

# HERITAGE

VOLUME 23

No. 90 1999

LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE

**1788  
TO  
2000  
HAS  
AUSTRALIA  
LEARNED  
FROM  
HISTORY?**



**H.M.S. SIRIUS**

Flag Ship of The First Fleet 1788

**CONSTITUTION  
ALTERATION**

*18 points to consider*

**ARE AUSTRALIANS LOSING  
THEIR FREEDOM**

*Nigel Jackson's views*

**TOWARDS "ONE NATION"  
CONSERVATISM**

*James Gibbs Stuart*

# HERITAGE

No. 90

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## The Australian Heritage Society

The Australian Heritage Society was launched in Melbourne on 18th September, 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, pursuit of goodness and beauty, and unselfish concern for other people - to maintain a love and loyalty for those values.

Young Australians have a real challenge before them. The Australian Heritage Society, with your support, can give 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 your actions today."**

SIR RAPHAEL CILENTO  
First Patron of the Australian Heritage Society

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# This is the way, walk ye in it

# HERITAGE

## EDITORIAL

**I**T WAS observed by a truly great man that the *culture* in which he had worked and toiled for so many years was gone, and that patriotic Australians must face this fact. It is altogether a new situation that we must work in. But it is not to the material/physical dimension of Life that we must look for the answers and the direction.

What we are looking for are the *intangibles of Life* and it is those with the perception who will find them, and hopefully, give direction to others. Obviously this 'gift' can be found in all great religions, but the 'paths' diverge in the philosophies (the concepts) as expressed by those religions.

The concept of personal freedom within the Law - a heritage of the *Christian Middle Ages* - is not known or understood in many nations and cultures, although constant repetition of propaganda has created the widespread acceptance of a picture in which 'the spiritual East, pacific and tolerant, stands in noble contrast to the West throughout history'.

He says it is possible to summarise the religion of the Indians, the popular religion of the mass of Hindus, but over and above that is the fluid stream of subtlety spun on subtlety by the hereditary exclusive Brahmins and their offshoot, Buddhism. This subtlety is a stream of dissolving pictures with no firm basis in reason or revelation.

For the Brahmins and Buddhists, existence and personality are evil, the world of appearance is unreal, an illusion, and irreformable. All Orientalists agree that the Western system of logic is unknown to them, and that the terms used in Sanskrit and

European philosophical writings have no reciprocal equivalents. The Western idea of Law does not exist, any more than the idea of the free person and the corresponding ideas of a common good, of the permanent power of renewal and recovery. The *practical* consequences of this profound oriental pessimism and depersonalisation have been immense and the influences in the West can be seen in collectivism, globalism and 'new age' thinking.

### RESTORING OF THE LINK BETWEEN RELIGIOUS BELIEF AND THE PRINCIPLES WHICH GOVERN SOCIETY.

Outside the Western tradition the tendency has been to regard man as the hopeless victim of an irredeemably evil and hostile universe; a profound pessimism expressed in the Hindu Karma, the Buddhist ideal of self-annihilation, the Moslem fatalism, the Slav obsession with evil. All these systems tend to the rejection of the personal dignity and freedom of choice of the individual, the passive acceptance of tyranny and capricious authority.

It seems to be a law that an exaggerated emphasis on the spiritual and subjective, and corresponding depreciation of the body and the world of nature, lead in practice, through pessimism, to their opposite reaction in the acceptance of evil.

It was recognised that C.H. Douglas the founder of the Social Credit Movement had this *perception* - the Scots call it 'fey' a 'uniting' or 'connecting'. Hugh Gaitskell, one time leader of the British

Labour Party, once sarcastically described Douglas as 'a religious rather than a scientific reformer'.

Perhaps Gaitskell will yet be proved right, Douglas' thinking on the subjects of philosophy, policy and religion - his *perception* - will yet turn out to be his most valuable contribution to the restoration of the link between religious belief and the principles which govern society. The policies of centralism and monopoly now being imposed upon the nations derive from a philosophy fundamentally opposed to that of Trinitarian Christianity. Douglas observed that, in fact, there were only two philosophies in the world, one claimed 'all power and authority came from a point *within* the individual, the other claimed power and authority came from some point elsewhere, e.g., the State, Society, etc.

In keeping with the policy of 'globalisation' is the proposal by the Blair Labour Government of the phasing out of British history lessons within the National Curriculum (although the new curriculum makes the 'Nazi Holocaust' a compulsory subject). Critics say the proposed reforms are intended to undermine the sense of *British* identity, making it easier to submerge the country into a European superstate.

The *British* peoples must look back to where they took the wrong path, the wrong turning. They need once again, those with the '*perception*' the '*fey*' to listen to that Inner Voice which says '*this is the Way, walk ye in it*'.

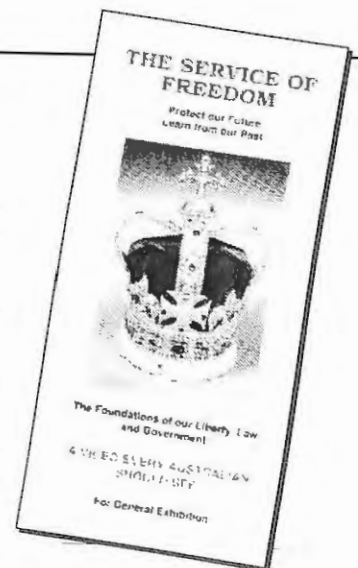
## BROCHURE MAILOUT AN OUTSTANDING SUCCESS

### A Big "Thank You"

Those who participated in the mailout campaign conducted through the Heritage Journal will be pleased to know that the goal was achieved. A big thank you to the Heritage supporters who gave of their time and money so generously.

Across Australia 22,000 Ministers within the Churches received a brochure. We are told the orders are now coming in quite well.

The brochures are still available for those who want to do more. They could be sent to such groups as the Christian and Private Schools, Parents and Citizens Associations, C.W.A., Rotary, Lions, Probis, etc. We're sure you can think of many more groups than those we have mentioned. The brochures are available from the Heritage addresses in your State: at \$15.00 per 100 copies, posted to you.





# RANDALL J. DICKS

*It is with deep sadness that we inform our readers of the death of Randall J. Dicks on 17 March 1999.*

*Mr. Dicks was a regular contributor to the Heritage journal and was regarded as an expert on monarchy. He was fluent in many languages.*

ONE night when Randall J. Dicks was about 18, an uncle took him and his younger brother, Rudy, to dinner. The uncle, knowing of Randall Dicks' interest in international affairs, asked his nephew jokingly how things were going in Hong Kong. Without missing a beat, Randall Dicks pulled a Chinese newspaper from his coat pocket so he could properly answer the question. "He floored me. My uncle almost fell off his chair laughing," recalled Rudy Dicks of Elyria, Ohio. "Randy was always prepared."

Mr. Dicks' interest and knowledge of international affairs and monarchies frequently amazed family, friends and acquaintances.

A lawyer by profession, Mr. Dicks was regarded as an expert on monarchy. He was governor of the Constantian Society, a monarchist group, which he started in 1970 as an undergraduate at Georgetown University in Washington, D.C. He also was editor and publisher of *The Constantian* which chronicles the lives of monarchs.

Mr. Dicks of McMurray died of a heart attack; he was 48.

"Randall counted numerous royals and heads-of-state as friends and acquaintances," said Don Marinelli, a drama professor at Carnegie Mellon University and a member of the Constantian Society. "He was a terrific man."

Raised in Youngstown, Ohio, Mr. Dicks' interest in monarchies dated to his childhood. While his friends collected baseball and football cards, he collected postage stamps of royalty and wrote monarchs such as Queen Elizabeth II of Great Britain and Haile Selassie of Ethiopia for autographs.

By the time he was 12, he had met Archduke Otto, when the heir to the throne of the former Austria-Hungary Empire was on a speaking tour of the United States. When he was 16, he attended a summer session in Salzburg, Austria. In 1971, he studied French civilization at the Sorbonne in Paris.

"At a very young age, he developed an interest in history, international affairs and foreign countries," Rudy Dicks said. "He was very precocious in that fashion."

Always reserved and focused, Randall Dicks put his photographic memory to work by earning a bachelor of science degree in languages from Georgetown. He was fluent in French, German, Spanish and Italian. He also knew some Dutch, Danish, Swedish and Portuguese. He received his law degree from Ohio State University.

Rudy Dicks said his brother had a room filled with books from classic literature to, of course, travel. Among the latter were an array of languages, including Tibetan, Greek

and Swahili. "To him the whole world was an adventure waiting to be opened," Rudy Dicks said.

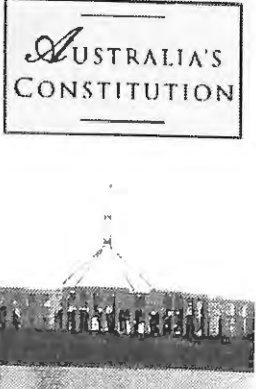
Mr. Dicks named the Constantian Society from the Latin word, *constantia*, which means stability. Mr. Dicks told *The Pittsburgh Press* in a 1991 interview that he so dubbed his group because "the monarchy offers stability".

Marinelli said the organization had about 500 "loyal devotees" across the country. Marinelli joined the group after reading the book *Monarchs in Waiting* by Walter Curley, a former ambassador. He wrote a letter to Curley to find out more about monarchies. Mr. Curley wrote back and told Marinelli that a major royalist organization was based in Pittsburgh and gave him Mr. Dicks' name and address.

Marinelli recalled visiting Mr. Dicks' home to see his impressive collection of stamps, photographs and letters from heads-of-state. He also remembered meeting the Duke of Braganza, heir to the throne of Portugal, with Mr. Dicks in the early 1980s. Mr. Dicks had invited the Duke to Pittsburgh while he was visiting the United States.

"We interviewed the Duke who had just come from Washington, where he had had dinner at the White House," Marinelli said. "I'm thinking to myself, 'Holy mackerel! Here we have the heir to the throne of Portugal come out of his way so Randall could interview him for *The Constantian* newspaper."

"Randall knew the ins and outs of the political system in Portugal and was able to talk to the Duke about his relatives in Brazil. I was taken aback by the depth of Randall's knowledge in this area. I remember thinking how amazing it all was."



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# NOSTALGIA

I remember the cheese of my childhood,  
And the bread that we cut with a knife.  
When the children helped with the housework,  
And the man went to work — not the wife.

The cheese never needed an icechest,  
And the bread was so crusty and hot.  
The children were seldom unhappy,  
And the wife was content with her lot.

I remember the milk from the billy,  
With the yummy rich cream on the top.  
Our dinner came hot from the oven  
And not from the fridge in a shop.

The kids were a lot more contented,  
They didn't need money for 'kicks'.  
Just a game with their mates in the paddock,  
And sometimes the Saturday 'flicks'.

I remember the shop on the corner,  
Where a pen-orth of lollies was sold.  
Do you think I'm a bit too nostalgic?  
Or is it ..... I'm just getting old?

I remember when the loo was a dunny,  
And the pan man came in the night.  
It wasn't the least bit funny,  
Going out the back with no light.

The interesting items we perused,  
From the newspapers cut into squares,  
And hung from a peg in the outhouse —  
It took little then to keep us amused.

The clothes were boiled in the copper,  
With plenty of rich foamy suds,  
But the ironing seemed never-ending,  
As Mum pressed everyone's 'duds'.

I remember the slap on the backside,  
And the taste of soap if I swore.  
Anorexia and diets weren't heard of,  
And we hadn't much choice what we wore.

Do you think that bruised our ego?  
Or our initiative was quite destroyed?  
We ate what was put on the table,  
And I think our life was better enjoyed.

(Author unknown)

## “So” Spreads the Word

by Neil McDonald

**L**ISTENED to Perry Como singing And I love you so.  
Why use the little two-letter tail-light “so”?

Why does one of the bits of the Bible I still remember include an insignificant-looking little word — “God ‘so’ loved the world”? Wasn't it enough just to love the world?

Why is it “so” good to know you?

“So” is not a Simple Simon in the dictionary. “So” adds flavour as tasty as salt dancing on fish and chips — not noticed until it is missing.

Tell the love of your life she is beautiful and watch her eyes light up. But add an endearing halo of “so beautiful” and be dazzled by extra special sparkle!

My mother used to tell of the loveliest girl in the rural village. She married the roughest, plainest yokel. Neighbours whispered, “She should have done much better!” But the young bride defended her choice. “He is kind and courteous and, most important, none of the other lads had the courage to propose, so I accepted him.” The lucky young man declared his love with flowers — “so pretty and just for you”.

No other word multiplies meaning as much as “so”. “I see you so rarely!” “Travelling makes me so tired!”

Dodge the arrows of threats and sarcasm: “You are so lazy, so stupid, so slovenly, an unreliable ‘so-and-so’.

“So” can be a perfect balance, or it can tip the scales to make a sentence smile.

“As ye sow, so shall ye reap.” Omit ‘so’ and meaning becomes murky. So sweet, so short to ride a farewell wave with a good stretch — “So long!”

### SOVEREIGNTY IN AUSTRALIA

by Arthur Tuck



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## ARE AUSTRALIANS LOSING THE TASTE FOR FREEDOM?

**T**HERE are worrying signs that, under sustained media assault in favour of "politically correct" ideology and wracked by a dwindling standard of living, Australians are ceasing even to care about defending the principle of intellectual freedom. It seems that the dissident individual is an endangered species.

The following letter was sent to **The Australian** 14th June but not published.

*The Editor,  
Dear Sir,*

*Australians seem to be losing the taste for freedom, and this is worrying, because it is the first symptom of a society sliding into servility beneath despotism.*

*What are the reasons for this betrayal of the courage of our ancestors from as far back as Wyckcliffe and Bunyan?*

*Perhaps the monstrous growth of a global network of financial systems, trading patterns and communications links have seduced men and women into believing that they are mere pawns or peasants in a world of super-rich barons - so that all principled struggle is useless.*

*Perhaps the gradual erosion of the dogmatic Semitic religions has also played a part in unsettling people and depriving them of the inner strength to resist. We live in "a time of ruining", as Ursula Le Guin put it in her **Earthsea** quartet; but such phases of "the breaking of nations" are also times of great opportunity for new creative work.*

*Perhaps the fast tempo of modern life is another factor in weakening the morale of those who should be intellectual leaders; and perhaps the desperate struggle faced even by the middle classes to keep financial collapse at bay deprives them of time and energy.*

*These thoughts are prompted by the latest diatribe (**Racist waves for Net surfers**), **The Australian**, 12-13/6) by Phillip Adams against the follies and*

*imagined sins of members of the much stigmatised "extreme right".*

*For how else than by the existence of a public atmosphere caused by a general decline of the will to defend dissident thought and risk damage to respectability can one explain the reckless injustice whereby Adams dares claim that defenders of Dr. Fredrick Toben are "marketing" his arrest by German authorities because he dared to challenge a particular orthodoxy? Perhaps Graeme Campbell and Denis McCormack have been no more than correct in urging Adams, as a member of the Free Speech Committee, to defend Dr. Toben on principle. For (Adams should realise) just deploring racial vilification legislation while in the same paragraph dealing out massive vilification of others is not the way to preserve our cherished intellectual liberty.*

Not only was that letter not published, but nor was any other rebuttal of this latest example of pettiness by Phillip Adams. My next example relates to the Melbourne daily, **The Age** edited by the Zionist Jew, Michael Gawenda. On 5th June he published yet another plea by one of his synagogue in favour of racial vilification legislation. I at once sent an article-in-reply, but **The Age** declined to publish it, or any other rebuttal. In earlier years the newspaper would undoubtedly have included at least one article against such a proposal. My article-in-reply follows.

### THE NEED FOR INTELLECTUAL FREEDOM IS PARAMOUNT

#### Racial vilification laws are dangerous

A peculiar feature of the modern world is that, while there is intense pressure from many quarters to allow the maximum liberty of speech for almost every sexual creed imaginable, there is equally strong lobbying from many other sources to inhibit the discussion of a variety of racial topics to an extent that is beyond what is reasonable and

justified by facts.

The arrival in Australia of a handful of representatives of the well and truly discredited Klu Klux Klan, together with the exaggerated publicity accorded to them, has prompted Danny Ben-Moshe (**The Age**, 5/6) to call for the criminalising of "incitement to racial hatred" and the outlawing of "racism" on the internet.

The difficulty is - and experience of what is happening in many countries around the world shows this - that there is widespread disagreement over the meaning of terms such as "racism", "racial hatred", "extremist", "racial vilification" and even "white supremacism".

Not only is there such disagreement (rendering the terms fatally vague and ambiguous), but there is also a resultant disagreement over what kinds of racial belief, racial discussion and racial politics are acceptable and what are not.

The further result, and this is very worrying indeed, is that laws may be formulated and enacted which contain a too narrow interpretation of what is permissible, so that you then end up with the persecution of men of genuine intellectual stature and integrity such as Robert Faurisson in France, John Tyndall in Britain, Ernst Zundel in Canada, Jurgen Graf in Switzerland, Gunther Dechert and Germar Rudolf in Germany.

More recently, of course, there has been the infliction of comparable injustice on Australian intellectual, Dr. Fredrick Toben, who languishes in a German jail because he expressed views on matters of German history involving racial issues - which may not even be expressed lawfully in that currently benighted nation - no matter that he expressed these views in Australia (where they are not legally prohibited).

Mr. Ben-Moshe endeavours to defend



Dr. Frederick Toban

his case by referring to other kinds of socially and legally accepted "limitations on a range of speech", such as defamation and sexual discrimination. Laws against defamation are a part of the fabric of our traditional legal system and have rarely threatened intellectual freedom. Laws against "racial discrimination", "racial vilification", "racial hatred" and "racism" which are not only as questionable as those against "sexual discrimination", but also a great danger to intellectual freedom and the nature of traditional nation states.

This is because political struggle of intense and highly significant meaning for the future of mankind is occurring in the world today in contexts of race and ethnicity. Broadly speaking, it is the struggle of those who wish to retain the integrity of their own ethnic and racial groups against those who seek to destroy these in an "internationalisation" or "globalisation" of the human race. Immigration and other policies conducive to the mixing of races and ethnic groups are favoured by the internationalists, but opposed by the nationalists.

There is no doubt that all races, all ethnic groups and all individual human persons have an inherent dignity as beings created by God. It is equally clear that hatred is an attitude forbidden by sacred tradition, as immortalised in the words attributed to Jesus: "Love your enemies."

Unfortunately, internationalist propagandists are too ready to apply the term "hatred" to nationalist attitudes and behaviours which in fact do not have hatred in them at all. Thus, if a member of the white race,

after much reading of history and anthropology, comes to the conclusion that, overall, his race has a superior record of achievement to other races and publishes this view, he may find himself publicly damned and reviled as a "white supremacist" - notwithstanding the fact that he admires the achievements of other races and ethnic groups, cherishes their existence and also the great variety of types within the human race.

It does not necessarily follow that he wishes his race to "lord it" over less fortunate races, let alone mistreat them - yet that is what a term like "white supremacism" currently connotes. Moreover, the dubious term "racism" is often defined in otherwise respectable dictionaries as "belief in the superiority of one's race" - as though there were something sinful in such a belief!

#### RETURN TOWARDS THE CENTRE

As for "extremism", most mature people rightly value moderation; but human societies, as the historical record shows, do have an alarming tendency to get off the track, so that some beliefs and behaviours not conforming to the accepted pattern of the times, may, in retrospect, be seen to have been justified and virtuous. At the present time the stifling atmosphere of "political correctness" has clearly worsened since George Orwell attacked it in the middle of the century; therefore, much of what is called "extremism" may be in fact a return towards the centre, towards "the true path".

Mr. Ben-Moshe also writes of the need "to protect minorities from vilification". While this task genuinely exists, we need to ensure that legislation to afford such protection does not operate in such a way as to make these minorities, or some of them (to say nothing of Establishment elites), unable to be freely and reasonably criticised in public forums - for, naturally enough, they pursue their own interests and agendas, and these may not always be in the interests of the nation as a whole.

Under these circumstances, Australians should be very wary of any calls to limit our freedom to comment on racial matters, even the most

sensitive. On the other hand, our traditional sanctions against violence and threats of violence stand as a sufficient bulwark for minority groups and their individual members.

That leaves us with education. Now, while no reasonable person will oppose educational syllabi and strategies that seek to increase mutual understanding, respect and tolerance among different races, ethnic groups and their individual members, such a person may well oppose any kind of one-sided propaganda or ideological conditioning masquerading as "education".

In that context, we do not at all want an education that will "make racism taboo" (to use Mr. Ben-Moshe's unfortunate phrase), but an education that will honestly and fairly lay before students the different views about race, ethnicity, nationalism and internationalism that in the past and present have been held by men and women - an education, in short, that will give them true learning and the freedom to make up their own minds on racial issues on an informed basis when they reach maturity.

The case of Dr. Fredrick Toben is, of course, a moral litmus test for Australians in this context.

HANS-PETER MARTIN & HAROLD SCHUMANN

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Globalization & the Assault on Democracy & Prosperity  
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*Globalization & the Assault on  
Democracy & Prosperity*  
by Hans-Peter Martin  
& Harold Schumann

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## COMMENTS ON CONSTITUTION ALTERATION (ESTABLISHMENT OF REPUBLIC) DRAFT, 1999

*This article was kindly sent to us by "Australians for an Informed Vote", GPO Box 2221, Sydney 1043, New South Wales. It is a critique by one of Australia's top bureaucrats, Mr. Harry Evans (a republican supporter), of the proposed alterations to the Commonwealth Constitution to establish a Republic. It is essential that the matters raised are discussed far and wide. Therefore we have put the article in such a form that it can be easily photocopied and widely distributed.*

1) The long title (at the very beginning of the bill) is what the electors are asked to approve when they vote. (The question put to them is: Do you approve this proposed alteration?) The long title is misleading in that it mentions that the President would be chosen by a two-thirds majority of the members of the Commonwealth Parliament, but does not mention that the President would be liable to be dismissed by the Prime Minister at any time and could be kept in office indefinitely at the Prime Minister's discretion. [See (4) below.]

(2) The unspecified reserve powers of the Governor-General (s59, p. 3), hitherto matters only of convention, would be fixed in the Constitution, unalterable except by a further referendum, and presumably justiciable. In the event of any dispute, the High Court could be called upon to engage in an exploration of British history to determine what the reserve powers were in 1901 and prior to the alteration of the Constitution, only to find that there was no agreement as to what the reserve powers were. The consolation is that a President dismissible by the Prime Minister is unlikely ever to exercise the reserve powers, however justified their exercise might be.

(3) If the Prime Minister's motion for the appointment of a President were not approved, no President would be appointed (s60, p. 4). It could well suit a Prime Minister to leave the office vacant, or to threaten to do so to ensure agreement to the nomination.

(4) The President would not have a fixed term, but an indefinite term ending only on death, resignation or dismissal by the Prime Minister (s61, p. 4). A Prime Minister could keep a compliant President in office indefinitely, and ensure that compliance by offers of continuation of the presidential term.

(5) No grounds are specified for the Prime Minister to remove a President (s62, p. 5). A Prime Minister, in dismissing a President who had offended the prime ministerial ego, could claim that there were undisclosed grounds of a scandalous nature for the removal, and neither the dismissed President nor the public would be able to test such a claim.

(6) There is no requirement for the Prime Minister's notice dismissing a President to be made public at any time (s62, p. 5). There would therefore be no opportunity for the public to attempt to ascertain, for example, whether the Prime Minister had been carrying around with him an undated or backdated dismissal notice.

(7) No provision is made (s62, p. 5) for the situation of the House of Representatives being dissolved or the Parliament prorogued at a time when a dismissal of a President occurs. A Prime Minister could prorogue the Parliament for several months or dissolve the House, dismiss the President and then claim that there was no obligation to consult the House because it could not meet. There should at least be provision for both Houses to be recalled in case of a dismissal. If there were a dissolution, it should be annulled by the dismissal of the President and the Houses then recalled.

(8) There is no indication (s62, p. 5) of any consequences arising from a lack of House of Representatives approval of a dismissal of a President. In the unlikely event that the House disapproved of the Prime Minister's action, nothing would follow, thereby demonstrating the impotence of the House and the total power of the Prime Minister.

(9) The Prime Minister could dismiss all of the persons specified as acting Presidents by serial dismissal notices (s63, p. 5). Any acting President unacceptable to the Prime Minister could be passed over by a dismissal notice.

(10) Presumably the Prime Minister



would be the sole judge of any incapacity on the part of a President (s63, p. 5), and so could suspend a President at will.

(11) A Prime Minister could keep a President who offended the prime ministerial ego out of the way (for example, by overseas trips) and ensure a more compliant holder of the presidential office by exercising the power to appoint deputies (s63, pp. 5-6).

(12) The royal prerogative would be fixed in the Constitution (s70A, p. 6) and could not be changed except by a further referendum. Monarchical powers, in reality held by the Prime Minister, would be perpetuated, not altered.

#### Presidential Nominations Bill

(13) The Prime Minister would have exclusive control over appointments to the Nominations Committee (Cl.6-10, pp. 4-5); the only limitation would be that party and state parliamentary appointees would have to be the nominees of the party or house concerned. The state parliamentary nominations would effectively be controlled by the majority parties in the state lower houses. [See (14) below.] The Prime Minister would 'have the numbers' on the committee, even without his own party supporters, by appointing the non-politician members who would make up half the membership, and by appointing the Convener, who would have a casting vote (Cl. 10 & 21, pp. 5 & 9).

(14) Only the lower houses of state parliaments would nominate the state parliamentary members (Cl. 8, p. 5). This would ensure that state governments controlled the nominations, and exclude minority parties represented in upper houses.

(15) The Prime Minister could determine the terms and conditions of members of the Nominations Committee, other than those determined by the Remuneration Tribunal or by regulation (Cl. 12, p. 6). By not making any regulations, the Prime Minister would have virtually complete control over the terms and conditions.

(16) The Prime Minister could dispose of any unfavourable members of the Nominations Committee by arranging for them to be nominated as president (Cl. 13, p. 6).

(17) The Prime Minister could allow the Nominations Committee to function with up to 16 vacancies (Cl. 15, p. 7). By manipulating vacancies, the Prime Minister could doubly ensure that he 'had the numbers' on the committee.

(18) The nomination process would be entirely secret (Part 5, pp. 10-11). The public would have no way of judging whether the Prime Minister has picked the best nominee. There would seem to be no good reason why the names of nominees should not be made public.

He says: "The suggestion that the head of state could be dismissed by

the Prime Minister at the stroke of a pen with no safeguard except a possible ability of the House of Representatives, which the Prime Minister usually controls, to discuss the matter, is **the most ridiculous Constitution alteration proposal I have ever heard**. It has been well pointed out that **no other republic has such an arrangement**, the reason being that no other country has been so misguided as to adopt such an **obviously unbalanced arrangement**.

[A free copy of the legislation for the republican model, as well as the explanatory memorandum, can be obtained by telephoning (02) 6271 5534. Be sure to ask for a free copy of the preamble legislation as well. (They do not automatically send it). For campaigners with Internet access, this material can be viewed on: [www.dpmc.au/convention](http://www.dpmc.au/convention) and downloaded if required. We refer campaigners to the University of NSW Law Journal Forum, Vol. 4, No. 2, June 1998. Copies can be obtained by contacting (02) 9385 2237, or faxing (02) 9385 1175. A copy will be mailed, with an invoice for \$10.00. Australia's top constitutional lawyers provide an assessment of the proposed model for a republic. This includes both republican and anti-republican authorities. The point is that *Australia's top republican constitutional lawyers ALL condemn this model!*

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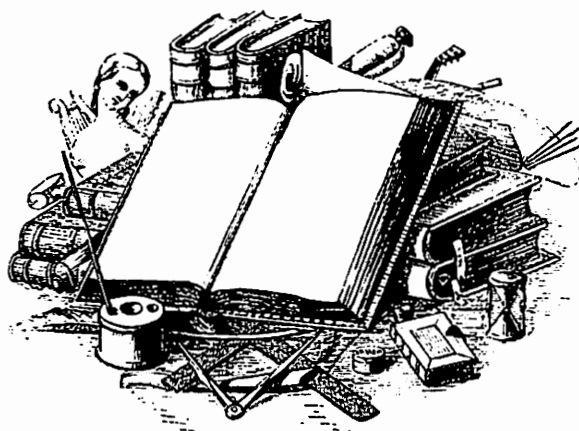
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# Society and Literature in Britain Between the Wars

by Roger Hughes



**A** SOCIETY is mirrored by the literature of the times and this is exemplified by the literature produced by British writers in the period between the first and the second world wars.

In the 1930s, for example, there arose a new generation of writers who reacted to such events as unemployment, the economic crisis, nascent fascism and approaching war. Nevertheless the previous decade's reaction to the exhaustion of old Europe did not neatly finish in that decade and still had some influence in the thirties. Furthermore the light-hearted tone of those books dealing with the upper classes as compared to the more sombre tone of the books dealing with working-class people points to a dichotomy based on class sympathies as much as whether the book was written in the 1920s or the 1930s.

Two themes may be detected in literature of, or depicting, the 1920s. One is of hedonism and escapism as young people react against the austerity of the war years. The other theme is that of disillusionment with the war and those who organised it.

The twenties have been described as an age of escapism, following the sombre years of the Great War; there appears to have been an upheaval in morals and manners. The permissiveness of the younger set replaced society's old taboos. This permissiveness included a more liberalised attitude toward sex. Both pre-marital and non-coital sex became more common, and in some circles, there was growing emphasis on the sexual enjoyment by women.

Although actually published in 1930, Evelyn Waugh's *Vile Bodies* reflects the gaiety and escapism of the bright young people of the 1920s. It was the first of Waugh's books to be a popular success and he describes himself as a member on the fringe

rather than the centre of the group of anarchic and short-lived young people. For most of the book the characters do just about everything but take life seriously. There is a lot of partying, drinking, and even indulgence in movie-making. The relationships depicted appear, however, to be very superficial and are exemplified in an episode when the main character sells his interest in his fiancée to a competing suitor. Towards the end of the book a degree of foreboding develops when war is declared and the sounds of battle begin to return. This transition from gaiety to bitterness in the novel may have been the result of disturbances in Waugh's personal life.

The books which reflected the disillusionment with the Great War seem mainly to have been published towards the end of the 1920s. An example would be three books written by Siegfried Sassoon. The first was *Memoirs of a Fox-hunting Man* which came out in 1928. This deals with his life before the war. The second book, *Memoirs of an Infantry Officer*, came out in 1930 and the third, *Sherston's Progress*, came out in 1936. The following year all three appeared in one volume as *The Complete Memoirs of George Sherston*.

The trilogy is a fictionalised account of Sassoon's life before and during the Great War. In particular he shows how he changed from a newly-gazetted young officer, merely concerned with being passably efficient, to a survivor of nine months in the trenches who is beginning to question why people were dying under soul-destroying conditions. Although he actually comes out openly against the war, he is accused of little more than shell-shock and returns to active service.

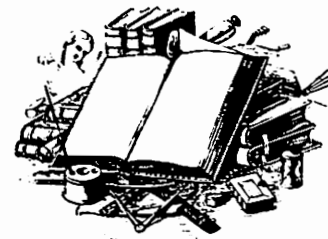
There were numbers of other writers who were embittered and

disillusioned by the war. In the same year that Sassoon's first novel was published, Edmund Blunden's *Undertones of War* appeared. This book, like many of the genre, concentrated on the experiences of the individual soldiers rather than the general context of the war. It seems to have concentrated on the growing bitterness and the conviction amongst the troops that the civilian population knew nothing of their conditions.

Other books followed, including Robert Graves's *Goodbye to All That*, Richard Aldington's *Death of a Hero*, and the German, Eric Aaria Remarque's *All Quiet on the Western Front*. This last book showed the experience of the war from the view of German soldiers and gave the impression that soldiers on both sides had similar experiences and similar reactions. Aldington's novel is said to have been an indictment of the late Victorian generation who light-heartedly sent their sons to die. It draws a contrast between those who stayed safely at home and those who fought on the front for a cause they no longer believed in.

The big year for books of this type seems to have been 1929, after which the numbers of such books declined. Although the writers varied in style, many followed the theme established earlier by the war poets; doomed youth led blindly to the slaughter by cruel age. Many would no doubt agree with Douglas Goldring who wrote, "My generation was betrayed, swindled, exploited and decimated by its elders in 1914."

Some writers showed disillusionment with the war and the society which produced it, not just by their books but by physically removing themselves from that society. Quite a number of writers, including Robert Graves, Aldous Huxley and Somerset Maugham left Britain, often



commenting with disdain about the society they left behind.

In the 1930s writers became increasingly concerned with problems such as unemployment, fascism and approaching war. It is understandable that the economic crisis should emerge in the work of many writers as a large percentage of Britain's workers found themselves unemployed. Not that there had been no problem in the previous decade. At no time from 1922 to 1929 had the unemployment rate fallen below 10% of insured workers. By 1932 nearly one in four insured workers was out of a job and in some areas the figure was as high as 70%.

Fascism as it emerged in the 1930s occupied certain writers although it has been claimed that the average Englishman was complaisant to fascism and actually approved of what Hitler and Mussolini were doing. Nevertheless in Britain Oswald Moseley's British Union of Fascists failed to attract more than 40,000 members.

George Orwell's *The Road to Wigan Pier* which was published in 1937 is concerned with unemployment, fascism and the conditions of the poorer working-class. The first part of the book deals with an urban ride through the coal-mining areas of Lancashire and Yorkshire where he meets working-class people and learns of their working and living conditions. Although repelled by some of the conditions he finds, Orwell is very sympathetic to the problems of the people he meets, even to the point of idealising some of the workers, particularly miners. The second part of the book is more of an essay format in which he dwells on a number of subjects including the English class system, his own class snobbery as a young person, fascism and socialism. Although sympathetic to socialism he appears to dislike many socialists, such as the "sandal wearers and bearded fruit-juice drinkers". Orwell's book displays a seriousness and what would now be called a social conscience. He was not of course the only writer to show a concern for working people.

Walter Greenwood's *Love on the Dole* appeared four years earlier than Orwell's book. It deals almost entirely with working-class people and as the title suggests, it is

concerned with the problem of unemployment. Greenwood, like Orwell, is sympathetic to working people and we get valuable insights from the book regarding their values, attitudes and the problems they face. An example of the values which differentiate this class from the others is shown when young Harry Hardcastle leaves a clean white-collar job to join his peers who have taken apprenticeships. With the exception of one character, Larry Meath, the people as depicted are not particularly inclined to activism let alone radicalism. They appear to feel impotent in controlling their fate. This feeling is summed up by the elder Harry Hardcastle when he says life is "one long succession of dreary, monotonous years, toiling-moiling, with a pauper or near-pauper funeral".

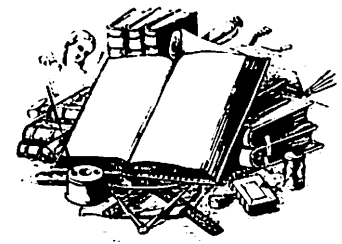
Greenwood's book is said to be the first novel set against a background of chronic unemployment. Its depiction of the hopelessness of the unemployed, the way they are exploited and often bullied and its descriptions of their impoverished way of life justify its description as a "cry of outrage that did as much in its way as the Yarrow march to stir the national conscience".

Greenwood's sympathies were no doubt influenced by his own working-class background and a family tradition of political radicalism and active trade unionism. It appears that he was unemployed for some time and so knew what it was like to live under the shadow of the dole and be denied the realisation of the natural desires and hopes of youth.

The book itself was given an enthusiastic reception by the middle classes despite its working-class sympathies and polemic nature. The reasons for the book's success have been put down to the literary skills of its author, his selection of material and the viewpoint he adopted. The book was very popular at the time it was published and a number of impressions came out within the first year. There were a number of foreign editions in various languages. Reviews were favourable and it was described as impressive and moving. A play based on the novel was very successful but when a movie version was suggested, it was considered too provocative.

Unfortunately while the book and the play reached a wide middle-class audience, it appears neither reached most of the working class. Most of the working-class characters in the novel refrained from radicalism and political activism. The one notable exception, Larry Meath, is nevertheless a gentle, thinking person and not the sort to threaten middle-class readers. Furthermore, the values of many of the characters, and in particular the Hardcastle family, would be similar to middle-class values. This, in addition to the depiction of their social and psychological distress would help to win middle-class sympathies. By opening middle-class eyes to the problems of working-class people, and by doing so in a non-threatening manner, Greenwood produced one of the more important sociological novels of his time.

There is a temptation to compare Greenwood's book with Orwell's *The Road to Wigan Pier*. The most obvious difference is that Greenwood's book is a novel whilst Orwell's is non-fiction. There are other differences, some of which probably came about from the fact that Orwell came from a middle-class background with little experience of the industrial areas of the North. Whereas Greenwood shows sympathy for the psychological impact of poverty and unemployment, Orwell dwells on the physical environment, the housing and the food the workers eat. Thus Orwell writes in detail of housing without baths or hot water outlets and caravans only fourteen feet long but a home for seven people. He also notes that he was almost always treated with courtesy when he inspected working people's homes but admits he would unlikely act that way if someone wanted to inspect his home. He goes in for detail, even to the point of listing the 'stoppages' from a miner's wages and weekly payments from the Unemployment Assistance Board. Orwell's work also differs from Greenwood's by the way he widens his discussion to take in the English class system and other



matters such as socialism and fascism.

Another book which came out in the 1930s appears at first an escapist murder story but which can also be seen to have some social ideals and concern for the poorer classes. This is Graham Greene's *A Gun for Sale* which appeared in 1936. The central character, Raven, carries out a contract to murder a politician but afterwards finds out he has been cheated in two ways. Firstly, he has been paid in stolen money and this appears to be an attempt by his 'client' to have him caught by the authorities. Secondly, he finds out that his victim is a socialist with sympathies for the less well off, in other words, people from a poor background like Raven himself. It also appears that the murder could lead to war which would benefit Raven's wealthy client, Sir Marcus. When Sir Marcus is finally killed, he is a character who elicits no sympathy. The hare-lipped Raven, on the other hand, attracts some degree of pathos.

Thus, on one hand Greene's book is a fairly straight-forward murder story with an underlying theme based on the exploitation of the poor by the greedy and scheming rich. Another social insight is given in the main female character, Anne, who appears a stereotype for the emancipated woman who is said to have appeared in the period between the wars. She appears a much more level-headed type than the slightly scatty females in Waugh's *Vile Bodies*. A similarity with Waugh's novel however is the sense of foreboding in the background about a future war.

Another novel which appeared in 1936 was Anthony Powell's *Agents and Patients*. This light-hearted story deals with the young Blore-Smith who is led away from a very dull life by Maltravers, the film man, and Chipchase, a psychoanalyst. They travel to Paris and Berlin and meet many interesting, even eccentric people. This is largely at the expense of Blore-Smith who, towards the end of the story, claims his friends have sponged on him. Although the book came out in the 1930s there does not appear any concern for the problems of that decade. There is mention of Nazis but the book does not dwell on fascism or the possibility of war. It appears to have a gay and escapist

tone, much more like Waugh's book than those of Orwell or Greenwood.

The attitudes to fascism, as shown by the books of the time, varied a great deal. Attitudes within the British community also varied widely. Refugees from Nazism aroused a cautious sympathy but on the other hand there was some admiration for the Nazis themselves. The prophetically-named Unity Valkyrie Mitford, for instance, was an ardent admirer of Moseley and Mussolini, and actually travelled to Germany to meet Hitler. Meanwhile, many of leftist persuasion joined the International Brigade to fight against the fascists in Spain.

In contrast to the success of the extreme right in Italy and Germany, Oswald Moseley's British Union of Fascists failed to attract significant support. It reached its zenith in 1934 and dwindled afterwards.

The mass unemployment which concerned Orwell and Greenwood continued to be a problem. The number of unemployed reached a peak of 3,000,000 in 1933, but was down to 1,700,000 in 1937 and stayed at about that level until 1939.

The 1930s unfortunately was to end with the most cataclysmic event of the century and one that had been hinted at by writers such as Waugh and Greene. In 1938 Nazi Germany annexed Austria and, following the Munich Agreement, part of Czechoslovakia was also taken over. This did not satisfy the Germans who took the rest of Czechoslovakia the following year. Britain had already begun to re-arm its forces but was well behind in its proposed programmes. Nevertheless, in 1939 military conscription was introduced. Meanwhile the Germans were putting pressure on Poland and on 1st September German forces crossed into Poland. On 3rd September the British Prime Minister, Neville Chamberlain, told the British people that the nation was at war.

In summary then, it can be seen that the decade of the 1920s was characterised by a sense of permissiveness and escapism, especially among the young and wealthy. For some, however, the influence of the Great War prevailed and they were overcome with a sense of disillusion and betrayal. In the literature of the decade we can see

two themes,

escapism as in Waugh's *Vile Bodies* and the Great War as in Sassoon's *Memoirs of an Infantry Officer*.

The decade of the 1930s was marked by various problems such as the economic crisis, mass unemployment, fascism and approaching war. These affected the writers of the time and thus we see a concern and commitment as exemplified by the books by Orwell and Greenwood. Nevertheless economic problems appear not to have had the same dire effects on the better-off as it did on the working classes. Thus we see in Powell's *Agents and Patients* much of the escapism associated with the previous decade. It can be seen then that literature of the inter-war period not only reflected the mood and the social problems of the times but also reflected the writers' class sympathies.

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# THE DILEMMA OF DEMOCRATIC SOCIALISM

BY ANTHONY COONEY

“GENUINE DEMOCRACY CAN BE VERY NEARLY DEFINED AS THE RIGHT TO ATROPHY A FUNCTION BY CONTRACTING OUT”

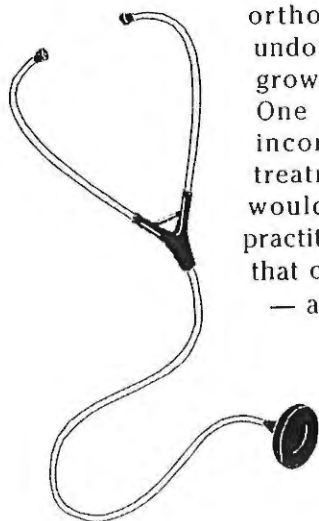
(C.H. Douglas, *The Big Idea*, p. 59)

PERIODICALLY I receive through the post invitations to join private medical insurances. They are, I think, an indication of the unsatisfactory nature of the National Health Service (NHS). Perhaps even more indicative is the growth of what is called “Alternative Medicine”, but which used to be called “Quackery”. One aspect of this growth is the confidence of its criticism of orthodox medicine, which it refers to as “allopathic” or, more strongly, “intrusive” medicine. To the old faithfuls of naturopathy and osteopathy have now been added acupuncture, reflexology, meditation etc. Investigations of the efficacy of unorthodox treatments tend to conclude that their success is due to the frequency of consultation between practitioner and patient. This frequency establishes a personal relationship, and therefore a more intimate knowledge of the patient than is now possible for orthodox practitioners in the National Health Service.

Both the growth of private medical insurance and of alternative sources of treatment pose a dilemma for socialism; it is the dilemma of **choice**. I do not suggest that at the level of rational thought the ‘democratic’ socialist regards choice, as such, as incompatible with socialism. At a deeper level of awareness, however, he cannot avoid the conclusion that the increasing exercise of that choice in favour of alternative services diverts resources and talents from the ‘national’ or socialist service, which consequently becomes even more unsatisfactory. He is forced therefore, willy-nilly, further toward compulsory uniformity and collectivism.

The case of medicine is a powerful illustration of the dilemma. It would be relatively simple to legislate against private medical insurance, but this does not eliminate choice, for, inconceivable though it might have been when the NHS was set up in 1948, there is the phenomenon of alternative medicine, and the closing of

the door to private treatment by orthodox practitioners would undoubtedly result in a greater growth in the alternative field. One solution would be to incorporate these alternative treatments in the NHS, but this would be to give their practitioners recognition equal to that of the orthodox practitioner — a development which would be furiously resisted by the medical profession and which would in any case create insuperable difficulties in the fields of qualification and registration.

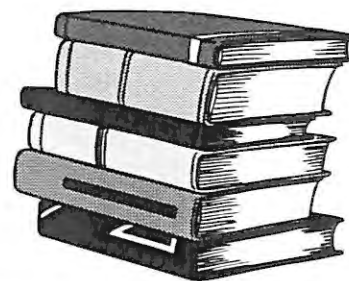


Another alternative would be to legislate against alternative medicine as dangerous quackery, but not only has alternative medicine gathered support, but much of that support is among precisely that ‘trendy left’ which is so vociferous in its demand for a “comprehensive” health service, meaning one in which private treatment is banned.

Another illustration of the dilemma of ‘democratic’ socialism is education. The existence of a private fee-paying sector offers **choice** in education. The situation appears to be this: the private sector in education has been growing over the past decade precisely because

socialist governments and local authorities have been imposing comprehensivization on the educational system. Having eliminated choice from the state system, they are faced with an increasing number of escapees.

The ‘democratic’ socialist may insist that it is not choice which is anathema to him, but the ‘skimming’ of the state system of talented teachers and talented pupils by private schools, and the ‘buying’ of educational advantage. Nevertheless it is against **choice** that he must proceed. As a matter of fact, apart from the public schools, which constitute the smaller percentage of the private sector, there is no evidence that private schools ‘skim’ talented pupils from the state system, nor that they sell ‘educational advantage’. On the contrary many private schools exist not to sell ‘advantage’ but to cater for particular, and often peculiar, educational theories, minority religions — and irreligions — and sub-cultures. They are indeed in many cases, but the parallel in education of the eccentric theories of Alternative Medicine. For example, there is a school which enjoys some media fame for its “free discipline” which seeming includes snooker, gambling and fornication. There are schools based upon the teaching of “Anthroposophy” formulated by Rudolf Steiner; there are others which are ‘socialist’ or ‘progressive’ or ‘humanist’, like the one caricatured by C.S. Lewis in *The Voyage of the Dawn Treader*. Douglas Hyde, for instance, mentions in his book, *I believed*, that like most of the functionaries of the Communist Party, his daughter attended a “little private school run by Left Wing atheists”, and it is perhaps significant that when he became a Roman Catholic he sent her to one run by Ursuline nuns, rather than to his local Aided Catholic School. To this sort of private school must be added the more educationally orthodox private schools which, quite frankly, cater for academically dull children whose parents, not always wealthy, are prepared to pay for them to be coaxed and



coached nearer to a merely average attainment; which hardly amounts to a 'skimming of talent' from the state sector.

Yet whilst these private schools exist, whatever their deficiencies, the state system can never be fully 'comprehensive'. The socialist must by the internal logic of his creed, proceed against them, step by step moving to the enforcement of conformity and the abolition of choice. Choice, however, is not eliminated, for if there is a demand for private education it will be met by English schools being established in the Isle of Man, Ireland and across the Channel. The socialist is therefore driven along the theoretical road from a National Order to an International Order; he must pursue choice and eliminate it wherever it may manifest itself.

It is at this point that the nerve fails, and there emerges the SOCIAL DEMOCRAT. The Social Democrat

phenomenon is not a reaction against the inevitable progress of Democratic Socialism toward the Dictatorship of the Party, for if it were it would retrace the steps of that progress. But this it does not propose to do, as witness its acceptance of the stage already reached by socialism in the fields of medicine and education. Much less is it, as it supposes, a genuine and viable alternative for progress along a quite other route. The Social Democratic phenomenon is essentially a cast-off of socialism, left stranded on the river bank. The dilemma of the Social Democrat is that he must accept **choice** and so abandon all ideas of comprehensive systems of equality, and therefore of socialism; or else he must rejoin the socialist stream and be borne along by it to the ultimate world-system of enforced conformity. If he chooses the latter course he is no longer a Democrat; if he chooses the former he is no longer a Socialist.

## RECOMMENDED READING



**BRAVE NEW FAMILY**  
*G. K. Chesterton*  
 Men & Women, Children, Sex, Divorce, Marriage & the Family.  
 Edited with an Introduction by Alvaro de Silva.

\$22

Ignatius

**WHAT'S WRONG WITH THE WORLD**  
*G. K. Chesterton*  
 A most important book by Chesterton giving his remarkably perceptive analysis on social and moral issues, more relevant today than even in his own time.

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IGNATIUS

**HERE WE GO AGAIN**  
*Doug Collins*  
 Being a compendium of columns from the writer the New Democratic Party government of B.C. and its Human Rights Commission tried to silence  
 AND  
 His Fight Against Censorship

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Ignatius

**MURDER BY MEDIA**  
*Scott Balson*  
 This is a first hand account of the real power driving Australia into the future. The many documented accounts of media bias in this book reflect what is going wrong with having such polarised media ownership in this country.

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IGNATIUS

# CREED OR CHAOS?

by Dorothy L. Sayers 1940



*Although the following address by Dorothy L. Sayers was delivered over fifty years ago, the message speaks to our time. Creed or Chaos? was presented to an audience in Derby, England, in May 1940. Miss Sayers saw the war then being waged against Germany, not as a military war, not even an economic war, but in fact, a war of religion. She foresaw that whether it was the National Socialism of Hitler's Germany — based as it was on the concepts of blood (or race) and soil, or the obstinate and stupid greed of a Capitalist Society, judgement in the Christian sense would be certain. It is the abandonment of Christian dogma that is at the heart of the crisis.*

*The western tradition in its fullest sense is in harmony with the true nature of God ... and man.*

SOMETHING is happening to us to-day which has not happened for a very long time. We are waging a war of religion. Not a civil war between adherents of the same religion, but a life-and-death struggle between Christian and pagan. The Christians are, it must be confessed, not very good Christians, and the pagans do not officially proclaim themselves worshippers of Mahound or even of Odin, but the stark fact remains that Christendom and heathendom now stand face to face as they have not done in Europe since the days of Charlemagne. In spite of the various vague references in sermons and public speeches to the War as a "crusade", I think we have scarcely begun to realise the full implications of this. It is a phenomenon of quite extraordinary importance. The people who say that this is a war of economics or of power-politics, are only dabbling about on the surface of things. Even those who say it is a war to preserve freedom and justice and faith have gone only half-way to the truth.

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*The real question is what economics and politics are to be used for; whether freedom and justice and faith have any right to be considered at all; at bottom it is a violent and irreconcilable quarrel about the nature of God and the nature of man and the ultimate nature of the universe; it is a war of dogma.*

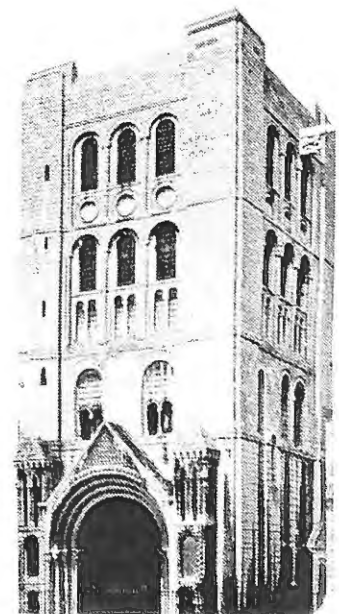
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The word 'dogma' is unpopular, and that is why I have used it. It is our own distrust of dogma that is handicapping us in the struggle. The immense spiritual strength of our opponents lies precisely in the fact that they have fervently

embraced, and hold with fanatical fervour, a dogma which is none the less a dogma for being called an "ideology". We on our side have been trying for several centuries to uphold a particular standard of ethical values which derives from Christian dogma, while gradually dispensing with the very dogma which is the sole rational foundation for those values. The rulers of Germany have seen quite clearly that dogma and ethics are inextricably bound together. Having renounced the dogma, they have renounced the ethics as well — and from their point of view they are perfectly right. They have adopted an entirely different dogma, whose ethical scheme has no value for peace or truth, mercy or justice, faith or freedom; and they see no reason why they should practise a set of virtues incompatible with their dogma.

We have been very slow to understand this. We persist in thinking that Germany "really" believes those things to be right that we believe to be right, and is only very naughty in her behaviour. That is a thing we find quite familiar. We often do wrong things, knowing them to be wrong. For a long time we kept imagining that if we granted certain German demands which seemed fairly reasonable, she would stop being naughty and behave according to our ideas of what was right and proper. We still go on scolding Germany for disregarding the standard of European ethics, as though that standard was something which she still acknowledged. It is only with great difficulty that we can bring ourselves to grasp the fact that there is no failure in Germany to live up to her own standards of right conduct. It is something much more terrifying and tremendous: it is that what we believe to be evil, Germany believes to be good. It is a direct repudiation of the basic Christian dogma on which our Mediterranean civilisation, such as it is, is grounded.

I do not want now to discuss the ideology of Germany, nor yet that of Russia which, in rather a different way, is also a repudiation of Christendom. Nor do I want to talk about our own war-aims and peace-aims, and how far we are single-minded about them. All I want to say on this point is that, however deeply we have sinned — and God knows we have done plenty of evil in our time — we have not gone so far as to have altogether lost all claim to stand for Christendom. There is a great difference between believing a thing to be right and not doing it, on the one hand, and, on the other, energetically practising evil in the firm conviction that it is good. In theological language, the one is mortal sin, which is bad enough; the other is the sin against the Holy Ghost, which is without forgiveness simply and solely because the sinner has not the remotest idea that he is sinning at all. So long as we are aware that we are wicked, we are not corrupt beyond all hope. Our present dissatisfaction with ourselves is a good sign. We have only to be careful that we do not get too



disheartened and abashed to do anything about it all.

The only reason why I have mentioned Germany is this: that in the present conflict we have before us, in a visible and physical form which we cannot possibly overlook, the final consequences of a quarrel about dogma. A quarrel of that kind can go on for a very long time beneath the surface, and we can ignore it so long as disagreement about dogma is not translated into physical terms. While there is a superficial consensus of opinion about the ethics of behaviour, we can easily persuade ourselves that the underlying dogma is immaterial. We can, as we cheerfully say, "agree to differ". "Never mind about theology," we observe in kindly tones, "if we just go on being brotherly to one another it doesn't matter what we believe about God." We are so accustomed to this idea that we are not perturbed by the man who demands: "If I do not believe in the fatherhood of God, why should I believe in the brotherhood of man?" That, we think, is an interesting point of view, but it is only talk — a subject for quiet after-dinner discussion. But if the man goes on to translate his point of view into action, then, to our horror and surprise, the foundations of society are violently shaken, the crust of morality that looked so solid splits apart, and we see that it was only a thin bridge over an abyss in which two dogmas, incompatible as fire and water, are seething explosively together.

Now in this assembly I may take it for granted that we are generally agreed as to what is good and what is evil. However little we may have lived up to our beliefs, I take it that we are ready, if challenged, to cry, like the paladins in the *Song of Roland*:

*Patiens unt tort e Chrestiens unt dreit*

(Pagans are wrong; Christians are in the right.)

The thing I am here to say to you is this: that it is worse than useless of Christians to talk about the importance of Christian morality, unless they are prepared to take

their stand upon the fundamentals of Christian theology. It is a lie to say that dogma does not matter; it matters enormously.

It is hopeless to offer Christianity as a vaguely idealistic aspiration of a simple



and consoling kind; it is, on the contrary, a hard, tough, exacting and complex doctrine, steeped in a drastic and uncompromising realism. And it is fatal to imagine that everybody knows quite well what Christianity is and needs only a little encouragement to practise it. The brutal fact is that in this Christian country not one person in a hundred has the faintest notion what the Church teaches about God or man or society or the person of Jesus Christ. If you think I am exaggerating, ask the Army chaplains. Apart from a possible one per cent of intelligent and instructed Christians,

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***It is fatal to let people suppose that Christianity is only a mode of feeling; it is vitally necessary to insist that it is first and foremost a rational explanation of the universe.***

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there are three kinds of people we have to deal with. There are the frank and open heathen, whose notions of Christianity are a dreadful jumble of rags and tags of Bible anecdote and clotted mythological nonsense. There are the ignorant Christians, who combine a mild gentle-Jesus sentimentality with vaguely humanistic ethics — most of these are Arian (or possibly Adoptionists in that they do not formulate their theories with any great precision). Finally, there are the more or less instructed church-goers, who know all the arguments about divorce and auricular confession and communion in two kinds, but are about as well equipped to do battle on fundamentals against a Marxian atheist or a Wellsian agnostic as a boy with a pea-shooter facing a fan-fire of machine-guns. Theologically, this country is at present in a state of utter chaos, established in the name of religious toleration, and rapidly degenerating into the flight from reason and the death of hope. We are not happy in this condition and there are signs of a very great eagerness, especially among the younger people, to find a creed to which they can give whole-hearted adherence.

This is the Church's opportunity, if she chooses to take it. So far as the people's readiness to listen goes, she has not been in so strong a position for at least two centuries. The rival philosophies of humanism, enlightened self-interest, and mechanical progress have broken down badly; the antagonism of science has proved to be far more apparent than real, and the happy-go-lucky doctrine of

*laissez-faire* is completely discredited. But no good whatever will be done by a retreat into personal piety or by mere exhortation to a "recall to prayer". The thing that is in danger is the whole structure of society, and it is necessary to persuade thinking men and women of the vital and intimate connection between the structure of society and the theological doctrines of Christianity.

The task is not made easier by the obstinate refusal of a great body of nominal Christians, both lay and clerical, to face the theological question. "Take away theology and give us some nice religion" has been a popular slogan for so long that we are apt to accept it, without inquiring whether religion without theology has any meaning. And however unpopular I may make myself I shall and will affirm that the reason why the Churches are discredited to-day is not that they are too bigoted about theology, but that they have run away from theology. The Church of Rome alone has retained her prestige because she puts theology in the foreground of her teaching. Some of us may perhaps think it a rather unimaginative and confined theology; but that is not the point. The point is that the Church of Rome is a theological society, in a sense in which the Church of England, taken as a whole, is not, and that because of this insistence on theology, she is a body disciplined, honoured and **sociologically important**.

I should like to do two things this afternoon. First, to point out that if we really want a Christian society we much teach Christianity, and that it is absolutely impossible to teach Christianity without teaching Christian dogma. Secondly, to put before you a list of half a dozen or so main doctrinal points which the world most especially needs to have drummed into its ears at this moment — doctrines forgotten or misinterpreted, but which (if they are true as the Church maintains them to be) are corner-stones in that rational structure of human society which is the alternative to world-chaos.

I will begin with this matter of the inevitability of dogma, if Christianity is to be anything more than a little mild wishful-thinking about ethical behaviour.

Writing the other day in *The Spectator*, Dr. Selbie, former Principal of Mansfield College, discussed the subject of "The Army and the Churches". In the course of this article there occurs a passage that exposes the root-cause of the failure of the churches to influence the life of the common people:



"...the rise of the new dogmatism, whether in its Calvinist or Thomist form, constitutes a fresh and serious threat to Christian unity. The tragedy is that *all this, however interesting to theologians, is hopelessly irrelevant to the life and thought of the average man*, who is more puzzled than ever by the disunion of the Churches, and by the theological and ecclesiastical differences on which it is based."

Now I am perfectly ready to agree that disputes between the Churches constitute a menace to Christendom. And I will admit that I am not quite sure what is meant by "the new dogmatism"; it might, I suppose, mean the appearance of new dogmas among the followers of St. Thomas and Calvin respectively. But I rather fancy it means, a fresh attention to, and re-assertion of, old dogma, and that when Dr. Selbie says that "all this" is irrelevant to the life and thought of the average man, he is deliberately saying that Christian dogma, as such, is irrelevant.

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***But if Christian dogma is irrelevant to life, to what, in Heaven's name is it relevant? — since religious dogma is in fact nothing but a statement of doctrine concerning the nature of life and the universe.***

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If Christian ministers really believe it is only an intellectual game for theologians and has no bearing upon human life, it is no wonder that their congregations are ignorant, bored and bewildered. And indeed, in the very next paragraph, Dr. Selbie recognises the relation of Christian dogma to life:

"... peace can only come about through a practical application of Christian principles and values. But this must have behind it *something more than a reaction against that Pagan Humanism* which has now been found wanting."

The "something else" is dogma, and cannot be anything else, for between Humanism and Christianity and between Paganism and Theism there is no distinction whatever except a distinction of dogma. That you cannot have Christian principles without Christ is becoming increasingly clear, because their validity as principles depends on Christ's authority; and as we have seen, the Totalitarian States, having ceased to believe in Christ's authority, are logically

quite justified in repudiating Christian principles. If "the average man" is required to "believe in Christ" and accept His authority for "Christian principles", it is surely relevant to inquire who or what Christ is, and why His authority should be accepted. But the question, "What think ye of Christ?" lands the average man at once in the very knottiest kind of dogmatic riddle. It is quite useless to say that it doesn't matter particularly who or what Christ was or by what authority He did those things, and that even if He was only a man, He was a very nice man and we ought to live by His principles: for that is merely Humanism, and if the "average man" in Germany chooses to think that Hitler is a nicer sort of man with still more attractive principles, the Christian Humanist has no answer to make.

It is not true at all that dogma is "hopelessly irrelevant" to the life and thought of the average man. What is true is that ministers of the Christian religion often assert that it is, present it for consideration as though it were, and, in fact, by their faulty exposition of it make it so.

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***The central dogma of the Incarnation is that by which relevance stands or falls.***

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If Christ was only man, then He is entirely irrelevant to any thought about God; if He is only God, then He is entirely irrelevant to any experience of human life. It is, in the strictest sense, **necessary** to the salvation of relevance that a man should believe **rightly** the Incarnation of Our Lord Jesus Christ. Unless he believes rightly, there is not the faintest reason why he should believe at all. And in that case, it is wholly irrelevant to chatter about "Christian principles".

If the "average man" is going to be interested in Christ at all, it is the dogma that will provide the interest. The trouble is that, in nine cases out of ten, he has never been offered the dogma. What he has been offered is a set of technical theological terms which nobody has taken the trouble to translate into language relevant to ordinary life.

"... Jesus Christ, the Son of God, is God and man." What does this suggest, except that God the Creator (the irritable old gentleman with the beard) in some mysterious manner fathered upon the Virgin Mary something amphibious,

neither one thing nor t'other, like a merman? And, like human sons, wholly distinct from and (with some excuse) probably antagonistic to the father? And what, in any case, has this remarkable hybrid to do with John Brown or Tommy Atkins? This attitude of mind is that called by theologians Nestorianism, or perhaps a debased form of Arianism. But we really cannot just give it a technical label and brush it aside as something irrelevant to the thought of the average man. The average man produced it. It is, in fact, an immediate and unsophisticated expression of the thought of the average man. And at the risk of plunging him into the abominable heresy of the Patripassians or the Theo-Paschites, we must unite with Athanasius to assure Tommy Atkins that the God who lived and died in the world was the same God Who made the world, and that, therefore, God Himself has the best possible reasons for understanding and sympathising with Tommy's personal troubles.

"But," Tommy Atkins and John Brown will instantly object, "it can't have mattered very much to Him if He was God. A god can't really suffer like you and me. Besides, the parson says we are to try and be like Christ; but that's all nonsense — we can't be God, and it's silly to ask us to try." This able exposition of the Eutychian heresy can scarcely be dismissed as merely "interesting to theologians"; it appears to interest Atkins and Brown to the point of irritation. Willy-nilly, we are forced to involve ourselves further in dogmatic theology and insist that Christ is "perfect God *and* perfect man."

At this point, **language will trip us up**. The average man is not to be restrained from thinking that "perfect God" implies a comparison with gods less perfect, and that "perfect man" means "the best kind of man you can possibly have". While both these propositions are quite true, they are not precisely what we want to convey. It will perhaps be better to say, "altogether God and altogether man" — God and man at the same time, in every respect and completely; God from eternity to eternity and from the womb to the grave, a man also from the womb to the grave and now.

"That," replies Tommy Atkins, "is all very well, but it leaves me cold. Because, if He was God all the time



He must have known that His sufferings and death and so on wouldn't last, and He could have stopped them by a miracle if He had liked, so His pretending to be an ordinary man was nothing but play-acting". And John Brown adds, "You can't call a person 'altogether man' if He was God and didn't *want* to do anything wrong. It was easy enough for Him to be good, but it's not at all the same thing for me. How about all that temptation-stuff? Play-acting again. It doesn't help *me* to live what you call a Christian life."

John and Tommy are now on the way to become convinced Apollinarians, a fact which, however "interesting to theologians", has a distinct relevance also to the lives of those average men, since they propose, on the strength of it, to dismiss "Christian principles" as impracticable. There is no help for it. We must insist upon Christ's possession of "a reasonable soul" as well as "human flesh"; we must admit the human limitations of knowledge and intellect; we must take a hint from Christ Himself and suggest that miracles belong to the Son of Man as well as to the Son of God; we must postulate a human will liable to temptation; and we must be quite firm about "Equal to the Father as touching His Godhead *and inferior to the Father as touching His manhood.*" Complicated as the theology is, the average man has walked straight into the heart of the Athanasian Creed, and we are bound to follow.

Teachers and preachers never, I think, make it sufficiently clear that dogmas are not a set of arbitrary regulations invented *a priori* by a committee of theologians enjoying a bout of all-in dialectical wrestling. Most of them were hammered out under pressure of urgent practical necessity to provide an answer to heresy. And heresy is, as I have tried to show, largely the expression of opinion of the untutored average man, trying to grapple with the problems of the universe at the point where they begin to interfere with his daily life and thought. To me, engaged in my diabolical occupation of going to and fro in the world and walking up and

down in it, conversations and correspondence bring daily a magnificent crop of all the standard heresies. As practical examples of the "life and thought of the average man" I am extremely well familiar with them, though I had to hunt through



the Encyclopædia to fit them with their proper theological titles for the purposes of this address. For the answers I need not go so far: they are compendiously set forth in the creeds. But an interesting fact is this: that nine out of ten of my heretics are exceedingly surprised to discover that the creeds contain any statements that bear a practical and comprehensible meaning. If I tell them it is an article of faith that the same God who made the world endured the suffering of the world, they ask in perfect good faith what connection there is between that statement and the story of Jesus. If I draw their attention to the dogma that the same Jesus who was the Divine Love was also Light of Light, the Divine Wisdom, they are surprised. Some of them thank me very heartily for this entirely novel and original interpretation of Scripture, which they never heard of before and suppose me to have invented.

to be negligible. What everybody does is to divide the substance — with the result that the whole Jesus-history becomes an unmeaning anecdote of the brutality of God to man.

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***Others say irritably that they don't like to think that wisdom and religion have anything to do with one another, and that I should do much better to cut out the wisdom and reason and intelligence and stick to a simple gospel of love.***

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But whether they are pleased or annoyed, they are interested; and the thing that interests them, whether or not they suppose it is to be my invention, is the resolute assertion of the dogma.

As regards Dr. Selbie's complaint that insistence on dogma only affronts people and throws into relief the internecine quarrels of Christendom, may I say two things? First, I believe it to be a grave mistake to present Christianity as something charming and popular with no offence in it. Seeing that Christ went about the world giving the most violent offence to all kinds of people it would seem absurd to expect that the doctrine of His Person can be so presented as to offend nobody. We cannot blink the fact that gentle Jesus meek and mild was so stiff in His opinions and so inflammatory in His language that He was thrown out of Church, stoned, hunted from place to place and finally gibbeted as a firebrand

and a public danger. Whatever His peace was, it was not the peace of an amiable indifference; and He said in so many words that what He brought with Him was fire and sword. That being so, nobody need be too much surprised or disconcerted at finding that a determined preaching of Christian dogma may sometimes result in a few angry letters of protest or a difference of opinion on the Parish Council.

The other thing is this: that I find by experience there is a very large measure of agreement among Christian denominations on all doctrine that is really œcumenical. A rigidly Catholic interpretation of the Creeds, for example — including the Athanasian Creed — will find support both in Rome and in Geneva. Objections will come chiefly from the heathen, and from a noisy but not very representative bunch of heretical parsons who once in their youth read Robertson or Conybeare and have never got over it. But what is urgently necessary is that certain fundamentals should be restated in terms that make their meaning — and indeed, the mere fact that they *have* a meaning — clear to the ordinary uninstructed heathen to whom technical theological language has become a dead letter.

May I now mention some of the dogmas concerning which I find there is most ignorance and misunderstanding and about which I believe the modern world most urgently needs to be told? Out of a very considerable number I have selected seven as being what I may call "key-positions", namely, God, man, sin, judgement, matter, work and society. They are, of course, all closely bound together.

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***Christian doctrine is not a set of rules, but one vast interlocking rational structure.***

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But there are particular aspects of these seven subjects which seem to me to need special emphasis at the moment.

(1) GOD: At the risk of appearing quite insolently obvious, I shall say that if the Church is to make any impression on the modern mind she will have to preach Christ and the cross.

Of late years, the Church has not succeeded very well in preaching Christ; she has preached Jesus, which is not quite the same thing. I find that the ordinary man simply does not grasp *at all*

the idea that Jesus Christ and God the Creator are held to be literally the same Person. They believe Catholic doctrine to be that God the Father made the world and that Jesus Christ redeemed mankind, and that these two characters are quite separate personalities. The phrasing of the Nicene Creed is here a little unfortunate — it is easy to read it as: “being of one substance with the-Father-by-whom-all-things-were-made”. The Church Catechism — again rather unfortunately — emphasises the distinction: “God the Father who hath made me and all the world, God the Son who hath redeemed me and all mankind”. The distinction of the Persons within the unity of the Substance is philosophically quite proper, and familiar enough to any creative artist: but the majority of people are not creative artists, and they have it very firmly fixed in their heads that the Person who bore the sins of the world was not the eternal creative life of the world, but an entirely different person, who was in fact the victim of God the Creator. It is dangerous to emphasise one aspect of a doctrine at the expense of the other, but at this present moment the danger that anybody will confound the Persons is so remote as to be negligible. What everybody does is to divide the substance — with the result that the whole Jesus-history becomes an unmeaning anecdote of the brutality of God to man.

It is only with the confident assertion of the creative divinity of the Son that the doctrine of the Incarnation becomes a real revelation of the structure of the world. And here Christianity has its enormous advantage over every other religion in the world. It is the *only* religion which gives value to evil and suffering. It affirms — not, like Christian Science, that evil has no real existence, nor yet, like Buddhism, that good consists in a refusal to experience evil — but that perfection is attained through the active and positive effort to wrench a real good out of a real evil.

I will not now go into the very difficult question of the nature of evil and the reality of non-being, though the modern physicists seem to be giving us a very valuable lead about that particular philosophic dilemma. But it seems to me most important that, in face of present world-conditions, the doctrines of the reality of evil and the value of suffering should be kept in the very front line of Christian affirmation. I mean, it is not enough to say that religion produces virtues and personal consolations side by

side with the very obvious evils and pains that afflict mankind, but that God is alive and at work *within* the evil and the suffering, perpetually transforming them by the positive energy which He had with the Father before the world was made.

2. MAN: A young and intelligent priest remarked to me the other day that he thought one of the greatest sources of strength in Christianity to-day lay in the profoundly pessimistic view it took of human nature. There is a great deal in what he says. The people who are most discouraged and made despondent by the barbarity and stupidity of human behaviour at this time are **those who think highly of Homo Sapiens as a product of evolution**, and who still cling to an optimistic belief in the civilising influence of progress and enlightenment.

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***To them, the appalling outbursts of bestial ferocity in the Totalitarian States, and the obstinate selfishness and stupid greed of Capitalist Society, are not merely shocking and alarming. For them, these things are the utter negation of everything in which they have believed.***

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It is as though the bottom had dropped out of their universe. The whole thing looks like a denial of all reason, and they feel as if they and the world had gone mad together. Now for the Christian, this is not so. He is as deeply shocked and grieved as anybody else, but he is not astonished. He has never thought very highly of human nature left to itself. He has been accustomed to the idea that there is a deep interior dislocation in the very centre of human personality, and that you can never, as they say, “make people good by act of parliament”, just because laws are man-made and therefore partake of the imperfect and self-contradictory nature of man. Humanly speaking, it is not true at all that “truly to know the good is to do the good”; it is far truer to say with St. Paul that “the evil that I would not, that I do”; so that the mere increase of knowledge is of very little help in the struggle to outlaw evil. The delusion of the mechanical perfectibility of mankind through a combined process of scientific knowledge and unconscious evolution has been responsible for a great deal of heartbreak.

It is, at bottom, far more pessimistic than Christian pessimism, because, if science and progress break down, there is nothing to fall back upon. Humanism is self-contained — it provides for man no resources outside himself. The Christian dogma of the double nature in man — which asserts that man is disintegrated and necessarily imperfect in himself and all his works, yet closely related by a real unity of substance with an eternal perfection within and beyond him — makes the present parlous state of human society seem both less hopeless and less irrational. I say “the present parlous state” — but that is to limit it too much. A man told me the other day, “I have a little boy of one year old. When the war broke out, I was very much distressed about him, because I found I was taking it for granted that life ought to be better and easier for him than it had been for my generation. Then I realised that I had no right to take this for granted at all — that the fight between good and evil must be the same for him as it had always been, and then I ceased to feel so much distressed.” As Lord David Cecil has said, “The jargon of the philosophy of progress taught us to think that the savage and primitive state of man is behind us; we still talk of the present ‘return to barbarism’. But barbarism is not behind us, it is beneath us.” And in the same article he observes, “Christianity has compelled the mind of man, not because it is the most cheering view of human existence, but because it is truest to the facts.” I think this is true; and it seems to me quite disastrous that the idea should have got about that Christianity is an other-worldly, unreal, idealistic kind of religion which suggests that if we are good we shall be happy — or if not, it will all be made up to us in the next existence. On the contrary it is fiercely and even harshly realistic, insisting that the kingdom of Heaven can never be attained in this world except by unceasing toil and struggle and vigilance: that, in fact, we cannot be good and cannot be happy, but that there are certain eternal achievements that make even happiness look like trash. It has been said, I think by Berdyaev, that nothing can prevent the human soul from preferring creativeness to happiness. In this lies man’s substantial likeness to the Divine Christ who in this world suffers and



creates continually, being incarnate in the bonds of matter.

3. SIN: This doctrine of man leads naturally to the doctrine of sin. One of the really surprising things about the present bewilderment of humanity is that the Christian Church now finds herself called upon to proclaim the old and hated doctrine of sin as a gospel of cheer and encouragement. The final tendency of the modern philosophies — hailed in their day as a release from the burden of sinfulness — has been to bind man hard and fast in the chains of an iron determinism. The influences of heredity and environment, of glandular make-up and the control exercised by the unconscious, of economic necessity and the mechanics of biological development, have all been invoked to assure man that he is not responsible for his misfortunes and therefore not to be held guilty. Evil has been represented as something imposed upon him from without, not made by him from within. The dreadful conclusion follows inevitably, that as he is not responsible for evil, he cannot alter it; even though evolution and progress may offer some alleviation in the future, there is no hope for you and me, here and now. I well remember how an aunt of mine, brought up in an old-fashioned liberalism, protested angrily against having continually to call herself a "miserable sinner" when reciting the Litany. To-day, if we could really be persuaded that we *are* miserable sinners — that the trouble is not outside us but inside us, and that therefore, by the grace of God we can do something to put it right, we should receive that message as the most hopeful and heartening thing that can be imagined.

Needless to say, the whole doctrine of "original sin" will have to be restated, in terms which the ordinary modern man, brought up on biology and Freudian psychology, can understand. These sciences have done an enormous amount to expose the *nature and mechanism* of man's inner dislocation and ought to be powerful weapons in the hand of the

Church. It is a thousand pities that the Church should ever have allowed these weapons to be turned against her.



4. JUDGEMENT: Much the same thing is true of the doctrine of judgement. The words 'punishment for sin' have become so

corrupted that they ought never to be used. But once we have established the true doctrine of man's nature, the true nature of judgement becomes startlingly clear and rational. It is the inevitable consequence of man's attempt to regulate life and society on a system that runs counter to the facts of his own nature. In the physical sphere, typhus and cholera are a judgement on dirty living; not because God shows an arbitrary favouritism to nice, clean people, but because of an essential element in the physical structure of the universe.

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***In the State, the brutal denial of freedom to the individual will issue in a judgement of blood, because man is so made that oppression is more intolerable to him than death. The avaricious greed that prompts men to cut down forests for the speedy making of money brings down a judgement of flood and famine, because that sin of avarice in the spiritual sphere runs counter to the physical law of nature.***

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We must not say that such behaviour is wrong because it does not pay; but rather that it does not pay because it is wrong.

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***As T. S. Eliot says, "A wrong attitude towards nature implies, somewhere, a wrong attitude towards God, and the consequence is an inevitable doom."***

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5. MATTER: At this point we shall find ourselves compelled to lay down the Christian doctrine concerning the material universe; and it is here, I think, that we shall have our best opportunity to explain the meaning of sacramentalism. The common man labours under a delusion that for the Christian, matter is evil and the body is evil. For this misapprehension, St. Paul must bear some blame, St. Augustine of Hippo a good deal more, and Calvin a very great deal. But so long as the Church continues to teach the manhood of God and to celebrate the sacraments of the Eucharist and of marriage, no living man should dare to say that matter and body are not

sacred to her. She must insist strongly that the whole material universe is an expression and incarnation of the creative energy of God, as a book or a picture is the material expression of the creative soul of the artist. For that reason, all good and creative handling of the material universe is holy and beautiful, and all abuse of the material universe is a crucifixion of the body of Christ. The whole question of the right use to be made of art, of the intellect and of the material resources of the world is bound up in this. Because of this, the exploitation of man or of matter for commercial uses stands condemned, together with all debasement of the arts and perversions of the intellect. If matter and the physical nature of man are evil, or if they are of no importance except as they serve an economic system, then there is nothing to restrain us from abusing them as we choose — nothing except the absolute certainty that any such abuse will eventually come up against the unalterable law and issue in judgement and destruction.

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***In these as in all other matters we cannot escape the law; we have only the choice of fulfilling it freely by the way of grace or willy-nilly by the way of judgement.***

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6. WORK: The unsacramental attitude of modern society to man and matter is probably closely connected with its unsacramental attitude to work. The Church is a good deal to blame for having connived at this. From the eighteenth century onwards, she has tended to acquiesce in what I may call the "industrious apprentice" view of the matter: "Work hard and be thrifty, and God will bless you with a contented mind and a competence." This is nothing but enlightened self-interest in its most vulgar form, and plays directly into the hands of the monopolist and the financier. Nothing has so deeply discredited the Christian Church as her squalid submission to the economic theory of society. The burning question of the Christian attitude to money is being so eagerly debated nowadays that it is scarcely necessary to do more than remind ourselves that the present unrest, both in Russia and in Central Europe, is an immediate judgement upon a financial system that has subordinated man to economics, and that no *mere*

readjustment of economic machinery will have any lasting effect if it keeps man a prisoner inside the machine.

This is the burning question; but I believe there is a still more important and fundamental question waiting to be dealt with, and that is, what men in a Christian society ought to think and feel about work. Curiously enough, apart from the passage in *Genesis* which suggests that work is a hardship and a judgement on sin, Christian doctrine is not very explicit about work. I believe, however, that there is a Christian doctrine of work, very closely related to the doctrines of the creative energy of God and the divine image in man. The modern tendency seems to be to identify work with gainful employment; and this is, I maintain, the essential heresy at the back of the great economic fallacy which allows wheat and coffee to be burnt and fish to be used for manure while whole populations stand in need of food. The fallacy being that work is not the expression of man's creative energy in the service of Society, but only something he does in order to obtain money and leisure.

A very able surgeon put it to me like this: "What is happening," he said, "is that nobody works for the sake of getting the thing done. The result of the work is a by-product; the aim of the work is to make money to do something else. Doctors practise medicine, not primarily to relieve suffering, but to make a living — the cure of the patient is something that happens on the way. Lawyers accept briefs, not because they have a passion for justice, but because the law is the profession which enables them to live. The reason," he added, "why men often find themselves happy and satisfied in the army is that for the first time in their lives they find themselves doing something, not for the sake of the pay, which is miserable, but for the sake of getting the

thing done."

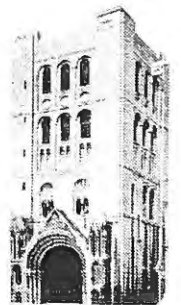
I will only add to this one thing which seems to me very symptomatic. I was shown a "scheme for a Christian Society" drawn up by a number of young and earnest Roman Catholics. It contained a number of clauses dealing with work and employment — minimum wages, hours of labour, treatment of employees, housing and so on — all very proper and Christian. But it offered no machinery whatever for ensuring that the work itself should be properly done. In its lack of a sacramental attitude to work, that is, it was as empty as a set of trade union regulations. We may remember that a mediæval guild did insist, not only on the employer's duty to his workmen, but also on the labourer's duty to his work.

If man's fulfilment of his nature is to be found in the full expression of his divine creativeness, then we urgently need a Christian doctrine of work, which shall provide, not only for proper conditions of employment, but also that the work shall be such as a man may do with his whole heart, and that he shall do it for the very work's sake. But we cannot expect a sacramental attitude to work, while many people are forced, by our evil standard of values, to do work which is a spiritual degradation — a long series of financial trickeries, for example, or the manufacture of vulgar and useless trivialities.

7. SOCIETY: Lastly, a word or two about the Christian doctrine of society — not about its translation into political terms, but about its dogmatic basis. It rests on the doctrine of what God is and what man is, and it is impossible to have a Christian doctrine of society *except* as a corollary to Christian dogma about the place of man in the universe. This is, or should be, obvious. The one point to which I should like to draw attention is the

Christian doctrine of the moral law. The attempt to abolish wars and wickedness by the moral law is doomed to failure because of the fact of sinfulness. Law, like every other product of human activity, shares the integral human imperfection: it is, in the old Calvinistic phrase: "of the nature of sin". That is to say: all legality, if erected into an absolute value, contains within itself the seeds of judgement and catastrophe. The law is necessary, but only, as it were, as a protective fence against the forces of evil, behind which the divine activity of grace may do its redeeming work. We can, for example, never make a positive peace or a positive righteousness by enactments against offenders; law is always prohibitive, negative, and corrupted by the interior contradictions of man's divided nature; it belongs to the category of judgement. That is why an intelligent understanding about sin is necessary to preserve the world from putting an unjustified confidence in the efficacy of the moral law taken by itself. It will never drive out Beelzebub; it cannot, because it is only human and not divine.

Nevertheless, the law must be rightly understood or it is not possible to make the world understand the meaning of grace. There is only one real law — the law of the universe; it may be fulfilled either by way of judgement or by the way of grace, but it *must* be fulfilled one way or the other. If men will not understand the meaning of judgement, they will never come to understand the meaning of grace. If they hear not Moses or the Prophets, neither will they be persuaded, though one rose from the dead.



## *Happy Birthday to a Grand Lady*

**A**UGUST 4th saw Her Majesty Queen Elizabeth the Queen Mother, turn 99 and everyone is cheering in admiration.

*She has lived a rare life of privelege and amazes friends, doctors and family with her energy and vigour. Perhaps the most active 99 year old in the world today. A grand lady indeed.*



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# DR. WILLIAM BYAM WILMOT

M.D., MRCPL

## MELBOURNE'S FIRST CORONER

by Bruce Wilmot Adams

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**W**illiam Byam Wilmot was born in Bristol on 9 April, 1805. Aspiring to become a doctor of medicine, he studied at Edinburgh University, graduating with an MD in 1826, with a thesis, *De Eiplepsia*. After graduation he returned to live in Princes Place, Kensington, London. He was honoured to become a member of the Royal College of Physicians in 1827.

On 28 April 1832, he married Matilda Wight at St. Stephen's Church in the City of London. Previously she had resided nearby in the picturesque village of Painswick, Gloucestershire, in the beautiful Cotswolds.

During the 1830s the district known as Port Phillip in Australia, "the land of opportunity", was being opened up for land settlement. Melbourne was soon to witness an era of rapid growth accelerated by the arrival of migrant ships from Great Britain. The challenge evidently appealed to Dr. Wilmot who, with his wife and their five children, arrived by the *Coromandel* after the six-month journey from England, on 10 July, 1840, in the settlement known as Melbourne since 1835.

After three years in Little Flinders Street, William and Matilda decided to move to Brighton, south of Melbourne, purchasing a property which he retained until October 1866. Entering into a practice, William was appointed the first Coroner for the County of Bourke on 1 February 1841.

*The Chronicles of Early Melbourne 1835-1852* by Garryowen (printed and published by Fergusson and Mitchell, Collins Street, 1881) p. 881, includes a description of Dr Wilmot as a "portly, middle-aged individual of cultivated manner, and a smooth imperturbable placidity of temper which made it almost an impossibility to get up a row with him. ... Professionally and privately, he was much esteemed, and the interest he manifested in the foundation of early charitable and educational movements, established him as true and loyal to the colony in which he lived and laboured so long".

*The Port Phillip Herald* contained a report of a lecture he gave in the Scots Church Hall in 1840, in which he saw nature as a unified whole with a guiding force behind it, warning his audience "to avoid the errors of a material philosophy which robbed man of his soul and the universe of its Maker". As a devout Anglican of evangelical persuasion, Dr Wilmot was instrumental in the foundation of St. Andrew's Church, Brighton, being a lay-reader until Bishop Charles Perry ordained William Brickwood as the first vicar of St. Andrew's in 1849.

Another sphere of wider medical service unfolded for Dr Wilmot in 1846 when he became one of the twelve foundation members of the Port Phillip Association. As a

caring physician he became a founding member of the Public General Hospital in Melbourne and one of the three surgeons. The hospital was opened in March 1848. But his service was not confined to the sphere of medicine. During 1843 Wilmot's literary skills found expression in his being co-editor of Melbourne's first magazine, *The Port Phillip Magazine*. Then in November 1844 the Coroner was appointed with eleven others to the position of a Trustee of the Savings Bank, Melbourne Chambers, Collins Street.

The Wilmot's third child, Maria, was married to Dr Edward Boyd Adams on 29 September 1853. Dr Adams had come to Melbourne from Woodchester in Gloucestershire on the *Lord Keane* on 14 September 1843. Their son, William Edward Adams, born in 1855 at Brighton, was the grandfather of this writer. A shadowed day for Dr Wilmot was 12 March 1854 when his beloved wife, Matilda, died. After a service in St. Andrew's she was buried in the churchyard.

During April of the same year Dr Wilmot sailed for England with his six children. Whilst in England he met and married Harriett Merrick Elderton in the Anglican Parish Church in Kendall. His return to Melbourne in 1855 was for a brief duration, resigning as Coroner in 1857 and returning to Britain the same year. Having a deference for Scottish education, Dr Wilmot enrolled their three sons, Alfred, Vivian and Isodore Wilmot in Madras College in St. Andrews, Fifeshire, Scotland, where Dr and Mrs Wilmot resided before spending their last years at Ryde on the Isle of Wight. There he continued as a surgeon at the Ryde Dispensary. Though semi-retired, he still continued to care for his patients, as well as writing articles on theology, referring to his comprehensive library. Dr Wilmot died in Wimpole Street, Cavendish Square, London, on 8 November 1874, aged 70 years.

*The Isle of Wight Times*, 12 November 1874, included this tribute in its obituary. "We deeply regret to have to record the death of Dr Wilmot, of Ryde. He was a man of great intelligence and ability, active and energetic in all good works – and eminent in his profession. In former years he held a high position as a medical man in Australia, and he was also coroner there. For several years he has resided in Ryde and many who have availed themselves of the Dispensary here will sadly miss the kind good man – who was indeed beloved by all who knew him."

Dr William Byam Wilmot might be described as a great Anglo-Australian and a patron of our heritage.

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# TOWARDS "ONE NATION" CONSERVATISM

by James Gibb Stuart

*James Gibb Stuart says that we need a more imaginative and compassionate politics.*

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TONY Blair and New Labour have effortlessly appropriated some of the rhetoric which motivated conservatives in the past — the creation of wealth, encouragement of enterprise, curbing of coercive forces such as trade union power, budgetary constraints on public spending, inflation targets monitored and checked and control of interest rates passed to the Bank of England, so that even the most reckless speculator would not feel inclined to ditch the pound. Since it was all to be accompanied by a measure of understanding and protection for the poor and needy, a setting of standards beneath which none would be allowed to fall, Churchill himself could have done no better. So, as they waited hopefully for Tony the paragon to stub his toe or muffle his lines, what comfort was there for the shivering shadows in the wings, those bit-part old conservatives who had not only lost their clothes, but were finding that the keys to the wardrobe were turned against them?

An answer was to be found in the wider world, a world whose conceptions are changing so fast that Tony's borrowed plumage might soon be *fin de siècle* (end of a century). There is a spirit abroad which is becoming acutely critical of Establishment norms as we near the third millennium — a spirit which is both nation-based and cosmopolitan, nationalistic yet internationally aware, conscious of local culture and community whilst seeking to embrace the entire planetary environment. It owes much of its *savoir-faire*, wide-reaching research, comment and free flow of ideas to the Internet, whereby nation can speak to nation, and people can speak to people, side-stepping that surreptitious censorship imposed, to the detriment of democracy, by both the written and the visual media.

The new conservatives are essentially conservationist, not eco-fanatical, but ecologically attuned. They view the current trend towards globalism and finance-driven internationalism with fierce indignation and foreboding, and have come to realise that the creation of wealth and extraction of Earth's bounty should be mainly about people — especially indigenous peoples — not about maximisation of profits on the balance sheets of supranational conglomerates. For this reason they

resist the concept of a world without frontiers, in which big business and big money will dominate both the working and the social environment, making men the slaves of excessive growth and profitability, and stripping the planet of its non-renewable resources, so that one section of society might benefit disproportionately whilst another is condemned to debt-induced poverty and starvation.

## THE BATTLE NOW IS TO PRESERVE OUR CONSTITUTIONS, OUR TRADITIONS AND OUR WAY OF LIFE AGAINST AN ENCROACHING INTERNATIONALISM

The new conservative affirms that nothing is more important than the preservation of a sturdy sovereign state, able under democratic safeguards to intervene on behalf of its citizenry, and curb the excesses of those whose illicit gains might encourage them to feel that, through wealth and influence alone, they can manipulate the law.

With clear and unprejudiced eyes, the new conservative will consign no hostages to fortune. If he was a doughty fighter against communist collectivism in the past, he is no less committed against that deregulated free market capitalism which has turned our stock markets into gambling casinos, and left the underdeveloped world's most fragile economies at the mercy of speculators who, in a flurry of electronic buttons, can take the rouble or rupiah from a poor man's pocket, and rob it of one-third of its value.

It signals an end to the class war and ideologies of 'Left' and 'Right'. Whatever its imperfections, the State remains the best and in extremity the only guarantee, of succour for the weak against the powerful. The free market and the enterprise culture, the drive for growth and profitability, are not enough. They must be combined with a revived sense of social responsibility, which can only be maintained by democratically elected

governments under the watchful eyes of their electorates.

As we reach the end of the second millennium, the threat to individual and communal freedoms comes from large publicly-owned business corporations which, through their sponsorship of such proposed international agreements as the Multilateral Agreement on Investment are currently using their financial and industrial muscle to whittle down the powers and constitutional safeguards of the nation state within its own borders.

In the British context, the new conservative has no illusions about monetary union, the single currency or European integration. He sees economic control by a European Central Bank, and political *dirigisme* (control by directive) by an unelected bureaucratic commission, as the very antithesis of democracy, no matter how many representatives we might send to Brussels on inflated salary and expense accounts, and whilst sensitive to the needs and wealth-producing potential of corporate industry, is outraged that the greed factor alone should be used as an inducement to blot out a thousand years of history, and submerge our British nation within a third millennium re-run of the Holy Roman Empire.

The new conservative is as tolerant as he is outward-looking, honouring and respecting other people's cultures as he would expect them to respect his own. But he will fight above all to preserve his nation, and its time-honoured powers of national decision-making. That is the fundamental imperative which cannot be conceded, not to globalism or one-worldism or any illusory benefit of size or convenience, for the very stuff of human freedom lies in the proper exercise of such powers.

This new conservative thinking is essentially a "one nation" concept, reaching out to harness that spirit of national unity which has sustained our island homeland through many a desperate crisis in the past. Just such a crisis confronts us now.

*[James Gibb Stuart writes from Bridge of Weir, Scotland. This article appeared in Right Now: A Magazine of politics, ideas and culture, Issue No. 23, April-June 1999]*



# Letters to the Editor

## RAGE OR REASON

**W**HY are we as we are? Recent media references to a book, *The End of Work* by Jeremy Rifkin, aroused my interest. After a life-time study of social order, I am always hoping to find someone willing to tell it as it is.

I remain disappointed, but *Letters-to-the-Editor* continually voice concerns about declining jobs, poor political decisions and increasing violence. Experts explain the mechanical cause of social problems but remain blind to culture's human side: the industrial era led to the age of technology and electronics with devastating consequences for the workforce - explained very well. What they gloss over is that industrialists created markets for their products by promoting the 'greedy culture'; the greedy led to the 'selfish culture' and the selfish led to the 'immoral culture'. The greedy, selfish and immoral culture is now producing the 'angry culture'.

As automation begins to take effect and we are forced into 'make-work' jobs, or unemployment, not only do the employment-frustrated become angry but also those left to carry the load (the producers of real goods and essential services). Why should they carry consumers who create little but irritation and obstruction for those who produce the essentials?

Will the growing confusion and rage end in the elimination of most of the present world population or to a quantum leap in public vision? A world without work cannot work without a very high level of self-responsible morality.

There is a way out of this trap but so far we have our minds tightly closed to it - we fear to face that we are the problem! To begin the road back to our human heritage, morality and true caring, we can start by each electorate taking responsibility for 'choosing' its own political representative.

Only then will we have become self-responsible for our government! If we cannot accept this basic responsibility then how can we expect to establish a true human culture? Do you imagine that the Party System, owned by commerce, will ever set us free or ever understand that political selfishness is self-destructive?

It would be nice to think that this opening might be allowed public discussion before the new millennium.

A. Gourley

**O**NE of the sayings of the Principal of Huntingtower School which our children attended in Melbourne was:

"He who thinketh by the inch,  
And talketh by the yard,  
Should be kicketh by the foot."

Nancy Albrecht, Tatura, Victoria

## CONTRIBUTIONS WELCOMED

ARTICLES and other contributions, together with suggestions for suitable HERITAGE material, will be welcomed. However, those requiring used or unused material to be returned, should enclose a stamp and addressed envelope.



# THE CAPTAIN'S COAT

by Alan Barton

ONCE upon a time, that is, about fifty-eight years ago, when our Australian civilisation was far greater than it is to-day, our nation was involved in a cataclysmic war to our north which could easily have been the end of our Australia. A powerful, aggressive, well-prepared-for-war Asian Empire seemed, for many months, to be unbeatable and unstoppable.

The Japanese military machine overran a large area of China, British-controlled Malaya and Singapore; disabled the U.S. Pacific Fleet in Pearl Harbour, overwhelmed their army in the Philippines and also the Dutch East Indies, which is now Indonesia.

These Japanese forces very nearly captured Port Moresby and killed approximately 240 people in air raids on Darwin. Air raids also caused heavy casualties in Broome, and their submarine attack in Sydney Harbour killed 21 Royal Navy and Royal Australian Navy sailors, causing panic in the city.

"So what about the 'Captain's coat'?" you say. Well, as the Captain's coat was on our tiny sloop, H.M.A.S. Yarra, for about a day, we must now introduce that ship into our epic. H.M.A.S. Yarra, though small, was as fine a ship as any in our efficient Royal Australian Navy. She was sturdily built by skilled Australian tradesmen at our Cockatoo Island Dockyard in Sydney. Her displacement was 1,060 tons; her main armament, three 4-inch guns and her crew totalled one hundred and fifty-one.

Yarra was launched on 28 March 1935, commissioned on 21 January 1936, and had a very distinguished record in World War II.

After the start of that war, H.M.A.S. Yarra sailed to the Red Sea, Persian Gulf and the Mediterranean, mainly on convey-escort duties. She saw much action. Her crew shot down a number of enemy planes and chased off an enemy destroyer attacking her convoy.

In the attack on Iran, Yarra, alone, destroyed or captured over half of the Iranian Navy. With Australian and British troops bottled-up in Tobruk by Rommel, the ships bringing in supplies and reinforcements to the Port went

through hell. Yet H.M.A.S. Yarra may have set some record here. She made six runs to Tobruk without losing a ship, though some of those had to be towed.

When Japan entered the war on 7 December 1941, Yarra returned to the Dutch East Indies and Singapore areas, again serving with distinction. She was an escort of the last convoy into Singapore, at one stage saving over 1,300 troops from a burning troop-ship. Her Captain, Commander Harrington, worried about her stability, ordered all hands to sit.

After much more, H.M.A.S. Yarra finally left the area on 2 March 1942 in charge of a small, slow convoy of three ships bound for Fremantle and under a new Captain-Lieutenant, Commander Rankin.

On 3 March, Yarra sighted lifeboats and took on board the survivors of the Dutch ship, Parigi. These survivors included the Dutch captain along with his 'Captain's coat'.

The following day, H.M.A.S. Yarra and her convoy were sunk by an overwhelming force of three Japanese heavy cruisers and some destroyers. Yarra still tried to do her duty and died hard. Ordering her convoy to scatter, she laid a smokescreen and, flying battle ensigns, she charged the enemy. She had no chance at all, and when disabled, the order to abandon ship was given.

'B' gun, under Leading-Seaman Ron Buck Taylor, was the only gun still able to fire. With nine of his twelve-man gun crew dead or wounded, he ordered the remaining two men into the rafts, "This gun is still firing while I've got breath in my body." Single-handed, Taylor remained at his post. (It is interesting to recall, here, that over the years Australians have won 96 Victoria Crosses, yet not even one of these has been awarded to a member of the Royal Australian Navy!

H.M.A.S. Yarra did not sink quickly, but when she did, 34 survivors remained in several rafts, including the Dutch captain of the Parigi. A Japanese destroyer approached, stopped, and kicked a rope ladder over the side for them to board. This the survivors

refused to do and the destroyer sped away. Perhaps to board the destroyer was too much like surrendering, yet the survivors faced almost certain death in their rafts on the wide ocean.

Finally we must come to the Captain's coat. Leading-Seaman G.C. Bromilow had a large open wound on the back of his shoulder which was badly affected by the sun. The Dutch captain covered Bromilow's shoulders with his coat, "You need this more than I."

By what might be considered a miracle, five days later the Dutch submarine K11 surfaced near the survivors. By now only 13 of the original 34 survivors were still alive. The Dutch captain was dead but Leading-Seaman Bromilow was alive.

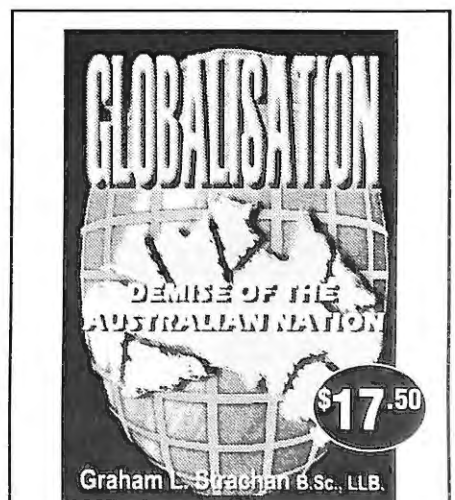
Could it have been the spirit typified by the Dutch captain and his coat that helped us survive that dark period in our nation's history?

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*Leading-Seaman Ron Taylor and the Loss of the Yarra* by Lieutenant Greg Swindon, *R.A.N. monograph, The Naval Historical Society of Australia.*

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**GLOBALISATION**  
*Demise of the Australian Nation*  
by Graham L. Strachan

Available from the Australian Heritage Society



# LIFTING THE WATER WITH ONE EXTRA PEBBLE

by Neil McDonald

**B**IRDS of a feather - stick together!" When news of successive losses to South Australia's premier football team (Adelaide Crows), reached remote Tibooburra, two bird barrackers decided on a long flight from the lonely border between New South Wales and Queensland.

Despite a dawn take-off, weary wings folded in treetops near Crystal Brook. The first wink of sunrise sent flight meters throbbing. Course compass was directed at Tickera - a little coastal village on the edge of Spencer Gulf - north of Wallaroo. Shocks awaited, the creek had shrivelled from dribble to dryness and the little lake was a dish of crusty mud. Frogs had gone hop-about to slumber until the next croak-choir practice.

Confused, the two black crows waded shallows. Fishing boats slept in beds of sand and seaweed; crabs darted in brief low-tide exposure. A gargle of salt water and a yearning for the fresh water of Tickera Well. Memories of a hotel, church and school now all closed.

The elder crow reflected, "Humans seeking fresh water dug into the creek bed and made a rock wall. Precious, scarce fresh water was sold to pioneers of Wallaroo and Moonta mines for "tuppence a bucketful."

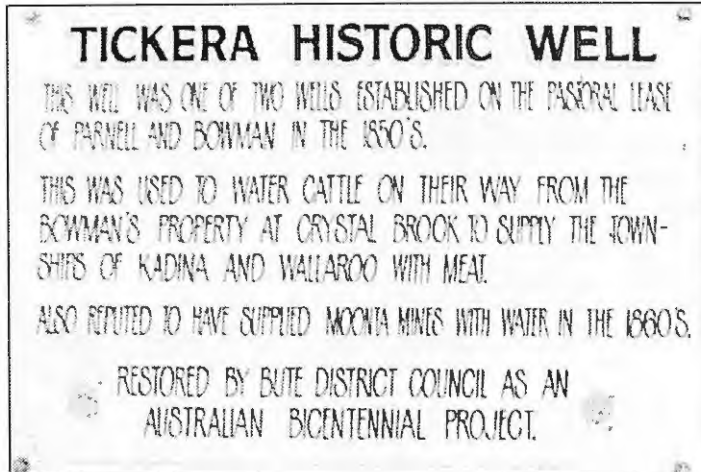
In turn, both crows dropped pebbles into the well. By mid-afternoon the younger crow squeezed into the well, excited he cawed, "The splashes echo quicker!" Both crows dropped a beak-full of pebbles, the water level gradually rising. Reward came for their efforts when fresh, cool, clear water greeted their eager beaks. As the setting sun dropped across the Gulf, they rested and roosted on the top of Tickera Well's historic notice board.

Satisfied, both built stamina for the morrow' long flight to Football Park in Adelaide. "No need to carry pebbles to raise the morale of the Adelaide Crows. We will fly around the boundary line

and give a wing-wave of encouragement for our human namesakes."

The moral of the story? Success often depends on just a tiny extra effort - one extra pebble to raise the water level, to ensure survival for the crows.

*Note: Based on my old School Days fable - The Crow and the Pitcher.*



Beneath a tangle of grass lay moist pebbles - but no water.

"Dig deeper," advised the wiser, "then test response by dropping a pebble." Suddenly the sound of a splash! "Water level is too low. Useless!" moaned the younger crow. "Raise the level by dropping in pebbles" was welcome advice.

## REWRITING HISTORY

In a world distraught from bombing, refugees and sanctions, parish magazines are still thundering their message around the country. The following from St. Michael and All Angels Parish News, Bramhall, Stockport, U.K., was taken from the "Peterborough" column in The Daily Telegraph of 9 March 1999, with the title "Rewriting history":

"The nineteenth century was a time of a great many thoughts and inventions. People stopped reproducing by hand and started reproducing by machine. The invention of the steamboat by Robert Fulton caused a network of rivers to spring up. Thomas Edison invented the pornograph, and Cyrus McCormick invented the McCormick Raper, which did the work of 100 men."

From *On Target Bulletin*, U.K.

## The Royal Way?

There are only two kinds of social structure conceivable - personal government and impersonal government. If my anarchic friends will not have rules - they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism. Objecting broadmindedly both to kings and creeds is called Bosh; at least I know no more philosophic word for it.

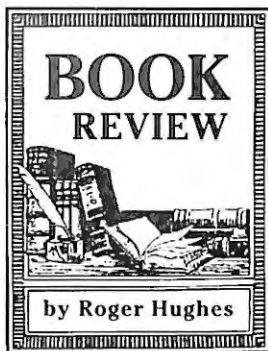
You can be guided by the shrewdness or presence of mind of one ruler, or by the equality and ascertained justice of one rule; but you must have one or the other, or you are not a nation but a nasty mess.

G. K. Chesterton in "What's Wrong With The World".

### CONTRIBUTIONS WELCOMED



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## A Song in the Desert:

by R. M. Williams

ALTHOUGH known more for his boots than his books, R.M. Williams demonstrates his talent as an author in *A Song of the Desert*. The

book describes how Williams acted as a companion and guide to William Wade as he took Christianity to the Aboriginals of the outback.

Wade had once been a seaman. When down and out in London, he was offered food and shelter by the Salvation Army. Their Christian charity brought about a conversion in Wade and convinced him to take an active role in missionary work. Exactly how he made it to Australia was never ascertained but in 1926 Wade headed out into the largely-unknown western deserts with Williams as guide. As well as the Aboriginals, the two men met many other characters of the outback, the rough riders, the stockmen and the Afghan camel drivers.

The relationship between white and Aboriginal at the time was not always the best. There were many stories of conflict, often bloody ones.

Nevertheless, Wade, with outstretched arms eventually gained the trust of the Aboriginals. He taught them about Christ and, in turn, learnt of their lore and language.

The narrative is an inspiring one in itself but the illustrations make the book even more attractive. Throughout the book there are drawings and photographs from Williams' own collection. Most stunning and colourful are the artistic creations of Thyrsa Davey.

R.M. Williams has given us a fascinating glimpse into a part of Australia's past barely touched on in mainstream histories.

*A Song in the Desert* by R.M. Williams (published by Angus & Robertson, an imprint of Harper Collins Publishers, Sydney, 1998; to be released in September 1999; hardback Aus. \$29.95)

## Patrol in the Dreamtime

by Colin MacLeod

MACLEOD'S book is comprised largely of his memoirs of three years spent working as a patrol officer in the Northern Territory. His main tasks during that time involved registering and looking after Aboriginals, most of whom were wards of the state.

MacLeod's early life was spent far from the Territory. Born in Williamstown, Melbourne, in 1934, he originally wanted a career as a Roman Catholic priest. Failing this, he took a clerical job at the Williamstown Dockyard, and later did a stint in the Navy as a national serviceman. In 1955 he took up the job as patrol officer in the Northern Territory.

The book gives some insights into society in the Territory in the fifties. Full-blood Aboriginals, as wards of the state, could not drink, marry or travel freely without permission. The Top End was both cosmopolitan and caste-ridden. The full-blood Aboriginals were on the lowest rung of the social hierarchy. Half-castes, Asians and whites were positioned higher up but at different levels of the social ladder.

As a patrol officer MacLeod had to visit Aboriginal camps. They tended not to be the most appealing of places. A typical camp is described as a mess of tumble-down tin shacks. The people were dressed in filthy rags; the children seemed to have flies stuck to

their eyes and sick dogs lay in the dust. The patrol officers carried rifles, not for protection, but to kill the most diseased of the dogs.

The patrol officers also had to investigate the occasional acts of brutality against Aboriginals on the stations. Such acts were rare but they could be quite vicious when they did occur.

This was also the period during which half-caste children could be taken from their Aboriginal mothers — the so-called "stolen generation". Although the author sees why people would object to this practice, he also points out that life for a half-cast youngster could be pretty precarious. The stock camps were generally squalid places to grow up in. The children were often rejected by tribal Aboriginals and they became outcasts in both black and white societies. The girls were prone to sexual exploitation and were likely to end up as part-time concubines to anyone passing by. If they became pregnant they were generally abandoned.

During his time in the Territory, MacLeod began to study law, finally finishing his degree at the University of Melbourne in 1961. He practised law in Melbourne and later became a judge. However, one gets the feeling that he found his three years in the Territory to be the more interesting part of his life.

*Patrol in the Dreamtime* by Colin MacLeod (published by Mandarin, Kew, Victoria, 1997)

**DON'T CHANGE OUR FLAG**



An exposure  
of  
false and misleading  
arguments

by  
**Rupert Goodman**

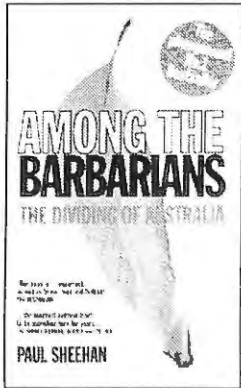
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**DON'T CHANGE OUR FLAG**

by Rupert Goodman

"... there is not one valid reason  
for changing our Flag ..."

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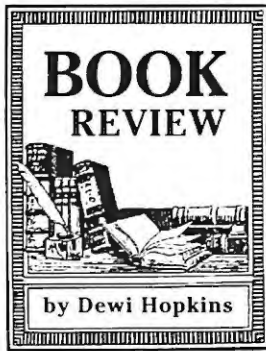
... the toughest  
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to be  
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here for years ...

THE SYDNEY  
MORNING HERALD  
and  
THE AGE

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**AMONG THE BARBARIANS**  
*The Dividing of Australia*  
by Paul Sheehan

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## One Faithful Harp

*One sword at least - G.K. Chesterton*

by Anthony Cooney

IT IS hard to say which critic offers the greater obstacle to real understanding: the enthusiast without scholarship or the scholar without enthusiasm. I consider that the Distributist/Social Credit movement probably fails to appreciate how fortunate it is to have in Anthony Cooney an exegete who avoids both positions, being a 'third way' in his own right: both a committed advocate and at the same time passionately logical and fair. His favouring of Distributist readings of Chesterton's various works over more esoteric academic interpretations is surely justified by the author's whole 'ethos' of Distributism; but even so, everything is tellingly documented and referenced. Of particular interest are his defence of Chesterton against absurd accusations of 'anti-Semitism'; his convincing suggestion

that Orwell's 1984 was heavily indebted — and inferior — to The Napoleon of Notting Hill; and his answer to the criticism that Distributism (with, implicitly, Social Credit) is impractical.

Mr. Cooney has mastered the masses of material both by and about his subject; thought critically and imaginatively about it; and, in 'a miracle of condensation', achieved and exceeded his stated aim: to provide "amidst the mass of 'heavyweight' material ... a short pamphlet ... as a means of introducing people to Chesterton, especially as an insight into Distributism generally depends upon an appreciation of his life and work." I say that he exceeds his aim for two reasons. One is that there is a sort of reader who needs not so much an introduction to Chesterton (having already made his acquaintance and, indeed, feeling on rather good terms with the great man) as a spur to read him more thoroughly and systematically.

This modest little book (36 pages plus two more of bibliography and reference) conveys to the reader over and over what Distributism is; what Chesterton was; and what it was that his *One sword at least* fought to defend and promote; 'conveys', not states, in a few choice monosyllables, because Chesterton himself laboured a lifetime to create a multifaceted expression of a vital spiritual and intensely practical and sane vision.



G. K. CHESTERTON

It is a sort of understanding, and a way of working, that — if we were less arrogant in our mental indolence — would revitalise both the Distributist and the Social Credit movements; which, incidentally, Cooney insists should be synthesised, not seen as two separate things.

My second reason for saying that he exceeds his aim is that in doing all this he clarifies something that I have myself been trying to say. It is not a bit of use understanding the mechanics of the distribution of property or the technicalities of the money-system if we have no interest in the culture and no share in the 'movement of mind and spirit' which are the real Social Credit, and for the defence of which

Chesterton was accorded the description 'Defender of the Faith'.

This is why I am immensely glad that Anthony Cooney gives detailed consideration to Chesterton's poetry. Too many activists, I fear, might regard the poetry as the least essential part of the work. To him it is the starting point — the *sine qua non*. I used to know a man (a Head of English, of all things, in a comprehensive school) who claimed never to have heard of Chesterton and never to have come across *The Donkey!* Poor, lost soul!!

*One sword at least — G.K. Chesterton by Anthony Cooney, Third Way Publications, PO Box 1243, London, SW7 3PG. A5 papers, 38 pages, UK £2.50, including postage. Overseas \$3.50, including postage.*

## The Story of Saint George:

*The Life and Legend of England's Patron Saint*

by Anthony Cooney

WHO really was St. George? The Story of Saint George by Anthony Cooney is a 100-page volume which takes a detailed look at the life and legacy of England's Patron Saint and considers the many legends which surround him. Chapter by chapter the author tells how this soldier, who sacrificed his life in defence of Christianity, became Patron Saint of the English nation. Different aspects of his life are placed in their proper historical context enabling the reader to develop a wider knowledge and greater understanding of Saint George.

In addition, the author highlights the ways in which 23 April has been celebrated over the centuries and he also delivers a heartfelt and constructive plea for English people everywhere to make a concerted effort to bring St. George's Day to prominence once more.

The informative text is complemented with a series

of black-and-white illustrations, making *The Story of St. George* essential reading for every English patriot.

Since 1960, Anthony Cooney has actively campaigned to increase public recognition of England's Patron Saint. He is the founder of the St. George's Day Association and, in 1989, he was awarded This England's Silver Cross of St. George in honour of his work.

*The Story of St. George by Anthony Cooney was published, in hardback, in March 1999.*

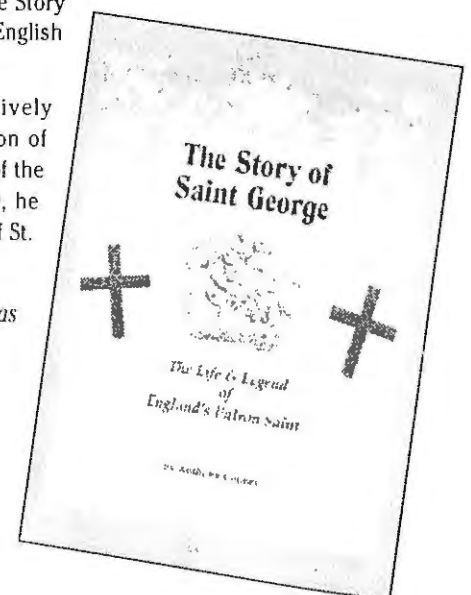
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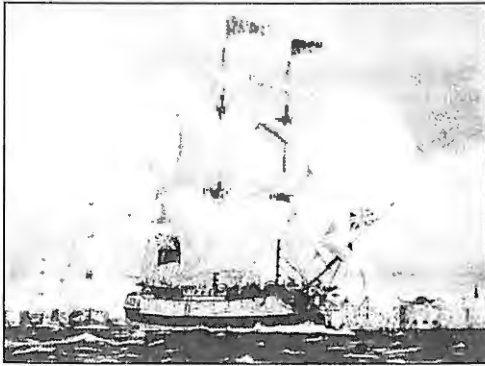
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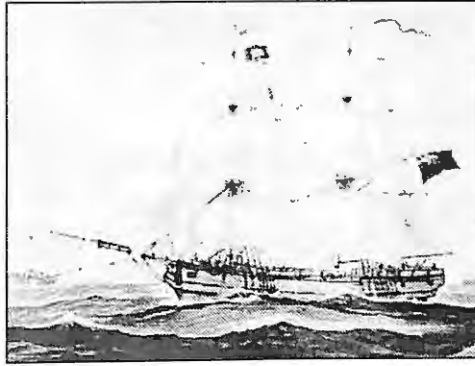


# The First Fleet

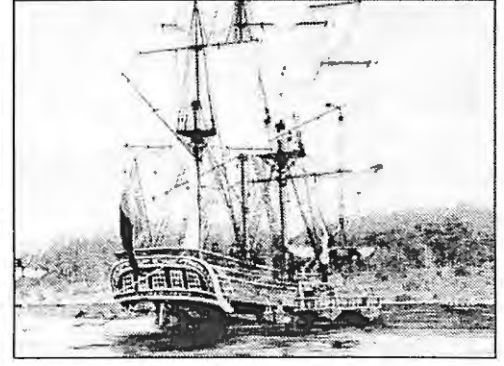
January 26th 1788



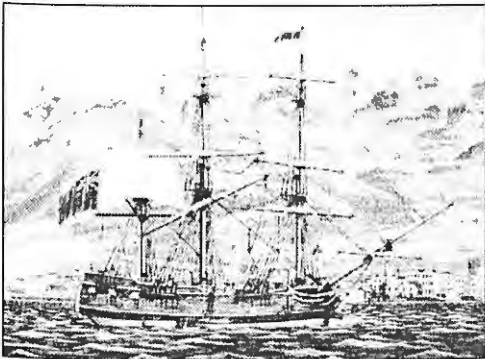
**1 H.M.S. SIRIUS:** Naval Escort.  
The Flag Ship leading the fleet out of Plymouth Harbour on 13th May, 1787. Carrying 160 people - 20 guns - fully rigged ship of 540 tons. Length 110ft. width 32 ft. one Midshipman died on the voyage.



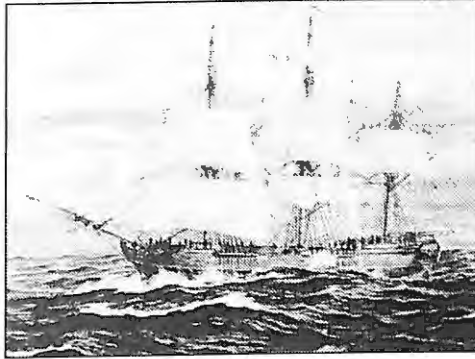
**2 H.M.S. SUPPLY:** Naval Escort.  
Brig of 170 tons. Armed with 8 guns. Length 70 ft. width 26 ft. Carried 50.



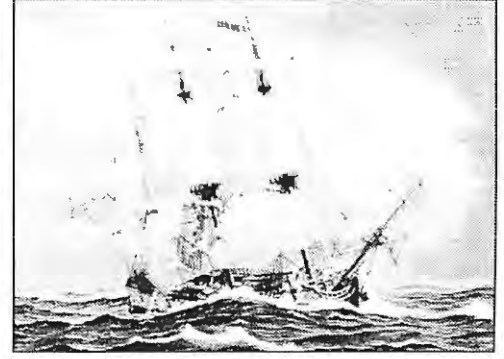
**3 GOLDEN GROVE:** Store Ship.  
Unloading supplies and livestock in Sydney Cove. Fully rigged ship of 375 tons. Built at Whitby 1780. Carried the Chaplain and his wife.



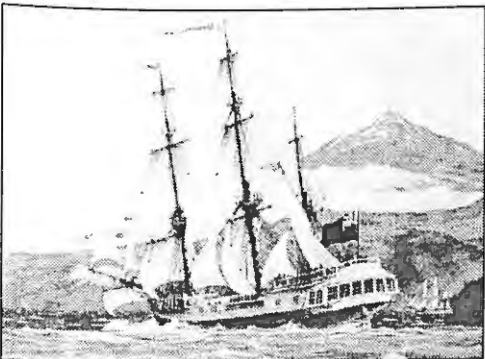
**4 FISHBURN:** Store Ship.  
At Capetown. Built Whitby 1780. Fully rigged ship of 378 tons. Carried 44 persons.



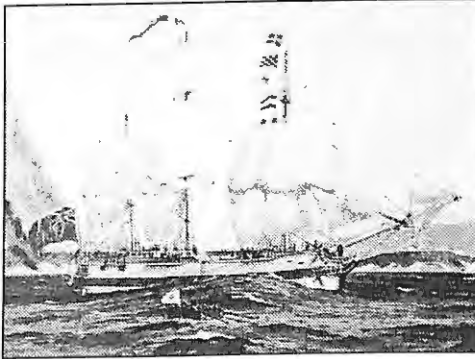
**5 BORROWDALE:** Store Ship.  
Shown making sail at dawn. Built at Sutherland 1785. Fully rigged 375 tons.



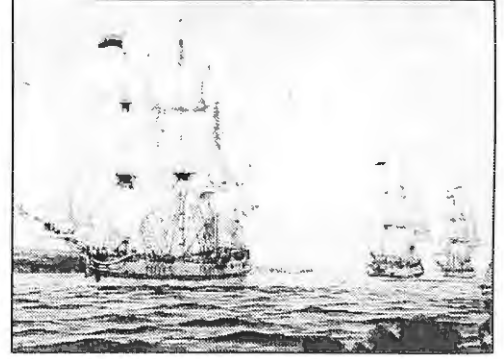
**6 SCARBOROUGH:** Convict Transport.  
Depicted in storm with mainsail splitting - Barque - 2 decks. Built in 1782. 430 tons. Carried 202 male convicts.



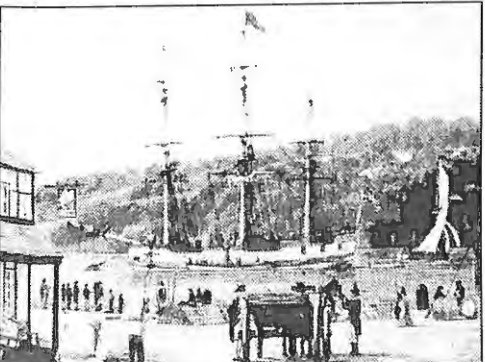
**7 PRINCE OF WALES:** Convict Transport.  
Shown off Tenerife. A two deck, three-masted Barque of 350 tons. Built 1786. Length 103 ft. width 29 ft. She carried 49 female and one male convict. One seaman and one female convict died on the voyage.



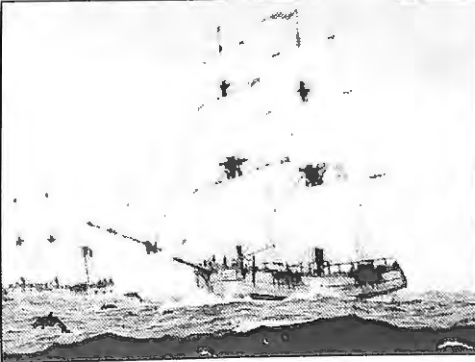
**8 LADY PENRHYN:** Convict Transport.  
Shown dropping anchor off Rio. Fully rigged ship of 330 tons. Built 1786. Carrying 129 female convicts and children. Three died on the voyage. Length 103 ft. width 27 ft.



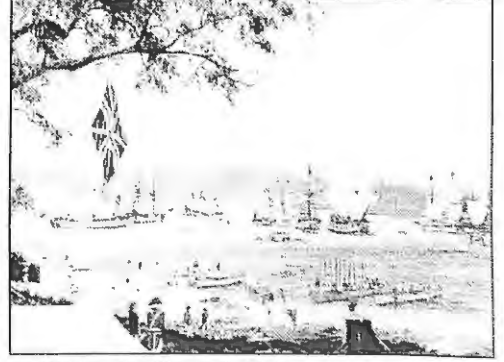
**9 ALEXANDER:** Convict Transport. Shown entering Botany Bay with Scarborough and Friendship following. Built in Hull 1783, Barque of 452 tons, length 114 ft. width 31 ft. Total complement when departed 240 persons, 213 were male convicts of which 28 died.



**10 CHARLOTTE:** Convict Transport  
Shown at Plymouth loading convicts and supplies. A three-masted Barque with two decks. Built 1784. 335 tons. Length 105 ft. width 28 ft. beam. She carried 88 male and 20 female convicts. The Drum Major's wife and three male convicts died on the voyage.



**11 FRIENDSHIP:** Convict Transport.  
Two-masted, a swift sailer of 274 tons. She carried 76 male and 21 female convicts. The 2nd Mate and one male convict died during the voyage.



**12. ENTIRE FLEET IN SYDNEY COVE,**  
January 26th 1788

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*Sir Raphael Cilento; First patron of the Australian Heritage Society*

**A** AUSTRALIANS have come to realise that their country is being steadily stolen away from them, but few know what to do about it.

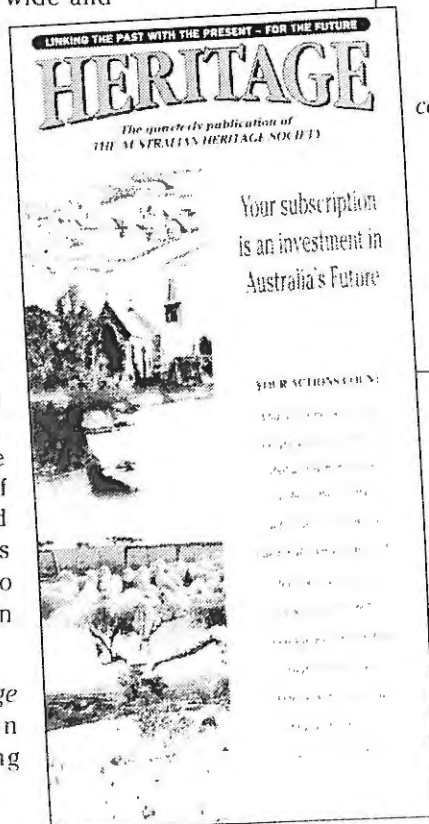
Agonised discussions are occurring with increasing frequency all over the land as worried citizens ponder how they can wrest control of excessive government back from the treacherous elites who presently steer us down the path of destruction as a nation.

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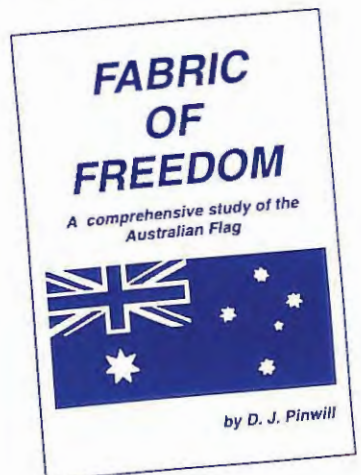
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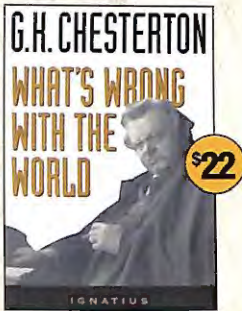
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# HERITAGE

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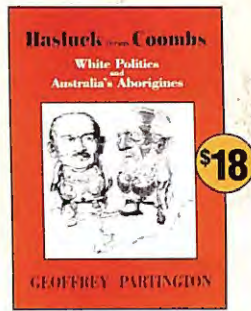


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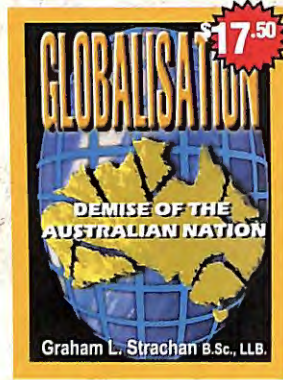


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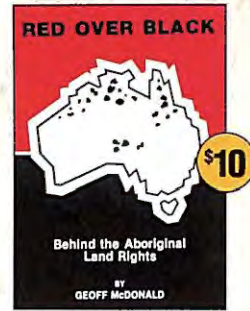


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Graham L. Strachan

People ask what would a lawyer know about economics, but this book is not really about economics. It is about dishonesty... dishonesty born out of greed for wealth and power by people persuaded that they can have all the benefits of civilisation without the need to behave in a civilised manner, in accordance with moral principle. Dishonesty of that nature should be the concern of every lawyer.

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Geoff McDonald

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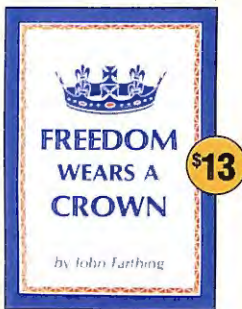


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The establishment of the Australian Constitution in 1901 is a much neglected and underrated event in this nation's history.

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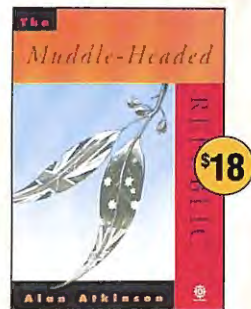


### FREEDOM WEARS A CROWN

John Farthing

Few appreciate or understand today the impact of Christianity on the development of British Constitutionalism and the priceless heritage of the Common Law. Monarchists will find this new edition most opportune as the question of Monarchy continues to be debated. It is not too much to say that the future of Western Civilisation may be decided by the outcome of this debate.

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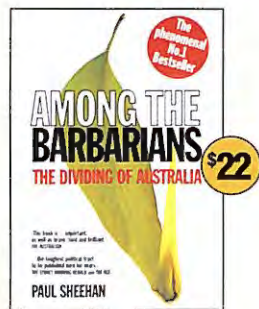


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The Muddle-Headed Republic is the most eloquent defence of the monarchy to be published in this country. Written by a leading historian, it shows what the monarchy meant for Australians in the past and now. It shows where the new vision of a republic has come from. Alan Atkinson argues that the vision is muddle-headed, full of tension and contradictions.

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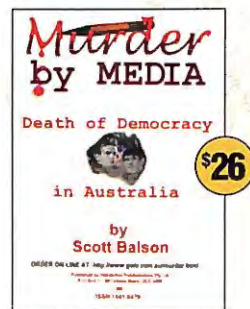


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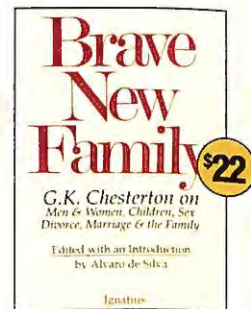


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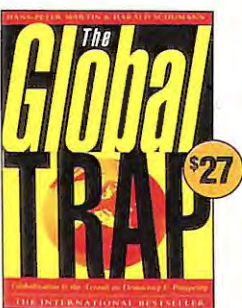
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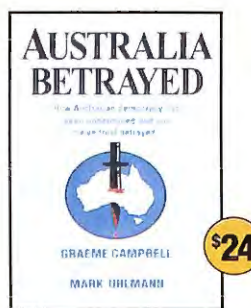


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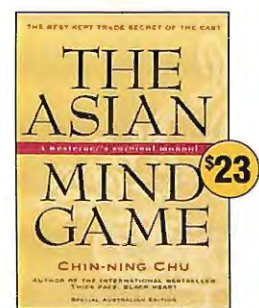


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Graeme Campbell MHR and Mark Uhlmann

Australian leadership elites in politics, the bureaucracy, academia, big business, the churches and the media have effectively cut themselves adrift from the interests of the majority of Australians. Many have betrayed the trust of the people they are supposed to represent. If you want to understand at least part of the reason why Australia is in serious difficulties, you should read this book.

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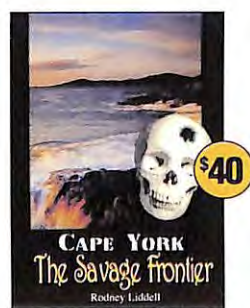


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