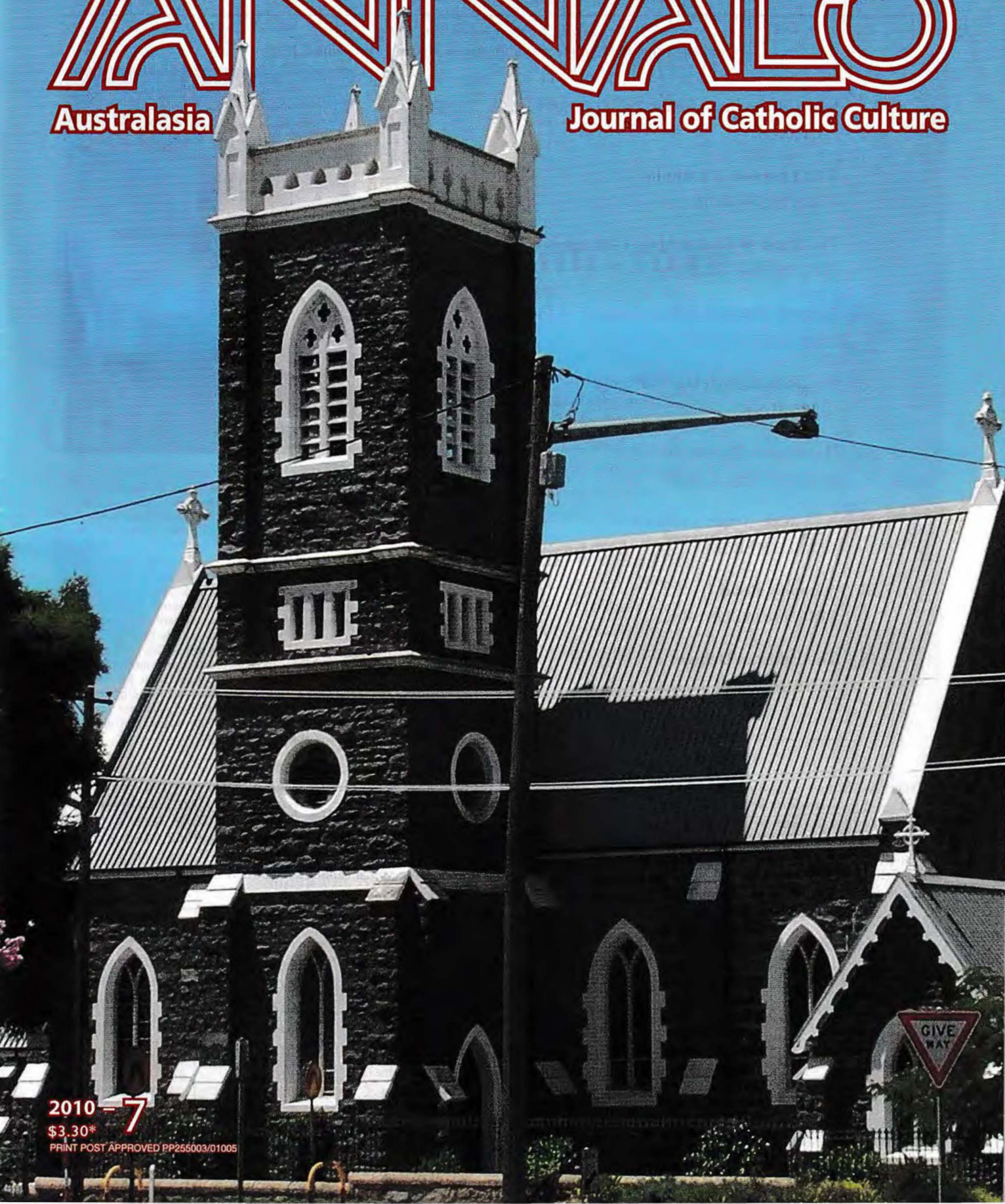


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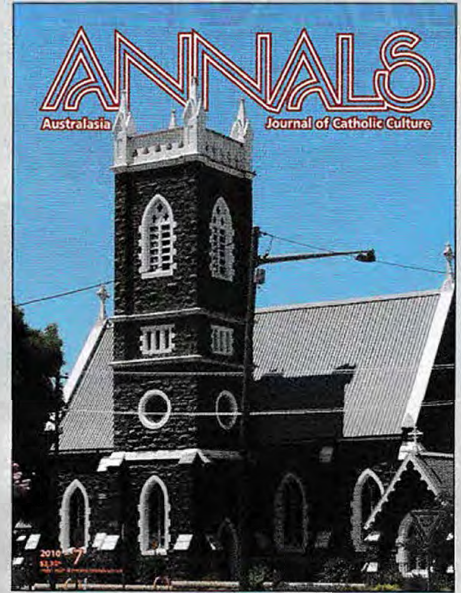
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Australia's Oldest Catholic Magazine

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Front Cover: The Catholic church - St Mary's of the Immaculate Conception - in Tumut, a beautiful town in the foothills of the Snowy Mountains a little over 400kms south-west of Sydney. The foundation stone of the first church dedicated to the Immaculate Conception of our Lady to be built in Tumut was blessed by Archbishop Polding OSB in 1858. It is still standing, and used as a parish hall. The first parish priest was Father T. O'Neill. This original church proved inadequate for the numbers wishing to attend Mass and eighteen years later the present church [pictured] was built out of blue trachyte, a volcanic rock similar to granite. It was blessed by Bishop Lanigan, of Goulburn, on November 24, 1878. It should be noted that in 1858 Tumut district included Wagga, Cootamundra, Gundagai, Adelong, Batlow and Bago and the total population was 1000. According to the latest figures available as we write, the population of Tumut Shire is around 11,000 and the number of Catholics in the area is 30% or about 3,300.

Cover Photo: Alan Katen Dunstan

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

THE DEPOSIT OF FAITH – TO BE INVESTED



PAY ATTENTION then, brethren, to the truths of faith now being handed down to you and write them deep in your hearts. Keep a careful watch and be on your guard against foes and heretics intent on perverting your faith and plundering it. You must as it were deposit this gift of faith in the bank for safe-keeping and God will demand of you an account of your investment. In the presence of God, who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate bore witness to that great claim: I charge you to keep the faith unstained until the appearing of our Lord Jesus Christ [I Tim 6,13]. You have been entrusted with an immortal treasure and the Lord will require an account of it from you at the time of his appearing, and this will be made manifest at the proper time by the blessed and only Sovereign, the King of Kings and Lord of Lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honour and eternal dominion. Amen.

– St Cyril of Jerusalem 315-387 AD, Catecheses., 5,10-11.
From the *Roman Breviary*, Second Reading at Matins for
Thursday of the 31st week of the Year.



FATHER OF BELIEVERS

GOD, Thou art the Father
Of all that have believed;
From whom all hosts of angels
Have life and power received.

O God, Thou art the Maker
Of all created things,
The righteous Judge of judges,
Th'almighty King of kings.

High in the heavenly Zion
Thou reignest God adored;
And in the coming glory
Thou shalt be sovereign Lord.
Beyond our ken Thou shinest,
The everlasting Light;
Ineffable in loving,
Unthinkable in might.

THOU TO the meek and lowly
Thy secrets dost unfold;
O God, Thou doest all things,
All things both new and old.

I walk secure and blessed
In every clime or coast,
In name of God the Father,
And Son, and Holy Ghost.

- *Deus Pater Credentium*, by the Irish St Columba or Colum-Cille
'Dove of the Church'[521-597] revered as the converter of the
Picts of Scotland to Catholicism in the sixth century.
Translated from Latin to English by Duncan MacGregor, 1854-1923]



IT'S FUNNY how many of us think that folk who lived thousands of years ago lived in awe of their gods, such that they could only imagine their gods as being supremely holy and moral. But one might say the opposite was the case, for if they were in awe then it was because they feared the gods' immoral and capricious behaviour. One suspects that they may have even envied the gods for being able to live that way.

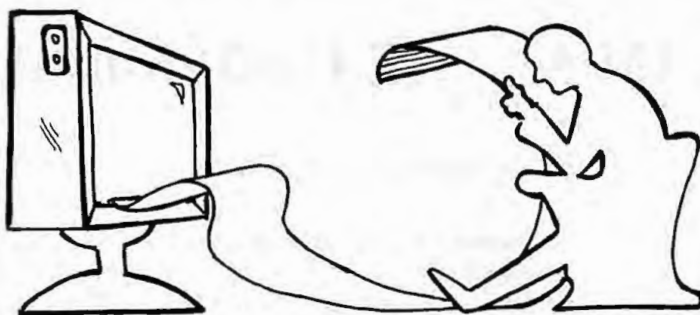
So it is that in Homer the gods are interfering pests. More often than not, in the *Iliad* and *Odyssey* the gods are the real villains of the piece, always stirring up trouble, as they usually do in the other Greek myths as well. If there is one lesson the ancient tragedies teach us it is that it's best not to come to the attention of the gods, whether by way of hatred or of love. If a god loves you no good can come of it.

With this in mind one might take to heart Socrates' argument in the dialogue called *Euthyphro* which is to the effect that men are often more moral than the gods. In a passage to warm an atheist's heart, Socrates argues against using the gods as models for good or pious behaviour. What kind of model are the gods? he asks. After all, the gods lie and scheme, they commit adultery, rape, fight among themselves, and, worst of all, talk loudly on their mobile phones in public places (well it *ought* to be on the list).

What kind of role model can the gods be when their behaviour is fit only for the computer games your children are probably playing?

No wonder the ancients thought it wise to keep the gods at a distance, so much so that after Socrates the philosopher Epicurus made this distance a fundamental element in his thinking. His argument was that as the gods are so exalted, so much more powerful than us, they do not even know that we exist. Why would they when they are so great? But this, one might argue, was a case of wishful thinking; it was using the appearance of humility in order to banish divinity from the world: if we think ourselves so very insignificant then the gods might not notice us and will leave us alone.

In other words, humanity can use piety to keep divinity at a distance. A bit like the



OF GODS AND GRACE

By ROBERT TILLEY

character Hazel Motes in Flannery O'Connor's book *Wise Blood*, who sets out not to sin so that he doesn't have to have anything to do with Jesus.

It's a form of reasoning that has become very sophisticated over time such that when one hears talk of God as Wholly Other, as The Unknowable Mystery, as That Which is Beyond All Dogma and Language, one suspects that piety and humility are being used in order to keep God at a distance. After all, if you

heard that one of your children was saying that his mother was Wholly Other, Beyond All Language, and was an Unknowable Mystery, you might suspect your child was justifying not ringing you.

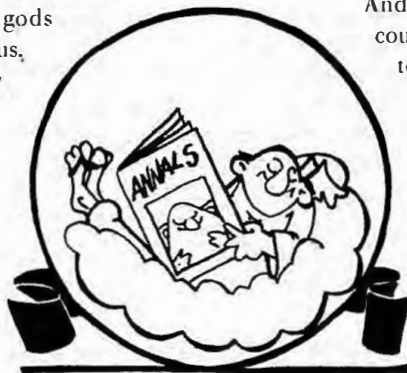
As the wits have it, God is not an all-seeing Security-cam! Maybe not, but is it really more sophisticated to say that God sees nothing because He is the supremely indifferent and unknowable Principle? Which is pretty much what Aristotle said.

Hidden beneath many of our pious sentiments and philosophical abstractions is the desire to sever any real contact with God. It's not really about whether or not God can truly be known, but rather that we do not want to be known. God keeps looking down and we find every ruse to look away; for if we look at God it may be that we will see something of ourselves.

The pagans wanted a distance to the gods because the gods were everything arbitrary power is; passionate and capricious, nasty and vicious – who wouldn't want to keep them at bay?

But when God came so close that we could seize Him, when He became Incarnate and made Himself known, what was revealed was that it is we who are arbitrary, nasty, and capricious; so violent that we'll murder the source of our own life. In wanting to keep the gods at a distance, the ancients were trying to avoid the shock of recognition.

And here's the twist in the tale the pagan's couldn't tell; it was God who had every reason to keep His distance from us. That He didn't revealed something we still cannot bring ourselves to really believe: that God is the antithesis to everything arbitrary, for God is Love.



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*.

Islamists confront a Secular, de-Christianised, West

ISLAM AT THE CROSS-ROADS

By Paul Stenhouse, MSC



IT IS COMMONPLACE for Islamists to speak of the collapse of the West as a foregone conclusion. The scorn with which media and political spokesmen react to this unthinkable hypothesis rings more hollow by the day as they react blindly and increasingly foolishly to the threat posed by Islamist terror.

What appears to be bringing the West to its knees – the very public exposure of individual and corporate corruption – is what Islam has most to fear: openness and frankness.

But *on one's knees* is a good place for the West to begin a long-overdue rediscovery of its Christian roots that once made it great.

While this writer knows that the collapse of the West is far from the foregone conclusion that it appears to be to Muslim polemicists, there is

no doubt that they are right to fear a secular West.

Exposed to the brutal and unrelenting light of atheistic deconstructionists and secular post-post-modernists, Islam will implode.

It was fear mixed with xenophobia that kept Islam away from a West that it tried on numerous occasions to conquer by force of arms and failed. Experience has shown that the principal response of an essentially 7th century culture transplanted to a foreign milieu and exposed to the encroachments of secular Western 'culture,' is violence.

Islam has no other response than the 'sabil allah' [the 'Way of Allah'] which seems more often than not to be a 'sabil as-saif' [a 'Way of the Sword']. Up till now it has known no other way of dealing with the kind of threat posed by what it sees as a godless and indifferent West.

This secular West poses as big a threat to Catholicism as it does to Islam. And in a sense it is understandable that post-Enlightenment Western society should cling so frantically to the secular foundations upon which it now rests. And persist in vilifying its Christian past.

After all, unprecedented wars have been fought, and unspeakable holocausts have been perpetrated – too many hundreds of millions have died in the name of its rehabilitated pagan gods – for the secular West to face honestly the enormity of the cultural, religious and political chaos it has created since the sixteenth century 'reformation' and the subsequent 'enlightenment'. European and world history has been re-written; truth has been obliterated by a mixture of myth and propaganda. European and world territorial boundaries have been redrawn, with little attention paid to long-term consequences of ignoring cultural, religious, linguistic and tribal traditions.

The lies and brainwashing of Hitler Youth, Fascist Youth and Communist Youth found their parallel in the smokescreen blown over political and religious reality by generations of anti-Catholic academics and teachers employed in educating youth in Catholic and State schools alike. With predictably dire results.

The U.S. paid no attention to Usama bin Laden's demand in 1996 that their military should pull-out of Arabia: 'not long ago,' the founder of al-Quaeda said, 'I gave advice to the Americans to withdraw their troops from Saudi Arabia.' His 'advice' had little to do with oil, wealth or even politics: it reflected a fear that many Muslims – immersed in Qur'anic teaching – share: that the secular West would contaminate those who came in touch with it.

Yemenis and the West in the 1930s

The old Sayyid Mustafa puts in his appearance soon after, and there is also a Hadrami who has done well as a merchant in Djedda. Conversation turns on the World War and the events resulting from it. One feels them, as always, groping for the weak spot in the West, for the seed of destruction in the worldly and spiritual power which dominates and enslaves the lands of Islam. It comes out clearly how positively our listeners count upon a vigorous recovery of Germany, who will revenge herself for defeat in a new world war which will put an end for good to the dominating position of the whole West. They are all aflame for war from so-called pure sympathy for Germany or antipathy for Albion. It is difficult, not only to run directly counter to that kind of anticipation of the future, but also to bring forward some arguments for the love of peace and of mankind, transcending differences in religion, in such a way that, at least, they will not be immediately forgotten again.

- D. van der Meulen and H. von Wissmann, *Hadramaut – some of its mysteries unveiled*, Leiden, Brill, 1964 [reprint of the 1932 ed.] Wadi Do'an, p.71.

Bin Laden was right. It will. As serious-minded Catholics have discovered to their dismay. And this poses a dilemma for Christians who are tempted to sit on the fence and watch the drama unfold of a godless society dealing with the fury of nomadic tribesmen with access, through their immense wealth, to the latest military technology. Especially when these opponents are enraged at what they rightly see as a threat to their very survival.

Yet for all its extraordinary claims, Islam is unsure of itself. Its apologists may point to beauty created, knowledge of the truth acquired, love taught, mercy shown and joy generated in those whom Islam has touched, but what there is of these qualities in Islamic societies has come in great part from conquered peoples and the cultures they once created in pre-Islamic times. It is the work of heterogeneous communities now Muslim, once Christian, Jewish, Zoroastrian, Buddhist, Hindu, Animist.

For all the Islamic insistence on worship of the Merciful God, there is mercy only for Muslims; there is no mercy for non-Muslims.

This reflects the deeply-felt xenophobia and intolerance that pervades what many in the West still persist in seeing as a tolerant and enlightened Islam. At the wider level it is symptomatic of the underlying fear that prevents the Qur'an and the Shari'a from being subjected to any serious textual or historico-literary scrutiny; and that keeps concerned Muslims in thrall by the very real threat of death at the hands of family or friends as a punishment for attempting to leave the *umma*.

In a sombre note whose consequences are far-reaching, Dr Yaqub Zaki, the deputy director of *The Muslim Institute* in London is on record as saying:

'The principle of communal consensus [*ijma'*] is a source of infallible truth because the prophet said "My nation shall never agree upon an error". There are two classes of *ijma'*: the consensus of the jurists and the consensus of the believers; and since the phrase "my nation" vests authority in the entire body of believers, in the case of conflict the latter overrides the former.'¹

If this be true, and it seems to be, it means that dialogue must ultimately

Churches are not Museums

There is a great danger today of our churches becoming museums and suffering the fate of museums: if they are not locked, they are looted. They are no longer alive. The measure of life in the Church, the measure of her inner openness, will be seen in that she will be able to keep her doors open, because she is a praying Church. I ask you all therefore from the heart, let us make a new start at this. Let us again recollect that the Church is always alive, that within her evermore the Lord comes to meet us. The Eucharist, and its fellowship, will be all the more complete, the more we prepare ourselves for him in silent prayer before the eucharistic presence of the Lord, the more we truly receive Communion. Adoration such as that is always more than just talking with God in a general way. But against that could then rightly be voiced the objection that is always to be heard: I can just as well pray in the forest, in the freedom of nature. Certainly, anyone can. But if it were only a matter of that, then the initiative in prayer would lie entirely with us; then God would be a mental hypothesis - whether he answers, whether he can answer or wants to, would remain open. The Eucharist means, God has answered: The Eucharist is God as an answer, as an answering presence. Now the initiative no longer lies with us, in the God-man relationship, but with him, and it now becomes really serious. That is why, in the sphere of eucharistic adoration, prayer attains a new level; now it is two-way, and so now it really is a serious business. Indeed, it is now not just two-way, but all inclusive: whenever we pray in the eucharistic presence, we are never alone. Then the whole of the Church, which celebrates the Eucharist, is praying with us. Then we are praying within the sphere of God's gracious hearing, because we are praying within the sphere of death and resurrection, that is, where the real petition in all our petitions has been heard.

- Joseph Cardinal Ratzinger, *God is Near us*, Ignatius Press, 2003, p. 90.

be with the *umma* - the Islamic 'nation' as such - not with individual scholars. This is a daunting prospect. No matter how liberal or open-minded some individuals may appear or may wish to be, it is the *ijma'* or consensus of the *umma* that counts. And who would dare pre-empt the *umma's* judgement?

Dr Zaki further notes that this 'consensus of the believers,' of the *umma*, is 'the ultimate vehicle of authority' and is, 'in fact, the form which democracy takes in Islam, rendering superfluous imported or imposed versions of the same concept.'

There is a marked difference in reaction between Catholics and other Christians who find their beliefs sacrilegiously and often blasphemously portrayed in the media, and Muslims who are likewise subjected to ridicule and insult on account of their religion.

Some Catholics may remain silent

out of cowardice or self-interest; but most realise that it is impossible to legislate to make men act rationally and humanely; to make them good.

Muslims who are immersed in the Koran and embrace Shari'a would disagree. Dr Zaki, whom I quoted above, made the point that 'Islam does not recognise any distinction between sacred and profane authority.'

Making this distinction is a *sine qua non* condition for living harmoniously in a Western Society. Not to accept it is to make the transition from a tribal way of life, to living in a secular democracy, difficult and dangerous for all concerned.

Especially when this secular democracy, according to Dr Zaki and his ilk, must be subordinated to the 'ultimate vehicle of authority,' the *ijma'* or the *consensus of Islamic believers*.

1. *The Times*, Feb. 8, 2006.

Firing off a shell or two in the Atheism vs Christianity wars

ANGRY ATHEISTS IN THE MEDIA



BELIEVE IT OR NOT, one of *MWD*'s many avid readers is a Catholic priest in Sydney – who shall be described as Fr. P.

Fr P is a bit of a fan - or perhaps was - of *Sun-Herald* columnist Peter FitzSimons – and he wrote to tell him this. He also asked Fitz to stop using the word “bejesus”. A mild suggestion, to be sure. But Fitz got into an angry mode and regarded Fr. P's modest proposal as a reason to fire off a shell or two in the Atheism vs Christianity wars.

MWD prints this correspondence in the public interest as a case study of the contemporary Angry Atheist. If Fitz gets so upset with one of his fans - just imagine how he would treat others. [No, please don't – Ed]. Here we go:

Fr. P to Peter FitzSimons

Your sports page is one of the first pages that I read each Saturday morning and I truly enjoy your insights and reflections, the best was one on the Joey's V Scots game. However, I cringe when you use the word “bejesus” as you see I am a Catholic priest and he is my Saviour whom I revere and I abhor when his name is cheapened by people like you so consistently. Otherwise keep up your great work!

Peter FitzSimons to Fr. P

Can I ask you this, though, respectfully? I am a passionate atheist. How is it you are allowed to promulgate the view that those who have my belief system will deserve to burn for all eternity, and yet I must treat your views with elaborate respect?

It is not too late to free yourself from these ancient superstitions. Join us!

Fr. P to Peter FitzSimons

Please be careful about putting

[The following is excerpted with permission from Gerard Henderson's *MWD (Media Watch Dog)* issue no. 65, August 6, 2010. Gerard Henderson is Executive Director of *The Sydney Institute*]

me into the fundamentalist basket of judging people like you who are passionate atheists. I don't know where you or any of us are going to be at the end of time. I do believe that at the end of time we will be judged by our BEHAVIOUR before our beliefs.

Another thing that I find rather inconsistent about you is that at the end of your radio show a few years ago you farewelled everyone by saying “God Bless everyone”. A final thing is that faith does not contradict reason it goes beyond it, so I think it is a bit tough of you to talk about ancient superstitions.

Consequences of Information Overload

THERE IS simply too much to think about. It is hopeless — too many kinds of special preparation are required. In electronics, in economics, in social analysis, in history, in psychology, in international politics, most of us are, given the oceanic proliferating complexity of things, paralyzed by the very suggestion that we assume responsibility for so much. This is what makes *packaged opinion* so attractive.

- Saul Bellow, *There Is Simply Too Much to Think About*. (1992), pp. 173-174

Peter FitzSimons to Fr. P

You may not be in that fundamentalist basket, but I think we can safely put the Pope in it, can we not? Is it not, therefore, intellectually inconsistent to have a go at me for not respecting your beliefs, if you don't also have a go at the Pope and other leaders of your church for not respecting our beliefs?

“God bless in the big city” was just a throwaway line from me, not a statement of belief in an imaginary friend living in the clouds.

Come on Father, you must have had your own doubts on all this. Let it all behind. Live! I believe if you simply embrace the most wonderful Christian values of all “do unto others,” you can leave all the rest of the mumbo-jumbo behind.

Warm regards to you.

MWD Comments:

How about that? A Catholic priest writes a fan letter to Peter FitzSimons which, in passing, proposes that he resiles from using the word “bejesus”. And the Angry Atheist goes into meltdown by telling his reader to (i) free himself from his ancient superstitions, (ii) live and (iii) abandon his mumbo-jumbo.

Nancy* wonders whether Mr FitzSimons would get into angry mode if an imam wrote to him requesting that he desist from using a word which might be construed as an improper use of the Prophet's name. Probably not. Without an intact neck, your man Peter would not be able to wear his fashionable red bandanna.

Nancy is the name of the *Sydney Institute's* Media Watch Dog.

'The Catholic Church is ... the trysting-place of all the truths in the world'

WHY I BECAME A CATHOLIC

By G. K. Chesterton



THE DIFFICULTY of explaining Why I Became a Catholic is that there are 10,000 reasons all amounting to one reason: that Catholicism is true. I could fill all my space with separate sentences each beginning with the words 'It is the only thing that ...' As, for instance, it is the only thing that really prevents sin from being a secret. (2) It is the only thing in which the superior cannot be superior; in the sense of supercilious. (3) It is the only thing that frees a man from the degrading slavery of being a child of his age. (4) It is the only thing that talks as if it were the truth; as if it were a real messenger refusing to tamper with a real message. (5) It is the only type of Christianity that really contains every type of man: even the respectable man. (6) It is the only large attempt to change the world from the inside; working through wills and not laws; and so on.

The other day a well-known writer, otherwise quite well-informed, said that the Catholic Church is always the enemy of new ideas. It probably did not occur to him that his own remark was not exactly in the nature of a new idea. It is one of the notions that Catholics have to be continually refuting, because it is such a very old idea. Indeed, those who complain that Catholicism cannot say anything new, seldom think it necessary to say anything new about Catholicism. As a matter of fact, a real study of history will show it to be curiously contrary to the fact. In so far as the ideas really are ideas and in so far as my such ideas can be new, Catholics have continually suffered through supporting them when they were really new; when they were much too new to find any other support. The Catholic was not only first in the field but alone in the field; and there was as

yet nobody to understand what he had found there.

Thus, for instance, nearly two-hundred years before the Declaration of Independence and the French Revolution, an age devoted to the pride and praise of princes, Cardinal Bellarmine and Suarez the Spaniard laid down lucidly the whole theory of real democracy. But in that age of Divine Right they only produced the impression of being sophisticated and sanguinary Jesuits, creeping about with daggers to effect

the murder of kings. So, again, the Casuists of the Catholic schools said all that can really be said for the problem plays and problem novels of our own time, two-hundred years before they were written. They said that there really are problems of moral conduct; but they had the misfortune to say it two-hundred years too soon. In a time of tub-thumping fanaticism and free and easy vituperation, they merely got themselves called liars and shufflers for being psychologists before psychology was the fashion. It would be easy to give any number of other examples down to the present day, and the case of ideas that are still too new to be understood. There are passages in Pope Leo's Encyclical on Labour which are only now beginning to be used as hints for social movements much newer than socialism. And when Mr. Belloc wrote about the Servile State, he advanced an economic theory so original that hardly anybody has yet realised what it is. A few centuries hence, other people will probably repeat it, and repeat it wrong. And then, if Catholics object, their protest will be easily explained by the well-known fact that Catholics never care for new ideas.

Nevertheless, the man who made that remark about Catholics meant something; and it is only fair to him to understand it rather more clearly than he stated it. What he meant was that in the modern world the Catholic Church is in fact the enemy of many influential fashions, most of which still claim to be new, though many of them are beginning to be a little stale. In other words, in so far as he meant that the Church often attacks what the world at any given moment supports, he was perfectly right. The Church does often set herself against the fashion of this world that passes away; and she has experience enough to know how very rapidly it does pass away. But to

Stylish Atheism

AN INTERESTING ESSAY might be written on the possession of an atheistic literary style. There is such a thing. The mark of it is that wherever anything is named or described, such words are chosen as suggest that the thing has not got a soul in it. Thus they will not talk of love or passion, which imply a purpose and a desire. They talk of the 'relations' of the sexes, as if they were simply related to each other in a certain way, like a chair and a table. Thus they will not talk of the waging of war (which implies a will), but of the outbreak of war - as if it were a sort of boil. Thus they will not talk of masters paying more or less wages, which faintly suggests some moral responsibility in the masters: they will talk of the rise and fall of wages, as if the thing were automatic, like the tides of the sea.

- Gilbert Keith Chesterton, *Illustrated London News*, July 12, 1912.



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ASK FOR A LIST OF OUR OTHER CATHOLIC PUBLICATIONS

understand exactly what is involved, it is necessary to take a rather larger view and consider the ultimate nature of the ideas in question. to consider, so to speak, the idea of the idea.

Nine out of ten of what we call new ideas are simply old mistakes. The Catholic Church has for one of her chief duties that of preventing people from making those old mistakes; from making them over and over again forever, as people always do if they are left to themselves. The truth about the Catholic attitude towards heresy or as some would say, towards liberty, can best be expressed perhaps by the metaphor of a map. The Catholic Church carries a sort of map of the mind which looks like the map of a maze, but which is in fact a guide to the maze. It has been compiled from knowledge which, even considered as human knowledge, is quite without any human parallel. There is no other case of one continuous intelligent institution that has been thinking about thinking for 2,000 years. Its experience naturally covers nearly all experiences and especially nearly all errors. The result is a map in which all the blind alleys and bad roads are clearly marked, all the ways that have been shown to be worthless by the best of all evidence; the evidence of those who have gone down them.

On this map of the mind the errors are marked as exceptions. The greater part of it consists of playgrounds and happy hunting fields, where the mind may have as much liberty as it likes; not to mention any number of intellectual battlefields in which the battle is indefinitely open and undecided. But it does definitely take the responsibility of marking certain roads as leading nowhere or leading to destruction, to a blank wall, or a sheer precipice. By this means, it does prevent men from wasting their time or losing their lives upon paths that have been found futile or disastrous again and again in the past, but which might otherwise entrap traveller again and again in the future. The Church does make herself responsible for warning her people against these; and upon these the real issue of the case depends. She does dogmatically defend humanity from its worst foes, those hoary and horrible and devouring monsters of the old mistakes.

Now all these false issues have a way of looking quite fresh, especially to a fresh generation. Their first statement always sounds harmless and plausible. I will give only two examples. It sounds harmless to say, as most modern people have said: 'Actions are only wrong if they are bad for society.' Follow it out, and sooner or later you will have the inhumanity of a hive or a heathen city, establishing slavery as the cheapest and most certain means of production, torturing the slaves for evidence because the individual is nothing to the State, declaring an innocent man must die for the people, as did the murderers of Christ. Then, perhaps you will go back to Catholic definitions, and find that the Church, while she also says it is our duty to work for society, says other things also which forbid individual injustice. Or again, it sounds quite pious to say, 'Our moral conflict should end with a victory of the spiritual over the material.' Follow it out and you may end in the madness of the Manicheans, saying that a suicide is good because it is a sacrifice, that a sexual perversion is good because it produces no life, that the devil made the sun and moon because they are material. Then you may begin to guess why Catholicism insists that there are evil spirits as well as good; and that materials also may be sacred, as in the Incarnation or the Mass, in the sacrament of marriage or the resurrection of the body.

Now there is no other corporate mind in the world that is thus on the watch to prevent minds from going wrong. The policeman comes too late, when he tries to prevent men from going wrong. The doctor comes too late, for he only comes to lock up a madman, not to advise a sane man on how not to go mad. And all other sects and schools are inadequate for the purpose. This is not because each of them may not contain a truth. None of the others really pretends to contain the truth. None of the others, that is, really pretends to be looking out in all directions at once. The Church is not merely armed against the heresies of the past or even of the present, but equally against those of the future, that may be the exact opposite of those of the present. Catholicism is not ritualism; it may in the future be fighting some sort of superstitious and idolatrous

The Dizzy Vision of Liberty

But the best way of putting what I mean is to repeat what I have already said, in connection with the satisfying scope of Catholic universality. I cannot picture these theological ultimates and I have not the authority or learning to define them. But I still put the matter to myself thus: Supposing I were so miserable as to lose the Faith, could I go back to that cheap charity and crude optimism which says that every sin is a blunder, that evil cannot conquer or does not even exist? I could no more go back to those cushioned chapels than a man who has regained his sanity would willingly go back to a padded cell. I might cease to believe in a God of any kind; but I could not cease to think that a God who had made men and angels free was finer than one who coerced them into comfort.

- G.K.Chesterton, *The Catholic Church and Conversion*, London, Burns Oates and Washbourne, Ltd 1927, p,108

exaggeration of ritual. Catholicism is not asceticism; it has again and again in the past repressed fanatical and cruel exaggeration of asceticism. Catholicism is not mere mysticism; it is even now defending human reason against the mere mysticism of the Pragmatists. Thus, when the world went Puritan in the seventeenth-century, the Church was charged with pushing charity to the point of sophistry, with making everything easy with the laxity of the confessional. Now that the world is not going Puritan, but Pagan, it is the Church that is everywhere protesting against a Pagan laxity in dress or manners. It is doing what the Puritans wanted done when it is really wanted.

In all probability, all that is best in Protestantism will only survive in Catholicism; and in that sense all Catholics will still be Puritans when all Puritans are Pagans.

Thus, for instance, Catholicism, in a sense little understood, stands outside a quarrel like that of Darwinism at Dayton. It stands outside it because it stands all around it, as house stands all around two incongruous pieces of furniture. It is no sectarian boast to say it is before and after and beyond all these things in all directions. It is impartial in a fight between the Fundamentalists and the theory of the Origin of Species, because it is more fundamental than Fundamentalism. It knows where the Bible came from. It also knows where most of the theories of Evolution go to. It knows there were many other Gospels besides the Four Gospels, and that the others were only eliminated by the authority of the Catholic Church. It knows there are many other evolutionary theories besides the Darwinian theory; and that the latter is quite likely to be eliminated by later science. It does not in the conventional phrase, accept the conclusions of science, for the simple reason that science has not concluded. To conclude is to shut up; and the man of science is not at all likely to shut up. It does not, in the conventional phrase, believe what the Bible says, for the simple reason that the Bible does not say anything. You cannot put a book in the witness box and ask what it really, means. The fundamentalist controversy itself destroys Fundamentalism. The Bible by itself cannot be a basis of agreement when it is a cause of

Avoid Both

THERE ARE TWO kinds of peacemakers in the modern world; and they are both, though in various ways, a nuisance. The first peacemaker is the man who goes about saying that he agrees with everybody. He confuses everybody. The second peacemaker is the man who goes about saying that everybody agrees with him. He enrages everybody. Between the two of them they produce a hundred times more disputes and distractions than we poor pugnacious people would ever have thought of in our lives.

- Gilbert Keith Chesterton, *Illustrated London News*, March 3, 1906

disagreement; it cannot be the common ground of Christians when some take it allegorically and some literally. The Catholic refers it to something that can say something, to the living, consistent, and continuous mind of which I have spoken; the highest mind of man guided by God.

Every moment increases for us the moral necessity for such an immortal mind. We must have something that will hold the four corners of the world still, while we make our social experiments or build our Utopias, for instance, we must have a final agreement, if only on the truism of human brotherhood, that will resist some reaction of human brutality. Nothing is more likely just now than that the corruption of representative government will lead to the rich breaking loose altogether, and trampling on all the traditions of equality with mere pagan pride? We must have the truisms everywhere recognised as true. We must prevent mere reaction and the dreary repetition of the old mistakes. We must make the intellectual world safe for democracy. But in the conditions of modern mental anarchy, neither that nor any other ideal is safe. Just as Protestants appealed from priests to the Bible, and did not realise that the Bible also could be questioned, so republicans appealed from Kings to the people, and did not realise that the people also could be defiled. There is no end to the dissolution of ideas, the destruction of all tests of truth, that has become possible since men abandoned the attempt to keep a central and civilised Truth, to contain all truths and trace out and refute all errors. Since then, each group has taken one truth at a time and spent the time in turning it into a falsehood. We have had nothing but movements; or in other words, monomanias. But the Church is not a movement but a meeting-place; the trysting-place of all the truths in the world.

THE ABOVE ARTICLE BY G. K. CHESTERTON was published on May 26, 1974 on the occasion of the centenary of Chesterton's birth in the National Catholic Register with the following note: 'Next Wednesday marks the centenary of the birth of Gilbert K. Chesterton. Born May 29, 1874, he became a Catholic when he was forty four. He died in 1936 after writing dozens of books and thousands of articles. He has been almost forgotten by modern Catholicism but this article is intended as a reminder of why he should be remembered.'

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Pope St Gregory the Great [540-604 A.D.]

SOURCES OF THE LIFE OF ST BENEDICT

THERE WAS A MAN of venerable life, blessed by grace, and blessed in name - for he was called Benedict, or Bennet - who from his younger years carried always the mind of an old man; for his age was inferior to his virtue. All vain pleasure he rejected; and though he were in the world, and might freely have enjoyed such advantages as it yields, yet did he nothing esteem it, nor the vanities thereof. He was born in the province of Norcia, of honourable parentage, and brought up at Rome in the study of humanities. Giving over his books and forsaking his father's house and wealth, with a resolute mind only to serve God, he sought for some place where he might attain to the desire of his holy purpose: and in this sort he departed, instructed with learned ignorance, and furnished with unlearned wisdom. All the notable things and acts of his life I could not learn; but those few which I intend now to report, I had from speaking with four of his disciples, namely: Constantinus, a most rare and reverend man, who was next abbot after him; Valentinianus, who many years had the charge of the Lateran Abbey; Simplicius, who was the third General of his Order; and lastly, Honoratus, who is now abbot of that monastery in which he first began his holy life.

- From the Second Book of the *Dialogues* of Pope St Gregory the Great [540-604 A.D.] *Introduction to the life and miracles of St Benedict* [480-547 A.D.]

'Give me Thy Grace good Lord to set the world at naught; to fix my mind fast upon Thee, and not to hang upon the blast of men's mouths...'

A MAN FOR OUR SEASON

By Tony Evans



SHARING A BIRTHDAY with St Thomas More's execution day may not be the main reason for my devotion and life-long regard for him, but the coincidence has

had an uncanny hold over me since schooldays. I and my fellow boys of 'More House' were granted minor gastronomic privileges on July 6 – scant privileges in war-time Britain it must be added – and morning Mass was of St Thomas More, martyr, a Latin Mass now displaced in the modern vernacular liturgy.

Be assured that I have nothing against Maria Goretti whose feast is now celebrated on July 6, but it seems to me a little unfair that a late-comer, however deserving of our respect, should elbow out of the calendar one of the most significant and profoundly human, heroic figures in the history of the Western Church. Besides being the only saint who was a twice married man and father of a large family, he was for a time the holder of the highest office in King Henry VIII's government.

One of More's scholar friends, Robert Whittinton, was the first to describe More as 'A Man for All Seasons', a phrase made famous by Robert Bolt in his sublime play, and later popular film, both known by that title. Since then the epithet 'a man for all seasons' has become a cliché carelessly attached to any prominent figure in public life whose virtues are deemed admirable by the cognoscenti; the true origin of the designation forgotten if ever known. Whittinton added in the same testimony, probably written after More's execution, that he was 'a man of an angel's wit and singular learning. He was a man of many excellent virtues ... gentleness,

lowliness and affability ... a man of marvellous mirth and pastimes, and sometimes of sad gravity ...'

The drama of More's life, which came to a climactic end on July 6, 1535 at the time of the English Reformation, has been the subject of many fine biographies and studies, originating with the memoir by his son-in-law, William Roper. Limitations of space here allow only a brief outline of his journey from reluctant lawyer as a young man, to success in his profession, ending on the scaffold at the age of 57. He was then prematurely old and suffering from thinly disguised incipient illnesses.

Born in London in 1478, son of a prominent lawyer John More, the young

Thomas was taken into the household of the then Cardinal John Morton, Archbishop of Canterbury. As a pupil and page this was a highly privileged beginning. Morton's sanctity and great learning was revered by More ever afterwards. After a short period at Oxford University, at the age of only sixteen he left to study the law at one of the inns of Chancery. But it wasn't until 1509 and the accession of young Prince Henry that More's great success in his profession, his wit and his charm, and his unshakeable integrity brought him to the notice of his sovereign who began to seek his advice and send him on diplomatic assignments abroad. At that time Henry VIII was an ardent defender of the Church, and Apostolic Succession and his thesis attacking Luther and the new Protestantism (a work to which More undoubtedly contributed), earned him the title given by Pope Leo X – *Fidei defensor* – a title British sovereigns incredibly retain to this day.

The optimism, moderation and promise of the early years of Henry's reign would not last, as Thomas More clearly foresaw. Of his position at Court he wrote: 'So far I keep my place there as precariously as an unaccustomed rider in his saddle.'

He had good cause to view his own position as precarious when Cardinal Wolsey, Lord Chancellor, was arrested for High Treason. His fall was mainly due to his failure to obtain from the Pope an annulment of Henry's marriage to Queen Catherine. The King was determined on a divorce; his new *inamorata* being his young mistress, Anne Boleyn, who was already carrying his child. The question of divorce became 'the King's great matter', and dominated domestic politics and international diplomacy. Henry

Dealing with Failure

NOW all the truth is out
Be secret, and take defeat
From any brazen throat,
For how can you compete,
Being honour bred, with one
Who, were it proved he lies,
Were neither shunned in his
own

Or in his neighbour's eyes?
BRED to a harder thing
Than triumph, turn away
And like a laughing string
Whereon mad fingers play,
Amid a place of stone
Be secret and exult
Because of all things known,
That is most difficult.

- 'To a friend whose work had come to nothing'. *The Collected poems of W.B. Yeats*, Macmillan and Co, London, 1950

persuaded a reluctant Thomas More to accept the gold chain of the office of Lord Chancellor, no doubt relying on their previous intimacy to make him more sympathetic to Henry's 'great matter.' Here the seeds were planted for Henry's eventual break with Rome and his Act of Supremacy.

Thomas More survived as Chancellor for three years and then resigned in 1529 'to spend the rest of his life,' he told Henry, 'in preparing his soul in the service of God.'

It's arguable that we know more about the details of St Thomas's private and public life than of any other saint, not only because of his own voluminous writings, but also through the writings of his contemporaries, and the extensive state papers in the archives. It was a life that has been constantly examined and researched by his denigrators, by disinterested historians as well as by his admirers.

More as Chancellor did not openly challenge the King's marriage to Anne Boleyn, but neither did he condone it. He used every clever lawyer's gambit to avoid – or at least delay – making his views known publicly. But when he was allotted a privileged place at Anne Boleyn's coronation, he purposely kept away – a gesture which aroused the new Queen's thirst for revenge. More was a much respected figure, admired and beloved by many, so that his public support for the Marriage and for the Act of Supremacy, the King considered essential. On the other hand More's refusal to accept Henry as Head of the Church would cost More his life. By this time the king had become a tyrant bent on crushing all opposition.

How then is Thomas so especially a man for *our* time? Firstly, I suggest, because of his love, support and dedication to his large family. He is a saint for us at a time when the primacy of the family is being questioned, and legislation is being introduced to weaken the status and welfare of the family.

Secondly, because he knew, in the matter of politics, to what extent he could compromise and where he had to draw the line. Once he had drawn the line he would go no further. He knew when it was necessary to take a stand for the truth and speak out.

Of all the saints, he was the one

Royal Sacrilege

IT WOULD have pitted any heart to see what tearing up of the lead [roofs] there was, what plucking up of boards and throwing down of spires. And when the lead was torn off and cast down into the church, and the tombs in the church – all broken (for in most abbeys were divers noble men and women – yea, in some abbeys, kings whose tombs were regarded no more than the tombs of inferior persons – for to what end should they stand when the church over them was not spared for their sakes, all things of price either spoiled, carried away, or defaced to the uttermost.

– Statement by a man who as a youth witnessed the sacking of Roche Abbey on June 23, 1538, and the expulsion of the Cistercian Abbot and his seventeen monks. See *Henry VIII and the English Monasteries*, by Cardinal Gasquet, London, G. Bell and Sons, 1920, p. 357.

who shrank from martyrdom: he feared suffering and death, and he prayed that he would be strong enough to resist the entreaties of his friends and his family to lay his principles aside and, like them sign a bit of paper – swear to the Act of Supremacy.

Locked in the Tower he had to endure the entreaties of many who had been sent by Cromwell to try to persuade him to give way. When his wife, Lady Alice, came to him, accusing him of 'playing the fool' she reminded him that instead of 'being shut up among mice and rats in this filthy prison you might be abroad at your liberty and with the favour and good will of the king.' Thomas answered her: 'Is not this house as nigh [near] heaven as my own?'

More knew that his capitulation would prove a triumph for Henry. Conversely his resistance might be an encouragement to others. As Cromwell admitted to More when visiting him in the Tower, his 'obstinacy was making men stiff in their opposition to the King's new title.'

There is, I suggest, yet another way in which Thomas More is *very much* a man for *our* season. The clue to it is found in a beautiful prayer which he wrote in the margin of his breviary while incarcerated in the Tower. He begins: 'Give me Thy Grace good Lord to set the world at naught; to fix my mind fast upon Thee, and not to hang upon the blast of men's mouths...'

In our world we are suffocated by the 'blast of men's (and women's) mouths – writers, media commentators, politicians, experts of various

persuasions, television and advertising, pop personalities, cooking experts and nutritionists and academics, all telling us what to think, how to act, and the 'correct' way to conduct our lives, and they are happy to reveal the secrets of success and happiness – at a price.

That inspired plea of More's, in which he begs God to give him the strength 'not to hang upon the blast of men's mouths' is surely a prayer for our time, a weapon to help us withstand the blast. Should we not recall it often? And believe it, because not one of us can boast of having entire immunity from 'the blast of men's mouths' – however vigilant we may think we are.

St Thomas More withstood the blast, and went to the scaffold on 6th July with a merry word for the executioner. Since then he has been elevated as one of the most admired figures in English Tudor history, not only by Catholics who know him as a saint and martyr, but by the world at large.

TONY EVANS was a producer with the ABC for many years and is now a freelance writer living in Western Australia. He has published three historical biographies, the latest being the very popular C.Y.O'Connor, His Life and Legacy, published by UWA Press. Evans founded the G.K.Chesterton Society in W.A. Recently it became the national Australian Chesterton Society. He has just completed a biography of William Wardell. The beautiful St John's College within the University of Sydney, founded in 1858, is the oldest Catholic University College in Australia, and first Catholic University College to be built in the English speaking world since the Reformation; it is also one of the cultural treasures bequeathed to Australian Catholics by William Wardell, its architect.

The six-hundred-and-sixteen Families upon which the Curse of the Pillaged English Monasteries Fell. [Part II]

THE HAND OF GOD, OR MERE COINCIDENCE?

By Paul Stenhouse, MSC



THE DISSOLUTION [a euphemism for 'theft'] of the monasteries, and the usurpation of the rights and role of the Catholic Church in England by King Henry VIII, in the words of Sir Henry Spelman – one who benefited temporarily from the pillage – writing in 1632, exposed 'the most magnificent ornaments of the kingdom' to 'the axe and mattock,' and much worse besides.

John Bale, [1495-1563] formerly a Carmelite priest, and then a Protestant and eventually, under Edward VI, bishop of Ossary, described the destruction of the monastic libraries as follows: 'If there had been in every shire in England but one solemn library to the preservation of those noble works, and preferment of good learning in our posterity, it had been yet somewhat. But to destroy all without consideration, it is and will be unto England for ever, a most horrible infamy amongst the grave seniors of other nations.'

Bale goes on to describe how the rapacious new owners of the monasteries not only drove the monks and nuns [many of them elderly and infirm] from their homes but also took their libraries as part of the booty. The precious books that had adorned the liturgy and beautified the libraries for generations were torn apart and used 'to serve their 'jakes' [i.e. toilets], some to scour their candlesticks and some to rub their boots. Some they sold to the grocers and soap-sellers and some they sent over sea to the book binders: not in small numbers but at times whole shipfuls, to the wonderment of foreign nations.'

He adds sorrowfully, 'I know a merchantman ... that bought the contents of two noble libraries for forty shillings each, a shame it is to be spoken: this stuff hath he occasioned instead of grey paper [wrapping paper] by the space of more than these ten years and yet he hath enough for many

years to come: a prodigious example is this, and to be abhorred of all men who love their nation as they should do.'

What happened to the King, the Lords and Barons

During the years until his death, Henry's revenue increased fourfold, not just from the sale of the Church lands, but also from the treasure that was raised out of the money, gold and silver plate, jewels, ornaments, books and implements from the churches, monasteries and other properties that were confiscated along with their buildings, cattle, crops and assets of numerous kinds.

From the shrine of St Thomas of Canterbury the king's 'receiver' confessed that 'the gold, silver and precious stones and sacred vestments taken away filled six and twenty carts'. In the treasurer's Roll, the weight of the plunder was assessed as follows: 'Pure gold, 5,030 ³/₄ ounces; silver gilt 4,425 ounces; parcel gilt, 840 ounces; silver 5,286.'

Tomb of St Thomas

A Venetian visitor in 1500 described the tomb as follows: 'The tomb of St Thomas of Canterbury exceeds all belief. Notwithstanding its great size, it is wholly covered with plates of pure gold; yet the gold is scarcely seen because it is covered with various precious stones, as sapphires, balasses [resembling rubies, Ed.] diamonds, rubies and emeralds; and wherever the eye turns something more beautiful than the rest is observed. Nor, in addition to these natural beauties, is the skill of art wanting, for in the midst of the gold are the most beautiful sculptured gems both small and large, as well such as are in relief as agates,

Catholic Reaction to anti-Catholic Laws

Attempts to prevent the destruction of images and ornaments were certainly very widespread. At Morebath, for example, the missal and Mass vestments were entrusted once more to parishioners. We do not know what the commissioners did about the northern cases listed above, but elsewhere there is evidence of their thoroughness and determination. The wardens of Steeple Aston were summoned six times and had to submit three separate bills before the commissioners were satisfied." In both London and Exeter individuals who hid or tried to protect images were forced to destroy them publicly, a pattern which was to be repeated in episcopal proceedings against traditionalists over the next decade.

- *The Stripping of the Altars: Traditional religion in England 1400-1580*,
Eamon Duffy, Yale University Press,
1992 p.570.

onyxes, cornelians and cameos; and some cameos are of such size as I am afraid to name it. But everything is far surpassed by a ruby, not larger than a thumbnail, which is fixed at the right of the altar. The church is somewhat dark, and particularly where the shrine is placed, and when we went to see it the sun was near setting and the weather was cloudy. Nevertheless I saw the ruby as if I had it in my hand. They say it was given by a king of France.³

The ruby was a gift of King Louis VII of France, who visited the shrine in 1179. Henry VIII had it put in a thumb ring and wore it.

Property of 'Traitors'

To all this over ten years must be added the vast wealth that came to the Crown from the properties and wealth of 'traitors' whose goods, like their lives, were forfeit to a greedy king and his ministers; the property and wealth of Cardinal Wolsey, the king's tutor and former friend, among them.

Despite the vastness of this almost incalculable wealth, it was completely dissipated by the thirty-seventh year of his reign. And Henry had his eye firmly set on the property of bishoprics when death intervened. He had already 'exchanged' infertile land and cramped buildings for more than 72 properties belonging to the diocese of York, 30 properties belonging formerly to the bishopric of Norwich [left with nothing save the residence of the bishop] and quite considerable properties belonging to the bishopric of London.

During those eleven years, he had to put down six rebellions, one in Lincolnshire, one in Somersetshire, and four in Yorkshire: He died aged fifty-six, so deteriorated physically and mentally in 1547 that he was a ruined and disillusioned man; but not as disillusioned as the monks and nuns whose homes had been taken from them, many whose lives had been taken, all whose lives had been destroyed, all all of whom were reduced to begging or to living off their families.

Of Henry's two sons and three daughters, one son and daughter died in infancy, and the other three succeeded to their father's throne, but died without children; as did his illegitimate son, the Duke of Richmond. With the death of Elizabeth who was, like her father, adept at sacrilege, and the murderess of Mary Queen of Scots

Setting the Record Straight

LATE MEDIEVAL Catholicism exerted an enormously strong, diverse, and vigorous hold over the imagination and the loyalty of the people up to the very moment of Reformation. Traditional religion had about it no particular marks of exhaustion or decay, and indeed in a whole host of ways, was showing itself well able to meet new needs and new conditions.

- The Stripping of the Altars: Traditional religion in England 1400-1580, Eamon Duffy, Yale University Press, 1992 p.4.

as well as the destroyer of some of the noblest families in her kingdom – still known to many as 'Good' Queen Bess – the Tudor line was extinct and all that Henry had hoped for his family came to naught.

Thomas Cromwell, one of the principal instigators of the suppression of the monasteries, who promised to make Henry the richest king ever in England, was beheaded by Henry less than eight weeks after being made Earl of Sussex, in 1540.

Fate of the seventeen Lay Lords who approved the Dissolution

The seventeen lay lords who formed the parliament that approved the dissolution suffered grievous misfortunes and most of their families became extinct.

1. Thomas Lord Audley of Waldon, died without male issue in 1544. The first husband of his only daughter died in battle, childless. The second husband was beheaded in 1572. Her son by this second husband, along with his daughter, were put to death for murder.

2. The Duke of Norfolk, Thomas Howard, was committed to the Tower. His son Henry, was beheaded at the king's command as he lay on his death bed. His grandson was beheaded by Elizabeth. The family of his son Thomas became extinct in the next generation.

3. The Duke of Suffolk, Charles Brandon, was married four times. By his first wife he had no children. By his second he had a daughter married

to Lord Monteagle, whose title then became extinct. By his third he had one son who died as a child, and two daughters. One married Henry, Duke of Suffolk who was beheaded. By him she had a daughter, who was beheaded, and another daughter who after being divorced married Edward, Earl of Hertford, who was beheaded. A third daughter had no children. The duke's second daughter had two sons who died as children. By his fourth wife, the duke had two sons who died as children in a single day. The duke's name, family and title was wiped out.

4. The Marquis of Dorset, Henry Grey, was beheaded. His son died before him, childless. His daughter, Lady Jane Grey, and her husband, were beheaded.

5. The Earl of Oxon, John Vere. His grandson utterly wasted the inheritance of the earldom, and his great-grandson died without heirs.

6. The Earl of Southampton, William Fitz-William. Died without heirs.

7. The Earl of Arundel, William Fitz-Alan. His four daughters had no children. His son Henry had a son who died in his father's lifetime without children. The title became extinct in the male line.

8. The Earl of Shrewsbury, Francis Talbot. All his children died without issue, and the family became extinct.

9. The Earl of Essex, Henry Bouchier, broke his neck by a fall from a horse.

10. The Earl of Derby, Edward Lord Stanley. His family became extinct.

11. The Earl of Rutland, Thomas Manners. The title became extinct.

12. The Earl of Cumberland, Henry Clifford. The title became extinct.

13. The Earl of Sussex, Robert Ratcliff. The family became extinct.

14. The Earl of Huntington, George Lord Hastings. The family became extinct.

15. The Earl of Hertford, Edward Seymour. Beheaded. Two of his sons died without issue.

16. The Earl of Bridgewater, Henry Lord Daubeney. He died without issue and his name, family and dignity became extinct.

17. The Earl of Worcester, Henry Somerset. Of the lords who Supported Henry, this family did not become extinct, but it did suffer grievous misfortune: Henry's son Thomas died in the Tower. His youngest son, Francis,

was killed at Musselborough field, and his son-in-law was beheaded.

● of the 25 barons present in parliament on that occasion, the families and titles of all but three became extinct.

Leonard Lord Grey, lord lieutenant of Ireland, who called together the parliament that suppressed the abbeys in that country was, five years later, beheaded by Henry VIII.

The Dukes of Norfolk

The Norfolks, contrary to popular belief, shared in the pillage of the monasteries like their peers. This unhappy family [see No. 2 above] took possession of the following religious houses:

- Benedictine Nunnery, Bungay, Suffolk
- Priory of the Austin Canons, Butley, Suffolk
- Priory of the Cluniac Monks, Castle Acre, Norfolk
- Priory of the Austin Canons, Cokesford, Norfolk
- Benedictine Cell,[†] Deping, Lincolnshire
- Benedictine Cell, Felixstowe, Suffolk
- Cluniac Cell, Hitcham, Norfolk
- Cistercian Abbey, Newenham, Devon
- Benedictine Cell, St Catherine, Norwich
- Benedictine Priory, Snape, Suffolk
- Cluniac Priory, Thetford, Norfolk
- College, Thetford, Norfolk
- Cluniac Cell, Wangford, Suffolk

I conclude this article with the words of Sir Henry Spelman, written in 1632: 'As the nobility spoiled God of his honour by pulling those things from him and communicating them to lazy and vulgar persons, so God, to requite them, hath taken the ancient honours of nobility and communicated them to the meanest of the people, to shopkeepers, taverners, tailors, tradesmen, burghers, brewers and graziers.'

1. John Bale's epistle upon Leland's Journal, quoted Sir Henry Spelman, *The History and Fate of Sacrilege*. London, John Hartley, 1698, pp.112-113.
2. Turnbull, W.B.D.D. ed., *Account of the monastic treasures confiscated at the dissolution of the various houses in England*. By Sir John Williams, knight, late master and treasurer of the jewels to His Majesty King Henry VII, Abbotsford Club. 5. Edinburgh: 1836.
3. Polydore Vergil's 'Relation'. Camden Society, p.30.
4. Cells. Also called 'Alien Priors', these were convents or monasteries built on land that came into the possession of mainly French monasteries at the time of the Norman conquest. They were usually inhabited by French monks or nuns and their revenues belonged to their French monastery or abbey.

Next Month: The fate of the other families that took possession of the abbeys, convents and monasteries dissolved by Henry VIII.

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Fading Memories of Catholic Worship

SUCH meticulous removal of the externals of the old religion, "so that there remain no memory of the same in walls, glasses, windows or elsewhere within their churches and houses," was imposed as a matter of policy from above; as we have seen, it was for a time widely if quietly resisted. But it could not be without effect. As the memories of Catholic cultus faded, as even traditionally minded clergy read out week by week the fulminations of the Homilies against "papistical superstitions and abuses", and preached their quarterly sermons against the Pope, as the Commissions of the Peace were slowly purged of hinderers of religion, and wardens and sidesmen chosen to police the parishes who were ready to conform to and even to further "this religion", the chances of a reversion to the old ways faded. The process of destruction itself must have had its effect.

- The Stripping of the Altars: Traditional religion in England 1400-1580, Eamon Duffy, Yale University Press, 1992 p.85.

Beating a retreat from communism

AARON'S ROD

Reviewed by IAN MACDONALD



MONUMENTS COME in a variety of shapes and sizes, the pyramids being the most enduringly outstanding example.

By comparison the Aarons family monument is not unique, an ill-used adjective. It is, however, extraordinary, consisting as it does of a total, blockbuster 94-volume security file complete with an annotated family tree of Habsburg, Romanov or Windsor scale covering four Aarons generations engaged in Communist activity.

The file was compiled, or, more exactly, built, by the Australian Secret Intelligence Organisation (ASIO). From it Mark Aarons has quarried a valuable narrative. But he has not been content simply to cut chunks from ASIO's raw intelligence.

He diversifies with family history, engaging in its account of his grandfather Sam Aarons, International Brigadier in Spain and something of an early model Bollinger Bolshevik, and his father Laurie Aarons, trade unionist secretary of the Communist Party of Australia.

Integral to the book is the author's statement that ASIO surveillance was justified. He writes: 'But despite its many faults ASIO stands in contrast to intelligence services in Communist countries which established elaborate networks to intimidate their own citizens and compiled dossiers on millions of innocent people. These agencies were principally instruments of repression and often mass murder. More damning, their immense power was exercised in the name of an apparently noble cause that many firmly believed would take humanity to its highest form of social organisation.'

He backs this by revealing that

politicians at the highest level of the ALP were spies for the Soviet Union. Their spymaster who had a Soviet paymaster was the Labor eminence Wally Clayton.

All this was being appropriately headlined when Julia-Tony electionitis broke out. No doubt as more ASIO files are released, there will be more of the illuminating same.

Aarons avoids making one link, despite being intrepid enough to be involved in the fight for East Timor independence and skilled enough to be employed both by the ABC and by a NSW Labor Government

He details Communist activity in Australia. And, as above, outlines the punitive apparatus set up in Communist bloc countries under the aegis of the Soviet secret police in its various forms. The most notorious of these was East Germany's *Stasi*, whose surveillance files have been revealed as humungous enough to make ASIO's most assiduous efforts look petty.

But Aarons omits any linkage on how Stalinists – to use his favourite pejorative – would have behaved had they been successful in their aim of dominating Australia's democratic polity.

Would they have been content to go with what is still a gentle, dismissive myth and remain red under the beds? On the precedents Aarons summarises so cogently, not bloody likely. At a minimum there would have been labor camps or 're-education camps'. At a maximum? Soviet bloc Communism starved and murdered millions. It also targeted opposition elites

In the Katyn Forest, thousands of Polish soldiers were given a bullet in the back of the head. Infamously, the worldwide Communist false propaganda machine blamed the atrocity on the Nazis. This while the Katyn dead's comrades who had made it to Britain, fought frontline by land, sea and air for democracy, later denied to them by Soviet realpolitik

It may be argued that any linkage would involve speculation. It's a point – a debating point. The omission adds to a sense that the work, valuable though it is, involves exculpation of non-Stalinist Communism.

Aarons' attitude receives a judicious measure of support from a blurb by 'The Hon Michael Kirby AC CMG, Past Justice of the High Court of Australia'.

Kirby writes: '...For every page that discloses the autocratic rule of Moscow and the despotism of its minions, there are many more stories of progressive politics in Australia, workers' rights, anti-apartheid, indigenous entitlements, feminism, opposition to the Vietnam War, green bans, East Timor independence and Australian nationalism.'

Impressive – and depressive – for it fails to mention those Lenin called 'useful idiots' or to acknowledge that the advancement of good causes may shield a more lethal agenda. Had Communists, however factionally labelled, come to power in Australia the likes of Michael Kirby – monarchist, Commander of the Order of St Michael and St George, democrat, man of faith – would have been on a list for liquidation.

Mark Aarons? Caught by a shift in theory at the Comintern, he might have ended as a 'revisionist' in the local equivalent of Moscow's Lubyanka.

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

Writing in 'the midst of a tempest of widely diffused foolish ideas'

JACQUES MARITAIN IN THE COMPANY OF HIS PEERS

By Jude P. Dougherty



IT IS WELL known that Robert M. Hutchins as president of the University of Chicago, three times attempted to have Jacques Maritain appointed to the faculty of philosophy.

The faculty at that time was headed by James Hayden Tufts. Three times Maritain was rejected on various grounds, once because he was proclaimed to be "an apologist." On another occasion he was rejected because he was thought to be "not a good philosopher." Hutchins shot back, "Do you have a good philosopher?" The answer, "No, but we will recognize one when we see one."

He was similarly regarded by contemporaries such as Sidney Hook of New York University and Ernest Nagel of Columbia University, both of whom dismissed him with a derogatory remark in one forum or another.

One must admit that there is ample ground for regarding him as an apologist. Maritain worked as a philosopher, but he worked within the context of the Catholic faith, devoting much of his work to issues that affected the faith in one way or another.

In an often neglected work, *The Degrees of Knowledge*, a treatise on the nature of scientific explanation, Maritain discusses divine grace, specifically the Western world's abuse of divine grace. In that work, he speaks of the Gifts of the Holy Spirit and of the rationalist's flight from God as metaphysical suicide.

Drawing upon Hilaire Belloc's famous dictum, "Europe is the Faith, the Faith is Europe," Maritain writes, "If Hilaire Belloc means that Europe would be nothing without the faith and that its very reason for being has been and still is, to dispense faith to the world, he is right in saying Europe is the faith.

Need for Clear and Systematic Thinking in Religion

THEOLOGY, MYSTICISM and philosophy have, as a rule, been the main preoccupations of Russian speculation without distinction. It would, however, appear that there is a desire stirring at the present time in the intellectual youth of Russia, which is acutely conscious of the criteriological problem, for a *philosophy* in the proper sense of the term. The phenomenon is not without importance, and it is desirable that Catholics, and the disciples of St. Thomas especially, should show an appropriate interest. Their task would be, more particularly, to show the Orthodox how completely the Catholic conception of nature and grace, and the Thomist idea of a human nature, which is not closed, as the Stoics thought, but *open* and *perfectible* – and in fact made perfect and super-elevated by grace – are in harmony with the genuine requirements of the Christian spirit no less than with those of philosophy.

- Jacques Maritain, *The Things that are not Caesar's*, London, Sheed & Ward, 1930, 'On Russian Orthodoxy,' pp.176-7.

But absolutely speaking, No, Europe is not the faith and the faith is not Europe. Rome is not the capital of the world. *Urbs caput orbis*. The Church is universal because it is born of God. All nations are at home in it!"¹

He speaks of St. Thomas in a similar vein, suggesting that Thomas is a gift to the whole world by medieval Christianity "who belongs to neither one continent, nor to one century, whose doctrines are as universal as the Church is universal." All true enough, but one does not expect such remarks in a treatise on the nature of science.

Ernest Nagel, whom I just mentioned, was the author of the most widely used textbook in the philosophy of science in the mid-decades of the 20th century and the author of a work entitled, *Sovereign Reason*.² From Nagel's vantage point as a naturalist, or rationalist, Maritain could rightly be seen as an apologist, and indeed he was.

Mortimer Adler, speaking of *The Degrees*, offered this defence "I discern in it," he wrote, "the outlines, at least, of a synthesis of science, philosophy and theology which will do for us what St. Thomas did for philosophy and theology in the Middle Ages. . . . Maritain seems to me to be the only contemporary philosopher who has deeply sensed the movement of history, and the point at which we stand"³

On the positive side, Etienne Gilson, while a prisoner of war in Germany, acquired a respect for Maritain from having read two articles by him. Maritain had found a home in the Institut Catholique de Paris that attracted scholars who, like Maritain, wanted to work as Catholics within the Aristotelian and scholastic traditions.

Within the institute, professors were free to address such topics as the existence of God, teleology in nature, free will, and moral obligation as a basis

of faith, issues which received scant attention in the state universities of the time.

Maritain's work came to the attention of the French bishops, who in their effort to restore Catholic higher education, commissioned Maritain to prepare a series of college-level textbooks for use in the seminaries. Of a projected seven volumes, he completed two.

His *Formal Logic* was subsequently translated into Italian and used as a seminary textbook by Giovanni Montini, later Paul VI. While working in the Vatican, Msgr. Montini also translated into Italian Maritain's *Three Reformers: Luther, Descartes and Rousseau*. As Pope, he quoted Maritain's work in his encyclical, *Populorum Progressio*, and later, at the end of Vatican II, it was to Maritain that he delivered his papal message to the intellectuals and scientists of the world. At the end of the ceremony, the Pope embraced the aging philosopher in the front of the crowd at St. Peter's Square.

But I am getting ahead of myself.

Leo XIII on becoming Pope in 1878 was quick to endorse a fledgling Thomistic movement with his encyclical, *Aeterni Patris* (1879). Maritain contributed significantly to the movement.

It was under Leo's patronage that the Institut Superior de Philosophie at Louvain opened in 1893 and the School of Philosophy at The Catholic University of America in 1889.

Simon Depoloige, as president of the Institut Superior, in 1911, published a critique of Lucien Levy-Bruhl's *La morale et les science des moeurs*. Well received in Catholic circles, the book immediately enjoyed a second printing, and after the war, was deemed worthy of a third printing (1923) in a series edited by Maritain, much to the chagrin of Etienne Gilson who early on had approvingly called it "an incredible book." Gilson by that time had become a professor at the Sorbonne, and Lucien Levy-Bruhl was a colleague.

From that fortress, Gilson kept a polite distance from the neoscholastics at the Institut Catholique de Paris. As a professor within the University of Paris, Gilson worked primarily as an historian of philosophy, somewhat detached from the polemics of his co-religionists. He was not yet the Thomist of *Being and Some Philosophers*.

A violent disruption

The religion of Elizabethan England was of course full of continuities with and developments of what had gone before. Even after the iconoclastic hammers and scraping-tools of conviction Protestantism had done their worst, enough of the old imagery and old resonances remained in the churches in which the new religion was preached to complicate, even, in the eyes of some, to compromise, the new teachings. The preservation within the prayer-book pattern of the old rites of passage and some of the old forms of reverence made a totally fresh beginning an impossibility, doubtless to the relief of most of the population. The voracious lay appetite for religious literature which had already been in evidence in the fifteenth century, and which the advent of printing stoked furiously, continued to be catered for in books and broadsides which, for a time at least, freely employed the old types of religious imagery or passable imitations of it. Yet when all is said and done, the Reformation was a violent disruption, not the natural fulfilment, of most of what was vigorous in late medieval piety and religious practice.

- *The Stripping of the Altars: Traditional religion in England 1400-1580*, Eamon Duffy, Yale University Press, 1992 p.4.

Maritain, it may be noted, had passed his *agregation* in 1905 and was entitled to teach in one of the state lycees, but he decided to remain independent of any state affiliation, much to the satisfaction of his friend Ernest Psichari. Given his independence, Maritain proved to be a harsh critic of the prevailing philosophy of his day, the positivism of Comte and the Vienna Circle; he even wrote an unkind critique of the philosophy of his mentor, Henri Bergson.

Three Reformers was a merciless attack on its subjects. But Nicholas Berdjaev in his autobiography had this to say in defence of Maritain, "When he wrote about the opponents of Roman Catholicism or of Thomism, he was harsh and caustic, but in reality he was extremely gentle, urbane, and generous and possessed a remarkable poise of mind and character. Maritain instantly won my heart. There was something irresistibly attractive for me even in his appearance."⁴

Raïssa would say the same of Jacques, all tooth and claw in attacking doctrine in the abstract but kindly in dealing with the persons who actually held those doctrines.

T.S. Eliot once called Maritain, "the most conspicuous of figures and probably the most powerful force in contemporary philosophy." That may have been an exaggeration, but the wide-ranging interests of the Maritains in the arts and sciences attracted a wide circle of friends: philosophers,

theologians, painters, and poets who would gather at the Maritain home on a Sunday afternoon. Among them were Garrigou-Lagrange, Jean Cocteau, Etienne Gilson, Ernest Psichari, Nicholas Berdyaev, Emmanuel Mounier, François Mauriac, Marc Chagall, and Georges Roualt. Edith Stein was an occasional participant.

Eliot in his celebrated Cambridge lecture, subsequently published as *The Idea of a Christian Society*,⁵ acknowledged a debt to Maritain as well as to Christopher Dawson. They had no doubt written to each other for Maritain corresponded widely. Among those correspondents was Thomas Merton, who showed me some letters that Maritain had written shortly after the death of his beloved Raïssa.

Merton found them unintelligible and so did I, not the least because of my limited French. I don't know what to make of a comment by the Protestant theologian, Reinhold Niebuhr, "Maritain possessed a quality of character that one would define as saintly, if that word had not such various connotations."⁶

I could continue in this vein indefinitely for Maritain touched the lives of many, pupils and colleagues to be sure, and countless others through his numerous books. We will give Yves Simon, who studied under Maritain at the Institut Catholique in the 1920s, the last tribute. He said of his professor, "Maritain's books bear the decisive characteristics of Great Books, which is inexhaustibility. There is no end to the

Consensus Science

I regard consensus science as ... extremely pernicious ... Historically, the claim of consensus has been the first refuge of scoundrels; it is a way to avoid debate by claiming that the matter is already settled. ... the work of science has nothing whatever to do with consensus. Consensus is the business of politics. Science, on the contrary, requires only one investigator who happens to be right, which means that he or she has results that are verifiable by reference to the real world. In science consensus is irrelevant. What is relevant is reproducible results. The greatest scientists in history are great precisely because they broke with the consensus. There is no such thing as consensus science. If it's consensus, it isn't science. If it's science, it isn't consensus.

- Excerpted from 'Extraterrestrials cause Global Warming,' an address given at the California Institute of Technology, Pasadena, in 2003 by the late Michael Crichton, medical doctor and popular novelist.

teaching you can draw from a Great Book. That is what we realize every time we read a book of Maritain."⁷ The same could be said of Simon's own works.

I now turn to the unfavorable reception by his co-religionists of Maritain's last complete book, *De l'Église du Christ*, a work published in English translation in the year of his death.⁸ It was ignored by the secular media and given scant notice in the Catholic press. It followed by seven years the publication of *Le Paysan de la Garonne*,⁹ which had earned Maritain the enmity of the Catholic left for its critique of some of the theology developing in the wake of Vatican II.

John Courtney Murray in *We Hold These Truths* (1960) noted happily that the Church in North America was not divided between left and right as it was with destructive consequences in Europe. By the close of Vatican II, the European virus had spread to North America. Maritain, who had been the darling of the liberal Catholic intelligentsia because of his social philosophy, was suddenly ostracized, his later works ignored. For Maritain a liberal social policy did not presuppose a liberal Catholic theology, certainly not one at war with the intellectual heritage of the Church.

In none of his critical studies does Maritain present himself as a theologian. He writes as a Catholic layman, as a philosopher, noticing the ambiguities, inconsistencies, and repudiations of key elements of the Catholic faith by prominent and influential theologians, who still called themselves somewhat dubiously "Catholic."

No stranger to debate, Maritain challenged deviant positions with his customary acuity but without much success. Hardly surprising: the left characteristically avoids debate, preferring to ignore or ridicule its critics, which it easily does with the aid of a willing secular media. In the case of Maritain, he was simply ignored although one can find snide comments in the writings of a number of Catholic authors.

Maritain's ill treatment aside, his work proved to be prescient in a number of ways. John Paul II's *Fides et Ratio* and Benedict's *Dominus Iesus*, carry elements of the debate, emphasizing the importance of philosophy to theology and the tendency of the ecumenical dialogue to blur irreconcilable differences in the interest of accommodation.



Oops! We apologise to readers of Ian MacDonald's 'The Stevenson Letter' [Annals 6/2010 p.7] which reviewed *The Prophecy of Robert Louis Stevenson: Damien of Molokai the Leper Saint*. The contact address of Father Burns for copies of this important book should have read: feburns@optusnet.com.au.

In *de l'Église du Christ* Maritain speaks of the "profoundly troubled historical moment" at which he was writing. Recognizing the need for an ecumenical outreach, he nevertheless decries the search for a spurious universalism whose first condition seems to be indifference with respect to truth. It is foolish, he holds, to attempt to unite all Christians in spite of their dissidences and all men in spite of the diversity of their beliefs. The great utopian ideal—unity of all Christians—can only be achieved with a complete disregard for the truth.

One hears of "ecumenical dialogue" but not "ecumenical friendship." Is it not friendship, he asks, which is first required, well-established habits of friendship, created by fraternal banquets, eating, drinking, and smoking together, conversing at random, and joking? Such is far more useful than "the meetings of commissions with their definite programs, their reports, and their speeches. . . . The meal taken in common is a natural rite of human friendship."¹⁰

The subtitle of *On the Church of Christ: The Person of the Church and Her Personnel*, is indicative of a distinction that is crucial. Maritain believes, to an understanding of the Church, "Churchmen will never be the Church," he writes. One can take a detached view, making positive and negative assessments of the activity of Churchmen throughout the centuries while remaining confident of the holiness of the Church itself.

This fundamental distinction runs throughout the book, the difference between the "person of the Church" and "her personnel," that is, between the Church visible to the intellect and the Church as visible to the eyes. "The person of the Church," writes Maritain, "can be holy while being composed of members who are all sinners to some degree."¹¹ Indeed, members who are holy can be guilty of gross error in their prudential judgments. Noble purposes can be pursued by ignoble means or frustrated by actions gone awry or by miscalculation and adverse circumstances.

That distinction made, Maritain defends the person of the Church while admitting the evils perpetrated in her name. No critic or cynic is likely to draw a longer list of the "sins of the Church," but those sins exist for the

most part only in the popular mind, and it is surprising that Maritain took some of those alleged sins at face value. Serious scholarship in recent decades has challenged the popular take on most issues. Etienne Gilson, as a careful historian, would have been slow to apologize for sins of the Church that she or her Churchmen did not commit.

There is one area where Maritain forcefully comes to the defence of the Churchmen—namely, the treatment of the Jews. “The hatred of the Jewish people in the Middle Ages was the deed of the populace and of many in the bourgeoisie and in the nobility and many in the lower clergy. The high personnel of the Church, the Papacy above all, remained free from it.”¹² He continues, “The Popes, even the ones most severe in their legislation, never knew this hatred.”¹³ It was in the Papal States that the Jews fared best. “During the whole of the Middle Ages and the darkest periods of the latter, it was the Popes who were their greatest protectors and defenders.”¹⁴

Maritain recognized that he was writing in “the midst of a tempest of widely diffused foolish ideas”¹⁵ and that much of what he says will displease many. Yet he hoped that however poorly he has said it, that in 50 years the judgment may be made that “after all, it was not so stupid.”

In fact, Maritain could be read as a preamble to Benedict’s declaration, *Dominus Iesus*,¹⁶ which calls to mind certain indispensable elements of Christian doctrine by providing a



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clear description of the nature of the Church and its mission. The document proclaims, “God has willed that the Church founded by Him be the instrument for the salvation of all humanity This truth does not lessen the sincere respect which the Church has for the religions of the world.”¹⁷ Yet the fullness of Christianity, Benedict insists, is to be found only within the Church, in Christ Himself who is “the way, the truth, and the life.”

One is tempted to compare the work of Jacques Maritain to that of Vladimir Soloviev (1853-1900).¹⁸ While Maritain makes an important distinction between the Church and her personnel, Soloviev advances a

similar distinction between the Church of Rome and the Latin Church, that is, between the functions of the Pope as Bishop of Rome and as Patriarch of the West. “It is the Church of Rome, not the Latin Church, that is the *mater et magistra omnium Ecclesiarum*: it is the Bishop of Rome, and not the Western Patriarch, who speaks infallibly *ex cathedra*. And Soloviev adds, “We ought not to forget that there was a time when the Bishops of Rome were Greeks.”¹⁹

One could find additional parallels between the thought of Maritain and Soloviev, especially on the role of religion in society, on law and morality, and on the treatment of the Jews.²⁰ Two laymen, philosophers, united by the Catholic faith and a common love for classical philosophy, especially Aristotle, writing across the divide wrought by the Great Schism, contribute by virtue of their professional skills to a common understanding of the Church, later taught magisterially in *Fides et Ratio* and *Dominus Iesus*.

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

1. Jacques Maritain, *The Degrees of Knowledge*, trans. from the 4th French edition by G.B. Phelan (New York: Charles Scribner’s Sons, 1959), p. 17.
2. Cf. the widely used textbook by Ernest Nagel, *The Structure of Science: Problems in the Logic of Scientific Explanation* (New York: Harcourt, Brace and World, 1961). Also *Sovereign Reason* (Clencoe, IL: Free Press, 1954).
3. Donald and Idella Gallagher, *The Achievement of Jacques and Raissa Maritain: A Bibliography, 1906-1961* (Garden City, NY: Doubleday, 1962), p. 16.
4. Gallagher, op. cit., p. 11.
5. T.S. Eliot, *The Idea of a Christian Society* (London: Faber, 1939).
6. *Washington Post*, April 29, 1973.
7. Gallagher, op. cit., p. 26.
8. Jacques Maritain, *De l’Eglise du Christ*, Trans. By Joseph W. Evans (*On the Church of Christ: The Person of the Church and Her Personnel*) (Notre Dame, IN: University of Notre Dame Press, 1973).
9. *Le Paysan de la Garonne* (Paris: Desclée de Brouwer, 1966).
10. *Ibid.*, p. 111.
11. *Ibid.*, p. 138.
12. *Ibid.*, p. 167.
13. *Ibid.*
14. *Ibid.*, p. 168.
15. *Ibid.*, p. 241.
16. Promulgated June 16, 2000, with the approval of John Paul II and signed by Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith.
17. *Ibid.*, p. 14.
18. Cf. *Politics, Law, Morality: Essays by V.S. Soloviev*, ed. and trans. by Vladimir Wozniuk (New Haven: Yale University Press, 2000).
19. *Untranslated Collected Works of Vladimir Soloviev (SSVS)*, Vol. 13, p. 188, as quoted by Gregory Flazov “Vladimir Solovyov and the Idea of Papacy,” *Communio* 24, Spring 1997, p. 130.
20. Cf. *Politics, Law, Morality: Essays by V.S. Soloviev*, ed. and trans. by Vladimir Wozniuk, New Haven: Yale University Press, 2000.

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Tales of the Nankikurungurr

WHEELBARROW AMBULANCE

By John Leary, MSC



WHILE speaking of the Daly, and a medical appointment, I recall with a certain amount of mirth another trip to the Woolianna airstrip to meet the medical plane. On this occasion Mary Kunyi was the patient.

Mary was the mother of several children. She was now well advanced in pregnancy, but it was a badly infected and swollen knee that demanded urgent medical evacuation. Once again it was the wet season. The roads were out, but by this time the mission had fortunately acquired a boat.

The first problem was to get the incapacitated Mary down the steep, rugged river bank to the boat. Relatives Nellie Kanta and husband Henry came to the rescue, and the local policeman, a man with all the proportions of a heavy-weight. All Mary could do was to sit and hope for the best.

Henry and the policeman supported her under the arms. Nellie tenderly elevated the bad leg. I directed the traffic. By swivelling and sliding and lifting over an occasional obstacle, amid agonising screams, the patient was delivered into the boat.

Problem number two, a more serious problem, was to get Mary up the steep

river bank at the end of the river trip. Nellie once again devotedly supported the leg while Henry and the policeman edged Mary upwards in a series of lifts and drops.

Arrived at the top at John Polashuk's place, problem number three was to get Mary to the airstrip one mile away.

'Would you have any transport, John?' I asked. 'None', replied John, and then with an afterthought, 'except that wheelbarrow'. He added that the barrow was in the last stages of disintegration. So, Mary was placed, as gently as possible, in the wheelbarrow. Henry took one arm, Nellie the other. The policeman gripped the handles of the wheelbarrow to begin the trip to the airstrip and the medical plane.

Again I directed traffic. However, as soon as the policeman lifted the wheelbarrow, Mary slipped to the front, forcing the bottom of the wheelbarrow on to the wheel, thereby stopping all progress. Somehow Mary had to be restrained from slipping forward. Evidently the policeman was the cause of the trouble. He was too tall. So I, short of stature, must be the solution.

I gripped the handles, carefully lifted the wheelbarrow legs as little as possible from the ground, stopped bent over the machine and pushed to the point of utter exhaustion until we arrived at the medical plane - Mary stretched out in the wheelbarrow, Nellie holding the leg raised, Henry helping to balance the wheelbarrow and the policeman leading the procession. Is it any wonder the waiting nurse fell into hysterics!

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



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Attraction to novelty is possibly an inevitable side-effect of the condition of being a 'young' country

'PROGRESS' TOWARDS THE CLIFF EDGE

By Giles Auty



URING THE COURSE of even an average day a couple of the things I hear halt me, metaphorically at least, in my tracks. Unlike lemmings, I know

where the cliff-edge is located.

One such comment I heard recently on television was this: "Perhaps the Australian people are not ready for the idea of gay marriage *yet*".

I will return to what I see as the implications of that statement in a moment.

On the same day, a young man I regard otherwise as a model of industry, commonsense and initiative said this: "I will probably vote for Gillard because, as an atheist, she will be less biased".

Where can one even hope to begin?

The clear implication of the first statement is that although 'the Australian people' may not be entirely accepting of the idea of homosexual marriages *at this moment*, a little further downstream they will inevitably be so.

No less inevitably – or inexorably, if you prefer – such a shift in the national consciousness will then be described as 'progress', largely because it will describe a still further lessening of Christian influence in this country and a still further advance of one of the bedrock notions of political correctness fuelled, as ever, via tireless campaigning by an influential homosexual lobby – the so-called 'pink' vote.

Political correctness, which had its origins – under another name – at a Californian university some 46 years ago is especially and insidiously effective through suggesting that although its edicts may not coincide with what any of us think *naturally*

they are what we *ought* to be thinking in order to be considered up-to-date and cosmopolitan. To be on the side of so-called 'progress,' in short.

At what previous point in human history would it have been widely held anywhere on our planet that the notion of homosexual marriages represented 'progress'?

Nonetheless that is where we currently stand in Australia. We are fast reaching a point, in fact, where we are more influenced nationally by a notion which emanated within the past half

century in an American university than by a religion which has endured already for over two millennia.

In the current witless and absurdly tendentious climate what I have written already will inevitably attract accusations of 'homophobia' – a word, at least as ridiculous as the accusation itself.

Indeed all I have said so far is that I personally prefer moral guidance by an ancient and deeply respected institution to that originating in an American university which was in the grip of the kind of puerile, antinomian fever typical of the 1960s.

What homophobic means literally, according to its origins in ancient Greek, is 'fear of the same.' That is because the word homosexual itself derives from the Greek word for 'the same' rather than from the Latin word for a man. The word homosexual thus properly has a short first 'o' rather than a long one – a simple etymological fact ignored most days of the week even by those who care to pontificate on the subject.

What the whole Western world has been fighting during the past half century is a losing battle with a phenomenon I tend to describe as 'the rhetoric of radicalism.'

Under the aegis of the latter just about anything at all, however catastrophic for our hearts, minds and civilisation can be and is characterised shamelessly as 'progress.'

As Ms Gillard has been known to say: "Would you rather go forward with me than backwards with Tony Abbott?"

By the time this article appears, the current Australian federal election will have been won and lost and I wonder how much the declared spiritual

Wicca and "Women's Spirituality"

A PROMINENT component of Mrs. Blavatsky's writings was the emancipation of women, which involved an attack on the "male" God of Judaism, of Christianity and of Islam. She urged people to return to the mother-goddess of Hinduism and to the practice of feminine virtues. This continued under the guidance of Annie Besant, who was in the vanguard of the feminist movement. Wicca and "women's spirituality" carry on this struggle against "patriarchal" Christianity today.

- *Jesus Christ The Bearer of the Water of Life*, an examination of New Age theory and practices, by the Pontifical Council for Culture, and Pontifical Council for Interreligious Dialogue, Rome, St Pauls Publications 2003, p.31

standpoints of the opposed political leaders will have influenced the result.

For one person, at least, as I have recounted already, Cillard's atheism rather than Abbott's Catholicism was perceived as a political advantage. According to one, well-meaning young man's interpretation, devout religious belief accords with nothing more today than undesirable 'bias'.

How has our society reached such a point of decline? I also fear that my young friend's views on the matter will be shared by many others in his age group.

If I had to select a single culprit here it would be the kind of non-education that many can expect to receive today in our system of covertly politicised public education.

Of course, not all teachers are bad, ill-motivated or ignorant. Regrettably, many of them have been the victims already, however, of third-rate educations themselves and thus merely carry on an existing tradition of subverting and failing to develop young minds.

In most Western countries, the power and influence wielded by teachers' unions are another matter entirely. Attempts by governments and parents to ameliorate declining standards of knowledge and skills are met generally with entrenched and well-organised resistance.

I was once proud to have a father and a sister who were teachers within a civilised, values-driven and non-politicised system but have grave reservations about what has been happening in many Western schools for at least the past 40 years. I have little doubt, however, that this travesty also describes itself to itself and to its unfortunate victims as 'progress'.

Thankfully, the future is not, as a surprising number of people apparently imagine, a film which has been shot already but not yet screened. It is thus literally in our own hands to accept or alter. I served on a working group for the National Curriculum in Britain in 1990-1991 and can, at least, claim to have contributed to an ongoing fight which will affect generations of students.

In Australia I have accepted by now, with regret, that those who question prevailing orthodoxies stand little chance of making the kind of

ANNALS CROSSWORD No. 62

ACROSS CLUES

8. Slothful (8)
9. Boast (4)
10. To reject as false (4)
11. The people next door (10)
12. Agatha Christie's Belgium detective (6)
14. Gourmets (8)
15. A time for relaxation (7)
17. Honourable (7)
20. Adherent of James II after his overthrow in 1688 (8)
22. Mother of Samuel (6)
23. A group of famous people (4,2,4)
24. Weeps convulsively (4)
25. First man (4)
26. A published announcement of a death (8)

DOWN CLUES

1. An African animal (8)
2. & 5. Corpus Christi (4,2,6)
3. A female donkey (6)
4. Blenished (7)
6. Forgiveness of sin (10)
7. Surname of Scottish dramatist, creator of Peter Pan (6)

13. A Patron saint of Peru (4,2,4)
16. Precipitation (8)
18. A Patron saint of Poland (8)
19. A country on the Mediterranean, capital Beirut (7)
21. Bestows prizes to (6)
22. Relating to blood (6)
24. Name borne by Paul prior to his conversion (4)

SOLUTION TO CRYPTIC NO. 19

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contributions they might wish to public issues here.

Post-modernism, which has contributed many illusions of 'progress' to current Australian life, has had a particularly pernicious effect here simply because this country lacks established institutions of sufficient strength, antiquity and number to provide a necessary counter-balance.

Attraction to novelty is possibly an inevitable side-effect of the condition of

being a 'young' country.

Tragically for Australia, it prevents us growing up.

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*.

A lesson that Calcutta burned deeply into my soul

THE LESSON OF CALCUTTA

By Robert Barron

I HAVE BEEN all across the world these past two years, filming for a documentary on Catholicism. With my team, I've travelled to Jerusalem, Rome, Madrid, Mexico City, Warsaw, Krakow, Auschwitz, Koln, New York, Philadelphia, Istanbul, Corinth, and Athens. But none of these places had a visceral impact to match that of the city I've just visited: Calcutta, India.

We had gone there to film in locales associated with the work of Mother Teresa and her sisters, and therefore, we didn't spend much time in the relatively presentable parts of the city. We went to the slums where, in Mother's famous phrase, "the poorest of the poor" lived. Here are just some of the images that I trust will stay branded in my mind for the rest of my life: a child of about ten gathering horse manure with his bare hands in order to sell it; people bathing in the river filled with raw sewage; a mentally disturbed woman just outside of the Mother House of the Missionaries of Charity emitting a blood-curdling and other-worldly scream; garbage absolutely everywhere, as though the entire city were a trash heap.

When she was still a Loreto nun, Mother Teresa was making her way north of Calcutta by train to Darjeeling for a retreat. While she was riding on that train, she heard a voice inviting her to carry the light of Christ to the darkest places. Upon her return to Calcutta, she commenced the process that led eventually to the founding of the Missionaries of Charity, an order whose purpose would be to respond to that summons.

On the first day of our filming, we went to the Mother House of the community, the international headquarters of the Missionaries of Charity. On the second day, we filmed in a small hospital where the Missionaries of Charity care for children with mental and physical disabilities.

When we arrived, the electricity had just gone out and the room was stiflingly hot, since the fans had stopped. Everywhere the sisters and a large team of volunteers milled about, providing medical assistance, speaking to the children, teaching some of them to sing simple songs, or just holding them. There was one sister, whose name I have forgotten but whose smile I will never forget. She was carrying in her arms a small girl of perhaps a year and half or two years old. The child was blind, her sightless eyes sunken in her head. I asked sister how they had come to care for this girl, and she told me that she had simply been abandoned on the street. "She is my special baby," the sister said, and then she flashed this absolutely radiant smile, which told me that she had found a deep joy precisely in this hot, crowded hospital in the midst of one of the most squalid cities in the world.

It is the supreme paradox of the Christian spiritual tradition that we become filled with joy precisely in the measure that we contrive a way to make of ourselves a gift. By emptying out the self in love for the other, we become filled to the brim with the divine life. The smile of that Missionary of Charity signaled the presence of a joy that no wealth, no security, no pleasure, no honor could possibly provide, and that can emerge even in the most miserable context. There is the lesson that Calcutta burned deeply into my soul.

Father Robert Barron is a priest of the Archdiocese of Chicago. He is professor of systematic theology at the University of St. Mary of the Lake, Mundelein Seminary. Excerpt from his "The Lesson of Calcutta," *Our Sunday Visitor*, July 8, 2010.

Puzzling happenings in a world allegedly governed only by material and physical laws

HYPNOTIST'S MARIONETTE

By Leslie Rumble, MSC



ALTHOUGH he was a machine manufacturer, Franz Neukomm, of Tuzsar, Hungary, had become much more interested

in the psychical than in the physical world; and by many experiments and long practice he had attained to extraordinary proficiency as a hypnotist. And as he had progressed, more and more he had found a profound thrill in being able to deal directly with the inmost core of other people's personalities.

Contrary to popular belief, hypnotism does not mean putting people to sleep. True, the term itself is from the Greek word *hypnos*, meaning 'sleep'. But sleep is not the same thing as hypnotism. The person who is asleep no longer pays attention to others and on hearing a voice will at once wake up. But the attention of a hypnotised person, subconsciously alert, is concentrated on the hypnotist and on his every word and suggestion, to the exclusion of everything else.

Hypnotism in its earlier stages is called 'waking-suggestion'. The subject is wide awake and aware of his surroundings, but nothing makes any impression on him except what the hypnotist is saying to him, and he is more or less powerless to resist what it is suggested to him that he should do. The hypnotist has got below the surface of the subject's sense-perceptions, despite his *seeming* to be awake, and has entered into direct contact with his subconscious mind.

Applied more profoundly, hypnotism goes beyond this stage of 'waking-suggestion', creates a sense of fatigue in the subject, and puts him into a trance which gives the appearance of sleep,

with all conscious sense-impressions suspended. But the subconscious mind is then more wide awake than ever. The hypnotist has almost unrestricted access to its deepest recesses. He exercises a well-nigh totalitarian control. And then anything may happen.

Ella Salamon, a girl of nineteen, under intense nervous strain, had suffered a severe breakdown in general health. It was thought that she would benefit by hypnotic treatment; but two different doctors, both qualified

hypnotists, had failed to effect any improvements. On the advice of friends, her parents decided to take her to Franz Neukomm, the machine manufacturer.

The results were startling. Her extreme nervous tension disappeared under his compelling suggestions and at once her general health began to improve. Not everyone could have responded as she did, for people vary in 'suggestibility' or the power to receive in their subconscious minds the influences of the hypnotist.

In Ella, however, Franz Neukomm had discovered during his treatment of her the most receptive subject he had ever encountered. In his hands she became but a hypnotist's marionette, reacting to his every suggestion as a puppet manipulated by strings. Far better for her, in the event, had she never met him at all.

There were, of course, sceptics who put Ella's recovery down to sheer chance and ridiculed the idea 'that Mesmerist' Neukomm had had any effect on her whatever. One of these, an uncle, expressed his doubts about it one day in the presence of Ella and Neukomm.

'So you do not believe?' said the latter. 'I'll show you.'

Thereupon he hypnotised the girl before her uncle's very eyes, and, bringing a needle made of tortoise-shell, placed it on the palm of her upturned hand.

'That needle,' he said to her, 'is red-hot. It is burning into your hand.'

Steadily and insistently he kept impressing this idea upon her. After some time he removed the needle, and to the uncle's astonishment there was a pronounced burn upon her hand as if indeed the cold tortoise-shell had been a needle of red-hot steel. And for weeks afterwards the scar was still visible!

A Matter of Opinion

LIBERALISM in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as true. It teaches that all are to be tolerated, for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. ... If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his sources of income.

- John Henry Cardinal Newman, from his 'Biglietto Speech,' the address he made to the Holy Father, Pope Leo XIII on the occasion of his being named Cardinal of the Roman Church with the title of *St George in Velabro*.

Catholic versus Nationalistic

CATHOLIC CHURCH support for the nation had, on the other hand, for centuries been balanced by its restraining insertion of the nation within a wider moral community. At Canterbury Greek archbishops like Theodore, Italian archbishops like Anselm, Norman archbishops like Theobald, even mere English archbishops like Langton of Winchelsey, were anything but nationalists. On the contrary their principal role was much more to internationalise a narrow church both spiritually and institutionally. Authority within the church of such men could never be seen as a merely national one. For them national sovereignty, or whatever phrase you choose, must have its limits, and tension between the national and the international was already present. We see it, for instance, in Bishop Grosseteste's attempt to get English common law brought into line with canon law over the matter of legitimacy and the famous reply of the barons at Merton in 1236, 'Nolimus leges Angliae mutare'.

- Adrian Hastings, *The Construction of Nationalism*, Cambridge University Press, 1997.
'Nolimus leges Angliae mutare' i.e. 'We are unwilling to change the laws of England'.

Some months later Franz Neukomm got a bright idea. He had succeeded spectacularly with Ella where two qualified doctors had failed. Perhaps with her help he could surpass them still more spectacularly in their own sphere by employing her psychic powers for the diagnosis of other people's illnesses more successfully than by any of the methods known to the medical profession.

Why not direct the subconscious mind of Ella, while under his hypnotic influence, to get into touch with the subconscious minds of the seriously ill, to enter into their very personalities and give an *inside report* of their state of health, thus *making an absolutely certain diagnosis of their condition* possible?

This thought became an obsession with him. The more he reflected upon it, the more sure he felt that it could be done.

Eventually, therefore, he arranged for a public demonstration, to take place in Tuzsar, Hungary, on 14th September, 1894. A large audience assembled. With himself on a raised platform was Ella, and also a person known to be suffering from a disease of the lungs. Ella would tell them how advanced the disease was, and what were the prospects of the patient's recovery. Franz Neukomm was confidence itself.

It took some time to induce what he considered a sufficiently deep hypnosis for his purposes: but at last he was

satisfied and began his instructions. He commanded Ella to enter into the subconscious mind of the patient.

'Go out to him,' he said. 'Place yourself in his mind. Identify yourself with him. Experience his ill-health and suffering as your own. Know what it is to be as he is.' Suggestion after suggestion was poured into her own subconscious mind along these lines. She had always obeyed him. She would obey him now.

Franz Neukomm was playing with fire. Whether any useful information could be obtained in such a way or not, he was sending her into unknown territory where he himself had never been. Nor did he make any allowance for the possibility that, if one did suddenly experience the anxieties of another who had long been chronically ill and had gradually become mentally adjusted to them, the shock to a hypersensitive person lacking such mental preparation might be beyond all human calculations.

But not only did Neukomm overlook that possibility. He went on to violate one of the most fundamental rules of hypnosis.

Under the extraordinary suggestions he was putting before her, Ella began to grow restless. There were manifest signs that she was reluctant to continue. Now no responsible hypnotist would dare to persist and to deepen the hypnosis where any signs of resistance to the project have been shown. In

such circumstances it is practically certain that injury to the subject's health is bound to result. Moreover, in Ella's case special care was necessary owing to her extreme 'suggestibility,' of which Neukomm was fully aware. Nevertheless, instead of at once resorting to emergency measures to break the hypnosis, he set to work at deepening it despite her reluctance.

How deep would his fanaticism induce him to go? One may ask here whether it is possible to judge the depth of the hypnosis into which the subject is plunged. It is, within certain limits. But it is not possible to form as accurate a judgment of it as with ordinary anaesthetics because reactions vary quite unpredictably, according to the degree of the hypnotised person's 'suggestibility.'

Efforts have been made to mark the different levels by signs and stages. The first three are the initial stages of 'drowsiness,' 'light sleep,' and 'sound sleep'. These constitute the state of 'waking-suggestion'. Then follows hypnosis in the strict sense with the stages of 'absolute obedience,' 'somnambulism,' 'catalepsy,' and 'lethargy' – this last being a state of practically suspended animation. No one can be certain, however, at what precise point each of these stages merges into the other.

But *that* is not important here. For Neukomm certainly brought Ella down through all these stages to complete 'lethargy,' and carried on with his experiment from there.

With compelling intensity he said to her in his low and vibrant voice: 'You will place yourself in his mind. You will know what he knows. You will feel what he feels. Do as I say.'

There was now no struggle against the compulsion. Ella had no thoughts, no will of her own. There was no longer any protest from the depths of her being. Franz Neukomm felt it, and with it a new sense of power, and a kind of surging, exultant triumph.

He passed his hand over her forehead. 'So,' he said, penetratingly, confidently, 'you will do it. You will take possession of him. *Your soul will leave your body and identify itself completely with his. And you will read his mind for us.*'

Ella Salomon slumped in her chair – dead.

There was an inquest. The coroner brought in a verdict of death from heart-failure, to which Franz Neukomm had probably contributed by hypnotic influence, although that could not be said with certainty. No charge of guilty negligence, therefore, was brought against Neukomm.

In no civilised country today, sixty years later, however, would he have escaped being convicted of criminal negligence and manslaughter. Too much is now known of hypnotism to render excusable persistence in such an experiment despite the manifest reluctance of the subject; in this case, of the victim.¹

What really happened in this case? Is 'psychic death' possible, as a result of hypnotic influence?

In *theory* it may seem to be, for it is not impossible physiologically for a mental state to so disturb the vaso-motor nervous system that the brain is depleted of all blood, with consequent heart-failure.

But in *practice* it has never been actually proved that hypnosis has caused death. If this present case appears to be remarkably close to such proof, it can at least be said that there is no other recorded case in history, of which I am aware, remotely resembling it.

The trained professional hypnotist, qualified by medical knowledge, experienced in analytical psychotherapy, and with right ideas of ethical responsibility, is therefore quite justified in reassuring anxious patients that there is no danger of their not 'coming out of it'. Never would such a practitioner induce a deeper hypnosis than is necessary for his purposes, or than is warranted by the temperament and condition of his patient.

1. A scientific study of this case, with all relevant facts, is given by Dr Heinz E. Hammerschlag in *Hypnose und Verbrechen*, published in English under the title 'Hypnotism and Crime' by Dr John Cohen, Professor of Psychology, University of Manchester, 1956.

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*: The Case of the Soldier's Ghost.



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– Editor, *Annals*

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A tribute to one of the key figures in the anti-communist forces in Australia's labour movement

A CATHOLIC TRADE UNIONIST

By Gerald Mercer



MARK AARONS' RECENTLY published book *The Family File* (Black Inc 2010) is a remarkable story about Aarons family members who played key roles in the Communist Party of Australia (CPA). It reveals much about communist penetration of Australia's trade unions, and the ALP, from the mid 1930s onwards. Seeing their recent local success, combined with communist advances overseas, Aarons says the CPA leadership was full of optimism in the immediate post-war period, believing it was only a matter of time before a revolution would sweep away capitalism in Australia.

Aarons writes: "With a membership approaching 20,000 and either direct or indirect control of almost half of Australia's trade unions, covering key sectors such as mining, transport, engineering and steelmaking, the party leadership's confidence seemed well placed."

The fight back against communist penetration took various forms, commencing in 1938. The Catholic-organised "Movement", which began in 1942 is the best known. By 1945 the ALP was sufficiently alarmed to organise Industrial Groups, beginning in NSW. According to Aarons: "Between the mid 1940s and the early 1950s the Movement and the Industrial Groups drove the CPA from key unions, reducing it to a core of strongholds, which nevertheless still gave it considerable influence."

One of the key figures in the anti-communist forces in Australia's labour movement was John Peter Maynes AM who died last year. Commencing activity in the 1940s, he later became National President of the Federated Clerks

Union (FCU). He also became the chief industrial officer of the Movement, later the National Civic Council (NCC). I first met John Maynes in 1957. I was a young university student, he was an experienced trade unionist. Years later we were to become colleagues and friends.

John Maynes was born in 1923 in the inner Melbourne suburb of Clifton Hill, and later attended Christian Brothers College in East Melbourne. His Catholic upbringing helped in his response to the communist challenge emerging in the trade union movement. Authentic activity required not merely opposition to communism but being an effective defender of workers' rights, and having a genuine sense of social justice. Maynes could draw on the well-developed ideas in Catholic social theory, but applying principles to practical situations needs careful thought and experience. It is also helpful to seek advice widely. Sorting through his files recently, I came across a pamphlet published in 1980, *The Role Of Christians in Trade Unions*. It was the work of The Church of Scotland. Understanding its broad appeal, Maynes arranged for thousands of copies to be purchased and distributed in Australia.

Discharged from the army on medical grounds in 1942, John Maynes took up accounting work at a Melbourne radio station. In 1946 at the age of 23 he helped organise an Industrial Group within the FCU, becoming its first president. The group then set out to win control of the union from the communist-aligned incumbents. In a 1949 ballot for the Victorian branch, the Returning Officer, Fred Farrell, burnt the ballot papers instead of declaring the result, which he presumably did not like. This provided an opportunity to invoke federal legislation for a ballot controlled by the Arbitration Court. This legislation had been passed by the Chifley government, following lobbying by the Industrial Groups.

A new ballot in 1950 gave the victory to Maynes and his colleagues. After further court action, and a victory by the Industrial Group in NSW the pro-communist left was reeling. In 1954 Maynes became National President of the union. Meanwhile, Industrial Groups were having successes in other unions. To co-ordinate their work in different states an Interstate Group Liaison Committee was formed in 1952. John Maynes was secretary, Jack Kane, NSW ALP Assistant State Secretary was chairman, and Laurie Short, who had won control of the Federated Ironworkers Association in 1949, became vice-chairman.

In 1954 the blow fell. Dr Evatt launched his attack on the Movement. The Industrial Groups were disbanded. The ALP split began, with major political consequences especially in Victoria and Queensland, leading to the formation of the DLP. Anti-communist activity was sneered at, sectarianism was widespread. In the union field,



communists and their supporters seized the opportunity. According to John Maynes in his 1961 pamphlet, *Conquest by Stealth*, the communists had by then made a spectacular comeback. He described the key areas they controlled.

Part of the communist propaganda offensive in the early 1960s involved "reciprocal visits" by unionists. Unionists from Australia would be sent to visit "unions" in the Soviet bloc or China. In return, delegations from these bodies, which were in fact phoney unions under state control, were to be hosted in Australia under ACTU auspices. Maynes and the FCU led the opposition, along with the Shop Assistants (SDA), Ironworkers and others, refusing to pay the levies to fund the trips. Non payment meant the unions concerned were excluded from the 1961 ACTU Congress. Later the issue was quietly shelved by the ACTU.

In the 1960s John Maynes and FCU Secretary Joe Riordan began to build the union's membership by seeking preference clauses in industrial awards for union members, beginning with a successful case in the oil industry. On the waterfront, the FCU's tally clerks division was used to pressure employers. Businesses previously hostile to unionisation began to endorse membership agreements. The FCU membership rose. By 1974 it was the largest white-collar union in Australia.

Maynes enjoyed international travel, and was much criticised for it. But he had grasped the importance of international unionism, in the

Collective Despotism

AS I HAVE already pointed out it is not likely that the Western democracies will ever become either Communist or Fascist. But I think it is very probable that they will follow a parallel line of development and evolve a kind of democratic *étatisme* which, while being less arbitrary and inhumane than the other two forms of government, will make just as large a claim on the life of the individual as they do and will demand an equally whole-hearted spiritual allegiance. We can already discern the beginnings of this paternal-democratic regime in England and can see how all the apparatus of the social services - universal secondary education, birth control clinics, ante-natal clinics, welfare centres and the rest - may become instruments of a collective despotism which destroys human liberty and spiritual initiative as effectively as any Communist or Nazi terrorism.

- Christopher Dawson, *Religion and the Modern State*. London, Sheed and Ward, 1935, p.106

geopolitical context of the Cold War, as well as its economic aspects. Unions in many countries were in danger of subversion by communists linked to the Soviet Union and its allies, and the response needed to be international in scope. He maintained contact with like-minded unionists in Europe, the USA and elsewhere. He led the FCU into the international union federation covering white-collar workers, known as FIET. He developed links with trade unions in developing countries in SE Asia, and was a founding member of FIET Asia-Pacific. He saw the early effects of globalisation on employment and wages as multi-national companies moved production to low wage developing countries. He believed unionism was the best protection for workers in those countries.

John Maynes was a friendly person, capable of great kindness and generosity. But he could be abrasive, and was at times hard on his union staff. He rarely appeared in the media. That was mainly a matter of choice: he did not want a high-profile media image. He maintained an office at the FCU, but for a long time his position was unpaid. For three decades he also had a room and secretarial assistance at Movement or NCC offices where he spent part of his time. He was paid a modest wage as an NCC employee, which he supplemented by investment interests. At NCC conferences he would usually give the second major address after Santamaria, dealing with industrial and political questions. For many years he ran summer schools for trade unionists linked to the NCC.



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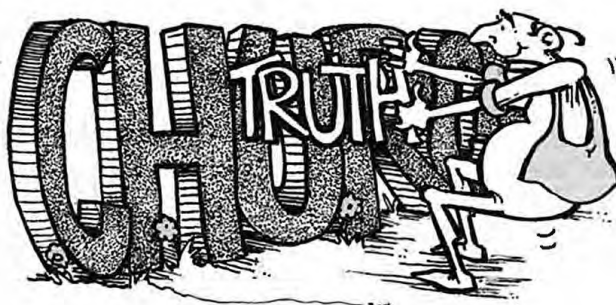
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From 1978 to 1982 John Maynes was confronted with an internal division in the NCC initiated by Santamaria. A summary of these events is now available in Patrick Morgan's second book on the Santamaria papers: *B A Santamaria. Running the Show* (Miegunyah 2008). In my view, the surreal atmosphere at the top levels of the NCC at that time almost defies description. Long-standing trust and friendliness suddenly evaporated, civility regularly broke down, fallacious rumours circulated and the emotional level was high. John Maynes was deeply troubled by the course of action adopted by his longstanding colleague but rarely showed it.

Retaining his inner steeliness he studiously adopted a serene manner. He radiated calmness, counselled patience, and offered constructive suggestions and compromises to maintain unity. The best outcome would have been a restoration of unity and trust, but this seemed unlikely. Failing that, he wanted to secure the employment of those officials under threat, and access to NCC funds and assets for industrial work. He bought time - two years or so - but the door closed on negotiation and the final severance took place. Legal action ensued and the difficult tasks of establishing ourselves independently began. *Social Action* became our monthly paper. The most urgent requirement was to restore morale. At the initial meetings of stunned members John Maynes used a piece of homespun philosophy: after a disaster - "you pick yourself up, dust yourself down, and start all over again".

In August 1980 a new development emerged in Poland which was to have far reaching effects. A free trade union, outside state control, was formed in the Gdansk shipyards. Solidarnosc or Solidarity spread rapidly throughout the nation. In December 1981, General Jaruzelski placed Poland under martial law, and arrested the Solidarity leadership. In support of Solidarity, the FCU and the SDA jointly organised a nationwide tour in 1982 by two Solidarity activists. With the ACTU leadership on stage, an overflow meeting at Melbourne's Dallas Brookes Hall gave them a rousing reception.



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Substantial sums of money were raised, and sent to the International Confederation of Free Trade Unions HQ in Brussels. Fax machines, copying machines, tape recorders and other technology of the 1980s found their way into the hands of activists in Poland, ultimately breaking down the censorship imposed by the regime.

John Maynes was involved in the final healing of the ALP split, which was at its most bitter in Victoria. Since 1955, four key unions had remained apart from the ALP. They were the FCU, SDA, Carpenters and Ironworkers. These unions had always held the view that they would rejoin the ALP in an honourable reunion, but the process might take some time. The idea was revived in the late 1970s but the victory of Bob Hawke as PM in 1983 created new opportunities. Hawke was faced with a subversive Marxist faction within the party and wanted the unions back. The move was bitterly opposed by the Socialist Left in Victoria, and a propaganda war began. Although a key negotiator, Maynes realised that it would be considered too provocative for him personally to apply for ALP membership. So it was his friend Jim Maher of the SDA who led delegates from the four unions into the Victorian ALP Conference in April 1985, to be greeted by a barrage of tomatoes from some sections of the left.

The move gave Hawke increased support within the ALP, but it had two other consequences. The unions brought with them skilled individuals capable of ideological infighting. The effects were not confined to Victoria. From 1985, the ALP right showed new confidence in South Australia and Western Australia, with the SDA playing a leading role. The re-affiliation was also symbolic, representing an historical reconciliation with those who still felt estranged from the ALP because of the 1954 split and its aftermath.

Maynes was not afraid to get involved in policy issues. While no intellectual, he was a kind of practical visionary. One major issue was technological change. He saw the value of higher productivity leading to a wealthier community, but was concerned about the effects on workers, and on the nature of work itself. After a long legal battle, the union succeeded

Parallel Paths

IT MAY, I think, even be argued that Communism in Russia, National Socialism in Germany, and Capitalism and Liberal Democracy in the Western countries are really three forms of the same thing, and that they are all moving by different but parallel paths to the same goal, which is the mechanization of human life and the complete subordination of the individual to the state and to the economic process. Of course I do not mean to say that they are all absolutely equivalent, and that we have no right to prefer one to another. But I do believe that a Christian cannot regard any of them as a final solution of the problem of civilization, or even as a tolerable one. Christianity is bound to protest against any social system which claims the whole of man and sets itself up as the final end of human action, for it asserts that man's essential nature transcends all political and economic forms. Civilization is a road by which man travels, not a house for him to dwell in. His true city is elsewhere.

- Christopher Dawson, *Religion and the Modern State*, London, Sheed and Ward, 1935, Introduction p.xv.

in gaining the right for employees to be notified and consulted about the introduction of new technology. For the majority of members of the FCU who were females, Maynes believed the concept of equal pay for work of equal value would provide the best result for women in pay claims (other concepts were in vogue at the time). Ultimately the ACTU adopted this position in 1972.

As industry superannuation funds, jointly run by employers and unionists, began to be established, Maynes initiated the idea for the FCU. In 1985, CARE Super (Clerical Administrative

& Retail Employees) began, with John Maynes as foundation chairman.

In 1981, Maynes was elected as a member of the ACTU Executive. But in the FCU, things were starting to go wrong. In 1982, the Central and Southern Queensland branch was won by the left. The Socialist Left took an interest in the Victorian branch, and in 1985 a team led by Lindsay Tanner (recently retired Finance Minister in the Rudd & Gillard government) contested branch elections. They were soundly beaten, but a technical invalidity in the case of the Assistant Secretary led to a by-election for that position in 1987, which Tanner re-contested. In a major lapse of judgement, Maynes believed a low key, low resourced campaign would be sufficient. Tanner won, and was then inside the citadel. In the 1988 branch election, Tanner's team won control of the branch.

While Maynes remained National President, for three years factional wars raged. Then a truce was agreed to for the various branch elections in 1991. In 1992, Maynes stepped down, and his anointed successors led the FCU into an amalgamation, creating the Australian Services Union (ASU) with two local government unions. In some ways it was a less than glorious career end. Yet it does not invalidate the impressive contributions he made to trade unionism and public life over 46 years.

In the 1940s John Maynes took up a challenge: communism was attempting to penetrate key institutions of democratic societies, and ordinary people needed to respond. Through the ups and downs of the ensuing years he showed energy, imagination, long-term thinking and moral courage. To borrow a phrase from St Paul, he ran the race to the finish.

It helped to have the patience and good humour to sit through hours of tedious meetings. And it especially helped to have a loving and supportive family. His wife Therese (Tess) and three children pre-deceased him. He is survived by Pam, Brendan, Kevin, Phillip and Lisa and their families.

GERALD MERCER was National Secretary of the NCC from 1968 to 1980, then editor of *Social Action* from 1981 to 2005. Acknowledgements to Kevin Maynes; Frank Lee, former editor of the FCU journal, and Keith Harvey of the ASU.

A brave Australian and a dedicated MSC priest

A LONELY ROAD

Reviewed by TYSON DONELEY, MSC



WHEN I WAS a seminarian at the Sacred Heart Monastery Croydon to the north-east of Melbourne on the edge of the Dandenong ranges I was intrigued in 1941 by the arrival in the Fathers' community – we lived in separate groups then – of a tall, rather thin, stranger whose name we were told was Father Ted McGrath, MSC.

He had been for a long time overseas, and had been an Army chaplain in the First World War – the Second one that followed the war that was to end all wars was already raging. What really gripped our interest was the intriguing fact that Father McGrath had twice been recommended for the Victoria Cross. Knowing what this decoration represented made him a person of even greater interest.

His war-time story, and the story of his life – why he suddenly materialised from overseas with all his interesting background – is the subject of this book by John Hosie.

A Lonely Road by John Hosie,
ATF Press, Adelaide. Order direct
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In discussions with Father Ted when he was at Croydon in that year he proudly claimed to be from Kelly country in north-eastern Victoria; from the Benalla district, where many struggling Irish families were trying to eke out a living in difficult terrain.

One family like his own was the Kellys, with sons Ned and Dan who tangled with the mostly Irish-Australian police over horse stealing. When pursued by the troopers, the gang shot four of them and when hunted made a last stand in the Glenrowan Hotel, a bush shanty where Ned was captured and the rest of his gang was killed.

Before he was hanged he called for the prison chaplain and recited an act of contrition in a firm clear voice. Then he was ready for death. 'Tell them I died game,' he said. Necessity and the bush had toughened him, as they did Ted McGrath.

Ted's father struggled with the land, and eventually took up running bush shanties where he was their best customer, only to die an alcoholic when Ted was three years old, in 1884. When he was seven his mother died – or was possibly murdered in a horse and buggy incident with a drunken driver.

Ted's relatives helped him get an education in state schools and he did farm work until about the age of sixteen and when he got a job as a railway clerk. About this time he became engaged, but the girl entered the convent. His struggle in early life gave him a self-reliance that later brought him into conflict with religious authority.

Ted's work on the railway was to bring him into contact with a priest in Melbourne who directed him to the Missionaries of the Sacred Heart at Kensington Monastery in New South Wales.

When he finished his studies for the priesthood, he worked in the parish of Randwick where he was popular as a preacher. Then something happened. He met the crippled Eileen O'Connor, who was only four feet high because of a childhood accident to her spine. This injury brought her closer to God. Eileen was a mystic, with visions of Our Lord and Our Lady, and she especially wanted to help the sick poor, an aim shared by Father Ted, who well remembered his own bitter childhood in poverty.

He and Eileen planned to start up a group of nurses who would help the sick and aged poor – Our Lady's Nurses of the poor, or the Brown Nurses as they were called from their brown nursing habit.

His relationship with Eileen was to be his strength and his weakness, for while her visions and encouragement inspired him it was claimed that he became too close to her personally.

True Religion

NATURE has not provided us with the means of mere existence, but of existence as moral beings. Therefore man expects from the tranquility of public order, the immediate object of civil society, both the possibility of perfecting his existence and above all sufficient help to perfect his morals - a perfection which consists only in the knowledge and practice of virtue. At the same time he desires, as it is indeed his duty, to find in the Church such assistance as will enable him to acquit himself perfectly of his obligations to God: this is to be found in the knowledge and practice of true religion, which is the queen of the virtues, because by relating them to God, religion perfects and completes them all.

- Pope Leo XIII, Encyclical *Sapientiae Christianae* [On Christian Wisdom]

When they went on a cruise ship through the Central Pacific accompanied by a party of nurses, a friendly parish priest and his sister, and a parishioner with her invalid son, this trip was to bring the young Father McGrath into conflict with his congregation and eventually became the occasion of his expulsion from the Missionaries of the Sacred Heart.

At this time the Dutch-born German national Father Hubert Linckens was visiting the Australian Province of the Missionaries of the Sacred Heart on behalf of the Father General of the Congregation, and he played a part in Father Ted's dismissal.

Eileen went to Rome to help in his appeal, and the Congregation for Religious found in his favour.

Though he was restored to the Missionaries of the Sacred Heart he could not return to Australia, and had to give up his association with Eileen O'Connor and her work with the Brown nurses.

Father Ted went on to work in various parishes overseas – in the United States, in the UK and Hungary, in Holland and in the south of France.

He was to stay away from Australia for twenty-six years, always working as a priest and always highly appreciated.

When we met him in 1941 he had walked a very lonely road, but he had always been as 'game as Ned Kelly' as his second citation for the VC shows.

While he was military chaplain with the Cheshires he saw an officer fall as he led a charge three hundred yards across no-man's land. The officer fell

Changing and Remaining the Same

IT IS INDEED sometimes said that the stream is clearest near the spring. Whatever use may fairly be made of this image, it does not apply to the history of a philosophy or belief, which on the contrary is more equable, and purer, and stronger, when its bed has become deep, and broad, and full. It necessarily rises out of an existing state of things, and for a time savours of the soil. Its vital element needs disengaging from what is foreign and temporary.... It remains perhaps for a time quiescent; it tries, as it were, its limbs, and proves the ground under it, and feels its way. From time to time it makes essays which fail, and are in consequence abandoned. It seems in suspense which way to go; it wavers, and at length strikes out in one definite direction. In time it enters upon strange territory; points of controversy alter their bearing; parties rise and fall around it; dangers and hopes appear in new relations; and old principles reappear under new forms. It changes with them in order to remain the same. In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.

- John Henry Cardinal Newman, *An Essay on the Development of Christian Doctrine*, 34-36; 38-40. Quoted Ian Ker, *The Achievement of John Henry Newman*, HarperCollins, London, 1991, p.112.

in a hail of shells and bullets and Father Ted made his way to him under intense fire and carried him back the three hundred yards to safety.

All of this took place not long before the end of the war and the second citation for the V.C. got lost in a mountain of documents. The first citation for the V.C. was for a similar rescue, and it earned him the military Cross.

John Hosie's long book of 440 pages tells the story of a brave Australian and dedicated MSC priest 'more sinned against than sinning' in the words of King Lear, and whom we should both

admire and appreciate as the work of the Brown Nurses for the Poor still continues.

Father Ted died in Melbourne in 1977 aged 96, in Mena House Retirement Centre conducted by the German MSC Sisters founded by Father Hubert Linckens, MSC, who had strongly opposed him. The Almighty does have a sense of irony.

FATHER TYSON DONELEY, MSC was ordained in 1946. He studied arts and education at several universities, and then taught in Queensland, New South Wales, Victoria, Papua New Guinea and Japan. More recently he worked in seminaries in Fiji and in India at Bangalore, and in Kerala.

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MEDIA MATTERS

By JAMES MURRAY

Dinkum acronym

Cabal is an acronym formed in the 17th century from the initials of Clifford, Arlington, Buckingham, Ashley and Lauderdale, members of Charles II's Committee of Foreign Affairs and has come to mean a group united in a secret state plot.

Time perhaps for a fair-dinkum alternative. What about SHAFF, made up of the initials of Shorten, Howe, Arbib, Feeney and Farrell, reportedly principals in the conspiratorial ouster of Kevin Rudd?

The electorate incidentally did not object to the ouster as such; there are all-too-familiar procedures for this: broadly a public challenge is made and the matter goes to a vote by parliamentary members.

The electorate objected to the manner of the ouster, so hugging-mugging that when the veteran parliamentarian, John Faulkner, no stranger to leadership challenges, eventually learned about it, he announced his intention – honourable – to retreat to the backbench.

Hang up

In the Rudd ouster, his successor Julia Gillard's precise role – real, unreal or surreal – is still obscure. Was she an accessory before or after the fact? Either way, she became the SHAFF's creature – and its victim.

Presciently Marian Wilkinson implied this on the ABC *Four Corners* by asking Gillard whether her decision might prove to be the biggest mistake of her life.

How odd that members of the SHAFF, hard men all, did not front Rudd openly. Were they afraid one of his temper tantrums would make them cry? Or that he would see them off with a blast from his hair-dryer?

Correct call

Yet Julia Gillard did get one thing right: the Labor Government had lost its way. Well, half right: not just the Labor Government, the Australian Labor Party.

From being a people's party it has become one that fulfils the description of the late Kim Beazley senior according to the original verbatim version boldly published by Ross Fitzgerald and Stephen Holt in *Alan, 'The Red Fox' Reid*.

'When I first joined the ALP in WA it was dominated by the most responsible elements of the trade union movement and the cream of the working class. Unfortunately there has been a tendency lately for the party to be infested by middle class perverts who treat the party as a spiritual spittoon.'

Add place-getting, patronage, careerism and

profligates in every sense as well as haunting by vainglorious, superannuated ghosts of governments past and you have a party that is not progressive. Despite spinmeisters, focus

The Most Ancient Church

BUT SINCE it would be very long in such a volume as this to count up the successions [i.e., series of bishops] in all the churches, we confound all those who in any way, whether through self-pleasing or vainglory, or through blindness and evil opinion, gather together otherwise than they ought, by pointing out the tradition derived from the Apostles of the greatest, most ancient, and universally known Church, founded and established by the two most glorious Apostles, Peter and Paul, and also the faith declared to men which through the succession of bishops comes down to our times. For with this Church, on account of its more powerful leadership, every church, that is, the faithful, who are from everywhere, must needs agree; since in it that tradition which is from the Apostles has always been preserved by those who are from everywhere.

- St Irenaeus of Lyons [130-190 A.D.]
Adversus Haereses.

groups and twitterati, it is regressive to 18th century standards of nepotism, hereditary dynasties, corruption and rotten boroughs.

No more is Labor inspired by the light on the hill: its sustenance is tax-trough swill.

Hopeless situation? No way. Life is hope. And the re-entry of the Democratic Labor Party in the election was significant. Those who formed the DLP were largely the ALP's conscience, not least in interpreting history correctly: Soviet Communism with its state apparatus, privileged nomenklatura and planning cycles was a murderous tyranny, not an exemplar for Australia.

Honest Abbott

Might-be PM Tony Abbott was characteristically honest in calling the election a referendum on the Rudd ouster. The description, again characteristically, was not self-serving. It implied correctly that policies, Liberal, Labor and Green, were froth on a wave of disillusionment: he rode the wave: it dumped Gillard.

Oakes heart

Hack of the Campaign: Laurie Oakes of the Nine Network. While others scurried, scribbled and twittered, he waited for the whispers that made the first phase of Labor's campaign an exercise in internecine skulduggery.

The Oakes mastery of television includes his clipboard deployment. Not for him discreet glances at a lap-held board. He brandishes his like a black shield and from behind it peppers his interviewees.

His deployment is so successful, that it cannot be long before rights to the clipboard cover are acquired by a sponsor: a plumber with a leaky-tap logo would be lucrative and appropriate.

Miscue

Political loser of the campaign: Labor's Maxine McKew. Having taken the seat of Bennelong from then Prime Minister John Howard, she lost it to ex-tennis champ John Alexander.

She did, however, retain a measure of honesty by stating that a factor in her defeat was the Rudd ouster. In this, she was more influenced by her journalistic conditioning than by political ambition.

Unanswerable question 1

Had Maxine McKew acted earlier, and stood as an anti-ouster independent, would she have

become a balance of power holder with the rural independents Katter, Oakeshott, Wilkie and Windsor, who have reminded urbanites of visions from beyond the Canberra-Sydney-Melbourne parish-pump triangle?

Unanswerable question 2

Could an unharmed Kevin Rudd have led Labor to victory? Possibly. He would have had the rich asset of incumbency – consensus incumbency – and thus have benefited from the electorate's tendency to give a sitting leader and his government a second term.

Ruritania forever

Coverage of the hung parliament and the possibility of a coalition government could have taken more account of Australians whose origins in Italy, Greece, the Netherlands, France, Germany and Lebanon (to name only six) have accustomed them to coalition hurlyburly.

That said, hacks did show exemplary professionalism in switching from election to post-election coverage while facing weeks of treading verbiage from old gripes while awaiting rescue by the Queen's representative, the Governor-General Quentin Bryce.

The sense of living in Ruritania was increased by Her Excellency's being the second ma-in-law of SHAFF leader Bill Shorten. In such a situation it may be worth remembering the saying that life is a tragedy to those who feel and a comedy to those who think.

Doubtful? Dante called his greatest work: *The Divine Comedy*.

New brand

The rise of the Greens suggests the need for a name change; as it is, the name has connotations of 'eat up your greens', a saying anathema to a significant demographic in marginal seats who hate sprouts, broccoli, cabbage and – yuk – spinach.

Unfortunately Brownists has already been taken by a 16th century, non-conformist religious sect founded by Robert Browne. What about the Malthusians, given that Greens founder Bob Brown cited the surname Malthus reverently where else but on the ABC's Q & A, otherwise known as the Tony Jones Yabber Show.

One difficulty: Thomas Malthus's *Essay on the Principle of Population* was debunked in his lifetime by philoprogenitive Victorians who also transformed the wildernesses of Britain by such environmentally hostile works as canals, railroads, bridges, town halls and tar macadam roads.

Faced with the prospect of industrial emissions climate change, the Victorians would have made their engines and factory machines more efficient by improving filtration systems (as a business cost).

The Steady Party is a possibility since the adoption by the Greens of the concept of the Steady State Economy, a variation on the Steady State Theory, propounded by astro-physicists seeking to avoid the Big Bang Theory and its pendant question: Who triggered the bang?

Artful dodges

During the election, the arts got relatively short shrift from both major parties. Nonetheless financial niggardliness was munificently offset by the inspirational material provided.

In addition a brace of other reports on the arts are still blowing in the wind. Their central problem is how to pay writers, painters, musicians *et al* so that they get as much as bureaucrats who administer payments.

Suggestion: When another report is considered, estimate the cost, do not carry out the report, and distribute the saving to the poor including artists who qualify by sleeping on park benches not at their attic desks.

Dry wit

Satirist, dramatist, poet and political operator John Dryden (1631-1700). Now there's an identity you don't expect to see mentioned in current political commentary. David Burchell contrived to do it in *The Australian* (August 16), pointing out that Dryden, 'describes the physics of political fortunes rather nicely', adding that Dryden tells us heaven, 'allots us all some special glancing moment when it falls within our power

to change our Fortune'.

This was Burchell's way of setting up a comparison between Julia Gillard and Tony Abbott.

Of the former, Burchell wrote: '... she has presented the government as a well-functioning family afflicted by only a few unfortunate bouts of personal illness, in the gracious manner of a family matriarch putting the best face on an old, genteel country-house family gone to seed'.

Of the latter, he wrote: 'Meanwhile we have the epic ballad of Tony Abbott, a man whose entire political career so far has been lived as a feverish journey of self-discovery, like the German romantic poets, and whose political tenets are chiselled from the ancient woodwormed timber of social Catholicism'.

Ancient woodwormed timber. A phrase instinct with prejudice. An academic of Burchell's judicious omniscience should have repayed his use of Dryden by recalling two events: in 1682, Dryden's poem *Religio laici* argued the case for Anglicanism; in 1687 *The Hind and the Panther* marked his conversion to Catholicism.

For woodwormed read ever-living.

Or remember Dryden's lines from *The Hind and the Panther*:

'My thoughtless youth was winged with vain desires,

My manhood, long

misled by wandering fires,

'Followed false lights; and when their glimpse was gone,

'My pride struck out new sparkles of her own.

'Such was I, such by nature still I am,

'Be Thine the glory and be mine the shame.'

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Tradition and Progress

ONE OFTEN hears of 'cutting-edge' art; indeed, the much older term, *avant garde*, is of the same ilk. This suggests that there is progress in the arts, as there is in science, and that what comes after must, in some sense, be better than what came before. ... Art TEACHERS and critics use the false analogy with science in order to deny the importance of tradition in artistic production. They do not realise that science is entirely dependent on tradition for its progress. It is not just that most competent scientists know a lot about the history of their subject, but that the very problems that they set about solving, their entire mental worlds, are inherited by them. No scientist has to discover everything anew for himself: no mind, however great, is expected to begin again from zero. Tradition is the precondition of progress, not its antithesis or enemy.

- Theodore Dalrymple, 'Beauty and the Best,'
The New English Review, January, 2009

Hidden, strategic, consequences of the damage caused by the monsoon floods that are overwhelming Pakistan

THE PAKISTAN DELUGE

By Bahukutumbi Raman



ON NOVEMBER 12, 1970, a cyclone of devastating magnitude struck the then East Pakistan. Over 300,000 people – the overwhelming majority of them Bengalis – perished. East Pakistan's economy suffered extensive damages.

The indifference of the federal Government then ruled by General Yahya Khan to the plight of the Bengalis and its failure to mobilise humanitarian relief for the victims, created a permanent wedge between the Bengalis of East Pakistan and the non-Bengalis of the then West Pakistan and set in motion the train of events

that ultimately led to the separation of East Pakistan and the birth of independent Bangladesh.

It is not without reason that an increasing number of Pakistanis with a sense of history are asking: Can history repeat itself?

Those who rule out a repeat of 1971 point out that the devastation caused by the current floods in Pakistan is not comparable to that caused by the cyclone of November, 1970, in East Pakistan.

Those, who are concerned over the prospects of a repeat of 1971, highlight that the present political class in Pakistan has been as indifferent to the plight of the victims as the political

class of 1970 was. The disaster of 1970 took place when the army was in power. The current disaster has struck Pakistan when an elected civilian Government is in power. In the perception of many, the Government has shown itself not only to be incompetent, but uncaring. The international community has cared for the victims more than Pakistan's own political class.

The current disaster due to floods has had two dimensions – humanitarian and strategic. While the humanitarian dimension is important from the immediate and short-term points of view, the strategic dimensions could assume importance from the medium and long-term points of view.

The humanitarian dimensions are quantifiable and their consequences predictable. The likely strategic dimensions are as yet not fully visible, unquantifiable and their consequences unpredictable. The strategic dimensions of the disaster would arise from the following factors:

Firstly, nearly 90 per cent of the fatalities have taken place in areas inhabited by non-Punjabi minorities – in Khyber-Pakhtunkwa, the Federally-Administered Tribal Areas (FATA) and Balochistan. Of the ethnic communities which constitute the Pakistani population, the Pashtuns have suffered the worst with nearly 1100 fatalities as against a total of 1400. Many Pashtun families in Khyber-Pakhtunkwa and the FATA have lost their near and dear ones. Among other sufferers in terms of fatalities are Balochs, Punjabis, Kashmiris and Sindhis in that order.

Secondly, from the point of view of economic and infrastructural damages, Punjab and Sindh have suffered more than the Pashtun belt and Balochistan. The devastating quake of 2005 in Pakistan-occupied Kashmir (POK)

Remember Bhola

IT WIPED OUT villages. Destroyed crops. Over 3.6 million people were directly affected. Nearly 85% of the area was destroyed. Three months after the catastrophe some 75% of the population was receiving food from relief workers (more here). It happened in Pakistan. Yet few Pakistanis even know of it by name. Fewer still remember that it eventually contributed to Pakistan's break-up. The 1970 Bhola cyclone hit then East Pakistan on November 12, 1970. It brought with it winds of an unbelievable 185 km/hr.

Meteorologists remember it as being one of the most deadly natural disasters in human history – sources suggest that it left between 300,000 to 1 million Pakistanis dead in its wake; most estimates suggest around 500,000 Pakistanis died.

Historians tend to agree that although there were many other forces at work, the devastation caused by the cyclone and the widespread view that the government had mis-managed the relief efforts and West Pakistan had generally shown an attitude of neglect, contributed to high levels of anti-West Pakistan feeling, a sweeping victory for the Awami League, and eventually the breakup of Pakistan and the creation of Bangladesh.

Such, then, are the forces of nature. And such are the forces of history.

- A post from a Pakistani website called "pakistanial" at <http://pakistanial.com/2010/08/16/remembering-bhola-the-cyclone-that-broke-pakistans-back>

and some parts of Khyber-Pakhtunkwa did not have a major impact on the Pakistani economy. Agriculture, the main prop of the Pakistani economy, hardly suffered any damage. The current floods have hit hard the granaries of Pakistan in Punjab and Sindh and its gas-rich areas in Balochistan. The resulting impact on the agricultural and industrial economy will be considerable. Already, the Baloch freedom struggle has affected the flow of gas from Balochistan to the industries of Punjab. The damage caused by the floods will add to their difficulties.

Thirdly, the floods have hit hard the main recruiting grounds of the Pakistan Army – the rural areas in Punjab, Khyber-Pakhtunkwa and the FATA. What impact will this have on the morale of the soldiers whose minds will be on the sufferings of their families back home due to the floods rather than on their fight against the various Talibans and Al Qaeda?

Fourthly, the increase in rural unemployment could help the recruitment drive of the army as well as the terrorists. An increase in the flow of suicide volunteers to the terrorist organisations is a possibility to be reckoned with.

Totalitarian Phenomenon

THE POLITICAL tensions caused by the introduction of Western institutions are naturally accompanied by social tensions ... Western influence in independent Mohammedan countries may be almost a hundred years old, [the author was writing in 1917. Ed.] yet the present time shows how little this influence has been assimilated at the highest political and social level. Turkey alone, having had the earliest start, has enjoyed a somewhat calmer development, yet not without considerable loss of territory and disappearance of its dynasty. Seen in the light of all this, the question of what modern nationalism in Oriental countries means is quite important. Western nationalism may have set the process in motion; to my mind, however, we have to do here with a totalitarian phenomenon the negative expression of which is a revulsion from interference by Western powers and Western Institutions.

- J. H. Kramers, 'In the Shadow of Allah,' in *Analecta Orientalia* of J. H. Kramers, Brill, Leiden, 1956, p.209.

Fifthly, the credibility of the political class, which has never been high, has suffered further due to its slow response to the tragedy. Perceptions that the political leadership and the bureaucracy have been more concerned with repairing the economic and infrastructure damages in Punjab and Sindh than in attending to the human tragedies in the Pashtun belt and Balochistan could aggravate the feelings of alienation in these areas with unpredictable consequences.

Sixthly, from all accounts, the Lashkar-e-Toiba (LET) and the Jamaat-e-Islami (JEI) have been winning the hearts and minds of the affected people by the energetic way they have mobilised the relief and rehabilitation measures. While the image of the mainstream political class has suffered, that of the jihadis and fundamentalists has benefited.

While the aid flows from the US and other Western Governments have been to the discredited governmental agencies, aid flows from individuals and charity organisations of the Islamic world have been to the LET and the JEI. Any serious mismanagement of the relief and rehabilitation measures by the Government could not only further dent the image of the political class, but also damage the image of the Western Governments by association.

Seventhly, what impact will the floods and the resulting damage have on the capacity of Al Qaeda and its associates? It is difficult to answer this question at present. One can only note that in the FATA the maximum damage seems to have been in North Waziristan, where Al Qaeda and its associates are based.

The post-flood situation in Pakistan needs careful monitoring by Indian strategic experts.

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Rebuilding Pakistan

THE COST OF rebuilding in the flood-hit areas could reach \$15 billion and a Marshall Plan will be needed to meet the challenge, Pakistan's High Commissioner to Britain Wajid Shamsul Hasan said on Monday (August 16). He said this was a rough estimate because an assessment of the extent of the damage caused by the floods – which have affected 20 million people – had yet to be carried out. But the number gave an indication of the scale of the reconstruction needed after the floods swept away roads, bridges, telecommunication infrastructure and destroyed crops. 'It will take at least five years,' Hasan told Reuters in an interview. Asked about the cost of rebuilding, he said, 'I think more than \$10 to \$15 billion'. Pakistan is appealing for international aid to help it cope with one of the worst natural disasters in its history. The United Nations says only a quarter of the estimated \$459 million in international aid needed just for immediate relief has arrived so far. 'If something happens to Pakistan, the whole region will be plunged into Balkanisation. You can't stop it there,' Hasan warned, adding, that he was not suggesting Pakistan would collapse, but nonetheless drew a parallel with a cyclone, which hit East Pakistan in 1970, which fuelled resentment against the government, then, as now, it was accused of not doing enough. 'In the longer term, when the water subsides, we need reconstruction ... we'll have to have a long-term plan, something like the Marshall Plan,' Hasan said.

- From the *Daily Times* of Lahore of August 18, 2010

Everlasting Moments

There are still those who believe camera images steal the soul. Through Maria (Maria Heiskanen) master-director Jan Troell shows how camera images can focus and redeem a family life.

Troell sets his fact-based story in the Sweden of the 1900s, a period encompassing the Great War of 1914-18, which DH Lawrence described as a great wave of civilisation breaking.

Maria tries to sell a lottery-won camera to augment the intermittent wages of her feckless, womanising, bibulous husband Sigfrid (Mikael Persbrandt). Instead the owner of the local photographic shop Sebastian Pedersen alias 'Piff Paff Puff' (Jesper Christensen) shows her how to use the camera and supplies her with photographic materials.

Maria, despite her husband's opposition, sets up as a neighbourhood photographer. Her earnings gradually lift her family from dire poverty and reform her husband.

Sentimental? To an extent. But Troell's treatment of the relationship between Maria, her mentor and her husband is fixed strongly within a highly moral frame.

Heiskanen excels as Maria, epitomising the quiet, enduring fortitude which so many women in harsh times (then and now) have brought to the restless nurturing of their children independently of bandwagon, socio-political nostrums.

M★★★★NFFV

Matching Jack

Tass-Parker ought to be one of the most celebrated hyphenates in Australia. As it is, director Nadia Tass and her cinematographer/writer husband David Parker have to spend too much time overseas.

Their drama marks a welcome return home. Marisa (Jacinda Barrett) suffers a double shock: her son Jack (Tom Russell) is suffering from leukemia, her husband David (Richard Roxburgh) is a serial adulterer.

The twist in Lynn Renew's original screenplay is that Marisa absorbs the shocks in the realisation that David may have fathered a child who could provide a life-saving bone-marrow transplant for Jack.

MOVIES

By JAMES MURRAY

In a hospital ward with Jack is Finn (Kodi Smit-McPhee) son of a seafarer Connor (James Nesbitt).

The drama sails on a tide of tears but is saved from sopiness by Tass's penchant for comic escapades. The child actors Russell and Smit-McPhee make for nicely contrasting pals. Jacinda Barrett, elegantly disciplined, maintains the movie's balance as she seeks aid from her husband's *inamoratas*. Nesbitt, cast against type, does grim jollity like an overgrown leprechaun confronting the prospect, not of a crock of gold but an urn of ashes.

M★★★★NFFV

Tomorrow When the War Began

Writer/director Stuart Beattie took on a daunting task when he elected to film the John Marsden novel which had created for itself cult status among the marketing category: young adult.

Never, not even when younger, having been a member of this category, your reviewer approached the movie with caution. Its cast, led by Caitlin Stasey and including Rachel Hurd-Wood, Lincoln Lewis, Phoebe Tonkin, Ashleigh Cummings and Chris Pang powerfully realise the posse of teenagers who find themselves opposing an invasion of Australia. As Beattie's take – gunplay galore and vehicle mayhem – unspooled, it became apparent that the teenagers were the offspring of Mad Max Rockatansky. One exception: Homer Yannos as played ebulliently by Deniz Akdeniz is the Fonz from *Happy Days*.

Great fun like that prototype of young adult fiction *Coral Island* (written by JM Ballantyne from encyclopedia research). But do we really need an update, okay politically correct, of the Yellow Peril?

M★★★★NFFV

Summer Coda

Writer/director Richard Gray opens his movie beautifully in Nevada with Heidi (Rachael Taylor) playing a violin solo which sets the mood for her

journey to her dead father's country, Australia, specifically the riverland, fruit blocks of Mildura.

Hitch-hiking to a quick meeting with her grandma (the immortal Jacki Weaver), Heidi meets widower Michael (Alex Dimitriades), owner of an orange grove. She also has a less amiable encounter with her father's second wife (Susie Porter) and with violent hoons in a local pub.

The Heidi-Michael romance is set in the context of orange picking by a gang of itinerant workers played by the bright likes of Cassandra Magrath, Nathan Phillips and Angus Sampson.

Gray has made the kind of splendid debut that may well see him back in America, directing a Hollywood romantic comedy. He does have a problem, common to writer/director movies: what works in a draft script and even in a shooting script does not always work in the camera. The movie needs editing to provide the quicker, more impassioned tempo provided by Heidi's opening violin solo.

MA★★★★SFFV

The Ghost Writer

The framing and the lighting of the opening shot is simple: a car ferry docking at night but in its foreboding aura the shot demonstrates we are watching the work of a master.

As a film maker, Roman Polanski is a purist. The Robert Harris best-seller gives him material which he respected by having Harris aid him with the script.

Ewan McGregor plays a hack who, urged by his agent, reluctantly agrees to re-do the memoirs of former British Prime Minister Adam Lang (Pierce Brosnan). Menace is added to reluctance when he finds that Mike McAra, a predecessor died, suddenly and mysteriously.

At his publisher's luxury retreat in the US, the ghost writer gets to work under the eyes of Lang, his wife Ruth (Olivia Williams), his very personal assistant Amelia (Kim Catrall) and a squad of close-protection officers.

Filming a writer at work is always tricky. Polanski does it with fine skill: a glance at the last page of the MS: 601. A grimace. Pencil slashing time.

The menace increases with plot twists involving the CIA, Lang's role in Iraq and Ruth and the ghost writer in bed.

Polanski's control falters occasionally, possibly because of his off-screen legal difficulties. Too often a private jet flies right to left and left to right across the screen to signal a location change.

Quibble: McGregor's character is called The Ghost Writer. But he isn't; technically he's involved in a re-jig or a creative edit.

Some have found echoes of Tony Blair in Lang. Others may find Harris's book and the screenplay a reverse version of John Frankenheimer's *The Manchurian Candidate* based on the great Richard Condon classic.

What is incomparable is Polanski's final shot, a twin in foreboding for his opener.

MA15+★★★★NFFV

Salt

Director Phillip Noyce brings, or hurls, Angelina Jolie on as Salt, cover name for the daughter, or granddaughter of James Bond/Ian Fleming. She is Action Woman (replacing Action Man Tom Cruise) in twists and bouts of violence, unarmed and armed, vehicular and personal.

The thriller's premise is a variation on Fleming. He pictured a Soviet controlled township where Russians learned to be Americans. Noyce gives us an orphanage where kids are brainwashed for similar roles as sleeper agents.

Could Salt be one of them? Surely not with Liev Shreiber as a gimlet-eyed CIA colleague watching her interrogate a Russian defector? There again the script is by Kurt Wimmer but could easily have come from the writing factory established by Tom Clancy whose *Patriot Games* and *Clear And Present Danger* Noyce directed.

The movie is open-ended, sign of a sequel if not a franchise to come in which no doubt Salt will attack baddies as if they were paparazzi menacing Jolie.

M★★★★NFFV

The First Day of the Rest of Your Life

Writer/director Remi Bezancon creates a time mosaic covering five days in the years 1988-2000. Each day has a special significance to one member of the family of taxi-driver Robert Duval

Official Classifications key

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

Annals supplementary advice

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

(Jacques Gamblin) and his wife Marie Jeanne (Zabou Breitman).

The shifting mosaic of sadness and happiness, triumph and failure, aggression and acceptance is a masterpiece of scripting and editing.

M★★★★SFFV

Going the Distance

Marketed as a romcom, this one has little romance and less comedy. So much so it is tempting not to go the distance. Garrett (Justin Long) works in the music business. Erin (Drew Barrymore) wants to be a journalist. They meet, fall into and out of bed as their career ambitions place them east and west in America.

The dialogue and the situations are rudely crafted in every sense. How a



player with Drew Barrymore's acting genes could have got involved would provide material for a documentary on the fate of child stars.

MA15+★NFFV

The Kids Are All Right

Joni (Mia Wasilkowska) and Laser (Josh Hutcherson) are the offspring of Nic (Annette Bening) and Jules (Julianne Moore). This simple outline hides the shift that director Lisa Cholodenko and her co-writer Stuart Blumberg have made in the family comedy-drama.

Nic and Jules are neither divorced nor widowed. They are lesbians, one a medical specialist, the other a wannabe artist, their togetherness enlivened with gay male video porn. The biological father of their offspring is a random sperm-donor Paul (Mark Ruffalo).

When Laser persuades Joni to trace Paul, he turns out to be a carefree, womanising restaurateur beguiled at the prospect of getting to know his offspring. Matters become more complicated when he meets Nic and Jules.

Nic keeps her distance. Jules does not, her fling with Paul in his market garden (organic, natch) threatening her relationship with Nic.

In the denouement Nic sternly dismisses Paul as an interloper, telling him to get his own family. Not surprisingly all the cast give performances with more than a trace of bemused startlement. Yet the title fails to convince. We don't know whether the kids are all right. Perhaps Cholodenko, herself a lesbian, plans a sequel.

M★★★★NFFV

Knight and Day

Smash producer Jerry Bruckheimer was not involved in this spy caper. Director James Mangold more than compensates with the number of high-priced vehicles he Bruckheimers during chases.

As the title characters, Tom Cruise and Cameron Diaz, try to remain perpendicular while opponents, who do not seem to know why they're in pursuit, try to knock them over.

Diaz is so air-headed it's as if she'd changed her name by deed poll to

Ditsy. Cruise turns his *Mission Impossible* franchise into *Mission What Next?*

PG★★★SFFV

Killers

Comedy thrillers are more difficult to bring off than they look.

Director Robert Luketic succeeds by casting Katherine Heigl, somewhat improbably, as a jilted blonde.

Holidaying in France with her parents (Tom Selleck and Catherine O'Hara), she meets a debonair secret agent, played by Ashton Kutcher, and brings him in from cold-bloodedness to the warmth of small-town America.

The warmth, however, proves to be explosively illusionary, the neighbour less kind than they seem, forcing agent Kutcher back to his killing trade.

Once again a main feature is the European landscape; it inspires the idle thought that if Greenies had been around centuries ago it would have been an untouched wilderness with not a *maison* or a *rue* in sight.

M★★★NFFV

Greenberg

Writer/director Noah Baumbach cleverly ensured bi-coastal appeal in the US by making his title character a classic New Yorker house-sitting for his brother in Hollywood Hills.

Not so clever was the decision to give the comic Ben Stiller a chance to play Hamlet. Or more exactly a Polonius who is potentially a boredom time-bomb.

Twitching, mugging and mumbling to his limits - and they are almost boundless - Stiller cannot avoid setting off the bomb. Standing by is a band aide from Greenberg's musician days, Ivan (Rhys Ifans, now there's a comic Hamlet). He is trying to get Greenberg to move on from the day he failed to sign a lucrative recording contract.

Also there to help is Florence Marr (Greta Gerwig, a superlative new face) fulltime, suburban gofer and part-time singer. Will she and Ivan be able to haul Greenberg from his slough of despond?

The answer may not entrance you but it will hold you. Boredom does that.

MA15+★★★NFFV

Splice

Pointless to consign this thriller to

Fatal Irony

SO IN the Libyan fable it is told
That once an eagle, stricken with a dart,
Said, when he saw the fashion of the shaft,
"With our own feathers, not by others' hands,
Are we now smitten."

- Æschylus: *Fragm.* 123 (Plumptre's Translation).

SO THE struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart.

- Lord Byron: *English Bards and Scotch Reviewers*, line 826.

LIKE A young eagle, who has lent his plume
To fledge the shaft by which he meets his doom,
See their own feathers pluck'd to wing the dart
Which rank corruption destroys for their heart.

- Thomas Moore: *Corruption*.

the Frankenstein horror genre. It is part of the here and now of genetic engineering and accordingly as unsettling as a news item from South Korea or indeed Italy, native land of writer/director Vincenzo Natali.

Elsa (Sarah Polley) and Clive (Adrien Brody) are a couple of scientists, celebrated for splicing the DNA from various animals to create bizarre hybrids.

Elsa and Clive want to go one step further by splicing human DNA (their own) into a hybrid. When their employer corporation vetoes this, they proceed secretly. The result is Dren, a creature whose swift life-cycle takes it from infant to adult in months.

Dren is played by Delphine Chaneac like a goddess from a new mythology: at once seductive, repulsive, winged and whip-ruthless when she morphs from female to hermaphrodite in her passion for her creators.

MA15+★★NFFV

Tinker Bell and the Great Fairy Rescue

Director Bradley Raymond combines traditional Disney charm with computerised images. There's also a touch of effrontery in the movie's taking the liberty of suggesting that before Tinker Bell met the Lost Boys in JM Barrie's *Peter Pan*, she encountered Lizzie, a child who believed in the power of pixie dust.

Lizzie assists the fairies in meeting the ~~onslaught~~ of villainous humans. All's well that ends in a crowslip's bell.

PG★★★SFFV

The Expendables

Give Sylvester Stallone his due; he is still in there trying to top *Rocky*, the first and best movie of his career which he wrote and protected to an Academy Award in 1976 for Best Picture, Best Direction (John Halvidsen) and Best Editing (Richard Halsey, Scott Conrad).

Stallone is also generous in creating work for players in the five *Rocky* sequels and in his other movies. Spot the old mates is part of the fun.

The Expendables are a team of gung ho, go-anywhere mercenaries. Plot exposition shades to confusion. But blasting a South American dictator is definitely involved. Saving humour is injected through cameo roles by Bruce Willis and Arnold Schwarzenegger, successor tough nuts to Stallone.

Trivia note: in 1945 John Ford directed John Wayne and Robert Montgomery in *They Were Expendable*, his factual movie about PT boats in the Philippines during the early phase of World War II.

MA15+★★★NFFV

An Irish Catholic chaplain who tended an Australian flock

KILLED IN ACTION

By Alastair Bridges



AS A VOLUNTEER GUIDE at the Australian War Memorial in Canberra, I spend much time researching servicemen and women so that I can relate their stories to our visitors. *The Role of Honour* contains the names of around 102,000 servicemen who gave their lives while representing Australia.

Many of these people were not born in Australia. One of those was Catholic chaplain Michael Bergin.

Michael was born in Ireland on 18 August 1879. He became a Catholic priest and moved to Cairo where he was a professor at the Holy Family College. He spoke English, French and Arabic.

The 1st AIF - the Australian Imperial Force - arrived in Egypt for training in December 1914. No doubt Father Bergin met many Australians, and probably heard of the undisciplined behaviour of some who were experiencing their first taste of foreign cultures.

Father Bergin joined the AIF at the age of 35. On May 12, 1915 he was taken on strength at Anzac Cove (four weeks after the initial landing) at first as a stretcher bearer, until he was appointed as chaplain to the 5th Light Horse, replacing Captain Tubman. Australian light horsemen were to operate at Gallipoli without their horses.

Interestingly, another chaplain of the same name is listed as embarking on HMAT [His Majesty's Australian Troopship] *Ulysses* on May 10, 1915 from Melbourne. The embarkation Roll indicates he was Church of England.

It seems that Father Bergin put the fear of God into the troops in his sermons. However, he was always very kind in the field.

He was evacuated to the hospital at Mudros in June 1915 suffering from influenza and diarrhoea.

On 5 September he joined a hospital ship to be transferred to the 3rd London General Hospital suffering from enteric fever (typhoid fever). He spent about a month in this hospital before returning to Lemnos and was then posted as chaplain to the Australian General Hospital at Alexandria.

On 26 March 1916 he was posted as Senior Chaplain to the Australian 51st battalion (13th Brigade of the 4th Division) and transferred with them to France in June 1916.

His official casualty report states that he 'Died of Wounds (received in action) 12/10/17'. It goes on to say that Father Bergin was admitted to '3rd Australian Field Ambulance, in the field, France or Belgium,' on the day that he died and was buried immediately after his death.

His inventory was simple and practical. It included books, slippers, pyjamas and a razor. The pyx in which he used to carry the Blessed Sacrament was found on his body, and is now in the Sacred Heart Church Mona Vale, New South Wales.

The following letter to his mother is typical of the time. It is dated 26 January 1918, our future Australia Day. There was much disagreement over a date for Australia Day. Some Catholics, as early as 1911, used to celebrate it on May 24, the Feast of Our Lady Help of Christians, the Patroness of Australia.

'Dear Madam,

With reference to the report of the regrettable loss of your son, the late Chaplain (3rd Class temporarily) the Reverend M. Bergin, attached to 51st Battalion, I am now in receipt of advice which shows that he died at 3rd Australian Field Ambulance, France or Belgium, on 12th October 1917, of wounds received in action, and was buried the same day at Reninghelst.

'These additional details are furnished by direction, it being the policy of the Department, to forward all information received in connection with the death of members of the Australian Imperial Force.'

The letter is addressed to Father Bergin's mother at Fancroft, Rosscree in Tipperary. Officially, he was killed in action (the unspecific address 'France or Belgium' was for security reasons).

This Irish chaplain who tended an Australian flock was posthumously awarded the Military Cross on 1 January 1918 'For distinguished service in the field'. The official records of 1

Search for Authority

WHAT WAS perceived as the archaic authority of the Catholic Church and its clergy evoked, for some Protestants, not only a horrified retreat, but also a longing for submission. The Church of England's status as a national church, and the state orthodoxies of early America notwithstanding, Protestantism had from its inception emphasized the individual's unmediated relationship with God. If that tradition helps explain Protestant abhorrence of what was understood as Catholic clergy's power over parishioners, and in turn, the Pope's ability to command absolutely, growing challenges to a hierarchical, institutionalised Protestantism in both countries suggests, in part, how such authority might appear as a felt need.

- Susan M. Griffin, *Anti-Catholicism and Nineteenth-Century Fiction*, Cambridge University Press, 2004, pp.5-6

January 1918 state that the reason for the Military Cross is not recorded - 'no Official Citation'. However, there is a note dated 20 September 1917 in the National Archives about Michael Bergin, written by Brigadier Thomas Glasgow, commanding the 13th Australian Infantry Brigade to which Bergin belonged:

'Never absent from duty, always performs his office unostentatiously but with magnificent zeal and courage. In the line or out, Padre Bergin is always to be found among his men helping them when in trouble and inspiring them with his noble example and never-failing cheerfulness. These are the characteristics which have endeared him to all and which make him such a valuable asset to the Brigade.'

Brigadier Glasgow was born in Maryborough, Queensland. He was a stern disciplinarian who lobbied for the death penalty for a group of Australian deserters. The 13th Australian Infantry Brigade fought on the Somme at Moquet Farm in September 1916 [it was here that the three Potter brothers - Ed, Hurtle and Tom - died within 24 hours. One can imagine the grief of their parents in Port Pirie upon receiving the news], at Messines in June 1917 and at Polygon Wood in September 1917 where there were nearly 6,000 Australian casualties.

The 51st Battalion was awarded one Victoria Cross and 18 Military

Crosses. Perhaps it was for his bravery at Polygon Wood that Father Bergin was decorated.

Chaplain Michael Bergin was not an Australian. He never saw our beautiful land; the closest he came to Australia was Egypt.

His name is on panel 185 of the World War I Role of Honour in the Australian War Memorial, Canberra,

one of 60,000 who made the ultimate sacrifice, even though he represented a country he had never seen.

ALASTAIR BRIDGES is a product of the Christian Brothers in Rose Bay, St Kilda and Hobart. His working career included 23 years as an RAAF pilot and 20 years as an air safety specialist. His retirement years are a fine balance between family, particularly grandchildren, and volunteer work, especially with the Australian War Memorial.

Revelling in being Rome

THE relationship between the biblical writers and the Canaanite poets from whom they borrowed is analogous to that existing between Christian Rome and Pagan Rome. On this latter point one cannot do better than cite, at some length, G. K. Chesterton, *The Resurrection of Rome* (New York, 1930), pp. 125 f.: 'Christian Rome boasts of being built on Pagan Rome, of surmounting and transcending, but also of preserving it. From the thousand careen throats of the city, from the hollow wreathing horns of the Tritons, from the golden mouths of the trumpets, from the jaws of flamboyant lions and the lips of rhetorical attitudinizing statues, from everything that can be imagined to speak or testify, there is as it were one solid silent roar of exaltation and victory: "We have saved Old Rome; we have resurrected Old Rome; we have resurrected Pagan Rome, so that it is more Roman for not being Pagan." There is no question of hiding the connection between the two epochs; the new epoch emphasizes every point at which it touches the old. Nearly every Christian Church is carefully built on the site of a Pagan temple. In one place it distinguishes a particular church by combining the name of Maria with that of Minerva.'

- Fr Mitchell Dahood, SJ, In his Introduction to *The Psalms*, Anchor Bible, Vol. 1, Doubleday, New York, 1965, p. xxxv.

Advice for Ecumenists

HERE, THEN, a little advice for the tough guys: Save the big guns for the 'big issues. Don't try to die on every hill; the hills are crowded already and you only have so many lives to lose. Be courteous wherever possible (Col. 4:6). Drop the rhetorical bombs and launch the satire missiles only as a last resort. Be patient with those who really want to understand (2 Tim. 2:25). And remember, it's ok to have an unarticulated thought (Prov. 18:2).

And for the tender ones: Dare to not qualify. Don't pad your criticisms with fluff praise (Gal. 1:10). If you have affirmations of substances, go for it. But don't be a self-protective flatterer. Don't be afraid to be misunderstood. Don't soften a needed jab of logic. And when you get an *ad hominem* right hook, don't take it personally (1 Cor. 4:3-4).

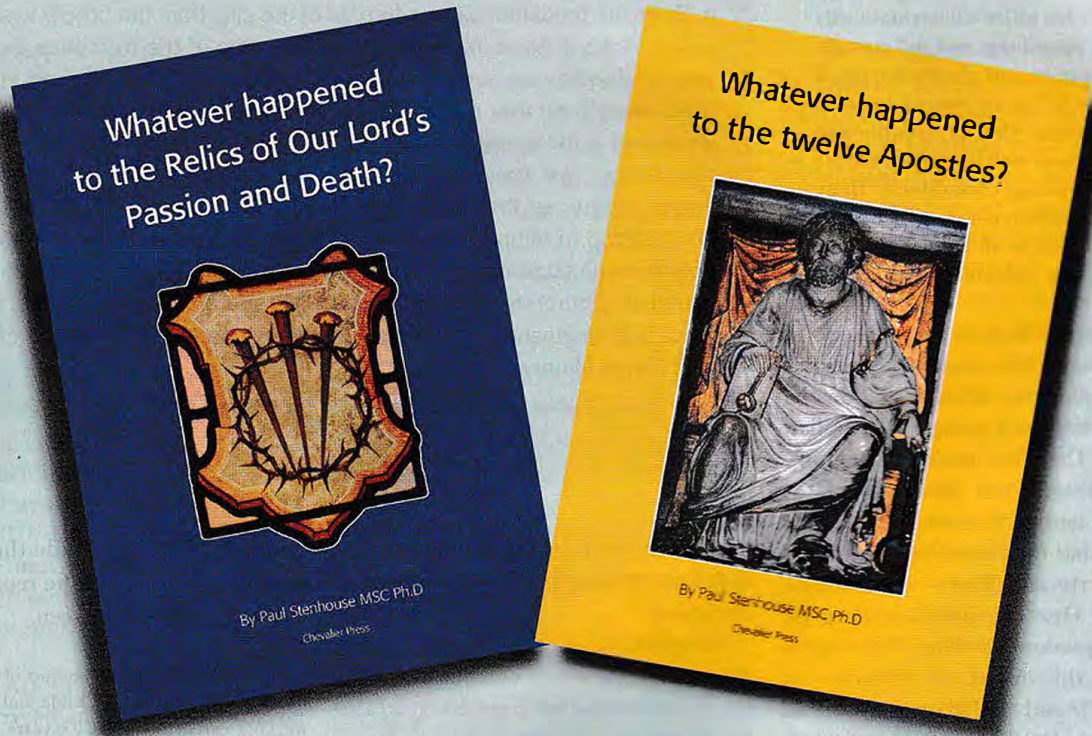
And for everyone: please, please argue with actual arguments. Don't just emote or dismiss the other side with labels. Explain why your side makes more sense. Try more persuasion, less pouting (2 Cor. 5:11). Give reasons, not just reactions (Acts 18:19).

- Kevin de Young, 'Defining Discourse Down,' in *First Things*, May 20, 2009.

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