HERITAGE

LINKING THE PAST WITH THE PRESENT— FOR THE FUTURE

The Quarterly Journal of the Australian Heritage Society

No. 35

DECEMBER 1984 - FEBRUARY 1985

ISSN 0155 2716

Registered by Australia Post — Publication No. WBQ 1187

1984 CHRISTMAS ISSUE

THE TWO SONGS OF CHRISTMAS

CONSERVATION —

WHO PUT THE "CON" IN CONSERVATION.

CHRISTMAS GREETINGS

We wish all our readers a happy and Holy Christmas.

In This Issue

HERITAGE
No. 35 DECEMBER 1984-FEBRUARY 1985

The Great Robbery

There has never been a time in this nation's history when the future would seem so ominous, when the threat to our freedom and way of life is so great. The threat posed by invasion during the 2nd World War was as great in potential consequence, and of course was recognized as such. The enemy was recognizable, the country united in purpose.

Our situation today is very different, our enemy is not so visible. He hides behind slick talk, he is master of Doublethink and Newspeak. Whilst his speech conveys the long respected phrases and terms that we associate with our freedoms and the institutions that maintain it, his actions are of betrayal, of stealth and deceit. His image is of respectibility and sincerity, yet whilst he enjoys the benefits that accrue from our institutions, he works to deprive them to future generations. He is one of the new army who sees a vision of the world, a new man centred world which he is determined to usher in — like it or not.

All the while, the good old average Australian, tired of the bickering and deceit of politics, concerned only to improve his lot and live his life, seems oblivious to the threat. After all, he lives in the best country in the world, a free and peaceful nation — who would want to change that? He has had a feeling of unease over the last few years, but then Bob said we had the "Accord" and besides, the papers would warn us if things were going wrong! No, all the commentators say the economy is improving and the politicians will take care of everything. They are even giving him a vote at a referendum so that, we are told, there will be less elections and governments will work better. Surely then there is nothing to worry about?

However, those who know our heritage, its underlying principles and purpose, can see the rot, the subtle and not so subtle distortions. Behind the change is purpose, a purpose that is robbing Australians of a hard won and priceless heritage. A heritage that is the product of applied Christianity. Young Australians and future generations are being robbed, not only of the reality, but of any knowledge and understanding of the value of what we have.

The "apathetic" Australian is not at fault, he has been denied the knowledge and deceived by doublespeak. We are the ones who now bear the responsibility, we who have the knowledge. Let us, this Christmas, prepare for the task ahead, for our actions will determine the future of our heritage.

THE AUSTRALIAN HERITAGE SOCIETY

The Australian Heritage Society was launched in Melbourne on September 18th, 1971 at an Australian League of Rights Seminar. It was clear that Australia's heritage is under increasing attack from all sides; spiritual, cultural, political and constitutional. A permanent body was required to ensure that young Australians were not cut off from their true heritage and the Heritage Society assumed that role in a number of ways.

The Australian Heritage Society welcomes people of all ages to join in its programme for the regeneration of the spirit of Australia. To value the great spiritual realities that we have come to know and respect through our heritage, the virtues of patriotism, of integrity and love of truth, the pursuit of goodness and beauty, an unselfish concern for other people — to maintain a love and loyalty for those values.

Young Australians have a very real challenge before them. The Australian Heritage Society, with your support can give them the necessary lead in building a better Australia.

"Our heritage today is the fragments gleaned from past ages; the heritage of tomorrow — good or bad — will be determined by our actions today."

SIR RAPHAEL CILENTO

First Patron of The Australian Heritage Society

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PUBLISHED BY
THE AUSTRALIAN HERITAGE SOCIETY
P.O. BOX 16, INGLEWOOD, W.A., 6052

Contributions are invited for publication in "HERITAGE". Articles should be accompanied by suitable photographs, and a stamped addressed envelope for return if unsuitable. All reasonable care will be taken of material forwarded, however, the Editor cannot accept responsibility for loss, damage or non-return of material.

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1984 CHRISTMAS MESSAGE

THE TWO SONGS OF CHRISTMAS

by Horton Davies

Christmas is a time of songs. We sing the carols of the coming of the LORD of the Universe, as the CHRIST of GOD, as JESUS the baby, born like us into the human family by birth from the virgin Mary.

FIRST SONG

We always talk and think of Christmas as a time of **singing, of gifts, of family** gatherings and the linking of friends and loved ones near and far.

The angel and the heavenly host sang of it before and as it happened. **That is the first song,** sung for a reason which prompts much thought and truth about GOD's priorities, to the humble shepherds out on the hills near Bethlehem (see Luke 2: 13-20). To them it was a message prompting great joy and praise to the LORD. To the people in the town it meant so little they wouldn't offer him a place to be born. The message of that first song was of peace on earth and goodwill. It was not simply of the absence of war, but of peace within — peace with GOD and the peace of GOD as well, shared amongst men — the **will to good** for all. How we have missed its meaning is history!!!

We talk and sing of the **facts** of Christmas as in Matthew 2 and Luke 2. Whatever else you do at this time, take time to read and re-read these chapters — there is a message and a challenge there for us all.

We think too little probably of the **purpose** of Christmas and of this we shall write briefly in this article. There are two sides of this purpose to consider — **GOD's side** and **Our side.**

GOD's side is declared in Galations 4:4 and many other places. "When the fulness of the time was come, GOD sent forth HIS SON, made of a woman, made under the law, to redeem all. . . that we might receive the adoption of sons." and in John 3:16 — "HE gave HIS only begotten SON that whosoever believes in HIM shall not perish but have **everlasting life**" — that was the supreme gift, the most important of all.

Our side is declared by JESUS HIMSELF in John 15:22-24. "If I had not come and spoken unto them they had not had sin but now they (unrepentant, unbelieving or indifferent) have no cloak for their sin". Christmas leaves us exposed. We have no cover, nowhere to hide. We have been shown the standard and fall short. Romans 3:19-23 — every mouth is stopped and the whole world guilty before GOD "for all have sinned and come short of the glory of GOD".

This is a truth the word of GOD holds as central when it calls for repentance — back to GOD's perfect design for personal, interpersonal and national life at every level.

So Christmas highlights our need of repentance but it leads us on to our ONLY HOPE — the tremendous offer of GOD's forgiveness through HIS forbearance. It is solely by HIS grace and not of our merit. But it is real, and calls for acceptance and on to implementation of HIS whole perfect pattern for life — expressed as faith —then works.

This then is **the basis** of the joy and the peace offered at Christmas. This is not sloppy sentiment, nor is it commercial greed, IT IS LIFE!

SECOND SONG

GOD has acted, HE has spoken, HE has given HIMSELF, and so on this side of Christmas we too can really sing its songs and carry them in our hearts and lives all the year. To this end all our work for a righteous order in society is performed. It is simply a basic part of the outworking of GOD's great Christmas design — JESUS put it this way —

"I am come that they might have life and have it **MORE ABUNDANTLY**".

This was, and has ever been the basis of all greatness in our nation. This is the true song of the freeing of the slaves. This is the freedom where we share not only the bounty of heaven

for time and eternity, but where we enjoy and share under GOD'S blessing the control over, and fruits of, our labours, **for that is what is means to be free. This is the 2nd song.** It is not a lullaby, but a song to sing as we march together into the holy war for victory by HIS power over all the powers of evil.

Let us go to it, with HIS coming victory in our minds and HIS song on our lips.

CAESAR TODAY

The close of this year may bring us into a very different situation in this country as a result of the elections. It is very easy to feel downcast because of the splurge of obvious socialistic and power hungry actions already undertaken by our government. At this Christmas time, it is heartening, and our first need, to look back to the coming of the LORD JESUS CHRIST into this scene as a babe.

Augustus Caesar, representing the greatest power in the political world at that time, had conceived the idea of calling the whole of his domain to be taxed, and to enrol for it in their own cities. In all his pomp and pride, Caesar thought this was his idea entirely.

What he did not know was that a far greater time table and purpose than his was already underway, from none other than the Almighty GOD HIMSELF. For many months prior to this the conception of OUR LORD by the HOLY SPIRIT had taken place, and JESUS was soon to be born.

As a son of David, and according to the prophecies of the scriptures, He was to be born in Bethlehem, the city of David. Caesar had no idea that he was falling into line with a Divine purpose and plan, and would have scoffed at the very idea, but he was!

GOD does not over-rule the free will and plans of men, but through them and way beyond them, HE fulfils HIS own mighty purposes.

The other joyous thing to think of at this time is the wonderful family spirit of Christmas, and we may wonder just how this is so interwoven with the Christmas message. Galatians Chapter 4. Verses 4-6 make this very plain. . . .

> "In the fulness of time (GODS TIME . . . not Caesar's), GOD sent forth HIS SON, born of a virgin, that HE might redeem us from the curse of the law, and lead us into becoming, by adoption, TRUE SONS and DAUGHTERS of GOD."

Here is the essence of true family . . . to be born into the family of GOD, and why? Because at this time, when we celebrate the birth of OUR LORD, this great concept and truth became a possibility. Here is the start of the great triumph which culminated in the Cross and Resurrection of Our Lord, the supreme basis for confidence and hope, that sees us through all the setbacks and problems of human life, we are no longer just SERVANTS of GOD, but SONS and DAUGHTERS, HEIRS to all the glorious things HE has in store. Let us ponder on this and rejoice in it through this season, and go on into what will undoubtedly be a year of challenge firm in this faith, that we are operating under a plan far greater than any conceived by any little "Caesar" of our day.

Thank be to GOD for HIS unspeakable gift and every blessing be upon you all. (H)

HYMN

Of the Father's Love begotten
Ere the worlds began to be,
He is Alpha and Omega,
He the source, the ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore.

*At His Word the worlds were framed;
He commanded; it was done:
Heav'n and earth and depths of ocean
In their threefold order one:
All that grows beneath the shining
Of the moon and burning sun,
Evermore and evermore.

*He is found in human fashion,
Death and sorrow here to know,
That the race of Adam's children,
Doom'd by Law to endless woe,
May not henceforth die and perish
In the dreadful gulf below,
Evermore and evermore.

O that Birth for ever blessed!
When the Virgin, full of grace,
By the Holy Ghost conceiving,
Bare the Saviour of our race,
And the Babe, the world's Redeemer,
First reveal'd His sacred Face,
Evermore and evermore.

This is He Whom seers in old time
Chanted of with one accord:
Whom the voice of the Prophets
Promised in their faithful word;
Now he shines, the long expected;
Let creation praise its Lord,
Evermore and evermore.

O ye heights of Heav'n, adore Him;
Angel-hosts, His praises sing;
All dominions, bow before Him,
And extol our God and King;
Let no tongue on earth be silent,
Every voice in concert ring,
Evermore and evermore.

*Righteous Judge of souls departed,
Righteous King of them that live,
On the Father's Throne exalted
None in might with Thee may stive;
Who at last in vengeance coming
Sinners from Thy Face shalt drive
Evermore and evermore.

Thee let old men, Thee let young
Thee let boys in chorus sing: Amen
Matrons, virgins little maidens
With glad voices answering;
Let their guileless songs re-echo,
And the heart its praises bring,
Evermore and evermore.

Christ, to Thee, with God the Father,
And, O Holy Ghost, to Thee,
Hymn, and chant, and high thanks-
And unwearied praises be, (giving,
Honour, glory, and dominion,
And eternal victory.
Evermore and evermore.

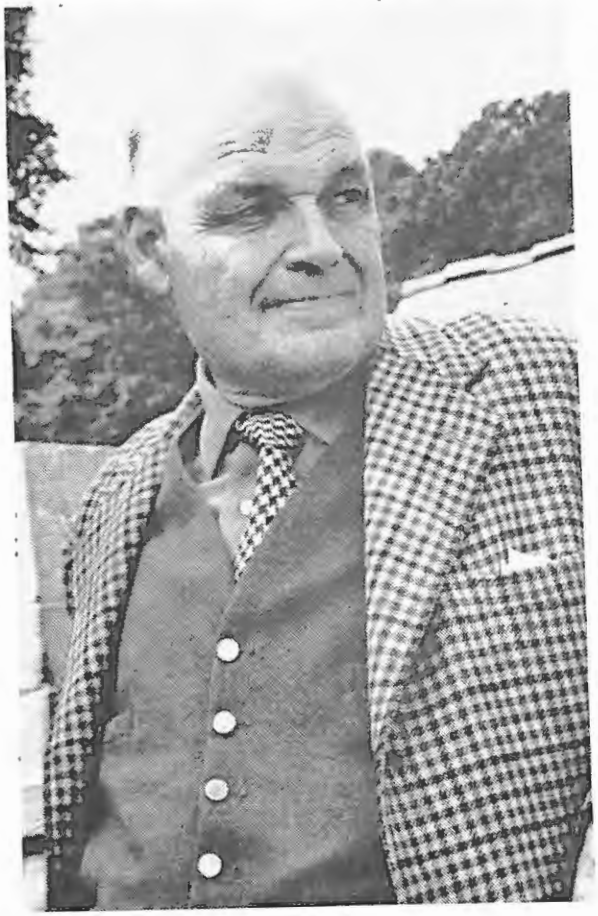
LUKE 2:13-20

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, and on earth peace, good will toward men.
15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.
18 And all they that heard *it* wondered at those things which were told them by the shepherds.
19 But Mary kept all these things, and pondered *them* in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The Faith Within Us

by Sir Arthur Bryant

This article first appeared in the *Illustrated London News* 24 August, 1968 and is reprinted from *"The Lion and the Unicorn"* with the kind permission of Sir Arthur Bryant.



THE CREED OF CREATIVE LOVE

In a recent televised protest demonstration a young lady was seen carrying a placard labelled, "I hate everyone!" Whether this *reductio ad absurdum* was a serious gesture of student unrest or the work of some humourist masquerading among the humourless I have no idea. But it is immaterial, for the words epitomised the suicidal illusion of our age. It is one that, if persisted in by the peoples of Western and, formerly, Christian Europe and America, must ultimately result in the end of our civilisation and the beginning of a new Dark Age. It is an illusion deliberately supported and fostered by those who direct the oriental despotism — new in its ideology, but old as time in its methods — which today dominates the great land-bloc of Northern Asia and Eastern Europe, and whose policy is to undermine and destroy by every means in its power the national forces of the formerly Christian and, as they believe, decaying States which alone stand between them and the dominion of the world. Among those states is Britain which, until a generation ago, was the centre of a commercial and increasingly libertarian empire comprising nearly a quarter of the earth's population.

And the essence of the Christian religion was a belief in the creative importance of love.

Now when this empire has disintegrated, and the Christian civilisation of which it was for so long a principal pillar and support, is everywhere in question, it is worth considering how that civilisation came into existence. It arose out of the Christian religion. And the essence of the Christian religion was a belief in the creative importance of love. The central tenet of Christ's teaching was that through the exercise of love men could create a heaven, not only on earth, but in another world beyond the grave, though so far as the latter was concerned, the existence of that heaven was unprovable in terrestrial terms and depended on faith. Yet what was clearly provable, and was the rock on which the Christian Church rested, was that the exercise of love in this life was capable of creating—and alone was capable of creating wherever it flourished, even in the most unlikely places and circumstances—a little world of mutual happiness which, so Christ taught and Christians believed, was in itself the mirror of that greater timeless and unbounded happiness in the heaven to come. The Kingdom of Heaven, he said, was within you.

On the basis of this belief western civilisation was built. It was the gradual production of centuries of cumulative works of love which created expanding islands of light in the great ocean of barbaric hatred, cruelty and darkness that swept over western Europe after the disintegration and collapse of imperial Rome. History and observation alike show that the natural state of human society,unless redeemed and ennobled by this principle of creative love, is one either of anarchy or despotism, either of that kind of existence described by the philosopher, Hobbes, in which there is "no arts, no letters, no society, and which is worst of all, continual fear and danger of violent death and the life of man solitary, poor, nasty brutish and short", or, as the only alternative, a rule of law brutally enforced by the physically strong on the weak for the former's exclusive benefit.

Yet out of Christ's teaching arose a higher option for mankind: the creation of law and order through the exercise of love.

Such alternations between anarchy and despotism would seem to have been the human norm, the successive despotisms of ancient Asia or the savagery of the African jungle. Yet out of Christ's teaching arose a higher option for mankind: the creation of law and order through the exercise of love. It was an option only very gradually, and never anything like wholly or perfectly, realised. Yet the transformation which in the course of time it wrought on human existence can be seen by comparing the life of, say Hampstead Garden at the beginning of the twentieth century with that of the fetish-worshipping tribes of the Gold Coast in the days of King Kofi Kari-Kari and the Kumasi ritual massacres of a century ago, and beside which even what is now happening in Biafra or the Congo pales into insignificance.

It was the philosophy of love as a creative force that established over a large part of the earth's surface the kind of life which we in this fortunate island know today and have long taken for granted. Yet in the centuries that followed the withdrawal of the last Roman legions, life in Britain was as uncertain, wretched and blood-stained as it used to be, and is again threatening to become, in large tracts of tribal Africa. If one wants to understand how Christian civilisation grew out of anarchy and barbaric tyranny one cannot do better than study the story of how in this country Roman monks and Celtic missionaries preached Christ's gospel of love to the heathen, that is, to ordinary primitive non-Christian men, and established germinative centres of example where that gospel could be put into practice.

Everything that was educative, creative and enduring in European society in the Middle Ages was the legacy of the Christian Church and its creed of creative love.

It was because, where the monks and missionaries made their settlements men lived together in amity, that they and their disciples were able to achieve advances in agriculture, the arts and ways of living that were impossible for societies torn by perpetual strife, fear and mutual destruction. Everything that was educative, creative and enduring in European society in the Middel Ages was the legacy of the Christian Church and its creed of creative love. And in the fullness of time the lessons taught by the Church were carried by European colonisers and traders into other continents beyond the oceans—the Americas, Southern Asia, Australasia and Africa.

That they also carried with them, and displayed, the faults and weaknesses inherent in all human nature does not alter the fact that the civilisation they planted beyond the oceans was of immense benefit to mankind. To destroy it, whether there or at home or in both, would be a suicidal act of folly. And destroy it we are in danger of doing. The more vocal part of the younger generation, both in Europe and America, has been, and is being taught by those who should know better, to denigrate and revile the virtues—truthfulness, honesty, courage, tolerance, industry—which have built the house in which civilised man lives and has his being. Above all, they have been taught, and are being taught, often in the name of high-sounding abstractions like pacifism, equality and anti-racism, to hate and, the inevitable fruit of hatred, to destroy.

What is wanted, in a world still riven by two great global wars, is not anger, violence and destruction, but tolerance, understanding, love and peaceful creation. If those responsible for our schools, universities, books, television, broadcasting and newspapers could only realise this and apply their realisation of it to their work, they could do more to remove the causes of war, racial intolerance and class conflict than all the protest marches, demonstrations and sit-downs that have ever taken place.

PRAYER

1. Prayer is not an act of the appetitive power (the desiring power, the will) but of the reason, that is, of the thinking mind which enlightens and guides the will. Prayer is basically a petition, a beseeching; it is an act of reason which, as Aristotle says, "exhorts us to do what is best".

2. There are three musty errors about praying. One is that God does not rule things, and that the prayer of petition is useless. A second is that all things happen by fixed fate, and that consequently praying is a vain action. A third is that prayer attempts to make God change His providence, and is therefore foolish. We reject at once the first two of these errors as in manifest conflict with both reason and faith. As for the third, we say that we pray not to change providence, but to align ourselves with it. St. Gregory says, "By asking, men may deserve to receive what almighty God from eternity is disposed to give." Hence, it is right and reasonable to pray.

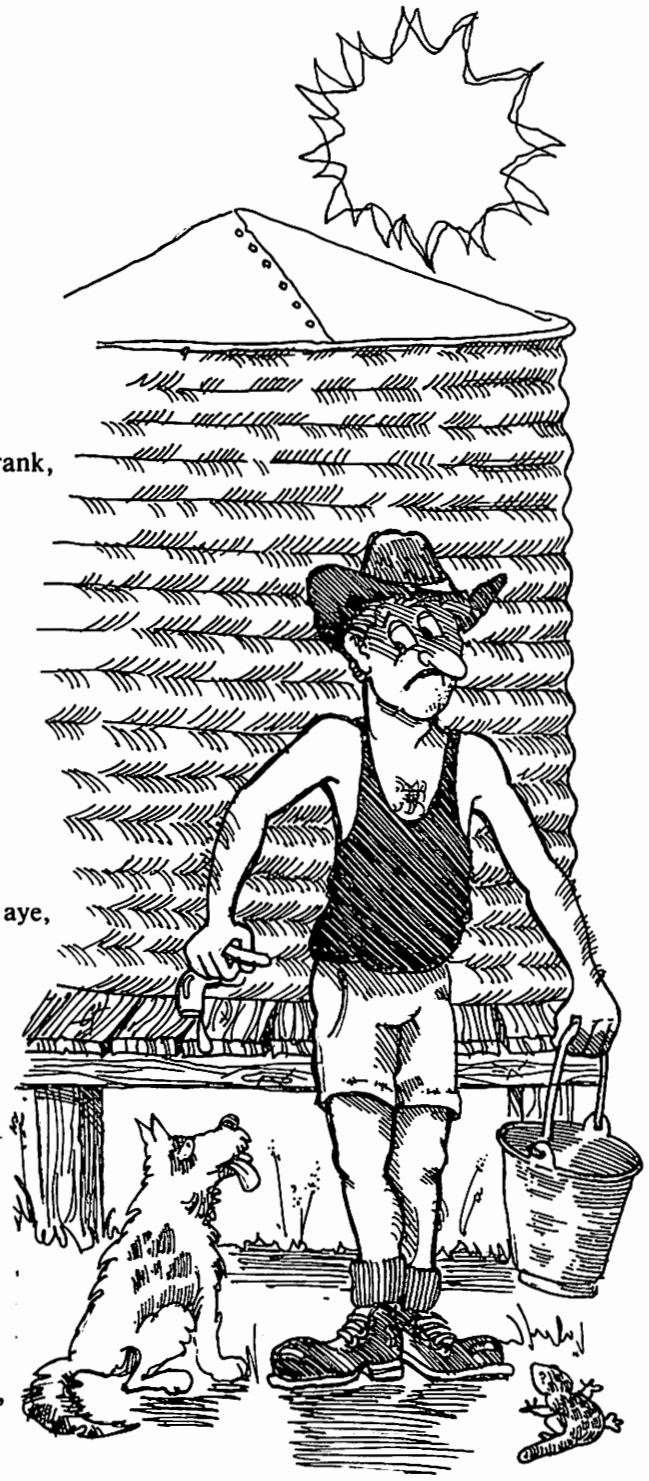
3.....

A TOUR OF THE SUMMA
by Msgr. Paul J. Glenn

(A condensed paraphrase of the *"Summa Theologica"* of St. Thomas Aquinas).

OUR CORRUGATED-IRON TANK

Hal Gye
"James Hackston"



Our tank stood on a crazy stand,
Bare to the burning sky,
White-hot as glares the desert sand,
And dismal to the eye.
Its lid was like a rakish hat,
The tap bent all awry
And with a drip so constant that
It almost dripped when dry.

It was a most convenient tank
Wherein most things could fall;
Where snakes came from the bush and drank,
The rabbits used to call,
The mice committed suicide,
The gum-leaves sank to rest,
And in it possums dropped and died
And hornets made their nest.

But stark within my memory
I see it once again
When we looked at it anxiously—
Days when we hoped for rain;
I hear the hollow sounds it made,
Like some prophetic drum,
As I tapped rung on rung, afraid
Of dreadful days to come,
When mother in despair would pray
As low the water sank:
Four rungs, three rungs, two rungs, and, aye,
How miserly we drank;
And there was none for face or hands,
Waste was a wicked thing,
There in the baked and parching lands,
With hope our only spring.

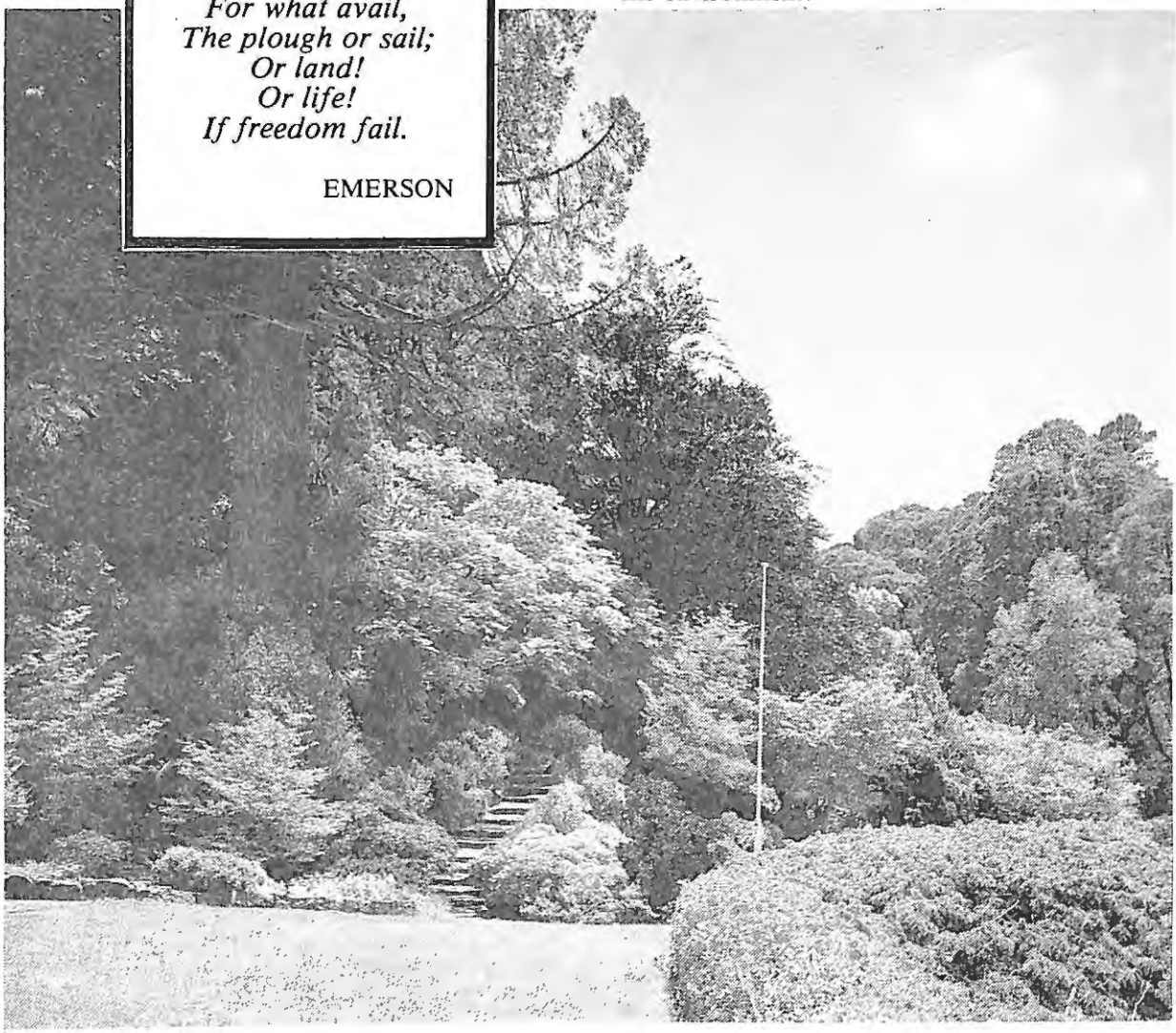
Next came the fatal "One rung left!"
(How cruel words can be!)
As we all stood for joys bereft,
Dumb in our misery:
And then I tapped the tank in pain—
Those knells of drought and doom:
Our tank at last gone dry again,
Our home cast down in gloom;

But, oh, the joy that filled our hearts,
When came the bounteous rain
And the drain-pipe sang in fits and starts,
And filled the tank again!
We felt as if we'd riches won,
That life again was sweet;
And overjoyed then, everyone,
We even washed our feet!

For what avail,
The plough or sail;
Or land!
Or life!
If freedom fail.

EMERSON

A Beautiful man made garden can still enhance the environment.



Conned by Conservationists

By Doug Jenson

Conceding that the conservation movement in Australia started off with a genuine desire to protect our environment, it has become, in a few short years, what Commander Michael Parker, (former Aide to H.R.H. Prince Phillip, who was a founder of the Australian Conservation Foundation) has described as a "dirty word".

"Conservation" in the strictest sense of the word is "preservation" and that implies unchanging status, preservation from natural decay-a condition which can exist neither in society nor in nature, for no land or living creature is timeless. But that is precisely what consers are trying to con us into believing; to stop our country's productivity and initiative; breaking up the family; perverting our citizens; corrupting our children; white-anting our nation and making Australia ripe for future subjugation. Whether this is done deliberately or otherwise, it is subversive and is doing the work of the communists.

Conservation which insists on the public ownership of land privately owned for national parks is synomonous with communism. And Governments — socialist and non-socialist alike — are funding this stupidity with taxpayers' money; fashioning laws to use national parks, buffer zones, planning restrictions, conservation, etc to subvert our society to the goal of democratic socialism and ultimately to the dictatorship of communism. The Australian Labor Party makes no bones about this, laying down that *". . . environmental policies should reinforce Labor's commitment to democratic socialism"*. After all, the Fabian Socialist Harold Laski (of the same school as the A.L.P. Socialists) has stated

that *"British Socialists and Russian Communists are merely following two distinct roads to the same objective".*

Consers oppose everything that is productive and continually promote the concept of passivity in all fields of human endeavour. Li-loing down the Franklin or the Colo is their concept of pioneering. What concerns many thinking people is what will happen to the wealth and heritage of his nation when those who promote and encourage tourism, passivity, recreationalism and service activities outnumber the productive populace.

Today we see governments promoting job creation programmes, but concerning themselves primarily with carnival, moomba, circuses, ferry boat races, repairing bush walks, camping areas, weeding gardens, erecting bollards in national parks to keep out everyone except walkers, etc — all non-productive activitites, whilst opportunities for training in trades and professions are frowned upon like the plague. The Labor Government is actually dimishing opportunities for employment in the produtive sector; not that the Liberal/ Country Parties did any better.

What we should be talking about is not conservation (stagnation) but caring for and nurturing our land and our heritage, by using the raw materials of the environment for man's sustenance, in harmony with nature, by good husbandry of caring landowners, those people who love their land and their country, and who know they must care for it if they are to survive.

Consers are always fond of quoting United Nations references for their odious dreams, but have conveniently ignored the United Nations Conference on the Human Environment which states: *"This point is that in very large parts of the country environment which delights and refreshes urban man, the maintenance, the work the ordered detail, the almost park like appearance are not provided unassisted. This is the work of the dedicated farmer. Remove him and the land that was the nation's pride and beauty will quickly deteriorate."*

"It is a fallacy to claim that by changing the landscape we are necessarily destroying the environment."

One not so bright conser quite seriously made the statement that *'Farms should be eliminated, because they look untidy from the air — when you fly over them.'* Where does he imagine his bread and butter and meat comes from?

Many areas of our land, when in the process of being changed from its original may have been jarring to some eyes, but within a short time the roughness of that early work is very soon blended into an harmonous mix of the beauty of nature, the tranquility of the countryside, with man as a persistent benefactor, planting, cultivating,

building and making the whole countryside lovely, desirable and useful.

I seriously question the concept of "wilderness" untouched by man which has been so disastrously adopted in Australia from the United States of America. It is a false concept, a fantasy of make-believe by people who have been reared in the urban environment, cut off from their own history and heritage and who have lost their roots in the soil of the country, and who, somehow, imagine they can find their soul in wilderness.

"The dream of wilderness which exalts native animals and plants above the family of man has been built into an obscene creed of Animism —"

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for people to find their soul in natural things instead of humbly relying on the blessings of Almighty God and understanding the correct relationship between man and his Creator.

One has only to examine the wastelands created in most national parks — all in the name of preserving our priceless heritage — to gather a

ABOVE:
A clear felled area recently burned for regeneration. Even areas such as this still harbour species of animals which live to reproduce as the forest regenerates.
LEFT: Forest areas such as this have been reserved from clear felling.

picture of the extent of the destruction being perpetrated; witness the various T.V. channels any day of the week and see some animal or other being eulogised and man vilified and God denied.

This author has been intemperately attacked by the N.S.W. Minister for Planning and Environment for opposing his Government's conservation policy. The homage paid to native animals, plants etc and the displacement of human beings is immoral and disgusting, and I am mindful that I would be answerable to Almighty God if I did not oppose and publicly expose those pagan policies.

Pressing World Heritage Listings for South-west Tasmania, Great Barrier Reef, Kakadu National Park, Willandra Lakes Region, Lord Howe Island Group, Sydney Opera House, and Blue Mountains City, the constitution of our nation and the constitutional rights of Australian citizens are being subverted by the concept of U.N.E.S.C.O. "Conventions" to bind Australia through the use of the "external affairs" powers of Section 51, sub-section XXIX of the Comonwealth Constitution.

Why do consers so anxiously want World Heritage Listings? And just precisely what does World Heritage Listing mean and involve? It hands control of Australian lands over to the control of the World Heritage Committee, which is composed of 21 nations, members of UNESCO: amongst the Committee's members are Libya (do not forget the recent gunning down of an English policewoman on English soil, the murderer not even apprehended, let alone tried); Zaire, Brazil, Iraq, Bulgaria (no comment needed, surely); Argentina (remember the Falklands invasion); Lebanon (a real blood-bath country) to name but a few. Australia may or may not be a member of the Committee, with one voice in 21, depending on choice by lot.

Those terrorist countries, infamous for their international thuggery, are empowered to decide if Austalian land may or may not be used; if so, for what, or to totally prevent its use and habitation by Australian citizens. Under such international conventions such countries are able to keep this nation's resources tied up until there is a world-wide outcry and clamour that Australia is locking up resources and keeping land empty, denying the world their benefit, until even invasion and conquest by have-not countries overflowing with starving, homeless population is inevitable. Cast your memory back to the recent Ethopian famine.

If you think this is a figment of my imagination, ponder the N.S.W. Minister for Planning and Environment Sheahan's announcement on June 1984 placing land in Northern N.S.W. Under World Heritage Listing, specifically *". . . placed beyond the temptation or contrariness of any future government."* — in other words, making NSW law and control of its own land powerless, all under international conventions.

The right and proper thing for those activists — and the Minister for Planning and Environment — proposing and supporting World Heritage Listing, under the pretext of conservation, is to come clean and let the people know just who is going to have control of the resources and heritage of this nation. All of use should ponder very carefully whether or not World Heritage Listings and placing our country under outside control (and outside control is synomonous with giving away our country), particularily black, have-not marxist control, is subversive and treasonable.

Whatever may be the merits of preservation in heritage listings no sovereign nation can or should be compelled to undertake any activities which are the result of direct or manoeuvred Third-World, marxist-communist pressure groups or those wishing to displace Christianity with their un-Godly bestiarian society. But what is particularily alarming is that there are at work in our own country politicians and activists of all political persuasions who are quite prepared to sell out Australia, binding it to the International Order, revealing themselves to be committed to the total destruction of the Anglo-Saxon-Celtic people and Christian Society.

"Instead of humbly relying on the blessings of Almighty God — as is enunciated in the Commonwealth Constitution — we are now signatories to some 60 conventions of the marxist international humanist code of the United Nations. . .

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dominated by the developing nations who have a majority in every international organisation and UNESCO. Some 14 of these conventions have been

Natural disasters such as fire can destroy the environment.

ratified by the Commonwealth Parliament, where, by the clever use of semantics and the liberal reference to "the national estate", "environmental protection", "preserving our heritage" etc skilful tacticians have manoeuvred the members of Parliament into voting for the Bills without knowing what the implications were likely to be, or, indeed, of having the vaguest idea of the contents of the Bills they were voting on.

One such "agreement", The International Convention for the Protection of the World Cultural and Natural Heritage was signed by R. Ellicott for Australia and was ratified by the Fraser Government in the passing of the Commonwealth Heritage Commission Act, 1975. With the High Court upholding the validity of the "external affairs" powers of the Constitution, the Commonwealth, through those powers, can now use any such conventions, under any treaty, to direct almost every conceivable aspect of life, including health and hospitals, work, law and order, civil, political, educational, cultural and, of course, conservation, without reference to the Australian Constitution or the Australian people. Dr H.V. Evatt's part in the circumvention of the Australian Constitution is scarcely something to be proud of.

In this way the liberal trendies and the socialist each batten on the misdeeds of the other. The trendies, academics, internationalist marxists, the way-out unrealistic "conservationists" of the Liberal/Country (Nationalist) Parties and the Democrats are as dedicated as are the Socialists to the destruction of the family, and committed to the humanistic code of the inherent dignity of the human person; God, Christianity, morality, ethics do not belong in their vocabulary.

It is bad enough, peril enough, that Australia has to contend with the conspiratorial legal manoeuvring going on through the United Nations to have sovereign status declared for Aboriginal lands in Australia — now over 12% (or a quarter of the Commonwealth, if current claims are granted) into which it is illegal for a White Australia citizen to enter without a permit. Furthermore, this domestic issue of aboriginal land claims is now being orchestrated through the external affairs powers of the Constitution, a decision upheld by the High Court in the Koowarta case.

But, when the conservation lobby attacks and assails the land and personal rights of white landowners with statements such as: *"Resumptions of private land, where necessary, will not be expensive, because most of the holdings have little productive potential and therefore low market value."* and at the same time a resolution of the conservationists 2nd World Wilderness Conference at Cairns (incidentally sponsored by the Commonwealth and Queensland Governments and opened by Prime Minister Fraser and closed by Premier Bjelke-Petersen) calls for *"Where there is a strong aboriginal land ownership claim anywhere in Australia all Governments are urged to take no action to declare national parks on this land until a full discussion has taken place with aboriginal groups concerned and a satisfactory compromise reached."* and the conservation lobby publishes recognition of *. . . the opportunity for a productive alliance."* under the aboriginal land rights scheme and the Government confiscates white owned private land *"in the interests of the State"* then every landowner in Australia should be on guard as to just what "conservation" is and who is using it for what.

The Cairns Conference was to promote the whole of the Cape York Penisula as a Wilderness Area — an area of some 80,000 square miles. . .

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greater than the size of Victoria, and larger than England, Scotland, Wales and Northern Ireland all together. With the Kakadu National Park on a World Heritage Listing, and the Kimberleys under aboriginal land claim, what do you imagine is going to happen to an unoccupied, uninhabited wasteland across the top of Northern Australia? It must prove irrestible to uninvited land hungry, food-starved people from overseas, hippies, communists, leprosy, cholera, foot and mouth disease, pestilence and every vice and scouge, "grass" plantation and drug running which we are trying to keep out of our country.

When Xavier Herbert was reported as saying *"he will pay for the legal defence of the first aborigine to spear a white man"* and that *"violence is the only solution to the aboriginal problem"* not one word of protest, or of inciting to violence, or of discrimination was heard. Yet, let a white man call an aborigine an 'abo' and all hell

will break loose. And when Anglo-Saxon-Celts raise their voices in defence of their properties and their families they are labelled "racist" and informed that their properties and their country (which they have, over the generations, cared for and defended) must be handed over to aborigines by way of "compensation", as "atonement for an holocaust", and "to wipe out the misdeeds of our forefathers". To listen to the brayings of the consers and manipulators the only people who love and care for Australia are the self-styled conservationists and aborigines; this is utter garbage.

If the elimination of food-producing farming lands, jobs, homes, industry and productivity is to be "conservation", then Australia cannot afford it and cannot survive it.

But, then that is precisely what the conspiracy masquerading as conservation is all about — to bring this nation to its knees, motiveless, shiftless and ripe for non-resistance capitulation.

The Fraser/Anthony Government granted $400,000 a year over many years and the Hawke Government has promised double that amount; By such generous contribution the federal Governments are encouraging this scurrilous conser propaganda and turning otherwise productive citizens into landless, purposeless potential derelicts. And the State Governments are, in the main, just as bad, the N.S.W. Treasurer even advising that these grants are under the control of the Minister for Planning and Environment, who has absolute discretion as to whether or not information concerning to whom those grants are made will be released at all. So much for public accountability for the spending of taxpayers' money.

Can any thinking person reject that all this is part of a conspiracy to break down Western Christian Society? Of course, we will be told and assured that there is no such conspiracy and only that dedicated selfless people are promoting true conservation. It is, however, the first job of any conspirator to convince the public that there is only a genuine desire to protect the environment; and, secondly, if this view does not prevail then to label anyone who does not agree as "racist" reactionary, corrupt, fascist, and even to accuse them of being liars.

The United Kingdom Prevention of Terrorism Act defines terrorism as *". . . the use of violence for political ends and includes any use of violence* (and, I would add, the threat of the use of violence) *for the purpose of putting the public or any section of the community in fear."* One should keep in mind that terrorism can never succeed in overthrowing a country unless the Government itself is rotten, and in the light of the smoke and fire surrounding most of this nation's governments one must question their honour and honesty. Particularly is this so when a Minister of the Crown has appointed to the Blue Mountains National Park Advisory Committee (and his successor has refused to remove) one Milo Dunphy who had previously been reported as saying *"We had contingency plans for blowing up a road"* if the projected limestone development on the Colong Plateau (Blue Mts. N.S.W.) could not otherwise be stopped. The history of "eco-guerilla" activity throughout Australia unfortunately does not stop at just "contingency plans"; for some of the violence which comes to mind are Bunbury (W.A.), Harris-Daishowa, Eden (N.S.W.), Moruya (N.S.W.), Hurford's mill, Lismore (N.S.W.), N.S.W. North Coast Forestry machinery, King River helipad (Tas), H.E.C. office flooding (Tas.) and Terania Creek (N.S.W.). If this is the sort of protection which conservationists want to generate then it is not wanted in Australia.

"The real heritage of our people is not just our buildings, flora and fauna, rugged mountains and coastline, but freedom, liberty, security, courage, patriotism, tenacity, resourcefulness, honesty, trust, personal effort, family, inheritance and Faith in God."

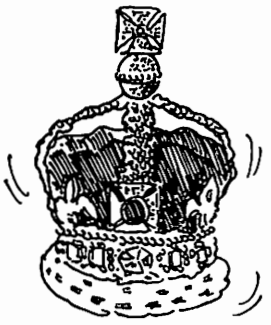
It is repugnant to free men and women to now find that their deadliest enemy is right here at home in Australia posing under the name of conservation. Might one not ask who put the "con" in conservation?

The basic civil, personal and land rights of every Australian must not be at the whim of every "community minded" group, local soviet, planning group, council, director, or have to be renegotiated with every change of minister, portfolio or government which happens to be in the ascendency. The rights are like the bank cheque — not negotiable.

If Australians will but open their eyes, think about these issues and unite in their efforts (as was done recently against the proposed army base take over in N.S.W.) they can fight with strength and determination and can demonstrate to conspirators, consers, activists and ratbags alike that they still have the will and the power to stop the poisoning that is being pumped into our society. In this way we can demonstrate that we have the courage to defend our society, our heritage and our way of life, so that our children and our children's children will know that we did not shirk our responsibility and duty when the need was greatest and that we may be worthy of our pioneering forebears who made it possible for us to enjoy the liberty and freedom which has accrued from their tremendous efforts and achievements.

For further reading — See Book Review (H)

The Crown now a Paper-Tiger in Australia



THE AUSTRALIAN CONSTITUTION SECTION 59

The Queen may disallow any law within one year from the Governor-General's assent, and such disallowance on being made known by the Governor-General by speech or message to each of the Houses of the Parliament, or by Proclamation, shall annul the law from the day when the disallowance is so made known.

A Special report on section 59 of the constitution.

As far as I am aware, Section 59 of our beloved National Constitution still applies in 1984. By reading the section, to me, it is quite plain in its intent. Simply this: The Crown has the right to disallow any law within one year, passed by the Parliament. As the Governor-General represents the Crown in Australia, it would therefore be his duty to go to the Houses and disallow the law by proclamation. Read the section yourself.

Believing this to be so, I along with many others, petitioned the Governor-General to withdraw the Royal Assent to the Sex Discrimination Act 1984..

I was somewhat surprised — and indeed confused — when the official Secretary to the Governor-General, David I. Smith replied that the (to quote) "Australian Constitution contains no provision which would enable the Governor-General to act on or give effect to, the will or wishes of individual citizens or of groups of petitioners."

Therefore I sought further advice whether this was so, after-all I did not wish to promote a case which was in reality, a falsehood.

I was informed, however, that I was quite correct and that David Smith was quite wrong. I could only conclude that the issue was being dodged.

Disturbed over such an erroneous explanation I phoned the official Secretary to the Governor-General in Canberra and requested that he repeat the statement that I, as a citizen, cannot appeal the Crown. Naturally he did so, which I replied that his answer was just bluff. He asked what I meant by 'bluff' whereas I replied that the Governor-General was relinquishing his responsibility. The idea was po-hooed of course then I drew attention to section 59 to which Mr Smith replied, that he was familiar with section 59. There upon I read it to him but he disagreed that it gave the Governor-General power to withdraw consent.

"I'm sorry," I said, I'm not an academic or anything of that nature, but just a poor layman. However that reads to me that he does have the duty."

"All petitions must go through the proper channels, through parliament, and Government Ministers."

"But I'm appealing to the Governor-General and section 59 gives me that right!"

"Look the Governor-General just can't be concerned with what the mob wants."

"Excuse me sir, I am not the mob! I'm a tax payer and a law biding citizen of this nation and I take offence in being termed the 'mob'."

I then went on to ask whether the Governor-General has received any petitions other than mine. The answer was "Yes".

"How many?"

"A few."

"What? 10's, 100's, 100's?"

In the hundreds."

"Has the Governor-General seen them?"

Mr Smith informed me that he has seen some. I replied that if petitions are addressed to the Governor-General he should see all of them. The Secretary repeated that petitions must be directed to the Government or to the ministers and has got nothing to do with the Governor-General. I went on to explain that I have the individual right to appeal directly to the Queen.

The suggestion was that if I felt so strongly about it then there is the recourse to the High Court."

"It's stacked!"

"What?"

"The High Court is stacked! What use is that?"

By this time, I must have been conversing for 10-15 minutes and had completely forgotten that I was calling Canberra STD from Hobart. I therefore offered thanks for his time and hung up.

Yet the story doesn't end there. We do have the right to petition the Queen through her representative Sir Ninian Stephen — whether he likes it or not. What's more — we will!

Our Racial Heritage Deliberately Ignored

If we believe the Grassby's, the Roma Mitchell's and the Dr Cass's of this world, Australians are a pack of 'racists' — a word that is thrown about frequently, whereas but a decade ago, it was rarely used. My Oxford Pocket Dictionary that I used at school, less than twenty years ago, does not even contain the word. Obviously it has been manufactured, as has 'sexist'; it has, however, successfully been planted into the brain of our citizens, high and low and when a button is pushed they mouth the phrase — 'racist', like a cracked record. Indeed it is tragic to witness our academics and educationalists, supremely confident that they are intellectually independant, being unaware how thought-controlled they really are. Naturally, they are but a product of our universities and a result of the campaign conducted through the agencies of the media and the entertainment industry. Our policitians — poor chaps — excepting for the few, mouth off similar phrases.

The fact of the matter is, Australians are not racially prejudiced (I refuse to use the word racist!) Primarily we are of Anglo-Saxon—Keltic stock (75% of us). The writer is fully aware of the tremedous benefit we have derived from the racial imput from our German, Dutch, French, Italian, (etc) friends, but it is us WASPS (White Anglo-Saxon & Proud) who shoulder the attacks. We are the 'baddies'. This is doubly amazing for all the Anglo-Keltic countries, the U.S., England, Australia, Canada, New Zealand have welcomed more aliens into our lands since World War 2 than anyone else. Yet, we are still called racially intolerant.

The attacks aimed at us do not stop there. The heritage of our British connection must now be forgotten. Am I talking nonsense? Well, let's look at two recent cases!

On the 14th June 1983 the *Bulletin* magazine (before it combined with the leaning *Newsweek*) carried an article entitled: "Everything except the British". The report dealt with the fact that the proposed 'Museum of Australia' mentioned everyone, except the huge influence of the British upon our society. The Anglo-Saxon-Keltic Society wrote to the Minister of Home Affairs and Environment who forwarded a thick book on the museum. Sure enough, whereas everyone gets a mention — and the museum will include a section totally devoted to 'racism' — the word British is not used.

The word European is frequenlty used, but according to the report the 1788 settlement was not a British one. This fact must be ignored. It is historical fact, however, that Australia was British before it was European. The ASK Society called for submissions so that a protest and proposals could be made to the Director of the Museum. Incidentally the address is GPO Box 1901, Canberra. We wrote in August, but as yet, no reply has been received. It doesn't end there. The latest Bicentenary Newsletter highlights the official programme for 1988. Throughout the whole programme, the word British is again not used. It is interesting, by the way, that the colour symbol of the Australian Bicentennial Authority has been changed from Blue and gold to green and gold, without any announcement. Their address is GPO Box Aus 1988, Sydney.

Petitions are being circulated (available upon request) on the matter, but these will not be able to be presented to Parliament until the new sitting, probably next year. Burce Goodluck, Federal Member for Franklin, Tasmania, will present these to the House of Representatives.

Surely if we love our racial heritage, we must do something. For those of us who have young children, it must be our responsibility to educate them on those things we value. Perhaps Saturday morning schools for our children organized by concerned adults, may be part answer. Certainly magazines such as *Heritage'* do play a role.

The aborginal background, even though it was very diversed, is officially promoted and encouraged, but ours, one that goes back thousands of years of recorded history, is forgotten. The question we must ask, is WHY? What danger to the plans of the internationalists does it present? The answer is another chilling story. (H)

IN VITRO FERTILISATION DEBATE

The following article, reprinted with permission from "HOME", (U.K.), comments on the findings of the WARNOCK COMMITTEE, chaired by Dame Mary Warnock and set up by the British Governments Department of Health and Social Security, which was released in July of 1984. The committee (The Committee of Inquiry into Human Fertilization and Embryology) was set up to report on artificial human reproduction. It recommended that research on human embryos should be limited to 14 days after fertilization. "Agencies" for surrogate motherhood (womb-leasing) should be banned and the sale or purchase of human embryos, semen and ova, should be strictly licensed and research controlled. The freezing of sperm, ova and embryos should be permitted and reviewed every five years. Frozen embryos should be kept only ten years after which the right of use or disposal should pass to the "licensing authority". The children resulting from these techniques (a.i.d. or o.d.) (artificial adultery — editor) should be "legitimate" from birth (i.e. their unnatural origins and alien parentage should be obscured).

INTEGRITY AGAIN

How could the Warnock Committee, consisting as do all such official (i.e. politically appointed) committees, of a mixed and rootless selection of people with no common religion or philosophy as a common basis for distinguishing right from wrong, produce anything else but what it has, namely, a confused and divided compromise with evil? Especially as the offending profession of medicine was heavily represented upon it—7 out of its 16 members.

'Offending'? Yes indeed! Who can deny that the interference of medical technicians with the ultimate act of human, personal generation, the actual, physical union of cells of two people which is the culmination of sexual love, courtship, mating and marriage and brings into existence a new person, is grossly offensive to all who have not lost contact with the continuity of mankind in this vital matter.

Certainly, if the Committee claims to represent the public interest, it might well summon the offenders before it to give an account of themselves, but to allow them or their colleagues a dominant place in its decisions is simply to prejudge the issue in their favour and against the offended public. No one seems to have asked why the ability to manipulate small bits of living jelly in laboratory glassware should confer a right to make major moral decisions affecting the integrity of human life.

Always, the excuse is the conferring of 'benefits', always of the short-sighted and superficial type as compared with what is hazarded:

Always, the excuse is the conferring of 'benefits', always of the short-sighted and superficial type as compared with what is hazarded: the saving of teeth rather than freedom of choice, the provision for casual, irresponsible 'sex' rather than for its responsible exercise, and, in this case, the cure or removal of 'infertility' and the satisfaction of the desire for parenthood.

In fact, *in vitro* fertilisation does not cure infertility, but provides an unnatural and, to many, an obscene substitute for normal fertility, which disintegrates the human reproductive process. As for the desire of the childless for parenthood, this has always been properly and acceptably satisfied by adoption, which is now frustrated by the gross obscenity of wholesale abortion. Having mangled innumerable human embryos, the medical profession, or rather that small section of it which feels entitled to meddle with the fundamentals of human life, supplies the deficiency from the laboratory; and we are expected to applaud the 'benefit' to the childless.

The thing started with the nasty practice of the mediaeval witch covens, condemned by the Church, but now dignified by the name 'artificial insemination'. As the great treatise on sorcery, the *Malleus Maleficarum* (about 1490) put it:

> ". . . however much, in a horrid parody of the holy substitutions of love, they may convey seed from one living being to another—here the succubus to receive, there the incubus to deliver—they cannot themselves beget . . The child born of the transferred seed is the child of the man whose seed is transferred. The child of a wizard and a witch it may be; it is not and cannot be the child of the Devil."

In modern times the practice of artificial insemination started with farm animals, and has enabled the breeding of highly specilised food-conversion machines, the production of large surpluses—beef and butter mountains etc.—and the restriction and ruin of the small farmer.

Our medical 'incubi' started applying it to humanity just after World War II, when there was a long correspondence in the *British Medical Journal,* in which, as usual, our friends the normal, decent practitioners showed their distaste, and were, as usual, ignored. Its application

"Its application between husband and wife . . . . was the thin end of the wedge, . . .

between husband and wife (a.i.h.—acronyms are always used to cover these things) was the thin end of the wedge, as being not open to the charge of

adultery, but it 'adulterated' the marriage in a more limited sense, introducing dangers of infection and of abnormal fertilization. From there it seemed a small step to a.i.d., which is simply anonymous adultery with medical aid, lacking even the inadequate excuse of human intimacy and affection and erotic pleasure. Then followed sperm banks, as for bull semen, and the 'overcoming' by persistent effort, of the greater difficulties encountered in interfering with female sexuality, leading to ovum donation, embryo flushing, *in vitro* fertilization, surrogate motherhood (womb-nursing), and all the rest of the mess of fragmentation of the human sexual and reproductive process with which we are now confronted.

What is so pitiful about the Warnock Committee, consisting as it did of distinguished and well-meaning people, is its lack of any collective grasp of what sexual morality is about. It is primarily about the integrity of the human person—its wholeness and continuity in generation, in nature and nurture and identity. It is concerned with eroticism only because that has hitherto been most commonly misused to damage that integrity by "adultery" with alien elements which confuse the identity—a process which is carried still further by these disintegrative practices. It is particularly horrifying that the Committee should have, apparently, raised no objection to 'ovum donation' which, like a.i.d., confuses the identity of a person *ab initio,* even more radically than do common promiscuity and infidelity, dividing nature from nurture and the cultural inheritance.

No doubt it was inevitable that a State-appointed Committee should recommend the State as the appropriate body to take charge, by license and control, of these processes of marital, familial, and personal disintegration, moderating their more repulsive aspects until, as with pornography and abortion, the public can be habituated to them. Few, if any, of its members would be likely to admit the ultimate objective, because it is subliminal, namely: the extending of centralised control of people to their actual generation, which is a logical extension of the current drives for 'equality' of the units of population, the depreciation of their heritable qualities of race and sex and personal genetic qualities, and the exaggeration of their external manipulability.

What's to do about it? There is much, and it is urgent: to integrate the fragmented attitudes to these matters so that the whole can be seen, and especially that the totality of the home, the marriage, the family, the generation and nurture, the identity and cultural inheritance of the human person is the only basis for wholsome and effective human life and community, and that the totalitarian State or Collective is wholly incompatible with it, and though impossible of attainment, is a disastrous cause of human misery in its attempted imposition.

YOUR CONTRIBUTIONS TO "HERITAGE" WILL BE MOST WELCOME.

The Editor invites readers to submit their views on any topic related to Australia's heritage. Letters to the editor are an ideal form of expression but in particular we seek longer, researched articles which explore any one of Australia's short and relatively unknown history.

We also invite writers to contribute material on any of the following subjects:

BUILDING THE FAMILY HOME — from past to present.

AUSTRALIA AT WAR — personal glimpses.

HUMOROUS CHARACTERS I'VE MET.

GREAT AUSTRALIANS — Another side of their story.

UMEMPLOYMENT — Is this modern phenomona a curse or blessing in disguise?

A nation which forgets or ignores its past has a doubtful future. The Australian Heritage Society is pledged to preserving all aspects of our nation's history. Without your participation, many of the human, emotional and humerous aspects of Australia's early life may be lost forever.

Please direct contributions or enquirires to:

The Editor,
"HERITAGE",
Box 69,
MOORA, W.A. 6052.

SOCIETIES OF INTEREST

HERITAGE recommend the British journal HOME to our readers.

In recent years many people have become aware that the Home, where we all live, and the Family, the people who live in it, are under constant attack, and are seeking means not merely to defend, but to assert what is, in fact, the common interest of us all. This paper is, and has long been, a small but very vital link in this awareness, and in view of the undoubted dangers to the Home which lie ahead, it is urgent that it should grow in strength to meet the challenge.

There are any number of journals representing special interest groups: political, sectarian, professional, trade, industrial, hobbyist, sporting or the like, but there is only one HOME, which ever since 1947 has consistently promoted and defended the interest of people as people and not part-people, in their homes.

There are any number of journals which include the word Home in their title, as a part of something else, which deal with this or that aspect or equipment or aid to home life, but there is only one HOME, which uses the great word alone, and we are proud of its long history of effective action, and often prophetic anticipation of events as they affect the home.

Home is Where the Heart is

Home is where people are whole people, and not 'employees' or functionaries: teachers or grocers, miners or doctors, railway men to tax collectors. However useful, or otherwise, these may be, it is their function to *serve* the people in the home, not the other way round, and that is what is so often forgotten. Traditional wisdom as expressed in the English language has always recognised the primacy of the home. Consider the following: Home is where the heart is; Home, sweet Home, there's no place like home; make yourself at home; home made bread, home baked, home brewed, home truths; we come, from God who is our home; and in the end: Man goes to his long home.

What a word! It is like a fortress against the battering of homeless collectivism, and all these phrases give it an extra ambience and richer associations. To all of these we would relate, and in HOME we count them all to be our business.

Our Long History

HOME is a journal intended for all the family, male or female, but for most of its long life it was called *Housewives Today*, and read mainly by the woman in the home, who, after all, is the chief home-maker and maintainer of the home, which is what she makes out of a mere house, with her 'housewifery'. But such has been its width of interest and of activity that we could no longer restrict it, by its title, to the housewife, especially since, these days, the housewife is so often driven out of the home to work for money to keep it, like her husband.

From its start in 1947, just after World War II, *Housewives Today*, was closely connected with the British Housewives League, and supported their policy, as it still does, though never owned or edited by the League. That policy has always been to forward initiatives important to the woman in the home, and sufficiently limited or local to offer some hope of success.

Right from that time this paper has consistently followed the same policy of promoting and defending the primacy of the home as the place where people are free to live their own lives and make their own choices, and has resisted the many pressures to transfer more and more of those life-controlling decisions to people outside the home: politicians, officials, managers, workers, whose function, we insist, is to *serve* not to command the life of the home.

'Power Politics' versus Everyone

The quiet influence of this small paper has been out of all proportion to its size. Indeed, few people realise what they may owe to it. Quite often, were they to investigate, they would find that when effective local action on behalf of the private citizen is taken, it was a reader of HOME who initiated it.

This is more than a mere flash in the pan, or protest movement. It has pursued the same positive policy in support and defence of home life for thirty-five years, always making constructive suggestions

whenever possible. This has not been lightly achieved. People have grown old and died in its service. There is no other paper which actually *asserts* the policy of everyone as a private citizen and home-dweller, rather than some special interest, althought this is what all the political parties falsely claim to do. In fact, every one of them is continually attacking the life of the home on behalf of some special interest or ideology, though not one of them would get any support if it openly declared an intention of destroying the Home. The HOME MOVEMENT is not so much 'political' as 'anti-politicial': it strives to keep power-politics *out* of the home, to decentralise political power among the people, *as people*, and not as workers, managers, officials, parties, or pressure groups.

Is This your Policy?

If this is also *your* policy, then it is true to say not only that HOME needs your support, but that you need HOME to encourage you with the knowledge that you are not alone, and with the confidence that there is no trouble or difficulty which oppresses us from which there is not a way out, if only people will take it. Now is the time to expand the HOME MOVEMENT to meet the undoubted dangers which lie ahead. It is a movement of the mind and spirit, not an organisation, and this paper is only a small but vital link in it. It needs more subscribers, more contributors, and above all more readers whose thoughts translate themselves into action. Will you not participate in this venture?

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The sin, not the sinner

Alan Oldfield (Letters, 7/9) is confused if he believes not judging others means not judging others' actions. How else can we learn from example?

If I had had Himmler's parents and upbringing. I might have done worse than he, so it becomes me to leave God to be his judge. It does not mean I condone his murders.

I don't know what makes a homosexual, so I do not judge him. I do know that homosexual practice is a sin. That that implies a homosexual is a sinner is no news. Aren't we all? A Christian condemns the sin, never the sinner, judges the action, loves the man.

Christians know from the tower of Siloam story that there is no direct divine retribution, but God's ingenious world often demands its own. If I am a glutton, I increase my chance of getting fat. If I indulge in sodomy, I increase my chance of A.I.D.S. In so far as He made it so, Mrs Hocking may be allowed to see it as God's judgement.

D.G. SHERRARD
Dampier. W.A.

Loveless lie

In South Australia our Government is to introduce a law requiring us to treat homosexuals as equals.

We have already legitimised murder (abortion), adultery (Family Law), and theft (taxation).

The question has to be asked. If these previously held, and still widely subscribed to in other parts of the world, standards of moral behaviour are to be abandoned, with what are they to be replaced?

If murder or homosexuality is now to be promoted, on what basis is drunken driving to be condemned?

If adultery is so commendably convenient, why should sexual intercourse with infants be objectionable?

If theft is of such little consequence, by what standard are we to judge public service, or presume, as does our present A.L.P. leader, to call people tax cheats?

Who is to decide what constitutes "Social Welfare?" Why not just destroy the old, the infirm, the handicapped and the otherwise politically inconvenient people in our society?

What a loveless, rootless, aimless, destructive lie this socialist humanism is.

JOHN R. BANNON
Norwood, S.A.

Sick nation

Australia has always been regarded as a stabilising influence in the Asian region of the world.

Now we have seen the decline of Australia in this role. Can this be due to your country's moral failings? I wonder.

When I was in Australia a week ago you had a "conference" of homosexuals, who declared themselves in favour of sex with children.

Now you have gang fighting by motorbike criminals.

Australia, you are sick.

GEMILIANO FAJARDO
Manila Philippines

Letters from "The Weekend Australian", Sept 15-16, 1984.

CROWN OR REPUBLIC

This article was first published in 1957 in the book "Freedom Wears a Crown" by John Farthing. Whilst written for Canadians, readers should have no trouble in reading "Australia" for "Canada" and seeing its relevance to our situation.

Everyone who thinks is aware that we are living in an overlap of history. We have come to the end of one age and are entering another. But people are bemuddled as to what it is that is ending and what beginning. Capitalism and individual liberty, say the Russians, are ending. In a sense they are right; economic man, the product of Newtonian law is done, and rightly so. But that does not affect the principle of personal freedom in economic life. Individual liberty is not the same thing as personal freedom.

Canadians of the shallower sort are more and more heard to say that we have come to the end of everything we have known of good and we must now have faith simply in Canada's future. This is the most sap-headed view of any. It is even worse than that which sees us as having come to the end of the modern world with no hope but in a return to the middle ages.

What is actually coming to an end is not the modern world that began with the Renaissance and the Reformation but the modern world that came in with Sir Isaac Newton and his inexorable law of gravitation.

The question for us is where do we go now? Apart from the Marxist's and the mediaevalist's what paths into the new age are offered to our choice?

The eternal unchange of the American Constitution with its liberty forever involved in an everlasting pursuit of happiness? It is all right in its way and place, but do we want the world to be reduced to a lot of little copies of the great U.S.A., all pursuing the current year's American model of happiness? Or must we accept as substitute the unpleasantly draughty-headed faith in the future offered us as all-sufficient by our nationalist Canadians — a faith without any conscious reference to the past to give it substance of guidance.

ELIZABETH II

There is an alternative for Canadians: to make the reign of Elizabeth II another Elizabethan age; claiming from the first Elizabethans an inheritance already ours by right and drawing from the past the essential elements of greatness in the present; a process of evolution in the true sense. We are the fortunate heirs of the greatest and richest tradition in the life of man; we need ony to claim our heritage.

Since the reign of Elizabeth I was precisely the time both of the Reformation and of the Renaissance in England, the realization of any new Elizabethan age must consist in our coming to see the meaning of the other, and in our carrying its work forward.

Our ideal, by right of inheritance, is the ideal of the King-in-Parliament. It requires for its fulfilment the acceptance of initial loyalty to a sovereign as opposed to allegiance simply to a system of law. Anyone who does not find the first preferable to the second is out of place in Canada. He should be an American citizen, not a British subject.

The three principles of king, law and people are fully resolved in the ideal of the King-in-Parliament, quite as the American Constitution resolves the ideal of law and people; with the Republican and Democratic parties keeping watch over one another's principles across it.

These two Constitutions represent the realization, in two contrasting forms, of the Reformation ideal of a Christian social order in so far as the life of the State and the general political aspects of social life are concerned. They are fruits of the Reformation.

The remarkable thing about the British achievement is not the Constitution itself; not simply that in it the idea of the State is given a Christian form; but that the political life of the country should have achieved a level of integrity, distinction and humanity that has never been approached in any other land — bar Scandinavia, which has a closely allied tradition.

There was a time when we Canadians recognized and accepted this political ideal, and because as a people we were loyal to it the Canadian people did possess certain characteristics which might well be taken as an expression of wisdom. But it is pricisely such an ideal that we now insist on denying and rejecting from our national life as quite incompatible with our new-found status as a nation. As a people we are now living only on our capital; proclaiming that we renounce our traditions and yet continuing to pride ourselves on the lingering and fast-being-dissipated fruits of these same traditions.

It is not by such means that an intelligent people finds its feet among the nations of the world, nor is it by such means that it comes to undersand itself. For when we deny that our national character owes its primary debt to the creative power of the British tradition in this country, and proceed to affirm that we owe it all to the great Laurentian Shield and the ice of the polar seas, we are simply denying what has hitherto been the essential genius of this country; that of expressing a great tradition in a new and great environment.

ELIZABETH I

For myself, I was never so much enticed with the glorious name of a King, or royal authority of a Queen, as delighted that God hath made me this instrument to maintain His truth and glory, and to defend this kingdom from peril, dishonour, tyranny and oppression.

There will never a Queen sit in my seat with more zeal to my country, care to my subjects, and that will sooner with willingness yeild and venture her life for your good an safety than myself.

QUEEN ELIZABETH I
on dissolving Parliament in 1601.

AUSTRALIA AT WAR

MILNE BAY,
25 August — 7 September, 1942

By August 1942, their legend of invincibility reinforced by successes in Malaya, the Netherlands East Indies, Timor, New Britain and the Solomons, triumphant Japanese forces had penetrated from Gona on the north-east coast of Papua where they had landed in July, across the Owen Stanley Range to Ioribaiwa Ridge within about 30 air miles of Port Moresby.

While hard-pressed Australian forces in the Owen Stanleys were striving to hold the Ioribaiwa position, the Japanese attempted a seaborne landing at Milne Bay on the south-east tip of Papua in an effort to turn the Australian right flank and gain the strategically important airfields or at least deny the use of the airfields to the Allies.

Milne Bay, some 20 miles long and 8 to 10 miles wide, is bordered by a narrow coastal strip varying from half a mile to a mile wide with thick jungle and sago swamps interspersed with coconut plantations near the coast villages. The coastal strip merges into the Stirling Range, rising to nearly 4,000 feet, which on the south side of the bay consists largely of knife-edge ridges and deep gorges running transversely to the coastline. The 12-foot wide track which skirted the north shore of the bay was rarely more than 100 yards from the sea and trafficable ony to light motor transport but was often made impassable in many sections by heavy and continuous rains.

The strategic importance of the airfields which lay around Gili Gili at the western end of the bay had been foreseen earlier by the Allies; American and Australian engineers, working side by side, had by July completed two airstrips which were now occupied by Nos. 75 and 76 RAAF Kittyhawk squadrons, and a flight of No. 6 (Hudson) Squadron RAAF. The 7th Australian Infantry Brigade (9th, 25th and 61st Battalions) commanded by Brigadier J. Field, had been dispatched to Milne Bay in July and early August to defend the airstrip against possible Japanese attack and to prepare other defence measures.

Japanese reconnaissance aircraft had been active in the area and, on 4th August, Milne Bay recieved its first air raid when enemy aircraft strafed Kittyhawks on the airstrip. This was followed by a further attack on the 11th.

As Japanese intentions became apparent, the Milne Bay area was reinforced between 12 and 21 August by the 18th Australian Infantry Brigade (2/9th, 2/10th and 2/12th Battalions) under the command of Brigadier G.F. Wootten. This brigade of the 7th Division had seen service in the Middle East at the capture of the Italian fortress of Giarabub and during the siege of Tobruk under command of the 9th Divison in 1941.

On 12 August command of Milne Force (as the defending forces were named) passed to New Guinea Force; on the 13th Major-General C.A. Clowes arrived at Milne Bay and on the 22nd assumed command of the ground forces which by the 28th numbered 8,824 (Australian Army 7,459; American Army 1,365); the infantry, however, numbered only about 4,500. The American forces were mainly anti-aircraft and engineer personnel.

The first indication of an intended Japanese landing came on the afternoon of 24 August when a coastwatcher at Porlock Harbour reported seven enemy barges moving east. An enemy air raid and overcast weather prevented Kittyhawks attacking the barges as they landed troops on Goodenough Island but later attacks destroyed the barges drawn up on the beach leaving the Japanese stranded on the island.

At 10.10 a.m. next day a report was received that an aircraft had sighted an enemy force of three cruisers, two 8,000-ton transports, two 6,000-ton vessels resembling tankers and two minesweepers; it soon became apparent that the force was headed for Milne Bay.

Early on the morning of the 26th the Japanese landed on the north shore of the bay under cover of naval gunfire and contract was made soon after

by a platoon of the 61st Battalion east of K.B. Mission. Reinforced by a company from the 25th Battalion, the Australians counter-attacked supported by Australian artillery and fighter aircraft. Heavy casualties were inflicted on the enemy and their advance checked. That evening an enemy warship shelled the area east of the Mission and further Japanese reinforcements were landed. The companies of the 25th and 61st withdrew about a mile to Rabi west of the Gama River and consolidated.

At 4.00 a.m. on the 27th the Japanese had taken up positions east of the Mission. The 2/10th Battalion arrived at the Mission that afternoon and organised a perimeter defence. At 8.00 p.m. a strong enemy force supported by two tanks attacked the 2/10th's positions and heavy fighting ensued. Mounting casualties and confusion caused by the melee in the darkness forced the Australians to withdraw and the Japanese continued their advance until held by the 25th and 61st Battalions at No. 3 Strip.

The 28th was quiet as the enemy maintained their tactics at Milne Bay of resting by day and fighting by night. Meanwhile, Clowes had reinforced his positions at No. 3 Strip in expectation of further attacks on the night of the 28th-29th. However, no attack came.

On the night of the 29th light shelling came from enemy vessels in the bay and, at 3.00 a.m. on the 31st, a determined Japanese attack on the Australian defences at No. 3 Strip was repulsed.

The previous day (the 30th) patrols of the 61st Battalion had penetrated to K.B. Mission meeting with minor opposition only and on the 31st an advance was commenced by the 2/12th Battalion which by 3.00 p.m. had reached the Gama River after overcoming considerable opposition. By nightfall the headquarters and two companies of the battalion had established themselves at the Mission with two companies remaining at the Gama River.

The Gama River garison, which had been joined by two platoons of the 9th Battalion, repulsed an attack by some 300 Japanese on the night of the 30th-31st inflicting heavy losses. Next day, 1 September, companies of the 25th and 61st Battalions relieved the 2/12th companies at the river to enable them to rejoin their battalion at the Mission.

Next day the 2/12th at K.B. Mission was joined by two companies of the 2/9th and on the 3rd the 2/9ths commenced an advance eatsward with RAAF and artillery support. After overcoming determined and tenacious opposition the battalion had by the 5th reached Waga Waga within the outer edge of the enemy's base installations. It was on the afternoon of the 4th that Corporal J.A. French from B Company gallantly silenced three Japanese machine gun posts. For this action he was awarded the Victoria Cross posthumously. During the period of the 2/9th's advance the enemy continued their nightly naval bombardments.

Enemy shipping was again in the bay on the night of the 5th-6th and the sound of motor craft was heard by forward troops. However, there was no shelling and, in view of subsequent events, it seems that elements of the enemy force were withdrawn that night.

On the 6th while the 2/9th fought isolated skirmishes, the motor vessel "Anshun" was unloading at Gili Gili wharf and the hospital ship "Manunda" lay moored in the bay. That night Japanese ships again entered the bay, lit up the "Anshun" and "Manunda" with searchlights and shelled and sunk the "Anshun". The hospital ship was not fired on.

Next day (the 7th), because of suspected Japanese intentions to mount an attack on the Strip area, the 2/9 and 2/12th Battalions were brought back to the Gili Gili sector and by the evening of the 8th were concentrated there. However, the expected enemy attack did not materialise and for the next few days our forces were engaged in mopping-up stragglers from the now depleted and scattered Japanese landing force.

Australian battle casualties, including wounded, amount to 373 as against estimated Japanese losses of over 700 from a total force of about 2,000. It was not possible to estimate the number of enemy wounded.

In his report on the operation the Commander, Major-General Clowes, paid tribute to the part played by the RAAF.

> "The success of the operation was in a great measure due to their untiring and courageous work which has earned the admiration of all who have been associated with them here".

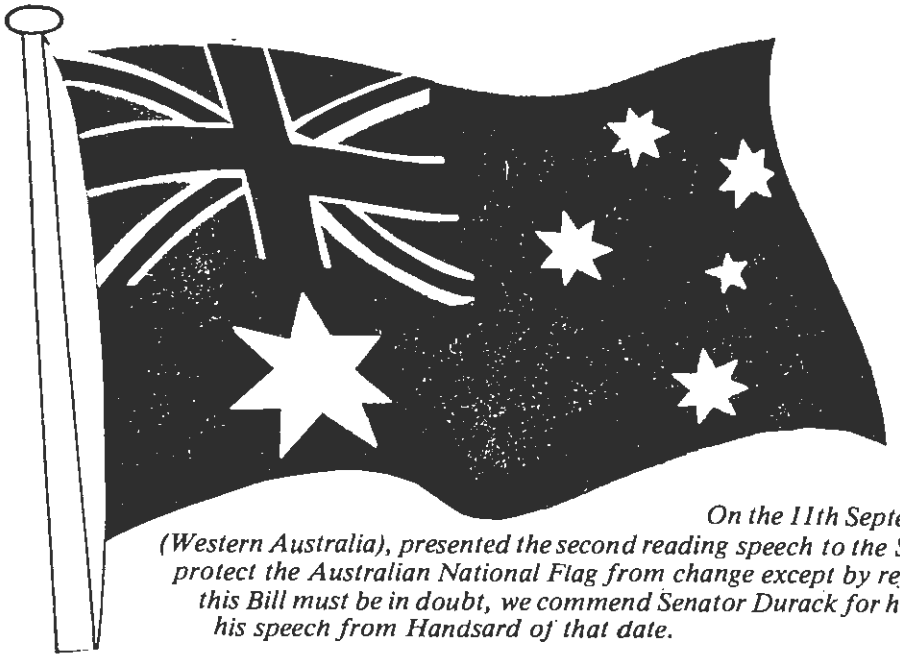
If time taken and numbers of men are considered, Milne Bay was a small affair; but, viewed in the light of wider strategy, the defeat of the Japanese landing force was vitally important. It was, after all, the first decisive land defeat of the Japanese in the Pacific war, a fact which Sir William Slim, then commanding the XV Indian Corps in Arakan, brought to notice in his acount of the Burma campaign, **Deafeat into Victory:**

> ". . . In August and September 1942, Australian troops had, at Milne Bay in New Guinea, inflicted on the Japanese their first undoubted defeat on land. If the Australians, in conditions very like ours, had done it, so could we. Some of us may forget that of all the Allies it was Australian soldiers who first broke the spell of invincibility of the Japanese Army; those of us who were in Burma have cause to remember."

Australian War Memorial, Canberra

For further study of the Milne Bay operations refer to *Australian in the War of 1939-1945* (Canberra: Australian War Memorial). Series 1 (Army), Vol V, *South-West Pacific Area — First Year, Kokoda to Wau,* by Dudley McCarthy.

BILL TO PROTECT FLAG



On the 11th September 1984, Senator Durack (Western Australia), presented the second reading speech to the Senate for a Bill designed to protect the Australian National Flag from change except by referendum. Whilst the fate of this Bill must be in doubt, we commend Senator Durack for his initiative and here present his speech from Handsard of that date.

This Bill provides for amendments to the Flags Act 1953 which designates our familiar blue ensign as the Australian National Flag and empowers the Governor-General to appoint, by Proclamation, other flags and ensigns of Australia.

HISTORY

. Our flag, or course, is older than the 1953 Act. It was designed for a competition conducted by the Government in 1901 to choose a national flag. About 30,000 designs were submitted and finally the judges decided to divide the prize money of 400 pounds between 5 competitors.

It flew for the first time at 2.30 p.m. on 3 September 1901 over the Exhibition Building, Melbourne whilst the Prime Minister, Edmund Barton, read a statement that:

> ". . . it was apparent (to the judges) that a Commonwealth flag, to be representative, should contain:
>
> The Union Jack on a blue or red ground:
>
> a six-pointed "star" representing the six federated States of Australia, immediately under the Union Jack and pointing direct to the centre of St. George's Cross, and of a size to occupy the major portion of one quarter of the flag:
>
> The Southern Cross in the flag as being indicative of sentiment of the Australian nation".

In November 1901 the flag, together with another flag which incorporated the Eureka Cross with a Union Jack in the top left corner, were submitted to King Edward VII and on 20 February 1903, the King announced his choice of the flag now known as the Australian National Flag.

In 1908 a minor alteration was made: a seventh point was added to the Commonwealth star to symbolise the Territory of Papua which had been recently acquired. Over time this seventh point came to represent all of the Commonwealth Territories.

During both world wars, governments encouraged citizens to fly the flag over their homes, offices and factories; and this did much to induce popular acceptance of the flag.

In 1953 the Menzies Government introduced the Flags Bill, which was passed by the Parliament and presented to the Queen for her assent during her 1954 tour of Australia; the first Act of an Australian Parliament to receive the assent of the Sovereign in Australia.

THE NATIONAL SYMBOL

The Australian National Flag has now gained acceptance by a large majority of Australians as our national symbol and standard. According to a recent survey published in *The Bulletin*, 66% of those questioned were in favour of maintaining the existing design.

In 1893, at the first modern Olympic Games, an Australian E.H. Flack, won the 800 metres and 1500 metres track events. The Greek officials searched in vain for an Australian flag and, eventually, chose to fly the Austrian flag. In 1900, at Paris, when an Australian won the 200 metres freestyle swimming, the Union Jack was hoisted.

We won no gold in the 1904 Games, but in 1908 at London, the Australians won the gold medal in the Rugby Union, which was then an Olympic event, and our flag was hoisted for the first time over an Olympic Games.

Subsequently we have won medals at each Olympic Games and great pride has been felt in watching the Australian flag hoisted upon the victory flagpole. It is telling that, at the closing ceremony of the last Olympics, Australian competitors broke ranks to circumnavigate the Los Angeles coliseum carrying a giant Australian flag.

Perhaps, however, the most telling story of the pride Australians feel in their flag is that related by Mr Frank Cayley in his excellent book, *Flag of Stars*, as follows:

> 'The first Allied flag raised in Singapore after the Japanese surrender in 1945 was an Australian Ensign that had been made in secret by Australian prisoners of war.
>
> 'A small Union Jack, which had escaped discovery during the many searches made by Japanese guards, was stretched onto the corner of some blue material "borrowed" from Japanese stores; handkerchiefs from Red Cross parcels provided the necessary white for the Commonwealth Star and the stars of the Southern Cross and the flag was in readiness, when news was heard by secret radio that Japanese surrender was imminent. When surrender came, the flag was raised over "X3" Working Camp at Bukit Panjang and later over AIF Headquarters at Changi.'

THE BILL

The present Bill will seek to strengthen and reinforce the flag as the symbol and standard of the Commonwealth of Australia, the Government and of our nation.

These changes may not have been considered except for the manner in which the Government moved earlier this year to replace the national anthem, 'God Save the Queen' with a new version of 'Advance Australia Fair'.

The replacement was effected merely by the gazettal of the Governor-General's Order in Council. This was possible because the anthem is not prescribed by legislation. It is by exercise of the prerogative power of the Governor-General that the tune to be played at official functions is designated; of course, the prerogative is only exercised upon the advice of the Government.

The change generated considerably criticism because of the arbitrary way it was effected. There was no inkling that a change was imminent, no public discussion, and, accordingly, all debate was precluded.

There is now a growing fear that the Government will seek to make a similar, lightning change to the Australian Flag.

Fortunately the flag is prescribed by the Flags Act 1953 and the flag designated as the 'Australian National Flag' could only be changed by legislation. Nevertheless, the Act does allow the Governor-General to 'Appoint such other flags and ensigns of Australia as he thinks fit.'

The fear is now held that, without consulting the Australian people or the Parliament, the Government will advise the Governor-General to appoint other flags to replace the Australian National Flag for specific national purposes. For instance, a different flag might be appointed as the flag to be flown at Olympic Games, at the United Nations or above government institutions. If sufficient "other flags or ensigns" were appointed, tne Australian National flag might be replaced or undermined as the symbol of our nation.

Accordingly, the Bill will effect, the following changes:

1. Firstly, it will allow the Governor-General to appoint 'other flags and ensigns of Australia' only by regulation, not by proclamation. Regulations are reviewable by the Parliament and may be disallowed whereas the Parliament has no control over Proclamations.
2. The Governor-General will be specifically prohibited from appointing, upon the advice of the Government, 'other flags or ensigns' as the standard for the Commonwealth of Australia, the Government of the Commonwealth of Australia or the Australian nation. This will prevent the Government from advising the Governor-General to appoint other flags to challenge or detract from the Australian flag as the symbol of our nation or national institutions.
3. Finally, a referendum provision will be inserted to ensure that the Australian National Flag may not be altered or replaced except after a referendum with a majority of voters in a majority of the states approving the change.

Hopefully these amendments will guarantee that the flag continues to fly proudly over Australia as the symbol and standard of this country and its people.

Contributions

Address written contributions to:

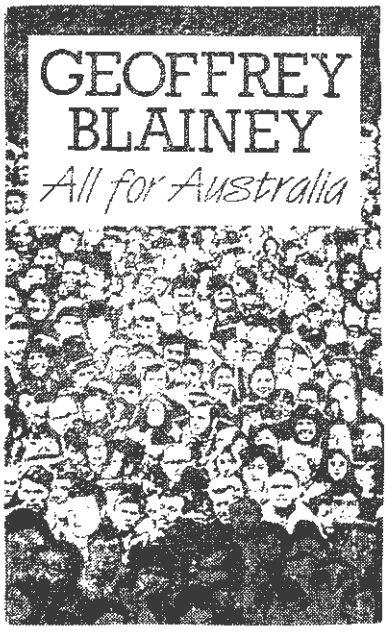
THE EDITOR, "HERITAGE",
BOX 69, MOORA
WESTERN AUSTRALIA 6510

ARTICLES and other contributions, together with suggestions for suitable material for "Heritage", will be welcomed by the Editor. However, those requiring unused material to be returned, must enclose a stamped and addressed envelope.

Readers' book reviews are welcomed for this page.
Please send black and white photograph of book.

ALL FOR AUSTRALIA

By Geoffrey Blainey
(Methuen Haynes, 1984, $5.95)



Geoffrey Blainey has done his nation a great service in writing this book — at last a distinguished Australian has put in clear, unabiguous terms what obviously a very large section of the community feels on the question of immigration.

Professor Blainey first set the cat amongst the pigeons when in March this year he criticised Australia's immigration policy because it was favouring Asians and this book comes as a response to his critics and those who have misrepresented his views. It is a very readable book and he puts his case well.

Perhaps the book's greatest virtue, with much credit to Professor Blainey, is that it takes the side of the "old Australians" in the poorer suburbs — those whose neighbourhoods have been affected most by the influx of new cultures, those who see the character of their area changing and who begin to feel as strangers in their own land, those least able to articulate their concern. He castigates the "comfortable people" whose suburbs are least affected. "They can easily plead for tolerance because they can price out newcomers who might — by living thirteen to a house — make them feel a little intolerant."

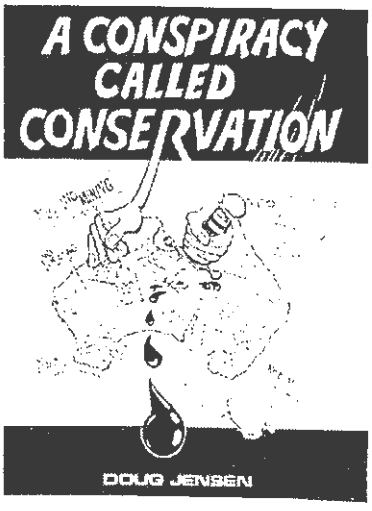
This book covers all aspects of the debate — from the restrictive immigration policies of other nations, Australia as part of Asia to the workings of the Immigration Department. It is a scholarly work that should be read by all those Australians concerned for the future of this nation. Buy one for yourself plus one for a friend.

'A CONSPIRACY CALLED CONSERVATION'

Review By Dawn Thompson

This book begins with a resume of its subject and contrasts the use of land by good husbandry of land and animals in harmony with nature for the benefit of humans against the 'preservationist' ideal of large tracts retained as parks and wilderness areas.

The value of these reserves is discussed and the dangers, as nothing in nature is static, of their becoming hazardous in terms of fire, weed and feral animals.



DEEPER IMPLICATONS

The author goes on to show the whole issue to be not merely the idealistic dream of ill-informed nature lovers. As in other matters, the good intentions of idealists has become a vehicle for quite different purposes. The annexation to State control, under stringent conditions, of great areas of land is seen as furthering a Socialist Labor Governments openly stated aims and as part of a much wider plan.

LANDHOLDERS' NIGHTMARE

The main message of the book is the way in which the rights of land holders, dating from Magna Carta, have been eroded by very recently enacted bad laws.

Further, the miasma of bureaucratic red tape and buck-passing combined with media pressure and a horrifying lack of concern for individuals from the very bodies from which one would expect instant support, adds up to a nightmare for land users battling bureaucrats for the survival of family homes, farms and businesses. 'Conspiracy' is the only word for it, and the helplessness of the individual in the face of such powers assumed, and methods employed by the State is quite startling.

F.J. DENNIS QUOTED

The book is quite factual with names, dates and many quotes from speeches, letters etc. and well documented with references.

It is set out in short, punchy chapters, each aptly prefaced by verses, many from C.J. Dennis' brilliant satire "*The Glugs of Gosh*".

Although repetitious in places, this work is a vivid warning from a most concerned Australian of yet another subtle encroachment of our liberties, but the 'gloom' is leavened by a list of sensible alternatives and a bracing reminder of our heritage of toughness, capability and faith in God.

Published by Veritas of W.A. is obtainable from the Conservative Bookshop, 256 St. George's Terrace, Perth. 6000 for $14.00 posted.

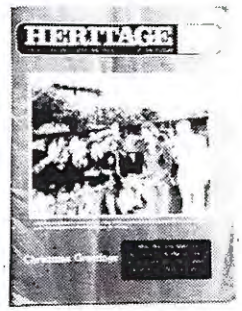
The "Heritage" issues reviewed below are available at $2.00 each posted. They can be ordered on the "Heritage" subscription form in this issue.

Only back issues that are still in stock are reviewed here.

HERITAGE No. 18 — September-November 1980

Includes:

- "Australian's must act to Protect the Constitution".
- "A Legacy in Mothballs" by David Thompson — a realistic look at unemployment.
- "Australia's Wool Industry" by Barbara Treloar — the history of the Merino in Australia.
- "A Great Australian — James Malcolm Newman".



HERITAGE No. 19 — December 1980-February 1981

Includes:

- "The Australian Language Reform Foundation" by Dulcie Willacy — a look at why more students are leaving school unable to read, write or spell.
- "Patriotism and Music" by John Brett — Slim Dusty and his music.
- "Using your MP — Is it worth your while to try?" — How to contact your MP and put him to work.
- "The Priest King" — the case for the Monarchy.

HERITAGE No. 20 — March-May 1981

Includes:

- "Survival" by Air Marshall Sir Valston Hancock (RAAF Ret.) — the need for defence.
- The Queen's Christmas Message 1980.
- "A Heritage Worth Preserving" by John Eggleston — the Jondaryan Woolshed (Queensland).
- "The Key to National Prosperity" by W.M. Kitto — spiritual base to a nation.
- "Charles Keeps Us Guessing" — future role of the heir to the British throne.

HERITAGE No. 21 — June-August 1981
ROYAL WEDDING SOURVENIR EDITION

Includes:

- "Australia's Royal Family" by Ralph Whitlock — a distinguished British author reflects on the Royal Family.
- "A Prince fit to be King" by John Clifford.
- "Prince Charles at Timbertop" by Michael D. deB. Collins Persse — an account of the Prince's life at one of Australia's best known schools.
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