

# ANNALS

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# ANNALS AUSTRALASIA

*Journal of Catholic Culture*

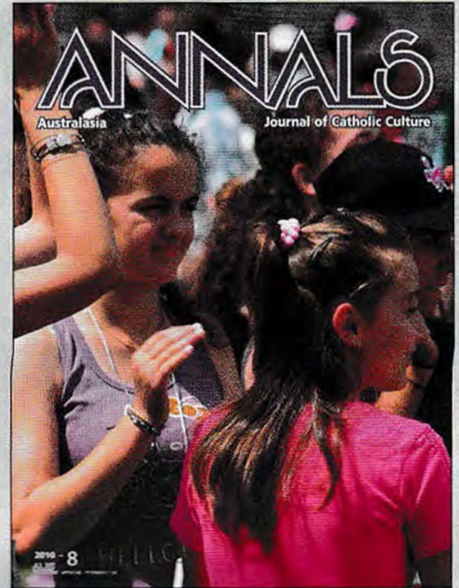
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*Front Cover:* Some of the thousands of enthusiastic young Catholics who came to Lesnjë from all over Albania on the 29th of May this year. Lesnjë is half-way between Tirana the Capital, in the north of the country, and Vlorë in the centre. The gathering which is an annual event, and held in a different part of the country each year, took place in the town itself, adjacent to Lesnjë's Catholic Church with its new bell-tower still partly covered with scaffolding. All the Albanian Catholic bishops were there, along with many of the dedicated sisters and priests who are working to re-ignite the Faith among Catholics and to spread the Gospel throughout Albania, after forty decades of soul-destroying atheism under the communist dictator Enver Hoxha. See our Editorial in this issue pp.3-6.

*Back Cover:* A selection of booklets available from Chevalier Press. They are ideal as Christmas or birthday gifts or as gifts for relatives and friends interested in the Catholic Faith, for RCIA groups following catechism courses in preparation of baptism at Eastertide, or as school prizes. They make ideal bedtime reading, and we recommend them to all Catholics wishing to deepen their understanding of their history, and of their faith.

Cover Photo: Paul Stenhouse

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**DO** not have Jesus Christ on your lips, and the world in your heart.

- St Ignatius of Antioch, Martyred in 107 AD, in the Colosseum in Rome.

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

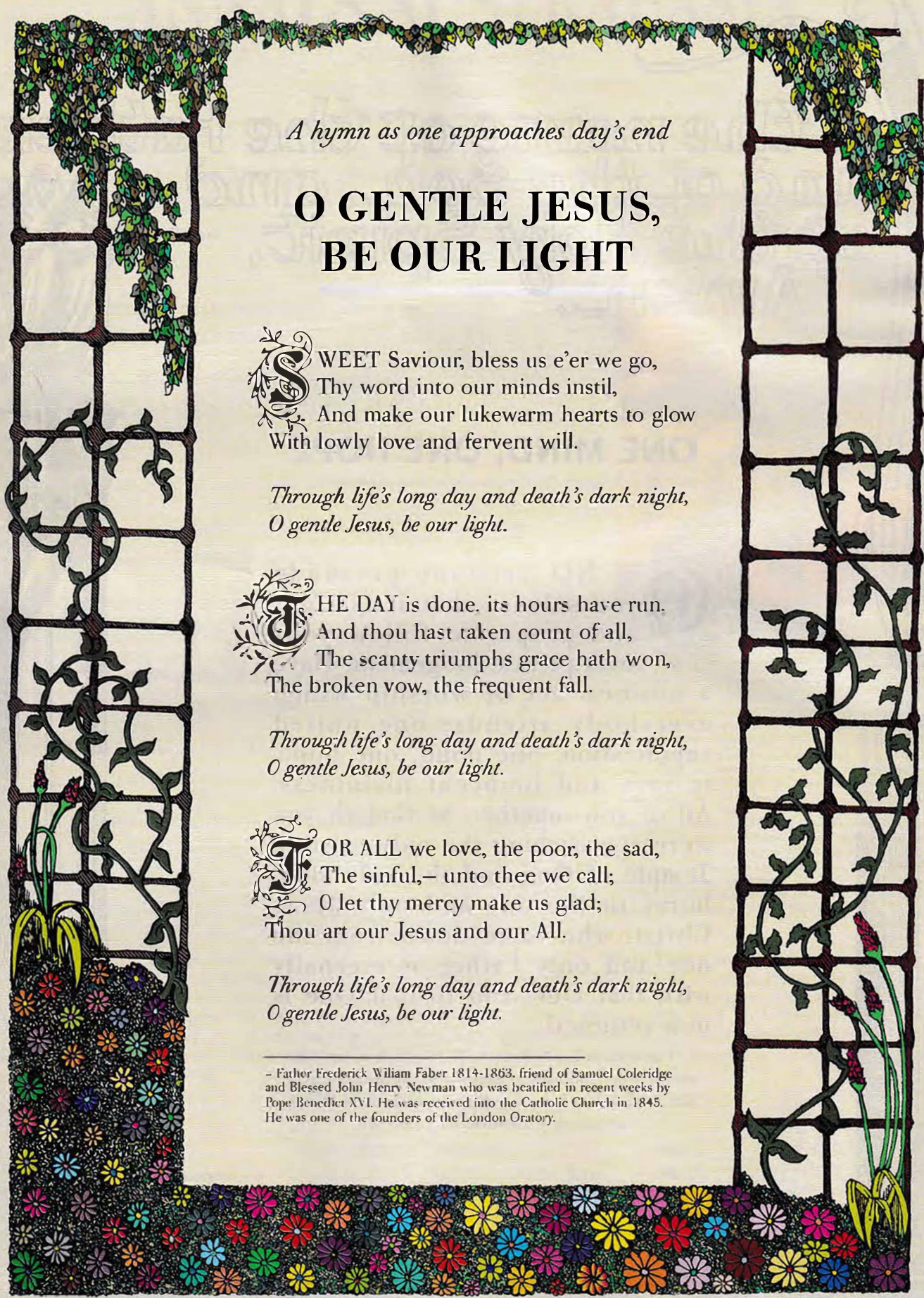
## ONE MIND, ONE HOPE



IN NO account persuade yourselves that it is right and proper to follow your own private judgement. Have a uniform act of worship which everybody attends; one united supplication, one mind, one hope, in love and innocent joyfulness. All of you together, as though you were approaching the only existing Temple of God and the only altar, hurry to the one and only Jesus Christ, who came down from the one and only Father, is eternally with that One, and to that One is now returned.

- St Ignatius, bishop of Antioch, 35-107 AD, from his letter written to the Christians in Magnesia-on-the-Meander, as he was on his way to Rome to suffer martyrdom in the Flavian amphitheatre, known as the Colosseum.





*A hymn as one approaches day's end*

## O GENTLE JESUS, BE OUR LIGHT

**S**WEET Saviour, bless us e'er we go,  
Thy word into our minds instil,  
And make our lukewarm hearts to glow  
With lowly love and fervent will.

*Through life's long day and death's dark night,  
O gentle Jesus, be our light.*

**T**HE DAY is done, its hours have run,  
And thou hast taken count of all,  
The scanty triumphs grace hath won,  
The broken vow, the frequent fall.

*Through life's long day and death's dark night,  
O gentle Jesus, be our light.*

**F**OR ALL we love, the poor, the sad,  
The sinful,— unto thee we call;  
O let thy mercy make us glad;  
Thou art our Jesus and our All.

*Through life's long day and death's dark night,  
O gentle Jesus, be our light.*

---

— Father Frederick Wiliam Faber 1814-1863, friend of Samuel Coleridge and Blessed John Henry Newman who was beatified in recent weeks by Pope Benedict XVI. He was received into the Catholic Church in 1845. He was one of the founders of the London Oratory.

*An ancient and beautiful land of mountains and lakes, of myth, history, romance and terror, where hope abounds*

## ILLYRIA /ALBANIA

*By Paul Stenhouse*

**P**RESENT-DAY Albania forms the southern part of a region known to the ancient Romans as Illyria. It took its name from Illyrius, a son of the legendary Phoenician prince Cadmus, and Hermione, the even more legendary daughter of Venus.

Cadmus was credited by the ancient Greeks<sup>1</sup> with introducing them to the Phoenician alphabet, which they adapted to form their own. He was thought to have settled in Illyria around the early part of the fifteenth century BC.

Northern Illyria in Roman times comprised what today we call Croatia, Bosnia, Vojvodina, Serbia, Kosovo and Montenegro. A number of Roman emperors came from Vojvodina – Trajan and Aurelianus among them.

The first Catholic bishop of Illyria [or Illyricum as it was then called] was Bassus, Bishop of Scutari (Shkodër) in AD 387; there were Catholic bishops [probably speaking Greek as well as their native Illyrian] in Durrës, not far from modern day Tirana as early as the first century. The Catholic diocese of Pult north of Scutari was founded in AD 899, that of Sapë in AD 1062, and Lezhë in the 1300s.

Byzantine rite Catholics in the south seem never to have formally repudiated Papal Primacy after the schism of AD 1054. There is today an Apostolic Administrator for the Byzantine Rite Catholics of Southern Albania, Msgr. Mëhill Kabashi, based in Vlorë.

Islam was brought to Albania in the fourteenth century by the Ottomans, but it took them until the seventeenth century to dominate the central and southern parts of the country. Some of the mountainous regions in the north



One of the young people confirmed in the church at Puke, a small village in the mountains of the diocese of Vau-Dejës. All the newly confirmed wore the ribbon with the cross around their head.

clung tenaciously to their Catholic faith.

In 1912 Albania freed itself from Turkey, and in 1923 instituted a new form of praying standing up [instead of kneeling], and banned polygamy and also the wearing of the hijab.

Shakespeare and his contemporaries with good reason considered Illyria an exotic country. He used it as the setting for his romantic comedy *Twelfth Night* [or *What You Will*] that he wrote around 1601. And Hermione, the name of Cadmus's wife, is the name Shakespeare gives to his queen in *The Winter's Tale*. For others younger in years, the name Hermione may sound familiar because of Hermione Granger the young Gryffindor student, and the best friend of *Harry* and Ron Weasley, in the *Harry Potter* series of children's stories.

### Albania from the Island of Our Lady of Grace

In 1979/80 I was living in Dubrovnik in what was then Tito's communist state of Yugoslavia – a far cry from *Harry Potter* and *Hogwarts* school. I am not one of those who hold the view that Tito's regime was benevolent. Those who do must never have lived under it; or if they did, they must have belonged to the *nomenklatura* or privileged caste; or they benefited, as 'ordinary' communists, from the proceeds of the brutality and fear that was widespread throughout that beautiful country.

Rarely in the course of history had the arrival of a new regime been preceded by a bloodbath on the scale of the one seen in Yugoslavia.<sup>2</sup> Who these days remembers or sheds a tear for the more than one million anti-communist 'Jugoslavs'<sup>3</sup> butchered at the end of World War II by the communist partisans of Tito. 'The Partisans never took prisoners.'<sup>4</sup>

I lived for a time with a diminutive elderly Jesuit priest who told me with tears in his eyes how he hid when the communists burst into the priests' residence attached to the Church of St Ignatius [with the oldest bell of Dubrovnik, cast in 1355 by Viventius and his son Viator] high up in the Poljana Rudera Boškovića adjacent to the walls of Dubrovnik, only to find the rest of the community dead when he emerged. This kindly priest never forgave himself for hiding.

From time to time I managed to go to say Mass, especially in the summer months, in Montenegro, in a ninth century Benedictine monastery on a tiny man-made island in the middle of the Bay of Kotor. The local Catholics knew it as *The Island of our Lady of Grace* [otok gospoda milosti] and it was

the closest I ever got to Albania, until recently when I was privileged to travel there under the auspices of *Aid to the Church in Need*, the Pontifical Charity that offers support to persecuted and oppressed Catholics throughout the world.

### **The Nightmarish world of Enver Hoxha**

In those post-war years you couldn't live in Italy without being aware of poor, mysterious and mistreated Albania across the Adriatic. It had been virtually cut off from the outside world since November 1944 by the iron-fisted atheistic regime of Enver Hoxha.

This cold-blooded ultra-Stalinist communist was to sever links with Soviet Russia in 1960 over Khrushchev's de-Stalinisation policy,

and to ally himself with communist China until Mao died in 1976, when more liberal policies began to emerge that were unacceptable to his rigidly Stalinist mindset. The four decades of Hoxha's rule ended only with his death in 1985, but it wasn't until March 1992 that the last communists were tossed out in elections.

The bears, wolves, wild-boars and golden eagles for which Albania is justly famous probably survived the Hoxha decades better than the oppressed Albanian people, whose faith – whether Catholic, Orthodox or Muslim – was brutally stamped out, along with their dignity and human rights.

### **The world's first Atheist State**

In 1967, the same year that Enver Hoxha declared that Albania had

become the first atheist state in the world, the official communist newspaper *Nendori* [November] proudly announced that all the mosques and churches in Albania, 2,169 in all – including 327 Catholic sanctuaries – had been destroyed or closed. Signs of that destruction are everywhere in evidence. And not just in material devastation, unemployment, economic ruin, and crumbling factories and powerplants.

Forty years of brutal atheistic communism with its concomitant banning of initiative and imagination, its stifling of freedom and despising of centuries-old religious tradition and culture, bore their inevitable toxic fruits. Almost everyone with whom I spoke deplored the spiritual and intellectual vacuum that Hoxha had created in the souls of his people.

When his Secret Police, Show Trials, assassinations and purges followed **Enver Hoxha** into oblivion after his death in 1985, blood feuds reappeared. This proved – if proof were needed – that terror and violence breed terror and violence. Numbers given for the Albanians who have died from blood feuds and pay-back killings in rural areas between 1992 and 2008 range from 5,500<sup>5</sup> to more than 10,000<sup>6</sup>. Around 1,600 men are confined to their homes, and a similar number of male children cannot go to school for the same reason.

### **Hunger for belief in God, and Catholicism**

On the other hand the spiritual uprooting was so radical and thoroughgoing under communism, that there is a palpable thirst for God, and in particular an extraordinary openness to Catholicism, among Albanians – including the Orthodox and Muslims. And among the Muslims there is a noticeable reluctance to get involved in the Islamist excesses that have plagued numbers of other countries.

Nominal Catholics are desperate for knowledge of their religion, and their nominally Muslim and Orthodox neighbours are equally attracted by the spiritual strength of Catholicism that despite four decades of Hoxha's brutal regime survived, and is re-emerging as a sign of hope in a country devastated by communism.



The Cathedral in Vau-Dejës dedicated to St Teresa of Calcutta. Notice the statue of Mother Teresa on the left. It is standing in a prominent position on a median strip in the road.

No official statistics are available for the religious breakdown of the population. Official Catholic statistics<sup>7</sup> put the Catholic population at 493,000 or 13.5% of the population. According to some sources<sup>8</sup> 38% is Muslim, 25% atheist or non-religious, 17% Catholic and 16% Orthodox. Others<sup>9</sup> would say that there are no atheists, and that 70% belong to Muslim families, 10% to Catholic families, and 20% to Orthodox families.

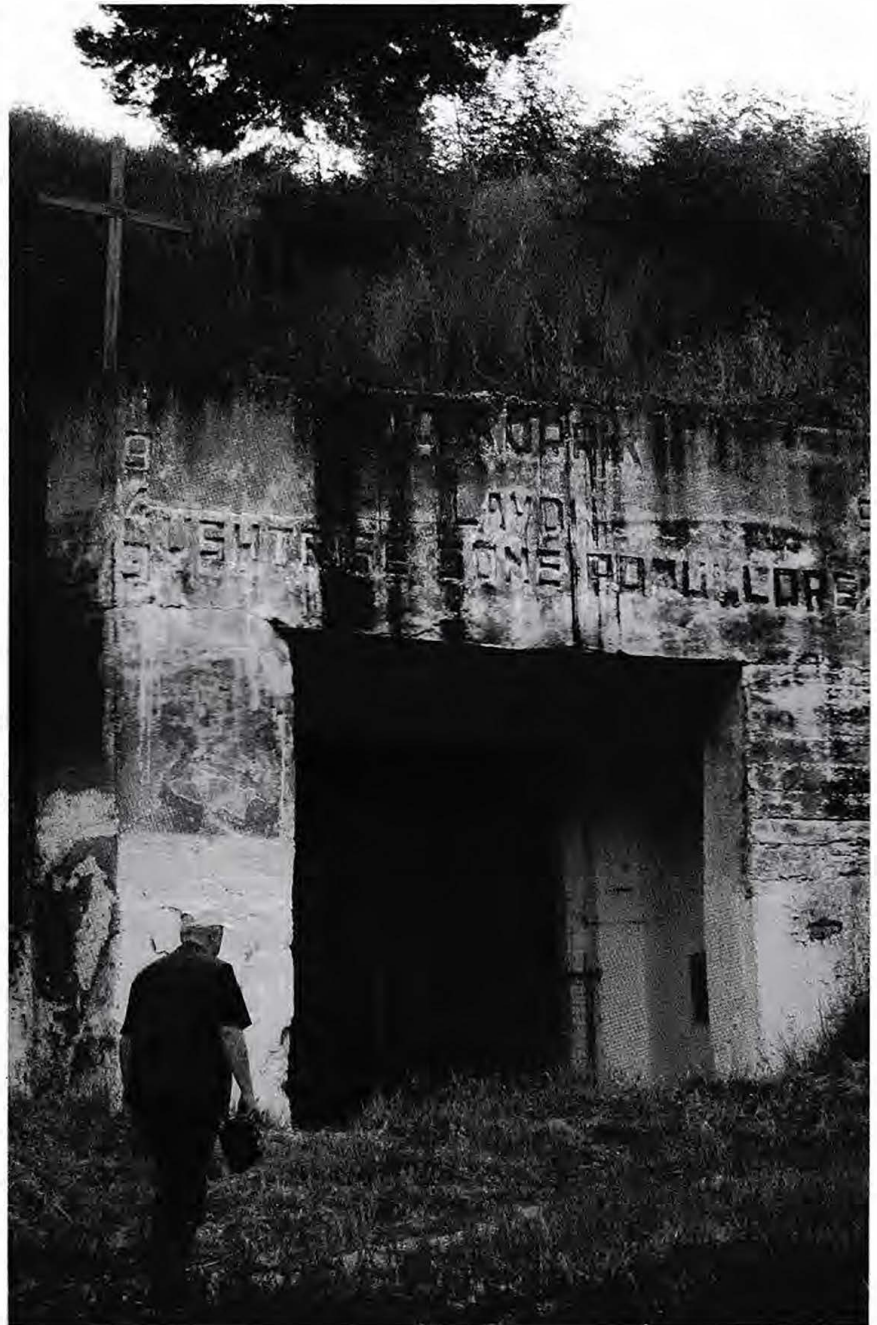
### Signs of Hope

In Vlorë in central Albania I heard of the wedding of a Catholic couple of whom the groom had been Muslim and the bride Orthodox. The church was crowded with their relatives, most of them Muslim: none of them objected to their children becoming Catholic.

Relations between Catholics, Orthodox and Muslims are cordial. I was told that the famous shrine of St Antony of Padua north of Tirana is crowded with Muslim and Orthodox pilgrims who join with the Catholics and climb the mountain of Laç on his feast; and stay for days. Even during communist times the numbers of pilgrims was so great that the military would block the roads and intimidate the pilgrims. But nothing could stop them.

In Puke a small village in the mountains of the diocese of Vau-Dejës in northern Albania, not far from the border with Montenegro I attended the Confirmation of about 25 young people. The poor little church building holds about 130 people. As the numbers of villagers attending the Confirmation were too great, the Sacrament was administered on a Wednesday afternoon to avoid overcrowding on Sunday. After the Mass offered by the bishop of Vau-Dejës Msgr. Lucjan Augustini, those newly confirmed proudly tied ribbons around their heads, with a cross on the forehead. The priest of the village, Father Giovanni, is on loan from the diocese of Cremona in Italy. He has many such villages in his care further up the mountains.

A community of Carmelite nuns occupies the site of the former Bishop's residence and Seminary at Nënshat, destroyed in 1967 under Enver Hoxha. On a high ridge overlooking the site are the ruins of an earlier Bishop's



Msgr. Mëhill Kabashi of Vlorë outside the entrance to the bunker at Jaru which has been converted into a church for the Catholic communities in nearby villages.

residence destroyed by the Turks in the 15th century. Four of the nuns are from Croatia, three are Albanians, one from Kosovo, one from Montenegro and one from Albania; and there is a postulant from Albania.

Sisters of numerous congregations are the key to the success of the Church in Albania. They teach catechetics to the young, prepare people for baptism and the other Sacraments, and in some villages are the principal Catholic presence. Their influence for good is incalculable. Priests are too few, and

the numbers of Catholics and others wishing to become Catholics too great for the Church to manage were it not for these devoted religious women from many countries who have dedicated their lives to serving the Catholic Church in old Illyria.

Across the road from a mosque in the centre of Vlorë I visited a Church in the care of the Servite Fathers. In 1967 it had been turned into a puppet theatre. Inside the church there is a statue of Our Lady of Lourdes that the communists wanted to remove,



The little Catholic church at Jaru, once a bunker for armoured vehicles, now a symbol of hope for desperately poor Albanian people who have little of the world's goods, and whose children especially rejoice at the chance to meet, celebrate, sing and pray to God who loves them.

but the sisters prevailed upon them to leave it in place as it had cultural value, so they left it in the puppet theatre. It was hollow, and when a priest came in secret to Vlorë he hid consecrated hosts inside it for the local Catholics. The ruse was never discovered by the communists. The statue is in a place of honour in the restored church.

An estimated 10% of the arable land in Albania is covered in pill-boxes and bunkers. Their exact number is a mystery – most seem to come up with a figure between 750,000 and 800,000. All agree that they are a monument to the paranoia of Enver Hoxha. They appear to be everywhere: around almost every corner, on every hillside. When one considers that until 1985 they were

occupied by troops with weapons at the ready, one gets some impression of the fear and apprehension that ordinary Albanians had to live under for decades.

Jaru, a tiny village community in the province of Fier, with numerous Catholics and no church, has a large bunker that was cut out of the solid rock in the hillside, alongside the dirt road that leads to the settlement. This has been transformed into a Catholic church. The rural setting is surely unique – not a building in sight, and the day I visited it whole families were mowing hay, children raking it into stooks; with the occasional old tractor in the distance.

While we were in Vlorë there was a gathering of Albanian Catholic youth

from all over the country – held for the first time in in Lushnjë, half-way between Tirana the capital in the north, and Vlorë, in the south. The gathering was held in the centre of the town, adjacent to Lushnjë's Catholic church, with its new bell-tower still partly covered with scaffolding. All the Albanian bishops were there as were many sisters and priests from around the country.

The many thousands of youth who attended said that they were looking forward to World Youth Day in Madrid. The sight of thousands of Catholic youngsters staging religious plays, singing hymns, performing traditional Albanian dances, and demonstrating their Catholic Faith so publicly in Enver Hoxha's former gulag, certainly gladdened the heart of this Australian priest, and of all who are old enough to remember the high price paid for the freedom Albanians now enjoy.

Priests and religious sisters and brothers are desperately needed in the post-communist Albania. There are only about ten priests for all the southern part of the country. The harvest is plentiful, but sadly the labourers are few. If I were ten years younger ...

Legend has it that Cadmus, son of Agenor the Phoenician king, set out on his famous journey that led him to Greece and Illyria almost four thousand years ago, in quest of his sister Europa who had been kidnapped by Minoans [or, in Greek mythology, by Zeus].

His Albanian descendants have made their own the quest of Cadmus. They also are seeking Europa. Let's hope that when they find her she will have recovered her own sense of Catholic identity, and that the long-suffering Albanians may shrug off the horrors of centuries of Ottoman rule and decades of communist domination, and deepen their Catholic roots in the process.

1. See Herodotus [born 484 BC], *Histories*, Book II, 2.145.
2. *The Black Book of Communism*, Stephane Courtois, etc alii. Harvard University Press, 1999, p.397.
3. *ibid.* See also p.325.
4. *ibid.*, p.326.
5. *The Christian Science Monitor*, 'Peacemaker breaks the ancient grip of Albania's blood feuds', Jeffrey White.
6. *The Telegraph UK*, 'Albania's modern-day blood feuds', by Colin Freeman, July 1, 2010.
7. quoted <http://www.nationmaster.com/red/country/al-albania-rel-religion&all=1>
8. [religiousfreedom.lib.virginia.edu](http://religiousfreedom.lib.virginia.edu) quoting *World Christian Encyclopedia 2001*, Oxford University Press, vol.1, p.51.
9. See CIA – *The World Factbook*.



*Bible Christians welcomed the Pope as a crucial ally  
for New Testament faith and morals against a corrosive liberalism*

## BENEDICT XVI IN BRITAIN

*By George Cardinal Pell, Archbishop of Sydney*

POPE BENEDICT'S visit to Britain last weekend to beatify Cardinal John Newman was a great success, against the expectations of his anti-religious opponents.

Pope Benedict himself noted that other countries, such as France and the Czech Republic, have contested Britain's claim to be the world's most secular country but England does have considerable form.

One English Catholic spokesman claimed that London in particular "has been and is the geopolitical epicentre of the culture of death" and "one of the most anti-Catholic landscapes culturally" to be found anywhere.

In 1982 when Pope John Paul made a pastoral visit to England hostile Protestants objected. Today their place in this ancient tradition was taken by noisy secularists, while the Bible Christians welcomed the Pope as a crucial ally for New Testament faith and morals against a corrosive liberalism.

In the last twenty years or so English reticence has not served the Christians well in the battle of ideas against the crass anti-Catholic extremists who regularly have the inside running on the B.B.C. and in newspapers like the Guardian and the Independent. Certainly the Pope's visit will give the Christian rank and file heart to join battle and continue to persevere. I was not at all surprised that Catholics turned out so well in many tens of thousands. The faith is not dead, nor dying.

England was Catholic for more than one thousand years before Henry VIII, so the Prime Minister David Cameron was correct in pointing to the continuing role played by Christianity, while the Pope noted the thirst for religion.

His Holiness met Queen Elizabeth at Holyrood Palace in Edinburgh, prayed at the tomb of the Catholic King, St. Edward the Confessor at Westminster Abbey and delivered an historic address on reason and religion in public life in Westminster Hall built in 1099, where St. Thomas More was condemned to death.

The Pope explained that Christian foundations underpin democratic freedoms, as he praised British traditions of tolerance and justice and their struggle against Nazism in the Second World War. On the seventieth anniversary of the Battle of Britain his tribute to the pilots who won that early victory was especially poignant.

The beatification ceremony for Cardinal Newman, priest, scholar, educator, master of the English language took place in Birmingham. A convert from Anglicanism in those un-ecumenical times, Catholics and Anglicans are now co-workers in presenting Christ's message to society and resisting the noisy zealots who want to destroy Christian values.

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This article first appeared in Sydney's *Sunday Telegraph*, September 26, 2010.

*Puzzling happenings which can't be explained in a world governed only by material and physical laws*

## **THE CASE OF THE SOLDIER'S GHOST**

*By Leslie Rumble, MSC*

**J**OSEPH looked into Barbara's tear-filled eyes. At this last goodbye, she seemed more beautiful than ever; but, although he put a brave face on it, his heart was much heavier than any ordinary painting would warrant. For he had a presentiment that he would never set eyes on her again.

It was in the year 1943. In the August of that year Germany had reached the high-water mark of its Russian advance with the conquest of Stalingrad; but the tide had turned, and the German armies were now being driven back.

Joseph, an Austrian conscript in the Nazi military machine, had been granted leave after an already long period on active service. But now he had to return; and he was sure he would be sent to the Russian front, from which he felt he would never return.

Joseph Haresch was the son of a well-to-do farmer who lived in a small village not far from Linz, in Upper Austria. His father had valuable farmlands which came almost to the outskirts of the village, and a fine house in which Barbara Heimer lived with the family as companion and help.

Barbara was a very good and pious girl, but deeply emotional; and when Farmer Haresch's second son Joseph has fallen in love with her the response of her own heart had caught up into it every fibre of her being and personality. Her mind became so completely attuned to his that his very moods became hers without any need on his part to explain how he felt.

The premonitions of the worried Joseph, therefore, made her almost as

despondent as himself; and when he went, after a last embrace, it seemed as if her very soul had been rent in two, only half of her life remaining to her, the other half accompanying Joseph wherever he might be.

One night in November, 1943, all in the house were suddenly awakened by every door being noisily flung open, whilst in every room the electric light came on of its own accord.

In the consternation which followed, the whole family having gathered in the living-room, Barbara told them all that Joseph was dead. She said that he had appeared to her but a moment or two ago. She also had been asleep, but the banging of the doors as they flew open and the coming on of the electric light had awakened her.

Although he had come in the dark,

Joseph had seemed to linger on a few seconds after the light came on, and he had asked for her prayers. She could not mistake him. It was either Joseph or his ghost. So she had said a prayer for him, and then hastened to come to them.

Despatches later confirmed that Joseph had been killed on the Russian front at the exact hour of the apparition described by Barbara, together with the strange occurrences which all had experienced.

Barbara conscientiously offered her prayers daily for the repose of Joseph's soul; but from the moment of the first visitation of the house seemed to have become permanently haunted. The most extraordinary things happened unpredictably, and apparently quite irrationally.

### **Slave caravans intended for Egypt, Arabia and Turkey**

**R**OMULO GESSI, the Italian Nile explorer who had been on Gordon's staff, had estimated in 1878 that at least 400,000 natives had been taken from Bahr-el-Ghazal, Darfur, and Kordofan from 1860 to 1876 - this though the American Civil War had virtually brought an end to the slave traffic in the Atlantic. Burton's research in Cairo and Alexandria now convinced him that three fourths of the inhabitants of Darfur had disappeared into slave caravans intended for Egypt, Arabia and Turkey. He estimated the number of annual 'mutilations' [castrations] at 8,000. 'The nature of the subject forbids details in pages intended for the public eye,' he wrote in an article, 'How to Deal with the Slave Scandal in Egypt,' 'but in communicating with my Government. I have been as explicit as decency permits, and my description makes the blood run cold.' About a quarter of the boys died from the razor, he said, if the operation was performed before the age of five; at the age of ten the loss was seventy per cent. The castration meant a rise in value from £5 or £10 to £25 and £80, depending on the age.

- Fawn Brodie, *The Devil Drives*, [Biography of Sir Richard Burton, the explorer] Penguin, 1967, p.362

# Four Gospels for Catholics

**W**E are happy to announce that four commentaries on the Synoptic Gospels and the Gospel of St John by Father Michael Fallon, MSC, have been published and are now available from Chevalier Press.

Well known throughout Australia for his courses on Sacred Scripture, and for *The Letters of Paul*, and *The Apocalypse*, all of which were best-sellers, Father Fallon has written four commentaries on the Gospels of Matthew, Mark, Luke and John.

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## THE PSALMS

*A Recent Commentary by Fr Michael Fallon MSC*

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Class and crockery utensils would suddenly hurl themselves from the table, yet invisible and ghostly hands seemed to catch them before they hit the floor, letting them down so gently that they were neither shattered nor had their contents spilled. Sometimes cupboards would be overturned, though again nothing in them would be broken.

At other times knocking on the walls would cause such a racket that they could be heard in the house next door, which was some sixty feet away. Or brooms and other objects would take to flying in the air.

The parish priest, Father Wilhelm

Pamitz (who sent a detailed report of all these happenings to the bishop), was called in, but even while he was blessing the house with holy water and reading the prayers of the ritual various objects flung themselves at him; and a knife which Barbara was holding was torn from her hand, falling to the floor at his feet.

In the end, the bishop advised that Barbara should leave the family and go elsewhere. She did so, securing a position with another household, and the weird phenomena completely ceased.

After a few months, early in 1944, Barbara returned. Father Pamitz was

there on the day she came, and told her that the "haunting" was a thing of the past. Nothing at all had occurred during her absence.

"You'll see," she replied. Almost at once all the things described above began to happen again. Even as the priest was talking to her, he saw a basket lift itself from a nearby corner, sail out the window, and go rollicking across the yard. A broom came into the room, being pushed along by nobody, as if sweeping the floor.

The priest returned to his presbytery in bewilderment and came back to bless the house once more. But this made no difference, and the disturbances continued, causing great annoyance during the months that followed.

In July, 1944, however, Barbara announced she had had it made known to her – she did not, and perhaps could not, say how – that Joseph's soul would be released from purgatory on 15th August next, the Feast of the Assumption, enter heaven, and thus attain to complete rest.

August the 15th came and went; but from that date onwards everything was quiet and no such disturbances ever again occurred.

"I am inclined to think," wrote Abbot Wiesinger, a distinguished Cistercian theologian who had specialised in psychic research and to whom Father Pamitz had sent a detailed account of the whole affair, "that Barbara herself – unconsciously – was the cause of it all. For here we have all the elements we expect to find when a 'ghost' is attached to a particular personality. She was naturally anxious about Joseph's safety and by subconscious clairvoyance saw the hour of his death, the knowledge invading her consciousness as she was awakened from a vivid dream."

It is not impossible, of course, that Joseph's soul was permitted by God to manifest itself to her and appeal for prayers, besides causing the various disturbances. For as Professor Malfatti has said, in his *Menschenseele und Okkultismus*, p. 148: "There is no reason to suppose that the soul loses its ability to exert power over matter once it has left the body; after all, it remains even after death – such is its nature – the vital spiritual force of man."

But I would add that the soul can thus act at times, even while united with the body, quite independently of the body; and it is possible that the subconscious areas of Barbara's personality exercised queer psychic influences which she neither knew she possessed, nor recognised as her own.

It is significant that Joseph told her nothing about the war, and that all she attributed to him was in no way beyond the sphere of her own knowledge; also that during her absence from the house the phenomena ceased and did not occur in the other premises to which she went. She needed the environment associated with Joseph to inspire the strange outbreaks.

I would say, then, that all the weird phenomena were the result of the activities of her subconscious self, without any suspicion of this on her part. The opening of the doors, the turning on of the lights and all the senseless throwing around of the different objects were designed simply and solely to arrest attention.

Such things not infrequently happen in cases of hysteria. Moser points out, in *Okkultismus*, p.845, that certain types of people associated with such happenings have been hypnotised and had suggested to them that such disturbances must cease, whereupon they have actually ceased.

In Barbara's case, the belief that Joseph's soul would be released from purgatory on 15th August through her prayers was strong enough to capture her subconscious, so that it ceased to be

active and nothing occurred after that date.

I realise the immense difficulties to which my theory gives rise; but I am a great believer in treating everything as natural until the opposite is proved. Materialists, of course, could have no explanatory theory.

Despite all evidence for the fact, they would have to deny that such events ever occurred at all. But that is an attitude which it would be absurd to adopt. Perhaps this is another of life's mysteries we are never likely to solve. Should prayers still be offered for the repose of Joseph's soul? I would certainly say yes!

The names used in the above account – that is, of those involved in the incidents mentioned – are fictitious, except the Christian names of Joseph and Barbara. The documents

were compiled in 1945, the still-living members of the family quite reasonably asking that they should not be identifiable. Their names appear in the records, therefore, merely under initial, as Joseph H., Barbara H., Father W.P., etc. But Abbot Alois Wiesinger, O.C.S.O., who was personally consulted in the case, vouches for its authenticity in his book "Occult Phenomena in the Light of Theology" (1957), pp.225-227.

DR LESLIE RUMBLE was, in his day, one of the most widely-known priests in the English-speaking world. His two-volume *Radio Replies* sold many millions of copies world-wide, as did his numerous pamphlets on aspects of Catholic faith and doctrine and on various non-Catholic Churches and sects. He died in 1975. In response to many requests we print the ninth of his fourteen articles on psychic phenomena which first appeared in *Annals* in 1958. The remaining articles will appear in subsequent issues. *Next Month*: Who wrote on the slate?

## Electronic Followers

THE ELECTRONIC revolution, as we all know, is having a profound impact on the human psyche. Along with other factors in our culture it is producing a new mentality that we cannot afford to neglect. John Paul II frequently calls attention to the new culture that is being forged by the contemporary media. Each of us would probably come up with a somewhat different characterization of the typical person produced by the new culture industries. My own impression is that the enormous power and impact of the productions tends to engender a rather passive consumer, who is content to be a spectator rather than an actor, a follower rather than a leader.

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



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## DALY RIVER: BEGINNINGS AND DIFFERENCES

*By* John Leary, M.S.C.



IN 1954 when the Northern Territory Administration requested Bishop O'Loughlin to establish a school and a health clinic at the Daly River, the Bishop intended to do precisely that. It was not to be a residential area.

Aborigines living up and down the river in camps, some working on peanuts, some on Tipperary cattle station, would be encouraged to stay where they were and make use of the two facilities. So the school would be a day school. However, by the time the facilities were established it had become evident that both the peanut industry and stock work were disappearing. Even while buildings were going up, aboriginal families had begun to settle on the block, adults helping with the development of the place.

On a trip to Darwin, thirty miles out, I met Charlie Ariu, his wife Maudie and their two children walking from Tipperary Station to the Mission. I took them aboard and returned to the Mission. Charlie became one of the pioneers and the respected leader of the new community.

Henry Longmeer was another early member. I was anxious to have his two-way radio aerial attached to the top of a towering kapok tree. Having recently come from Tiwi Island country where tree climbing is almost as natural as walking, I asked Henry would he mind attaching the aerial to the tree top. Henry looked up the tree in astonishment: "What you think me?" he gasped, "a monkey?"

Another day Henry with a friend was digging a long, deep trench to take the water main. Despite the intense heat they were working their hearts out, covered in dirt and sweat. I expressed his appreciation and said that I would like to take a photo. After an unforeseen delay I arrived with my camera, only to

find that Henry and his mate, taking advantage of the delay, had rushed off for a quick shower and an oily hairdo and were posing for the photo propped on their shovels.

About this time, Henry and his wife came to tell me their little three year old daughter, Jane, was dying. It was early days at the Mission: no nurse, no hospital, no airstrip for a medical evacuation. When I arrived at Henry's camp, accompanied by Brother Fitzgerald, Jane was unconscious, burning hot and apparently close to death. The relations were loudly wailing.

One of them was dipping water from a bucket with a chipped pannikin and splashing it over the child in an effort to cool her down. There was no reaction from Jane. Brother Fitzgerald immediately drove the two miles to the policeman to inform him of the child's

dying condition, expecting Jane to be dead by the time he returned.

Nellie asked me to baptise her child. I retrieved the chipped pannikin, dipped it into the bucket and poured the water: "Jane Therese, I baptise you in the name of the Father and of the Son and of the Holy Spirit." No sooner had I completed the formula than Jane Therese suddenly sat bolt upright with wide open, staring eyes and in the sudden, unexpected movement knocked the pannikin from my hand.

The onlookers reacted in something like terror. One old lady hurriedly and unbecomingly disappeared down the river bank. The others screamed in fear. When Brother Fitzgerald returned he found, to his consternation, Jane now also *Therese* contentedly chewing at a slice of watermelon.

One of the little girls waiting for school to begin was Rose Ungunmeer Wilson. Miriam Rose is now the Principal of Daly River School. She recently recalled her first memories of the Mission. It was Christmas time. I was talking about Bethlehem and its poverty and hardship. She could not understand why I was so concerned. She was born in the bush under a pandanus tree.

Also, since Christmas Day was so joyous and so colourful with all the decorations and the bells and the beautiful carols and so many presents; since it was so important, how comes it that it is all over in one day? Should it not go on and on, even forever?

These reflections, of course, gave me food for thought, particularly about the need to know more about the other culture and the consequent need for appropriate adjustments.

Nankikurungurr means 'Deep Water'. It is one of the principal language groups, along with the Waugaman, Marathiel, Maringar, Mulluk Mulluk and Nangiunerri, on the Daly River, 250km south of Darwin in Australia's Northern Territory.

### Appeal for Bus

RECENTLY ANNALS was proud to participate in a drive by the Archdiocese of Sydney to raise money for a bus for the Sudanese Catholic community. It is needed to transport members of the Community to the St Bakhita Centre at Homebush West; and to take the Sudanese Catholic choir and musicians to visit parishes and centres within the Archdiocese. With the help of, among others, *Annals* readers, the target of \$10,000 was exceeded, and it was possible to purchase the new bus outright. All those who contributed to this purchase are thanked warmly.

First prize of an eight day trip to Rome to attend the canonization of Blessed Mary MacKillop [valued at \$10,000] was won by John and Edith Elliot of Rydalmere. Second Prize – Penfolds Wine Gift Pack [valued at \$500] was won by Sister O'Halloran of Croydon, NSW.

- Ed. *Annals*.

*'By revealing the shoddiness of his adversaries' research and by realistically reducing the fanciful figures they proposed, Keith Windschuttle has placed the nation in his debt.'*

# THE MYTH OF THE STOLEN GENERATIONS

By ROGER SANDALL



ONE FINE MORNING Australians woke up to find the credit rating of their country – the moral credit rating that is – plummeting out of control. A damaging tale about ‘stolen children’ had been invented. It was said that between 1880 and 1970 about 100,000 Aboriginal youngsters had been cruelly torn from their mothers and families and institutionalized, and that Australia had been guilty of ‘genocide.’ Scholarly studies even compared this thriving democracy to Hitler’s Germany.

Somehow the story didn’t sound right. Or not to ordinary people. It sounded more like university men playing fast and loose with language, inflating the meaning of the words ‘culture’ and ‘genocide’ for their own dubious purposes, while freely employing *suppressio veri* and *suggestio falsi* to deal with awkward facts along the way.

And that was indeed the case. As in today’s art galleries, in today’s universities outrageousness pays. Back in 1980 an historian named Peter Read

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*The Fabrication of Aboriginal History, Volume Three: The Stolen Generations 1881-2008, by Keith Windschuttle, Macleay Press, Sydney, 656 pages, \$59.95. Full text is also published along with reviews, debates and news stories at [www.stolengenerations.info](http://www.stolengenerations.info)*

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had written something attacking the removal of part-Aboriginal children from risky homes to give them a better life. He claimed that instead of benefiting from this removal they had all suffered grievous loss. He called his pamphlet ‘The Lost Generations.’ As if that wasn’t dramatic enough, the title was changed to ‘The Stolen Generations’ instead. This small but momentous change insinuated that all such removals were forcible, resisted, and illegal, and that Australia’s indigenous communities had been the unacknowledged victims of malign ‘genocidal’ theft. That certainly got attention – enough to produce a government enquiry in 1997 and a national apology by Kevin Rudd in 2008.

First, let us concede at the outset that the frontier between civilization and tribal society is a miserable place. Terrible things have happened there, and in some countries they still do. But was the removal of young part-Aboriginals from the misery of outback camps one of those terrible things?

Keith Windschuttle certainly didn’t think so, yet the charges would not be easy to refute. The alleged evils happened over a vast continent during a long period when there were gradual changes in thinking, law, personnel, and legislative variations between the different states. Only someone of remarkable determination with advanced research skills would attempt to sift the thousands of documents involved. It is however the sort of challenge this author thrives on, and the results are now available in the third volume of his *The Fabrication of Aboriginal Society, the Stolen Generations*.

The myth of the ‘Stolen Generations’ (aka Stolen Children) has several elements. The historian who used the phrase claimed that the separation of child and parent was intended to produce permanent and final institutionalization.

Windschuttle found that was not the case. Contacts with parents were generally encouraged, and in New South Wales during the period 1907-1932 more than half returned to their families. It was originally claimed the state sought to take children as young as possible since the main purpose was to destroy their ‘Aboriginality’. Untrue again. Most were teenagers and the idea was to find useful employment for young people who would otherwise waste their lives. Were the missionaries and other custodians ‘monsters’ and ‘psychopaths’? No. Just mortal men and women with the usual range of human frailties.

## Blame the Dark Ages

**G**ENERAL Hammond [Don.S.Davis]: Humans on other planets originated here on earth. Given our present state of technology could they [the Tollans] be ahead of us?

Daniel Jackson [William Shanks]: We’d be colonising space right now if it hadn’t been for the Dark Ages. There was a Period of over 800 years when science was heresy and anathema. Maybe they [the Tollans] didn’t have that setback.

Daniel Jackson: [To the Tollan leader]: I’m a bit of a culture buff. I’d like to learn about your history and customs.

- Popular TV Sci-Fi series: *Stargate SG1*, *Enigma*: Season I. Volume 4, Episode 16

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As for the figure of 100,000, Windschuttle's concluding judgment is that in the ninety-year period, for the whole continent, the total number of removals was about 8,250.

The success of Read's catchy title encouraged him to make other claims, one of them being that since the growth of the Aboriginal population was in some places regarded with alarm, 'their extinction... would have to be arranged.' Mischief-makers on the academic left happily amplified the insinuation. Yet the simple truth, and it cannot be repeated too often, is that throughout the nation's history Australia's race relations legislation has had one overriding goal – the preservation of the nation's full-blood

indigenes, not the reverse. While the growing numbers of part-Aborigines were considered a social problem, not a racial problem. If teen-age part-Aboriginal girls were often removed it was because of their appalling circumstances, ostracized by full-blood indigenes and sexually exploited by men on both sides of the racial divide.

This is explained by Windschuttle in his usual clear and matter-of-fact way. At a time when contraceptive devices were unavailable, official policy was not to suppress the birthrate, but very sensibly:

to suppress the sexual licence of teenage girls and their unemployed boyfriends and to end the intergenerational cycle of economic dependency... [The Aborigines

Protection Board] was trying to encourage Aborigines to adopt cultural values it thought were better for them, while at the same time trying to discourage cultural values it was convinced were degrading and destructive.

Two haunting prospects faced administrators at the time. First, that of more and more young part-Aboriginal women lost between two worlds. Second, fixed and irreversible indigenous welfare dependency.

We should be clear that the term 'genocide,' as recklessly applied to the removal program, has nothing to do with anyone losing his life. What is meant is the opportunistically expanded form of the accusation – 'cultural genocide.' Today this has become used to describe any attempt to change or prohibit a group's manifestly self-destructive behavior.

If the arrangements of group X are plainly contrary to public health, then a forceful effort to impose appropriate sanitary rules will send a shiver through all progressive thinkers: 'I mean... isn't that cultural genocide!' If group Y would rather spend its time illiterately on welfare forever, and authorities firmly introduce a reading and writing program, that would fall under the same indictment. *Reductio ad absurdum?* Not today – and not perhaps only in Australia.

Two seemingly ineradicable features of Greek life, *fakelaki* or 'little envelopes,' and *rousfeti* or political favours, are severely shaking Europe's economy. One wonders, if only half-seriously, whether a resolute attempt to stamp out these damaging features of Greek culture might end up in some court in the Hague.

Parenthetically, it should be added here that while their customs differed widely from our own, traditional Aboriginal societies, like other tribal societies, were comprehensively bound by rules. These can be studied in the writings of A. P. Elkin, W. E. H. Stanner, Mervyn Meggitt, and L. R. Hiatt, distinguished Australian anthropologists who knew tribal life when it was still intact. But that was then. For decades now tribal life has been in ruins; in some lawless northern settlements there are now no rules; and although

most urban *bien pensants* don't want to know about it, Windschuttle provides a valuable service by describing the development of this situation in grim historical detail.

It is disagreeable reading about frontier conditions on the outskirts of ranches and remote country towns, about the alcoholism and violence, the promiscuity and disease, the child abuse. But it is essential to set down these things, precisely because the regiment of academics who created the myth of the Stolen Children try hard not to mention them at all. In their eyes it is tasteless and insensitive to do so – and no doubt much else besides. Yet these pathologies are the blindingly obvious reason for child removal. Not racism. Not cultural genocide. These horrors, many of them even more conspicuous today than yesterday, constitute the *suppressio veri* that requires the complementary *suggestio falsi* of 'racism' to explain why children were separated from their parents. They also constitute the lie at the heart of the Stolen Generations.

After the phrase became popular on the Left a government report, *Bringing Them Home*, published the testimony of witnesses claiming to have been forcibly removed. Their stories were full of misery and woe. Both the inquiry and the report it produced were entirely appropriate, and perhaps even overdue. But was the evidence presented either reliable or representative? Only the testimony of the aggrieved was welcomed; no testing

of their often defamatory tales was done; no comparative data were offered. But soon a media storm alleging genocidal welfare practices swept the country. Windschuttle closely examines four prominent men and women who claimed to be forcibly taken, and who achieved celebrity through their biographical writings, showing how they each falsified or seriously distorted the facts.

In the most famous, portrayed in the mendacious film *Rabbit-Proof Fence*, the removal of three girls aged 14, 11, and 8, had little to do with their Aboriginality. They were removed because half-castes in remote full-blood communities were social outcasts. In this case the girls were isolated, were out of control, were running wild with a bunch of cowboys, and were removed just as white youngsters comparably at risk would be removed. In another case a female infant born to an Aboriginal woman and a white father was handed over to a home for children when the drought-stricken and impoverished pastoralist could no longer support either his partner, his child, or himself. That infant, Loitja O'Donoghue, subsequently grew up to become 'the nation's most honoured Aboriginal leader', and was made Australian of the Year in 1984.

Were those rescued from such situations grateful? There's a paradox here – though one needs to remember that gratitude is a complicated moral emotion not uncommonly mixed with resentment, while fostering and

adoption often have unintended effects. Anyway, even those who later had distinguished careers in public life seem to welcome the cachet that allegedly being stolen offers. In the most extraordinary example, Windschuttle describes a talented youngster who might easily have been just another drunk in Alice Springs, but who was allowed by his mother to be educated (a part-Aboriginal named Charles Perkins who became a highly successful football player, then the first of his people to get a university degree, and finally Director of Australia's Federal Department of Aboriginal Affairs) – this same man ended up railing wildly against everyone who had helped him along the way: 'I owe nothing to the whites of Australia. Nothing!'

Fifty years ago the academic Left strongly favored literacy, health, and the assimilation of indigenes. It was a broadly sensible goal that was shared by most Australians of goodwill. But Left progressivism is incompatible with the romantic idealization of hunting and gathering: the one wants to go forward, the other wants to go back. As anthropological romanticism triumphed in the sphere of social policy, the Left embraced 'Aboriginality' over literacy and vocational skills, assimilation was denounced as supremely evil, and Australia's northern indigenes began their slide into the oblivion of fixed dependency – illiterate, vocationally disabled, desperately in need of help. But to intervene, let alone to remove children, will today be howled down as cultural genocide.

That has been the baleful long-term consequence of the myth of the Stolen Generations. By exposing the whole matter, by refusing to euphemize unavoidably ugly issues, by examining a mass of historical data nobody troubled to look closely at before, by revealing the shoddiness of his adversaries' research and by realistically reducing the fanciful figures they proposed, Keith Windschuttle has placed the nation in his debt.

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Born in New Zealand and educated at the universities of Auckland and Columbia, ROGER SANDALL'S most recent research and writing has concerned a forthcoming book on the history of architecture.

## Making History

SETTLEMENT, forest clearance and farming spread 100 to 200 meters farther up valleys and hillsides in central Norway, from levels that had been static for more than 1,000 years. Wheat was grown around Trondheim, [almost halfway up the Scandinavian Peninsula], and hardier grains such as oats as far north as Malagan [even closer to the Arctic Circle]. ... The height change hints at a rise in summer temperatures of about a degree Centigrade, a similar increase to that across the North Sea in Scotland. ... During the late prehistoric times, numerous copper mines had flourished in the Alps until the advancing ice sealed them off. Late medieval miners reopened some of the workings when the ice retreated.

- Brian Fagan, *The Little Ice Age: How Climatic Change Made History 1300-1850* New York, Basic Books, 2000, pp.17-18



There is nothing like the past to get a perspective on the present, for history has a way of showing our glories to be little more than vile conceits. Take the witch hunts. They would begin when one or two individuals made ridiculous claims, but then, for whatever reason, through prejudice and politics were never far behind, someone in authority would give these claims credence and treat them as if they were probable. What followed

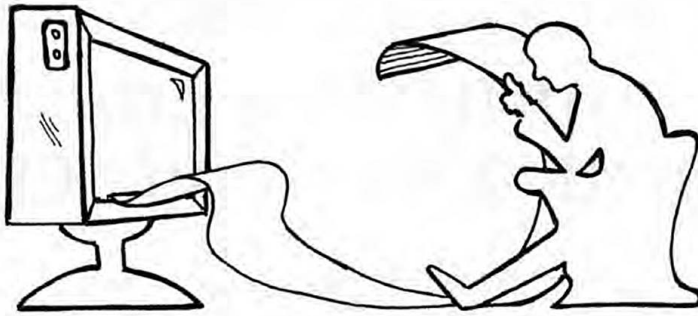
next surprises and appalls – slowly at first, but then in a great rush, many more claims would be made. In fact, hundreds if not thousands would be made. A mania of sorts broke out and more and more people claimed the most absurd things, things involving sexual abuse and depravity. Worse still, the flood of claims became its own proof – as there were so many, surely all these people can't be lying, deluded, or moved by unjust intentions?

The very number of allegations became the proof of the veracity of the allegations, which, as might be expected, meant that more allegations were made and more proof was had. Then, something more disturbing happened; many of those who were singled out confessed! History tells us that this was not so remarkable, people were simply broken and cowed into confessing by way of what we would today call prosecution deals. Some too had been driven mad by the persecution and came to believe they'd done dark and improbable things. Anyone will confess to anything given the right circumstances.

How did the hunts come to an end?

Often it took just a few in positions of religious, political, or legal authority to take a stand, to insist on hard and fast evidence not just on the claims of alleged victims, even if there were thousands of them; especially if there were thousands of them. For wiser heads know that escalating claims of a heinous nature, outside the time of war, means that a society is in the grip of a mania; the sure sign of which is that allegations and proof are treated as one and the same thing, and the rules of evidence are treated as obstructions to justice.

When the few acted then the claims began to dry up, and people now sober wondered how the mania had spread. They saw that the chief factor was that objective corroboration was not insisted upon, and that people had been manipulated by the prosecution to make confessions, either to escape torture and



## WITCH HUNTS AND THERAPY

By ROBERT TILLEY

because some had taken a stand, the claims all but dried up. A few years later, however, it all began again, and again it is attended by the undermining of the rules of evidence, this time in the name of therapy and healing!

So it is that if a person in counselling begins to talk about having been abused, and if they seem to get happier once they have 'acknowledged' this abuse, then this is evidence enough that the abuse actually happened. Therapeutic outcome and forensic investigation have now become one. An allegation is its own proof simply because it is believed in by the one making it.

Here is our present glory: the claimant believes it; there is healing; it must be true!

Injustice is licensed by therapy, such that to insist upon objective evidence is a crime against manners and compassion. For justice is subordinate to therapy which requires that the claimants not only be heard but be believed. To do otherwise only adds to their pain. By insisting on objective evidence one is complicit in the abuse.

If you think I'm exaggerating ask yourself this, have you ever read an article that enquired after the standards of evidence required by the independent tribunals, tribunals that release reports accepting the allegations of widespread abuse? If you had, then you would know that those tribunals are not bound by the standards of either criminal or civil codes of evidence. Indeed, the accused does not even have the right of cross-examining their accuser.

Nevertheless, those tribunals are in the position to recommend tens of thousands of dollars in compensation to those who make the claims!

Injustice? Who cares when it means the media can glory in attacking a religion that is disliked.



ROBERT TILLEY has a PhD from the University of Sydney. He currently lectures in Adult Education on Philosophy, Theology and History of Ideas. He also lectures in Greek and Biblical Studies at The Catholic Institute of Sydney [CIS] and in literature and theology at Aquinas Academy.

*The Fate of Six Hundred-and-Sixteen Families upon which the Curse of the Pillaged English Monasteries Fell [Part III]*

## THE HAND OF GOD, OR MERE COINCIDENCE?

By Paul Stenhouse, PhD



EIGHT HUNDRED YEARS before Henry VIII plundered the Monasteries and Abbeys of England and Ireland a hermit named Egelredus predicted that dire calamities would fall on the realm as a result of 'the effusion of blood, drunkenness, and contempt for the House of God.'

Sir Henry Spelman, writing in 1632 as one whose family had been involved in the carve up of the monastic lands and possessions, noted what he took to be a confirmation of his conviction that a curse lay on all who participated in sacrilegiously usurping God's rights and abusing places and persons consecrated to Him.

### *Evil Rampant*

With the exception of some small sums paid for educational purposes at Oxford and Cambridge, and for the establishments of six new bishoprics created out of the ruins of monastic houses at Westminster, Oxford, Chester, Gloucester, Bristol and Peterborough, the whole sum realised by the plundering of the monasteries (acknowledged officially in the Rolls of the Treasurer of the Augmentation, as amounting to £1,423,500.

This was a fortune unimaginable in those times, and does not include the worth of vestments and the countless precious stones and jewels taken from all the monasteries and Churches of England and largely unaccounted for) was spent for private and secular purposes.

Contemporary writers describe how Henry 'gave a religious house to Mistress ... for presenting him with a

dish of puddings which pleased his palate.' Another writer (B.M. Arund. Ms 151 f.387) describes how a cook who pleased the king with a well-cooked suckling pig had as his reward 'the college of St Edmund, Salisbury, with certain rectories.'

### Choose the lowest place

SO THEN, beware of comparing yourself with your betters or your inferiors, with a particular few or with even one. For how do you know but that this one person, whom you perhaps regard as the vilest and most wretched of all, whose life you recoil from and spurn as more befouled and wicked, not merely than yours, for you trust you are a sober-living man and just and religious, but even than all other wicked men; how do you know, I say, but that in time to come, with the aid of the right hand of the Most High, he will not surpass both you and them if he has not done so already in God's sight? That is why God wished us to choose neither a middle seat nor the last but one, nor even one of the lowest rank; for he said, "Sit down in the lowest place," that you may sit alone, last of all, and not dare to compare yourself, still less to prefer yourself, to anyone.

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

In the same way, Fuller who was the king's agent for Yorkshire in this matter, describes how Henry, 'once, being at Dice, played Sir Miles Partridge for Jesus' bells, hanging in a steeple not far from St Pauls in London and as great and tuneable as any in the city, and lost them at a cast.' Partridge was afterwards hanged.

£64,000 went for coast fortifications, £28,000 for naval matters, £137,000 for foreign wars, the defence of Calais, and around £500,000 on the military, one half of that sum for the purchase and manufacture of guns to which also the metal of a large number of the monastery bells was devoted.

Of the remainder, large sums were spent on royal palaces, enclosing royal parks and purchasing land, and £274,086 19s 3/4d was given as cash to the king.

### *The fate of the homeless monks, friars and nuns*

The Superiors of monasteries and abbeys who agreed to their dissolution, generally appeared to have received a small pension, but most of the religious received little or no support from the Crown after their homes were taken from them.

Some of the estimated 8,000 monks and nuns found their way abroad, like an old monk of Westminster named Henry Stils who had been born blind. After wandering the continent he reached the Abbey of St Chislain in Belgium. On May 18, 1579 he visited the new seminary at Douai in company with Dr Allen, its founder and on October 17, 1588 he died at St Chislain where, as the annals of the Abbey relate, 'he had a long time before taken refuge from the religious troubles

in England, and the persecutions of Catholics and above all of the religious a great number of whom came to seek asylum in the Low Countries? He had been brought over *from* London by a youth who remained with him until his death.

Dame Isabel Whitehead had been a nun at the convent of Arthington, in Yorkshire, until it was suppressed. A contemporary account describes her end: 'She lived with Lady Midleton, at Struborn or Stokell (Stockeld) until she died; and then wandering up and down doing charitable work till she stayed with a Mrs Ardington.

She became ill, and whilst in that state, the house was searched at Michelmas 1587 for Catholics. The officers took Mrs Ardington and her daughter and also entered the place where Dame Isabel Whitehead, a nun, lay sick in her bed. They did stand over her with their naked swords and rapiers and did threaten to kill her unless she would tell them where David Ingleby and Mr Winsour were. She was carried away to York Castle and died in the following March, and was buried under the castle walls?

#### ***The Fate of the 'Church-Robbers' Heirs'***

There is no space to describe even briefly the misfortunes of all the lay possessors of the monastic lands and properties. We can only detail a selection of the material collected by Sir Henry Spelman, and later editors of his work:

***Shouldham Abbey, Norfolk:*** It became the property of Sir Francis Gaudy. He died without issue from a stroke.

***Crayland Abbey, Lincolnshire:*** Owned by Edward Lord Clinton. Extinct in the male line.

***St John's Abbey, Colchester.*** Thomas Lord Darcy: Family extinct.

***Castle-Acre Abbey, Norfolk:*** Sir Thomas Cecil, Earl of Exeter owned it. His family is extinct in the male line.

***Waltham Abbey:*** Sir Antony Denny. Family extinct.

***St Edmunds Bury:*** John Eyre. Died childless.

***Massingham Abbey:*** Sir Thomas Gresham owned it. He died without male issue. His daughter's son Thomas died without issue. Her other son Francis lived much of his life in gaol and seems to have died there. Her

## Forging a New Religion

**Y**ET THE FABRIC of medieval religion, torn and faded as it was by fifteen years of attrition, held. ... Everywhere the observance of Lent was still enforced. And although the quenching of the lights before the saints and the gradual suppression of their cults had led to the dissolution of many guilds, they were in principle still legal, and in fact many survived into the new reign. Above all, Masses satisfactory were sung, week by week and day by day ... What was composed in the form of a celebration of the passing of the old religion was in fact, and unmistakably, a manifesto for the forging of the new.

- *The Stripping of the Altars: Traditional religion in England 1400-1580*, Eamon Duffy, Yale University Press, 1992 p.449.

daughter died without male issue. Her daughter's daughter Jane married Sir William Whitpel, and was mad. Her other granddaughter, Elizabeth, married Lord Barkley and also was mad.

***Flicham Abbey:*** Sir Thomas Hollis got it, but lost it as payment for debt. It came into the possession of the Duke of Norfolk, who was beheaded by Elizabeth, and it passed to the Crown.

***Cosford Abbey:*** The Duke of Norfolk took it. Beheaded 1572 by Elizabeth.

***Burnham Abbey:*** Owned by the Southwells of St Faiths. Now extinct.

***Mareham Abbey:*** Owned by Sir Nicholas Hare. Family extinct.

***Monastery of the Black Nuns of St Gregory, Thetford:*** Belonged first to the Duke of Norfolk, beheaded by Elizabeth. Then it passed to Sir Richard Fulmerstone who died without male issue. It passed through his daughter to Sir Edward Clark whose family is now extinct. Clark was a notorious hunter after Church lands and goods. Spelman says of him: 'Sewing these unfortunate pieces of new-gotten cloth into the garment of his old inheritance, the new hath not only rent away the old garment, but the family itself which it served.'

***Shrewsbury Benedictine Abbey:*** Thomas Forster. No trace of him can be found. The next grantee was Edward Watson-family extinct.

***Evesham Benedictine Abbey:*** Philip Hobey. Family extinct. The family of Sir Thomas Hobey his half-brother whom he made his heir, is also extinct.

***Selby Benedictine Abbey:*** Sir Ralph Sadler. Family extinct in the direct line.

***St Alban's Benedictine Abbey:*** Sir Richard Lee, received as a reward for his wife's adultery with Henry VIII.

Died childless.

***Abingdon Benedictine Abbey:***

***Cirencester Augustinian Abbey:***

***Winchelcombe Benedictine Abbey:***

Lord Seymour of Sudeley, beheaded 1549.

***Glastonbury Benedictine Abbey:***

***Reading Benedictine Abbey:*** Edward, Duke of Somerset. Beheaded 1549.

***St Mary's Benedictine Abbey, York:***

Thomas Lord Wriothesley: family now extinct.

#### ***Fourteen out of six-hundred-and-thirty***

Of the six hundred and thirty families that were granted or sold Church lands in the time of Henry VIII only fourteen were not extinct at the time the revised edition of Spelman's work was published in 1895.

Dean Boys of Canterbury, a fulsome supporter of Elizabeth I still could proclaim: 'Read the Chronicles, examine Histories and show me one Church-Robber's heir that thrived into the third generation.'

Of the 43 noble families implicated with the king at the time of the suppression of the monasteries, 32 are now extinct, of which 15 had become extinct within fifty years. Members of the 9 families that are not extinct have been plagued by misfortunes too numerous to list here, and cannot be said to have 'thrived,' to use Dean Boys term.

Interested readers are directed to the original work by Sir Henry Spelman, written in 1632, printed in London in 1698 entitled: *The History and Fate of Sacrilege*. Our edition, printed in 1895, has been brought up to date by successive non-Catholic editors.



## PRAYERS NEED NOT BE LOQUACIOUS



When we have opportunity to pray for long periods, when, that is, other duties involving good and necessary activity are not impeded (although in the midst of these, as I have said, we should always pray by desire), there is nothing wrong nor useless in this.

Nor, as some people think, is praying for long periods the same as praying with too many words. To use a lot of words is one thing, to prolong one's devotion is something quite different.

It was written of our Lord himself that he spent the whole night praying, and that in his agony he prayed the longer. What else was he doing but showing us example?

In his temporal state he prayed when it was right to pray; now with the Father he eternally hears our prayer.

The brethren in Egypt are said to have offered frequent prayers, but those were very brief and in the style of quick ejaculations, lest their vigilant, alert concentration, very necessary for one who is praying, might be weakened and blunted if too long drawn out. In this way they, too, sufficiently demonstrate that this concentration, just as it should not be beaten to bluntness if it cannot last, so if it does last it should not be quickly broken off.

Away with much use of words in prayer, yes; but let there be intensive prayer if fervent concentration perseveres.

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— St Augustine of Hippo [354-430 AD], Letter to Proba, 130.  
From the *Roman Breviary*, Second Reading at Matins for Mouday  
of the 29th Week of the Year.

*Psychopaths in our Midst*

INSANITY'S MASK

By Wanda Skowronska



As a psychology student, I recall lectures in the subject called Psychopathology dealing with what are known as personality disorders. Our lecturer acted out various personality disorders in a very memorable way and as students we inevitably went through a phase of seeing features of every disorder in ourselves, our friends and families with ever growing pessimism.

This happens to many students in psychology and fortunately the phase passes quickly. Psychology students learn the differences between marked traits of personality and what constitutes a disordered personality which is commonly defined as 'an enduring pattern of inner experience and behaviour that deviates markedly from the expectations of the culture of the individual who exhibits it'.<sup>1</sup> Some more commonly understood disorders covered by this definition are Narcissistic personality disorder, Paranoid personality disorder and Obsessive-compulsive personality disorder.

One story goes that a man with Narcissistic Personality Disorder came rushing in to his appointment with a psychiatrist dressed in suit and bow tie, stating he [the patient] was a very busy man and could not spare too much time that day, so the psychiatrist had better hurry up and get on with it.

Of all the Personality disorders, the one which arouses the greatest curiosity, and perhaps dread, is that known as Anti-Social Personality Disorder [ASPD] - which includes what is commonly referred to as a 'psychopath'. Not all with ASPD are psychopaths but those who are markedly lack empathy, remorse, moral boundaries and commonly engage in manipulative behaviours with great verve.

Psychopaths can be simultaneously charming and devious, focusing their cold, calculating efforts solely on self-gratification at the expense of others.

Psychopaths exert a fascination on journalists, writers and film producers, who try to penetrate the callousness at the core of the psychopath's behaviour, only a minority of whom are killers of the Hannibal Lecter type, as portrayed in the movies.

The majority of psychopaths are not killers but move about us in everyday life in offices and organisations, leaving a trail of deception and human suffering wherever they have been. We hear regularly of the con artist who fleeces an elderly widow of her savings, the corporate high flyer who suddenly

disappears with millions of dollars and of those who prey on the vulnerable after disasters.

The psychopath, unlike other criminals who may express regret and remorse for wrongdoing, does not feel any remorse at inflicting pain on another and moves from victim to victim.

Psychopaths do not appear as disturbed people, do not hear voices, do not stand out as strange, but on the contrary are socially adept, responsive, seemingly caring and often fascinating. Their very attractiveness constitutes a large part of their danger, and many cannot see beyond the guises of seeming kindness and charisma.

Hervey Cleckly [1903-1984], an early



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## Are you willing to die for the ... UN?

**M**ODERN liberalism 'does not offer ordinary men compelling motives for personal suffering, sacrifice, and death. There is no tragic dimension in its picture of the good life. Men become willing to endure, sacrifice, and die for God, for family, king, honor, country, from a sense of absolute duty or an exalted vision of the meaning of history ... . And it is precisely these ideas and institutions that liberalism has criticized, attacked, and in part overthrown as superstitious, archaic, reactionary, and irrational. In their place liberalism proposes a set of pale and bloodless abstractions—pale and bloodless for the very reason that they have no roots in the past, in deep feeling and in suffering. Except for mercenaries, saints, and neurotics, no one is willing to sacrifice and die for progressive education, medicare, humanity in the abstract, the United Nations, and a ten percent rise in Social Security payments.'

- Suicide of the West, 1964, by James Burnham, quoted in *After the suicide of the West* – Roger Kimbal, *The New Criterion*: 1 | Volume 24, January 2006.

American researcher into psychopathy, wrote in his 1941 classic study entitled *The Mask of Sanity*:

*More often than not, the typical psychopath will seem particularly agreeable and make a distinctly positive impression when he is first encountered... Here we have a patient who fulfils all the ordinary theoretical criteria of a 'sound mind', and yet with this apparently sound mind is more incomprehensible than the psychotic patient...<sup>2</sup>*

Cleckly stated that love, honour, good, evil, humour, beauty and ugliness have no meaning for a psychopath, have no power to move him/her. While psychopaths can entertain, be brilliant and charming, their near perfect mimicry of normal emotion, intelligence, and responsibility conceals a highly disabled and irresponsible personality.

Cleckly's pioneering work in prisons delineating the features of psychopathy was of great benefit to future researchers. In this study he observed the psychopath's egocentricity, which 'is apparently unmodifiable', an incapacity to love another, the constant deception, a lack of empathy and lack of remorse for pain inflicted on others

Unfortunately, Cleckley's work lay in relative neglect for several decades. Another psychologist, Canadian Robert D. Hare, began his research into psychopathy in the 1960s after reading Cleckley's then relatively unknown work with its descriptions of psychopathic traits. He had more than a professional

interest – in his first position as prison psychologist after finishing his psychology degree, he was duped and manipulated by a psychopath in his very first encounter with a prisoner. The psychopaths he encountered in prisons [those who happened to have been caught] invariably felt they had been wronged in being arrested and sought opportunities for transfer or escape, sometimes with notable success.

Encounters with psychopaths in prison led to a lifelong interest and research into psychopathy and Hare went on to develop the very first empirically tested means of identifying psychopaths. In research, legal and clinical practice throughout the world, his Psychopathy Checklist-Revised (PCL-R) is the diagnostic tool most commonly used to detect and assess psychopaths.

In his book entitled *Without Conscience: The Disturbing World of Psychopaths Among Us* [1993] Hare describes his work and encounters with psychopaths saying:

*... these pieces of the puzzle form an image of a self-centred, callous, and remorseless person profoundly lacking in empathy and the ability to form warm emotional relationships with others, a person who functions without the restraints of conscience ... what is missing in this picture are the very qualities that allow human beings to live in social harmony.<sup>3</sup>*

Hare goes on to say that psychopaths have a specific emotional deficit, and are limited to a very narrow range of

emotions. They simply *do not experience* what the rest of us experience when we feel joy, sorrow, elation, compassion – they 'skim' the surface of experience and they see the external manifestations of it and mirror what others are doing if they think it will get them somewhere.

Thus if a psychopath sees someone comforting a grieving person, he/she may learn to imitate the 'comfort' behaviours, without any interest other than using them to some advantage on an unsuspecting person. They can mimic remorse in jail, feign psychiatric illnesses to get into hospital away from prison and look on major disasters as opportunities to prey on vulnerable people.

Hare says that psychopaths have a grandiose sense of self-importance which leads them to believe others are in the world to provide money and social opportunities for them. Typically the psychopath assesses his victim, then spins a 'psychopathic fiction' [e.g., claiming to have wealth, Harvard MBAs, special religious devotion, descent from royalty, undying love, or a 100% safe 'get rich quick' scheme] and then after a time, abandons the exploited person and moves on to a new opportunity.

Some psychopaths manage to inveigle their way to top positions in institutions and are more accurately termed 'sociopaths' – that is they have a social group who [often through fear or deluded loyalty] enable their behaviours – and stay for many years, manipulating people around them with remorseless artistry and skill. It is very difficult to 'expose' such people as they are expert in rewarding loyal followers and ostracising those who impede their progress.

What is the cause of the psychopath's behaviour? Kent Kiehl, another researcher into psychopathy has identified damage to the paralimbic system as a significant factor in the disorder.<sup>4</sup> Recent research carried out by Dr. Essi Viding and associates of the MRC Social, Genetic and Developmental Psychiatry Centre, within the Institute of Psychiatry, King's College London and published in the *Journal of Child Psychology and Psychiatry* [2005] points to a strong genetic loading.<sup>5</sup>

Early antisocial behaviour in children often comes to the attention

of professionals and is given the label of Conduct Disorder. This term covers many kinds of anti-social behaviour deriving from various causes including larrikinism, social deprivation and heritable psychopathic tendencies. Of course, psychologists have not been in the habit of telling parents that their son/daughter shows budding psychopathic traits at ages five or six but

Viding's study indicates that psychopathic features [as opposed to other anti-social behaviours] may well be evident at such a young age.

As a school counsellor I have witnessed in some young children such a degree of manipulation and lack of remorse

that I could only hope these would be contained by strong behavioural programs. Dr Viding's study suggests that it is *only* early identification and strong interventions which give such children a chance to alter certain patterns of behaviour. Hence special schools and university funded programs aim help children with various general behavioural difficulties and hope to be able to avert the escalation of deeper seated anti-social tendencies at a very young age.

The findings of Cleckley, Hare, Dr Viding and others raise many questions about psychopaths which are

constantly debated by researchers. For if psychopaths lack the capacity to feel remorse, and this might be largely an inherited incapacity, is there really any effective way to change them? In fact it is well known to psychologists that in general, adult psychopaths do not respond well to behaviour modification programs, using the occasions rather as an opportunity to hone their skills and manipulate their peers and the group leader.

Hare says it is imperative that we come to a better understanding of this devastating disorder for if we do not, psychopaths will continue to fool many and will rise

to the top levels of organisations, damaging societies and countries. He says it is too costly to ignore in terms of the human suffering it causes and in broader social effects.

In his study he writes of ways of detecting some of the many guises of the psychopath - both on a corporate and individual level and he gives courses to organisations on how to detect a psychopathic personality. Knowing one's own susceptibilities, having a healthy suspicion of controlling people and following up on inconsistencies in a 'work history' are among the many practical pointers he gives.

Research into psychopathy raises questions for Catholic thinkers as to how free will operates in someone seemingly devoid of remorse. The capacity for empathy and remorse are, as Robert Hare says, so deeply a part of what makes us human, that it is hard to envisage a mind which lacks these qualities, yet moves about in the world and engages in purposeful activity.

To what extent is the psychopath responsible for how he/she behaves due to an organically based disorder? Why do we lock them up, if we happen to catch them, and call them 'bad' and not 'mad'? How does one 'charitably' deal with someone who lacks any moral scruples apart from locking them up and throwing away the key?

It seems we do not need to travel to the outer reaches of the galaxy to encounter strange beings. It is as if what is 'missing' in the psychopathic person renders him/her almost an 'alien' in our midst, drawing film-makers and writers to plumb the depths of this unknown psychological territory as if on a stellar mission.

Also perhaps there is the hope that exploration will yield some understanding of what appears so incomprehensible. The ultimate answer of course is known to God alone but plumbing the darkness of psychopathy at least yields some light - in reminding us of the greatness of those human qualities that are missing.



## Psychoanalysis a New Religion

FREUD and his followers frequently suggested that all religion was a mass delusion, a communal neurosis, or even a shared psychosis.... Of course, Freud's circle consisted of well-educated, highly secular persons who prided themselves on their scientific attitudes. But we suggest that the main reason for this hostility to conventional religion was the fact that Psychoanalysis itself was a client cult, struggling to establish itself at the very border of religion. Surely, it offered a package of compensators, some of which were very general, totally outside the prevailing Christian culture. In attacking conventional religions, Psychoanalysis explicitly sought to replace them. For many of Freud's followers, indeed, for an embarrassingly prominent set of his most famous disciples, Psychoanalysis did develop into a religious cult.

- Rodney Stark and Walter Sims Bainbridge, *The Future of Religion: Secularization, Revival and Cult Formation*, Berkeley and Los Angeles, University of California Press, 1985, p.419. Quoted Richard Noll, *The Aryan Christ*, Random House New York, 1997 pp.61.

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1. The Diagnostic and Statistical Manual of Mental Disorders (DSM) American Psychiatric Association, 2004, Axis II.
2. Hervey Cleckley's *The Mask of Sanity* is out of print but is available online at the following site <http://www.cassiopeia.com/cassiopeia/psychopath.htm>
3. Robert D. Hare, *Without Conscience: The Disturbing World of Psychopaths Among Us* [NY: Guilford Press, 1999], 2.
4. Kent A. Kiehl 'A cognitive neuroscience perspective on psychopathy: Evidence for paralimbic system dysfunction' Volume 142, Issue 2, Pages 107-128 (15 June 2006)
5. Essi Viding, R. James R. Blair, Terrie E. Moffitt, Robert Plomin, 'The Origins of Antisocial Behaviour. Twin Study', *Journal of Child Psychology and Psychiatry*, 25 May 2005.

*'If Jesus were to come to earth now and live his mission among us again'*

## JOSHUA

*By* Peter Malone



JOSHUA is, like Jesus, a transliteration of the Hebrew name Yehoshua; 'God who saves'. It is the name of a film which, of course, has an effective Christian message and puts the Gospel teachings before us in story form. It is one of those films which is suitable for everyone, though younger audiences may find that much of it goes over their heads.

What if Jesus were to come to earth now and live his mission among us all over again?

We need to ask further questions. Where would he live? Would he preach in the way that he did 2000 years ago? Would he work miracles now, even raise the dead? What about challenging the religious authorities as he did with the scribes and pharisees? If you have ever wondered about these questions – or even if you haven't – then Joshua will provide some answers.

Fr Joseph Girzone has written a series of Joshua novels. And he answers, 'Yes!' to all of the above questions. The books show how Jesus preaches more by example and living amongst ordinary people than teaching. It is by sharing their lives that he wins them to himself. He affirms them as the persons they are with their particular gifts and talents.

His miracles would be much more low-key than in the past and they would drain the power out of him (as he said when, in Mark 5, he healed the woman with the haemorrhage and felt power go out of him). He would be 'ecumenical' and would test the faith of many who preach the Gospel in his name but fall short of the ideals or misinterpret them: tent-show healers, as well as of fear-of-God parish priests. And, in the case of Joshua, he would be living in the United States.

This is all to be found in this first film of Fr Girzone's Joshua stories.

It should be said that it is made for those who like their good

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Directed by Jon Purdy.  
Starring Tony Goldwyn, F. Murray Abraham, Kurt Fuller, Stacey Edwards, Giancarlo Giannini. US. 2002.  
90 minutes. Colour.  
To rent or buy enquire at your local DVD store. Check with Amazon before buying.

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messages clear and positive with a minimum of ugly confrontation. It does not take a very sophisticated approach and, yet, underlying the entertaining story, there is quite some serious reflections on following Jesus and on faith.

Tony Goldwyn, who showed he could be quite a villain in *Ghost* and in *The Sixth Day*, is much different here. His playing of Joshua is of a man who is both outgoing and quiet, down-to-earth yet insightful, speaking the truth yet compassionate. Like the Jesus of the Gospels, he is a listener as well as a man of action. It is a subdued but pleasing interpretation.

The film-makers had to make decisions as to how Joshua would be credible in modern times let alone in the film. Questions they had to face concerned his age, his appearance, his manner? How could the actor portray him as reserved yet friendly? Somebody who could convey the impression that he was grounded in the real world as well as communicating deeply about realities beyond day-to-day human experience?

While he seemed to appear from nowhere and there was initial antagonism to him, he began to make friends. The writer took Fr Girzone's lead and showed Jesus doing 'gospel' things. He was able to move into the workshop of her husband by a woman in the parish. After all, Jesus was a carpenter. Joshua made carvings – and gave a heart to the woman.

And the local church? He was there to help pull it down in order to build it again. When you see the film, you will

appreciate how Joshua was, like Jesus, all things to all people - his growing friendliness with the various people that he met: the boy and his guitar and clash with his father, Maggie and her grief for her dead husband and wanting to move, Father Pat and his difficulties in the church, going fishing with Fr Pat (who becomes something of a Peter-figure, the Baptist minister, Theo and the congregation, Joan and the difficulties with her husband, the clashes with Father Tordone, the parish priest. A dramatic highlight is the raising of the church bell and Theo falling off the roof – and his being brought back to life. Joshua goes to the revival tent and a woman gets her strength back, his challenge to the preacher about his lack of faith, and the quiet healing of the blind woman.

And, like Jesus of old, Joshua felt the strength going out of him as his enlivening power went into those who were healed.

Kurt Fuller is genial as Fr Pat and F.Murray Abraham is not, as the pastor. Giancarlo Giannini appears at the end as the Pope receiving Joshua in audience and listening to his message. Audiences who prefer their messages to be less explicitly inspirational may find the film too bland for their taste.

The screenplay may be too simplistic for many, much happening too fast and without the dramatic and psychological impact that would have given it more depth. Fr Tordone's literal change of heart was rapid in the extreme. Fr Pat (who may drive more staid parishioners up the wall) is very genial. And, yet, it made me reflect on how Jesus would be incarnated today, what his manner would be like, how he would heal, how he would affirm and challenge.

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FATHER PETER MALONE MSC reviewed movies for *Annals Australia* from 1968-1998. He also edited *Compass*, a theological Journal, from 1971 to 1998. He was president of the Catholic Church's World Association for Communication, SIGNIS, and a member of the Pontifical Council for Social Communications, from 1999 until 2006. He now lives and works in Melbourne.



*Catholic Liturgical Music and the History of Western Art Music*

SONG OF THE NAZARENE: PART I

By John Colborne-Veel



THE CATHOLIC CHURCH has a rich, unbroken music tradition that spans more than two thousand years, from the time of Christ to the present day. The story of this tradition is for the most part a history of Western art music. Literally thousands of composers have set various sections of the liturgy (text) to music. In the Oxford Companion to Music, Percy Scholes observed that musical participation in the Catholic Mass, "Has exercised an enormous influence upon the development of music."<sup>1</sup>

The development of Catholic Liturgical Music, could be said to fit broadly into three stages:


Stage One:

From the last supper, until AD 900, plainsong and chant slowly developed from Hebrew Psalmody; as new communities of Christians evolved, they absorbed the old hymns and chants, then embellished them to suit their own tastes.

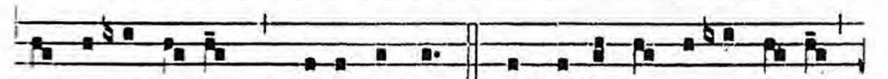
Pope St Gregory I (590-604) began the work of centralising Christian music by establishing a uniform liturgy and chant.<sup>2</sup> Gregorian Chant, as it is now called, reached its final form about AD 900; and was still the mainstay of Catholic music up until 1962, when it was largely replaced in English speaking countries by hymns in the vernacular.

Of interest is a story about Saint Augustine of Canterbury. In 597 AD Pope Gregory the Great sent Augustine to Britain to convert the Anglo-Saxons to Christianity. On reaching the shores of England, in thanksgiving for his safe arrival, the missionaries sang *Deprecamur te, Domine*. Thirteen hundred years later, Benedictine monks returned to the exact location and sang the same words and music to commemorate the anniversary of

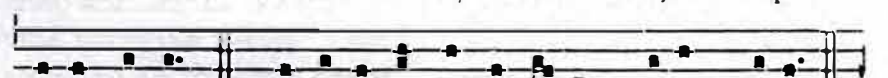
Maundy Thursday.

Ant. 6. 

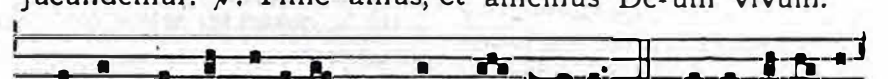
-bi cá-ri-tas et ámor, Dé-us ibi est. *V.* Congregá-



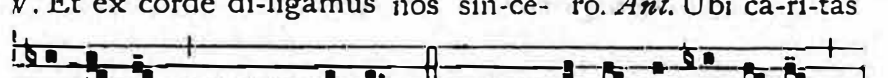
vit nos in únum Christi ámor. *V.* Exsultémus, et in ípso



jucundémur. *V.* Time-ámus, et amémus Dé-um vívum.



*V.* Et ex córde di-ligámus nos sin-cé- ro. *Ant.* Ubi cá-ri-tas



et ámor, Dé-us ibi est. *V.* Simul ergo cum in únum

Augustine's arrival in Britain.<sup>3</sup> This feat in itself is a great tribute to Gregory's administration.

Stage Two:

The development of unaccompanied polyphonic choral music occurred between AD 900 and 1625. For over seven hundred years, various theories

of harmony were expounded and tried in practice. As in the previous era, embellishing either complete older works or fragments of them created new compositions.

High artistic ideals governed any musical setting of words, resulting in a series of 'golden ages' for unaccompanied vocal music, unsurpassed to this day. It is interesting to note that the birth of opera took place at the end of this period.

Stage Three:

The modern developmental period from 1625 to 1962 includes all styles of music from baroque to mid-twentieth century. In this period the development of instrumental accompaniment for the Church's songs took place. The history of baroque, classical, romantic, and modern, styles of music is probably too well known to elaborate on at this point.



Each of the three periods of musical development outlined above encompasses many stylistic changes, and schools of thought. They represent the simplification of a large and complex subject, namely two thousand years of musical development.

Developments since the Second Vatican Council in 1962, represent a new era in Catholic Church music, and will be dealt with in a later chapter.

This series of articles will concentrate on the development of Christian music in the first millennium, from the Last Supper up until the reforms of Pope St Gregory I (called the Great).

### Creativity Ebbs and Flows Through Time:

Waves on a pond are often likened to the development of music because they ebb and flow. The crest of a wave is thought to represent high artistic achievement and the trough, something less. In applying this theory to Catholic music tradition, it is important to notice that the distance between high points, or crests, is measured in hundreds of years. These artistic high points are a direct result of an ongoing tradition of creativity.

Each generation of Catholics adds something to the Religious Culture that they inherit, be it architecture, customs, literature, art, or thoughts. Musicians (both vocalists and those who play man-made instruments)<sup>4</sup> are no exception, and through the centuries countless composers have been inspired to write new works for the Church's liturgy and para-liturgies. In the case of new sacred music, continuity is important because it adds authority and maintains the tradition by linking one generation of musical prayers to the next.

### Working Within a Tradition:

There are many ways of providing such a connection. Words for instance may be used to provide a link with tradition. The technique of paraphrasing and embellishing old hymns can be, and has often been used to create new songs of praise for the liturgy.

In a similar way new melodies and many substantial works are often constructed from either whole plainchants, or fragments thereof; in fact the musical possibilities are endless<sup>5</sup>.

## Fact and Fiction

THE CULTURE of the media is not simply a matter of news coverage. As means of instruction and entertainment, the new systems transmit an incredibly rich menu of ideas and behavioral patterns, including the weird and exotic. In technologically advanced cultures such as our own, sports events, dramas, and musical festivals are accessible on a daily basis to ordinary people. Films can create imaginary worlds - that of "Star Wars" for instance - that seem as real as the world in which we actually live. The line between fact and fiction becomes blurred. Driven by a compulsive search for greater markets, the media deliberately select what will draw the greatest numbers of viewers. This is notably the case with television, which is supported by advertisers who want to sell their products. To a great extent, the global culture industry promotes itself, since it would die without huge audiences. Catering to the tastes of the general public, it takes account of the religious, moral and esthetic sensibilities of its clientele, but in its quest for attention it finds itself driven to emphasize what is new, different, and surprising. Hence it suffers from a continual drift toward sensationalism, eroticism, and violence.

- Avery Dulles, S.J., 'Catholics in the world of Mass Media, Lecture for the Salesian Guild, Xavier University, Cincinnati, Ohio, January 23, 1992

In every era, Catholic poets and musicians have found new ways to add to the tradition while working within its limitations.

It is possible to find many examples of these old and well proven techniques in modern compositions. For example, the religious works of Olivier Messiaen (1908 -1992), Krzysztof Penderecki (b.1933), and Igor Stravinsky (1882-1971)<sup>6</sup> all make use of either whole plainchant melodies, or embellishments and fragments taken from them.

By using bits and pieces of old sacred melodies all of these composers managed to bind their new works into the tradition of Catholic music and, in regard to this, it is interesting to hear how well ancient and modern music complement each other.

Musical participation in the Catholic Mass exercised an enormous influence upon the development of Western music

because the constraints of tradition not only stimulated ingenuity and invention but also encouraged creativity.

### Next month: The source of Christian Song.

1. Scholes P 'The Oxford Companion to Music', p.604
2. While there is some argument about Gregory's role in the development of the chant, there can be little doubt that the administration that he set up allowed it to evolve freely. The 'Liber Usualis' quotes 'Motu Proprio', Nov. 22, 1903, n.3: "... the special Chant of the Roman Church, who has received it from the Fathers, has kept it carefully throughout the ages in her records, and committed it to the faithful as her own, ordering its exclusive use in certain parts of the Liturgy."
3. Ibid. p.615.
4. A singer is just as much a musician as an instrumentalist. This and the following articles on church music will use the term 'musician' to include both vocalists and other instrumentalists.
5. As are the poetic possibilities of paraphrasing and embellishing the words.
6. The birth dates of these composers were taken from the 'Gilder Post Dictionary, of Composers'. Stravinsky's Mass provides a wonderful example of this process.

*'Her coffin bore a six-foot replica of the dollar sign.'*

## ARCHITECT OF A CULTURE OF DEATH

By Donald Demarco

YES, THIS IS an age of moral crisis ... Your moral code has reached its climax, the blind alley and the end of its course. And if you wish to go on living, what you now need is not to return to morality ... but to discover it.

Thus spake, not Zarathustra, but Ayn Rand's philosophical mouthpiece, John Galt, the protagonist of her principal novel, *Atlas Shrugged*. The 'moral crisis' to which he refers is the conflict between altruism, which is radically immoral, and individualism, which provides the only form of true morality possible. Altruism, for Galt and Rand, leads to death; individualism furnishes the only path that leads to life. Thus, in order to go on living with any degree of authenticity, we must abandon the immoral code of altruism and embrace the vivifying practice of individualism.

Throughout the course of history, according to Ayn Rand, there have been three general views of morality. The first two are mystical, which, for Rand, means fictitious, or non-objective. The third is objective, something that can be verified by the senses. Initially, a mystical view reigned, in which the source of morality was believed to be God's will. This is not compatible either with Rand's atheism, or her objectivism. In due course, a neo-mystical view held sway, in which the 'good of society' replaced the 'will of God'. The essential defect of this view, like the first, is that it does not correlate with an objective reality. 'There is no such entity as 'society,' she avers ... since only individuals really exist ...

Only the third view of morality is realistic and worthwhile. This is Rand's objectivism, a philosophy that is centred exclusively on the individual. It is the individual alone that is real, objective, and the true foundation for ethics. ... An individual belongs to himself as an individual. He does not belong, in any measure, to God or to society. A corollary of Rand's basic premise is that 'altruism,' or the sacrifice of one's only reality – one's individuality – for a reality other than the self, is necessarily self-destructive and therefore immoral. This is why she can say that 'altruism holds death as its ultimate goal and standard of value.' On the other hand, individualism, cultivated through the 'virtue of selfishness,' is the only path to life. ...

Non-existence is the result of altruism and careens toward death. Making sacrifices for one's born or unborn children, one's elderly parents or other family members becomes anathema for Ayn Rand. She wants a Culture of Life to emerge, but she envisions that culture solely in terms of individuals choosing selfishly, the private goods of their own existence. If ever the anthem for a pro-choice philosophy has been recorded, it comes from the pen of Ayn Rand. ...

Barbara Branden tells us, in her book, *The Passion of Ayn Rand*, of how Miss Rand managed to make the lives of everyone around her miserable, and when her life was over, she had barely a friend in the world. She was contemptuous even of her followers. When Rand was laid to rest in 1982 at the age of 77, her coffin bore a six-foot replica of the dollar sign. Her philosophy, which she adopted from an early age, helped to assure her solitude: "Nothing existential gave me any great pleasure. And progressively, as my idea developed, I had more and more a sense of loneliness." It was inevitable, however, that a philosophy that centred on the self to the exclusion of all others would leave its practitioner in isolation and intensely lonely.

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DONALD DEMARCO is adjunct professor at Holy Apostles College & Seminary in Cromwell, Connecticut and Professor Emeritus at St. Jerome's University in Waterloo Ontario.

*The changing sub-culture of an important Victorian provincial school across more than seventy years*

## ST PAT'S: DOING IT FOR THE JUMPER

Reviewed by GEORGE CARDINAL PELL



MORE THAN NINE years ago when I was appointed Archbishop of Sydney from Melbourne, many friends were kind

enough to lament my transfer and some were horrified that I would have to live in Sydney. I explained that I was not being sent to Afghanistan! Subsequent experience in Sydney has taught me what I suspected earlier: Sydney and Melbourne have much more in common than their respective partisan champions would admit.

However, one important difference is the absence in Sydney of anything comparable to the widespread enthusiasm for Aussie Rules, the "footy," which runs through every class and area in Victoria. On pastoral visits in Melbourne I would often have interesting and informed conversations on the football, but this has occurred only a few times in my Sydney years.

The sporting culture generally is quite different. More Melbournians came to see Steve Waugh's last innings there than turned out for his last Test appearance in Sydney (the MCG did offer free admission).

Certainly it was a Melbourne-born Sydneysider, a Collingwood diehard, who paid me the high compliment of claiming that my transfer to Sydney was the best thing to happen since Plugger Lockett, one of the finest full forwards in the history of the game, left St. Kilda for the Sydney Swans.

In another way Aussie Rules is more like cricket than the rugby codes and soccer, at least in Australia: in the amount of quality writing it generates, not just in the Melbourne *Age*, but in papers like the *Herald Sun*. James Gilchrist's *Wednesday Warriors* fits easily into this top category as it is beautifully

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*Wednesday Warriors: Doing it for the Jumper, The St. Pat's Ballarat Tradition,*  
James Gilchrist. Connor Court 2010  
rrp \$29.95 (263pp)

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written, clear and insightful.

It is not just another school history or an account of one aspect of that school's sporting achievements, but has a much wider significance and appeal as it charts the changing sub-culture of

### You will witness marvels

OUR JESUIT ANCESTORS were true dreamers because they were visionaries of God: their visions were not turned inward but onto the One who loves each of us so much: here is our wealth, our infinite wealth! And as we come upon the new Millennium, the source of this wealth has neither changed nor dried up – we too are called to continue this mission, [St Francis] Xavier's mission, to bring the love and wisdom of God to a world slowly forgetting him – or even worse, making Him in its image – and if you lay your intellect and desires down for His service, in whatever you do, you will not be doomed to dreaming your own dreams but you will see, you will see great marvels. As this University calls you to do: open your eyes and see, with Xavier and all of God's friends, see countless wonders: *Videbitis mirabilia magna*.

- 'All dreams are not welcome,' Father David Meconi, SJ, Address to College Students, Honours Convocation, Xavier University, Cincinnati, USA, April 17, 1999.

an important Victorian provincial school across more than seventy years through interviews with players from those eras. It also records the unsuccessful quest of the 2009 first eighteen for the *Herald Sun* Shield, the Victorian schoolboy football championship. They were a young team and their successors this year achieved this goal, but Gilchrist has recorded the human ups and downs, the triumphs and disappointments of their unsuccessful efforts.

St. "Pat's" College, as it is known almost universally, was founded by the Christian Brothers in 1893 to prepare boys for university. Many professional men continue to come from the school, but it has never been an academic hothouse. Originally most of the students were boarders, while today there are 1,000 day boys and only fifty or so boarders. When I was welcomed back as a new bishop in 1987 the Headmaster proudly explained to the boys that the College then boasted two Brownlow Medal winners (the best and fairest award in the A.F.L.) and two bishops among its old boys (in that order).

Every old boy's photo is somewhere on the walls and the school has produced more ex-student priests (over 300) than any other Australian school.

However, St. Pat's mirrors the wider society as it is no longer a power house for faith and has a strong minority of non-Catholic students. But it does have a number of ex-students studying for the priesthood (probably as good as any other Victorian school) and it certainly has more fine footballers playing in the A.F.L. than at any time in its history.

In the best sense the football tradition of the school is flourishing. Young men are being taught to strive to win, to work hard, to succeed or fail

as a team with self-respect and dignity. The sporting lessons still taught in good schools are irreplaceable for the future.

Not surprisingly outstanding coaches have contributed a lot to the St. Pat's football story. The earliest of these was Jack Morrissey who coached from 1905-1922 and whom I can remember watching the team in the 1950s. Naturally he and Brother O' Malley were too long gone for any interviews. The legendary Brother Bill O'Malley coached from 1937-1959 and had two Brownlow Medal winners in his 1952 team. Other fine coaches were Brother Bob Aron and Gerard Ryan, but the most remarkable is the present coach Howard Clark, who started in 2002. He already has a win, second and third in the State championship and during all this period he has struggled against serious and debilitating ill health. His courage and his moral leadership will continue to influence his charges long after they have finished playing football.

Clark should be able to speak for himself: "I want to produce outstanding citizens, men with a sense of justice for others, a sense of service to others, good males, good partners for their wives, role models for their children." Amen to that.

We cannot deny or ignore the relentless and hostile pressures on self discipline, family and faith from the surrounding society. But many Catholics schools, like St. Pat's, continue to work effectively for goodness, decency, strong principles.

Gilchrist understands the changing world in which we live. He sets the school's struggles to maintain its best traditions, sometimes against home-grown opposition, in this wider contest, often unrecognized, between our Judaeo-Christian values and the knockers, the destroyers.

He provides a sophisticated entrée into the hearts and minds of some good young men today and their mentors from very different backgrounds and into the changing self understandings, even world views, of their peers from the first eighteen over the last seventy years.

*Wednesday Warriors* is a fascinating piece of work and deserves to be read widely today. Certainly tomorrow's historians who seek to understand us will find in it a mine of information.

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*King Coleman rocks on*

# MORE MEMOIRS OF A SLOW LEARNER

*Reviewed by* JAMES MURRAY



**PROVOCATIVE TITLE.** Intellectuals are not dodos. They continue to survive in public and private, in the public square and in the study.

There they exhibit both bravado and modesty, the attributes of Peter Coleman whose 42 essays also exhibit a wit of rapier rather than broadsword effectiveness.

The collection is divided into four parts: *Cultural Freedom and the Cold War*, *Poets and Journalists*, *Party Games* and *What Shall We Do with Our Lives* – the zeitgeist of the 20th century by someone who rode it.

Coleman follows the provocativeness of his title in his approach. His work is free-ranging rather than free-thinking, the latter tending paradoxically to the monomaniacal.

For this reviewer Coleman is revelatory in his exposition of how so many ‘fronts’ were formed to disguise the Soviet Union’s neo-imperialism, ‘fronts’ that continue to be at least psychologically effective more than half a century after Nikita Khrushchev revealed the crimes for which he blamed Stalin rather than the Soviet system.

The creator of the ‘fronts’ was one Willi Muenzenburg (1889-1940). Coleman calls him *The Conman of the Western World*. And he was: beguiling newshounds, clerics and civilians, useful idiots all, into believing that the Soviet Union’s intentions were honourable and benign.

Nostalgia is the note Coleman strikes for readers and writers of *The Bulletin* by his description of his time there as editor under the proprietorship, but not the thumb, of Sir Frank Packer, a clear case that a reputed monster (plus a *simpatico* son Clyde Packer) is better than a committee – or an equity-fund consortium.

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*The Last Intellectuals: Essays on writers & politics*, Peter Coleman (Quadrant Books mp hb \$44.95)

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He writes of a predecessor, Quadrant editor James McAuley, the recurrent hero of the collection, and displays a Swiftian indignation in his critique of Cassandra Pybus who attacked McAuley in her tax-payer subsidised biography, *The Devil and James McAuley*.

In an address about a successor editor, Padraic Pearse McGuinness, Coleman records that McGuinness got a job at the Moscow Narodny Bank, London in the 1960s by answering a newspaper advertisement for an economist. Coleman takes this at face value though he does state, ‘McGuinness was not your run of the mill 1950s Stalinist, Trotskyist or Titoist Marxist’, adding, ‘What was he?’

Good question. Coleman mentions ASIO sources who suspected the Russians would try to ‘turn’ McGuinness. ‘Enough to say that he rose to a senior position in the bank – manager of the economics department.’

Is it enough? Isn’t it possible (to go slightly Le Carre) that some sort of double bluff was in train, that McGuinness was playing a *patriot game*

different from the Irish rebel after whom he was named? Was the Marx-bearded hack with the ASIO file part of a covert penetration exercise by western intelligence?

No question that in some ways the book’s most intriguing essay is entitled *Leaves from the Diary of a Madman* (taken from Volume 2 of the author’s *Memoirs of a Slow Learner* which appeared, edited by Michael Wilding and David Myers, in *Best Stories Under the Sun*).

It covers the reasons why Coleman decided not to contest the 1987 election for the seat of Wentworth, John Hewson being his successor and Malcolm Turnbull the present incumbent.

Coleman writes that he cannot recall the day he picked up the ‘political virus’. He concludes with a statement that should be memorised by all would-be or practising politicians: ‘Politicians are not exciting intellectuals, showbiz stars or Napoleons of commerce. Their simple and essential role is to oil the machinery of a free country. For me it was time to call it a day. I was in remission – and this time it was permanent.’

He finds space for another writer/ex-politician: Hilaire Belloc and his

## Be Patient

**D**ON’T let us imagine that patience means a tame acceptance of the inevitable, sitting down with folded hands and hoping that somehow better times will turn up. It means action, bestirring ourselves and making the best of things; doing God’s will, not merely submitting to it. ‘At thy word I will let down the net’; we are to attempt what seems hopeless, what seems hopeless, when we know it is God’s will, whether he has made it known to us through conscience, or through revelation, or through the outward circumstances of our lives. As long as we are sure that we are obeying Him; that no pride of ours, no neglect, no timidity, no human respect, is preventing us from finding out what his will is.

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

major work, *The Servile State*; here he might have written that Friedrich Hayek did mention reading the Belloc work which may account for the title of his most influential work, *The Road to Serfdom*.

Coleman has obviously read widely: Milton, Deakin, Santamaria, Orwell, Muggeridge, Koestler, Silone and Ryckmans are among his other subjects as well as light heavyweights Xavier Herbert, Barry Humphries and Bruce Beresford.

The Coleman essays are, like Hazlitt's, classic in that they also assay. He retains a flossicker's eye for the glint of true gold. In his essay on the English philosopher Michael Oakeshott what he recalls most vividly is the conclusion of the young Oakeshott that it is only in tragic defeat that the divine voice may be heard.

James Burnham, author of *The Managerial Revolution*, is another of Coleman's subjects. He records: 'Burnham died in 1987, having - after a lifetime of atheism - received the last rites in the Catholic faith of his mother.'

Something of this could be in Coleman's *Letter from God to the Editor* (McGuinness again). He ends it: 'I am not without hope. You are after all an old Riverview boy.

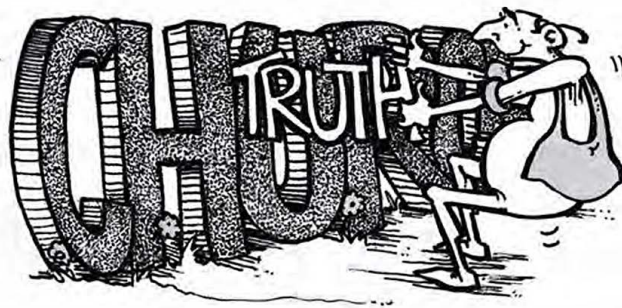
'I remain,  
'As always,  
'God.'

The book itself is handsomely produced. But the printer's devil, having migrated from the Linotype to the computer and multiplied, there are quibbles. Inverted commas seem to have disappeared from a Norman Mailer comment on James T Farrell (p 78). Du Gueslin (page 158). Shouldn't this be Du Guesclin, a spelling indicating Breton (that is, Celtic) ancestry though as Constable of France. Du Guesclin re-conquered Brittany?

The collection could be summed up as what the French tag *haut journalisme*. There are other tags from the lingo of workaday, deadline journalism: 'Not a bad piece', 'nice piece' and 'great piece'.

They are all here, works by a master craftsman, and should be acquired by everyone who aspires to read and write prose which summons the past to the present enduringly.

JAMES MURRAY is a Glasgow-born Catholic. A Sydney-based writer his career includes ten years in Fleet Street, and contributions to Australia's major publications. He writes *Annals* film reviews, and is the author of our ever-popular *Media Matters*.



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*"The only thing allowed to be visible is the state?"*

# THE INVISIBLE CHRIST

By James V. Schall



THE DAY BEFORE President Obama spoke in Georgetown's lovely Gaston Hall (April 14), the university community received an e-mail from the University president about the event. Tickets were to be assigned by lottery. The topic was the economy.

Immediately, I received e-mails that equated this situation to Notre Dame and others designed to deny as much. Perhaps, but it sounded to me, at least on the university's part, more like Arizona State, which explicitly invited President Obama to speak but did not award a degree of honor. The president just needed yet another place to speak (though there are plenty in Washington). Gaston Hall is the loveliest academic hall in the city, often used for speeches by domestic and foreign potentates.

The day following the speech, a student asked if I had noticed that the usual pendant over the stage of the hall, the Cross under which are the letters of the Jesuit motto, *IHS*, the Latin letters symbolizing Christ, were covered over. Subsequently he sent me two graphic photos, one scene in the hall when the president was there, one when he was not. Sure enough, the Christian symbols were covered over by a background cloth, never to appear in the media coverage.

What we did not know was who did the cover-up? Did it come from the office of the U.S. president or the university president? Nor did I recollect what happened when other major figures talked there. Did they always cover it up? I doubted it. Did the university have a policy that says: "Speak here in the hall as it is, or not at all?" I doubted it also.

Public relations folks think they can improve venues for media and other purposes. In any case, I received

A RECENT POLL has found that nearly one American in five is convinced that Barack Obama is a Muslim. It is claimed that he isn't—he's a Christian. The unsettling confusion in so many people's minds should be resolved if the removal of a Christian symbol from a hall where the President was scheduled to speak in April 2009 was at the request of the White House, then the issue goes to the heart of what America is or was.

a report from a generally reputable source. Indeed, the request to cover the Christian symbols did come from the White House. The source asked the White House for a confirmation, but no response. What a good request! Why no response, as the issue goes to the heart of what this country is or was?

What interests me here is this: If this president speaks at a Jewish Synagogue, or a Baptist church, or the Crystal Cathedral, or the Muslim Mosque on Massachusetts Avenue, the Ravens Stadium, the George Washington University, the headquarters of Planned Parenthood, or the hall of the local Atheist Society, will the same policy be followed? Will all signs of what the place actually is and stands for be covered over? If so, it represents equitable treatment, but is it wise? Is the president never to appear in any venue with obvious particular commitments, and why choose religious and not secular signs? Should, say, a university seal be exempted, but a crucifix not?

Will presidents be able to appear anywhere outside government buildings if the rules are really equally applied to both religious and secular? And this raises a real question: Is it American? George Washington once talked before our New North Hall, so did President Clinton. I guess a porch does not need much cover-up. But is the American understanding of state and religion designed to hide any religious or

cultural sign whatsoever? If a president is buried at a local church, as President Woodrow Wilson is, must the funeral be covered over so that no signs of a church are seen?

This country does not hide its religious presence. If a president does not want to speak in a given place, fine. Don't ask. But if he does, it should not be on condition of the place's ceasing to present what it historically is. Much ink has been spilt on the churches that the president went to in his earlier life, likewise much controversy on whether he "bowed" to a Saudi prince.

Father Martin Casey, who died here, was pastor of Holy Trinity Church in Georgetown when John Kennedy was president. Casey was often pictured after Mass with a cassock and biretta. He used to tell me delightful stories. He would get irate letters from people about his wearing a hat in front of the president. Kennedy had no problem with it. The point is pretty obvious. The Jew wears his yarmulkes in the public square and in his home. That is where the biretta probably came from. Sheiks seem to wear their headdress everywhere.

The "lesson" of Obama in Gaston Hall is evidently that this president covers over at least all Christian signs. Why? He expects, of course, that Christians will not be offended by this little restriction. Just as, on the same principle, he expects Muslims, Jews, Presbyterians, Anglicans, atheists, Ravens fans, Masons, Planned Parenthooders, evangelicals, and any members of our society when he, carrying out the logic learned here, covers all their identifying signs?

This approach used to be called, not the separation of church and state, but the establishment of a new vision in which the only thing allowed to be visible is the state.

James Schall, S.J., is a professor at Georgetown University, and one of the most prolific and popular Catholic writers in America.



*The various strands of post-modernist ideology have transformed almost every aspect of our lives*

## INJUSTICE AND THE AFTER LIFE

By Giles Auty



IN RECENT ARTICLES about atheism, a number of experienced commentators seemed to me, at least, to get hold of the wrong end of the stick.

In short, they categorised atheism as though it were an alternative system of belief rather than one simply of disbelief.

Thus when Julia Gillard, for example, presents herself as an atheist all that really tells us about her – if you think about it for a moment – is what she does *not* believe.

Indeed, disbelief in God apart, atheists everywhere presumably feel themselves at liberty to believe in absolutely anything at all from polygamy, say, to UFOs.

It would thus be extremely unlikely, in statistical terms, to find any two atheists anywhere who hold an identical set of beliefs.

In contrast to a figure such as the current leader of the opposition, Mr. Abbott, whose known Catholicism usefully tells us a great deal about him and what he believes, Gillard's atheism tells us, for certain, only a single thing about her: that she doesn't apparently – for the moment at least – believe in any God.

To be fair to her, Gillard's political enthusiasms could be held to add up to some kind of social moral code which occasionally, at least, may run parallel to Christian notions of virtue.

Before the advent of post-modernism, of course, most of what were deemed moral or social virtues in Western countries were Christian in origin.

However, unlike atheism post-modern precepts – when assembled together – really do represent an alternative as well as extremely insidious orthodoxy of thought.

Thus while avowed atheists might feel under no obligation at all to support same-sex marriages, say, or so-called multiculturalism, both of the latter represent veritable cornerstones of post-modernist orthodoxy.

Atheism may be a prevalent component of post-modernism yet is not necessarily a compulsory one. Indeed, it is only when all the components of post-modernism are put together that the whole emerges evidently as neo-Marxist – and often virulently anti-Christian – in nature.

In accordance with the basic Marxist concept of *Realpolitik*, post-modernism supplants notions of justice with those of power. Thus post-modernist initiatives such as political correctness do not seek to impose themselves on us today through a wide sharing of beliefs but through the compulsions of social legislation.

In Britain some years ago, for example, when it became well-known and established that a very high percentage of street muggings in London were carried out by persons of Afro-Caribbean origin it was made illegal to say or even imply so under anti-discriminatory laws.

In the meantime the facts were at least as well known to the Metropolitan Commissioner of Police as to the proverbial man on the Clapham

omnibus. The novel laws of anti-discrimination thus opposed not only justice but the purposes of law-enforcement which are framed to serve a common good.

Atheists often say that they cannot believe in a God who allows disasters to happen or apparent human horrors or injustices to take place.

Here they are often ignorant of or fail to understand the doctrine of free will which really ought not to tax any intelligent person's powers of comprehension.

However, I believe conversely that horrors such as the Holocaust present a very strong argument indeed for the existence of an after-life. How can one possibly believe in justice and not believe that to be so?

To put the matter simply, how can one believe that the brutally curtailed lives of gassed children can possibly represent the culmination of any story?

To me, such a thought is intolerable.

For justice to exist, there must be both an after-life for such innocent children and a continuation of the story which involves just punishment for their oppressors.

I do not come from a practising Christian family but can at least sympathise with my mother, who lost two of her three brothers of military age and the man to whom she was then engaged in the First World War. Her third brother narrowly escaped death at Pozieres but lost a lung. My mother's religious faith was also unfortunately – but perhaps understandably – a victim of that conflict.

Today few young people I know in England or Australia have ever been forced to confront such losses and many, in consequence, pay little heed to many of the major issues of human life.

My mother belonged nevertheless to a world in which consideration for





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other people and the existence of a basic moral code were still the norm.

What directly underwrote such civilising tendencies were the continuing importance of family groups and close social interaction. Atheism and humanism may have attracted growing numbers of people yet Christian principles still provided the bedrock of most public life. Until about forty years ago this continued to be the case in most Western countries.

Forty years ago, those of us who were alive at the time witnessed the advent of the so-called 'cultural revolution' in Western countries yet the description of that revolution as 'cultural' is in a sense misleading unless we accept that adjective in its broadest sense.

One unfortunate consequence is that the whole concept of a 'cultural' revolution sounds relatively harmless, as though the whole affair took place behind the closed doors of academic institutions and had minimal effect on ordinary people or their lives.

No greater delusion could exist because by now the various strands of post-modernist ideology have combined to transform almost every aspect of our lives.

For example, would the idea of adoption by same-sex couples have been considered as even a remote possibility forty years ago?

Yet within the past few weeks the legality of such adoptions passed into law in New South Wales with a minimum of public comment.

When stage-hands shift scenery in theatres the lights which illuminate the stage are generally extinguished so that a desired transition appears to take place seamlessly.

Who said "The condition upon which God hath given liberty to man is eternal vigilance"?

Few by now will remember the name of the author but, worse still, society at large has forgotten the continued cogency of his message.

It is to the enduring shame of Western society that it has been effectively transformed while far too many of us were asleep.

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

*'When the state becomes an idol, men and women become the sacrificial offering.'*

## INHUMAN HUMANISM

*By* Archbishop Charles Chaput

**I**N EUROPE, we see ... trends ... marked by a more open contempt for Christianity. Church leaders have been reviled in the media and even in the courts for simply expressing Catholic teaching. Some years ago, as many of you may recall, one of the leading Catholic politicians of our generation, Rocco Buttiglione, was denied a leadership post in the European Union because of his Catholic beliefs.

Earlier this summer we witnessed the kind of vindictive thuggery not seen on this continent since the days of Nazi and Soviet police methods: the Archbishop's palace in Brussels raided by agents; bishops detained and interrogated for nine hours without due process; their private computers, cell phones, and files seized. Even the graves of the Church's dead were violated in the raid.

For most Americans, this sort of calculated, public humiliation of religious leaders would be an outrage and an abuse of state power. And this is not because of the virtues or the sins of any specific religious leaders involved, since we all have a duty to obey just laws. Rather, it's an outrage because the civil authority, by its harshness, shows contempt for the beliefs and the believers whom the leaders represent.

My point is this: these are not the actions of governments that see the Catholic Church as a valued partner in their plans for the 21st century. Quite the opposite. These events suggest an emerging, systematic discrimination against the Church that now seems inevitable.

Today's secularizers have learned from the past. They are more adroit in their bigotry; more elegant in their public relations; more intelligent in their work to exclude the Church and individual believers from influencing the moral life of society. Over the next several decades, Christianity will become a faith that can speak in the public square less and less freely. A society where faith is prevented from vigorous public expression is a society that has fashioned the state into an idol. And when the state becomes an idol, men and women become the sacrificial offering.

Cardinal Henri de Lubac once wrote that 'It is not true ... that man cannot organize the world without God. What is true, is that without God, [man] can ultimately only organize it against man. Exclusive humanism is inhuman humanism.'

The West is now steadily moving in the direction of that new 'inhuman humanism.' And if the Church is to respond faithfully, we need to draw upon the lessons that your Churches learned under totalitarianism.

A Catholicism of resistance must be based on trust in Christ's words: 'The truth will make you free.' This trust gave you insight into the nature of totalitarian regimes. It helped you articulate new ways of discipleship. Rereading the words of the Czech leader Václav Havel to prepare for this talk, I was struck by the profound Christian humanism of his idea of 'living within the truth.' Catholics today need to see their discipleship and mission as precisely that: 'living within the truth.'

Two of the biggest lies in the world today are these: first, that Christianity was of relatively minor importance in the development of the West; and second, that Western values and institutions can be sustained without a grounding in Christian moral principles.

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CHARLES CHAPUT is Catholic Archbishop of Denver Colorado. Excerpted from his recent address to the first session of the 15th symposium for the Canon Law Association of Slovakia.



# MEDIA MATTERS

By JAMES MURRAY

## Show trial

The more it is viewed, the more the ABC's *Breakfast* appeals with its newsy equivalent of porridge, kippers, *et cetera* served by various wait-persons led by Virginia Trioli, the hostess with the mostest snap-crackle-pop.

Occasionally a classic dish is served. Geoffrey Robertson QC came on as Eggs Benedict (Sept 16). There he was in close-up, all poached-egg eyes and hammy delivery, an apt metaphor since he was using Pope Benedict XVI's visit to Britain to tell us that the pope should resign for failing to deal with pedophilia in the Church.

The *Breakfast* edit allowed Robertson to prate as only he can: Serjeant Buzfuz at full pomposity. No cross-examination in the edit as to whether he was calling for similar resignations from the heads of other institutions where pedophilia has occurred; the English Public School System, for example.

Nor was there a query when Robertson included in his prating, canon law and priests judging priests. The query could have been based on one fact: lawyers such as himself have for centuries had tribunals and under their protocols lawyers judge lawyers on derelictions alleged by clients.

Arguably these tribunals (established to protect the *raison d'être* of the law, justice) derived their original validity from canon law, early lawyers tending to be clerics.

None of this diminishes the evil perversity of pedophilia, part of the human condition at least since the ancient Greeks gave it a name (the spelling paedophilia being closer to the Greek original) and brought Socrates to death by hemlock on the basis of allegations.

Robertson is a justly celebrated exponent of English Common Law. As a barrister, bound by the 'first cab off the rank' convention, he would no doubt defend a person charged with pedophilia, his paramount consideration being the presumption of innocence.

Why forget this presumption vis-a-vis the Pope? Prejudice? Confusion over the Church's divine foundation and its human administrators? Or

because on television a variant of the Soviet Union's infamous show trials can be played out?

Unfair again? Well, yes - to the Soviet Union which at least went through the motions of assigning a defence lawyer to the accused. On the ABC-Robertson show trial, no defence was given.

It may be argued that a defence was sought or that overall balance is intrinsic to the 24/7 news cycle. This to forget the creation of an initial, unnecessary and enduring false impression.

The ABC is tax-payer funded; it has no need to break part of a news story first as if it were living by the breathless myth, 'hold-the-front-page', or its TV equivalent, 'think ratings'.

## BBC bias

On a print spin of the news-cycle (*The Australian*, Sept 6), the Archbishop of St Andrews and Edinburgh, Cardinal Keith O'Brien was reported as 'complaining' about BBC coverage of religious matters (complaining itself being a loaded word: why not criticising?)

His reported terms were: '(Our) detailed research into the BBC news coverage of Christianity in general and Catholicism in particular, together with a systematic analysis of

## The Art of Learning

IS NOT THE great defect of our education today - a defect traceable through all the disquieting symptoms of trouble that I have mentioned - that although we often succeed in teaching our pupils *subjects*, we fail lamentably on the whole in teaching them how to think: they learn everything, except *the art of learning*. It is as though we had taught a child, mechanically and by rule of thumb, to play "The Harmonious Blacksmith" upon the piano, but had never taught him the scale or how to read music.

- Excerpted from *The Lost Tools of Learning*, an essay by Dorothy Sayers [1893-1967] presented at Oxford in 1947.



output by the Catholic Church, has revealed a consistent anti-Christian institutional bias.

'This week the BBC's director-general (Mark Thompson) admitted that the corporation had displayed "massive bias" in its political coverage throughout the 1980s...Senior news managers have admitted to the Catholic Church that a radical secular and socially liberal mindset pervades their newsrooms.'

The cardinal's comment followed criticism of the BBC by the Church of England for cutting religious broadcasts. In rebutting the criticism, a BBC spokeswoman said: 'BBC news and current affairs has a dedicated religion correspondent, ensuring topical religious and ethical affairs stories are featured across all BBC networks.'

No doubt, as with so many BBC TV shows, this will be repeatable on the ABC particularly *apropos* the way it made a resonating news story out of a cross-promotion for a *Compass* documentary alleging that Mary MacKillop's excommunication (subsequently rescinded), can be linked to her opposition to an allegedly pedophile priest.

The Mary MacKillop canonisation ceremony is set for October 17. The documentary is scheduled for October (though at the time of going to press no specific date had been set). Has the ABC re-invented an old tool of the trade, 'the spoiler' in the form of a repeatable news-promo?

### Bouquet

Credit to the arranger of Pope Benedict XVI's meeting with Queen Elizabeth II at Holyrood House, Edinburgh. It was there, in 1603, that James VI of Scots got the news that he was to be James I of England in succession to Elizabeth I (which means, of course, that Queen Elizabeth II of England is technically Elizabeth I of Scots).

James VI and I, although his wife Anne of Denmark was a practising Catholic, did not afford

her English, Irish, Scots and Welsh co-religionists, the full measure of tolerance hoped for. Nonetheless in his political-religious manoeuvring he did refer to the Catholic Church as 'The Mother Church' – not a bad basis for the union – or more exactly re-union – which Pope Benedict preached so effectively despite the raucous static of *Buzfuz et al.*

### ALP to OLP

Here and elsewhere, Labour/Labor parties have had various adjectives attached: Independent, Australian, Democratic (welcome John Madigan, first DLP senator in 36 years).

New Labour marked the shift from party to brand politics. Now we have the Oligarchic Labor Party (OLP) led by Prime Minister Julia Gillard Gillard, result of her appointing to her new-paradigm government those who helped her to her position: Bill Shorten, Mark Arbib, David Feeney and Don Farrell. Paul Howes? His preferment, in or out of parliament, will surely come (if the Gillard government can survive its independent allies, not to mention the fact that a Green tail now wags the old red dog to death).

### Jess sequel

Deposed PM Kevin Rudd's assumption of the Foreign Ministership was predicted.

He could, however, have opted for a Keatingesque retreat to the backbenches and bided his time.

It may be that he is involved in a sequel to his daughter Jessica's prophetic, whip-smart novel, *Campaign Ruby*: in this sequel, the deposed PM Hugh Patton becomes Foreign Minister. So impressive is he that a part-time job polishing seats at the United Nations morphs into something REALLY BIG.

He resigns from politics in Australia. A by-election ensues. The government led by his deposer, Gabrielle Brennan, loses power, her slogan, 'The Lady's not for Spurning', having been undercut by the perception that as a lawyer her first duty was always to the client: herself.

## Latin and Learning

DO NOT think it either wise or necessary to cramp the ordinary pupil [who studies Latin] upon the Procrustean bed of the Augustan Age, with its highly elaborate and artificial verse forms and oratory. Post-classical and mediaeval Latin, which was a living language right down to the end of the Renaissance, is easier and in some ways livelier; a study of it helps to dispel the widespread notion that learning and literature came to a full stop when Christ was born and only woke up again at the Dissolution of the Monasteries.

- Excerpted from *The Lost Tools of Learning*, an essay by Dorothy Sayers [1893-1967] presented at Oxford in 1947.





*The allegedly legitimate government of Afghanistan ranks 179 out of 180 on Transparency International's Corruption Perceptions Index*

# TOO MANY QUESTIONS

By Michael O'Connor



AN OLD SAYING has it that a government that does not know when to make war and when not to make war is not fit to govern. During the recent federal election campaign with Australian troops committed to two wars, nine peacekeeping tasks and intensive border patrols, apart from the management of 'boat people' after rescue by the navy, there was barely a mention of national security in the campaign, this despite the loss of several soldiers killed in combat in Afghanistan with many more wounded. Both major parties did manage offhand to proclaim their nevertheless very half-hearted commitment to the conflict in Afghanistan without explaining why in any convincing manner.

As far as national security was concerned, it was a Tweedledee-Tweedledum election. Neither side was prepared to raise issues of substance and the media, far more interested in spun fluff, failed to ask substantive questions. For example, there was no discussion of what might happen to the government's most recent defence White Paper program and its associated commitment to real spending increases for the next few years. No one asked whether those commitments could be sustained given the high level of government debt and its impact upon the economy or noted that the promised increases were off a very small base.

There were no questions about the White Paper itself. Among other modernisation commitments, this includes Kim Beazley's fantasy of the need for a fleet of 12 submarines. Fantasy is the correct term; currently the navy has six submarines but

can provide crews for no more than three. Recruiting targets are met only by reducing either the targets or the qualifications for enlistment or both. Defence costs continue to rise faster than commitments so that programs are constantly delayed. Moreover the funding commitments outlined or proposed in at least six White Papers since 1976 have never – that's right, never – been met. That defence outlays continue to stagger along at just 1.5 per cent of GDP or 6.1 per cent of federal outlays, markedly down on previous years, suggests the conclusion that governments consistently budget for a figure between 1.5 and 2.0 per cent of GDP. Incidentally the difference between the two levels is of the order of \$28 billion.

At the same time, the largest and most politically sensitive outlays of health, education and welfare account for 60 per cent of all federal spending and almost 100 per cent of political and media attention.

In recent years, Coalition and Labor governments have committed armed forces to combat operations in Iraq and Afghanistan. They are token

forces, proportionately much smaller than those of other significant nations involved. They do a competent job because the troops themselves are superbly trained if not as well equipped as they should be. The commitments help to cement our alliance with the United States although there are murmurs around Washington and Hawaii (headquarters of America's Pacific Command) that Australia does not pull its weight. From our perspective, too, the tokenism limits any influence Australia might have on policy.

The remaining Australians in Iraq are a small detachment providing security for the Australian embassy in Baghdad. Significant detachments are operating in East Timor and on border protection duties. Another group has been in the Solomon Islands since 2003 and shows no sign of being withdrawn any time soon. Fortunately, the personnel are rotated on a regular basis.

The largest Australian operation combines almost 1500 troops in Afghanistan with a further 800 in maritime security and anti-piracy operations in the Middle East. The Afghanistan commitment forms part of the International Security Assistance Force [ISAF] that operates under the authority of the United Nations but under NATO command.

The ISAF has around 120,000 troops from 47 countries, all of whom fly their national flag outside the force headquarters in Kabul. Two thirds of the numbers are from the United States while a further eight per cent are from the United Kingdom. Excluding those two countries, the other 26 NATO members account for fewer than 16 per cent of the whole. Five Muslim countries other than NATO members Albania and Turkey provide a mere

## Idle Threat?

**S**HEIKH Muhammad bin Abd al-Rahman al-Arifi, imam of the mosque of the Saudi government's King Fahd Defence Academy, wrote recently, 'We will control the land of the Vatican; we will control Rome and introduce Islam in it.'

- Anthony Browne, *The Triumph of the East*, The Spectator, July 24, 2004.

161 soldiers for service in this intensely Muslim country.

The intervention in Afghanistan commenced in the immediate aftermath of the al-Qa'eda attack on the United States in September 2001. The Americans demanded of the then Taliban government of Afghanistan that it hand over Usama bin Laden for trial. The Taliban refused, the Americans invaded and supported anti-Taliban tribal groups and the Taliban went bush. Ever since, the Americans have tried to construct a democratic polity with competent security forces while fighting a Taliban insurgency that never seems to be beaten. Indeed, the Taliban appears to have extended its control to Pakistan's tribal territories, the old North West Frontier province of the British Raj.

In an attempt to validate the continuing operation and at least appear to share the burden, the Bush government for some extraordinary reason sought to involve NATO, even though Afghanistan is well outside NATO's sphere of responsibility. Bush even co-opted Australian prime minister Kevin Rudd to urge NATO members to join the crusade.

In theory, the ISAF is supposed to build Afghanistan so that it no longer acts as a terrorist safe haven. But because terrorism does not require a

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substantial infrastructure, the terrorists can and do easily go elsewhere. The whole UN/NATO/US operation now demonstrates the military nightmare of mission creep, that process where the operational objective shifts to validate a commitment that has taken on a life of its own. And bin Laden still has not been captured!

After the collapse of the Taliban government, the US decided to rebuild Afghanistan and, to be fair, has committed much energy, money

and blood to the task. Now the objective seems to have morphed into yet another - to protect those Afghans who have supported the intervention. All too often, it seems that the declared objective is designed to pacify domestic critics rather than build a democratic nation in a region where neither democracy nor nationalism has ever taken hold. Afghanistan has ever been a tribal nation where tribal and family loyalties hold centre stage.

Can the operation succeed? In my view, it **cannot**. The war in Muslim Afghanistan cannot be won by the armed forces of a Christian country. Even less can it be won by those of a pagan country, which is how the United States and Australia are increasingly perceived. For Muslims, we are too easily portrayed by the Taliban and al-Qa'eda as unbelievers and enemies of Islam. For all our billions of dollars, the clever theories of counter-insurgency, the brilliant weaponry and the dogged courage of our soldiers, this conflict is unwinnable because Western politicians, committing the cardinal sin of war making, have lost sight of their objective.

The religious factor must not be underestimated. It was not a factor in Vietnam. That was lost by American incompetence and a loss of will. Whatever we in the West think, religion is the dominant factor in Afghanistan - as it was when the United States backed the anti-Soviet Afghan forces between 1979 and the Soviet withdrawal in 1989. Since that time, militant Islam has become an even more powerful force in Muslim countries and communities. It will continue to be the primary motivating factor of the Taliban and its allies in Afghanistan. If Afghanistan is to be modernised, only Muslim countries will achieve that and they are frankly reluctant to take on the militants in their own countries, never mind elsewhere.

When questioned, the soldiers will assert that the job can be done but that is loyalty rather than wisdom speaking. They may - probably will - insist that the cost in money and blood will be significant over the long haul but the decision to stay or go is one which must be made by the political leadership which bleeds nothing more than votes.

## Saudi/Wahhabi Hate Ideology

MUCH of the commentary in the West on Wahhabi hate ideology is restricted to shallow statements that it is "strict" or "puritanical." The Saudi publications in this study show that there is much more of concern to Americans in this ideology than rigid sexual codes. They show that it stresses a dualistic worldview in which there exist two antagonistic realms or abodes that can never be reconciled, and that when Muslims are in the land of the "infidel," they must behave as if on a mission behind enemy lines. Either they are there to acquire new knowledge and make money to be later employed in the jihad against the infidels, or they are there to proselytize the infidels until at least some convert to Islam. Any other reason for lingering among the unbelievers in their lands is illegitimate, and unless a Muslim leaves as quickly as possible, he or she is not a true Muslim and so too must be condemned. The message of these Saudi government publications and rulings is designed to breed greater aloofness, instill suspicion, and ultimately engender hatred for America and its people.

- Saudi Publications on Hate Ideology Invade American Mosques. Freedom Publishing;  
See [http://www.freedomhouse.org/uploads/special\\_report145.pdf](http://www.freedomhouse.org/uploads/special_report145.pdf)



Does the UN/NATO military commitment to Afghanistan meet the Christian just war principles? The *Catechism of the Catholic Church* sets out the five Just War principles very clearly in article 2309 which states in essence that a decision to go to war is the responsibility of government; that the threat by an aggressor must be lasting, grave, and certain; that there is no alternative means of resisting that aggression; that resistance must be assessed as likely to be successful; and that the resort to war must not produce greater evils and disorder. Clearly, the first principle is met by the decision in Australia's case by successive Australian governments. There can be no confidence, however, that, under the other four principles, conditions exist to justify the commitment. The threat of terrorism, for example, cannot be considered to be grave even if it is lasting and certain. In the greater scheme of things, terrorism constitutes little more than pin pricks against a sophisticated society like Australia.

Terrorism, especially Islamist terrorism, cannot be defeated in Afghanistan, Iraq, Yemen, Somalia or elsewhere. Only good intelligence and solid police work at home, a suitable and surely preferable alternative, will protect Australia from terrorist attack while the use of military force overseas will not. Organised terrorism is too fluid and agile a target. Military operations in Afghanistan have led to widespread destruction and loss of life inflicted by both sides. The allegedly legitimate government of Afghanistan ranks 179 out of 180 on Transparency International's Corruption Perceptions Index while Afghan farmers have become the world's largest producers and exporters of heroin. Ultimately, the solution to Afghanistan's problems lies with the Afghan people. Outsiders cannot fix their mess.

Suggestions that Australian politicians are wantonly careless of their soldiers' lives are wrong. At the same time, they too readily accept requests from outside bodies for troop commitments without adequate analysis of the purpose, the means or the prospects of success.

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



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## Buried

The fear of being buried alive is primordial. And despite advances in science it lingers. That's what gives director Rodrigo Cortez's movie a visceral horror beyond buckets of fake blood, fibre-glass skeletons and menacing chain-saws.

Cortez does not waste a second of his film's 93-minute running time, its tension relying on a superlative script by Chris Parling. In turn, direction and script rely on a performance which should take Ryan Reynolds from B- to A-list actor.

He plays Paul Conroy, a contractor kidnapped in Iraq and buried alive while the outside – or upside – world debates whether to pay a multi-million dollar ransom.

The kidnapers have left Conroy with a number of aids: a lighter, a knife – not Swiss Army – vitamin pills, a hip-flask of spirits, a torch, a number of light-sticks and a mobile phone.

Not implausibly the latter is more of an exacerbation than an alleviation of his plight. There are moments when he might be buried beneath the Tower of Babel. But he does make contact with rescuers and the movie turns into a race against time while Conroy battles all-too-frightening perils.

M★★★★NFFV

## The City of Your Final Destination

Cast to die for: Anthony Hopkins, Laura Linney and Charlotte Gainsbourg. The trouble is that there are sequences when you do risk dying – of boredom as Hopkins, Linney and Gainsbourg grapple with their roles as the brother, widow and former mistress, all executors of a late, great writer, Jules Gund's literary estate.

Omar Razaghi plays an academic awarded a grant to write Gund's biography. Intent on getting authorisation from the executives he makes his way to a sprawling Uruguayan mansion set in a swampy jungle.

His efforts are complicated by his falling in love with the former mistress and the arrival from New York of his live-in love played by Alexandra Maria Lara with a diamond shine which makes her star colleagues seem dim.

Elegant is the key adjective in

## MOVIES

By JAMES MURRAY

describing the Merchant-Ivory movie brand. And elegant it is but sometimes, like Chippendale chairs, its elegance can be uncomfortable. This is the case with director James Ivory and writer Ruth Praver Jhabvala's take on Peter Cameron's novel.

PG★★★SFFV

## Please Give

Catherine Keener was born to play Kathleen ni Houlihan, dark-haired, sorrowful yet joyous embodiment of All Ireland. Meanwhile she settles for exile parts in the kind of movies usually described as quirky where she tends to play women divided, like Ireland, against themselves.

Writer/director Nicole Holofcener cast her as Kate who, with her husband Alex (Oliver Platt), profits from selling death-estate furniture in upscale Manhattan alias Woody Allen apartment-land.

Their neighbours include two sisters (played for sibling contrast by Amanda Peet and Rebecca Hall) who are looking after their grandma whose flat Kate and Alex have bought intending to use it to enlarge their living space once she dies.

Kate's guilt about her life manifests itself in giving money to beggars, a generosity criticised by her teenage daughter Abby (Sarah Steele).

Holofcener, in the midst of these self-serving lives, allows one glimpse of a signpost to a different kind of life: a plain wooden cross. All in all, this is not a movie but an interlinking of vignettes, bitter yet enticing like dark chocolate with only a tincture of the milk of human kindness.

M★★★★NFFV

## Dinner for Schmucks

Tim (Paul Rudd) crashes into Barry (Steve Carrell). They become ill-assorted buddies, one, an investment banker on the make, the other a guy who creates dioramas from stuffed mice.

So far, so funny, the movie being based on a French original, Francis Veber's *Le Diner de Cons*, about a group of business executives who amuse

themselves by wining and dining guests they consider to be idiots.

Director Jay Roach, with writers David Guion and Michael Handelman, sticks with this story line. Rudd and Carrell are players capable of fine subtlety. Sadly Roach allows them to act in a style broader than a board and dining room table combined during sequences in which Barry's antics threaten Tim's ambitions in love and finance.

The result: a seriously unfunny comedy. By the time the movie reaches its climax, we do not care whether the idiot mouseman outwits the masters of the universe.

M★★★★NFFV

## Easy A

Director Will Gluck's variation on the everlasting high school movie, the title deriving from Nathaniel Hawthorne's *The Scarlet Letter*. Olive (Emma Stone) pretends that she has lost her virginity to the mixed excitement and consternation of her schoolmates.

There's a strong moral tale about the perils of going with the tide but it's offset by satiric take on Christianity represented by Marianne (Amanda Bynes). Patricia Clarkson and Stanley Tucci go suburban as Olive's understanding parents.

Emma Stone's performance is superlative although it must be said she looks like a character of a certain age and it isn't teenage.

M★★★★NFFV

## Wall Street: Money Never Sleeps

Director Oliver Stone's sequel to *Wall Street* has the advantage of an older and wiser Michael Douglas playing Gordon Gekko from the original movie. In this, Stone was ahead of the game. In the sequel, he is beset in a far more complicated situation: the Global Financial Crisis.

Among the operators is Gekko's enemy Brenton James portrayed with saturnine menace by Josh Brolin.

Gekko, released from jail to become a best selling author with no judgement on his income being the proceeds of crime, recruits an aide Jake (Shia LaBeouf). He has revenge subplot, result of the suicide of his mentor yet another Wall Street operator given a

Lear-like nobility through the playing of Frank Langella. And he has a girlfriend Winnie, Cekko's estranged daughter (Carey Mulligan, embezzling every scene she's in).

Complicated? You bet. Almost as complicated as creating a carbon market. Yet simple: scam cuts scam. But Stone, working from Allan Loeb and Stephen Schiff's script, seems unable to make a clear-cut moral or ethical judgement. Instead he resorts to a visual metaphor where the Market is a never-ending series of bubbles amid which the privileged get to gambol.

No emphatic mention of how a metaphorical killing on Wall Street can mean actual deaths in Third World slums or indeed in the rust-belt cities of America.

Money doesn't sleep. Sometimes it makes movies which are with popcorn, the opiate of those whose work and taxes support Fail-Safe Capitalism.

M★★★NFFV

### Furry Vengeance

Remember the showbiz adage about not appearing with animals? Brendan Fraser and Brooke Shields have in this comedy where highly trained pooches, racoons and birds are the stars who, thanks to dubbing, talk and plot when out of human hearing range.

Directed by Roger Kumble and written by Michael Carnes and Josh Gilbert, the story line has Fraser as Dan Sanders, front man for an Asia-based company intent on developing a township of supposedly eco-friendly Macmansions in an Oregon wilderness area.

Brooke Shields plays Dan's wife Tammy and their teenage son is played by Matt Prokop.

Nothing stands in the way of their success. Can the animals defeat them? Could Lassie make it home?

PG★★★SFFV

### I'm Still Here

Director Casey Affleck blew the whistle on himself by admitting that his reality documentary about his brother-in-law Joaquin Phoenix's switch from movie star to aspiring hip-hop artist was a hoax.

Clues were there in abundance not least that the supposedly clueless Phoenix was credited as co-producer

## Official Classifications key

G: for general exhibition;  
PG: parental guidance  
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## Annals supplementary advice

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

of the documentary. Despite all this it lingers in mind as an acidic satire on latterday, fan-mag celebrity.

Why the revelation by Affleck? It puts Phoenix in line for an Academy best actor award.

M★★★NFFV

### Sagan

Pseudonymously Françoise Sagan, a supernova of literature, hit Paris in the Sixties. And like all supernovas she exploded and burnt out. Born in 1935, she died in 2004, her memory lingering in her many novels and plays.

The first, and still best known, was *Bonjour Tristesse*, written in four weeks when she was only 18, and opening with the line: 'A strong melancholy pervades me to which I hesitate to give the grave and beautiful name of sorrow.'

Writer/director Diane Kurys spares no harrowing detail of Sagan's frantic life except, oddly, the dim Hollywood movies made from her novels. What makes the film a must is the title performance of Sylvie Testud: wild, shy, impulsive, passionate, addicted to fast cars, whatever drugs were available and as feckless of her fortune as of her life.

Testud also shows how Sagan's wilfulness was combined with the work ethic of the bourgeois into which she was born as Françoise Quoirez. The movie inspires one reflection. In her economy of style, Sagan was a Muriel Spark but she lacked Spark's moral compass.

M★★★NFFV

### The Girl Who Played with Fire

She's back: Elizabeth Salander (Noomi Rapace) who can hack into a computer or a human with equal, easy savagery. Director Daniel Alfredson and writer Jonas Frykberg (working from Stieg Larsson's best selling Millennium Trilogy) again ally her with investigative journalist Mikael Blomkvist (Michael Nyqvist).

There are references back to *The Girl with the Dragon Tattoo* but the main narrative is set amid Cold War defectors and a mastermind crim about whom Salander learns more than she wants.

Alfredson's pace is curiously pedestrian. His characters, despite motorbike sequences, spend a lot of time walking from point A to point B.

*Dragon Tattoo* was confronting in its scenes of sexual brutality. Blomkvist, in accessing lap-top computer images of these scenes, shuts down the computer before the worst happens. Curious: censorship afforded to a character in a sequel but not to viewers of the original.

MA15+★★★NFFV

### The Last Airbender

Director M Night Shyamalan goes back to classic elements: Water, Earth, Air and Fire for this thriller, derived from a cartoon TV series, in which four tribes based on the elements compete for dominance.

Only one person can bend all four elements to his will. He is identified as the boy Aang (Noah Ringer) and is rescued from an ice prison by relatives from the Water Nation, Katara (Nicola Peltz) and Sokka (Jackson Rathbone). When the leader of the Fire Nation Lord Ozai (Cliff Curtis) hears of the rescue he is angry and the 3D watery and fiery special effects are on for young and old.

The effects are spectacular, or rather awesome; your reviewer forgot his 3D spectacles were top of his head and didn't detect any difference throughout the movie.

PG★★★SFFV

### The Other Guys

Laurel and Hardy, Hope and Crosby, Abbott and Costello, Martin and Lewis; if they wish Will Ferrell and Mark

Wahlberg can join this array of comedy duos. As detectives Gamble and Hoitz they extract hilarity from the mayhem of cops and robbers movies when they succeed the toughest and best Danson (Dwayne Johnson) and Highsmith (Samuel L Jackson).

All comedy is based on sending up conventions while relying on them. In this case it's the heroic conventions of the police procedural movie. Sure it's been done many times, including the *Police Academy* series, since Hal Roach did it first with his Keystone Kops one-reelers. But writer/director Adam McKay does it with fresh verve.

The comedy's sweetest and slyest gag depends on the beauty of Eva Mendes, playing Gamble's wife. Her name is Sheila and he treats her as a Plain Jane. Other Australian references include Gamble's fondness for the Little River Band and Kylie Minogue.

The end credits should not be missed. They illustrate how a Ponzi Scheme works and must inevitably collapse through its process of cycling investments from a broader and broader base to an increasingly avaricious top.

M★★★NFFV

### Beauty and the Beast

Enhanced 3D version of the Disney classic produced especially for those with children or grandchildren.

G★★★SFFV

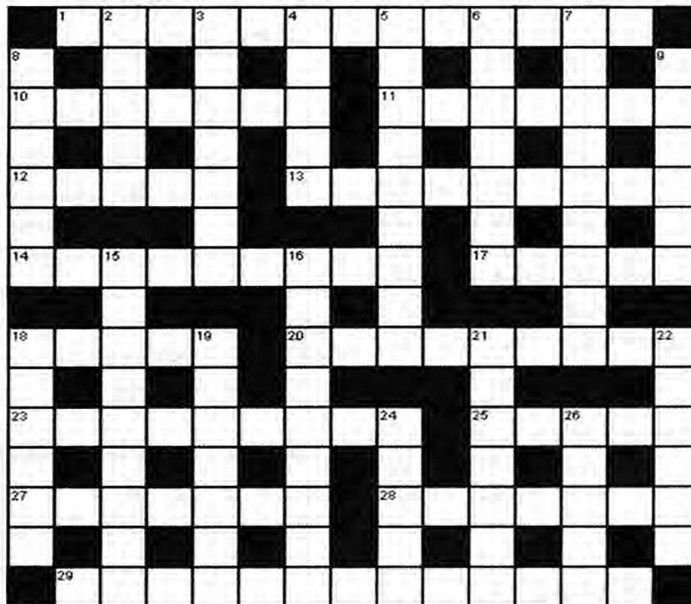
### Four Lions

Jihadism as farce. Impossible until writer-director Chris Morris decided to do for it what *Carry on up the Khyber* did for imperialism.

Morris is a comedian with a reputation for pushing beyond outrageousness towards the unacceptable. Here he is comparatively restrained in assembling four north-country jihadists in Sheffield: Omar (Riz Ahmed), Faisal (Adeel Akhtar) Waj (Kayvan Novak) and Barry (Nigel Lindsay) a convert to Islam and the extremist of the quartet.

Their hapless training scenes are funny. But when they head south, their vehicle loaded with bomb ingredients, Morris places them uncomfortably close to the reality of what occurred before the murderous bombing of the London underground.

## ANNALS CRYPTIC CROSSWORD No. 21



### ACROSS CLUES

- To foretell the future, stray cat ignores pot (13)
- Resentment of dealer in stolen property (7)
- A wilful misinterpretation of a translator of Bible from Greek into Gothic (7)
- Specified days of the month for fruit? (5)
- Wan saint in eastern Holy Land (9)
- Devastated city may produce his mohair (9)
- Everyone a hothead for Muslim deity (5)
- Sack little devil if he's to perform work with inadequate materials (5)
- Ex had oily condition, took a break (9)
- Bede, ill, in delirium, can't be rubbed out (9)
- Opener leaves turkey in Italian city (5)
- African rodent once used by teacher to punish backward sailor (4,3)
- Father drops Fr. off to sit out with infidel (7)
- Subsequent presentation of bill heard just before The Gospel? (6,7)

### DOWN CLUES

- Umpire has it to make ready for use again (5)
- Book silicon covered by DNA (7)
- O'Neill, no longer sick, is out of bed with an advantage (3-2)
- Two out with the Spanish complain bitterly about bathroom fitting (5,4)
- Select a damaged keyboard percussion instrument (7)

- Petuly begins the rally around centre of subdivision (9)
- Following Indian greeting, District Attorney has top seat on jumbo (6)
- Same heartless Keith has a Hebrew letter (6)
- Rear admiral in jig hoping to produce some precipitation? (9)
- The bin Ida shook was full of people (9)
- It's a bit of a pain when it separates street from church (6)
- End of soup or meal cooked in Sicily (7)
- Daughter yearned to land plane on water (7)
- Portuguese lady and half of team contribute to charity (6)
- Rub out Queen as European leader (5)
- Erin upset over German rule (5)

### SOLUTION TO CROSSWORD NO. 62



© Brian O'Neill 2010

Okay, for his final madcap sequence he has them costumed in animal and clown suits. Even then, however, memories of the past hover with threats from the future.

M★★★NFFV

### The Reluctant Infidel

Director Josh Appignanesi works from British comedian David Baddiel's lively script. Its hero is Mahmud Nasir (Omid Djalili) a Muslim family man who discovers to his horror that he is Jewish.

To his shock, and our hilarity, he then has to learn about the dogma and culture of his new religion from Lenny, his fellow cab-driver and Jewish neighbour (Richard Schiff).

Taken with *Four Lions*, Appignanesi's movie suggests that a new sub-genre has been created: Comedies (Muslim) deriving from the Marx Brothers (Jewish). But how will the sub-genre play to locals in Baghdad, Teheran or Kabul?

M★★★NFFV



*Dynamic hack or Packer hatchetman*

# ALL ABOUT REID

By Ian MacDonald



**FITZGERALD & HOLT:** sounds like a law firm and its principals have provided a fascinating brief on their subject. It details Alan Reid's rise from hardship

via ladders provided by the Christian Brothers at St Patrick's College, Coulburn and Waverley College, Sydney, following primary education at Paddington's St. Francis of Assisi School,

Like others Reid chose to neglect the spiritual rungs of the ladder as he rose higher through the trade union movement and the Australian Labor Party to the high, rich and risky plateau occupied by the Packer dynasty, now almost completely vacated for the easier odds of casinos.

Possibly slightly flown on nostalgia for hot-metal deadlines and smoky, boozy nights, which can be more intoxicating than alcohol, Fitzgerald & Holt have dug prodigiously in archives, personal and corporate, to produce a compressed account of what has been disseminated in various ways for half-a-century, not least in Reid's own books: *The Gorton Experiment*, *The Power Struggle* and *The Whitlam Venture*.

In journalistic terms, this is a cuttings job, monumental in its bridging of the gap between living memory and history morphing into legend. Reid's ferocious energy, his scoop rate and general output might appal even present-day copy Stakhanovites, hunched over computers, one eye on the clock, one eye on the wordage-space of their colleagues, rivals for in-house prizes and a diminishing number of jobs.

Reid's books have been mentioned; they had their beginnings and ends. His newshound tracking was ceaseless. Highlights:

His coverage in Canberra of the '36 Faceless Men', including his deadline-pressure arrangement of an exclusive picture.

His attitude to the genesis of the Democratic Labor Party following the

---

Alan 'The Red Fox' Reid, by  
Rose Fitzgerald and Stephen Holt,  
published by New South, Sydney 2070,  
rrp. \$49.95

---

BA Santamaria and HV ('The Doc') Evatt controversy over the direction of the Australian Labor Party.

His role in bringing on the Costigan Royal Commission into the Painters and Dockers Union, Melbourne. Fitzgerald & Holt describe the part played by Philip Adams in recruiting the freelance David Richards to write what became a catalysing cover-story in *The Bulletin*, edited by Trevor Kennedy.

Leaks embroiled Kerry Packer in the coverage. Unexplained: the puzzle of how it was that Richards did not win a Walkley Award for what is still potentially explosive material though it is currently tamped down.

## The Bishop of Rome

**I**F 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*

More could have been made of the remarkable coincidence that Reid and the legendary journalist Frank Browne were contemporaries at Waverley College. Reid was always a retainer in Packerdom; Browne branched out from military training at Duntroon to Nortondom, Murdochdom and as a muck-raker in his newsletter *Things I hear*.

Unremarked by Fitzgerald & Holt, Browne became a Freemason which did not hinder his sources. Again more could be made of the extent to which Freemasonry did (or did not) permeate the journalism of the time.

According to Fitzgerald & Holt, Reid thought about becoming a fiction writer. Rejected manuscripts are extant; it is a pity Reid did not persist. Who would not rather have the Charles Dickens account of the fictional Eatanswill election than his factual reports as the fastest shorthand writer in the Westminster parliamentary press gallery?

And who would not want to have a fictionalised account of Reid's spiritual journey? Fitzgerald & Holt recall Reid, chronically ill, telling a priest who was offering him the sacraments, to keep his running shoes ready in case of a need for a swift return.

This is the stuff of ex-sub-editor Graham Greene's *Brighton Rock* with its local hack Hale who works under the name Kolley Kibber, and is killed by Pinkie and his gang. In 1987, at his last deadline, Reid, like Frank Browne, did have a Catholic requiem.

Fitzgerald & Holt do not elaborate on whether the urge to fiction was purely creative or based on the need for cash. Which raises another missing factor in their brief. Reid was obviously a valued journalist, tireless in his pursuit of news particularly when it meshed with the Packer interests. How much was he paid?

What then should the book have been? The answer ironically is in the

foreword by Laurie Oakes who came to the Canberra Press Gallery at a time when Reid's pro-Packer pull was waning as his legend waxed. Oakes, recruited by one of Australia's greatest editors, Harry Gordon, points out the nature of Reid's strong impulse to be a performer as well as a chronicler.

Hence Fitzgerald & Holt's flubbed cue. They should have written more explicitly and linked Reid to the later, smoother operators who go to Canberra not as knockabout staff journalists for this or that media group but as agents of influence, lobbyists, PRs, spinners, minders and speechwriters (a Holt avocation).

Individually and collectively, they have done much to complicate the already complicated arrangements of representative democracy while making back-forth-and-upward career moves of their crafty shiftiness.

*Pressman par Excellence* is ill-chosen. *Come in Packer Spinner* has the ring of plagiarism. What about *Progenitor of Spinners* to give Australia another world first? Inept. Daniel Defoe (1660-1731) has won that dubious honour.

His place in the pantheon of literature has been ensured by his works *Robinson Crusoe* and *Moll Flanders*. Working hacks may admire more the fact that, after doing jailtime for seditious libel, Defoe started *The Review*, wrote it solo and published it three times a week. Spinmeisters may admire the way he discreetly lobbied, under journalistic cover, to bring about the union of the parliaments of England and Scotland despite the popular protests of the Scots.

Reid, although born in England and initially nicknamed 'Chum' because of his accent, came on as an Aussie so dinkum that protective colouring must have been involved. Again we are in Greeneland where adult ambivalence grows from such childhood straits.

To perfect the Fitzgerald & Holt, law-firm resemblance add Bail - Kathy Bail former editor of *The Bulletin*. As the newish boss of the University of New South Wales Press she has created the imprint *New South*, and produced a book that has the heft of a foundation stone for a sequel by Fitzgerald, Holt & Bail. Title: *Spinning out of Control: Democracy Subverted*.

IAN MACDONALD is the pen-name of a well-known Sydney journalist.

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## Mocking the Resurrection of Christ

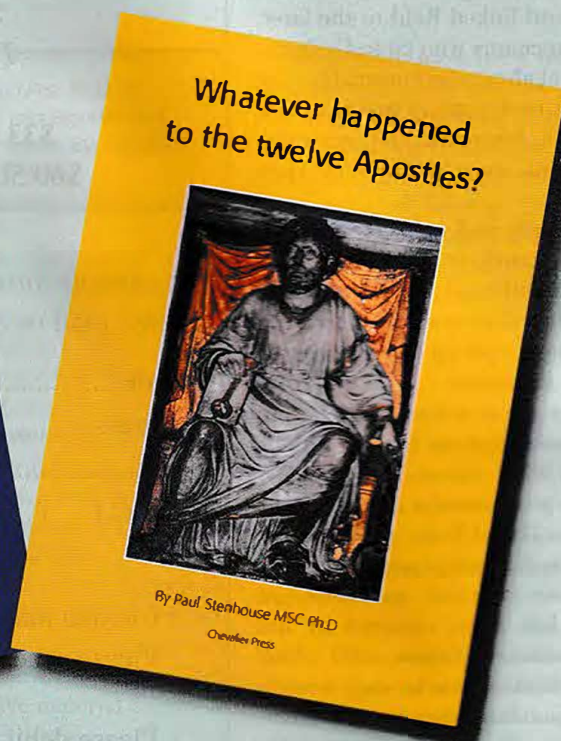
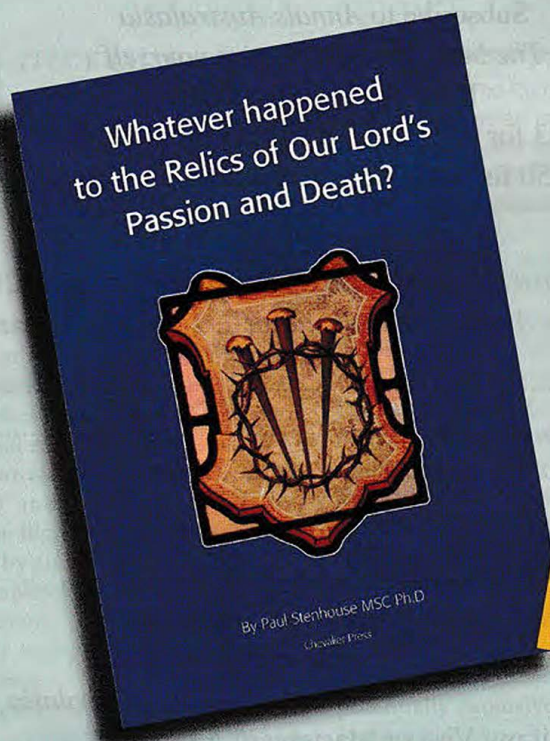
**S**G1 GOES to a planet where mediaeval Catholics have been settled by Goa'uld warriors. They believe in demons and engage in what are called 'Dark Age' practices [in the words of Daniel Jackson 'They didn't call them the *Dark Ages* because it was dark'] of torture, trial by ordeal, and burning at the stake. Not content with presenting Catholics as superstitious and cruel, the Stargate team mocks Christianity, and its beliefs. They go so far as to mock the Resurrection of Christ. As one of their number – Teal'c – revives after an apparent from death by drowning, the leader of the team Colonel Jack O'Neill says: 'You'd think these folks never saw a guy rise from the dead'. Daniel Jackson spells it out by talking about 'Teal'c's resurrection'.

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