and the right to wage holy war to force people to

accept what is better for them if they do not recognize it spontaneously.

Averroes, writing in the farthest western part of the Islamic empire approves without reservation the slaughter of dissidents, calling for the elimination of a people whose continued existence might harm the state. Avicenna condones conquest and readily grants to the leader of his ideal society the right to annihilate those who are called to truth but reject it. In general the philosophers express no remorse about the widespread bloodletting, and Brague offers some additional examples.

Al Farabi has nothing to say against the murder of 'bestial' men. Avicenna suggests that the religious sceptic should be tortured until he admits the difference between the true and the not true and is penitent. Averroes advocates the elimination of the mentally handicapped. In the final chapter of *The Legend of the Middle Ages*, Brague asks, 'Was Averroes a good guy?' Yes, in spite of the fact that he condoned the extermination of the handicapped, favoured the execution of heretics, and sanctioned what today is called ethnic cleansing. Thomas Aquinas accused him of being more the corrupter of Aristotelian philosophy than its interpreter.

Those who insist that Islam is a peaceful religion are either woefully ignorant of its history or wilfully suppress a lot of textual evidence to the contrary. Ali A. Allawi, who has served as a Minister in several postwar Iraq governments, is neither. His recent book, *The Crisis of Islamic Civilization*, is his attempt to understand Islam's medieval past in the light of the future.⁸ He tells his reader that the book is 'one person's attempt to understand the factors behind the spiritual decay of Islam and what the future holds if this process is not halted or reversed.' The book focuses not on Islam from its founding or on historical Islam but on Islam of the last two hundred years, from the early nineteenth century when Western imperialism forced an encounter with modernity for which Islam was not prepared.

Allawi approaches his topic with a description of the Iraq of his youth, the Iraq of the 1950s, a period in which the ruling class and cultural and intellectual

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elites had moved away from an overt identification with Islam. 'Islam,' he writes, 'was not a noticeable factor in daily life. Religion was mandatory in school. . . (but) nobody taught us the rules of prayer or expected us to fast in Ramadan. . . . Women, not only in my own family but throughout the urban middle class, wore only Western clothes.' The only connection with a pre-modern past, he relates, was that his grandfather always wore the 'distinguishing and dignified dress of robes and turbans of an old-line merchant.' Allawi continues, 'I don't recall ever coming across the word 'jihad' in any contemporary context. The prevailing rhetoric had more to do with Arab destiny and anti-imperialism.' Secularism, he tells us, had the Muslim world by the throat. 'Modernity was flooding in everywhere and people seemed to want more of it, cinemas and snack bars, cabarets and country clubs, freely flowing alcohol and mixed parties. Baghdad was turning into Babylon, its hedonistic predecessor of yore. And in was not much different . . . in Casablanca, Cairo, Damascus, Istanbul, Telran, Karachi and Jakarta.'

But the cultural climate began to change in the 1960s and not simply because of ascendant military dictatorships throughout much of the Muslim world. Almost imperceptibly, there had begun a re-spiritualization of Islam. The period called for reflection. The Muslim world was confronted with the fading of its own civilization, increasing indifference, and outright abandonment of the foundational and spiritual basis of the faith. By the end of the 1970s, spiritual Islam as a way of worship became eclipsed by a resurgent militant, political, and violent Islam that increasingly seemed to define Islam in the eyes of the West. In Allwai's judgment, 'political Islam' is but a manifestation of an ailment rather than the ailment itself. Sectarian, ethnic, and racial hatreds continuously trump the ideals of Islamic unity. 'The murderous violence unleashed by Wahhabi-inspired Islamists was accompanied by laborious jurisprudential justifications?'

Allawi goes on to say that while Muslims may have a common political culture and share other affinities, there is no political unity among them. The

Lord, deliver us!

When senses, which Thy
soldiers are,
We arm against Thee, and they
fight for sin;
When want, sent but to tame,
doth war
And work despair a breach to
enter in;
When plenty, God's image and
seal,
Makes us idolatrous,
And love it, not Him, whom it
should reveal;
When we are moved to seem
religious
Only to vent wit -
Lord deliver us.

- John Donne, 1572-1631,
Lord, deliver us

idea of a pan-Islamic political unity is as chimerical as a union, let us say, of the English-speaking world. In spite of ideological unity at one level, the natural state of Islam is diversity, 'tribal,' it could be said, given the broad range of sects and groups within it.

Yet in Allawi's judgment, given the power blocs confronting Islam—namely, the United States, a mercantilist China, and an expanding European Union—Muslim countries may have to forge a power bloc unique to themselves in the financial sector to bypass the Breton Woods institutions such as the World Bank and the International Monetary Fund. The latter, he thinks, along with the World Trade Organization, are largely subservient to the interests of Western powers.

In explaining the title of the book, Allawi writes, 'The crisis of Islamic civilization arises from the fact that it has been thwarted from demarcating its own pathways into contemporary life. The Western world of modernity has been superimposed on its own world view, and Islam has been unable to relate to the modern world except through this awkward and painfully alien framework.'

Allawi rejects Samuel P. Huntington's thesis in *A Clash of Cultures*,⁹ wherein Huntington speaks of the confrontation of Islam and Christianity. The 'clash'

as Allawi sees it, is between the secular materialist culture of the West and the spiritual culture of Islam. He warns, 'If Muslims want the very things that modern technological civilization promises . . . they will have to acknowledge the roots of that civilization in order to become an active and creative part of it. Otherwise they will simply be a parasitic attachment to it. It is difficult to see how Islam can contribute to this civilization while rejecting or questioning its premises.'

Allawi has it partly right and partly wrong. The roots of Western civilization are indisputably Christian. It is the task of historians of science and technology to explain why modern science arose in Christendom and not in the lands of Islam, where seemingly the groundwork had previously been laid. Modern science is the product of Western civilization and no other.

The Enlightenment repudiation of the Hellenic and Christian sources of Western culture has in our own day borne its inexorable fruit in the crass materialism that is as offensive to Christians as it is to Muslims. Without Christianity, the West has little to defend but its material culture. But that said, the historical difference between Christianity and Islam cannot be ignored.

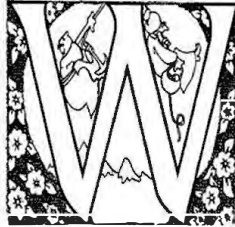
Allawi rightly identifies with the spirituality of the Prophet at Mecca, as can many non-Muslims, but he fails to come to grips with the Warrior Prophet of Medina who inspired the violent spread of Islam. The contradiction defies resolution.

1. Bernard Lewis, *What Went Wrong? The Clash between Islam and Modernity in the Middle East* (Cambridge, MA: Harvard University Press, 2002).
2. Rémi Brague, *The Legend of the Middle Ages: Philosophical Explorations of Medieval Christianity, Judaism, and Islam*, trans. by Lydia C. Cochrane (Chicago: University of Chicago Press, 2009).
3. Ignaz Goldziher, *Introduction to Islamic Theology and Law*, trans. by Andras and Ruth Hamori (Princeton: Princeton University Press, 1981).
4. Brague, op. cit., p. 21.
5. Goldziher, op. cit., p. 32.
6. Goldziher, op. cit., pp. 37-38.
7. Goldziher, op. cit., p. 68.
8. Ali A. Allawi, *The Crisis of Islamic Civilization* (New Haven: Yale University Press, 2009).
9. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of the World Order* (New York: Simon and Schuster, 1995).

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

What does the mind desire more eagerly than truth?

CHRIST, THE DELIGHT OF THE SOUL



WHAT does it mean, to be drawn by delight? 'Take delight in the Lord and he will give you the desires of your heart.' There is a certain desire of the heart to which the bread of heaven appeals. Moreover, if the poet can say: 'Everyone is drawn by his delight,' not by necessity but by delight, not by compulsion but by sheer pleasure, then how much more must we say that a man is drawn by Christ, when he delights in truth, in blessedness, in holiness and in eternal life, all of which mean Christ?

Or must we assume that the bodily senses have their delights, while the mind is not allowed to have any? But if the soul has no delights, how can scripture say: 'The children of men will take refuge in the shadow of your wings. They will feast on the abundance of your house, and you will give them drink from the river of your delights. For with you is the fountain of life: in your light we shall see light?'

Show me a lover and he will understand what I am saying. Show me someone who wants something, someone hungry, someone wandering in this wilderness, thirsting and longing for the fountains of his eternal home, show me such a one and he will know what I mean. But if I am talking to someone without any feeling, he will not know what I am talking about.

Offer a handful of grass to a sheep and you draw it after you. Show a boy nuts and he is enticed. He is drawn by the things he is running to take, drawn because he desires, drawn without any physical pressures, drawn simply by the pull on his appetite. If, then, the things that lovers see as the delights and pleasures of earth can draw them, because it is true that 'everyone is drawn by his delight,' then does not Christ draw when he is revealed to us by the Father?

What does the mind desire more eagerly than truth? For what does it have an insatiable appetite, why is it anxious that its taste for judging the truth should be as healthy as possible, unless it is that it may eat and drink wisdom, righteousness, truth and eternal life?

— St Augustine of Hippo [354-430 AD], Homily on St John's Gospel, 26, 4-6.

Few of the [intellectual class] produce physical end-products from their labours and are thus generally affected less by possible fluctuations of our economy.

THE NEXT CATHOLIC IN KIRRIBILLI?

By Giles Auty



IN HIS RECENTLY published and strongly selling book *Battlelines* (Melbourne University Press 2009 \$34.99) Catholic politician Tony Abbott expounds his personal vision of what he believes the conservative side of politics should continue to foster and embrace.

In the course of 182 pages he explains why he holds the opinions he does largely through autobiographical anecdotes, a brief summary of recent Australian political events and a welcome peek at what conservatism – or liberal/conservatism – has meant to other political thinkers in different lands and times.

The author also attempts to foresee ways in which a conservative philosophy can contribute to a brighter and more stable future for his fellow Australians.

Since I am about to become one of the latter myself, I am also one of a growing population of people Mr. Abbott needs to convince by his arguments.

The fact that he has taken time out from a very busy and demanding life to deliver his reasoning at some length argues for the author's evident sincerity and self-belief. Indeed, here the author's decency and lack of bombast may help explain why a complementary sense of personal destiny seems strangely absent from his

text. Mr. Abbott writes well and argues clearly but he does not really write like a man who has felt God's hand rest – even fleetingly – on his shoulder.

At heart I sense a slight but fundamental confusion in the author's aims.

Abbott's autobiographical notes hint sometimes at a man who can be unworldly or even naïve – in spite of an outwardly tough and often charismatic exterior – and this does not augur well in imagined future tanglings with leaders of some of the world's totalitarian regimes.

Perhaps the most interesting aspect of his autobiography dwells tellingly on his near embrace, at an earlier stage in his life, of religious vocation as a priest and thus as a servant of a more specific and readily identifiable community. Instead, Mr. Abbott turned, for unusually admirable reasons, to a career in political life.

What worries me in such a context is not whether Abbott is a good or worthy enough man but whether he is sharply focused enough to attain the highest peak in his alternative calling.

The author is at his best and most generous when writing of the sound organisation and thoughtful management techniques of the previous Howard/Costello government and when he contrasts such considerate and effective methods with what he sees as the frenetic, pseudo-symbolic and often near-tyrannical methods of our present federal rulers.

Mr. Abbott paints John Howard as a political thinker from the mould of Edmund Burke, going so far as to invoke Burke's beautiful metaphor of society as "a partnership between the living, the dead and the yet unborn".

Conservatism, like the Catholic Church, is founded on the vital

Rusty Mechanisms Still Grind Away

The Conservative Party ... still controlled by the rusty mechanism of party caucuses, which naturally tend to take a narrow and short-sighted view of political questions, while even the party caucus is enlightened and far-sighted in comparison with the party conference which often seems the embodiment of political ineptitude and intellectual nullity. There is no common body of political principles, while the very mention of any need for a philosophy of action would be enough to ruin the reputation of any politician. The consequence is that political propaganda is feeble, vague and venal, in fact the only effective propaganda is that of the newspaper proprietors, who, more often than not, use their power in order to criticize and discredit the National Government. It is true that something is being done at the present moment to remedy this particular weakness. But it is not sufficient for the party to vote a large sum of money and appoint a committee to do something about it. Artificial propaganda is worse than useless; for propaganda can only inspire conviction when it has genuine faith and enthusiasm behind it.

- Christopher Dawson, *Religion and the Modern State*, London, Sheed and Ward, 1935, pp. 37-38.

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– Editor, *Annals*

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to outdated literary values, and as such incompatible with the new English that was to be promoted in schools, with its emphasis on concepts of "visual literacy" and "text types." Publishing poetry, the retelling of Greek myths, reading simply for pleasure and other clearly passé outrages were an embarrassment of conservatism, and of little value or interest to the modern child in the forward march of the electronic world. At one point it seemed as though the magazine might be cast off altogether.

Yet, as is the way with these whirlwinds of panic, the moment of apparent threat passed and *The School Magazine* seems safe, at least for the next little while. After all, it's hard to argue with the undeniable fact that it has remained enormously popular and loved by its child readers. Its current monthly circulation is well over 120,000 and the office regularly receives large amounts of enthusiastic and often very touching fan mail, both through the regular post and in the email system. It's pretty much a one-of-a-kind publication, in Australia, at any rate – just a quick look at the kinds of magazines available to children at your local newsagent, which amount to little more than blatant tools for selling the by-products of popular culture – will confirm the unique value of *The School Magazine*.

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URSULA DUBOSARSKY was born in Sydney and is the author of over 25 children's books, for which she has won several national literary awards. Her latest publication, "The Word Spy", a non-fiction exploration of the English language, began as a column when she was working on the editorial staff at *The NSW School Magazine*.

Parish history scoops Rupe

READ ALL ABOUT IT!

Reviewed by IAN MACDONALD.



On the front cover of the print version of the Boyer Lectures 2008*, Rupert Murdoch's name is below the title; on the inside, it's above the title.

The ambivalence may indicate that the Australian Broadcasting Corporation was not quite sure what it had got hold of. Simple: an old-fashioned curate's egg: good in parts, the breakfast of hacks.

But was the curate a graduate of Geelong Grammar School and Oxford? Or before returning to Australia to take up his inheritance, a sub-editor at *The Birmingham Gazette* (on leaving he criticised the editor, standard hack practice); he also did a stint at *The Daily Express*, where under Arthur Christiansen brightness was all.

No chance surely that Murdoch has done a Bishop (Julie) and had the work ghosted? Yet from a veteran of the above experiences you expect more, and even more, if only by osmosis, from the boss of some of the world's finest copy-mongers.

This reviewer – always willing to give a struggling contemporary a plug – welcomed the launch of the Murdoch Boyers. Now, full text read, he can see that what has been written is effectively six leading articles

Not the sparklers produced after a long lunch on a mix of panic adrenalin and plonk. Worthy pieces canvassing Whither Australia? Antique question, implicit rather explicit in the headings: *Aussie Rules: Bring back the pioneer; Who's Afraid of the New Technology? The Future of Newspapers: Moving beyond dead trees; Fortune Favours the Smart; The Global Middle Class Roars; The Twenty-first Century: Comforting the afflicted and afflicting the comfortable.*

These leaders are not humourless. Murdoch castigates copy written with

A Golden Age of Freedom, By Rupert Murdoch, ABC Books, rrp \$24.95.
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Tel: (02) 9699 2709

one eye on awards. Neat joke: News Limited eminences, dissatisfied with the haul of Walkley Awards, set up its own in-house awards: The Ruperts?

The humour continues with the self-description, 'Married and has six children' a style not likely to be copied in *The News of the World* which prefers more detail, viz, 'Married three times..'

On a grimmer note, Murdoch inserts into the text a fresh take on his father Keith Murdoch's Gallipoli experience. He states: 'My father, then a young war correspondent, was outraged by the mismatch between Australian enthusiasm and British logistical incompetence at Gallipoli. He

was outraged, too, by the censorship that allowed the incompetence to go unpunished.'

Excusable as filial devotion. But should it have the imprimatur of the Australian Broadcasting Corporation? In all of the text known as The Gallipoli Letter there is no specific reference to 'logistical incompetence' (perhaps because it was not then current military lingo).

There is downing of fighting soldiers a-plenty and of those Keith Murdoch called 'red-feather men', meaning staff officers, forgetful of the ones who took over front-line units after their commanders were killed, or wounded, in action.

As to outrage at censorship, Keith Murdoch undertook on oath to abide by censorship rules as did Australia's official war correspondent, CEW Bean. The latter kept his word. Moreover, during World War II,

Peter Has Spoken

IN THE MIDST of our difficulties I have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me in the stead of all other argument whatever, which hardens me against criticism, which supports me if I begin to despond, and to which I ever come round, when the question of the possible and the expedient is brought into discussion. It is the decision of the Holy See; St. Peter has spoken, it is he who has enjoined that which seems to us so unpromising. He has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sit, from generation to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church. All who take part with the Apostle, are on the winning side. He has long since given warrants for the confidence which he claims.

- John Henry Cardinal Newman, *The Idea of a University*.

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Copies may also be obtained from any good Catholic book store.

Keith Murdoch sought to impose censorship.

This reviewer prefers Rupert Murdoch's earlier take on The Gallipoli Letter in which he told Gerard Henderson that it may have been unfair but it changed history. *Unfair but changed history*: sounds like a definition of spin-doctored reportage.

The main burden of the Murdoch leaders is, however, the need for Australia to concentrate on more rigorous education for children. Here Murdoch mentions American initiatives, citing a Chinese school in New York he and his third wife Wendy favour for their daughters and a Charter School run by African-Americans.

Questions: are these schools exclusively for Chinese and African Americans? If so, don't they contravene anti-segregation laws? In any case, aren't such schools evidence that the United States, having earlier unleashed open-slathe education on the world, is re-cycling into strictness as a must?

If only Murdoch (or his researchers) had happened on the second book under review, he would have learned that in his own HQ domain, Surry Hills, Sydney the kind of schools he urges as modern exemplars had their origins in the 1800s and flourished in the 1920s and 1930s.

They were self-funded and Catholic parish-based. They prepared pupils not only for university and the professions but for the more immediate job market. It may be the fate of expatriates to return home and urge the re-invention of the wheel.

Parish priest Fr Bill Milsted would be the last to claim his project is unusual. Nonetheless, it deserves to be co-ordinated. The author, Janice Garaty, is a PhD of the Australian Catholic University. It should establish an archive for parish histories.

The Domesday Book still provides clues to life in mediaeval England. The Australian Catholic University Parish History Archive (ACUPHA) can do something similar for one continent, one people.

*The back cover gives this date; inside the date is 2007. The Printer's Devil has migrated to computers, including the ABC's.

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

*Bishop reveals threat against his life, destruction of a church
and a ban on conversions to Catholicism*

CATHOLICS UNDER ATTACK

By John Pontifex



ATS of violence and intimidation by some Protestant groups are preventing thousands of people from converting to Catholicism – according to the Catholic bishop of Kohima in north-east India. Bishop Jose Mukala reported an upsurge in attacks and propaganda against the Catholic Church in the mainly Protestant region of Kohima, including thinly-veiled threats on his life, destruction of church buildings and a ban on conversions by village elders.

Speaking to the Catholic charity Aid to the Church in Need, Bishop Mukala spoke out against some Baptist communities and Evangelical church groups in the mainly Christian region, saying that people were being denied freedom of religion.

In an interview during a visit to ACN's international headquarters in Germany, Bishop Mukala said: "There is a big increase in the number of people in the diocese wanting to become Catholic but there is very strong opposition among some of the local Protestant leaders. These issues have got a lot worse recently."

"If this opposition stopped, there would be a flood of conversions to Catholicism."

The bishop said some Evangelicals – local self-governing Churches – as well a number of Baptists, were alarmed at the rise of Catholicism in Kohima.

In Kohima district, in the border state of Nagaland, Catholicism arrived as late as 1951, when the first faithful were baptised. Now Catholics have grown to 58,000 in a total population of 1.9 million, most of whom are Evangelical Christians.

Bishop Mukala described how on a visit to the few Catholic families living in a small village in the diocese, he was suddenly called to a parish meeting where the elder warned of "something happening" to him if he returned.

The bishop continued: "When he told me this, I replied that if something did happen to me, it would be the elder's responsibility. So far, nothing has happened."

In another village, Christian fundamentalists are accused of being behind the destruction of a Catholic church which could only be rebuilt under police protection.

The threat of further violence forced the bishop to take out law suits against individuals accused of carrying out the attacks on the Church.

Bishop Mukala explained that blame for the anti-Catholic activity did not lie with religious leaders but with local fanatics in specific towns and villages.

He said: "The opposition does not come from Protestant pastors, but from village leaders.

They say there should be one state, one tribe and one religion. We are trying to convince them that they must allow people to be free."

Things I might write about Rome

IMIGHT SPEAK of the English lady who assumed that I believed in Reincarnation because I was an Englishman; or the lady journalist, also an ornament of my country, who had never heard that Parliamentary politics are corrupt.

- G. K. Chesterton, *The Resurrection of Rome*, Hodder and Stoughton, London, 1930 p.34.

Explaining the popularity of Catholicism, the bishop stressed the success of diocesan schools, which he said had a better reputation than government alternatives. Of the 20 top-performing schools in the region, 16 were Catholic, he said.

The diocese's 150 Catholic schools – most of them primary – provide for more than 30,000 children.

Underlining the role of religious Sisters in the schools, he said: "Our schools are much better than the other schools because of the Sisters present. Discipline is good and the management of the school is effective.

"The Catholic Church has placed an emphasis on integrity and hard work and that attracts people.

"There is also a genuine desire among people wanting to become Catholic. People want to know what we believe and why."

Bishop Mukala went on to thank ACN for its long-time support, saying that the charity had helped with 37 projects in the diocese over the past decade – including aid for poor and persecuted priests, building new churches and presbyteries, and providing motorbikes and other transport for clergy in remote areas.

Among top ACN projects are printing and distributing the charity's Child's Bible in the local languages of Lotha and Angami and catechetical programmes.

He said: "With all my heart I want to thank ACN for what it has done to support the Church in our diocese. We always ask the faithful to pray for benefactors."

For more information about *Aid to the Church in Need* in Australia and the Pacific, contact Phillip Collignon, ACN Director, P.O. Box 6245 Blacktown DC NSW 2148. Phone [Fax] 02-9679-1929. Email: info@aidtochurch.org Web: www.aidtochurch.org

Church music by the unchurched

VERDI

By R.J. Stove



GIUSEPPE VERDI died on 27 January 1901, five days after Queen Victoria. In terms of pomp and circumstance, the commoner's obsequies, if anything, outdid the sovereign's. All Italy's newspapers had black-bordered front pages;¹ and 200,000 persons accompanied the cortège on the 30th as it bore the composer to Milan's Cimitero Monumentale, where his spouse Giuseppina (*née* Strepponi) already reposed. Less than a month later, on 27 February, husband and wife were both translated to the grounds of the Milanese rest-home which he had established for aged musicians.

At this latter ceremony, where the crowd numbered a scarcely credible 300,000, Toscanini conducted 820 singers in the Chorus of the Hebrew Slaves from Verdi's youthful opera *Nabucco*.² One member of the honour guard, on seeing a relative of Italy's king following the bier, 'exclaimed in amazement: 'What's the world come to? A prince of the royal house at the funeral of a bandleader!''³ Not till 1957, when Sibelius received a comparably patriotic *envoi*, would any other great composer be so eulogised in his interment by an appreciative nation.

Verdi's own odyssey had begun almost eighty-eight years beforehand, in the north-western Italian village of Le Roncole on either 9 or 10 October (the baptismal register is ambiguous

on this point) 1813. The son of an innkeeper, Giuseppe – he never used his middle names 'Fortunino Francesco' – exhibited early if not spectacular musical gifts. Having become organist at Le Roncole's San Michele Arcangelo church at the age of eight, he worked similarly from his tenth year as organist at the nearby town of Busseto. Already he had displayed the stubbornness that characterised him as an adult. When he was a young altar-server at San Michele Arcangelo, he failed to carry out his liturgical functions during Mass, so entranced was he by the beauty of the music. Furious at this dereliction of duty, the priest knocked him over. Picking himself up, the boy snapped 'May God strike you down!', and took great subsequent pleasure in recounting how, eventually, a lightning bolt did strike the priest down.⁴

Like many another genius of humble stock, Verdi relished querulously exaggerating the initial disadvantages he had needed to overcome. In truth, Busseto, far from being the Italian equivalent of *Li'l Abner's* Dogpatch, offered competent teachers of several disciplines. For further study there was always nearby Milan, where the novice Verdi benefited from a skilled instructor in counterpoint named Vincenzo Lavigna, even if the city's conservatoire earned his permanent ire by foolishly rejecting him as 'too old' to enrol. All his life Verdi read widely, two of his favourite authors – on whose output he subsequently based operas – being Shakespeare (nothing like as popular in Italy as in Russia or Germany) and Schiller. The distinction that Schiller drew between naïve artists and sentimental artists – the former intuitive, the latter calculating – formed the foundation of a brilliant essay by Sir Isaiah Berlin, which explains Verdi's lifelong allegiance to the naïve category, and which demands to be quoted:

A selective discography of sacred Verdi

Verdi's Requiem, unlike Mozart's and Fauré's, makes huge and protracted demands upon its vocal soloists: demands which many a performance fails to meet. The Requiem recordings by Sir Georg Solti and Claudio Abbado are both, in different ways, sabotaged by at least one soloist inadequate for the task. What is needed, but is seldom found, is a champion team rather than merely a team of champions. Something close to the ideal occurs in the CD version conducted by Riccardo Muti in 1989 (on the EMI label), with Pavarotti in the tenor role, and – more consistently – in a 1963 live performance conducted by Carlo Maria Giulini (recently issued by BBC Legends), where the less than stellar, all-English vocal quartet sings more creditably than do many bigger Continental names on later records. For those on a budget, Naxos supplies a 1997 account with mostly Hungarian forces under a fairly obscure but impressive Italian conductor, Pier Giorgio Morandi; again, no marquee names among the soloists, but no failures either. Naxos also includes a fine interpretation of the rarely tackled Four Sacred Pieces, and still manages to charge less for the whole package than many another company requires for the Requiem alone. Also at budget price, and not to be overlooked, is Toscanini's characteristically ferocious Requiem performance on RCA, where the soloists include the late Giuseppe Di Stefano at his all-too-brief peak; pity anyone deterred from this magisterial production by the shortcomings of 1951 sound quality.

Verdi is perhaps the last complete, self-fulfilled creator, absorbed in his art; at one with it; seeking to use it for no ulterior purpose, the god wholly concealed by his works ... suspicious of anyone curious about his inner life, wholly, even grimly, impersonal, drily objective, at one with his music. A man who dissolved everything in his art, with no more personal residue than Shakespeare or Tintoretto. In Schiller's sense, the last great naïve poet of our time.³

Accordingly, Verdi considered musical creation to be a chore rather than a privilege. He recollected in weary, joyless words his decision to keep composing after an early comic opera had disastrously failed to appeal: 'If I went on with this unfortunate career, it was because at twenty-five, it was too late for me to do anything else and because I was not physically strong enough to go back to the fields.'⁶

Stoicism and pessimism: these two habits dominated Verdi's thinking, resulting in not just intimations of, but a veritable obsession with, mortality. When reproached for the profusion of corpses at *Il Trovatore's* final curtain, he replied: 'But after all, death is all there is in life. What else is there?''⁷ Nonetheless his pessimism remained free (as has several times been noted) from fatalism. His operas abound in characters who, although doomed, go down fighting: such as Monterone in *Rigoletto*, Azucena in *Trovatore*, Violetta in *La Traviata*, Paolo in *Simon Boccanegra*, Carlo in *La Forza del Destino*, and the title part in *Aida*.

This preoccupation with human dignity and bravery in extremis inevitably raises the question of Verdi's religious outlook. Of all eminent composers who lived and died before the Bolshevik Revolution, none – not Berlioz, not Wagner – was less devout in adulthood than Verdi. Giuseppina (his second wife, incidentally; his first wife and both his children had all died miserably young between 1838 and 1840) said of him: 'I won't say he is an "atheist", but certainly not much of a believer.'⁸

When the couple had settled down on their property in the village of Sant'Agata, it was noted that '[H]e would drive his wife to church but not accompany her inside.'⁹ To Teresa Stolz, distinguished singer and alleged

Evolution – the Evidence

There is not a shadow of evidence that man was evolved at all. There is no particle of proof that the transition from no intelligence to intelligence came slowly or even that it came naturally. In a strictly scientific sense, we know nothing about how it grew, or whether it grew or what it is. There may be a trail of stones and bones faintly suggesting the development of the human body. There is nothing even faintly suggesting such a development of the human mind...Something happened. It has all the appearance of a transaction outside time...His body may have evolved from the brutes, but we know nothing about any such transition that throws the smallest light upon his soul as it has shown itself in history....It is necessary to say that all this ignorance is simply covered by impudence.

– G. K. Chesterton, *The Everlasting Man*, Hodder & Stoughton, 1947, p.27 ff.

mistress of her husband, Giuseppina wrote in 1876: '[S]ay a Sunday prayer and, while saying it, think of me sometimes and beg for me the mercy of God, that God that the beautiful souls refuse to believe in, because they do not want to look at their own consciences.'¹⁰

Yet a closer examination of Verdi's behaviour reveals a more complex picture than one of ordinary godlessness. It seems that Verdi had towards religion an attitude rather like that of a Victorian Englishman towards sex: he could neither straightforwardly accept it nor leave it alone. While he stated in his will that 'I do not want any of the usual rituals after my death,' and that he wished 'No singing and no music to be played,'¹¹ he also expressed the hope of having at his funeral 'one priest, one candle, one cross.'¹²

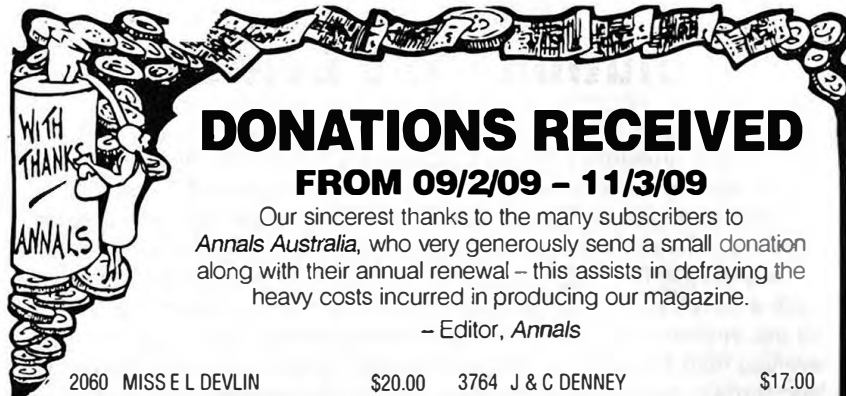
Poet-composer Arrigo Boito, who wrote the libretti for Verdi's two last and finest operas *Otello* and *Falstaff* – who, indeed, came to know Verdi better than did anyone except the

latter's immediate family – made the intriguing suggestion that Verdi had not wanted to eschew his belief. Describing Verdi's fondness for Christmas Eve, Boito referred to 'the holy wonders of childhood, the enchantments of faith ... he [Verdi] had lost that credulity early, but, perhaps more than us, he kept a poignant regret for it all his life.'¹³

When, in his eighties, Verdi had completed his *Four Sacred Pieces* (*Quattro Pezzi Sacri*), he apparently asked that the score of one of these pieces, the *Te Deum*, be buried with him.¹⁴ His other major religious work, the *Requiem* which he wrote as a memorial to the novelist Alessandro Manzoni, may reveal little interest in redemption but indicates an all too immediate dread of damnation. Biographer John Rosselli observed of it: 'The prospect of hell appears to rule; the cataclysm unleashed by the *Dies Irae* not only dominates with its choral Niagara and offbeat strokes on the bass drum, it haunts the work in unliturgical reprises – two in the first half and another just before the end ... [Fauré's] vision is consolatory; Verdi's, troubled to the end, is not.'¹⁵

The fact that, during the Risorgimento, Verdi had pledged his political allegiance to Count Cavour, rather than to outright radicals such as Mazzini and Garibaldi, is instructive. Cavour, for all his quarrels with the Vatican, remained a faithful Catholic and insisted on a priest attending his deathbed.¹⁶ (Verdi actually served for four years in the new national parliament, at Cavour's specific request.) The few friends Verdi ever





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– Editor, *Annals*

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had included a priest, Giovanni Avanzi; and on his Sant'Agata estate Verdi built a chapel, where he compelled all his servants to attend Mass.¹⁷ Clearly, he regarded agnosticism as far too precious a jewel to be allowed into the hands of the hired help.

Ultimately, Boito, in describing his hero's religious stance, hedged, as later chroniclers also must. 'He gave,' Boito remarked, 'the example of Christian faith by the moving beauty of his religious works, by the observance of rites ... by his homage to Manzoni, by the ordering of his funeral, found in his will ... In the ideal, moral and social sense he was a great Christian, but one must be very careful not to present him as a Catholic in the political and strictly theological sense of the word ...'¹⁸

A century later John Rosselli, having admitted to finding Verdi's character in many respects disagreeable, nonetheless concluded that 'Verdi can be trusted in a fundamental sense: not only would one rather have professional or business dealings with him – at the cost of some rough moments – than with many other people; a deep integrity runs beneath his life, and can be felt even when he is being unreasonable or wrong.'¹⁹ Beyond dispute is the affection that Verdi, for all his cantankerousness, could engender. '[N]ever,' Boito lamented at the news of the old man's demise, 'have I experienced such a feeling of hatred against death ... It needed the death of this octogenarian to arouse those feelings in me.'²⁰

1. Mary Jane Phillips-Matz, *Verdi: A Biography* (Oxford University Press, New York, 1993), p. 762.
2. Phillips-Matz, pp. 763-765.
3. Ciampietro Tintori, 'Verdi in Milan,' in William Weaver and Martin Chusid (eds.), *A Verdi Companion* (W. W. Norton, New York, 1979), pp. 43-45, at p. 45.
4. Julian Budden, *Verdi* (Oxford University Press, New York, 2008), p. 3.
5. Sir Isaiah Berlin, 'The Naïveté of Verdi,' in Weaver and Chusid, pp. 4-5.
6. Phillips-Matz, p. 103.
7. George Martin, 'Verdi and the Risorgimento,' Weaver and Chusid, pp. 13-42, at p. 30.
8. Phillips-Matz, p. xiv.
9. Martin, p. 38.
10. Phillips-Matz, pp. 633-634.
11. Phillips-Matz, p. 756.
12. Frank Walker, *The Man Verdi* (J. M. Dent, London, 1962), p. 506.
13. Phillips-Matz, p. 744.
14. Budden, p. 358.
15. John Rosselli, *The Life of Verdi* (Cambridge University Press, Cambridge, 2000), pp. 162-163.
16. M. C. de Mazade, *The Life of Count Cavour* (Chapman & Hall, London, 1877), pp. 339-340.
17. Rosselli, p. 161.
18. Walker, p. 506.
19. Rosselli, p. 7.
20. Walker, p. 509.

How to Avoid the Same Mistakes

WHO VOTED FOR HITLER?



SOCIOLOGIST Martin Lipset wrote that the typical Nazi voter was a middle-class self-employed Protestant who lived on a farm or in a small community. ... sociologist Richard F. Hamilton concluded that the upper classes (white-collar and self-employed Germans) were the bedrock of Nazi electoral support. ... The unemployed turned primarily to the Communist Party. The working poor ... disproportionately supported the Nazis. Hitler's support was higher in Protestant areas than in Catholic regions, in part because the Catholic Church strongly encouraged the faithful not to vote for the Nazis, and in part because the Church ran relatively well-financed social welfare programmes. In the years after World War II, some leading Westerners argued for limiting democracy to stop the masses from electing demagogues like Hitler. King and his fellow researchers say the best way to stop such unhappy repetitions of history is to implement successful economic policies.

– 'Ordinary Economic Voting Behaviour in the Extraordinary Election of Adolph Hitler' by Gary King, Ori Rosen, Martin Tanner and Alexander F. Wagner, in *The Journal of Economic History*, December 2008, quoted in *The Wilson Quarterly*, Summer 2009, pp.77-78.

A little-known pioneer of Australian music theatre, and religious music

ANNE THÉRÈSE CLARKE – PART IV

By John Colborne-Veel



ANNE THÉRÈSE CLARKE arrived in Hobart from London as an assisted immigrant in 1833. For seven years she worked as a respected theatrical performer, then in 1841, after managing the Royal Victoria Theatre for a time, she sailed London, engaged a first rate professional cast and brought them back to Australia as assisted immigrants. After their contracts had expired Mrs Clarke's imported cast moved to Sydney but the prestige and success that they had brought the company allowed her to replace them with other talented artists.

The company continued to present the usual concerts, melodramas and operas at Hobart's Royal Victoria Theatre until George Selth Coppin and his wife Maria arrived from Sydney in January 1845 looking for a fresh start (or perhaps easy pickings).

Coppin, the son of a runaway medical student turned actor and an actress, had grown up in the theatre. Described as 'solemn-faced and

tubby' he had a natural ability as a 'Low Comedian.' As a businessman Coppin was an opportunist with a showman's flair for, never letting the truth get in the way of a good story. His great ability to make money out of theatre was offset by an insatiable desire to spend it in futile attempts to gain the appearance of respectability as a publican, a racehorse owner, an investor or a politician. He was also a Freemason.

Before coming to Hobart, George and Maria Coppin had made a quick profit on their first appearance in Sydney, which he invested and lost in a hotel venture. Mrs Clarke gave them a season with her company, and it was very successful. On the strength of this Coppin seems to have talked her into giving him some managerial control of the theatre.

Now the story starts to get a bit murky, according to Coppin's biographer "Mrs Clarke found the business side of production beyond her. She had been glad to transfer such responsibilities to a resourceful, enterprising young man like Coppin."¹

Having gained control of Mrs Clarke's Theatre, Coppin moved to Launceston in March with his 'own company' which was made up of "most of Mrs Clarke's players, whom Coppin had taken over when she retired from management." From Launceston, after contracting them to only work for him for twelve months Coppin took the company on to Melbourne.

So it would appear that Coppin, who also claimed to have been the first to present respectable theatre in Australia, purloined not only Mrs Clarke's Company, but also her reputation as a theatre manager.

And that's how history would have dispensed with Mrs Clarke had not Dr Helen Oppenheim,² in questioning the reliability of Coppin's side of the story (in relation to his place in Australian Theatre History), found evidence in the Colonial Secretary's Letters (Port Phillip 1845) that suggest the opposite. The Colonial Secretary's letters contain application and a petition from Mrs Clarke for a Theatre Licence to play Melbourne. Her intention can only have been to run Coppin off the boards and take her company back.

When Coppin arrived in Melbourne in June there were two theatres operating, The Queen's Theatre Royal and the 'Old Theatre'. He opened in competition to Francis Nesbitt's 'Melbourne Company' then, took the over the rival company in mid-August which, in turn, enabled him to monopolise the Licence.

Early in September, Mrs Clarke arrived in Melbourne with Martha Mary Thomson, a veteran of the English stage who had been established Launceston for some time. What happened in the intervening weeks? From this distance in time it is impossible to say. Maybe communications between Hobart and Launceston were particularly slow. We know that Mrs Thomson's daughter

Ooops !

A 54-year-old woman had a heart attack and was taken to the hospital. While on the operating table she had a near death experience. Seeing God she asked 'Is my time up?' God said, 'No, you have another 43 years, 2 months and 8 days to live.' Upon recovery, the woman decided to stay in the hospital and have a face-lift, liposuction, breast implants and a tummy tuck. She even had someone come in and change her hair color and brighten her teeth! Since she had so much more time to live, she figured she might as well make the most of it. After her last operation, she was released from the hospital. While crossing the street on her way home, she was killed by an ambulance. Arriving in front of God, she demanded, 'I thought you said I had another 43 years? Why didn't you pull me from out of the path of the ambulance?' God replied: 'I didn't recognize you.'

Jane (renowned for her dancing) had married Charles Young in June 1845 after which both left for Melbourne as members of Coppin's Company. If Mrs Thomson didn't know about this arrangement it is possible that she was chasing her daughter.

On 17 September 1845, Mrs Clarke wrote to the Colonial Secretary seeking a Licence for three to four months to perform in Melbourne at the 'Old Theatre' because the new Theatre was, "Leased to a Mr Coppin. Having held the Licence at Hobart Town for five years past, I came over here with a small portion of my company to introduce opera to Melbourne. My visit being but for a few months I find it impossible to make any arrangement with Mr Coppin such as would enable me to do any justice to myself or the public."

The following letter from Mrs Thomson (signed by both ladies) accompanied Mrs Clarke's application:

"Mrs Clarke and myself have arrived here with our children from Hobart, the Theatre there being closed and we have endeavoured all in our power to obtain an appearance for a few nights from Mr Coppin who has the new Theatre here - but without success - we have expended all our money and in a strange Land extremely opposed by Mr and Mrs Coppin - both our characters and private lives are without blemish.... Mrs Clarke has been the proprietress of the Hobart Theatre for five years during which time she conducted it with utmost propriety. She went to England for a company and supported them thro bad and good fortune for three years, at the end of which Mr Coppin came from Sydney and in a very dishonest manner draws the chief part of her company away which forces her to shut the theatre."

While Mrs Clarke's application for a Licence failed, the campaign against Coppin had some high points. In October 1845 Charles Young and his wife left Coppin after a disagreement and rejoined Mrs Clarke. Earlier F B Watson had left to join Mrs Clarke, who would appear at this time to have been paying the lease in Hobart to keep the theatre closed and her company's wages to keep them in Melbourne.

In December Mrs Clarke followed up her application with a petition containing many local signatures, which

Dumb Shepherds

IF, AGAINST heretics, the official defenders of the Catholic faith are dumb, whether through fear of the consequences, or through lack of appropriate knowledge, or through failure to understand the life of the time and its needs then Catholicism, in such a place and time, if these conditions endure for long, is doomed. Far too many of those who once called themselves Catholics will cease, in the end, to be such in fact; whether they have aggregated themselves to other religious bodies or not. It is more and more custom, routine, personal preference, that will in reality be determining their religious life, and not faith—the faith which has ceased to be preached to them, which perhaps was never preached to them as by its nature it needs to be preached, and which now, for all their lifetime, has been obscured by persistent, persuasive, and congenially human propaganda that contradicts the faith.

- Philip Hughes, *The Reformation in England*, London, Burns & Oates, 1962, p.188.

protested "against this act of injustice" after she had spent "upwards of eight hundred pounds in a voyage to Europe to procure able performers and talented musicians." Like the application for a Licence Mrs Clarke's petition fell on deaf ears and was unsuccessful. Mrs Clarke returned to Hobart for a short season in her theatre.

The Petition's disclosure of the cost of Mrs Clarke's "voyage to Europe" in 1841 is interesting in that the amount represents only a small portion of her theatre's box office in the lead up to the trip. She must have financed the company herself. Likewise, the cost of her stay in Melbourne would have only amounted to a small proportion of her takings before Coppin made off with the company.

In regard to this, Elizabeth Webby, in *The Currency Companion to Australian Theatre*, states that, "Anne Clarke never seems to have attracted the audiences and the money that her efforts and talents as a manager clearly warranted." I would disagree, because apart from Mrs Thomson's plea of poverty to the Colonial Secretary, Mrs Clarke always seems to have had money at hand to pursue her aims, the trip to England, to refurbish the theatre on her return, to support the company "thro bad and good fortune for three years," and to embarrass Coppin for months on end.

What would have happened if Mrs Clarke had obtained a licence? Coppin's *modus operandi* was to surround himself with people who made him look good. Generally Maria Coppin's

critical appraisal seems to be the exact opposite of Mrs Clarke's. For example, the *Satirist* in 1843 reported, "The only qualification that Mrs Coppin can boast is that she has a beautiful voice for whining," then added that, "she has no taste, which is proved by her style of dressing."

It's doubtful that Coppin could have survived a one-on-one public battle of 'the bands' style of competition against Mrs Clarke and he seems to have done everything possible to avoid it. The possible outcome may have been anticipated by F B Watson - a great survivor who was known to work the field - when he defected from Coppin to join Mrs Clarke soon after she showed up in Melbourne.³

Ironically, when the contracts for Coppin's "famous Launceston Company" had expired in 1846 George and Maria Coppin moved on to Adelaide with a handful of players, while the majority of Mrs Clarke's company returned to work for her in Hobart. But the damage had been done.

[Next Issue: Mrs Clarke's Finale]

JOHN COLBORNE-VEEL is a regular contributor to *Annals*. For six years President of the Fellowship of Australian Composers, John is a distinguished jazz musician, composer and librettist.

1. Alex Bagot, *Coppin the Great, Father of Australian Theatre* (Melbourne 1965).
2. Coppin - How Great? Oppenheim H. *Australian Literary Studies* Vol 3 No2 1967
3. Watson had been involved in a similar battle with Samson Cameron three years earlier in Launceston which bankrupted Cameron and ultimately forced Watson to return to Mrs Clarke (before he was stolen by Coppin).

Part III: Reverend Mother would like that one

DON

By Don Gallagher



ONE day Don's big brother Larry came home with a half a dozen tickets to the St Patrick's Night Concert. If they couldn't buy them or sell them, they had to be returned to the school by a certain date.

Don had never been to a concert and he kept pestering his mother to buy some tickets for their family.

"I'm sorry Don," she said, "but they're two shillings each, and we haven't got the money, so we can't go." But, he kept at her.

"I'm really sorry," she said "but it's impossible. I've told you we can't go."

Don thought he'd try out his new found drawing skills. The tickets were on the mantelpiece so he stood on a chair and wrote on the back of one of the tickets, *CAN'T GO* and illustrated this with an old broken-down car, one wheel missing, steam coming from the radiator, the windscreen smashed... and forgot about it.

The day came for returning the tickets and Larry took them to the headmaster, Brother Whelan.

"Who's been drawing on this?" he asked. Larry took a look and said,

"Ah, that would be my little brother - he's mad."

"Well I wouldn't say that," said Brother Whelan, "but I've got an idea. I have noticed your mother passing the school occasionally on her way to the shops. Could you ask her to call in some time? I might have something for her."

She called, and he showed her the *CAN'T GO* drawing.

"This is a very clever drawing," he said. "I'd like to keep it. This boy might be a great artist some day." Brother Whelan gave her five complimentary tickets to the concert!

At tea that night she told Don's father that Brother Whelan thought he



was very good at art.

"Yair, we know," said the father, "his little hand was first up."

"Well, look at this," she said, and threw the five complimentary tickets on the table. "For you and me and the three kids - thanks to Don's drawing."

They all enjoyed the concert and Don felt very important, especially as his father showed his enjoyment.

"That fella on the old gargle-trap," said his father, "was a great singer. I've never heard *Father O'Flynn* sung better. A pity the old man wasn't here."

A few weeks later his father came home with a surprise.

"Because Don got us all to the concert, I reckon it's fair to reward him. So, I was able to get him a ticket to the circus. Of course, I'll have to go

too, in case he gets trampled on by the elephants!" No-one objected.

Don had a night he never forgot - sitting alone with his father, munching chocolates and staring in wonder at a world which was beyond his imaginings.

A funny little clown amused him with his stories. Sister Andrea, he thought, would never have seen a circus, I must tell her all about it.

The next first Thursday he couldn't stop talking about the circus.

"There was this funny little clown who told lots of stories."

"Tell me one," she said.

"There was this man" he began "having a shave in the bathroom in his bare feet. He was so shaky he sliced off his nose and he got such a fright he dropped the razor and it cut off his big toe."

"Oh, the poor man!" exclaimed Sister Andrea.

"Well, he had been told that if you reattach the cut-off bits immediately, they'd stick and continue to grow. But in his confusion he put his toe on his face and his nose on his foot and they stuck..."

"Oh, how dreadful!"

"Oh, it wasn't so bad," he said, "except every time he sneezed he blew his boots off!"

Don had never seen Sister Andrea so helpless with laughter.

"Oh", she said as she dried her tears, "Reverend Mother would like that one."

No Rival

IN THE Catholic Church Mary has shown herself not the rival but the Minister to her Son; she has protected him, as in his infancy, so in the whole history of the Religion.

- John Henry Cardinal Newman, *Certain Difficulties felt by Anglicans in Catholic Teaching*, vol. ii, pp.92-93.

BROTHER DON GALLAGHER CFC taught in Rose Bay, Albury, Waitara, Goulburn, Balmain and Bondi Junction before moving to St Edmund's Canberra in 1967. It is perhaps as an artist that he most widely known. His paintings adorn collections throughout Australia and overseas.

'Don' is excerpted with permission from *A Story & Paintings*, by Br Don Gallagher, CFC, published by Choicez Media, Canberra 2008 RRP. Copies may be obtained from GPO Box 14, Canberra City, ACT 2601.



MEDIA MATTERS

By JAMES MURRAY

Cooling It

Wonderful, wonderful Copenhagen will have to be even more wonderful if its Climate Summit is to produce an intelligent, rather than sentimental, response to the perceived catastrophe of global warming.

Yet there could be no more appropriate venue than the city of Hans Christian Andersen for debate on the validity of an Emissions Trading Scheme [ETS], main, proposed solution to global warming, an intellectual construct as distinct from climate change, a natural phenomenon known to the human race for millennia.

No doubt even the most ill-briefed delegate to Copenhagen will have in mind Andersen's fable of reality and delusion, *The Emperor's New Clothes*.

See Double

In ETS reportage two factors are rarely held in joint focus; first, it is a taxing as much as a trading scheme; second, UK Blair Labour was the concept's latterday protagonist.

Perpetually spinning, Blair Labour commissioned the economist, Sir Nicholas Stern, to do another report (a first was ignored). His solution accorded with his arcane discipline.

Under-emphasised: his solution involved the market when it appeared to be economist Adam Smith's beneficent 'invisible hand' in action. Undoubtedly this influenced the Howard Coalition's decision pro an ETS (administered by Malcolm Turnbull who undertook to change the

nation's light bulbs, adding radiance to his rise, and his later pratfall over an email).

After the Coalition's defeat, Prime Minister Plenipotentiary Kevin Rudd commissioned Ross Garnaut's cover version of the Stern hit thus branding the ETS, 'Rudd-Labor'. By then, however, another threat was amok: the Global

Financial Crisis [GFC], proving that Adam Smith's 'invisible hand' could turn vulturine. The dismembered casualties are still being counted round the world.

Only one name need be cited: Lehman Brothers, investment bankers, New York. So mad were their dealings, even by the Greenspan-Wall Street standard, that they were excluded from US Federal Government crisis aid and allowed to fail.

Pity. Lehman Brothers had a revival plan: control of the carbon credit market. For the public good? But, of course. Performance bonuses? No more than a by-product of success. And devil take the hindmost: nest-egg investors, once the credits had been chopped and diced for them.

Fiscal Mayhem

Place the trigger surge of the Industrial Revolution where you will – Britain, Germany, France, the United States – and it is a surge replete with visible, atmospheric pollution. Plus recognition by the best scientists and engineers that the pollution was symptomatic of technical inefficiency. Modifications were carried out: filtration, more hermetic sealing (at a cost to business). Later, but not too late, smokeless zones

Latin Essential

CONTEMPORARY theologians simply do not know Latin. For that reason they, of course, fare much less well than we did ... I can't say whether, in view of the times, it was inevitable that Latin has become, despite all the exhortations on the part of the Church, as foreign to the young theologians as, for example, Hebrew or Coptic. I don't hold it against, say, an African theologian from Nigeria when he cannot handle Latin. But I still have to say that to do theology in a scholarly manner one simply has to have a really intensive knowledge of the Latin language. Only in that way can one read a medieval theological classic or a text in Denzinger with no hesitation. If, for example, someone wants to do exegesis today, he'll surely be told: If you can't read the Old and New Testament fluently in Hebrew or Greek, you cannot start with us.

- Karl Rahner, *Faith in a Wintry Season, Conversations and Interviews with Karl Rahner in the Last Days of his Life*, Crossroad, New York, 1991 p.46

HEADLINES
WIKI
STORY
BROKE
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SS



were created. Such zones banished the fogs of Britain's industrial cities, starting with London, not because of their effect on Cockneys but because the fogs killed prize cattle at Smithfield markets.

Market solutions involve cyclical madness, common since the South Sea bubbled. Who better placed to realise this than anti-neo-Liberal Rudd?

He opposed that other market panacea, the Goods and Services Tax; its allocations have caused NSW to name Victoria and Queensland an 'axis of evil'. Shift the context of that tragicomic attitude and you have an indication of the fiscal mayhem intrinsic to any ETS.

On renewable energy, Rudd, the immovable object, has shifted for Turnbull, the irresistible force, prelude to a compromise on ETS legislation but also a sign that the prime solution to the perceived catastrophe has to be scientific and technical, thus built-in – unlike economic solutions, subject to variables including avarice.

A more ethical, more efficient solution would entail government rebates to polluters going for renewable energy as part of research and development investment.

Nuclear energy? Howard Coalition policy visualised a chain of nuclear power stations, inexplicably not called the Five Mile Island-Chernobyl Solution. Radioactive waste? No worries. Call an economist to frame a market; get Bob Hawke to promote it.

Dog Whistles

Climatic questions hop like roos to the spotlight. Is ETS really a Fifties concept, debunked by its originator? Would computer modelling show a cooling effect due to tree saving through internet-media displacement of newsprint?

What of the factors omitted from populist modelling: water vapour, sunspot activity and

methane? As to the latter, are the herds and flocks of Australasia more dangerous than the pig farms of China or the sacred cows of India? Can Ireland and the Hebrides roast the world by continuing to burn, carbon-rich turf and peat to keep warm when gales sweep off the Atlantic?

Questions. Questions. Questions. In response, memory turned to another writer, Henry Lawson and his short story: *The Loaded Dog*. Like all writings of the great, Law^son's had a prophetic streak.

His dog, it may be remembered, got hold of a fused stick of dynamite to the consternation but not the doom of onlookers. Global warming is *The Loaded Dog*, transposed from an outback township to the corridors of power. Who better to relate it dinkum style in Copenhagen than Kevin Rudd?

Free Spirit

Daniel O'Connell (1775-1847) was known as 'The Liberator'. In his book, *The Celt and the World*, Shane Leslie does tend to bang on about the Ayrann race. Nonetheless his description of O'Connell's moral and political leadership is classically enduring.

O'Connell was Ireland's hero and prophet and deliverer. He was unwilling to be

her martyr, but he was worth a churchyardful of martyrs to her while he lived. He gave the Irish the unique weapon of constitutionalism forged out of Anglo-Saxon materials. He taught them to defy the law by keeping within the law. Only the forces of nature loosed in their most terrible form could undermine such a power as his. Under the influence of the Great Famine, he sank and died.

Leslie's book was published in 1917, the year after the Easter Rising; its take on O'Connell still has a message for modern All Ireland and those within it who adhere to violence as a solution.

As Leslie noted, O'Connell won by using the

Fishermen are Patient

WHEN the miracle was over, our Lord explained the meaning of it to his apostles. From henceforth, he said, you will be catching men. Our vocation as Christians does not starve or supersede our natural characters, it directs them and consecrates them to the service of God. Peter is a fisherman; very well, then, a fisherman let him remain; only in future let him fish for men. Why did our Lord number so many fishermen among his twelve apostles? Fisherman, after all, have not a very good reputation for telling the truth; and some of them are idle natures into the bargain. What is the quality our Lord saw in them? Once thing, I think, which he prized especially in those who were to be his apostles: an indomitable patience. "In your patience", he says to them, "you will win souls."

- Monsignor Ronald Knox, 'The Fisherman,' sermon published in *The Tablet*, 24 June 1939. From *Pastoral and Occasional Sermons*, reprinted 2002, Ignatius Press



British constitution; he took his seat in Parliament after the passing of the Catholic Emancipation Act of 1829.

Ireland is now a member of greater parliament, the European Parliament. O'Connell-style, it should use all endeavours to persuade that parliament to erase the Ireland-Northern Ireland border as unconstitutional by European standards; it is a border the drawing of which combined imbecility with crafty gerrymandering, supposedly temporary.

Some temporary: more than three-quarters of a century and counting.

Quirky Times

Chronology ticks up odd anomalies. Catholic Emancipation became United Kingdom law in 1829. Slavery was abolished in the West Indies in 1807 and more widely in 1883.

Outcome: Catholic slaves in the West Indies were freed before they were emancipated; elsewhere they were emancipated before they were freed.

Pol Lit

The Minister for the Arts, Peter Garrett, should fund a prize for political literature written by politicians.

Never have so many scribbler pols got into print with major work:

Peter (Quick Quill) Costello, Kevin (Inkpot) Rudd, Malcolm (Superhack) Turnbull, Tony (Leader Writer) Abbott and, coming up, John (The Other Winston) Howard.

The judges? Federal parliamentary press gallery-ites, chaired by Tony Moore of Pluto Press, responsible for the renaissance of pol-lit through Mark Latham and Lindsay Tanner.

The prize? *An Anthology of Treasury Confidential Emails*, bound in moleskin. Occasion? Canberra's Mid-Winter Press Ball. Presenter?

All being well, Godwin Grech, whose error was to act like a hack turned spinmeister rather than a public servant bound by Westminster conventions.

Press On

Five defendants are before the courts, arrested on charges of plotting terrorist actions that included Holsworthy Barracks, Sydney. The matter is, therefore, *sub judice*. This does not preclude a question on the timing of Cameron Stewart's arrest-raid, leak scoop in *The Australian*.

Is the media's right to reveal coupled with the public's right to know instant and absolute? Journalists who argue the affirmative forget their acceptance of the restriction, 'commercial in confidence'. Additionally, dated embargoes are commonplace in showbiz and publishing.

There have been reports about reviving the D-Notice system still operating in the UK. The Attorney-General, Robert McClelland, has the power to draft a new protocol. He could replace, 'national security' with, 'Operational in confidence. Embargoed.'

Caught Out

Ashes come. Ashes go. Some remarks are diamonds: 'Cricket civilizes people and creates good gentlemen...' WG Grace? Don Bradman? Shane Warne? None of them: Robert Mugabwe who added: 'I want everyone to play cricket in Zimbabwe. I want ours to be a nation of gentlemen.' No time like the present.

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Who owns the Idea?

IS there no limit to what people or companies can own? Should there be? Several recent court cases have come up against this question when firms have claimed rights to their employees' thoughts. In a case now on appeal, a Texas court ordered Evan Brown, a computer programmer, to reveal his idea for a software procedure to his former employer, DSC Communications of Plano, Texas, even though Brown had never used or developed the notion during his tenure with the firm. Brown's ... The provision in question claims that all ideas an employee might have that relate to DSC's line of business are the rightful property of the company. The company's position, as its general counsel George Bunt explains, is, 'If a janitor comes up with a method of cleaning a hardwood floor suggested to him by his work in cleaning a DSC hardwood floor, technically the idea belongs to DSC'.

- Seth Shulman, *Owning the Future*, Houghton Mifflin Company, Boston, 1999, pp.10-11.

Parables about Life in the Old Testament

CHROMOSOMES IN THE BIBLE

By Lionel Hovey



IN AN EARLIER article in *Annals* I made the half-serious half-whimsical suggestion that Noah's Ark was a parable about the DNA molecule. The size of the Ark and its 4 linkages indicate that the 'author' knew the dimensions of DNA and its major purpose, which was to be the structure that carried all life.

If the 'author' of Genesis knew about DNA then perhaps chromosomes were also known. That thought prompted further investigation, and I will now attempt to demonstrate that there are good reasons for believing this to be the case.

But first chromosomes must be described, especially the human chromosome content, and I beg the readers' patience.

The chromosome complement of the human cell is 23 pairs of chromosomes. One pair is called the sex chromosome. A female cell has an X-X pair and a male cell has an X-Y pair. The chromosomes vary in length as does the position of the centromere. When the cell is about to divide, a structure called a spindle is formed. It looks like a double old-fashioned merry-go-round with spokes radiating out from the top to the circumference. As the chromosomes double and then split, the chromosomes attach themselves to the spindle via the centromere and then the spindle separates into the two daughter cell nuclei.

Workers in the field have accepted a classification of the 22 autosomal chromosomes into six groups from A to F. These groups contain chromosomes of similar sizes and similar positions of the centromere. The centromere can occur centrally or towards one end. In the special case of Group D they are placed right at the end of the main

body of the chromosome and there is a thin strand connected to another blob of genetic material called a satellite body.

The chromosome parable starts in Chapter 5 of Genesis and extends throughout the rest of that book. Actually, someone with a scientific bent has only to change one word to understand the situation.

verse 1: This is the book of the 'generations' of Adam. Change generations to gene-bearers and we get 'This is the book of the gene-bearers of Adam (mankind).

verse 2: 'male and female created he them, and blessed them and called THEIR name Adam....'

verse 3: 'And Adam lived a hundred and thirty years and begat a son. ...'

verse 4: 'And the days of Adam after he had begotten Seth were eight hundred years ...'

Thus we told that the total length of Adam's life was 930 years and the centromere - the birth of Adam's son, Seth - occurred at about an eighth from the top. The Hebrew word for 'year' is 'shannah'. It has another meaning, which is 'a turn'.

Each chromosome is tightly coiled, so we may be getting the information that the sex chromosome has 930 coils and the centromere is 130 coils from one end - which is all true.

Chapter 5 continues with the first 10 names from Adam all with centromere position and relative length: Methusaleh is the longest; 969 coils (years).

The parable continues until we have 23 names, ending with Abraham, Isaac, Jacob and Joseph. We are told how long they lived and when they first had children.

No other person in the Bible is treated this way. Moses lived 120 years but we don't know when he first had children. We don't know exactly the ages of David or Elijah or when they had progeny.

Again we have the situation where no person writing so many years before genes were discovered or speculated about, could have constructed such a story. The complement of 23 pairs was finally decided only after World War II, in or around 1948.

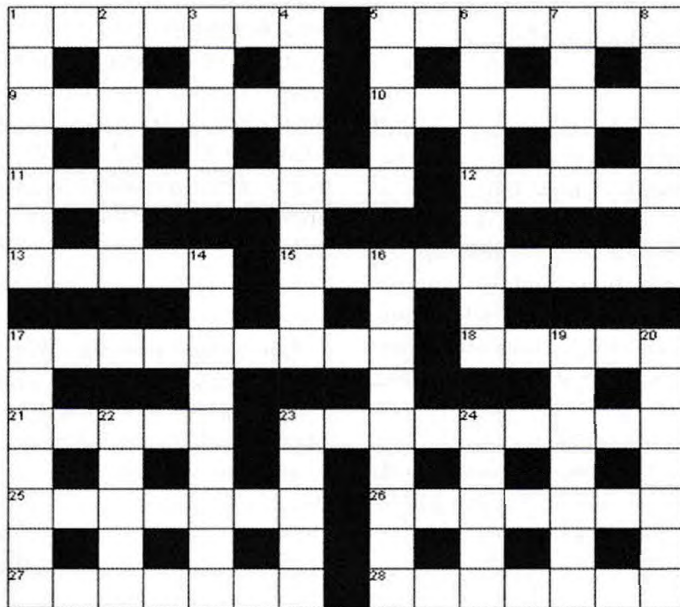
No longer does a believer have to accept that people like Adam and Methusaleh lived 900 + years. Nor

When will Man come back?

'God is dead . . . What are these churches if they are not the tombs and sepulchres of God?' Nietzsche asked. But much of Western humanism is dead too. Men do not wander under the silent stars, listen to the wind, learn to know themselves, question, 'Where am I going? Why am I here?' They leave aside the mysteries of contingency and transitoriness, for the certainties of research, production, consumption. So that it is nearly possible to say: 'Man is dead ... What are these buildings, these tunnels, these roads, if they are not the tombs and sepulchres of man?' God ... is not dead. He will come back to the colleges, when man comes back.

- Michael Novak, 'God in the Colleges: The dehumanization of the University,' *Harpers*, October 1961.

ANNALS CRYPTIC CROSSWORD No. 12



ACROSS CLUES

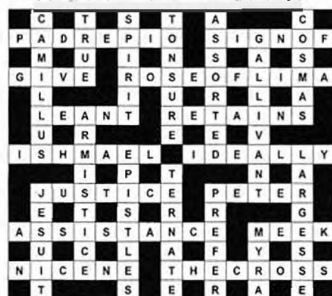
1. Racism I detect in patron of Poland (7)
5. Fellow member of religious order gives soup to Queen (7)
9. Kind of Catholic begins and ends speech in Swiss language (7)
10. Clean GI out, looking like a heavenly messenger (7)
11. Heavyweight returned, remade awful cathedral in Montreal (5,4)
12. Indiana omitted to include mother-in-law of Ruth (5)
13. Initially holy orders start exciting a prophet (5)
15. Benefactor of plague victims converts base saint (9)
17. Followers pile out covered with discs (9)
18. South African female supporter a native-born Israeli Jew? (5)
21. South Australian, thank you, with last Canadian devil (5)
23. Log, hot shy characters chopped for the Paraclete (4,5)
25. Ascribed to some wrongdoing when I'm placed before newspaper boss (7)
26. Goblet Muhammed located between churches (7)
27. Shredded cos used for Chilean money (7)
28. Pet hens cooked by first Christian martyr (7)

DOWN CLUES

1. Where Silas and Timothy met Paul is strangely not rich (7)
2. Jews upset me in locations (7)

3. West with poles inside minister's house (5)
4. Hears it's true about practice (9)
5. Bishop to run for pair of game birds (5)
6. Suppliers of church music and body parts? (9)
7. Greetings from down below, nothing more (5)
8. Uproar and disturbance in court (7)
14. Estranged foreigner devoured last of bread (9)
16. Fifty percent of basque silica inside large churches (9)
17. Absolutely hate Des' mince pies (7)
19. Section of the Bible with his misspelt academic (7)
20. Act One played about a hunter of Greek mythology (7)
22. Subject is to pick kilos off (5)
23. Sad he is off to the underworld (5)
24. Eloquence of movement shown by car turning up in outskirts of Grenoble (5)

SOLUTION TO CRYPTIC NO. 11



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do we have to accept Bishop Usher's finding that human beings first appeared in 4004 B.C.

Likewise, non-believers might reconsider their position in the light of this evidence.

| Centromere | Age | [= coils] |
|------------|-----|-----------|
| Adam | 130 | 930 |
| Seth | 105 | 912 |
| Enosh | 90 | 905 |
| Kanaan | 70 | 910 |
| Mahallel | 65 | 895 |
| Jared | 162 | 962 |
| Enoch | 65 | 365 |
| Methusaleh | 187 | 969 |
| Noah | 500 | 950 |
| Shem | 100 | 600 |
| Arphakshad | 35 | 438 |
| Saleh | 30 | 433 |
| Eber | 34 | 464 |
| Peleg | 30 | 239 |
| Reu | 32 | 239 |
| Serug | 30 | 238 |
| Nahor | 29 | 138 |
| Terah | 70 | 205 |
| Abraham | 100 | 175 |
| Isaac | 40 | 180 |
| Jacob | 40 | 147 |
| Joseph | 37 | 110 |

Points of interest. We are told the meanings of the names of Abraham, Isaac and Jacob, but not of any of the others. Except in Gen 9 we are told that Peleg means 'divided'. Peleg is the first of the group of three called group D. This group has the satellite bodies which are attached by a thin strand to the rest.

Downs syndrome (Mongolism) is caused by chromosome No. 22's not separating and thus there is a triple chromosome. 22 is the second last chromosome, and the only one of the whole list to have a twin is Jacob, second last on the list, whose twin was Esau. Again it is difficult to imagine any human being having this knowledge thousands of years ago.

Surely this combination of DNA and Chromosome complement, confirms Biblical inspiration. The God of the New Testament, who taught in parables, is quite able to include parables in the Old Testament.

DR LIONEL HOVEY was born in Young NSW. He was for many years a practising anaesthetist in Sydney and has a profound interest in numerology related to the Old and New Testaments.

Did you ever Wonder ... ?

Why is the time of day with the slowest traffic called rush hour?

Why isn't there mouse-flavored cat food?

Why didn't Noah swat those two mosquitoes?

Why do they sterilize the needle for lethal injections?

You know that indestructible black box that is used on airplanes?

Why don't they make the whole plane out of that stuff?

MOVIES

Charlie & Boots

He's back: Paul Hogan in the lead role, Charlie, a widower deep into his sixties and grief for his wife Grace. Deep sixties? Hogan? His on-camera visage does appear to prove he hasn't been under a knife, big or surgical. Shane (*Kenny*) Jacobson plays his son Boots.

Both are on a 3,000km road trip of reconciliation from Warrnambool to Cape York. The neat thing is that director Dean Murphy and co-writer Stewart Fairchney's script has the courage of its quiet humour.

Charlie and Boots are challenged by a lovely young hitch-hiker Jess (Morgan Griffin) toting her guitar to the Tamworth Country Music Festival. There, amid the twanging hubbub, her ambitions are fulfilled in a scene of marvellous quietude.

Hogan and Jacobson are supported by a company of character actors who don't know how to put a foot or a line wrong. They include the indestructible Anne Phelan as a truckie and the ubiquitous Roy Billing as the bloke who gets them to where they need to be.

No shrimps are thrown on barbies but Hogan still has the comic charm and timing to induce tourists to visit the motels, rodeos and sideshows where he has passed.

MA★★★SFFV

Prime Mover

Director David Caesar, like John Ford, makes westerns. Unlike Ford, Caesar writes his own scripts; his westerns, though wild, are suburban rather than frontier. Here he goes further out to where suburbs shade off into trucking depots and roads that radiate in thundering dust across the continent.

Strong theme. And Caesar sets it in ballad form with a voice-over telling the story of Thomas (Michael Dorman) who totes on trucks, their decoration and their horsepower. When his father (Andrew S Gilbert) dies in a depot accident. As he chases his dream of owning a prime mover, Thomas is caught between two mentors Phil (William McInnes) and Johnnie (Ben Mendelsohn).

They gear their performances to

By JAMES MURRAY

each other's, McInnes so powerfully taciturn that he makes that past master of the laconic, Chips Rafferty, seem a yabber artist, and nobody does ambivalent charm like Mendelsohn.

And all bow before shopgirl Melissa (Emily Barclay) who, under the impression her vanished father is a gypsy, crochets a shawl and fandangos identity for herself and plays it to the limit.

Not so compelling is Caesar's overlay of fantasy in which Barclay plays a calendar girl. Not content with that, he adds a St Christopher image come alive (doubled by Andrew S Gilbert). This is a ploy too reminiscent of the Danny Boyle comedy *Millions*. There, it was integral to the action. Here it's an add-on, an over-chroming of the vehicle.

Nonetheless smashing is the word for Caesar's ending.

M★★★NFFV

Subdivision

The facts behind this romantic comedy are fascinating. Brisbane radio personality Ashley Bradnam attended a script-writing seminar. There, to his surprise, he met his mother, Jan Bradnam, and her partner, Terry McCann.

The trio teamed up on a script about the hilarious travails of the building industry involving Digger Kelly (Gary Sweet), his wife Betty (Kris McQuade) and his mates Singlet (Bruce Spence), Solly (Aaron Fa'Asoso), and Harry, the local property developer (Steve Bisley).

To add a plot complication a bigger property developer looms in the form of Tiffany (Brooke Satchwell). Okay, 'looms' may not be the precise word to associate with Satchwell's form.

Before you could say, 'Charles Chauvel', the trio also had a savvy director, Sue Brooks, and a superlative cinematographer John Stokes who does lyrical justice to the beauty of the locations around Hervey Bay in southern Queensland.

The trio should have stopped while they were ahead. Instead Ashley

Bradnam decided to play the lead role of Digger's son, Jack, halfway between amiable Labrador and lethal Doberman.

Gary Sweet and the pros have to carry the movie to its conclusion, which turns on the jokey meaning of the term whale-watching. And they all live happy ever after, their implicit motto that grand old tag: 'She'll be right.'

M★★★NFFV

Balibo

Long time passing...More than a quarter of a century and only now a compelling movie version of the deaths of five, television journalists Greg Shackleton, Gary Cunningham, Brian Peters, Tony Stewart and Malcolm Rennie assigned into harm's way, and of the veteran Roger East, who sought to elucidate their fate.

Director Robert Connolly and co-writer David Williamson's script appears to be inspired by (rather than based on) Jill Jolliffe's painstaking book, *Cover Up*; the script has interludes that did not take place, including a trek by East (Anthony La Paglia) and the future President of Timor Leste, Jose Ramos Horta (Oscar Isaac).

La Paglia anchors the movie as East, the boozed, if not burnt-out, veteran reluctant to go back on the road. Other performances are worthy of the historical facts.

But the script does let the facts down in other ways, including East's precise status. Was he moved to action by Ramos Horta's offer of an East Timorese government appointment? Or was he retained by Australian Associated Press, to which he is seen filing his last copy?

At another point Shackleton (Damon Gameau) does a to-camera piece recounting an East Timorese asking him why Australia was not helping them as they did when the Japanese invaded.

Simplistic? Of course. It sets aside whether the Japanese might have respected Portuguese neutrality had Australia not made a pre-emptive military landing. Yet the logical pay-off of the line should've been, 'as we helped you.'

Truth: the pre-emptive force on East Timor survived as long as it did only because the East Timorese saw

in its members many who shared their Catholic faith

Nonetheless compelling despite over-fictionalisation of the facts. This has already given Indonesian government spinners their cue to dismiss war crime allegations as total fiction. Minor point: the miscasting of the talented Nathan Phillips as the Nine Network reporter, Malcolm Rennie. A dark wig can cover a lot but not the fact that Phillips is an absolute dinkum Aussie and Malcolm Rennie was a Scotsman.

Budget, of course, narrows casting choices. But in a movie with a factual point of departure, surely the least that could have been done is to give a man his nationality, especially if this helps to avoid the gravest weakness of Australian movies, their oy-oy-oy parochialism.

(Disclosure: your reviewer had a drink with Malcolm Rennie before he left on his East Timor assignment: one for the road, as Scots say, in Malcolm Rennie's case, the low road. May he and his East Timor colleagues and Roger East – witnesses for truth – rest in peace).

M★★★NFFV

Whatever Works

Sojourns in London and Barcelona over, writer/director Woody Allen is back in his stamping ground New York. Down-town apartment, not uptown, where his anti-hero Boris (Larry David) has come to rest on his laurels (he almost won the Nobel Prize for Quantam Mechanics and appears to be trying to win it for Quantam Grouchiness).

Into his life comes Melody (Evan Rachel Wood) a runaway sylph from Louisiana. She falls in love with him despite his decrepitude, including a limp from a failed suicide.

Many will find autobiographical echoes of Woody Allen's unions with younger women in the Melody-Boris marriage. They are strong enough to be the reason Allen decided not to play the Boris part but give it to David (co-creator of *Seinfeld*)

Wood and David make a well-matched duelling pair until the entrance of the incomparable Patricia Clarkson as Melody's mother, Marietta – more hair than a herd of yaks. And can she yack.

Official Classifications key

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

Annals supplementary advice

SFFV: Suitable For Family Viewing;
NFFV: Not For Family Viewing.

No sooner is she over her Boris shock than she begins to transform Meolody's life and her own in accord with New York's laissez-faire modes. Other characters enter including John (Ed Begley Jr), Marietta's unfaithful and penitent husband, to complete a cat's cradle of oddball relationships.

Allen has Boris refer to Pygmalion in describing his relationship with Melody. It comes across more as Snow White and Crumpy. In other words icky, despite Allen's discretion in filming.

As noted, this is downtown New York not uptown. It is also pre-9/11 New York. No jihadists are within the gates. Allen makes cardboard targets of John and Marietta's churchgoing and ends his movie with a party scene in which cynicism slices nihilism into hollow laughter.

Since 1965 Woody Allen has made 53 movies. He surely has a better one than this in his locker. *Whatever Works* doesn't

M★★★NFFV

The Girlfriend Experience

After his holidays with the various Ocean thrillers, director Steven Soderberg returns to the style which made his name: *Sex, Lies and Videotape*. He puts you in the position of witnessing murky events and fragmentary conversation you find embarrassing but cannot turn from.

Skilfully he sets these events in

the period when Wall Street got the wobbles which continue. We witness guys desperate to stay in business. Against them, he contrasts Chelsea (Sasha Grey) seeking to hedge her earnings from the oldest business in the world.

She takes advice about investing in diamonds, talks to a promoter about the delights of Dubai, chats to a pornographic website producer and splits from her boyfriend, meets a new client.

Soderbergh's camera eye is cool, non-judgemental. He closes with a strange shot: an Orthodox Jew, yarmulka still in place, embracing Chelsea. Redemptive? Or merely a quirky, banal fable implying that everyone is on the make?

M★★★NFFV

The Cove

Taiji, Japan is a remote, cliff-bound place where lucrative trafficking in performer dolphins covers a contradictory business: killing non-performers them for their meat.

Director/photographer Louie Psihoyas and his team played a pro-active, even melodramatic, role in the documentary that exposed the trade. Cruesome? Well, yes, but neither are abattoirs idyllic.

What lends the documentary its extraordinary force is Richard O'Barry who once made a lucrative career from training the dolphins that appeared in the *Flipper* TV series.

Changed after one of them, Kathy, died in his arms, he began to free captive dolphins and totally opposes their killing. More persuasive perhaps than his eloquence is the fact that dolphins, high on the marine food chain, are heavy with poisonous mercury. After seeing this documentary, you may prefer not to eat the freight when the sushi train chuffs round.

M★★★NFFV

The September Issue

Bloated. Not Anna Wintour, who fasts like an elegant anchorite, but the September 2007 issue of her magazine *Vogue*, which looks like a glossy telephone directory ambitious to be a global-warming report.

Documentary-maker RJ Cutler's access to Wintour was on the basis of

observation, not a pre-set agenda. She gets star billing, her dark glasses and helmet of hair giving her the look of a warrior of fashion. It is her Creative Director, Grace Coddington, convent school girl, loveliest of Sixties-London models until a car accident, who is the great character actress, who holds the documentary together, nun-like in sandals and a black, sack dress contrasting with Wintour's bright rig.

And the documentary needs holding. Despite cutting (300 hours of Bob Richman footage, edited to 88 minutes by Azin Samari), it comes across as over-extended, secular hagiography. No fictional bite like the movie, *The Devil Wears Prada*, or lurid fact like Jerry Oppenheimer's unauthorised biography, *Front Row, Anna Wintour*.

In Cutler's documentary, Wintour is seen referring to her late father, Fleet Street editor Charles Wintour. She also makes cryptic remarks to colleagues, peers at photographs and visits fashion shows in Britain, France, Italy and America (but not Australia) way stations of a \$300 billion, global industry.

No sign of a *Vogue* writer, not even a stray ink-blot. At the end, there is a shot of Wintour looking like the cat who got the cream, no, not the cream, *la creme de la creme*. It is a shot that should have been held; she has an air of wistful query.

History supplies an answer from the letters of the marquise, known as Madame de Sevigne (1626-96), who wrote: 'Dieu, que j'aime la mode -

God, how I love fashiion.' And said her prayers and went to Mass.

PC★★★SFFV

An Education

Back in Fifties London, writer Lynn Barber, still a schoolgirl, met a man of mystery and was taken into a world of racketty sophistication about which she asked no questions.

From Barber's memoir, scripted by Nick Hornby, director Lone Scherfig has crafted a fascinating period movie, the Fifties being ancient history while the mythic Sixties are still with us.

Carey Mulligan takes six years off her age to play the 16-year-old schoolgirl, Jenny, in a subtle display of shimmering curiosity. As her seducer David, Hollywood actor Peter Sarsgaard slides in a masterly way to English villain, tough but affable, conning Jenny's father Jack (Alfred Molina) and mother Marjorie (Cara Seymour) into believing his aim is theirs: to get Jenny to Oxford (the university, not the car factory).

This while Jenny cavorts with him and his offsider Danny (Dominic Cooper) and is girlfriend Helen (Rosamund Pike). Scherfig holds the tension as Jenny's curiosity tilts to suspicion, regret and deciding whether she has the fortitude to regain her true path.

M★★★NFFV

The Age of Stupid

Begins with a bang, a re-creation of the Big Bang, and a count-back to planet earth as we knew it. Losing no impact, it shifts swiftly to a tall fortress in an ice-free arctic where Pete Postlethwaite is guardian of an archive of cataclysmic news footage he can call up on a touch-computer screen.

Documentary maker Franny Armstrong, through her mix of fantasy and actuality, has summoned up vivid argument on global warming. It is wryly, mournfully, narrated by Postlethwaite in the tones of a Dark Ages monk immured in a tower while the bell tolls for civilisation.

If the argument is not totally convincing, it is because mastery of live or edited footage can make a scary, seemingly-integrated panorama of what are the kind weather events the human

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race has been dealing with since, well, after the Big Bang.

TBA★★★★NFFV

Shorts

Director Robert Rodriguez has made another of what used to be called family movies. This time round, it is children who will be explaining the narrative to their parents and grandparents.

Rodriguez, knowing that ad-TV raised children are not into straight-line narrative, begins his movie in the middle and works back and fourth. His link is a wishing stone (The Philosopher's Stone?) that enables the holder to conjure fresh adventures even in suburbia.

His cast: Jimmy Benetts, Kat Dennings, Tevor Cagnon. Jake Short and Rebel Rodriguez have fun, infectious from pop-corners to Zimmer-framers.

PC★★★★SFFV

Adam

Writer/director Max Meyer adds to the list of movies where the lead character has a health problem. In this case, the problem is Asperger's Syndrome, here manifesting itself as high intelligence, self-absorption and tantrums.

In the title role, Hugh Dancy gives us all these plus a growing love for his New York neighbour Beth (Rose Byrne). He is an orphan. His hobby is astronomy and he can rattle off planetary data to the nth degree of boredom. His only friend is Harlan

(Frankie Faison), an army comrade of his dead father.

Beth is a schoolteacher who also has difficulties. She wants to be a writer of children's books but has to cope with her father (Peter Gallagher) facing fraud charges and help her mother (Amy Irving).

Once again Byrne shows herself to be a player whose shining talent is a touchstone for integrity. Meyer works the changes on his plot elements, traditionally saving his cleverest change to the end.

M★★★★SFFV

The Young Victoria

Who would have thought it: a captivating romantic movie about Queen Victoria? For so long she was visualised as a dumpy, rather dowdy old dear. Here she is, younger than springtime, becoming Queen of Great Britain in the lustrous person of Emily Blunt.

After the death of her uncle, William IV (Jim Broadbent), Victoria's accession was not smooth. The courtier, Sir John Conroy (Mark Strong), allied with her mother, the Duchess of Kent (Miranda Richardson) tried to delay the accession with a regency.

Victoria, only 18, was strong-willed. Aided by her Prime Minister Lord Melbourne (Paul Bettany), she achieved her constitutional right to succeed immediately.

The politics are lightly sketched. Rightly the heart of the movie is the wooing and winning of Victoria by Prince Albert of Saxe-Coburg and Gotha (Rupert Friend).

Blunt and Friend give marvellously matched performances that outshine all others, except Broadbent and Strong, the first, monumentally hilariously pompous, the second sinister, hard.

Splendid stuff, directed by Jean-Marc Valle, scripted by Julian Fellowes with Martin Scorsese and Sarah Ferguson, Duchess of York, credited as producers.

With this pedigree it may be that Victoria, having given her name to an era will yet give her name to a franchise: *Victoria the Mother, Victoria without Albert, Victoria in Mourning, Victoria, Creator of Australia*, her last monarchical act in 1901 being to sign the document that gave the Commonwealth of Australia formal existence.

PC★★★★SFFV

Red Cliff

Film maker James Woo enhanced his Hong Kong reputation with crash-bang-wallop Hollywood thrillers. But these were merely a crude apprenticeship for the sweep and scale of this epic melodrama made as co-writer/co-producer/director on his return to China.

It is based on the *Romance of the Three Kingdoms*, written 700 years ago, and chronicles battles of the Han Dynasty that unified China circa 208 AD. Historically these battles involved armies of up to 800,000 men and river navies to match.

Tony Leung leads the cast as the heroic viceroy-general Zhou Yu and Chiling Lin is introduced as his beautiful wife Xiao Quiao. Around them courtiers and warriors plot and counter



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plot before putting matters to the test of battle.

And what battles Woo and his crew have created: storm clouds of arrows fly, spears are thrown, swords brandished, blood-boltered bodies fall, fireships are unleashed as Woo out-DeMilles Cecil B.

The Great Wall of China was once thought to be visible from outer space. Such is the scale of the Woo battle sequences seen in aerial shots you could bet that they are visible from the moon.

This version is edited down from a three-hour original. Like other Chinese epics it is designed to remind China's people of their glorious history. The same in relation to Britain could be said of *The Young Victoria*.

Note for collectors of significant trivia: James Woo attended Matteo Ricci College, named after the great Jesuit missionary.

MA15+★★★★NFFV

Bandslam

Sixties garage bands echo resoundingly, quadrophonically, cacophonously in this romantic comedy set in a high school where rock-'n'-roll outrates sport.

Total ear-drum torture? Surprisingly, no. Director Todd Graff and co-writer Josh A Cagan keep the whole shebang sweet-tempered through the introduction of newcomer Gaelan Connell, playing Will Burton, a rock-nerd whose hero is David Bowie.

Will is your standard, Hollywood, single-Mom kid who can't fit in. Credit here to Lisa Kudrow for supplying a contrary saltiness to the Mom. With Will, the script teams Charlotte Banks (Aly Michalka) and Sam – 'the 5 is silent' (Vanessa Hudgens).

Together with a mad, pick-up of musicians, they go Fender to Fender with a rival bands. Result: more fizz than magnums of Coca-Cola and Pepsi-Cola. David Bowie? No way is he simply a passing mention (His intellectual property lawyers wouldn't allow it). He comes into frame at the end to provide a garage-band fantasy pay-off.

PG★★★★SFFV

G-Force: Gadgets. Gizmos. Guinea Pigs.

All ages comedy-adventure that comes on like a mix of Ian Fleming's James Bond thrillers and Kenneth

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Graham's *The Wind in the Willows*.

Director Hoyt Yeatman's lines up a mission outrageous team of guinea pigs: Darwin (voice Sam Rockwell), Blaster (Tracy Morgan), Juarez (Penelope Cruz) plus Mooch, a mole (Nichola Cage).

They face the sack unless they and their trainer (Zac Califianakis) can halt a dastardly plot for world conquest using a range of super coffee-machines.

Billy Nighy as the mastermind is not all he appears to be. The climactic plot twist depends on a pun so astounding it could raise William Shakespeare from the dead.

Your reviewer saw the 3D version with junior critics. Having in another existence worked with a pre-ear muffs heavy engineering company, he thinks that to protect children the 3D glasses should come with ear muffs.

PG★★★★SFFV

The Ugly Truth

Is also yukky. Its director Robert Luketic relies too much on antics that even the charms of Katherine Heigl and Gerard Butler cannot sanitise. Sure the beautiful blonde Heigl plays a control-

freak TV producer Abby who has dating difficulties (suspension of disbelief necessary) and Butler plays a shock-jock Mike on whose advice Abby comes to rely (double suspension of disbelief).

Too late for a re-write but when you cast a singer of Butler's quality in a romantic comedy to give him foul-mouthed banalities rather than a song is box-office suicide.

MA15+★★NFFV

Public Enemies

The Tommy-guns look old enough to have been fired by Jimmy Cagney, George Raft and Edward G Robinson in the original. 1930s gangster movies. But director Michael Mann's take on the legend of John Dillinger, whose jail-break, bank-robberies and killings were headlined during the Great Depression, is by no means a recycling of rheumatic material.

This is down to Mann's own elan and his casting of Johnny Depp as Dillinger with Marion Cotillard as his girlfriend Billie Frechette. Christian Bale plays their FBI hunter, Melvin Purvis, at once honest and ruthless.

During the final sequence, sticking to historical fact, Mann intercuts the gathering FBI ambush outside a Chicago cinema with Dillinger inside watching the kind of movie that was his inspiration, *Manhattan Melodrama*, starring Clark Gable, Melvyn Douglas and Myrna Loy.

If Michael Mann never shoots another frame of film, this sequence will prove him to be a grand master of his medium.

MA 15+★★★★NFFV

\$9.99

Odd title for a stop-motion puppet movie written and directed by Tatia Rosenthal based on short stories by Etgar Keret. Rosenthal obtained the services of a superlative cast to voice her puppets, including: The Angel/Homeless Man (Geoffrey Rush), Jim Peck (Anthony LaPaglia), Dave Peck (Samuel Johnson), Albert (Barry Otto), Ron (Joel Edgerton), Lenny (Ben Mendelsohn) and Tanita (Leeanna Walsman).

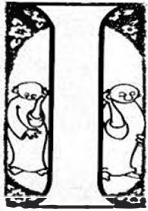
Despite these star plusses, despite the craft of Rosenthal and her team, the work has a stilted feel in conveying its admirable satire on the facile solutions about the meaning of life contained in self-help books, priced \$9.99.

M★★★★NFFV

Unless virtue is attractive, people who battle on its behalf will get nowhere

AVERTING TRAGEDY ON PASSIONATE TERRAIN

By Susan Reibel Moore



IN RECENT MONTHS many Catholics around the globe have expressed outrage when the name 'Barack Obama' has appeared. The reason for this has been his enormously influential stance on abortion.

On highly charged emotional terrain, it helps if we can learn from the greatest saints in human history what spiritual detachment is. Such learning normally takes the greater part of a lifetime. It also helps, if we care deeply about the outcomes of apostolic work, for us to know the key to success in the lives of great teachers: encouraging what is best about everyone so that inevitable errors can be quickly, cheerfully, and often humorously corrected.

How can we manage to love our enemies by controlling righteous anger, especially when the issue is life and death? Changing hearts and minds, after all, is exceptionally difficult. The best place to start, in current parlance, is to understand where the other side is 'coming from,' what is responsible for a way of seeing things that is profoundly different from the way we see them.

Where, on the subject of abortion, is Barack Obama 'coming from'?

The following short speech, emailed by one of my younger sister's dearest friends, a Protestant Christian mother fighting cancer and working for Planned Parenthood, encapsulates his position:

"On the 36th anniversary of Roe v. Wade, we are reminded that this decision not only protects women's health and reproductive freedom, but stands for a broader principle: that government should not intrude on our most private family matters. I remain committed to protecting a woman's right to choose.

While this is a sensitive and often divisive issue, no matter what our views, we are united in our determination to prevent unintended pregnancies, reduce the need for abortion, and support women and families in the choices they make. To accomplish these goals, we must work to find common ground to expand access to affordable contraception, accurate health information, and preventative services.

On this anniversary, we must also recommit ourselves more broadly to ensuring that our daughters have the same rights and opportunities as our sons: the chance to attain a world-class education; to have fulfilling careers in any industry; to be treated fairly and paid equally for their work; and to have no limits on their dreams. That is what I want for women everywhere."

-Barack Obama, 22 January 2009

Listen to your Clock

**I labour here
with all my might
To tell the time
by day and night;
In thy devotion
copy me,
And serve thy God
as I serve thee.**

- Inscription on an old clock.
Submitted by Dr David Daintree,
Campion College,
Toongabbie, NSW

Catholics with up-to-date scientific knowledge do not favour 'affordable contraception' to solve problems resulting from 'reproductive freedom'. We favour Natural Family Planning. If we have received sound doctrinal formation, we are not prepared to use the term 'reproductive freedom'. This term is the Liberal definition of 'pro-choice' widely used by Americans, including prominent Catholics. Underlying it is the benighted view that since lust cannot be controlled, we must deal effectually with its consequences.

In Biblical terms deriving from Genesis, God's greatest gift to humankind is the freedom to choose between good and evil. American Liberals believe that the greatest evil in the sexual sphere - an evil worse than abortion - is bringing an unwanted child into the world. Like all of us, they think that every baby should be joyfully carried in the womb. They also think that children who find themselves pregnant - most painfully today, single girls under the age of 15 - should be advised by family members, doctors, and clergy. What the best advice is, however, often remains for them a question floating in the air.

When dark-skinned females - e.g. blacks, Latinos, indigenous children - find themselves pregnant after having sex with mere boys, or being sexually abused by older men (often step-fathers and uncles), they are normally overcome by self-hatred and feelings of utter helplessness. Those of us who have been given sound doctrinal formation on abortion and unintended pregnancy, especially if we are white, need to be involved long-term in the educational and medical Support Networks that are most needed by such hapless girls.

It is a melancholy fact of Aristotelian origin that unless virtue is attractive, people who battle on its behalf will get nowhere. What is attractive pastorally in well-conceived Support Networks, to complement sound doctrinal formation on the start of human life and the virtue of temperance, are tenderness, warmth, gentleness, firmness, and other unmistakable expressions of concern that are not 'judgmental' and that last – that are not fly-by-night like so many of the sexual encounters resulting in unwanted pregnancies.

Men and women whose Network activity during gestation and afterwards is successful understand what daily life is like in overcrowded ghettos. They know how it feels to be hopelessly poor, to be treated like vermin, and to be surrounded by violence, murderous gangs, substance abuse, sexual profligacy, and above all fatherless neighbours who have lived in dysfunctional families for generations. They are also knowledgeable about the role played by adoption in the lives of loving couples who yearn for children and grandchildren.

In his speech on 22 January, and in other major speeches, Barack Obama envisions an ideal world in which there is true sexual (gender) equality. Since he himself was raised by a beautiful, generous, sensitive, nurturing white woman from Kansas and her devoted parents, he knows what it means to be a fatherless child – even with the strong Support Networks acquired by his mother first in Honolulu and then, when he was six, in Indonesia. Without such Networks, anchored in sound doctrinal teaching, unmanageable suffering is inevitable.

Our exhaustive job, if we care deeply about the fate of our neighbours, is to try to avert global tragedy on a scale beyond imagining. One educational feature of this job is the dissemination of scientific information about post-abortion syndrome (similar to post-traumatic stress) and abortion-related infertility. Another, even more crucial, is the restoration of the words 'chastity' and 'fidelity', in every meaning of these words known to serious students of adult literature, to the world lexicon.

DR SUSAN MOORE is a grandparent raised in America, who has lived in Australia for 41 years. Her most recent book is *Text Types: A basis for Classroom Study* (Five Senses, Sydney).

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THE ARK which God has sanctified,
Which he has filled with grace,
Within the temple of the Lord
Has found a resting-place.

More glorious than the seraphim,
This ark of love divine,
Corruption could not blemish her
Whom death could not confine.

GOD-BEARING Mother,
Virgin chaste,
Who shines in heaven's sight;
She wears a royal crown of stars
Who is the door of Light.

To Father, Son and Spirit blest
May we give endless praise
With Mary, Queen of heaven,
Through everlasting days.

- *The Roman Breviary*, Hymn for the Divine Office at
Matins [Morning Prayer] for August 15th - The Solemnity
of the Assumption of the Blessed Virgin Mary into Heaven.
From the Hymnal of the Nuns of Stanbrook Abbey. [See
our inside front cover for a brief account of the history of
this English Benedictine Abbey founded in Flanders in
1625 because of the persecution of Catholics in England.]