

HERITAGE

VOLUME 29 No. 111 2005

LINKING THE PAST WITH THE PRESENT – FOR THE FUTURE

A New Way For Australia

Forging a new understanding
of our cultural
& religious traditions

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In this issue...



Lord Horatio Nelson

He Chased, He Found, He Conquered



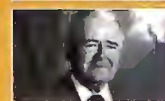
Alfred The Great

Warrior King & Saviour of England



Law and Order

Nothing Changes!



Australia's Multiculturalism

Time For Assessment & Renewal

HERITAGE

No. 111 2005

PUBLISHED BY THE AUSTRALIAN HERITAGE SOCIETY

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 required 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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LOVE CONQUERS ALL!

It was a love that tore apart the Royal Family and divided a kingdom, but on the 9th April 2005, that love conquered all when Prince Charles wed Camilla Parker Bowles in history's first civil marriage of a future king.

In a low-key ceremony hidden from the tens of thousands of well-wishers who lined Windsor's streets, they were married in a small room filled with only twenty-eight relatives and friends. With simple vows presided over by Superintendent Registrar Clair Williams a 45-year old divorcee, the civil service was witnessed by Prince William and Camilla's son Andrew Parker Bowles, who handed their parents the rings and signed the register, to seal legally a love of many years, a love that has withstood trauma, great grief and the constant battering of a mean, hostile British press.

Notably absent was her Majesty the Queen, who had decided that as Supreme Governor of The Church of England, she would damage the faith by attending a non-religious ceremony.

When the newly-weds emerged from Guildhall, the local Town hall, opposite Windsor Castle, Camilla faced the world as a Royal at last, after living in Prince Charles's shadow with no title or status.

Now at 57 years old, she is a fully-fledged princess, even if she chooses to be called by the title of Duchess of

Cornwall. Amid controversy she also assumes the title of Her Royal Highness, the ultimate symbol of royalty, and on marriage automatically becomes the Princess of Wales, the elite title that was stripped from Diana after her divorce from Prince Charles in 1996.

Then in a church blessing at nearby St. George's Chapel, before 800 guests and an estimated 500 million viewers around the world, the newly-weds begged God's forgiveness for the sins of their long affair. The recital taken from the 17th century Book of Common Prayer 1662, was spoken by an entire congregation, that included her Majesty the Queen, ten Heads of State, and a number of show business celebrities.

After their confession, prompted by the Archbishop of Canterbury Dr. Rowan Williams, Charles and Camilla professed their mutual love, and pledged to each other 'to love and obey and to be faithful to one another as long as they may live.'

After the service they posed for photographs with their extended families for the first time, before driving to Windsor Castle for the wedding reception. Some two hours later they boarded a plane for Scotland, where they enjoyed two weeks honeymoon at Birkhall, the country retreat on the royal family's Balmoral estate bequeathed to Charles by his grandmother the late Queen Mother, who died in the year 2002.

In early March this year, we Australians were fortunate to have had Prince Charles visit us for a 12-day tour. With his easy charm, affable and sincere manner, he impressed many royalists and non-royalists alike.

As Australia's future king, our



relationship with the monarchy will always be maintained, as long as Australians wish to keep it. To do away with the Monarchy, and our Constitutional Monarchical system, is tantamount to destroying the soul of Australia, which is deeply rooted in Europe, specifically that part of Europe known as the United Kingdom.

May God Bless Prince Charles, his wife Her Royal Highness the Duchess of Cornwall and their families.

*My Son fear thou the Lord and the king;
And meddle not with them that are given
change:*

*For their calamity shall rise suddenly:
And who knoweth the ruin of them. . . .?*

Proverbs: xxiv, 21

RECOMMENDED READING



Sovereignty in Australia

by Arthur Tuck

The Coronation Service and its Relevance to Australia Today

See order form in this issue.

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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 stamped and Self-addressed envelope.



LORD HORATIO NELSON

He Chased. He Found. He Conquered.



The Battle of Trafalgar 1805 fought some 20 miles (32 km) off the coast of S.W. Spain, with opposing ships hammering each other at close quarters. Fighting through smoke and wood dust was par for the course in those days.

By William Scott

This year is the bicentenary of the greatest hero in the history of naval warfare in the British nation. He changed the course of European and world history for a century by stunting the sea-power of two nations in one decisive battle off the Cape of Trafalgar.

During this current year, AD 2005, mostly in the northern summer and autumnal months, celebrations will be held throughout Britain in honour of Vice-Admiral Lord Horatio Nelson, one of the great commanders.

Lord Nelson's successes came from a combination of qualities. He took his officers into his confidence, discussing coming battles with them and formulating final detailed plans of action with all possible eventualities considered, as well as giving his commanders scope to apply their own initiative whenever an opportunity presented itself. Along with this *modus operandi* Nelson showed uncommon understanding and concern for his men, all of who trusted

and adored him. On a ship of the line under his overall command, his spoken word would even quell a mutiny.

Initially, Horatio Nelson resided by the sea at a rural village in the county of Norfolk and from his home could hear the waves breaking along the coast. He longed for himself to go to sea in ships and in 1770 with assistance from an uncle who was a sea captain, Nelson became one of his servants when aged 12 years. By age 20, he was a sea captain himself.

One of Nelson's significant victories, by which time he was a rear admiral, was the battle of the Nile in 1798. Nelson made a daring manoeuvre and by the engagement's end, of the thirteen French ships ten were captured, their flag-ship blown up and only two got away. This was in an age when two taken enemy ships were considered a great achievement.

The upshot was that the British again commanded the Mediterranean and



"Lord Nelson in the cabin of victory" by Charles Lucy

Napoleon's threat to India was no more.

By 1805, for some two years, the British had blockaded the French fleet riding in various ports to prevent it leaving those ports and pursuing Napoleon Bonaparte's plan to invade England. Nelson commanded a squadron

on this duty in the Mediterranean.

The French fleet, under Admiral Comte de Villeneuve, was allied with that of Spain. When the French Admiral eluded the blockade, Nelson chased him to the West Indies and back, finding him near the coast of Cape Trafalgar. Thorough planning and briefing fully his commanders on the battle plan, as was his custom, he defeated the combined French and Spanish fleets off the cape on 21 October 1805.

Nelson was mortally wounded by a French sniper and died from flooding of his lungs with blood as the musket-ball had severed an artery in the chest.

The fighting was fierce though Nelson's plan of action and fleet had prevailed thereby giving him immortal fame. With only twenty-six ships against thirty-three of the enemy and out gunned, nineteen of the enemy's ships were captured one sunk as well as twelve-thousand prisoners taken along with the French Admiral. Nelson's fleet

lost no ships though many were severely battered including 'Victory', the flagship, which also lost a mast.

The aftermath gave Britain command of the seas for a century and paved the way for expansion of the British Empire, covering a quarter of the world at the height of its power.

Usually, the dead were thrown overboard in the heat of battle though not so with Nelson. His body was preserved in a cask of spirits of wine and conveyed to London. Nelson's body was entombed in St Paul's Cathedral directly beneath the centre of the dome on 9 January 1806, with all the pomp at the nation's command.

"Let no funeral dirges rise
Around my Nelson's trophied bier",
Cried Glory, bending from her skies,
"The Hero lives immortal here".

~ *The Gentleman's Magazine*
February 1806

Trafalgar Festival Event Highlights

13 June

A Race around the Isle of Wight

Special yacht race around the Isle of Wight for the competitors of the Atlantic Challenge. The prize will be a new trophy, known as the Nelson Plate, being a replica of one of Nelson's silver dinner plates presented to him by Lloyd's of London.

Email: mail@royalyachtsquadron.org

28 June

International Fleet Review

Comprising ships from thirty-five nations, making up the biggest ever multinational gathering of ships in history. There will also be an historic battle re-enactment in the Solent by Tall Ships with a firework display and fly-past by military aircraft.

Email: info@trafalgar200.com

July-September

Nelson Tour of British ports

Hear all about Nelson's life on an educational tour of key British ports aboard a replica of HM Schooner Pickle whose crew of re-enactors will play Nelson and his entourage.

Contact: Peter Workman, Festival Management Ltd,

Tel: +44 (0)117 927 6614

4 August-11 September

The New Trafalgar Dispatch

A symbolic recreation of the voyage in 1805 by Lt Lapenotiere in HM Schooner Pickle from Cape Trafalgar to Falmouth, and his drive by post chaise from there to London delivering Vice-Admiral Collingwood's Trafalgar Dispatch to London.

Email: chriswhite@aol.com



16 September

Thames Nelson Flotilla

View recreation of Nelson's water-borne funeral procession from Greenwich to Whitehall. The plan is to assemble the largest flotilla on the Thames in modern times.

Email: peterwarwick@compuserve.com

21-23 October

The Trafalgar Weekend

The nation unites to celebrate the 200th anniversary of the Battle of Trafalgar. Beacons will blaze and festivities occur throughout Britain, Isle of Man and Channel Islands.

Email: info@trafalgarweekend.co.uk

21 October

Royal Navy's Trafalgar Day

The Royal Navy's major ceremony in Portsmouth Harbour focussing on HMS Victory.

Email: givem@a.dii.mod.uk

The re-enactment, on 16 September 2005, of Lord Nelson's water-borne funeral will be the pinnacle of the year-long celebrations and anticipated to draw the largest number of spectators.



Nelson's flag-ship, HMS 'Victory' of 2164 tons, 110 guns which carried over 800 men, eventually restored after its final battle. Since 1925 she has resided in dry dock at Portsmouth harbour. She was one of the finest vessels of her era in the Royal Navy. Launching in 1765 made her 40 years old at the time of Trafalgar and currently aged 240 years.

DON'T QUIT!



When things go wrong, as they sometimes will,
 When the road you're trudging seems all up hill,
 When the funds are low and the debts are high,
 And you want to smile, but you have to sigh,
 When care is pressing you down a bit,
 Rest if you must, but don't you quit.

Life is queer with its twists and turns,
 As everyone of us sometimes learns,
 And many a failure turns about

When he might have won had he stuck it out;
 Don't give up though the pace seems slow –
 You may succeed with another blow.

Success is failure turned inside out –
 The silver tint of the clouds of doubt,
 And you never can tell just how close you are,
 It may be near when it seems so far;
 So stick to the fight when you're hardest hit –
 It's when things seem worst that you must not quit.

A NEW WAY FOR AUSTRALIA

Many of our cultural and religious traditions are critically weakened and a new coalition of understanding needs to be forged

NIGEL JACKSON looks at the state of the nation



MANY Australians are deeply disenchanted with the Establishment that rules the nation.

It is widely felt that both major political party groupings – the Liberal-National Party Coalition and the Australian Labour Party – are no longer truly representative of the people's wishes or the nation's best interests. It is believed that instead both are under the thumb of huge financial interests – banks, major corporations and elites that control these. The media cooperate with this Establishment and so does a nomenclatura of largely left-wing intellectuals who benefit from its patronage.

Two recent attempts to challenge the Establishment ended in disaster. Pauline Hanson, whose election as an Independent to the federal Parliament and maiden speech in the House of Representatives brought a welcome change of perspective into the national forums, proved unequal to the mammoth

task of founding and leading a whole new political party.

Although she showed personal courage in the face of screaming mobs, she lacked judgment in her selection of advisors and interaction with them; she appeared unwilling to confront honestly the reality of the powerful Jewish lobby; and she made a fatal error by standing a One Nation candidate against Graeme Campbell in Kalgoorlie, thus destroying his position in the Parliament without benefiting One Nation.

Campbell had endeavoured to found a new political party under the rubric of Australia First. He had gradually come to national prominence as an unusually independent, perceptive and honest Australian Labor Party parliamentarian. Unlike Hanson, he was willing to

challenge Jewish lobbying openly, as he showed particularly in the House of Representatives in his courageous 1994 speech against the Racial Hatred Bill.

Forced out of his party as a result, Campbell succeeded in retaining his seat of Kalgoorlie as an Independent and set about promoting a sensible set of eight practical policies to benefit the nation. Unfortunately, he was a stodgy-looking man whose programme lacked the fundamental of vision; and he was unable to adapt when this failing was pointed out to him.

The Establishment cleverly responded to the Campbell challenge by suffocating his movement with almost total media silence, while drenching Hanson and One

Nation in publicity, confident (and rightly so) that it was only a matter of time before she brought herself and One Nation to political collapse.

Moreover, Hanson had a considerable appeal through her femininity and a certain coarse glamour. It is regrettable to note that the majority of Australians wanting a new party defending Traditional Australia thus chose One Nation and not Australia First.

It is vital that patriots and traditionalists learn from the failures of both these parties and their leaders.

A Political Vacuum

The defeat of this dual challenge to the status quo has coincided with Prime Minister John Howard's successful grasping of the middle ground. Howard has cannily forged a programme that combines an image of low-key conservatism with subservience to the powers behind the scenes.



He has tactically outplayed his ALP opponents; and the majority – though not a huge majority – of Australians undoubtedly support many of his traditionalist policies. There is reason to feel, however, that the Coalition will move leftwards when he relinquishes his position, and that thus Traditional Australia will be in greater danger than ever before.

Meanwhile, in Britain our Sovereign, Her Majesty Queen Elizabeth II, is nearly eighty and may not prove to have the longevity of the late Queen Mother. The heir apparent to the thrones of both Britain and Australia, His Royal Highness Prince Charles, has for years been subject to intense attack and depreciation in the media; and it can be predicted that at the moment he becomes King a furore of opposition against the idea of his remaining Sovereign of Australia will be unleashed in our nation. Indeed, it is not beyond the bounds of credibility that an unscrupulous bi-partisan Parliament, aided by the major media, might not stoop to a coup d'état for a republic; if so, it is doubtful that ordinary Australians could successfully oppose that or would even try.

Sound Foundation

What is urgently needed in Australia is a new movement of political reform capable of capturing some Senate seats at the next federal elections – and also capable of withstanding any republican coup d'état or dishonest juggling with our procedures for constitutional change.

One commentator who has also noted this vacuum is Michael Brander, a former leader of National Action. Brander has begun publishing a valuable newsletter entitled *Australian Resurgence* (from PO Box 682, Sunshine, Victoria 3020). The first two issues (December 2004 and January 2005) cogently outline much of what is unsatisfactory in the current Australian political order, and also offer some suggested avenues of change.

Unfortunately, Brander appears to have remained the devotee of Spanish Falangist Jose Antonio Primo de Rivera that he was in the days of National Action. (The Falange became prominent in Spain in 1933

and played a role in the Catholic traditionalist General Franco's successful defence of that nation against a bolshevik coup in the Spanish Civil War of 1936-39.) This has led to a number of emphases in Brander's prescriptions which are seriously flawed.

The most important of these is his call for a return to a Christian foundation to our society such as, he believes, made Europe – and the Western culture that sprang from it – great. Thus, he is very hostile to a Muslim presence in Australia and sees Islam as a permanent opponent of Christianity.

The trouble with this analysis is that modern scholarship in many fields has exposed the Christian

“What is urgently needed in Australia is a new movement of political reform capable of capturing some Senate seats at the next federal elections”

faith as seriously deficient in both its theology and its past practice. As Melbourne theologian and ethicist Dr Rufus Black has noted (*The Age*, 28/9/04), Christianity needs to undergo a major reformation if it is to prove able to respond successfully to contemporary challenges, including that of Muslim fundamentalism. Alternative history authors Graham Hancock and Robert Bauval have recently published a 550-page book, *Talisman*, which recounts in detail the horrific record of Christian intolerance and ecclesiastical persecution of dissidents over the past 1,700 years. At the same time, scholarship has shown the profound wisdom and insights present in other sacred traditions, as well as providing grounds for a thoroughgoing reappraisal by Christians of their own sacred tradition, its texts and liturgies.

Australia now contains a great diversity of faith and practice, and it is the height of unrealism to imagine

that a new political movement can succeed here if it bases itself on only one sacred tradition (and a flawed tradition, at that) – even if it remains the faith of the majority. On the contrary, a profounder sacred perspective is required: one which recognises the transcendent unity of religions, and which can thus call successfully for support from Australian Muslims, Hindus, Buddhists, Jews and adherents of other sacred traditions. The Perennialist school of writers, pioneered by Rene Guenon and Ananda Coomaraswamy, has provided in scores of brilliant books the intellectual basis to make real this profounder perspective. (And their labours should not be confused with various kinds of suspect “New Age” syncretism promoted by the UNO and associated groups.)

Another unfortunate emphasis in Brander's position is his republicanism, associated with celebration of the Eureka uprising of 1854 and a conviction that the Southern Cross standard then raised should become the national flag of Australia. Brander, Catholic and European in sensibility, feels no strong allegiance to Britain and its monarchical tradition. With some justification, he castigates Her Majesty the Queen over her last year's Christmas broadcast, which had a multicultural emphasis that ignored the racial and ethnic crises that a series of treacherous governments have combined to inflict on Britain. He also takes umbrage at support given by HRH Prince Charles to other faiths, and claims, as does American maverick Lyndon LaRouche, that the House of Windsor is heavily implicated in big business scams behind the scenes.

What such an analysis ignores is, firstly, the fundamentally British and royal foundation of Australia, with that cultural and legal tradition remaining the most unifying factor in the nation as well as its best protection against incipient tyranny. Secondly, it ignores the fact that the House of Windsor is beyond doubt a prisoner in the citadel and forced to make all sorts of unpleasant compromises in order to survive and maintain the existence of the Crown in Britain and the other realms.

Britain tried republicanism from 1646 to 1660 and the Restoration of King Charles II was greeted

with acclamation and national relief. France tried republicanism in 1789 and the most wicked and appalling bloodshed followed. China tried republicanism in 1912 and has experienced perhaps the worst communist tyranny in history. Russia tried republicanism in 1917 and suffered over seventy years of totalitarian misery. Germany tried republicanism in 1918 and then saw the horrors of Nazism replaced by the tyrannies of the post-World War Two American diktat, a regime which pioneered the repression of revisionist historians.

All of that Brander ignores, as he also does the wise moves of General Franco in subduing the influence of the Falange and arranging the

restoration of the Spanish monarchy in a context in which it would not be weakened by complete identification with his own historically necessary form of authoritarian rule.

Moreover, Brander neglects to consider that the very Establishment he attacks is hell-bent on making Australia a republic and (overseas) in burying Britain in the new tyrannous monster known as the European Union. Republics are far more easily made puppets of tyrants than are authentic monarchies with centuries of tradition behind them.

In short, political reform in Australia, in order to have any chance of succeeding, must have a foundation combining a liberal approach to differences of religion

and a conservative insistence on the retention of the monarchy. It is true that, at a later stage of our history, we may be wise to inaugurate by high statesmanship an entirely independent Australian monarchy, the initial sovereign of a new house carrying within himself a share of the British blood royal.

These and other considerations have led me to draw up a fifteen point programme for a hypothetical new political reform movement in Australia. It now follows; and perhaps readers of *Heritage* may be moved to comment on it in future issues.

Views expressed in this article are those of the author, and not necessarily the views of the Publisher - Ed

AUSTRALIA - A NEW WAY

Outline for a Political Programme

1. Action in the name of the One Divine Source of All
 2. Respect for sacred tradition
 3. Affirmation of the transcendental unity of religions
 4. Royal governance
 5. An independent Australia
 6. Intellectual freedom
 7. Justice based on equity
8. An immigration policy based on ecological sustainability and the need for national unity
 9. Appropriate support for indigenous Australians
 10. Clarification of our sense of national identity
 11. Artistic renewal
 12. A balanced approach to sexual issues
 13. Variety in education
 14. Openness to gnosis
15. Economic policy subject to sacred tradition and the integrity of the nation

Why I Fly Our Flag

By Julian Stanwix



I suppose I grew up in an era when schools said the Lord's Prayer and raised the flag each day.

This was part of our early life at every Government School.

The enjoyment of seeing the wind, one of the cleanest forms of energy at work from that point stayed with me. As we flew the sixties, a lot of traditions fell away and we were in the new society. By the 1970's I had married and had a family. Wanting something for the kids to enjoy, I happened to buy some kites. As we lived on top of a hill next to an oval, and being in the era of "Life, Be in It" campaigns, we soon had our own plus a number of neighbours' children joining in; great fun learning about this clean power.

Soon, for various reasons, we shifted down to the "Hills", an outer metro area of Perth. Finding that this was not a kite aea, they became history. By this time the kids were at an age when my wife and I decided they should have "jobs" allocated. At that time, flags were in the news

and at the same time we added to the two story house a balcony facing the road so we felt it would be nice to have a pair of flag staffs to fly our state and national flags. After this momentus family decision, I erected these and a roster formed to do our daily duty.

As time went on and the house again was altered, we changed to flag poles. By now our kids had left and had their own homes so my wife and I continued to fly our flag even though we have since shifted to a different home.

Now it is just a part of life. We were amazed when we shifted to a regional country town at how people relate to it and if for some reason we fail to fly our flag, we are soon reminded.

Whenever we are on holiday and see a well-kept flag pole it perpetuates that same feeling as seeing the flag unfurl in our school days.

The editor welcomes readers' contributions on how they fly, or promote Australia's Flag. Have a story to tell about our flag? Let's hear about it please!

THE ORIGINS OF THE ENGLISH PENNY

'A Penny for your Thoughts'

When **Offa**, king of Mercia, (who died c.796AD.), became Ruler of Mercia, a Saxon Kingdom, he made his capital at Tamworth on the river Tame, by way of keeping a fortified enclosure (a "worth") there – which became known as Tame-worth. Offa established a Mint at Tame-worth and became the first to produce the coin known as the **Penny**. Long, long later, Tamworth in NSW Australia, was named for Tamworth, England.

From an article by Jim Hobden, 'The Naming of Tamworth,' p.22. of the Centenary Edition, Journal of Tamworth Historical Society, NSW Australia. Vol 1V. No.1. March 1976.



ALFRED THE GREAT

WARRIOR KING AND SAVIOUR OF ENGLAND

871 A.D. – 899 A.D. BY EVE BENNETTS

The Battle of Edington 878 A.D.

ON a May morning in 878 A.D., two armies met at a place called Edington, near Westbury in Wiltshire. And the outcome was a decisive victory for Alfred, King of Wessex, and his West Saxons over the heathen Danes led by their king, Guthrum. The last great threat that the whole of England would pass under heathen control was averted. And Guthrum himself accepted the Christian faith. By the middle 870's the Danes, with ten years hard campaigning behind them, had shown signs of settling permanently in the ravaged lands of England. The victorious heathens shared out land in the Saxon kingdoms of East Anglia, Northumbria and Mercia. According to the *Anglo-Saxon Chronicle* 'they now, proceeded to plough and support themselves'.

Alfred Stands Alone

The days when the Danes were just raiders by sea and marauders on land were over, and as the Viking armies began to settle, they took over the north of England, making York their own Danish-speaking, Danish-run capital, then began to extend their 'Danelaw' south into East Anglia, where they defeated and murdered in the most foul way, Edmund, King of East Anglia in the year 870, they then turned their coveting eyes towards the fruitful lands of Wessex,

At the beginning of 878, things could not have looked bleaker for the 29-year-old Alfred. For in the early days of January, soon after twelfth night, the Danes made one last effort in a surprise attack against Wessex. They captured Alfred's royal encampment at Chippenham and overran the greater part of the kingdom, virtually all east of Selwood, on the borders of Wiltshire and Somerset. They then settled there and drove a great part of the population across the sea. The remaining population submitted – all except Alfred. The *Chronicle* records that he

'journeyed in difficulties through the woods and fen-fastnesses with a small loyal force' to Athelney, an island in the Somerset marshes.

The Plight of Alfred

The plight of Alfred and his men was wretched. Bishop Asser, in his *Life of King Alfred* written about 893, tells how Alfred 'had nothing to live on



except what he could seize by frequent raids, either secretly or openly from the pagans, or even from the Christians, who had surrendered to pagan rule. At the time of writing, Asser was a member of King Alfred's household and would have gained much of his information from the king himself.

At Athelney, Alfred and his faithful men gained a precious breathing space. A massive raid by the Vikings from Pembrokeshire was defeated at the Battle of Countisbury Hill, near Lynmouth, beaten off by the men of Devon, commanded by the ealdorman Odda. Even so, the young king must have been near to despair. His people probably, believing that he had deserted them. The situation called for all the forbearance and staying power he could possibly muster. And in the crisis Alfred showed these qualities to the full.

Burning Loaves

It was while he was at Athelney that it is said that Alfred took shelter one day with a peasant woman. He was in disguise and she left him to look after the loaves, which she was baking. Legend tells us that she returned to find Alfred deep in thought, and the loaves burnt to a cinder. Not unnaturally, she scolded her careless watchman, perhaps the king was in deep thought regarding the campaign he was about to launch or even engrossed in the book of psalms and prayers from which, Asser says, he was never parted, but nevertheless Alfred showed great love and humility when he did not chastise the woman, by informing her as to whom she was scolding, and this was a mark of his deep Christian faith and love for his people.

Saviour of England

Alfred made Athelney a stronghold, then seven weeks after Easter the king and his warriors rode out to do battle. Somewhere east of Selwood all the people of Somerset, Wiltshire and much of Hampshire gave him a tumultuous welcome. The *Chronicle* says 'they rejoiced to see him'. According to Asser they welcomed him like a man who had come back from the dead.

The army went on to challenge the Danish host at Edington, 15 miles south of the Danes' encampment at Chippenham – once Alfred's fortress. The battle was long and hard fought.

Asser wrote that Alfred 'closed his Saxon ranks into a wedge-shaped formation, shields locked with shield, and fought fiercely against the entire heathen host in a long and stubborn stand. At last by God's will he won his victory, slew many and pursued the remaining to their place of refuge, striking as he went.... then pitched camp boldly, with all his army before the gates of the fortress held by the heathen'.

Guthrum and his Danes held out for fourteen days, and at the end of the siege according to Asser: 'They sought

peace on these terms, that the king should receive from them distinguished hostages, as many as he wished, and should not give one hostage to them. Never before, indeed, had they made peace with anyone on such terms'.

The Danes also swore they would leave Alfred's kingdom and that their king would be baptised into the faith of Christianity, and would forever give up his worship of the blood-thirsty Norse Gods. The *Chronicle* reported that they kept their promise. Three weeks later Guthrum and thirty of his most important warriors came to Alfred at Aller, near Athelney, where the king stood sponsor to him at his baptism. The *Chronicle* adds that Guthrum 'was twelve days with the king, and he honoured him and his companions greatly with gifts'. This was a successful tactic employed by Alfred to buy off the enemy, these gifts, or payments for peace, were to become known as 'Danegeld' Alfred was surely living up to his name, which means Elf-wisdom.

Finally, in 880, the Danes moved to East Anglia, where they settled down and shared the land in peace.

Between 892 and 896, England suffered a fresh set of savage attacks, but Alfred rallied resistance, and maintained his hold over Wessex, West Mercia and London, which he had occupied since 886.

Alfred the great reformer

After his victory at Edington, Alfred reorganised the army more efficiently,



and built a network of fortified forts and set up what was called the *burhs* being a complex of military, fortified towns, no-one in Wessex lived more than twenty miles from these *burhs* where they could take refuge if attacked. These military towns in more modern time became known as '*boroughs*' from whence the future shires were to be born.

Father of the Royal Navy

For his Navy, he designed and built a new fleet of longships, twice as long as existing Saxon ships, swifter, and more easily manoeuvred on sea and land.

'The Anglo-Saxon Chronicle'

The Anglo-Saxon Chronicle, was one of Alfred's greatest projects, it was the written history of England up to his own time, it was what we would term today a newspaper, it was distributed yearly, and was regularly updated, the first update being in the early 890's, recording the year's events in a forthright and unbiased manner, even to the extent if needs be, to criticise events which appeared to be unjust or untrue. The Monasteries, were astute enough to realise the value of such a tool, and began to add their own instalments. The *Chronicle* reported on local issues such as floods, famine, sicknesses, and battles. It is important to note *The Chronicle* was written in English not in Latin, for as Alfred said 'a language that we can all understand'. It was a remarkable achievement and the first of its kind in all of Europe.

The Great Code of Laws

Alfred drew up a great code of laws for all his kingdom, and petitioned Asser to translate the **MOLMUTINE LAWS** from the Keltic tongue into Latin, so that he could incorporate them into his own **Anglo-Saxon Code**.

Alfred's failing health

Alfred was never physically strong, and Asser tells us how the king was harassed day and night by illnesses unknown to all the Physicians in the island. Asser speaks of the king's daily infirmities of the body, which was constantly racked with pain. Some modern historians have come to the conclusion that Alfred's illnesses were due to swollen veins, which gave him



little respite, thus making him conscious to the physical frailties of man.

On October 26, 899 A.D., Alfred died and was buried at Winchester Cathedral. Alfred died in the faith that he had done so much to serve. A quiet, modest man, a scholar, a king, who held at all times to the rigorous truth. He had saved England, not only for the English, but also for Christianity.

"*The just man builds on a modern foundation and gradually proceeds to greater things*" Asser cites this saying when he is describing King Alfred's method of learning.

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THE MOLMUTINE LAWS AND THEIR EFFECT ON BRITAIN:







The Lawgiver of Britain:

King Molmutius, who reigned for 40 years in the 4th Century B.C., has been regarded as the Lawgiver of Britain.

King Alfred, (who reigned during the 9th century) it is recorded, employed his Scribe Asser, a learned Welsh Monk from Menevia (St. David's: whom he afterwards made Abbot of Amesbury and Bishop Sherborne), to translate **THE MOLMUTINE LAWS** from the Keltic Tongue into Latin, in order that he might incorporate these laws into his own **Anglo-Saxon Code**.

THE MOLMUTINE LAWS:

- 
- 
- (1) **There are Three Tests of Civil Liberty:**
 - a. Equality of Rights.
 - b. Equality of Taxation.
 - c. Freedom to come and go.
 - (2) **There are Three Causes which Ruin a State:**
 - a. Inordinate Privileges.
 - b. Corruption of Justice.
 - c. National Apathy.
 - (3) **There are Three Things which cannot be Considered Solid longer than Their Foundations are Solid:**
 - a. Peace.
 - b. Property.
 - c. Law.
 - (4) **There are Three Things Indispensable to a True Union of Nations:**
 - a. Sameness of Laws.
 - b. Rights.
 - c. Language
 - (5) **There are Three Things Free to all Britons:**
 - a. The Forest.
 - b. The Unworked Mine.
 - c. The Right of Hunting Wild Creatures.
 - (6) **There are Three Things that Require the Unanimous Vote of the Nation to Effect:**
 - a. Deposition of the Sovereign.
 - b. Introduction of Novelties into Religion.
 - c. Suspension of Law.
 - (7) **There are Three Birth Civil Birthrights of Every Briton:**
 - a. The Right to go Wherever he Pleases.
 - b. The Right, Wherever he is, to Protection for his land and from the Sovereign.
 - c. The Right of Equal Privileges and Equal Restrictions.
 - (8) **There are Three Property Birthrights for Every Briton:**
 - a. Five (British) Acres of Land for a Home.
 - b. The Right of Armorial Bearings.
 - c. The Right of Suffrage in the Enacting of the Laws, The Male at twenty-one, the Female on her marriage.
 - (9) **There are Three Guarantees of Society:**
 - a. Security for Life and Limb.
 - b. Security of Property.
 - c. Security of the Rights of Nature.
 - (10) **There are Three Things the Safety of which Depends on that of the Others:**
 - a. The Sovereignty.
 - b. National Courage.
 - c. Just Administration of the Laws.
- 
- 

- (11) **There are Three things which every Briton may be Legally compelled to Attend:**
- a. The Worship of God.
 - b. The Military Service.
 - c. The Courts of law.
- (12) **There are Three things Free to Every Briton or Foreigner, the Refusal of which no Law will Justify:**
- a. Water from Spring, River or Well.
 - b. Firing from a Decayed Tree.
 - c. A Block of Stone not in use.
- (13) **There are Three Orders who are Exempt from Bearing Arms:**
- a. The Bard.
 - b. The Judge.
 - c. The Graduate in Law or Religion.
These represent God and His Peace and No Weapon must Ever be Found in Their Hand.
- (14) **There are Three whose Power is Kingly in Law:**
- a. The Sovereign Paramount of Britain over All Britain and Its Isles.
 - b. The Princes Palatine in their Princedoms.
 - c. The Heads of the Clans in Their Clans.
- (15) **There are Three Sacred things which the Conscience Binds Itself to Truth:**
- a. The Name of God.
 - b. The Road of Him who Offers up Prayers to God.
 - c. The Joined Right Hand.
- (16) **There are Three Persons who have a Right to Public Maintenance:**
- a. The Old.
 - b. The Babe.
 - c. The Foreigner who cannot Speak the British Tongue.

However, it is on the Authority of the Great Legal Writers, Fortescue and Coke, that the MOLMUTINE LAWS have been Always Regarded as the Foundation and Bulwark of British Liberties, and have Remained from His Time the Common, Unwritten or Native Laws of the Island, as Distinguished from the Roman, the Canon and other Codes of Foreign Introduction:

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QUESTIONS and ANSWERS

on MAGNA CARTA, ICON OF LIBERTY



What is Magna Carta?

Answer: It is a document drawn up in 1215 AD by Archbishop Stephen Langton and twenty five Knights who supported the Archbishop when they met King John who was reluctant to put his seal upon the document, but did so at sword point, at a place in England known as Runnymede.

Since that time the Magna Carta has been reconfirmed thirty times over the centuries. After the Charta of King Edward 1 in 1297 AD (Anno Domini – means in the year of our Lord,) was reconfirmed, it passed into Common law, and it was read to the people in all churches of the realm every six months so people would know the law of the land.

What is the most important message Magna Carta gives to those who drew up this document originally?

Answer: The reason behind the message was to stop the abuse of power by King John which was disastrous to the nation. It was then Archbishop Stephen Langton and the Knights mentioned in Question 1, drew up a

list of privileges for the Monarch and the people, which would bring orderly function to the Kingdom.

Where did Magna Carta come from?

Answer: It came from God Almighty who put all the good ways of living into the minds of men who wanted Liberty and Peace. The principles of this Charta teaches people how to live a good and useful life without fear.

Why Does Liberty and Peace make peoples' lives better?

Answer: With Liberty you have Security, with Security you have Responsibility, with Responsibility you have Freedom, with Freedom you have Privileges which can have Special Rights: and if these Rights are abused these Privileges can be lawfully withdrawn.

When people have a peaceful life, what can they teach others?

Answer: How to achieve fine goals in their lives which leads to other worthwhile activities.

What does following God's Law do to people?

Answer: They learn to have respect for all life and change their thinking.

Why has Magna Carta always been an obstacle to those in power?

Answer: Because those in power crave for ultimate power, that results in the need to create a 'Slave State' which is opposed to order, harmony and peace. A 'Slave State' creates Tyranny, Unjust Laws, and Conflict, that inescapably leads to Chaos and Anarchy.

Compiled by Wanda Teakle: Constitutional Education Campaign Fund Committee.



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LAW and ORDER NOTHING CHANGES!

By Julian Stanwix

Since the time of creation we seem to have been obsessed with crime – justice – penalties.

When we take a look at the animal kingdom, they have their territories and behaviour rules. For example let us look at the well-known Australian bird the Magpie, who will attack their own if they fall out of line. Most species have their rules, we humans carry this further as our children learn not only just at home, but also at school where they are taught the behaviour expected by our society.

A high percentage of our entertainment is made up of reading Newspapers, Books, watching TV Programmes and Cinema

Films, All these mediums in many, many cases are entirely based upon crime or violent, criminal behaviour. Our national leaders and politicians are elected to government by our vote, they then create armies, police forces, allow the export and import of equipment pertaining to the many different levels and types of criminal activity, with very little restraint, thus leaving the door wide open for young minds in particular to fall into the trap of a criminal mentality.

When reading as I do old books and newspapers, and finding unusual stories and forgotten historical facts, the subject of crime is always there, and occasionally I find a piece of writing that is exceptional in some way, and continues to haunt one's thoughts. Recently, whilst talking with the editor of 'Heritage' the subject of crime and the injustice of justice as we know it today, came up, which brought to mind the following article, which has always remained with me as being exceptional, either for journalism or just for plain interests sake, I would like to share this article with Heritage readers, as I feel it should be reprinted, as a reminder for the future.



**As reported in "The Daily News"
In the year of 1882.**

THE EXECUTION

Shortly after eight o'clock this morning John Collins and Ah Kett suffered the extreme penalty of the law for the atrocious crimes of which they had been found guilty. It will be no doubt remembered that Ah Kett when he was found guilty, confessed his crime saying "I killed Hoppy, but it cannot be helped now." Collins on the contrary, not withstanding the clearness of the evidence, protested his innocence at the trial, when he behaved himself in the most defiant manner. Since sentence of death was passed upon him, Collins continued in his useless and unseemly exhibition of bravado; but Ah Kett the Chinaman who spoke little English seemed to be much perturbed in his mind.

Yesterday, Collins again asserted his innocence "I shall die innocent," he said, And by the by time will prove it." Last night Collins retired at the usual time and enjoyed a sound night's sleep, but it was very different the following morning, and as the day drew to a close the doomed man's agitation increased to such a degree that he did not go to bed until one o'clock this morning, and as reported was very restless in his sleep. Each of the doomed men ate a good breakfast this morning, and at about seven o'clock the irons, with which they had been Manacled since receiving their dreaded sentence, were struck from off their limbs, as soon as this was done Collins shook his legs, and said with firmness, "free at last!" whilst the Chinaman phlegmatically enjoyed a smoke.

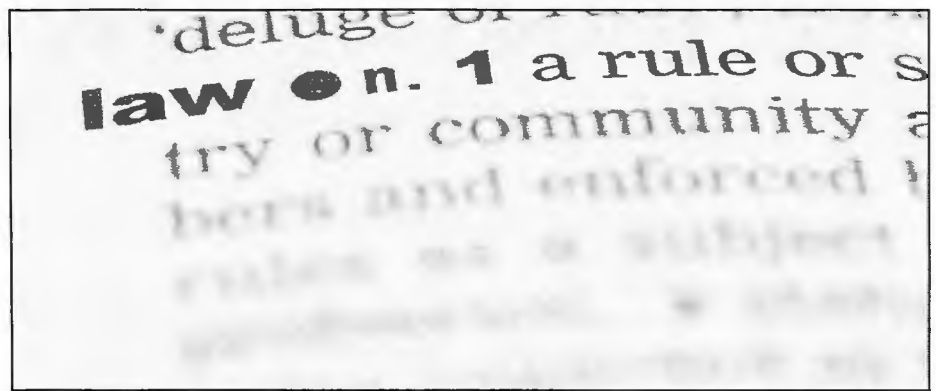
Shortly before eight o'clock the Sheriff and the Colonial Surgeon arrived and a few minutes later the death bell was

tolled. At eight o'clock the executioner attended by several warders, proceeded to the condemned men's cells, to pinion them. Ah Kett was the first secured, his elbows being drawn behind his back and tied with what appeared to be ordinary clothes line. Collins was then secured in a similar manner. During this operation the Chinaman turned ghastly pale and trembled excessively; But Collins bore it without a shiver – once he winced, upon which the hangman said "did I hurt you?" "No!" was the concise reply. A few minutes passed, as Collins leaned in an easy posture against the wall of his cell, occasionally addressing a few casual remarks to the warder who was with him. At last the order was given to bring out the prisoners upon which Ah Kett was led out and placed in the centre of the corridor. Immediately afterwards, Collins walked firmly out and took up the same position, but by accident he turned his back upon the door exit,

and upon being told of it he promptly wheeled round, just like a soldier on parade.

THE GALLOWS

The Reverend Father Martelli vested in a cassock surplice and a black stole then took his position near Collins, and commenced reading the Office for the Dead. In a few brief moments the prisoners, surrounded by a body of warders, and proceeded by the Priest, marched off to where the execution was to take place, passing through the outer office they entered the yard, where grim, and threatening stood "The Gallows" both condemned men walked firmly under the scaffold and mounted the spiral stone steps which debouched upon the gallows, and without any delay they were placed in their proper positions on the drop, with the Priest standing next to Collins on the platform, and the Sheriff and Colonial Surgeon occupying their places at the head of the other staircase. After the noose had been adjusted around their necks, white caps were drawn over the heads of the condemned men. When the Sheriff - after the Reverend Father had concluded the Office - said



"Collins, have you anything to say?" "NO" was the decisive answer, spoken in a reckless tone of voice. The dread signal was then given, and the felons were launched into eternity. Collins died instantaneously, not even a quiver of the limbs was perceptible after the body had fallen, but the Chinaman as soon as he felt the drop falling under his feet, gave a type of nervous spring, thus disturbing the position of the knot, and the result was that he struggled convulsively for a few seconds. After hanging for about half an hour the hangman cut the bodies down, and laid them in their coffins to await the usual inquest, while the black flag fluttering in the cool morning breeze announced

to the public the law had been avenged - that all was over. The inquest upon the remains was held at nine o'clock where the juries returned the usual verdict of, "Death in accordance with the law."

Thus perished two men, who, after careful trials had been pronounced guilty of two of the most atrocious murders ever before chronicled in blood. As the coffins were lowered into the graves the beams of bright morning sun stole over the high wall and glanced on the dark-looking gallows beam.

*Alas! Alas! That ever as fairs a sun,
As that which it's course had then begun,
Should gild with rays so bright and free,
That dismal, dark-frowning, gallows - tree!*

THE BABYLONIAN WOE

By David Astle

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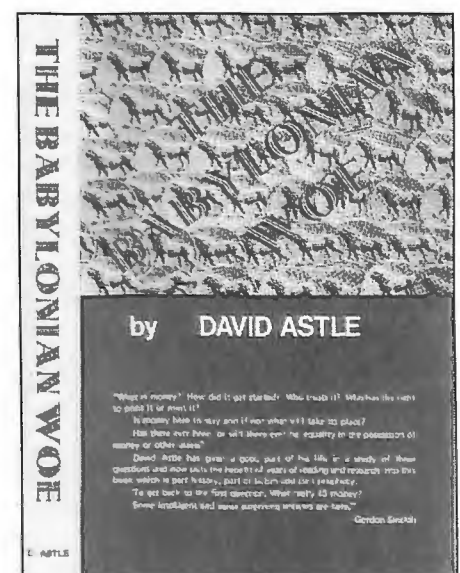
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IMMIGRATION POLICY

the fons et origo of nationhood

Derek Turner says that no other policy is as important as immigration

A government's immigration policy is arguably the most fundamental and consequential of all its policies. Other policies are enormously important, but immigration policy holds the possibility either of preserving or altering permanently the character of the people who make up the nation.

Trade deficits, educational standards, war in Iraq and our relations with the EU, while of enormous significance to us all, are all nonetheless subordinate to one central consideration — “who are we who are being governed (or misgoverned) Immigration policy, if poorly conceived or administered, can turn “We the people” into “We, another people”.

Globally speaking, human beings are manifestly not the same, and our civilizations and nations are not all alike. A country or a civilization's unique character is at least partly due to the unique qualities of the people who have created it, and its values cannot be extended or diluted indefinitely in all directions. It is obviously of great importance for a government that rules ostensibly in the national interest to know first, who ‘we’ are and, secondly, to seek to preserve that character for posterity

And yet it hasn't exactly worked out that way' For decades, Britain hasn't had an immigration policy worthy of the name. Like the Empire, Britain's race problem was acquired in a fit of absence of mind. Unlike the Empire, Britain's race problem should be a source of shame for yesterday's and today's politicians.

Ever since the arrival of the Windrush at Tilbury docks in 1948, governments of all persuasions have been united in not wishing to do anything substantive to preserve the character of Britain. Under Labor and Conservative governments alike, albeit with fluctuating intensity a tide of newcomers has continued to flow

into this island ‘fortress’, turning a country which had had no large scale immigration since 1066 into a larger version of Yugoslavia — although so far minus the civil war.

There were and are immigration laws, of course. There was the occasional flurry of media concern or political maneuvering when the subject of race came forcibly to the nation's attention. In 1948, 13 Labor MPs wrote to Clement Attlee to express their dismay at the likely effects of immigration on their poor inner-city constituencies. Many Tory MPs and peers — not just Enoch Powell — tried and failed to get immigration taken seriously. Cyril Osborne, Norman Pannell, Harold Soref, Ronald Bell, Sir Patrick Wall and many others deserve great credit for their statesmanlike approach to what they could already see was the national question. But they were all out-maneuvered and out-gunned. Whatever the media, or the laws, or the politicians said, behind the rhetoric and under all administrations, the underlying trend was for an ever-increasing immigrant population, self-ghettoised and alienated from the wider society — feeling resentful of that society and being resented by that society

It seems that politicians, like so many other people took it for granted that Britain could just continue indefinitely to absorb the world's peoples, without this changing the country's character in any way. There was always something more urgent to be done — and the next election to be prepared for. Even genuinely patriotic politicians like Margaret Thatcher, who in 1979 probably did mean to do something about the “swamping” that concerned Tory voters, lost sight of the ball once in office. By the early 1980s, she was saying that the family values of Muslim immigrants would encourage emulation amongst native Britons. That didn't quite work that way either!

Thanks to such short term thinking, and the almost unbelievable pigheadedness of many on the Left — who said that anyone who wanted to talk about immigration was some kind of Nazi sympathiser — we now have a serious race problem in Britain, of the kind that some Tories right up until the late 1980s said “could never happen here”.

FREEDOM OF SPEECH

Parts of our big cities are fast becoming like Washington DC or Delhi. Race riots happen all around the country almost constantly — only coming to national attention when they get beyond a certain level of containable violence. Racial misunderstanding and unpleasantness are at an all time high, with a racial angle creeping into almost every argument, from foreign policy to fox-hunting. Our freedom of speech and association are being increasingly under-mined. Commission for Racial Equality commissars

— representatives of an organisation that has itself been called “institutionally racist” — are empowered to compel entire organisations to adhere to cranky race equality ‘guidelines’, which are really quotas in disguise. Soon we will not be allowed to criticise Islam. Soon after that, other persecuted minorities like the Scientologists and the Satanists will no doubt get in on the



Derek Turner

act! Britain is unhappy and lacking in optimism. The diversity that we are all told we should welcome has proved to be the very opposite of a strength. The creation of the multicultural society in Britain was indeed, as Bill Deedes put it tersely in his memoirs, “a failure of statecraft”.

But having established that our politicians have all let us down badly, and that we should not be starting from here, where are we to go?

We must accept that the events of the last several decades are not now reversible. Britain is now inescapably, a multiracial, society. How can we make the best of this far-from-ideal situation?

We need to mitigate the existing problems in the interests of everyone who now lives in Britain. We need to take urgent action to preserve the British moelus vivendi and to smooth away the understandable resentment felt towards post-war immigrants by many millions within the indigenous population. We need to take radical measures to avoid future Stephen Lawrences and future Richard Everitts — we need to act now to obviate future Brixtons, Toxteths, Broadwater Farms and Bradfords. And in the wake of 9/11, we must confront the dreadful possibility that a comparable tragedy may even now be being planned somewhere in our diverse, distrustful cities.

We wish no harm to anyone, and blame no-one for what has happened — except our contemptible indigenous politicians and the bureaucratic jobsworths who deferred action in the interests of a quiet life. Who could blame people from India, Pakistan or the West Indies for wishing to improve their quality of life? We wish to be able to retain that tolerance, that freedom of speech and that respect for the individual that has made Britain so stable and so desirable for so long. But to be able to do that, Britons must feel comfortable and secure in their own ancestral domain. Those post-war mimi-grants and descendants of post-war immigrants who can understand this basic human need and inprescriptible human right are welcome to join in this

new battle of Britain.

The good news is that there is mounting recognition of the problems we all face. There has been, as Rod Little noted in a recent Spectator article, a “paradigm shift” on race. A few years ago, nobody talked about immigration — except to say it was wonderful, and we should have a lot more of it. Now everyone is talking about it. The terrible events of 11 September 2001 drove home to many people the necessity of watching borders, and keeping checks on aliens living within one’s borders — not to mention the essential incompatibility of Islam and the Occident.

Even some on the Left, for so long the chief supporters of mass immigration, have come to realise that it can mean importing poverty

“ *Like the Empire, Britain’s race problem was acquired in a fit of absence of minds Unlike the Empire, Britain’s race problem should be a source of shame for yesterday’s and today’s politicians* ”

driving down the minimum wage and weakening social bonds. The articles by Bob Rowthorn and David Goodhart criticising mass immigration that appeared in the thoughtful Leftist magazine Prospect were greeted by many on the Left with a stream of vitriol and spittle-flecked abuse, but have now been co-opted into the mainstream of political discourse. Even dreary Leftist motormouths like Yasmin Alibhai-Brown and Trevor Phillips have said that multiculturalism is a dead letter, and that nations need shared experiences and customs to cohere.

This relative open-mindedness has trickled down the metapolitical scale to Labour MPs. The Labour MP for Keighley got into hot water in 2002 for saying that English language tuition should be mandatory for new immigrants.

David Blunkett has argued for compulsory English tuition for all and introduced citizenship ceremonies. Jack Straw has said that Britain should resile from the UN Convention on

Refugees. And, in September, Tony Blair said that it was “neither racist nor extremist” to raise “genuine concerns” about what he admitted were many thousands of fake asylum applications. The paradigm has indeed shifted greatly. While much of this rhetoric is possibly insincere or, if sincere, is unlikely ever to be put into effect, it is symptomatic of a new public mood. Although the government cannot be trusted on this, at some point the rhetoric will have to be at least partially lived up to.

The media are filled with stories about immigration. A much reported opinion poll stated that 52% of respondents believe that immigration is the single most important issue facing Britain. There have been several excellent books on immigration produced in the last two years, by Ashley Mote, Miles Harris, Anthony Browne and Steve Moxon. There is a highly professional think-tank, Migration Watch, monitoring the situation. After years of being a single issue party the UKIP adopted some moderate policies on immigration, and quadrupled its numbers of MEPs. Despite unremitting demonisation, the BNP has made considerable headway in certain areas of the country. And now Liam Fox and Michael Howard have realised that the Tories need to talk about this subject to keep their heads above water. That they should have realised this long ago is not the point; we must be grateful for the conversion of even the most recalcitrant of sinners. We who have always thought this issue was more important than privatising electricity or Saddam Hussein’s possession or non-possession of WMDs can take comfort from how quickly our once-heretical views are becoming respectable. We look forward to being thanked officially!

Yet the paradigm needs to shift yet more — from posture to policy, from thought to action. We need to push at this open door and force real change on our slippery, reluctant politicians — in such a way that no-one is hurt and as few as possible are inconvenienced. A little more effort now will mean a lot less heartache in the future.

We need, first, to enforce existing laws on immigration. We need urgently to deport all illegal aliens, whose continued presence in this country brings the legal system into contempt, and signals to the millions of others who wish to come to Britain that they can get away with it. There should be no blind eyes turned, no amnesties, no appeals and no readmittance ever for those who have once been detected trying to enter illegally.

The United Nations Convention on Refugees — which was probably a bad idea even in 1951 — has been made exceedingly deleterious by the advent of easier travel, and the sheer numbers of those now wishing to travel. We need to remove ourselves from its foolish provisions as soon as possible. Thanks partly to the sentimental aspirations in this document, asylum has become a massive industry — a sprawling, noxious, unregulated, leprous growth in the midst of which our natural sympathy for genuine refugees has become choked. We must always offer sustenance and shelter to those fellow human beings who really need our help — at least until they can look after themselves again. But these natural and laudable feelings have been blunted by the chronic abuse, the massive dishonesty and the hateful hypocrisy of fake applicants and the shyster lawyers and politicians who have poisoned the well of our sympathy. Perhaps this industry, too, could be 'privatised'. Let the Polly Toynbees, the Barbara Roches, the Charles Kennedys and the John Bercows who want to take all refugees on trust take personal charge of their darlings, and welcome them into their own schools, streets and homes, paying personally for their food, housing, translators, social workers and lawyers. Let them put their own monies where their large mouths are. Cheap opportunists should not be allowed to make such massively expensive calls on the public purse.

We need to resume control over the immigration system, and ensure that only a very small number of economically essential immigrants are allowed to gain admittance until the nation has absorbed fully those immigrants and descendants

of immigrants who are already here. Because so many supposedly economically essential immigrants are in fact not really necessary at all, the ideal solution would be a complete moratorium on all further immigration until further notice. David Blunkett may not be able to imagine any upper limit to the number of immigrants — but the rest of us most certainly can.

STARTING ANEW

We need to scrap the CRE or its forthcoming super-equality successor, and scrap almost all race relations laws — except those that, quite properly, prevent people from inciting violence on the grounds of ethnicity. Groups like the government-sponsored Operation Black Vote should be disbanded. We should scrap all 'targets' for the professions and within the civil service. If someone attains a responsible office, it can then be clearly understood that they did so on their own merits, not as part of some backroom race-fixing. Ethnic minority-specific professional bodies, housing associations, etc should be phased out. In employment, preference ought always to be given to native-born workers — even if this means raising wage levels and investing in technology. There should be compulsory teaching of English for all immigrants and compulsory lessons in British history for everyone in schools, and all new arrivals to the country. Non-English speakers should not be permitted to use their native languages in class. Official documents should only be available in English, Scots or Welsh. Although all should be free to pursue their own religious beliefs, Christianity should receive preferential treatment in law.

But while the above reforms are all vitally necessary, they are treating the symptoms of the disease rather than the disease itself. The people of Britain need to regain respect for themselves, and their particular brand of Western civilization. For too long, the indigenous people of Britain have been deprived of knowledge of, or pride in, their history, their traditions, their customs and beliefs. While the Tories were sorting out the trade unions, the ultra-Left was capturing and distorting

the minds of the Britons of the future.

Thanks to the Left's long, surreptitious war against the dominant culture, the indigenous people of Britain have been relativized, bowdlerized, hectorated, cajoled and threatened into a kind of nation-wide neurosis. This ethnic angst has made them vulnerable to the pandemics of multiculturalism, reverse racism, racial guilt and political correctness, which in turn have allowed our present immigration problems to assume such overweening importance. This political gelding process needs to be reversed, and the gelders need to be given their P45s. The British need once again to hold up their heads — to be proud of who they are — to be cognizant of their historical achievements — and to feel confident about the future. We need much less deconstructionism and more constructionism — less relativism and more revivalism.

We need to ditch decades of ill-informed sentiment and dogma about race, and to drive home to flabby minds certain non-negotiable (if sometimes discomfiting) truths. Multiculturalism means non-culturalism. Nations need a shared language and shared customs — or else they are not nations. Diversity is not a strength, but a weakness. Human beings are not interchangeable economic units, but members of discrete racial groups, with innate characteristics that cannot be wished away.

Our sleepwalking politicians and ideologues have finally begun to realise that race exists, as a social, political, cultural and soon biological reality. This realisation, if long overdue and still half-hearted, is nonetheless welcome — and may yet help save Britain's unique character and charm for future generations.

Note

1. See *Dear Bill*, by W F Deedes
2. Respectively, *Overcrowded Britain*, Tanner Publishing, 2003; *Tomorrow is Another Country*, Civitas, 2003; *Do We Need Mass Immigration*, Civitas, 2003 and *The Great Immigration Scandal*, Imprint Academic, 2004

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On the top of Mount Clarence, Albany, Western Australia, stands a tall flagstaff, which was erected for signalling purposes before the telephone was laid from the town to Breaksea Island.

Published with kind permission by the Albany Advertiser

On the Summit of Mount Clarence

By Henry Lawson

On the summit of Mount Clarence rotting slowly in the air
Stands a tall and naked flagstaff, relic of the Russian scare –
Russian scare that scares no longer, for the cry is 'all is well!' –
Yet the flagstaff still is standing like a lonely sentinel.
And it watches thro' the seasons – winters cold and summer heat,
Watches seaward, watches ever for the phantom Russian fleet.

In a cave among the ridges where the scrub is tall and thick
With no human being near him dwells a wretched lunatic.
On Mount Clarence in the morning he will fix his burning eyes,
And he scans the sea and watches for the signal flag to rise;
In his ears the roar of cannon and the sound of battle drums
While he cleans his gun and watches for the foe that never comes.

And they say at dreary nightfall, when the storms are howling round,
Comes a phantom ship to anchor in the waters of the 'Sound',
And the lunatic who sees it wakes the landscape with his whoops,
Loads his gun and marches seaward at the head of airy troops,
To the summit of Mount Clarence leads them on with martial tread,
Fires his gun and sends the Russians to the mustering of the dead.

WAYS OF DEALING WITH THE BURDENS OF LIFE

- Accept that some days you're the pigeon, and some days you're the statue.
- Always keep your words soft and sweet, just in case you have to eat them.
- Always read stuff that will make you look good if you die in the middle of it.
- Drive carefully. It's not only cars that can be recalled by their maker.
- If you can't be kind, at least have the decency to be vague.
- If you lend someone \$20 and never see that person again, it was probably worth it.
- Never buy a car you can't push.
- Never put both feet in your mouth at the same time, because then you won't have a leg to stand on.
- Nobody cares if you can't dance well. Just get up and dance.
- Since it's the early worm that gets eaten by the bird, sleep late.
- The second mouse gets the cheese.
- When everything's coming your way, you're in the wrong lane.
- Birthdays are good for you. The more you have, the longer you live.
- You may be only one person in the world, but you may also be the world to one person.
- Some mistakes are too much fun to only make once.
- We could learn a lot from crayons. Some are sharp, some are pretty and some are dull. Some have weird names, and all are different colours, but they all have to live in the same box.



**TAKE TIME
TO LAUGH!**



The Illusion of 'Disease'

by Mike Adams *Note — Mike Adams is a holistic nutritionist and author of more than 1,500 articles on disease prevention, conventional medicine, and more~ He posts new articles daily at <http://www.NewsTarget.com>*

"THERE is a curious tendency in conventional medicine to label a set of symptoms as a disease. For example, I recently spotted a poster touting a new drug for osteoporosis. It was written by a drug company and it said this: "Osteoporosis is a disease that causes weak and fragile bones~" The poster went on to say that you need a particular drug to counteract this "disease".

Yet the language is all backward. Osteoporosis is not a disease that causes weak bones. Osteoporosis is the name given to a diagnosis of weak bones. In other words, the weak bones happened first, and then the diagnosis followed.

Another drug company defines osteoporosis as "the disease that causes bones to become thinner" Again, the cause and effect are reversed. And that's how drug companies want people to think about diseases and symptoms: First you "get" the disease, then you are "diagnosed" just in time to take an expensive new drug for the rest of your life.

But it's all hogwash. There is no such disease as osteoporosis. It's just a name for a pattern of symptoms that indicate you've let your bones get fragile. And to treat it, western doctors will give you prescriptions for drugs that claim to make your bones less brittle.

We should really call it Brittle Bones Disease, and describe the treatment in plain language - exercise, vitamin D, mineral supplements with calcium and strontium, natural sunlight, and the avoidance of substances like soft drinks, white flour, and added sugars, which strip away bone mass.

Diabetes is another condition given a complex name that puts its solution out of reach of the average patient. Type 2 diabetes isn't technically a disease. It's just a natural metabolic side effect

of consuming refined carbohydrates and added sugars in large quantities without engaging in regular physical exercise. The name "diabetes" is meaningless to the average person. It should be called Excessive Sugar Disease. If it were called Excessive Sugar Disease, the solution to it would be rather apparent.

Cancer is another disease named after its symptom. To this day, most doctors and patients still believe that

"There's a great deal of ego invested in the medical community, and they sure don't want to make health sound attainable to the average person"

cancer is a physical thing: a tumour. In reality, a tumour is only a side effect of cancer, not its cause. A tumour is simply a physical manifestation of a cancer pattern that is expressed by the body.

When a person "has cancer", what they really have is a sluggish or suppressed immune system. And that would be a far better name for the disease: Suppressed Immune System Disorder.

If cancer were actually called that, it would seem ridiculous to try to cure it by cutting out tumours and destroying the immune system with chemotherapy. These are the two most popular treatments for cancer, and they do nothing to support the patient's immune system or prevent future occurrences. That's exactly why most people who undergo chemotherapy or the removal of tumours end up with

yet more cancer down the road.

The cure for cancer already exists, and it's found in every human body. Your body kills cancer cells as a routine daily task, and it has done it thousands of times in your lifetime. All we have to do is stop poisoning our bodies with cancer-causing chemicals and start feeding ourselves the materials our bodies need to beat chronic disease. Instead of searching for new technological cures, our money and time would be better spent making people aware of the existing cures and prevention strategies available right now.

Here's another example: high cholesterol. Conventional medicine says that high cholesterol is caused by a chemical imbalance in the liver, the organ that produces cholesterol. Thus the treatment is drugs (statin drugs) that inhibit the liver's production of cholesterol. Upon taking these drugs, the high cholesterol (the "disease") is regulated.

But the fatal flaw in this approach is once again evident: The symptom is not the cause of the disease. There is another cause, one that is routinely ignored by conventional medicine, doctors, drug companies, and even patients. The root cause of high cholesterol is primarily dietary. A person who eats foods that are high in saturated fats and hydrogenated oils will inevitably produce more bad cholesterol. It's simple cause and effect, not some bizarre behaviour by the liver.

"There's a great deal of ego invested in the medical community, and they sure don't want to make health sound attainable to the average person" If the disease were accurately named, it would be called Fatty Food Choice Disease. That would make more sense to people. And the obvious solution to the disease would be to choose foods

that aren't so fatty. Of course, that may be a bit of an oversimplification, since you have to distinguish between healthy fats and unhealthy fats. But at least the name would give patients a better idea of what's actually going on.

Outside the United States, the names of diseases in other languages (such as Chinese) more accurately describe their actual causes. In western medicine, however, the name of the disease obscures the root cause. That makes all diseases sound far more complex and mysterious than they really are. That's a shame, because the treatments and cures for virtually all chronic diseases are actually quite simple and can be described in plain language. Preventing and reversing these diseases only requires language that describes things like making different food choices, getting more natural sunlight, drinking more water engaging in regular physical exercise avoiding specific toxins supplementing your diet and so on.

There is a degree of arrogance in the language of western medicine, and this arrogance propagates the separation between doctors and their patients. Separation never results in healing. In order to create healing, we must bring together healers and patients by using plain language that real people understand and that real people can act upon. There's a great deal of ego invested in the medical community, and they sure don't want to make health sound attainable to the average person. Making the language of disease complicated keeps it out of reach of the public.

But health is attainable by every single person. It isn't rocket science. It's not complex. And it doesn't require a prescription. Health is easy, it is straightforward, and it is direct. And, for the most part, it is available free of charge if you invoke the healing power of sunlight, pure water, stress reduction, exercise, and healthy food choices.

Big Medicine Big Agro — Big Pharma: Adams continues — I know that some of you are eager for the government (I think that is us) to provide free health care but you know that the government is owned and operated for the benefit of super wealthy corporations: i.e. Big Medicine, Big Agro, and Big Pharma (Bush alone has three Eli Lilly Executives at the cabinet level). So I hope this has caused the question to form in your minds of which kind of health care or medicine will be forced upon us and subsidized by us under the system you desire. Maybe we should redefine disease somewhat before proceeding into a plan that will be one more form of non-survival corporate welfare.

MARATHON MAN

Homage to Ernst Zundel

It's a long way from the Calmbach fields
And forest paths to a small, locked cell.
A long way up.

As eagles soar on the hidden thrusts of air,
As larks lift swiftly on their chanted bliss,
Or as the patterning of well-placed notes erupts
With solemn organ-hymns from old man Bach
And sweeps souls heavenwards with measured ease,
So you have raised us high with simple love of truth.

II

Even the brothers Grimm, could we but call
Them back into these times and borrow monsters,
Ogres, trolls, gross giants, goblins, fiends
From the great book of tales they saved and stored,
Would be tongue-tied and stunned-silent, if required
To pen with accuracy the meagre lineaments
And icy hearts, malignant, bleak and dull,
Of those who have harried you with anti-laws
And bonds of verbiage in most abysmal servitude
To the thin piping of the dwarf-tyrants of our age!

III

Let the King's herald sound again his hurl
Of trumpet-calls to the high hills around,
Transfix the hearts of the Brabant peasant-folk
And shake the distant fortress-place beyond,
While evil conjurers, ambitious, treacherous
And foolish-bold, imagine in their pettiness of dream
That nothing from the shining world will possibly upset
Their cruel plan; but you hear the gathering chorus-swell
Of amazed joy round and rebound exultantly in a ring
Of delirious joy around the gravely-gazing King
As Elsa's prayer for championing is answered by that Knight
Swan-drawn and silver-corseleted, whose supreme sword
Will smite the enemies of sweet integrity to doom,
As the Grail itself descends in scales and trails of light
And Wagner's Lohengrin sets foot to soil,
As your own feet have graced again the Fatherland!

IV

We will take the hand of Luther to hammer on the door
Of the four winds the fairness of your name and case!
We will summon Heidegger to celebrate clarity
Of soul and mind in defence of your sure voice!
He will come from that tiny hut and his last days
When he stood his ground as the harpy-folk bewailed.
We will call Goethe in his grand cloak of amorous
Intensity and joy! We will cry down Nietzsche
And his Overman and his vast scorn of the mean scum!
All these now, Ernst, are fellows of your triumphing!

after the return to Germany

by NIGEL JACKSON

SHIP TO GET ITS POWER FROM NATURE

England – Australia vehicle transporter to launch the era of sun, wind and wave energy on the sea lanes.

> LONDON *Daily Telegraph*.

A SHIP powered by the sun, wind and waves is to be built to transport motor vehicles from Europe to Australia.

The futuristic vessel has no conventional engines, uses no fossil fuel and releases no harmful emissions into the atmosphere or pollution into the sea. If successful, the technology will be used on passenger ferries and cruise ships.

The wave energy is harnessed by 12 dolphin-like fins on the ship's hull while sun and wind energy is collected by three giant, rigid, fin-like sails covered in solar panels.

The sails and fins will also help the ship to cruise at 15 knots and stability will be provided by the pentamaran hull – a slim monohull with two smaller support hulls, known as sponsons, on each side.

Once harnessed, the sun, wind and wave energy will be combined with hydrogen and stored in fuel cells.

A spokesman for ship designers Wallenius Wilhelmsen, which has British headquarters in Southampton, said: "This will be the first truly environmentally friendly ship, protecting the atmosphere and marine species. It will transform ocean transport."

The international shipping company

transports 160,000 cars a year, including Jaguars, Land-Rovers and BMW's, from Southampton to Australia, New Zealand and other countries.

The first ship will be called the E/S Orcelle after the orcelle dolphin – the French word for the Irrawaddy dolphin, one of the world's most critically endangered species.

"This will be a truly environmentally friendly ship .. It will transform ocean transport."

The E/S stands for "environmentally sound ship".

The ship's design means that it will not need to carry ballast water used to stabilise traditional vessels. The collection and disposal of ballast water has worried marine conservationists for years.

Many fragile species are collected inadvertently when a ship takes thousands of tonnes of water from the sea for ballast. When the water is emptied back into the ocean, often

thousands of miles away, many species are dumped in alien environments that threaten their survival.

The company, which has about 60 modern vessels that carry 17 million vehicles a year by sea, unveiled a model of the E/S Orcelle at Expo, the world trade fair, in Aichi, Japan.

Company chief executive Nils Dyvik said that a ship with some of the Orcelle's "environmentally friendly characteristics" could be launched within five years but the "complete version" might not be crossing the oceans until 2025.

The cost of the futuristic vessel is not known, but Mr Dyvik said he expected it would be more expensive than a conventional cargo-ship, which costs up to \$111 million. "The cost is likely to come down, however, as the technology becomes cheaper," he said.

Mr Dyvik said: "that the E/S Orcelle was the future of ocean transport. It represents the achievable goal of building a zero-emission cargo ship.

The shipping industry has to play its part in protecting the environment and we are determined to be at the forefront of efforts to help protect marine life on the high seas."

Editor's Note: Hopefully the vehicles being transported will also be 'environmentally friendly.'

ORCELLE SUSTAINABLY POWERED SHIP

The diagram illustrates the E/S Orcelle ship with various sustainable power components labeled: Sails, Solar panel, Wave energy converters, Fin Propellers generators, Fuel Cells, and Propellers. The ship is shown in profile, with the name 'E/S ORCELLE' on its side. Below the main diagram, there are three smaller silhouettes of ships for size comparison: Orcelle 250m, QE II 295m, and Type 42 destroyer 150m. A Catamaran ferry 86m is also shown for reference.

- The vessel will include a cargo deck 10 times the length of the MCG.
- It will be able to carry up 10,000 cars in emission-free conditions.
- At 250m long it will be shorter than the Queen Mary II (345m) and the QE II (295m), but more than three times the length of a Boeing 747 jumbo jet (71m).

Orcelle 250m
 QE II 295m
 Type 42 destroyer 150m
 Catamaran ferry 86m



AUSTRALIA'S MULTICULTURALISM: TIME FOR ASSESSMENT AND RENEWAL

WINTHROP HALL, THE UNIVERSITY OF WESTERN AUSTRALIA - MONDAY, 21 MARCH 2005

I ACKNOWLEDGE the traditional custodians, past and present, of this land upon which we are privileged to gather.

Your Excellency, the Governor, Mr. Premier, Professor Robson, Dr Leela De Mel, Chancellors, Vice Chancellors and members of the Universities, Minister, Members of Parliament, Distinguished Guests all.

Harmony Week 2005, the Anniversary of the Sharpeville Massacre and the United Nations International Day for the Elimination of Racial Discrimination combine to provide a challenging and sad, but nonetheless most appropriate, context for my comments this evening. For I have no doubt that true multiculturalism based on mutual understanding, respect and acceptance is the most effective way of combating the evil of racism, nationally and internationally.

Having made that dogmatic assertion, I should immediately make a disclaimer. To some extent, "multiculturalism" has become a field for expert study and analysis. Notwithstanding that my comments this evening are somewhat grandly described as an "Oration", they do not pretend to be a contribution to the specialised literature or learning. Rather they should be seen as an attempted explanation of a perception of values and nation to which I am, and have long been, personally committed.

Some years ago a former leading United Kingdom Labor politician told me a story which came unbidden to my mind last week when I was thinking about what I would say this evening. It was about the Chinese statesman, V. K. Wellington Koo, who was one of the outstanding diplomats, scholars and international lawyers of the 20th Century.

In the 1930s, while Wellington Koo was Chinese Ambassador to the United Kingdom, he was seated next to an English trade union leader at an important London Guild Hall banquet. The trade union leader was well intentioned but at a complete loss for conversation with his

Chinese neighbour. He devoted himself exclusively to the person seated on his other side. As the first course was being removed, however, he finally thought of something to say. Turning to Wellington Koo, he loudly and slowly enquired: "Like soup?" Dr. Koo was saved the need to respond by being called on by the Chairman as the evening's distinguished speaker. In his faultless English, he gave a brilliant analysis of the working of the League of Nations to whose establishment he had been a contributor while China's delegate to the 1919 Paris Peace Conference. To sustained applause, he returned to his place. After a few moments, he turned to his neighbour. Quietly he enquired: "Like speech?"

As that possibly apocryphal story may indicate, my own starting point for any assessment of Australia's multiculturalism lies in memories of the religious bigotry and racial prejudice which were prevalent in this country when I was a boy and teenager growing up in the 1930s and 1940s. That was a society whose members, apart from the largely invisible Aborigines, overwhelmingly traced their origins to Britain and Ireland. Looking back with the benefit of hindsight, I have no doubt that, in the main, the source of that bigotry and intolerance was a mixture of traditional and inherited prejudice, lack of meaningful dialogue and just plain ignorance. Nor, again with the benefit of hindsight, do those youthful memories leave me in any doubt that, in a context of cultural differences and possible antagonisms, mutual respect and understanding require more than an attitude of *laissez faire* or a mere avoidance of specific adverse discrimination on the part of those who wish to foster them, be they governments or private citizens. They are qualities which must be actively cultivated and diligently safeguarded.

"AUSTRALIA'S MULTICULTURALISM"

Our Continent has been the home of a diversity of cultures since the

earliest times. We now know that the Aboriginal cultures, which stretch back into the Dreamtime of 60,000 years ago, included great variations in spiritual and cultural beliefs, languages, traditions and practices. During the 217 years following European settlement, many of them were lost. Others have managed to survive.

One legacy of those 217 years has been that less than one in forty of the people of this Continent now claim indigenous descent. The rest of us are all immigrants or descended from immigrants. Immediately or more distantly, we come from practically all the inhabited regions, races, cultures and religions of the world. Obviously, Australia is a multicultural country in the basic sense of being populated by people of many different cultures and cultural backgrounds. And that cultural diversity is not likely to lessen in the foreseeable future. In 2002-2003, 52% of our population growth was attributable to net overseas migration.

History abundantly demonstrates that, within a nation or community as well as at the international level, cultural diversity, including religious and racial differences, can be a source of disharmony and dispute and a cause of, or excuse for, injustice, disadvantage, violence and even war. On the other hand, such cultural diversity can be a source of knowledge and understanding, an impetus and challenge to

In the 2001 Census, 2.2% of the total claimed Indigenous origin) development and improvement, a broadening of human horizons, an enrichment of human life and an economic asset. In a truly democratic culturally diverse nation such as ours, the challenge to ensure that such diversity is a source of advantage and benefit rather than a cause of disadvantage, injustice and conflict is an integral part of the quest for national well being and even survival. In such a nation, the democratic ideals of personal dignity, freedom and true equality of treatment under the law demand, if they are to have real content, a positive policy of true multiculturalism which applies to protect the essential

rights and legitimate aspirations of all its citizens.

In that context, the phrase "Australia's multiculturalism" must be understood in a broad conceptual sense. So understood, it signifies positive acceptance of our cultural diversity as a defining and valuable national characteristic which, to borrow the words of the Premier, Dr Geoff Gallop, in his 2003 Walter Murdoch Lecture, "enriches our social fabric and brings with it a variety of cultural and economic benefits, generating innovation and enhanced flexibility". In that sense, our multiculturalism encompasses legislative, administrative and social policies, programmes and attitudes formulated and implemented to protect, advance and exploit that cultural diversity. By and large, the positive story of our multiculturalism in that conceptual sense is largely confined to the years since the middle of the 20th century, particularly the last four and a half decades.

Even within that limited time frame, there have been some failures and weaknesses. Yet, subject to the special case of Indigenous Australians to which I shall return, the overall balance is strongly positive and reflects much of which we can be justly proud. Indeed, in this modern world rent by so much hatred and conflict, Australia's multiculturalism is at least arguably our most significant achievement as a nation. For it is our multiculturalism that has enabled us to encompass the many within a pretty harmonious whole while largely avoiding bringing to this land old hatreds, prejudices and conflicts.

Nonetheless, multiculturalism is currently being subjected to a variety of pressures and challenges in our community. I specifically mention but some of them. There is a degree of dispute and confusion about its underlying objectives and philosophy. There is a growing tendency to distort its nature and belittle its importance. There are some widely supported attitudes and policies which are antithetical to its underlying ethos and rationale. There are the distrust, the fears and the prejudices arising from political, economic and social pressures, not least the incidence of international terrorism and conflict. On another front, even among some genuine supporters of multiculturalism, there is a rather common tendency to concentrate upon high-sounding

rhetoric to an extent that ignores the critical importance of actual attitudes, circumstances and opportunities. And there is a common failure to appreciate the extent to which attitudes towards, and the circumstances of, Indigenous Australians lie at the very heart of a responsible national multiculturalism.

Obviously, this is not the occasion for attempting to deal in detail with, let alone resolve, ~ even those difficulties and challenges which I have specifically mentioned. The most I can do, within the temporal confines of this evening, is make some comments about what I see as the most important of them.

ASSIMILATION OR CELEBRATION?

By and large, the purpose of the initial adoption and implementation of a national policy of multiculturalism in this country was to encourage a favorable environment for the harmonious absorption or assimilation of the influx of migrants in the decades following the Second World War. On the other hand, the increasingly altered cultural composition of our population over the last half century has inevitably seen the evolution of the approach that multiculturalism is not to be seen merely or primarily as a transitory means to an end, namely, the harmonious assimilation of new arrivals into an essentially British and Irish society. On that approach, which seems to me to be well founded, multiculturalism should be seen as an end in itself, namely, the celebration and exploitation of a cultural diversity which should be accepted as a permanent defining characteristic of our national citizenship and identity. It's easy to exaggerate the extent of the antithesis between the two approaches since those who see multiculturalism primarily as an aid to harmonious assimilation are also likely to be appreciative of at least some of the permanent community benefits flowing from cultural diversity while those who see multiculturalism as a concept or policy celebrating the fact and benefits of cultural diversity at all levels including national citizenship and identity are likely to be appreciative of its advantages as regards easing the path of new arrivals. Nonetheless the underlying tension between the two approaches is a cause of real weakness not only to the formulation of policies but in the way we actually view our nation.

SOME HOSTILE ATTITUDES & POLICIES

One cannot but be conscious of a tendency in recent times to seek to discount or trivialize policies and attitudes protecting the dignity and self esteem of other human beings by dismissive or occasionally sneering reference to the pejorative and largely meaningless catchphrase of "political correctness". Or, in some more strident sections of the media, by childish reference to things such as drinking chardonnay, or cappuccino or even latte or an undefined "chattering class" from which those who are enamored of the phrase apparently see themselves as strangely exempt. Again, there is the tendency to use misleading labels or generalizations to appeal to prejudice or to arouse antagonism or distrust in relation to fellow human beings of different cultural backgrounds. Who of us, for example, will easily forget the all too recent and widely accepted attempts to brand asylum seekers, including many genuine refugees, as "queue jumpers" or "illegals" or "people like that" who threw their children overboard. Even more serious is the antithesis between the humanity and decency of the mutual respect and acceptance of multiculturalism and some actual policies, often enjoying popular and sometimes bilateral political support. One example is the incarceration of innocent children for indefinite periods behind razor wire in isolated areas of Australia or in the harshness of a manufactured legal vacuum in a place such as Nauru. Another is the artificial manipulation of national borders to foil asylum seekers, again including genuine refugees. Perhaps reminiscent of the Priest and Levite who, in the Parable, crossed the road to avoid contact with the victim of terrible misfortune.

The extraordinary response in the face of the devastation caused by the recent Tsunami demonstrated how generous Australians can be towards people from different places and cultural and ethnic backgrounds. What then is the explanation of those hostile attitudes and policies against people in real need seeking to reach our shores? It seems to me to lie in a mixture of political and economic pressures and genuine apprehension consequent upon terrorist outrages and conflict and violence in so many foreign parts. With all respect to those who genuinely see things

differently, however, those attitudes and policies seem to me to be misguided even from a selfish point of view.

RELIGIOUS EXTREMISTS

The genuine apprehension of many Australians in the face of terrorism in other parts of the world is, to no small extent, a consequence of the assertion by some involved that they are acting in the name of one of the world's great religions, Islam, which, on conservative estimates, has more than 1.2 billion adherents world wide, with some 300,000 in Australia. In fact, of course, terrorist acts against innocent people are contrary to the teaching of true Islam with its Golden Rule and its mandatory injunction of "True Charity". To the extent that they enjoy the support of some rogue Islamic extremists, it is no more justifiable to treat all followers of Islam with disaffection and distrust because of them than it would be to treat all Christians similarly because of terrorist violence and killings by Catholics and Protestants over the years in Ireland and other parts of the world. In recent times, I personally have had considerable contact with the leaders of Islam in Australia. For example, in the last six months, I was, on one happy occasion, privileged to open Canberra's new Islamic Centre while, on another tragically sad one, as outgoing Chair of CARE Australia, I welcomed representatives of Islam in Australia to a private ecumenical memorial service after the murder in Iraq of CARE Australia's much loved Country Director, Margaret Hassan. There is no doubt at all in my mind, nor was there any in Margaret's after a lifetime of direct personal experience and contact, that the most effective opponents of terrorism by those falsely purporting to act in the name of Islam are the leaders and followers of true Islam. That means that, from Australia's point of view, one of the most effective defences against the evil of such terrorism is the type of informed and reasoned dialogue between Muslims and non-Muslims which multiculturalism, with its underlying mutual respect and acceptance, makes possible. Moreover, it is that multiculturalism which is best calculated to prevent the development in Australia of the sort of environment of disconnection, disadvantage and perceived injustice which is most calculated to give rise to dangerous disaffection and resentment on the

part of our Muslim fellow Australians, particularly the young.

Quite apart from our own self interest, those policies and attitudes seem to me to be unfortunate in that they reflect a weakening of our sense of shared humanity and 261.6 thousand at the 2001 Census. "Do as you would be done by" humane values and a loss of true perspective. In so far as values are concerned, I venture the thought that all but the inhumane would ordinarily recognize what the Pope has described as a "duty to welcome" fellow human beings who come knocking in desperate need. In so far as loss of perspective is concerned, let me illustrate the point by a contrast.

In the terrorist outrages of September 2001 in America and October 2002 in Bali, a total of some three thousand people lost their lives. Not surprisingly, the media coverage and public outrage and sympathy were overwhelming. We could readily identify with the victims. Our horror and concern have been intensified by subsequent terrorist murders in Madrid, in Beslan and in other places.

In stark contrast to that legitimate horror and concern is the comparative indifference which many of us seem to show to another, less dramatic but constant and overwhelming, set of facts and circumstances affecting people with whom we do not readily identify.

On average, on each day of the past four years, more than 16,000 of the world's children died of preventable starvation, malnutrition or related sickness. More than 6 million each year. More than the total number of adults and children killed on 11 September 2001 in America, 12 October 2002 in Bali, in Madrid and in Beslan every five and a half hours of every day. Yet day after day one looks in vain in our media for even a word about the approximately 1 6,000 children who died as the result of preventable starvation or malnutrition on the previous day. Somehow we seem to have managed to disconnect from the basic message of human decency that each of those victims is not just a statistic but a human child . . . just like our own. As is each Message for the 89th World Day of Migrants and Refugees (2003) and see, generally, the Australian Catholic Bishops Conference's 2003 Social Justice Sunday Statement, pp.7-9.

Ten of the innocent children who have been incarcerated by us Australians both within and outside our country, including the children who were not thrown overboard.

ANTAGONISTIC ATTITUDES

It is only when we Australians again really focus on our shared humanity with people everywhere that we will finally rid ourselves of attitudes and policies which are antagonistic to the generosity of spirit and mutual understanding, respect and acceptance which lie at the heart of our multiculturalism. It is also only then that we will properly focus on the overwhelming imperative that all the millions of starving and disadvantaged children of the world, including, of course, the refugees and asylum seekers, be saved and given lives worth living. It is true that that objective will almost certainly not be achieved without a global revolution in thinking and practice, particularly in the world's affluent countries. But it is not unachievable. And its achievement is necessitated not only by basic considerations of justice and humanity but also by cold pragmatism. For it is through such a global revolution in thinking and practice that we are most likely significantly to reduce the current prevalence in the world of the conditions in which conflict is inevitable and the agents of terrorism can flourish.

One sometimes hears genuine suggestions that multiculturalism discourages pride in our country's traditions, institutions and achievements. Or that it precludes legitimate questioning and proscription of cultural practices that are unacceptable according to fundamental standards of our society. Those suggestions are ill-founded.

Through its inclusiveness, multiculturalism encourages and makes possible truly national pride — that is pride in which all citizens can genuinely share - in our country and its traditions, institutions and achievements. Indeed, properly understood, multiculturalism reflects and implements some of the basic notions of equality and fairness which lie at the heart of our traditional values and institutions. In that sense, it should be seen as a fulfillment, rather than an undermining, of our democracy. It is true that multiculturalism may at times be seen by some as challenging or helping lessen the dominance of some

traditional influences in our country. But in that it is simply reflecting the working of democracy in the context of our altered identity as a people.

Nor, on any sensible and responsible approach, does multiculturalism mean that introduced or indigenous cultural or religious practices or weaknesses are immune from examination, reasoned criticism or control within Australia. Rather it helps make possible an environment in which there can be reasoned and informed discussion, criticism and control. It should not and does not, for example, protect practices which damage or destroy the person or property of other citizens - such as, to take an extreme case, the genital mutilation of young women - or which are simply unacceptable according to the standards of our society - such as polygamy. Nor, for that matter, does it absolve governments or the community of the responsibility to protect the weak and powerless in every cultural group or section of society, such as the obligation to advance the education and welfare of all Australian children and to protect them from the consequences of exposure to alcohol and drug abuse, truancy and domestic violence.

INDIGENOUS AUSTRALIANS

In the early stages of the story of Australia's multiculturalism, when it was essentially concerned with the harmonious assimilation of new immigrants, Indigenous Australians and their cultures tended to be seen as lying outside its scope. It would now seem to be generally recognized that the circumstances of Indigenous Australians and the relationship between them and their fellow Australians must lie in its forefront. Once that is recognized, it is apparent that Australia's multiculturalism will remain flawed - and, at least to some extent, a tragic mockery - unless and until true and lasting reconciliation is reached between our Indigenous peoples and the nation of which they form such an important part.

Nine years ago, when I left the High Court to become Governor General, I had high hopes that we would achieve Aboriginal reconciliation by our national Centenary on 1st January 2001. That was at the middle of what has been described as the "Decade of Reconciliation" which culminated in the great bridge marches

of May 2000 and the presentation to the Governments and the People of Australia of the Council for Aboriginal Reconciliation's landmark Declaration and Roadmap. If it had been possible to achieve national consensus on those documents, it would have constituted an auspicious start to what the Council described as "Australia's continuing journey".

However, as we now know, that was not to be. While we had walked far together, no national consensus was achieved.

In the years since Corroboree 2000, relations between Indigenous Australians and their and our nation seem to me to have significantly deteriorated. And the plight of our Aboriginal fellow Australians, particularly our nation's indigenous children, has remained overwhelming.

Most Australians, I have noticed, tend to tune out when figures or statistics are quoted. And that is not surprising since it is so often difficult to get one's mind properly around them or to translate dry figures and statistics into human reality. But there is one overwhelming statistic which should always be the starting point and of which we should all always be conscious in any discussion of Aboriginal disadvantage. It is, of course, the simple statistical fact that an Aboriginal baby born in this country on this day will, on average and if things don't improve, have a life expectancy of around 20 years less than will a non-indigenous baby . . . around 19 years less if the baby is a girl and around 21 years less if a boy. That appalling state of affairs is dramatically worse than the corresponding statistics in what should be comparable countries . . . New Zealand, Canada and the United States where the discrepancies, although still unacceptable, are between a third and a sixth of the Australian figure. And it would seem that, in this country, the discrepancy is, if anything, still growing.

Those statistics are not simply statistics of shortened lives. They are statistics of diminished ability, happiness and opportunity during life. For one cannot isolate indigenous ill health from the human suffering, loss and disadvantage that it entails. Nor can one isolate its effects from the other focal points of indigenous disadvantage in our land: educational standards, employment opportunities, living conditions, hope,

self-fulfillment and self-esteem or from the related problems of entrenched welfare dependency, alcohol and substance abuse and domestic violence.

FUTURE HOPE

I do not, however, wish to end on that discouraging note. For, notwithstanding past and present disappointments, I remain hopeful about where we are placed now for making real progress if we possess the necessary will and determination and can succeed in establishing reasoned and informed dialogue and consultation in the context of a genuine search on all sides for true consensus about the way forward. That hopefulness is largely based on the remarkable change in the attitude of Australians generally in recent decades and on the innumerable outstanding efforts and achievements at the grass roots level. It is also based on the remarkable generosity of so many Indigenous Australians and my confidence in the encouraging number of extraordinarily talented young Indigenous leaders and future leaders. What is missing is a general community sense that those and other changes, efforts and achievements and some impressive Government Programmes, are part of the kind of renewed national movement that is essential if we are to achieve true national reconciliation, both practical and spiritual or symbolic - for it is futile to talk of one without the other. In that regard, let me respectfully urge you to lend what support you can to the ambitious programme of Reconciliation Australia, of which I am a Patron, to reinvigorate the search for reconciliation at the national level. That programme, which will culminate in a major National Convention in 2007, will really get under way at the end of May this year with an important National Workshop in Canberra in which national leaders, including leader, of Indigenous Australia, will participate. Let us all hope that, as regards relations between Indigenous and non-Indigenous Australians at the National level, it will at least help get us back to where we were.

Since this is my first visit to his home State since he stood aside as Co-Chair of Reconciliation Australia, I would like to acknowledge the great debt owed to Fred Chaney for his wonderful leadership and dedication over the years. Fortunately he is remaining on as a member of Reconciliation Australia's Board.

“On average, on each day of the past four years, more than 16,000 of the world’s children died of preventable starvation, malnutrition or related sickness.”

TIME FOR ASSESSMENT AND RENEWAL

As I have indicated, I believe that, until we begin to make much more effective progress towards resolving the searing problems of Aboriginal disadvantage and towards true and lasting reconciliation, Australia’s multiculturalism will remain vitally flawed. Otherwise, in what I have said this evening, I have sought to explain why I am convinced of the absolutely critical importance of our commitment to multiculturalism as a national policy

and way of life. The challenges and the pressures, to some of which I have referred, seem to me, if anything, to add emphasis to that importance. They combine, however, with the genuine distrust and fears of many of our fellow Australians, to strongly indicate that the time is appropriate for a concerted campaign, of assessment, education, and renewal at all levels of government and the community. Assessment: to resolve undesirable ambiguity or uncertainty and to ascertain the most effective means of promotion and implementation. Education: to seek to persuade those of our fellow Australians who are yet to be convinced of its fundamental importance to our decency, our wellbeing and our future. Renewal: of our commitment as a nation. I should perhaps add that, in light of its recent and eloquent Charter of Multiculturalism and its encouragement of informed dialogue, I would hope that this State would play a leading role in any such campaign.

Looking back, I had Australia’s multiculturalism very much in mind when, in my 1999 Australia Day message

as Governor General, I sought to articulate the objectives, the theme and the vision which I believed we Australians should take into our second century as a nation and the third millennium of our time. The objectives were “relief of disadvantage”, “reconciliation” and “multiculturalism”. The theme was one “of caring . . . of tolerance . . . of concern for true equality, dignity, opportunity and hope . . . for all Australians”. The vision was one not “of imposed uniformity but of true and worthwhile unity and mutual acceptance Of Australians walking together, talking together, caring together, working together, achieving together”.

Those objectives, that theme and that vision should, I believe, lie at the very heart of Australia’s multiculturalism. Some may see them as high-flown and even unrealistic. It seems to me however that they are more important now than they have ever been if we and our children are not to risk losing our generosity, our values and our way.

Sir William Deane’s address is reproduced for the interest of our readers and the views expressed therein are not necessarily those of the publisher.

Editor

THE BEST DEMOCRACY MONEY CAN BUY

ESSENTIAL READING!

By Greg Palast

An Investigative Reporter Exposes the Truth about Globalization, Corporate Cons and High Finance Fraudsters.

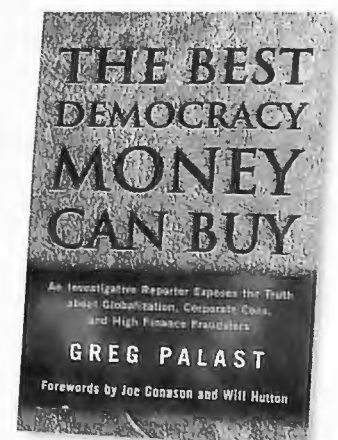
Award-winning investigative journalist Greg Palast digs deep to unearth the ugly facts that few reporters working anywhere in the world today have the courage or ability to cover. From Tallahassee to Karachi, Houston to Santiago, he has exposed some of the most egregious cases of political corruption, corporate fraud, and financial manipulation, globally. His uncanny investigative skills as well as his acerbic wit and no-holds-barred style have made him an anathema among magnates on four continents and a legend among his colleagues and his devoted readership worldwide. Palast is the first investigative reporter who first revealed how Katherine Harris and Jeb Bush removed thousands of Democrats from voter rolls before the Presidential election. The explosive stories from Salon.com, the Washington Post, and the Guardian are included here, expanded with new evidence. There is also the story behind his cover operation “Lobbygate,” of corruption at the heart of Tony Blair’s government, which earned him the distinction of being the first journalist ever personally berated on the floor of Parliament by a prime minister.

Here is the celebrated series “Sell the Lexus, Burn the Olive Tree,” in which Palast, working with a cache of documents from inside the World Bank, IMF and WTO shines a light on the dark machinery of the Iron Triangle of Globalization, what Jude Wanniski of the Wall Street Journal called, “Great writing on the Evil Empire of the IMF.

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WHY FLUORIDATION IS ONE OF OUR GREATEST HEALTH & ENVIRONMENTAL DISASTERS!

Dennis Stevenson exposes the amazing truth behind compulsory fluoridation: one of the greatest medical/political frauds of the century. It reveals that fluoridation is harmful, damages teeth and is destructive to the environment.

For the proof, use your common sense

In Australia, the fluoridation debate has raged for decades. Many people are confused as both sides claim that scientific evidence proves their case. This article doesn't need to! Every one of its 25 points - brief, simple and in plain English - are proven by common sense alone. The Random House Dictionary defines common sense as "Sound practical judgement that is independent of specialised knowledge, training or the like." Common sense doesn't require the support of detailed scientific evidence, a vast amount of which can easily be found on web sites such as www.fluoridation.com Common sense simply asks "Does this make sense?"

False fluoridation propaganda

Most supporters of fluoridation claim that the fluoride chemicals are natural, come from a natural source and are some sort of nutrient missing from our diet. So before we can discuss whether fluoridation is a benefit or a disaster, we have to examine what it is. So here is the only scientific evidence I need to give you.

The chemicals used for fluoridation; sodiumsilicofluorideandhydrofluorsilicic acid, do not exist in nature. As toxic waste from the manufacture of super phosphate fertiliser, by law they must be captured in factory chimneys to prevent pollution. This waste is then put, untreated, into our drinking water supplies. These crude grade chemicals contain many poisons other than fluoride, including arsenic, radium, mercury, lead, etc.

The World Health Organisation's International Agency for Research on Cancer stated, 'The major uses of sodium silicofluoride *[are] ... as an insecticide, fungicide, bactericide and rodenticide [and] fluoridating agent for municipal drinking-water ... The Commission of the European Communities requires that sodium silicofluoride be labelled as toxic by inhalation [breathing it in], in contact with the skin or if swallowed.' *Page 250. 27/4/82, 'Evaluation of the carcinogenic [cancer causing] risks of chemicals to humans'.*

FLUORIDATION SETS A VERY BAD PRECEDENT.

Compulsory fluoridation is the first time Australian populations have ever been forcibly medicated. Is it wise to let politicians think they can do this to us and that we'll meekly accept it? If they can make us take drugs, they could think that we will stand [or fall] for anything. And why not other drugs too?

Fluoridation's goal is to give a drug to everyone exposed to it. It's done to treat people, not to treat the water.

The U.S. Food and Drug Administration [FDA] clearly show that fluoride is not a food, nutrient or dietary supplement. They state, "Sodium fluoride used for therapeutic effect [fluoridation] would be a drug, not a mineral nutrient. Fluoride has not been determined as essential to human nutrition." *FDA, 1963.*

This is supported by the World Book Dictionary's definition of a drug. Volume 1 on page 645 states;

Drug: 1. a substance (other than food) that when taken into the body, produces a change in it. If the change helps the body, the drug is a medicine; if the change harms the body, the drug is a poison.

Fluoridation causes the disease fluorosis

Fluoride is so toxic it has a disease named after it: fluorosis. Fluorosis makes bones more brittle and apt to fracture and slowly disintegrate. When the body [not just teeth] is being poisoned by fluoride, its first visible symptom is in the teeth. They develop chalky white, yellow or brown mottling and can develop pitting [holes]. Called dental fluorosis, it shows that an irreversible cellular breakdown of the tooth structure has occurred.

The three major government inquiries

into fluoridation were: Tasmania 1968, Victoria 1979, ACT 89-91. All three reported that up to 10% of children will develop mottled teeth if water is fluoridated. The University of Adelaide Dental School showed that up to 56% of children suffer from dental fluorosis in fluoridated areas.

It is so common, you've probably seen this unsightly mottling yourself.

Dentists can hide ugly and upsetting fluorosis with veneers [porcelain covers over the front of teeth] and crowns. With a cost of \$600-\$1,200 for each tooth, dental fluorosis earns dentists millions of dollars.

As you read each of the next 25 points, ask yourself, 'Does this make sense?' Common sense is all you need.

1 Fluoridation removes our freedom to choose

Only you have the right to decide if you or your children take drugs.

Most people feel that this point alone should end the debate and prevent fluoridation. What do you feel?

2. Governments should never use public water supplies to drug communities

We need water to live. A vital role for government is to supply us with water of a quality fit to drink. It is amazing that politicians use our water supplies to medicate us. It's even more amazing that we let them.

* All comments in square brackets [] are the authors.

3 Experts disagree over fluoridation's dangers. When in doubt, don't!

Among experts, the fluoridation controversy rages. Leaving aside who's right, if the safety of any drug is so controversial, doesn't common sense demand that it should not be used at all? To force it on every man, woman, child and animal who drinks water or anything made or processed with water, is just not rational.

4. Fluoride is such a common pollutant we can hardly avoid it, even without fluoridation

Fluoride is virtually impossible to avoid.

Industries producing fluoride waste include steel, plastics, aluminium, glass, brick, petroleum, etc. Thus fluoride can enter our bodies via air, soil and water pollution. Fluoride is in many things: foods grown using fluoride pesticides, herbicides or fertilisers, many pharmaceutical drugs, about 25% of the strongest psychiatric drugs, toothpaste, gels, pills and slow release fluoride tooth fillings.

Fluoride is already a health hazard without water fluoridation. It is senseless to force even more fluoride on us.

5. Fluoridation is mass medication

Legally, fluoridation is compulsory medication. It's done without permission of the person receiving it. The Nuremberg Rules of medical ethics, accepted worldwide, state that the patient has the absolute right of refusal.

If politicians tried to force us to take a pill every time we drank a glass of water, most people would suggest they go where it's eternally hot. Leaving aside the fact that we are talking about toxic fluoride waste, the only difference with fluoridation is that the government dissolves the pill in the water before they make us take it.

No government can legally drug a population. No rational government would want to.

6. High dentist fees and delayed service are the main cause of badly decayed teeth

Obviously tooth decay begins in a very mild form. The only reason teeth get badly decayed is because they weren't attended to soon enough. High dental charges often prevent families seeing a dentist until too late. Taxpayer funded clinics are an alternative, but waiting lists can be 2 years or more.

To promote fluoridation, dentists may complain that some children have teeth with bad decay. Dentists can easily remedy this. As they are in the very highest income bracket of professionals, they could just charge fair prices that people can afford.

7. One of the hazards of prescribing drugs via water supplies is that the dose is uncontrollable

Leaving aside the many other sources of toxic fluoride, the dose anyone gets depends on how much water they drink. It doesn't depend on how much fluoride politicians pour into our drinking water. Politicians say the amount of fluoride they want us to take daily [the dose] is



Can you trust fluoridated water? It doesn't make sense that politicians are prescribing drugs for people with fluoridation.

supplied in 1 litre of fluoridated water. But they don't know how much water any of us drink. Many people drink 2, 3, 4, 5, 6 or more litres a day. Water intake can further increase with physical activity or hot weather. That's a huge amount of toxic fluoride and a major health risk. To randomly dose people this way, let alone entire communities, is absurd.

8. It is unlawful for pharmacists to sell the toxic chemicals used in fluoridation

It makes sense that pharmacists cannot sell the fluoridation chemicals because they are impure and toxic.

9. Doctors have legal and moral restrictions when prescribing drugs

As you know, doctors have strict ethical and medical rules in prescribing drugs. The patient's age, weight, sex, illnesses, chemical sensitivities and medical history must be determined. After an adequate medical examination, any prescription must be in writing and for a specific drug. It must explain how much to take, when to take it and for what duration. The patient must have the disease and their details must be recorded.

Drugs cause effects [changes] in the body. If these changes are harmful, they're called 'side effects'. Legally, patients must be told about them. Every one of these 15 rules, just mentioned, are ignored with fluoridation.

10. Fluoride poisons, used to kill rats, insects, bacteria and plants, should not be given to people

No one in their right mind would use such a deadly poison to medicate anyone, let alone entire populations.

11. Fluoridation is undemocratic - we have never given our informed consent

Fluoridation has never been introduced democratically. In a democracy, before any important action can be taken, communities must first understand the main points of what is proposed. We can't give our informed consent if we only hear government or dental propaganda. People have a right to hear both sides.

Part of the modern Hippocratic Oath is, "I will neither treat any patient nor carry out any research on any human being without the valid informed consent of the subject." Yet no medical or dental association or pro fluoride government has given any community the facts presented in this article - or even some of them. Were you aware of them? Australians, 85% fluoridated, have never given their informed consent to fluoridation.

12. Toxic fluoride accumulates in the body

Once a chemical gets into your body, some stays and some is excreted. All living things that receive fluoridated water, whether humans, animals or plants, can accumulate toxic fluoride in their systems.

How much harm this causes depends on the amount that gets in and how much accumulates. Supporters say fluoridation works because fluoride accumulates in our teeth. Not surprisingly, fluoride accumulates in other bones as well, and all other organs. This fluoride build up is particularly dangerous due to its extreme toxicity.

13. Before prescribing any drug doctors must check if the patient is already getting it

Giving someone a drug if they are already getting it is obviously silly - and dangerous. No doctor, dentist or politician has checked with you to see how much fluoride you're getting from various sources, have they?

The truth is that no one knows how much fluoride any of us are getting, with or without fluoridation.

14. Tooth decay results from a poor diet; lots of refined sugar and processed food

People have lived on Earth for tens of thousands of years. If that period was represented by one hour, fluoridation has only existed for a couple of seconds. People have lived in families, tribes, countries and civilisations. The state of

their teeth ranged from perfect to badly decayed. As fluoridation only began recently, it obviously had nothing to do with all these trillions of teeth with no decay.

Most of us know that tooth decay mainly results from a poor diet; lots of refined sugar, other carbohydrates and processed foods. Tooth decay is easily prevented by healthy eating. This removes the cause of decay.

But regardless of that, politicians should never use drugs to try to handle children's eating problems.

15. Fluoridation sets a very bad precedent

Compulsory fluoridation is the first time Australian populations have ever been forcibly medicated. Is it wise to let politicians think they can do this to us and that we'll meekly accept it? If they can make us take drugs, they could think that we will stand [or fall] for anything. And why not other drugs too?

16. Only doctors should give us medicines, not politicians

It doesn't make any sense that politicians are prescribing drugs for people with fluoridation. They aren't trained or qualified to do so. Only a doctor can legally prescribe medicines.

17. Fluoridation drugs everyone for all their lives

It is obvious that the longer we are exposed to any chemical, the greater the risks. Fluoridation drugs us for our entire lives. This is regardless of whether we have tooth decay and even if we have no teeth. Long term chemical exposure is very dangerous. Lifetime exposure, as with fluoridation, is extremely so.

18. Fluoridation discriminates against the sick, chemically sensitive and the poor

As fluoride is a poison, it effects everyone to some degree. However, as with most chemical allergies, it's far worse for people who are hyper-sensitive to it. Fluoridation strongly discriminates against such people as they must strictly avoid all fluoridated products. Even one glass of water, one shower or bath, one brushing with fluoridated toothpaste or swimming in a pool filled with fluoridated water can cause them severe reactions.

Sick people with a reduced capacity to handle toxins can also be harmed. People who are chemically sensitive, poor or sick are often the least able to afford pure water, healthy food and quality health treatment.



Fluoride is in many things including toothpaste, gels, pills and slow release fluoride tooth fillings.

19. Toxic fluoride chemicals in the water supply cause serious environmental pollution

Water has thousands of uses: agricultural, industrial, domestic, vehicular, foods, aquariums, business, cleaning, pets, pools, animal farming etc. Everything exposed to fluoridated water gets dosed, including plants, the soil and land or sea animals. Most fluoridated water ends up polluting streams, rivers and finally, the ocean.

Deliberately putting toxic fluoride into our water supplies is an environmental nightmare. It makes no sense.

20. From every viewpoint, fluoridation is an absolute waste of our money

Of every 10,000 litres of water fluoridated, only a tiny amount, probably less than 1 litre, is drunk by children. Many children prefer milk or juices. The tax money used to fluoridate the other 9,999 litres is wasted.

Buying pure, fluoride free water, can cost thousands of dollars yearly. The cost of buying and maintaining an effective fluoride water filtration system is thousands of dollars per house. The cost to those industries that have to remove fluoride from the water they use is even greater. Other hidden costs of fluoridation include environmental, crop and livestock damage, expensive covers and crowns put over mottled teeth and the costs of medicine, doctors and hospitalisation that result from the illnesses caused.

Fluoridation does not have a single financial benefit for us. On the contrary, its true costs are enormous.

21. Authorities have a poor record on many deadly chemicals

Fluoridation is claimed to be safe, but so was DDT, copper 7, Thalidomide, asbestos, 24-D, Dioxin, the Dalkon Shield, 245-T, Deildrin and recently, Vioxx, to name a few. All these were later shown to be extremely harmful or deadly. But at least none of them were compulsory. Fluoridation is!

22. Fluoridation doesn't allow for medical supervision

Patients prescribed drugs are then under the supervision of their doctor who knows their case details. If they have questions, or concerns about adverse reactions, they can quickly get reassurance or treatment. Fluoridation doesn't allow this important safety procedure. Even worse is that doctors are obviously not taught the symptoms of fluoride poisoning, thus removing the possibility of effective emergency treatment.

23. Legal actions against fluoridation could cost taxpayers billions of dollars

Lawyers are very successful in presenting evidence for chemical damage claims, e.g. smoking and asbestos. Governments say up to 10% of us (2 million) will suffer from the disease of dental fluorosis if fluoridation is introduced. It has been! On this evidence alone, the potential legal and damages costs to taxpayers are massive.

24. Fluoridation harms people

The absolute proof that fluoridation is harmful is that it causes the disease, fluorosis. We also know that the dose is uncontrolled, uncontrollable, accumulative, lifelong and done with a crude grade, corrosive, toxic waste product. So even without studying medical research on other diseases caused by fluoridation, isn't it obvious that fluoride chemicals, commonly used to kill things, are extremely likely to cause harm in other ways?

Shouldn't the senior policy for politicians and councillors be: "Never do anything that can cause harm?"

25. The attempted cover-up proves the case against fluoridation

We all know that chemical dangers are often deliberately suppressed, sometimes for decades. Money is usually the reason. The 30-40 year cover-up of thousands of deaths from smoking and asbestos are good examples.

The common sense evidence you've just read proves that we've been given false and misleading data for decades about virtually every aspect of fluoridation. Obviously, the Australian Medical Association, the Australian Dental Association, politicians who push fluoridation and the major media are well informed about fluoridation. After all, drugging populations is no matter to take lightly. They had the responsibility to tell us the truth, but instead, they suppressed it. The few courageous

doctors, councillors, lawyers, journalists and MP's who spoke out, rarely received fair media coverage. They nearly always suffered unjust consequences.

If fluoridation was beneficial, there would be no reason for its promoters to hide the truth, give out false fluoridation propaganda or attack people who oppose fluoridation, would there?

Summary

As we have seen, fluoridation is compulsory, artificial, unscientific, accumulative, undemocratic, controversial, discriminatory and medically unsound. It's done with contaminated, corrosive toxic industrial fluoride waste. It causes disfigured and damaged teeth and has many other costs, whether individual, business, community or ecological. Fluoridation has no benefits for people's health whatsoever. On the contrary, fluoride is one of the world's most deadly poisons. It should be totally kept out of the water, our bodies and the environment.

So, why this incredible, never-ending push to make us take toxic fluoride all our lives in spite of the over-whelming evidence? Some of the reasons I have touched on. Others, quite fascinating, are on the internet.

Fluoridation gives us a valuable lesson

Compulsory fluoridation teaches us

a valuable lesson - that the senior responsibility for our freedom, our lives and the lives of our loved ones, is ours! It always was and always will be. Our power, constitutionally and practically, is both immense and irresistible, when we choose to use it.

Let's stop fluoridation!

Let's agree on a worthwhile goal: one million Australians having read this article, resulting in a ban on fluoridation by the end of 2005! Stopping governments from poisoning communities with fluoridation can be like pushing a heavy steel roller; very hard to get going, but as the momentum builds, almost impossible to stop. Then, compulsory artificial fluoridation will just be a bizarre footnote in history, along with blood letting, electric shock treatment and the flat-Earth theory, all supported by governments of the day.

You can make a difference!

If you do nothing else, please send a copy of this to your State MP, Federal MP and to each local councillor. Make a commitment right now to do something. If not you, who? If not now, when?

A great thought to keep in mind is "If it is to be, it's up to me". If you need help with scientific evidence, data, motivation, a talk, debate, media interview or action

plan, email me. I'm at your service. I can also make suggestions, assist with fluoridation campaigns or run workshops on 'How to take Effective Action'.

Provided it's not altered, you may reproduce this article for magazines, mailings, celebrities, meetings, notice boards, businesses, newspapers, letterboxing, TV, shops, newsletters, public servants, V.I.P's and the internet. Then, let's build vibrant, capable, freedom loving communities, fully networked and ready for action. Let's introduce democratic laws like those in Switzerland that allow citizens to initiate referendums with binding results. Then when we say 'No' it will mean 'No!' Let's be positive and determined. On the journey, let's make sure our thoughts and actions are motivated, not by anger or fear, but by caring and love.

Dedicated to Glen and Mary Walker, 30 year campaigners who inspire us all

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Email: johannaz@dodo.com.au
Parliamentary Member of the 1989-91 ACT
Government Fluoridation Inquiry
Author of the 177 page Dissenting Report
within that committee's Final Report
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HEALTH BETRAYAL By Eve Hillary

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Eve Hillary is a freelance writer and public speaker on environmental health issues. She has spent 25 years in health care where she has observed the medical industry at first-hand from the inside.

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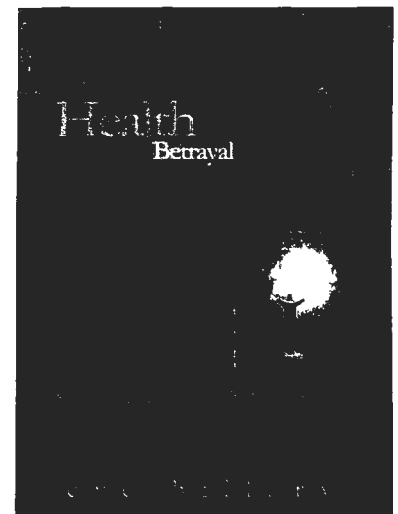
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My Mother Taught me...



My mother taught me TO APPRECIATE A JOB WELL DONE.

"If you're going to kill each other, do it outside. I just finished cleaning."

My mother taught me RELIGION.

"You better pray that will come out of the carpet."

My mother taught me about TIME TRAVEL.

"If you don't straighten up, I'm going to knock you into the middle of next week!"

My mother taught me LOGIC.

"Because I said so, that's why."

My mother taught me MORE LOGIC.

"If you fall out of that swing and break your neck, you're not going to go shopping with me."

My mother taught me FORESIGHT.

"Make sure you wear clean underwear, in case you're in an accident."

My mother taught me IRONY.

"Keep crying, and I'll give you something to cry about."

My mother taught me about the science of OSMOSIS.

"Shut your mouth and eat your dinner."

My mother taught me about CONTORTIONISM.

"Will you look at that dirt on the back of your neck!"

My mother taught me about STAMINA.

"You'll sit there until all that spinach is gone."

My mother taught me about WEATHER.

"This room of yours looks as if a tornado went through it."

My mother taught me about HYPOCRISY.

"If I told you once, I've told you a million times. Don't exaggerate!"

My mother taught me the CIRCLE OF LIFE.

"I brought you into this world, and I can take you out."

My mother taught me about BEHAVIOUR MODIFICATION.

"Stop acting like your father!"

My mother taught me about ENVY.

"There are millions of less fortunate children in this world who don't have wonderful parents like you do."

My mother taught me about ANTICIPATION.

"Just wait until we get home."

My mother taught me about RECEIVING

"You are going to get it when you get home!"

My mother taught me MEDICAL SCIENCE.

"If you don't stop crossing your eyes, they are going to freeze that way."

My mother taught me ESP.

"Put your sweater on; don't you think I know when you are cold?"

My mother taught me HUMOUR.

"When that lawn mower cuts off your toes, don't come running to me."

My mother taught me HOW TO BECOME AN ADULT.

"If you don't eat your vegetables, you'll never grow up."

My mother taught me GENETICS.

"You're just like your father."

My mother taught me about my ROOTS.

"Shut that door behind you. Do you think you were born in a tent?"

My mother taught me WISDOM.

"When you get to be my age, you'll understand."

AND A FAVOURITE:

My mother taught me about JUSTICE.

"One day you'll have kids, and I hope they turn out just like you!"

Contributions

Heritage welcomes readers' humorous stories, anecdotes, riddles, poems or jokes. Better still if accompanied by an illustration!



FACT OR FISSION?

The truth about Australia's nuclear ambitions

By Richard Broinowski

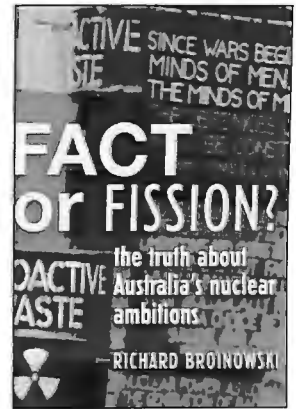
For almost sixty years – from the dropping of an atomic bomb on Hiroshima on 6 August 1945 to the invasion of Iraq in search of weapons of mass destruction and the nuclear stand-off on the Korean peninsula – nuclear issues have driven international relations. And all Australian governments since 1945 have shaped their nuclear policies according to what they believed or knew what Washington wanted.

Successive governments have been able to mask this subservience by developing a strong international reputation for Australia's principled opposition to the testing and proliferation of nuclear weapons.

In reality this book argues, Australia's reputation was not always well deserved. Based on previously classified files and interviews with Australian diplomats and politicians, *Fact or Fission?* Reveals for the first time that Australia's credentials in non-proliferation during and since the 1970's were little more than a ploy to disempower anti-nuclear groups in the community. It also provides convincing evidence that, under commercial pressure, governments substantially compromised safeguards controlling the export of Australian uranium – with the result that uranium has probably found its way, in one form or another, into clandestine nuclear weapons.

Now the Howard government has gone even further down the nuclear path. It has uncritically embraced American nuclear war-fighting policies that undermine the Nuclear Non-Proliferation Treaty and encourage the spread of such weapons. Such outcomes, this book argues, would profoundly endanger Australia's own security. *Fact or Fission?* Is a vital record of government duplicity and deception.

Softcover: 323 pages – Price: \$39.95c Posted.



RELUCTANT SAVIOUR

By Clinton Fernandes

AUSTRALIA, INDONESIA and the independence of EAST TIMOR

'His in-depth account is challenging and instructive.' – NOAM CHOMSKY

'Clinton Fernandes brings a unique perspective and background to his inquiry into the final stages of the grim and terrible history of East Timor after the Indonesian invasion. His in-depth account is challenging and instructive, and merits close attention.'

– NOAM CHOMSKY

Over many years successive Australian governments, supported by an influential network of pro-Jakarta lobbyists, worked assiduously to preserve Indonesian sovereignty over East Timor. Yet in September 1999 the Howard government took the lead in assembling a multinational peacekeeping force to guarantee East Timor's independence.

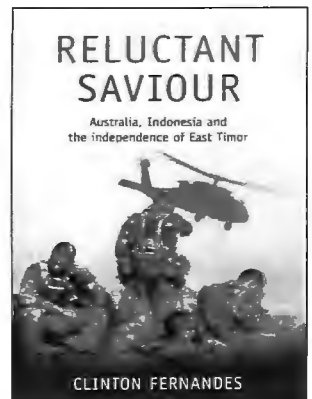
Reluctant Saviour explains why.

Clinton Fernandes shows how the Howard government worked to prevent the referendum on East Timorese independence until it became inevitable. Then, after an overwhelming vote in favour of independence, the Australian government sought to evacuate foreign observers, allowing the Indonesian military to attempt to reverse the result in an unimpeded campaign of state-sponsored terrorism.

Ultimately, under sustained domestic pressure from activists and the broader public, the Howard government was forced to abandon the evacuation plan and send in a peacekeeping force instead.

Reluctant Saviour is essential reading for those interested in the recent history of East Timor, Australia's relationship with Indonesia, and Australian foreign policy in general.

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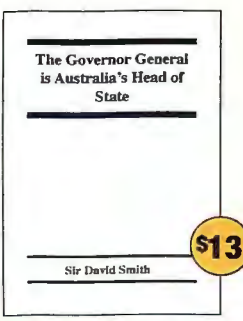
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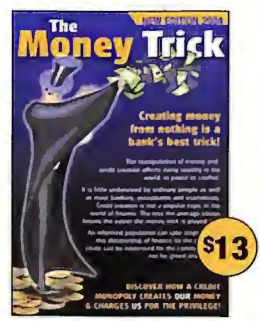
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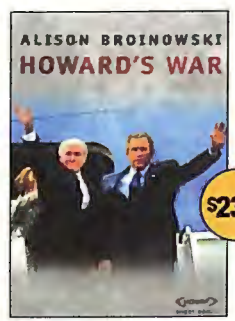
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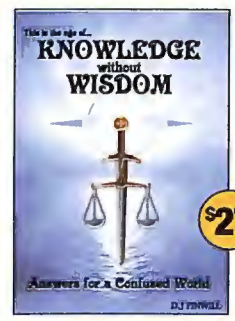
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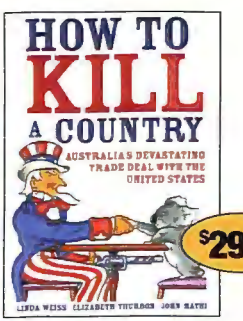
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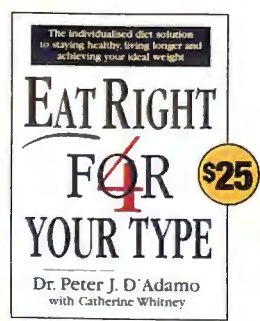
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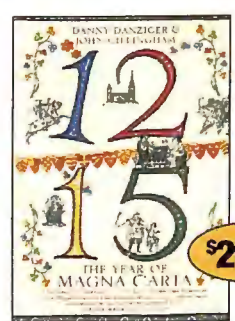
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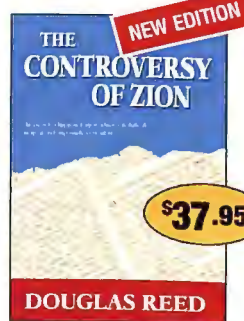
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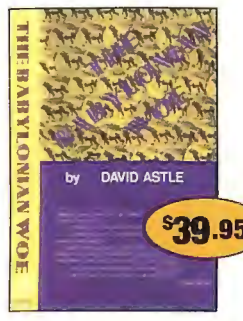
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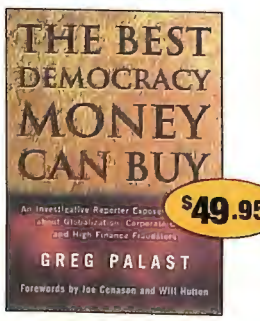
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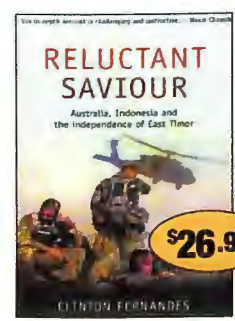
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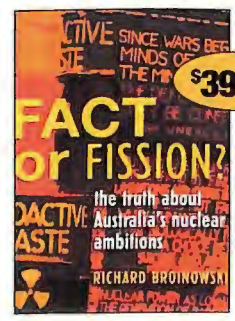
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