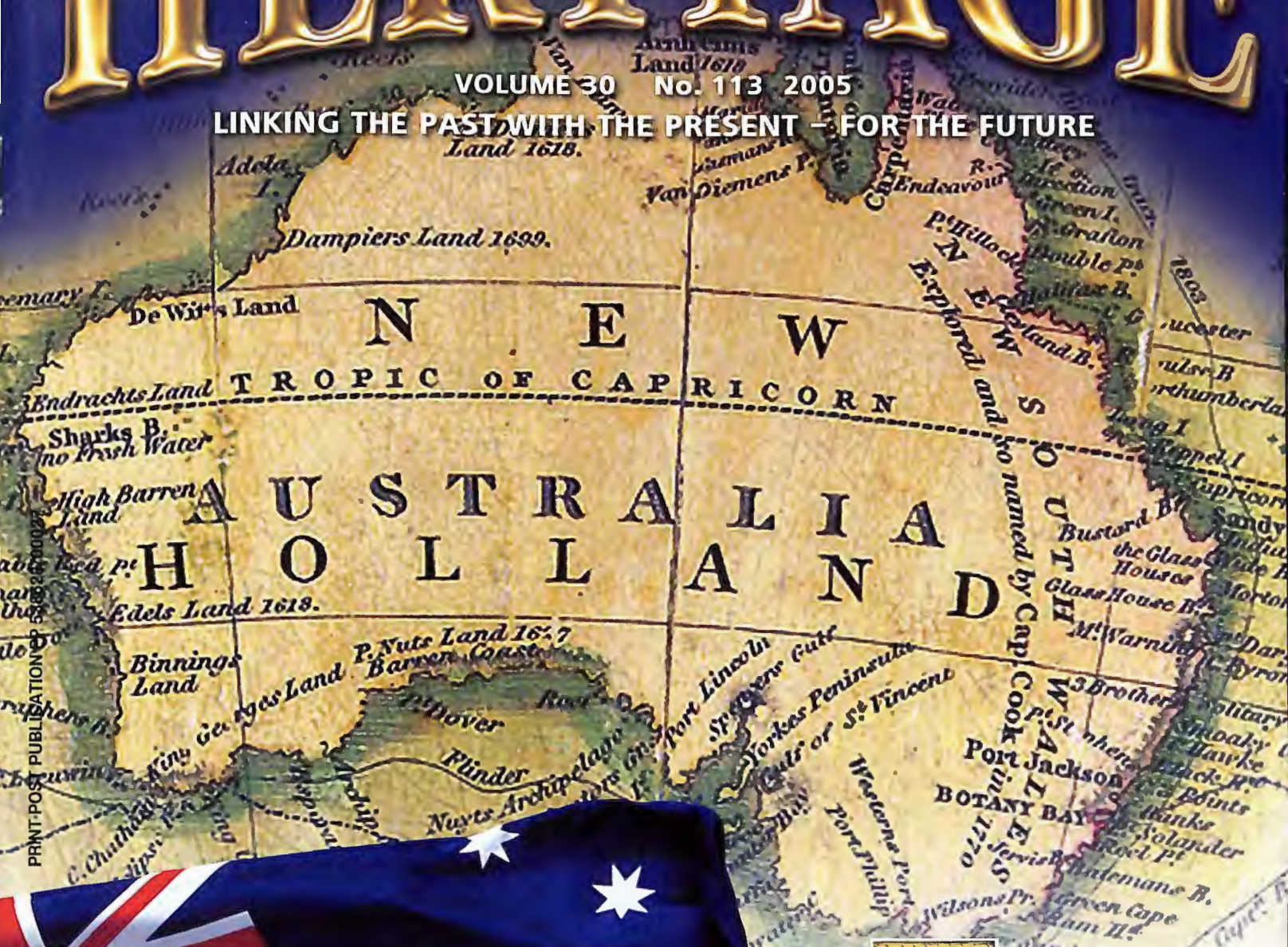


HERITAGE

VOLUME 30 No. 113 2005

LINKING THE PAST WITH THE PRESENT – FOR THE FUTURE



PRINT-POST PUBLICATION EP 300002



**KEEP OUR
FLAG FLYING...
ABOVE THE UN FLAG!**



The Western Press
Politics of information



**Phenomenon of
Childrens Crusade**
An extraordinary story



The Philosopher Prince
A desire to heal



Nostalgic Memories
Bendigo journalist's life



Joseph of Arimathea
Who was he?



Albany
First Western Settlement

HERITAGE

No. 113 2005

PUBLISHED BY THE AUSTRALIAN HERITAGE SOCIETY

Christmas Greetings to our Readers

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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CHRISTMAS bringing light to a world of darkness

As we reach the end of 2005, and look back at the events which have shaped the year, one fraught with world unrest, terror and calamitous natural disasters. Many wonder whether these are signs of warning from God, as the nations one by one, fall into the trough of tyranny and immorality, where lies, brutality and debasement are accepted as commonplace.

We are all taken-in from time to time by false information or by long and short term propaganda, but society on a whole, has become so dependent on 'big brother' that it now worships the oppressor, and even admires the political criminals, and glorify their lies and crimes perpetrated against their fellow-human beings.

For the moment let us leave the rest of the world behind, and let us take a long hard look at our own nation. A nation known as Australia the 'lucky' country, but for how long can we continue to claim this dubious title? As we are catapulted into an age of tyranny.

Australians on a whole have accepted the Howard governments 'Anti-Terror Laws' of 2005, with very little knowledge and understanding of how these horrendous laws will impact upon the freedoms, that all Australians have enjoyed for over 250 years. Freedoms that we take for granted, freedoms, hard won by our forbearers.

The majority of people, do not understand the word 'freedom', as a free nation, we have always had the right to express our views through the freedom of free speech; the freedom of movement; the freedom to participate in non-violent protest; the freedom of belief; Under the expanded

'Sedition' Act encompassed in the 'Anti-Terror Laws', the day will come when we will no longer be able to exercise these freedoms as we have known them. Any citizen deemed to have broken the rules, that is, speaking against the government and their policies, can be detained without legal representation, and the spectre of seven years jail.

In the days of England's Cromwell, the government armies stormed across the land, murdering, burning and pillaging as they went, destroying the culture and heritage of a great nation, any dissident was deemed a traitor, hanged, drawn and quartered or burnt at the stake as a witch. History has an uncanny knack of repeating itself, will the Howard government be written into the history books as the neo-cromwellians of the twenty first century?

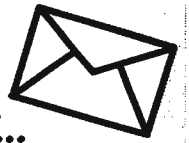
What a polarised society we have become; when we allow our constitution, democracy and fundamental freedoms to be illegally thrown out, under the disguise of 'Anti-Terror Laws'. To accept betrayal is betrayal of future generations: Truth is Sacred.

Christmas is a time for joy, as Christians around the world celebrate the birth of Jesus, born in a stable and placed in a manger. He came to bring light into a world filled with darkness, to give hope and the gift of worthiness to every individual who lives upon this earth. Let us take this time to reflect, and to enjoy the company of our loved-ones, family and friends. And to quietly, ponder upon precious memories left behind by those who have gone before us.

The Australian Heritage Society, the publisher of the *Heritage* Journal, would like to take this opportunity to thank all our members, subscribers, our selfless, wonderful contributors who give so much of their time towards making the journal successful, and a very special thank you to those persons who have financially donated so generously towards helping with the publishing of *Heritage*. We wish everyone a Holy and Joyous Christmas, one which to pledge ourselves anew to carry on the struggle for the cause of freedom. The loyal support of all our readers is deeply appreciated.

Merry Christmas to all.

Letter to
the Editor...



Organised Crime in Government and Politics

I was greatly impressed by Nigel Jackson's article "A New Way For Australia" published in the *Heritage* Journal Issue No.111.

Rarely does a writer or speaker nowadays combine good sense with such eloquence. Nigel Jackson is a wordsmith and his views on the body politic are incisive. I agree with his views but have doubts about the prescribed remedy for our political malaise.

He fails to address an issue which has been suppressed too long – criminality: the infiltration of organised crime into our governmental and political institutions.

In the American republic such criminality is commented upon by many observers, one of the latest being Michael Ruppert in *Crossing the Rubicon*. Australia follows trends in the USA.

Victoria offers an example of governmental organs corrupted by organised crime. A Royal Commission there is long overdue, for what it might be worth. Is Victoria alone or merely the tip of an iceberg of corruption?

Phillip Adam's writing in *The Australian* (17th August 2005) suggested tongue-in-cheek that the Federal Coalition backbench offered a safe refuge for criminals wanting to hide out in comfort. Many a true word is spoken in jest, if only for safety's sake.

My experiences with Customs and Foreign Affairs in South East Asia and Australia persuade me these departments are infiltrated by organised criminals. The two being pertinent to illegal drug imports, passport issues, immigration and border security offer attractions for criminals.

If widespread criminal penetration of Australian governmental and political bodies is fact, then Nigel Jackson's suggested programme for political renewal will not save us. Sterner, more resolute action will be required before such a programme can be effected.

Denis Ross. Qld

BOARD of KINGS finds Cook link

NEWS FROM LONDON

IT is almost certainly as old as Captain Cook, stands nearly 5m tall and weighs 70kg.

The biggest, heaviest and oldest surfboard in the world would have borne Hawaiian kings when the British explorer became the first European to witness surfing two centuries ago.

Now, for the first time, the board has been shipped out of Hawaii and displayed at the Captain Cook Birthplace Museum in Marton, near Middlesbrough.

The sacred icon, a Polynesian totem pole, was blessed and had prayers said for its safe return before being removed from its spiritual home in a crate.

Peter Robinson, director of the Surfing Museum in Brighton, persuaded the Bishop Museum in Honolulu to part with what he called "the jewel in the crown of their heritage" as a symbol of "aloha" on the 250th anniversary of Cook's joining the navy in 1755.

The exact origin of the dark red solid koa wood board is uncertain, but in the 1830's it was known to have belonged to High Chief Abner Paki. When board shaper Tom Blake restored it in the 1920's, the layers of staining and paint suggested it was already an antique when Paki acquired it.

In ancient Hawaii, only the high chief's or "ali'i" were entitled to ride an "olo" – its sheer size and weight meant it required a team of servants just to lug it down the beach.

The masses had to make do with a shorter, lighter board. Surfing was part of a complex network of beliefs linked to religion, politics and sex.

The creation of a new board obeyed a highly ritualised code.

Before the tree was cut down a sacred red fish or "kumu" was buried among its roots as an offering to the gods.

Before anyone paddled out, Hawaiians beat the surface of the sea with long-stemmed seaweed called "pohuehue" and prayed.

On his last voyage Cook saw a form of canoe surfing in Tahiti in 1777 and described it as "the most supreme pleasure" guaranteed to ease "perturbation of mind".



Captain Cook. Was he the first European to witness surfing?

But it was not until he reached Hawaii (which he named the Sandwich Islands) in 1778 that he became the first European to witness board surfing.

Cook was initially seen as an agent of Lono, god of recreation and surfing, even though he could not swim.

But he was killed at Kealahou Bay on the Big Island in 1779 in an argument over a missing canoe.

It was therefore left to Lt. James King to write up in the logbook the first account of he'enalu, or wave riding.

"The boldness and address with which we saw them perform these difficult and dangerous manoeuvres was altogether astonishing and scarcely to be credited," he wrote.

Peter Robinson speculated that some of Cook's crew may have also tried surfing off Hawaii's "idyllic palm-lined beaches" after months at sea.

World News London

An advertisement for a book. At the top, there is a price tag that says '\$32.95'. Below that is a photograph of the book cover, which features the title 'SELLING SICKNESS HOW DRUG COMPANIES ARE TURNING US ALL INTO PATIENTS' in large, bold, black letters. Below the title, the authors' names 'Ray Moynihan & Alan Cassels' are printed in a smaller font.

By Ray Moynihan & Alan Cassels

Three decades ago, the head of one of the world's leading drug companies made some remarkably candid comments. Wishing his company was more like the chewing gum maker Wrigley's, the chief executive of Merck said it had long been his dream to make drugs for healthy people, and 'sell to everyone.' That dream now drives the marketing machinery of one of the most profitable industries on the planet.

See order form in this issue



WE WILL REMEMBER Evan "Darby" Allan

1899-2005

*Heritage salutes the last
Australian to have seen active
service in World War 1*

A three-volley rifle salute rang out as the body of William Evan Crawford Allan was marched slowly from the chapel at the Victorian naval base where he ended his 33-year military career.

Family, friends and dignitaries honoured Mr Allan at a state funeral at HMAS Cerberus, on Victoria's Mornington Peninsula. Mr Allan died in a Melbourne nursing home aged 106 years on 17th October 2005.

More than 1000 naval personal accompanied the guncarriage carrying his body in a solemn 30-minute procession to a waiting hearse.

Mr Allan was the last of 330,770 Australians who saw active service overseas in World War 1 and was also the last Australian to serve in both world wars.

Mr Allan was born in Bega, New South Wales, on July 24, 1899, and raised on a farm at nearby Brogo.

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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 & Self-addressed envelope.



THE WESTERN FREE PRESS

The Politics of Information

By Denis Ross

JOURNALISM is The Intelligence Process in action on a daily basis—the collection, collation, interpretation and dissemination of information. Researching, interviewing and producing a story teach a journalist to evaluate information critically. Seasoned journalists are not credulous beings.

But journalism is also another aspect of Intelligence -- the craft of propaganda. The difference between journalism news and journalism propaganda centres on the facts (or lies) selected for use in the story and the prominence given to the story when published.

Journalism as propaganda aims to sway the public mind to a particular viewpoint. Daily and unconsciously on our part our attitudes and responses to people, groups, places and events are shaped by propaganda in the news. Journalism and propaganda flow one way, from the provider to the public. There is little or no right of reply for those of the public who question or differ from what they are told to believe. Talk-back radio programs and letters to the editor of newspapers are censored so, in general, only approved comments are aired or published although a token dissenting voice may be allowed to maintain an illusion of unbiased objectivity in the media. And a letter of 200 words can hardly refute or compete with a propaganda article that may have entailed 2,000 words.

If "In war the first casualty is Truth", then one must recognise that the Western media have been at war continuously for the past 70 years, first with the Second World War, then with the Cold War, and now the War On Terror, churning out propaganda news dividing the world between "us" and "them".

In 19th and early 20th Century Europe there existed a café society culture where patrons of a café would meet, read the newspapers or periodicals, and discuss, dissect and criticise the news and editorial content over cups of coffee or a meal. That institution does not exist in modern society. The cafes do not want customers to linger. They do not care for a loyal clientele base for business. They want to catch the passing trade, to maximise turnover and profit. Today the individual absorbs the news

and propaganda without opportunity for comparing ideas or criticism with his fellows because there is no forum where meetings and discussion can occur. The public are vulnerable targets for propaganda.

The Gatekeepers

The main practitioners of propaganda in the media are not the journalist-reporters but the subeditors. These are the gatekeepers who control what will be disseminated and how prominently. They reject some stories, admit others, rewrite and edit journalists' stories, write the headlines and select the size of type, give meaning to pictures by writing the captions and legends accompanying them, and dictating where a story will be located in the newspaper or news bulletin. Thus they manipulate public perceptions and opinion. Information they want to promote gets favourable front page, big headline treatment; information they want to suppress gets buried in inside pages, is glossed over quickly in news bulletins, or simply does not get published.

Editors and owners of the media also play a role in the propaganda process deciding on campaigns, often disguised as "debates", launched in the media under their direction or control.

Conventionally, studies classify propaganda into three types-white; grey; and black.

White propaganda is the stuff of normal daily news journalism, the presentation of basic facts about people or events in a seemingly objective style. It relies mainly on use of manipulative emotive words and phrases to influence opinion. For example, dictatorships that the West supports or which adhere to American policies are termed "authoritarian governments" while those out of favour or resistant to US policies are labelled "despots" or "totalitarian governments". Similarly, Iraqis fighting against the American-British-Australian occupation of their country are generally termed "insurgents" to represent them as rising up against a legitimate government authority while some brave journalists and publishers refer to them as "the resistance" to represent them resisting illegal occupation. Such is the use of words in white propaganda.

Grey propaganda is more insidious, incorporating half-truths and

misrepresentations to influence opinion in favour of some particular viewpoint. For example Newsweek magazine recently reported that US military personnel at Guantanamo Bay prison camp had desecrated a copy of the Muslim holy book the Koran by flushing it down a lavatory. The report embarrassed the US government which applied strong political pressure on Newsweek to retract the story as false. The magazine responded to the pressure by retracting the story on the grounds that it was based on testimony of only one witness and could not be corroborated independently. The US government and much of its supporting media subsequently crowed that Newsweek got the story wrong—that is, a misrepresentation of fact.

Black propaganda is more sinister still. It employs outright lies, defamation and calumny to blacken the reputation of a person, group or nation. The lies are presented so as to be plausible in the absence of immediate proof to the contrary. For example, when Iraq invaded Kuwait a US Public Relations firm engaged by the Kuwaiti government planted a story in the media that Iraqi soldiers had pulled newborn babies from incubators in Kuwaiti hospitals leaving them to die so they could ship the machines back to Iraq. After hostilities ceased the story was proven nonsense, but it was designed to influence Western perceptions about Iraq.

Even the trusty BBC is not averse to issuing black propaganda. On 30 August this year the BBC World News Service broadcast that the area of opium poppy under cultivation in Afghanistan had decreased for the first time from what it had been under the Taliban government. To do that it would have had to decrease in negative proportions because the Taliban curtailed opium growing when they were in power. It resumed and increased after the Taliban were removed from government by the invasion. The BBC report went on to say that despite the decline in area under opium poppies, Afghanistan accounted for 80 per cent of the world's illegal opium output—the same as before the Taliban halted opium production. The public's memory is short as politicians well know, and journalists, or at least subeditors, know that a retraction never overtakes the original statement. The planted seed remains rooted in the public mind.

Most of the current generation of journalists are children of the Cold War period, their ideas influenced whether they realise it or not by propaganda of the period. The Cold War against communism from 1948 to 1990 was largely a propaganda war fought via multimedia. The concepts of the "West" and a "Free Press" are themselves Cold War constructs, the idea of a self-regulated, self-censored press in the "free" West versus a State-regulated, State-censored press in the communist countries, the East.

Just as the editorial staff of the State controlled communist press are expected to know and follow the current politically correct line, so are editors and journalists in the Western Free Press. They respond to and reflect tacit political, economic, ecclesiastical, and cultural influences directed at the media just like their counterparts in the communist world. Journalists or editors who transgress the unspoken rules, if they are not sacked find themselves unpublished or relegated to unimportant stories. A few brave souls rebel against conformity, like John Pilger, or choose to maintain strict objectivity in their writing, like Robert Fisk, and are pilloried by the mainstream media for their temerity, but the majority of the press follow the politically correct Cold War line of propaganda even if the Cold War is finished.

George W. Bush has laid down the line, "You are either with us or against us", and the free press in the West is "with" George W. Bush. Or most of it is, particularly the large media conglomerates with mass audiences that characterise the Western press today. Some smaller members of the press, independent magazines, newspapers, radio or television outlets with little mass influence are navigating against the current. As in the Cold War such non-conformity is labelled Leftist and might is Right.

A central target of Western propaganda both before and since events of September 11, 2001, is Islam and all that it conveys to the public through media stereotyping. Stereotyping occurs when the media continually represent a person or group in a particular fashion to create a favourable or unfavourable attitude and response to the targeted person or group. Aborigines used to be portrayed in much of the media as dirty, drunk, anti-social layabouts. Such stereotyping created a hostile attitude among many people towards Aborigines and only today is that slowly being changed. Islam has suffered a similar fate in the Western media. Nowhere is this more visible than in reports about the Middle East which show a "Christian" anti-Muslim and pro-Jewish bias.

In the Western press, including

Australia's, stories sympathetic or favourable to Jews and Israel get prime time, front page, bold headline, lead story treatment. For example if a Palestinian suicide bomber kills or injures Israelis it is big news. However, unfavourable stories such as the scores of Palestinian children shot dead or who have had their arms broken by Israeli soldiers for throwing stones are either buried somewhere in the inside pages of newspapers or not even published or broadcast.



The "War Against Terror" today like the Cold War is mainly a propaganda war designed to excuse the continued maintenance of a massive military machine in the US, associated government spending, and authoritarianism which would not be tolerated or justified if peace were to break out

Journalists and subeditors manipulate questionable stories giving them a favourable tone as when Israel began building a wall separating the Jewish state from the Palestinian areas in the West Bank. The media avoided calling it a wall, adopting the Israeli term that it was a "fence". A fence is something one leans over to talk to neighbours or uses as a backstop for a backyard game of cricket. What the Israelis were building was a 20-foot high (6.5 metres) wall. But the notion of a dividing wall evoked Cold War communist images and had bad connotations. When the inappropriateness of the term "fence" was pointed out to the media by enough critics, collectively they began calling it a "security barrier". They still refused to face the fact that it was a "wall".

Criticism of Israel is strictly avoided as in news reports of Israel's treatment of whistleblower Mordechai Vanunu, imprisoned for 18 years, 11 of them in solitary confinement, and only released under intolerable conditions of parole. Only the facts of his imprisonment are reported

devoid of criticism or comment about Israel's inhumane treatment of the man who probably deserves a Nobel Peace Prize.

Similarly, no media pressure is applied against Israel's possession of nuclear weapons or its development of chemical weapons of mass destruction. There are armies and there are armies. Most military forces in Israel's neighbouring states are little more than palace guards. The largest of them was Saddam Hussein's 300,000 strong military equipped with obsolete Russian armour. The media image of Israel is a nation on the defensive, surrounded by hostile aggressive states, needing all the latest modern armaments the US provides and what it develops itself for defensive purposes. No one bothers to mention "tiny" Israel with 300 atomic and hydrogen bombs and a 650,000 strong military equipped with the latest hi-tech weaponry is the fourth largest military power in the world (and with Russia in decline it may even be in third place) Is it any wonder Israel's neighbouring states are hostile and nervous about Jewish intentions?

The deference, almost obsequiousness, the media display in reporting things Jewish exposes the extent of self-censorship in the Western free press, the capacity and willingness to toe a politically correct line, the fact that some story subjects are politically protected and not for public consumption.

With the penchant to produce constant propaganda it is a bit rich to talk about a "free" press. They are free to report some, not all, topics and journalists have little say in how those topics are reported or presented to the public. A recent court case in Florida in the US between five media organisations friendly to the giant Monsanto corporation and a pair of journalists trying to uphold the principle of truth in reporting produced the astonishing court judgment that there is no law stating the media have to tell the truth, so the two journalists lost their case and their jobs for insisting the media tell the truth.

Muslims are at a disadvantage in the propaganda war. Not only do they get a "bad press" in the West but they do not possess viable counter bombardment media organisations of their own. The recently created Al Jazeera news network is attracting attention and being listened to in both the Muslim and Western worlds, but of itself it is not enough to overcome the bad stereotypes that prevail in the West about Muslims.

Islam is not averse to democracy or a free press as is evident in Indonesia, the largest Islamic state, or in neighbouring Malaysia. Only now are other Muslims starting to appreciate the benefits of a Western style "free press".



THE PHENOMENON OF THE CHILDREN'S CRUSADE

Compiled by Eve Bennetts

In the early thirteenth century when Western Europe was in the grip of the Fourth Crusade in Palestine, combating the Muslims in the fervent quest to convert Islam to Christianity a 'Holy War', one of the greatest tragedies to come out of this spirit of crusading was the phenomenon of the Children's Crusade.

The "Meek and Mild" would "Inherit the Earth".

The Children's Crusade began with a great gathering of some 30,000 children in France and Germany, these children were inspired by the belief that where the strong and powerful had failed in their endeavours to recover the Holy land, that through Christ's teachings they the "meek and mild" would "inherit the earth".

The leader of the children was a twelve-year-old boy named Stephen, who in May 1212 travelled with a number of companions from his village near Chartres, to the court of King Philip Augustus at Saint-Denis. Stephen carried a letter that he claimed had come from 'Christ' bidding him to preach and embark upon a new crusade. Although the king found the boy and his epistle less than convincing, Stephen was firmly convinced that he had found his life's vocation. In his zeal he began to travel around France, exhorting and beguiling the children to join him on a great crusade to the Middle East, promising them that the sea would part before them and they would be able to walk without fear and dry-shod to Palestine. – Just as the sea had parted for Moses and the Israelites when fleeing from Egypt to the Promised Land of Canaan. The children who were eager to follow Stephen's lead gathered at a place called Vendome as he

had commanded, and from there set out South for Marseilles. It is chronicled that some 30,000 children and many hangers-on marched down the byways of France, led by Stephen in his horse and cart.

The Children's route took them by way of Tours and Lyons, but soon heat, thirst and hunger took their deadly toll with a number of children dying, and those who had become disillusioned returning home.

The Children's morale and spirits began to lift when they finally reached Marseilles, and there the sympathetic citizens took them to heart:- but the unthinkable happened: the sea at Stephen's command refused to part before them, many became once again, disillusioned at this turn of events, and abandoned their leader Stephen to return to their homes.

An Extraordinary Story

Those children, who had stayed loyal to Stephen and had remained with him, were approached by two local merchants, Hugh Ferreus and William Porcas. These

two shrewd and crafty men, offered to transport the children to the 'Holy Land' free of charge, and the young crusaders, believing that God had worked a miracle in more ways than one, gladly accepted the offer, and nothing was heard of the children again for 18 years. Then in 1230 a survivor of the expedition, a young priest, returned to France from Egypt to relate an extraordinary story.

The children had set out from Marseilles in seven ships, but two ships had been wrecked off the coast of Sardinia, with all aboard drowned, the remaining five vessels had been captured by Muslim Pirates, who had been tipped off by Hugh Ferreus and William Porcas, the children were captured and taken to Algeria and the slave market, where some were sold into slavery, whilst the remainder were sent to the slave markets of Alexandria, where they met the same fate. The Priest had been enslaved for all those years, but for reasons unknown, had been released by his masters.





The German Crusade Marching to Disaster

The German Children's Crusade unfortunately had fared little better. Shortly after Stephen had coerced his peers in France, a German boy named Nicholas, was following the same pattern as Stephen, in the Rhineland, where he urged the local children to leave their homes and follow him to Palestine to convert the Muslims to Christianity as was the case with Stephen – Nicholas's words were fuel to the children's imaginations, and within a few weeks thousands of children had gathered at Cologne, ready for the great expedition to the Middle East. The German children proceeded in two groups, the first led by Nicholas, marched over the Swiss Alps to Northern Italy, a gruelling journey, which took its toll, with many of the young Crusaders not surviving the trek.

Murdered by a Lynching Mob

Those who reached the Port of Genoa in August 1212 received a friendly welcome, but as at Marseilles the sea once again stubbornly refused to part at Nicholas's command, and again disillusionment set in, with some children staying and becoming Genoese citizens. Nicholas though, was not beaten yet; he took his courageous companions to Pisa in the hope that the sea would perform a miracle and part for them there, when again this did not happen he then led his companions onto Rome, where he obtained an audience with Pope Innocent. The latter was respectful of their devotion and courage, but insisted they should return to their homes. Pope Innocent's words ended their march; but very few made it back to the Rhineland – What happened to the majority is still shrouded in mystery, Nicholas himself never returned, and the anger of the bereft parents was unfortunately visited upon Nicholas's father who was murdered by a lynching mob.

The expedition of the second party of German children also ended in tragedy. They too, had to cross the Alps before walking to Ancona in North-Eastern Italy. Once again the sea refused to part, as in the case of the Adriatic and Mediterranean seas. The children then marched south along the

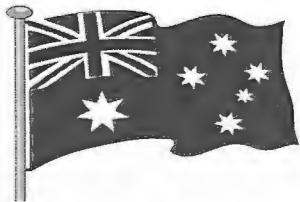
coast to Brindisi, where the crusade came to an abrupt end. Some managed to find ships to take them to the Holy land never to be heard of again. None made it back from the second party of the Children's German Crusade.

The Pied Piper of Hamelin

The story of the Children's Crusade was immortalised by the poet Robert Browning in the well-known and much loved tale 'The Pied Piper of Hamelin'. The tale of the Pied Piper is a strange amalgam of truth and myth. The original Pied Piper story would have taken on increased significance for the people of Hamelin, (Hameln is the correct German name), as the children on their march would have passed through Hamelin, exhorting the local children to join them, in their ill-fated attempt to convert Islam to Christianity.

The Piper's Wrath

Regular re-enactments of the story are held in the town, and on one street in particular, Bungenstrasse (believed to be the route taken by the children) no music is played for fear of rousing the Piper's wrath once more. Until the 19th century, two crosses stood on the mountain to mark the place where the children were last seen.



WHY WON'T REPUBLICANS ACCEPT THE VERDICT?

In common with many republicans, Paul Murray displays little regard for the political judgement of his fellow Australians (Why not adopt Danish royals? 22/10)

Murray is certainly correct in arguing that the Princess Mary phenomenon demonstrates the media's obsession with the cult of personalities. But to suggest that royalty serves no other purpose in contemporary Australia than to provide an opportunity for the public to fawn on celebrities is simply vacuous.

In 1999, despite a concerted campaign by big business, academia, politicians from both major parties and the media (with the notable exception of this newspaper),

Australians voted by a sizeable majority to retain our present constitutional monarchy. Six years later the republican movement has still not accepted the people's verdict and, like Murray, tries to explain it away by suggesting that Australians really did want a republic – just not the particular one then on offer. According to Murray, the "consistent evidence of opinion polls" suggests that this is still the case.

Depending on which poll you believe (and, importantly, how the relevant question is phrased), our research indicates that about half of Australian voters now support a republic. What is clear beyond doubt, however, is that an

overwhelming majority of Australians accord the republic as with so many of the big-picture issues that preoccupy our elites – very low priority and have no wish to revisit the issues at the moment.

So when Australians voted six years ago to retain the monarchy, it's possible they did so not to provide a continuing source of copy for women's magazines but because they had concluded, correctly that our present constitutional arrangements weren't broken and therefore didn't need fixing.

Neil Fearis, chairman, Australians for Constitutional Monarchy, WA.

From The West Australian 28/10/05

THE PHILOSOPHER PRINCE



ONE of the republicans' dirty strategies has been to attempt to discredit Prince Charles, to portray him as a "tree hugger" and talker to plants on the one hand and a womaniser on the other. Anyone who knows anything about the sexual goings-on in the major political parties — the exploits of numerous past Australian prime ministers that the media will never document but which circulate by word of mouth — will immediately see this personal attack on Prince Charles for what it is. It is a sad fact of life today that marriages - the majority of them - break

up with the demands and pressures of modern emasculated living. Royalty is not immuned from this disease.

As for the "tree hugging" claim, readers need to purchase from the League a tremendous book by David Lorimer, *Radical Prince: The Practical Vision of the Prince of Wales*. I read this magnificent book one rainy Saturday afternoon and went from being a moderate supporter of Prince Charles to a strong supporter and believer that the man would be a great king. I would have called the book *The Philosopher Prince*.

Prince Charles is seen for having profound insights, mixing traditional conservative thought and the best of progressive thought. He has defended the principles of sacred art and architecture and attacked modernism in architecture. On the other hand, Prince Charles has embraced the best of ecology and supported organic foods and thriving rural communities. The "tree hugger" and "plant talker" labels are slurs to discredit him and have no link to reality.

A very concise quote occurs in this book which sums up Prince Charles' philosophy of life. He says: "As I have grown older I have gradually come to realise that my entire life so far has been motivated by a desire to heal — to heal the dismembered landscape and the poisoned soil; the cruelly shattered townscape, where harmony has been replaced by cacophony; to heal the divisions between intuition and rational thought, between mind, body and soul, so that the temple of our humanity can once again be lit by a scared flame; to level the monstrous artificial barrier erected between Tradition and Modernity and above all, to heal the mortally wounded soul that, alone, can give us warning of the folly of playing God and of believing that knowledge on its own is a substitute for wisdom". Such a level of thought belongs to the likes of Socrates, to philosophies such as Plato and Kant. Could you see Gough Whitlam, Hawke or Keating — our likely presidents — thinking in such terms? Indeed Hawke wants Australia to become the nuclear waste dump of the world. That is a precise metaphor ~ for what the republicans want for Australia.

Extract from On Target (4-11-05)

ESSENTIAL READING!

RADICAL PRINCE By David Lorimer

THE PRACTICAL VISION OF THE PRINCE OF WALES

An absorbing Biography of the man who will one day become King:

This is a concise edition of David Lorimer's bestseller.

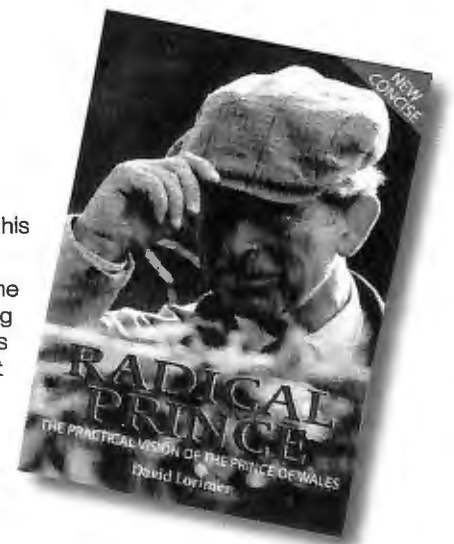
The first book to provide an explanatory overview of the Prince of Wales' philosophy, it reveals his ideas on ecology, organic agriculture, holistic health, religion, architecture and education.

This book is truly a book for our times; it is an intelligent and wide-ranging book. It examines the Prince of Wales' philosophy and practical work, and his keen knowledge and understanding of the policy dilemmas and the direction which modern Britain is embarked upon today. It is a goldmine of radical wisdom and contains a series of practical recipes for putting the 21st century back on track for civilisation.

If you are concerned with public issues, this book is a must read and cannot afford to be neglected by discerning readers.

Essential Reading! Price: \$36.00. Softcover - 271 pages.

[See order form in this issue](#)



NOSTALGIC MEMORIES

Life as a young *Bendigo*
Advertiser journalist in the 1950s

By Larry Noye



Historic Alexandra Fountain
Built in honor of and named after
Alexandra, Princess of Wales, & daughter
in-law of Queen Victoria

HAWTHORN were on the rise in 1954. They had largely been underdogs in Melbourne football to that stage, and now were winning matches.

Kevin Curran, wartime commando and battling ruckman for the Hawks, was by now coach of Sandhurst, in the Bendigo League. There was spring in his step and delight in his manner as he reported to the Sandhurst camp after listening to the radio.

Curran had not long hence figured in a wartime epic against the invading Japanese in Timor and, in football, his rugged play saw him made captain of Hawthorn by coach Bob McCaskill – earlier a legend for his leadership of Sandhurst in Bendigo

Bendigo lies 98 miles north of Melbourne, and Curran ran a pub at East Bendigo, besides putting his sentimental strivings to coaching Sandhurst, where he was known for his fairness.

At Sandhurst training one Tuesday evening he reported his satisfaction with Graham Arthur, playing for Hawthorn after some years as a canny goalsneak, half forward, for Sandhurst.

Curran had been to Melbourne and seen Arthur play. He waxed eloquent about the respect accorded Arthur, reporting his handball in particular as exemplary. Listeners included Brendan Edwards. Brendan was a 16-year-old student teacher, training in Bendigo, not long since making the Sandhurst senior team.

As Curran enthused about Graham Arthur, Edwards emitted an enthusiastic “Yair!”

In a short time, he had joined Arthur at Hawthorn. By 1959, a few short years, Brendan Edwards, Hawthorn centremen, was runner-up for the Brownlow Medal.

His day-by-day PT training had made him very fit; bursting with chest and shoulder development. The player who won that medal, St. Kilda’s Neil Roberts, was also an Education Department PT instructor.

Under the coaching of John Kennedy, the Hawks made a grand final in 1961, with Arthur captain. In the play-off for the flag, the early stages saw Edwards dominating, as he bobbed up to capture kicks.

The field umpire commented on TV that night that the dynamic Hawke’s early bid was memorable. Hawthorn had fought off a bold challenge by Footscray, their characteristic strength winning the club’s first premiership. It was followed by Hawthorn, with Graham Arthur coach for a time, winning seven flags over thirty-one years.

Football Folklore

Well do I remember Curran, battling and sentimental ruckman, as coach for my team, Sandhurst. I didn’t get past playing for the Seconds, but I was steeped in football folklore in the old gold mining centre. It was during three years on the reporting staff of the Bendigo Advertiser. I wrote the Sandhurst pages in the Bendigo Football League record.

Curran was an identity, and apparently a focal point for gossip among the clientele of his pub. Such was the “bush wireless” that Curran told one batch of players spread on the grass before him one training night, “Don’t say anything against Sandhurst Football Club in Bendigo, boys! I’ll know what you said within two hours! Two hours, boys!” A ruckman seated near me muttered, “Quicker than that!”

Curran left the hotel for a while. Then he was set up as mine host again.

I ventured a little piece that made the front-page column on The Advertiser one Saturday morning. It recounted Curran’s

respect for his bush wireless and the censure inherent for any player too free with criticism.

“Hark ye, earbashers!” I warned, “Station 3KC is back on the air!”

As a humble Seconds player I had some apprehension as to how the coach would take it. We were face to face in the Seconds dressing rooms before that afternoon’s game. A wide grin lit up Kevin Curran’s rugged face – he had gone along with the humour.

A sad memory of my Bendigo days involved team-mate Fred Swift. Fred was a pleasant-natured fifteen-year-old playing with Sandhurst Seconds. He attended a Catholic college I think. At sixteen he was holding down the full back’s job for Sandhurst’s senior team, and well do I remember his long raking drop kicks, which seemed inconsistent with his bandy legs.

Fred was recruited by Richmond, rising under the successful and nomadic coach Tom Hafey. Hafey, himself a former Richmond player, had been coaching at provincial Shepparton. He was appointed Tiger coach in 1966 and, with the dynamic off-the-field leadership of a secretary curiously bearing the club name – Graham Richmond – Richmond carried off the 1967 premiership.

Richmond was by then headquartered at the mighty MCG as their home ground. Fred Swift’s pleasant demeanor had made him captain in that premier year, their first flag for twenty-four years. He actually figured in a minor sensation – a goal umpire is claimed to have allowed a Swift mark behind the goal line – chronicled as “an amazing misjudgment” by team mate Kevin Sheedy in his book, *Sheeds*. I’d sympathy with the targeted goal umpire; it all happens with photographic quickness and vociferous roars. Geelong lost that flag

by nine points, so the beleaguered goal umpire's decision wasn't all that crucial.

In any event, the pleasant Fred Swift retired after 146 games, and that Grand Final, as prestigious Richmond captain. The finale saw 109,000 packed into the MCG, possibly still a record in football.

I attended a reunion of Sandhurst in the '70s, and Fred was there. I recall one team mate of yesteryear looking at him, radiance in his face. I couldn't go that far, but respected Fred. He had retired back to Bendigo and had a home at Lockwood, ten kilometers south of the city centre.

Thursday, April 28, 1983, was to prove a day of tragedy. Two unemployed seventeen-year-olds arrived at Fred's home about noon. With the family dog barking furiously, they tied up his wife Anita, and son Paul, 16. A car was heard driving up; Fred was coming home.

Inside he confronted the intruders – what in the hell was going on! One, who was armed, fired three shots and, before his horrified family as he staggered into the kitchen, Fred died almost immediately.

The youths were caught and charged.

The popular Freddie, 44, became one of whom it could be said, "He shall not grow old as we that are left grow old."

I see the guilty party not only as frustrated, jobless youths, but as part of the society which tends to glorify banditry and shooting, especially with the advent of television.

I had every afternoon off in three years on The Advertiser. You worked from 6 p.m. to about 1.30 a.m., while the teletypes clicked their message of news from Melbourne and the world at large. The hours to which I as allocated – as against senior staff members such as Geoff Wright and teenage social writer, Claudia Little, who worked in the day – enabled me to attend shorthand classes every afternoon.

As a frisky young colt of my mid 20's, I enjoyed the company – girls in from Bendigo and its country hinterland, learning commercial subjects.

Jimmie Cox's Bendigo Business College was half way up the hill in View Street. Proprietor-instructor Mr. Cox had a background in the old mining going back to the 1890's, from when the town again resumed the name "Bendigo" after being "Sandhurst" for some thirty years.

In the meandering talks Mr. Cox gave his classes, he told how his parents, following the gold rush which began in 1851, took a week by horse and some form of cart to

reach "the Golden City" to settle there.

In the three years attending shorthand courses, I gradually became qualified in Pitman's shorthand. Since many another reporter never gets around to doing shorthand, and since it is valuable, I rate it fortunate. It helped me get a job reporting Federal Parliament in Canberra for a time in 1958.

I was a big dame hunter in those days. I came to know Ruth Clayton, daughter of the lively Fred Clayton, a Bendigo Councillor, and Mayor during Her Majesty's visit in 1954.

Ruth, his rather sweet 19-year-old daughter, was on the staff of a women's dress shop in Bendigo, and Mayoress.

I came to know Ruth and went with her for some weeks, riding my bike to the Clayton home at Kangaroo Flat to take her to the pictures. Few had cars then. That was a high point in my long career as a big dame hunter.

Nevertheless, I reserved Saturday nights for reconnoitering romantic circles in Bendigo by dancing at St. Kilian's, or the YMCA. Hardly a respectable swain for the young lady who had received Her Majesty only a year hence!

There was some awe at St. Kilians when Hawthorn football team spent a weekend in Bendigo and rolled up for the dance. "Candles" Thomson, prized lefty recruit from South Australia, took home an attractive girl from – I think – Strathfieldsaye. Peter Plant, rated by the eloquent Argus writer, Hugh Buggy, as "the Geelong thunderbolt", and visiting his Eaglehawk home, appeared at St. Kilians another Saturday. He was big news in football, synonymous with a grand era for the Flying Cats, dubbed "Seven glorious years," in the title of a booklet Geelong produced. They achieved a record still held for the longest run of wins – twenty-six, with a draw with Essendon during that all-conquering run.

I went to Geelong after three years in Bendigo, working on The Advertiser there. It was to be transferred from a conservative atmosphere to one of enterprise and encouragement.

Coronation Big News

The Coronation of Queen Elizabeth in 1953 was big in Bendigo. It was rated news when the social writer who had preceded editress Amy Huxtable won a coveted seat in Westminster Abbey, to see Queen Elizabeth, accompanied by her young swain, Philip, crowned.

Came the big moment, and the Bendigo writer's account of light from the lofty windows piercing the sombre occasion clicked through on the teletypes. Reporter Geoff Wright, forever occer in his reactions, pounded the table in the reporters' room, appalled at the "bull".

Bill Galvin, local State member and Chief Secretary in the Cain (senior) Labor Government was proudly touted about the Advertiser office.

Cyril Michelsen, chief of staff, not long succeeding one Harry Thompson, reported gleefully that "Bill" was in that high office in Melbourne down South. Others rhapsodized about "Bill". It was reported he had been at the scene of Her Majesty's present in Melbourne eighteen times.

The Olympic Games were coming up and stories appeared on plans. Parliamentarian Galvin, appalled at the argument and conflict over proposals, was reported to have said, "What about handing over the Games to the Bendigo Thousand footrace team – they could do it properly!"

Hearing this in the office, I observed something to the effect that they couldn't.

Cyril Michelsen reacted. He asserted that the annual footrace in Bendigo was planned down to one being able to see one's clock according to the time it was scheduled.

"Put that in your pipe and smoke it!" he demanded of me. I lost my coveted weekend home in Melbourne, a fortnightly aspect of my Bendigo stay.

I rang Galvin at his home, so deputed, on one occasion. He expressed wrath at something I said. I answered the phone soon afterwards and it was he, asking for the chief of staff. I think I was dobbed in.

Came my redress. George Styles, the talkative, likeable secretary of the Trades Hall round in View Street, was apprehensive about the reported reopening of a gold mine in Bendigo. He put to the Trades Hall, which I reported, a proposal for the State Labor Government to legislate for medical safeguards for the miners doing the work down below.

John Cain senior, Labor Premier, came to Bendigo, and Styles demanded to know what he was doing about medical safeguards, which Styles deemed necessary in view of the high death rate among miners when mining had thrived.

"I got, what do they call it, the 'soft answer that turneth away wrath' Styles reported to the Trades Hall Council.

I reported it. It must have reflected on a Labor Government in Melbourne. Next

election Bill Galvin failed to retain his seat, by fourteen votes in a protracted count.

I wondered whether the lack of interest by Labor in what many Bendigonians must have believed to be necessary legislation was behind his exit from Parliament.

He was back after a subsequent election, but "Bill" was never again accorded the earlier awe.

I joined the YMCA and was active in the Y's Men's Club, in those days of only an initial presence of such as Lions, an important centre locally.

Tom Tweed, New Zealand born secretary of the YMCA told me he had seen Miss Huxtable on a visit to the Pall Mall offices of The Advertiser. She was superior, in refinement and character, to others on the staff, he said.

In the eyes of the Managing director, Mr. Bert Munday, I rated well. Certainly not in the eyes of the chief of staff Michelsen!

I must concede I had many a mistake in my reporting. Things which made a paper and were found to be erroneous. I attribute it to the passage in the book of Proverbs, to the effect that the Almighty will forestall one and the victim won't know from where it was coming.

Certainly, in a journalistic career over some fifty years in all, I've never had the trials I underwent in this way in Bendigo.

One must recognize I was young, with a touch of arrogance. In Mr. Munday's eyes I had a real virtue – I never touched the grog, and am still a teetotaler.

There had been the night, before I joined the staff in 1952, when young reporters after work, had a drinking bout in staff quarters. The Advertiser had been a big draper's shop of yesteryear; a rambling old wooden building, very tall. One reporter, Alan, went out into one of the abandoned passages upstairs and threw a bottle into the air, across the roof.

He perhaps wondered about tinkling glass.

In fact he had shattered the skylight of a dentist's surgery down below. The dentise came to work next working day to be greeted by a smashed ceiling, and the glaring evidence of a bottle.

There was hell to pay. Staff colleagues spoke later of being able to manufacture an alibi, or points of one. They survived in the job, but only just.

My arrival as a non-drinker was thus welcome.

Tommy Davis

There was the Tommy Davis episode. Tommy was a quiet old man of 95. Ivan O'Donnell, Sandhurst football secretary, had drawn my attention to him. He had actually played for Sandhurst – way, way back in the 1880's, twenty years before the Boer War.

I looked up Tommy, and had a quiet couple of hours, much valued, seated before his humble fireplace in Nolan Street, Bendigo. He was a hive of interest. He told of tough mining days, when a Chinaman caught trying to pilfer winnings from a mining shaft was tied up through the night and later run up and down to revive him on a chill morning.

Of a kinder local populace, men helping others. And a strong church life.

Imagine my interest when I turned up and Advertiser file of 1881; "Tommy Davis is undoubtedly the finest footballer in this part of the colony," chronicled an Advertiser writer. He wrote of his "unassuming demeanor, endearing himself to crowds."

Another story of old Tommy – contained in this report – mentioned that he had represented Bendigo against the visiting English Test cricket team – and caught the captain, recalled this historic gem of yesteryear.

I wrote an article and got some glory for it. Tommy Davis, 95, was to have been pictured. Then the chief of staff told me the photo wouldn't be taken, a ridiculous downplaying.

There was an aftermath. I went back to Bendigo a couple of years later. I rang reporter, Graham Edwards and he asked me, "Have you been to the Advertiser yet?" I said I hadn't. "You're warned off the course," he said.

I had sent word to the editorial office sometime earlier that Tommy Davis would turn 99 that week. The headline appeared in April 13, 1957, "Mr. Tom Davis 99 tomorrow."

I had thought he would be sought out for a story. He wasn't; they relied on my information. The shock information broke that in fact old Tommy had died a year or two earlier. So informed much later, I rang Mr. Munday, and told him I acted in good faith. He agreed.

Daily newspapers in the country, with a strong advertising base can afford to send a reporter to cover such as the Bendigo

Progress Association, to which I was sent one night. I heard the most bushwackery speck I've ever known.

A male member, middle aged, was decrying the lack of support locally for a giant bonfire they put together. They carted much rubbish, bought the fireworks, publicized it – and what happened? "No coot turned up!" he said.

One night I was rostered to report a meeting of Bendigo Base Hospital board. This was a regular duty. But this time I was told not leave the meeting till I was virtually kicked out.

A public spirited local doctor, Dr. Sandner, had been in contact with the Advertiser managing director, Mr. Munday, with serious claims that hospital finances were being probed. The doctor apparently wasn't satisfied the issue would be dealt with properly. I was to ensure public coverage.

At the board, business broke off at one stage and the chairman said that proceedings would go into committee and I should leave.

Humming, and harring, I privately asked the chairman if it was his decision, or that of the board. He turned to the meeting and asked whether it supported going into committee, endorsed on voices.

I reported back to the chief of staff, Cyril Michelsen. I believe he hadn't supported the idea of me being the reporter concerned at all; among other things I had got those things wrong on a number of stories. I had overheard him apparently decrying me to the doctor on the phone. Apparently I had been chosen for the job by Mr. Munday. My supposed good character also was evidenced in being in the YMCA, of which Advertiser owner, Sir George Lindsell – a former Army colonel – was a constant upholder.

An officer of the hospital committed suicide later.

"After the ball was over," or, should I say, the Saturday evening dance, young people would collect in Rechter's extensive milk bar around in Mitchell street, not far from the railway station. Lena Rechter was the daughter of a family which staged a ball in Bendigo Town Hall to which their young patrons were invited, free of any cost.

Lena bought one of the early Volkswagens, popular for their success in round-Australia Redex car races. After her



The historic grandstand at Queen Elizabeth Oval, Bendigo is a magnificent example of Victoria's Crown Reserves.



BROTHERS IN ARMS: Kevin Curran (right) and his brother Gordon, who was killed in Dutch Timor.



Larry Noye in his youth



Claudia, with infant son Catullus from her second marriage, 1978



Larry Noye with Patch Hazell Noye "Plurry Close" 2004



Blast from the past: Geoff Wright with Henry Bolte, at the late Premier's last interview.



Graham Arthur, captain of Hawthorn's first premiership team 1961

RECOMMENDED READING


SOVEREIGNTY

IN AUSTRALIA

**Sovereignty
in Australia**
 by Arthur Tuck

The Coronation Service and
its Relevance to Australia Today

See order form in this issue.

CONTRIBUTIONS WELCOMED

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



TRILOGY FOR THE LIVING

By Shirley Faulkner

The Cry From the Heart

June 1969

As I surveyed the world around me I uttered a cry from the heart, "Lord, why do you make my vision so fearful, why settest Thou me apart?"

I listened, and came back the answer,
"You are one of many, my child.
I cannot help in mortal ways
for the eyes of most men are blind.

I have tried ever since Creation
to instil Love in everyone's heart,
but the moment I gain a foothold,
I am suddenly feared and denied."

I listened, mockingly at first,
but then felt compelled to obey.
I who had never written a verse,
Was now beckoned to write in God's way.

I did as the voice commanded.
"I'm ready," I said. "Let's begin!"
Suddenly, there was silence.
Words failed, or so it did seem.

Silently, patiently, I waited.
Whilst I waited, another voice I heard.
It mocked, "You thought you could be a poet.
You're mad to listen to Him."

The voice from the heart was fearfully weak, I
could hardly comprehend the words. Then
- clearly - it was there again, "We were cut off,
now let us commence."

"You remember Man's very beginning?" The
voice went on questioningly I answered, "To
Adam and Eve you refer?" "Yes," said the voice,
"it is there we will begin."
"You remember I made Adam in my image and
to him I gave a wife.
You must believe me here when I tell you in
doing this I had a great Plan.
The world I had filled with many wonders.
Forgive me, but I was well pleased,
I felt that this great Creation
Deserved to be enjoyed, and lived in."

"It was at this point that I had a vision Of Man in
mortal flesh clad, Who would serve on Earth as
Keeper Of all the good things Earth now had.

Right from their Creation,
Adam and Eve had a very great task.
To overcome the temptation of evil
Was, I will admit, a great deal to ask.

Their children, and their children's children,
Have strayed many times - Yes, I know,
But somehow, if only I can continue
To gain a foothold, the good seed I will sow.

The commandments you have learned, heed them,
The Bible was written by men
Who heard me when I spoke and commanded
Them to take up their pen."

It was here that I interrupted, "Lord, I'm no
scholar, I didn't matriculate!" He laughed at me
as He answered, "The voice of truth, my child,
speaks out, from within."

It was at this point that I felt a tug at my
heartstrings, "So that is what it all means," I said
aloud. "Thank you, dear Lord, for beckoning me.
Thy will be done, I mean it, Amen.

The Purpose of Life

June 1970

Why be so concerned for tomorrow
When it is today we work and play?
The reason must be that we
Have not, followed God's chosen way.

Then how do we live today,
When much seems so confused?
I can only answer in the way I was taught,
Guided, by logic, wisdom and love.

So many have travelled the pathway of Life,
So many have left, still lost.
There have been those who claim to have seen
A vision of a happier lot.

'Tis hard for the unbeliever
To understand the purpose of Life.
So very simple and yet so rewarding
Was the reason that brought us to Earth.

Man was created a free agent,
With a Will all of his own,
To do as his Master intended,
Or live through Life alone.

Much has been said of the loner
Who chooses to take all he can.
But the purpose of Life is God designed;
Not the design of Man.
The man that takes unto himself a woman
To satisfy only the flesh,
Is a man who will reap his own reward,
For he cannot fit into God's Plan.

The seed that he sows will be wayward,
Not knowing the purpose of Life.
To be born of the flesh alone
Can only be the fault of Man.

Why give man so much leeway
With a mind to accept or reject?
That can only be explained in the beauty
And harmony achieved by God.

If the beauties created before us

Are to be fostered and continue to bloom,
There must be a Keeper to look after
The glories created by God.

Who better to carry out the task
Offending and caring for Life
And the wonders that we witness,
Than Man, the brainchild of God?

To do the work as intended,
He must be willing, and properly schooled.
To achieve the intentions of his Maker,
He must be meek, and full of Love.

Each step that he takes must be in God's Way
That will reap unto him the reward
That can only be experienced
In the achievement of a job well done.

'It seems such a lot to expect of one', You may
say with dismay.
Who are we to question our Maker For the part
we are intended to play?
Ever since the world was created,
Man has rejected the wisdom of God,
And brought on himself much misery,
By opposing his Divine Lot.

Today are we not bearing witness
To the results of the path wrongly trod?
Midst this confusion let us pray
That Man will return to God.
The Commandments were written for our sake,
By one who heard his Master's voice
Cry out to him in the wilderness
That Man was not intended to fail.

The Bible bears perpetual witness
To the weakness and pitfalls of Man.
To have read and understood the Scriptures
Will help to unfold the Great Plan.

Our reward, we are told, will be in Heaven.
I cannot tell you how rich it may be.
But when it comes the Day of Judgement,
I know this - each man must travel alone.

So when it comes the time of departure,
May we willingly surrender our load,
To a generation well schooled and able
To travel their Masters road.

May they be healthy in body and mind
to enjoy their work and their play.
May they have the time to perpetuate
The glories given to Man.

Let us not spend so much time in dreaming
About ways to reach the moon,
When there is so much waiting
For us to put right, here on Earth.

God said that we should worship but one God,

The Living God of Love.
How can we possibly pretend to ourselves
That we have done all that we should?

We still think that we have the right
To kill and oppose in war
Those who don't agree to fit in with
The plans now made by Man.

Surely 'tis time our Leaders
Realised the importance of Him
Who created Man as Keeper
And Protector of His works here on Earth.
It is not by force that hearts can be won
For God and His salvation,
But by example of God's favours
To the weak and backward nations.

We, that have so much achieved
Through God's own kind favours
Must take the hand of our brother abroad - Be
he black, white or yellow.

In our searchings may we have the help Of
you, Lord, so that we may discover 'Tis only the
colour of his flesh, Not his heart, that hides our
brother.

May we be helped more quickly still,
The barrier at last removed,
So that we may speak the tongue of love
And be understood, one by the other.

You who have worked many wonders through us
Continue to impress on us how
To promote and have accepted
The language international.

In this age of conference tables
Where so much is lost by the word
How much easier it would be for our leaders
To speak an international tongue?.

Our prayer is that we shall unite,
All barriers put asunder;
And that Nations shall, surrender themselves,
To God's Governments, here, on Earth.

God's Message for Man

February 1972

As the message I write is inspired,
The wording must always be clear.
The pen, I am told, is mightier
Than the swiftest sword.

If this be so I will continue to write
From the heart of one who has seen the light
To rebuke those who have taught us wrong
By preaching only of doom.

'Tis for men and women to open their minds
And create a world that is happy and right, Free
from the shackles of unsolved woes, Into a
future of promise for all.

Read the Bible as was intended,
Not as a book filled with hate,
But as words that are full of inspired warning

For God's children who are travelling wrong.

No writer for God would threaten with hate,
Only advise when the road proves wrong.
The weapons he uses will ever be
The pen, kind deeds, or the song.
To say we were born sinners
And that evil and wars are our lot
Is to speak with the tongue of the Devil
Not the inspired word of God.
God loved the world He created
And planned a purpose for all men.
It was not intended that Man should be lost
But worthy and knowledge able.

Have you so little faith
You would allow yourselves to believe
That God would fail you now,
You, who have travelled so far?

As the premise on which we have built
Has failed to satisfy,
We must try, each one of us,
To confer, for God's sake, man to man.

You who have encouraged us to foster A belief
in only one son, Then taught that he was God,
'Tis you we must seek to change.

You have taught us to worship an idol
Who lived and died as a man,
Comforting the people who were unhappy
And who faltered under their load.

Jesus was intended to signify an ideal
The example was good and inspired zeal.
Sadly he died - all too soon,
But taught us much, without guile.

God created a world that was beautiful, The
order so perfect and true. The word 'sin' was
intended to mean:
"The arrow that fell short of the mark"

'Tis true we have sinned, but surely, To err is a
forgivable mistake. To continue and not repent,
Is by far the more evil intent

Come return from the track that leads to despair,
And onto the road for life.
Open your minds and see with clear eyes
The purpose that was intended for Man.

We have travelled the track that leads to Hell
And witnessed the results here and now. Let
us admit that we were wrong and together say,
"God did not mean this for Man"

Nothing can be gained from anarchy.
The Bible tells us this plain and clear.
'Tis through the Mind that God sows the seed
Of knowledge, for all men to hear.

Maybe we cannot all receive
The message direct from God
But that does not prevent us understanding
The teacher who speaks God's commands.

Sadly, sadly, we have not heeded
The commandments demanded of Man.
Too many of God's teachers have been silenced
And always only by fear.

To you who would question these writings
I say, "had God not been all-wise,
The knowledge gleaned through the Ages
Would have been lost, but for the ability given
to Man!"

Had we listened from the onset
And questioned our teachers with respect,
It would never have resulted
In such an unhappy and sinful Earth.

If a keeper of swine or of cattle,
Fails to take good care of his charge,
The blame he may try to avoid
But it can only be rested on him.
The Keeper of all good gifts
Must be knowledgeable and true.
When things start going wrong
He must know what to do.

If the path we take does not satisfy
The order of a beautiful Earth,
Then those who have been exalted
Must give way to other Leaders.

Socrates, the wise man of Greece,
Never wrote a word,
But relied on men of learning
To impart his thoughts to the world.

For speaking the truth as he saw it,
Socrates was condemned to death,
To sup poison before the friends he loved
From the cup that slowly called an end.

The message delivered, should not be hateful,
Nor contain promises that cannot be kept
Those who speak with loving concern
Are doing God's work here on Earth.

No man is without talent,
No matter how weak it may seem.
Each one of us has a job to perform.
Let us make an effort before it's too late.

We must not go on lamenting
Over the things that are going wrong.
Let us tune in to God's wave length
And see the purpose He planned for Man.

Let us all unite
And pledge our lives to create
For the children who will be born tomorrow
A meaningful and purposeful life.

Yes, we have a long way to go.
Does that mean that we should not try
To make the effort to encourage our leaders
To govern with on-going concern?

Let us forget now and forever
The stories of Damnation and Hell's fire,
And bask in the warmth of the knowledge
That we have a purpose here on Earth.

The Knowledge gleaned through the Ages
Being our guide for the course we must steer,
To inspire the peoples of all Nations
To restore the sanctity of a beautiful Earth.

Sweet organic success at Junee

By Kellie Penfold



A preference for organic farming, a sweet tooth and some clever business planning all add up to a unique success story

CITIES may have their skyscrapers indicating business progress, but country towns had their flour mills. Standing sentinel over the grain belt towns, the mills spoke of prosperity, industry and pride in a product which became the bread for lunch and the biscuits to have with a cup of tea at smoko.

By the early 1970s centralisation and competition brought many to a halt and they were left as a rusting reminder of what once was.

But in Junee, a southern NSW grain belt town, there's a buzz around the mill once more. Tour buses are pulled up outside, retirees are clambering out of campervans and tourists are wandering around with a smile on their face.

The five storey high mill is turning out flour again, but not the kind to be trucked to Sydney for spongy white bread. It's for licorice, which is then coated in the world's finest chocolate.

Old fashioned flavour. It has become the Junee Licorice and Chocolate Factory, and home to Green Grove Organics, and more than 1,500 visitors a week are calling in to watch how licorice and chocolate is made in the old fashioned way and to taste the true flavour which comes from organic produce.

While the mill was built in 1934-35, signaling Junee's industrial progress following the Great Depression, the

development of Green Grove Organics began even earlier.

The Druce family began farming at Ardlethan, 150 km south west of Junee, in 1918 at "Green Grove".

In 1962 Alan Druce became concerned about pollution in the food chain and set about developing pure food production by eliminating chemicals, artificial fertilisers and other modern day farming practices. Today Green Grove Organics has Level A Organic Certification through the Biological Farmers Association of Australia (BFA) and has been milling its own flour (originally on a small scale) for more than two decades.

Alan's son, Neil, grew up with a father who was happy to be the odd one out in an era when bigger was better and drums of chemicals were seen as the key to modern farming.

"All the kids at school would be talking about the big equipment on their farm, and I'd be telling them how we used garlic on our sheep," he says.

It stood Neil in good stead by teaching him it was good to be different. After finishing school and spending a couple of years on the farm, he headed to the United States, where he studied fine arts and worked in business and marketing.

"It helped me learn to think

differently. As soon as you start in business, you realise if you try to run the race everyone else is already running they have more money and are more established," he says.

"If you establish a new event and run your own race you have a greater chance of winning.

Neil was working on the property with his father in the late 1990s and developing ideas for value-adding to their organic produce.

"For years Dad just had to sell his wheat in with everyone else's. Today people are knocking down the door looking for organic produce."

An opportunity arose to purchase the old Junee Flour Mill in partnership with Sydney business people with the view to milling organic flour for bread mixes and biscuits.



Strawberries dipped in white chocolate at the Junee Chocolate and Licorice Factory

The partnership failed but the Druces took over the mill and explored new options for the empty building.

"In its day the mill employed 25 workers on site and ran around the clock producing 5.6 million bushels of flour per year, which in today's dollars would be worth many tens of millions of dollars," Neil says. The massive mill took up 9,600 square feet of floor space, was powered by a 160 horsepower semi-diesel motor and was recognised as one of the most efficient mills in Australia.

The Druces installed a modern day stone mill which turns all the wheat and

and turned to powder). In the root is a substance called glycyrrhizin, which is 50 times sweeter than cane sugar.

Currently, Green Grove Organics are the only manufacturers of organic licorice in the Southern Hemisphere and Neil is only aware of two factories in Europe.

"It has been a great use of organic flour. A tonne of organic flour, worth \$500, turns into licorice worth \$9,000 a tonne. You only need 35 tonnes of wheat to make 100 tonnes of licorice, so you are not going to fall over in a drought."

beans to chocolate dipped dried fruit - all 100 percent organic. Raspberry licorice made with organic licorice is under experimentation.

"Everyone wants to escape and even when times are tough sales of chocolate are high because they are a small indulgence," Neil added.

Now exporting to South Africa, the United States, New Zealand and Hong Kong, with interest from Korea and agents in every Australian State, Neil has rewritten the marketing manual. "There's no five-year business plans or



Neil Druce and the flour mill he has installed to stone mill Green Grove Organic flour.

spelt one of the oldest grains the world from "Green Grove" into flour.

"When we started we had a shot at cookies - most were all right but we started looking at traditional confectionary and I didn't even know you made licorice with flour," Neil says.

The real thing. With more than 50 percent of Australian licorice made without real licorice (instead using a synthetic substance created to taste like licorice), Neil sourced organic licorice powder from Europe and, when combined with organic flour, the result was dynamite.

"Licorice is one of the highest builders of your immune system. As well as being a confectionary it has a high health food value," Neil says.

Dating back more than 4,000 years, licorice is a medicinal herb whose botanic name means "sweet root" (the root of the plant is harvested, dried

CHOCOLATE LOVE AFFAIR

Originally the Junee product was marketed in health food stores, delis and at markets and as demand grew so did experimentation. Customers soon fell in love with licorice dipped in organic Belgian chocolate.

"When we started we consulted chocolate makers on the best chocolate and most told us to stick with the compound chocolate because it's cheaper," Neil says. "But the taste just doesn't compare. Even the employees can't eat the cheap stuff now and customers have kept returning because some claim we make the best chocolate in the world."

With 18 full and part-time employees and turning out 150 tonnes of licorice annually, Neil has developed a full range of hand made products from long straps of licorice to chocolate coated coffee

expensive public relations campaigns," he says clutching a copy of a book he loves called *Marketing without Money*. Our decisions are made on a day by day basis and we have our eyes and ears open for every opportunity.

"We invite charities to have fundraisers here and we organise a couple of celebrities, and then all of a sudden the local news is here and that's more promotion. Once a month we have Licorice Sunday with entertainment and sumo wrestling or we celebrate winning an award. We never have fewer than 1,000 people here.

"There's no huge amounts of money behind us and we just make the most of each opportunity presented.

"Excuse the pun, but you could say it's been a rocky road to business success.

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THAT HOLY NIGHT

SAINT LUKE 2: 1-20 AND SAINT MATTHEW 2: 1.12



Nigel Jackson

THERE is an extraordinary mystery and magic in the Christmas Story about the birth of Jesus and it has flowered out of these two passages in the Bible which may well be legend rather than history, or a mixture of both. There is also an amazing beauty and peace in the Story, which has been captured in innumerable carols and other works of art, the supreme example for me being *O Holy Night*, the sacred song composed in a state of high inspiration by Charles Adolphe Adam, who also composed that masterpiece of Romantic ballet, not wholly unrelated in theme and significance, *Giselle*.

A purity of joy amidst a beauty of living stillness – that is the essence of the tale. And it is an event that immediately arouses an intense magnetic attraction on many beings as well as a fervent exuberance of celebration, especially in angelic song.

All this is what lies at the heart of the Christmas Festival, one of the two greatest of the experiences in the Christian calendar. The birth of Jesus is the first half of the Good News that constitutes the Christian sacred tradition, the other half being his resurrection. There is reason to feel that the meaning of both has for very many Christians been obscured for long centuries by theological misinterpretation.

Saint Luke tells us that Mary laid the baby Jesus 'in a manger' because there was no room 'in the inn'. Jesus himself comes in great humility because he represents a profound reality that is not of this world. He comes, indeed, to summon all of us away from normal life to that other world; so it is appropriate that he is born in very humble circumstances. Other translations may call the place where he is laid a 'cave or a grotto'. It does not matter. The significance is the same.

The birth of Jesus takes place in Bethlehem; but it takes place in our hearts all the time and out of time. It is an intimate personal event that can happen in our own souls; and it is also a cosmic event, having ramifications and resonances that go far beyond our individual personhoods. It is the coming of an entirely new state of being-consciousness, which can replace our normal state. Details of the Christmas Story unfold many of the implications of this transformation.

The experience of the shepherds is important. These were good people, ordinary people 'abiding in the field, keeping watch over their flock by night'. Suddenly an angelic presence, sent by God, manifested itself to them. 'And, lo, the angel of the Lord came upon them ... And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.'

This reminds us that the coming of Jesus into our lives is from above. That it is for 'all people' does not lay on us a requirement to impose our system of theological belief on everyone on the planet: that has been a gross and unhappy misunderstanding for over a millennium and a half. What it does say to us is that the incoming of the state of being-consciousness represented by Jesus is available to all, without restriction, rather as the sun shines on the just and the unjust alike and the rain falls on them too. This does not mean that it is easy to bring Jesus into birth within us, but, rather, that the possibility is always and everywhere here-now, that it happens in some people whom we revere as prophets, sages and saints – those who are the greatest leaders of humanity, and that at least faint echoes of it occur in our hearts and bring consolation and insight.

The story names Jesus as a saviour. From what does he save us? The answer is that he saves us from the state of being-consciousness in which we find ourselves, which is a lowly one, inappropriate for us. Call it ignorance or sin, if you wish. Its chief symbol in the Bible is darkness. It is not for nothing that the Jesus birth is said to have happened at night.

It is not good, however, to remain in that night while advising others that you have been 'saved' and then urging them to join you in that aspect of the night which is yours and which takes the form of bowing down to the idol of a complicated and fantastical system of erroneous theological belief.

Wisdom saves; belief does not, although belief that wisdom has saving power, if only you can find it, is obviously a step in the right direction.

Wonderful, however, are the results of the real birth of the Saviour. 'Glory to God in the highest, and on earth peace, goodwill towards men.' Glory denotes an experience far beyond those of our normal human existence. The Hindu phrase *sat-chit-ananda* (Being-Consciousness-Bliss) points towards it very lucidly. It is the ultimate reality also denoted by other words such as 'Heaven', 'Paradise', 'The Kingdom of Heaven' and 'Eternity'. Earth is both planet on which we dwell and the ordinary state of being-consciousness that is ours. Even in this state, when we direct our attention to the Jesus Story, we can feel peace (which means both absence of conflict, war and stress, on the one hand, and well-being on the other) and our hearts melt with the will to do good to those around us.

From the account of Saint Matthew we glean other insights which are easily assimilated with Saint Luke's version. A cynic might question the veracity of each story, by pointing to their discrepancies and arguing that, if true,

surely each miraculous narration would appear in all four Gospels, if not in other records from the time. But the Jesus story does not depend for its validity and saving power on its alleged historicity, no matter if many Christians, as well as non-Christians, believe otherwise. The Jesus Story is founded unassailably in timeless truth.

Wise men from the East came to visit Jesus at the time of his birth. The east is the compass point from which the sun rises each day; and the sun is our greatest symbol of truth. Historians tell us that many ancient people 'worshipped the sun'. Some folk in their simplicity, may literally have worshipped the solar light itself, in an idolatrous mode; but the wiser of those ancients would certainly have seen the sun as a symbol and for them the rites of sun-worship would have been those in honour of God and his truth – and in no wise incompatible with our Christian tradition.

It is a testimony of the authenticity of these wise men that they knew exactly where to come. Some call them kings, and that is not unsuitable, for wisdom has a royalty of its own. They are reported as having told listeners about them: 'We have seen his star,' and the Star of Bethlehem has become a central symbol of the Christmas Story. Its oneness and its light both represent the divine source of all. Its setting amidst the other stars of the night sky is a symbol of its magnificence within all the grandeur and beauty of its own creation.

The Star guided the wise men, it 'went before them, till it came and stood over where the young child was.' That is best not explained away by well-meaning casuistries of historical astronomy. It is symbolic. The Light from Above, descending through the Christ Child to us, inevitably finds its greatest brilliance on earth where he is.

How splendid are the gifts which these wise men are said to have given Jesus. The beautiful words, 'gold, and frankincense, and myrrh' sparkle within the tale. The set of gifts seem both complete and apt, even before we study the various interpretations of their symbolism, interpretations which are not necessarily mutually exclusive.

Then the wise men fled, without returning to Herod. Truth, when it first enters our world of earth, may be small and vulnerable and easily attract the enmity of forces of darkness. That is one reason why Jesus comes first as a baby and why his family and others have to struggle to protect him from death and obliteration.

May the Christ Child be born, daily, in our hearts; for on that depend the other transformations to which we are called!



UN flag over Australia?

Voice your protest now!

ON Monday October 24th the United Nations Flag flew above the national flag across the nation.

The UN flag was put in a position of honour for United Nations Day under an agreement made in 1958.

A Prime Minister's department directive, to all Federal departments said that if only one flagpole was available, the UN flag was to replace the Australian flag. If there was more than one pole, the Australian flag was to be flown on the lesser pole and the UN flag on the major pole.

Federal and State Parliaments complied: The flying of the United Nations flag above our national flag was a let-down for all Australians, as the Australian Constitution states that no foreign flag will take pre-eminence above our national flag.

United Nations Day

The United Nations flag, if available should be flown all day. If only one flagpole is available, the United Nations flag should be flown, even if that flagpole is ordinarily reserved for the Australian national flag. If two flagpoles are available, the United Nations flag should be flown in the pre-eminent position:

Reference: AUSTRALIAN FLAGS: Published and produced for the Awards and National Symbols Branch, Department of the Prime Minister and Cabinet:



KEEP OUR FLAG FLYING!

THE AUSTRALIAN NATIONAL FLAG

was first flown on the 3rd September 1901. from the Royal Exhibition Building in Melbourne – having been chosen from a public design competition which attracted 32,823 entries and from which emerged five equal winners. Our democratically chosen flag of stars and crosses salutes our pioneers and identifies our very position on the surface of the globe – under the Southern Cross.

This is the flag under which many thousands of men and women have died – defending the freedoms that we enjoy today in this great country called AUSTRALIA

This is the flag worn and defended so admirably by our Service Personnel on duty within Australian and overseas deployments and also seen flying so proudly as our sporting heroes do battle in their chosen fields at home and abroad.

Our Flag is under threat from elements within Australia who seemingly have an agenda to destroy our Chief National Symbol – or to change it to something which could NEVER reflect our magnificent history and heritage.

AUSTRALIA'S FLAG

**With pride I raise my arm
To salute my country's flag
It's history is it's charm
Much more than satin, silk or rag.**

**It stood for freedom and liberty
When our soldiers bravely fought
In unity and fraternity
To cherish it we ought.**

**Six stars that shine upon the night
From our great Southern Cross
They beckon us to search for light
Yet recollect our loss.**

**Those who came and worked the land
Who built and did not slack,
Bequeathed democracy by their hand
Affirmed in a Union Jack.**

**No one is perfect, errors made
Yet let us count them gain
To learn; Unworthy past to fade
And sing the one refrain.**

**Australia, land of sunshine
In diversity we stand tall,
Australia is yours and mine
May we honour it for all.**

Camilla Diann 3.4.01.

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Multicultural zealots are to blame

In the early 1970's Jean Raspail's book dealt with a passive invasion of France from the Indian sub-continent.

People streamed into France from the Mediterranean coast and the government weighed down by political Correctness, was unable to do anything about it and, in fact, assisted the invasion until the entire country, and indeed the continent, was overrun.

The present situation in France is probably worse because the enemy is already in the country and is fortified with French citizenship and succoured by French welfare.

There may be genuine grievances but the quality of life of the perpetrators of the riots, who are on French welfare, is better than the circumstances that they or their parents left. Creating anarchy and biting the hand that fed them is neither fair nor rational.

If the French Government buckles to this challenge to law and order it will be only the beginning of more outrageous demands. A zero-tolerance, shoot-to-kill policy now will save a lot of lives in the future. In the meantime, the obsequious politicians who so quickly succumbed to the multicultural zealots might like to reflect on the consequences of their perfidy.

Graeme Campbell - West Australian 22nd November 2005.

THE CAMP OF THE SAINTS By Jean Raspail

A haunting and prophetic vision of Western Civilization overrun by burgeoning Third World Population

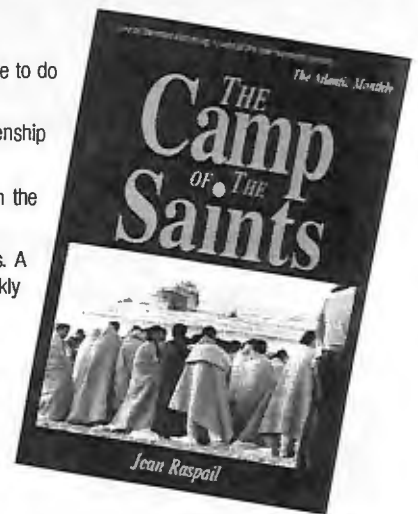
"... One of the most disturbing novels of the twentieth century ..."

This is an apocalyptic novel, a philosophical dissection of the erosion of Western civilization Rich and varied (and often discomforting) imagery, symbolism, and points of view amplify the theme, relating it to such 'lessons of the past' as the Book of Revelation, Paradise Lost, and the fall of the Byzantine Empire. This book will succeed in shocking and challenging the complacent, contemporary mind.

A stream of violent controversy swirls around this book, since it takes on a whole cluster of polemical issues – over population, race, the Third World, and the character of liberal thought and sentiment. Jean Raspail does it, moreover with an irresistible pace of skill and narrative.

Softcover: 311 pages – \$32.95c posted

Cover Photo: The Golden Venture aground at Queens, New York in June 1993. Photo by Paul DeMaria courtesy New York Times Pictures:



THE FINAL POLLUTION Genetic Apocalypse Robert Anderson

Everything you'd expect from Robert Anderson – a straightforward, easy to read examination of the GE debate from all sides. While a tireless campaigner against the ills of genetic tinkering, Dr. Anderson does not hesitate to call it like it is good or bad, 'Is it all bad?' He writes, 'No' biotechnology – as opposed to the much narrower field of genetic engineering – is cutting-edge science that should and does bring humanity many good things'. To paraphrase Dr. Anderson, the future is not about changing genes, but understanding them. This book takes those of us who are not scientists a long way to that understanding." Allan Baldock, Editor of Organic NZ.

Many scientists, starting out on pure research, have found themselves entangled in the economic potential of their research. Good science, driven by honesty and concern for the common good, has been appropriated by corporate greed, media manipulation and the denigration of scientists whose views happen to be uncomfortable to the viewpoints of an industry or government. Today, speaking out on genetic engineering is more often than not career suicide for scientists.

GE technology has brought GE foods, mice growing human ears, grass that barely grows, fish many times their natural size, drugs, pharmaceuticals and industrial chemicals produced in food crops, medical therapies and even the potential to engineer our children.

In this, his sixth book, Robert Anderson exposes how industry manipulates science and gambles with our food and future.

Softcover: 227 pages: Price: \$35.00c Posted:

About the Author Robert Anderson has a PhD in science education, holds a combined honours degree in Chemistry and Physics from the University of Birmingham (Aston) England, and a post – graduate Diploma in Education from the University of Southampton.

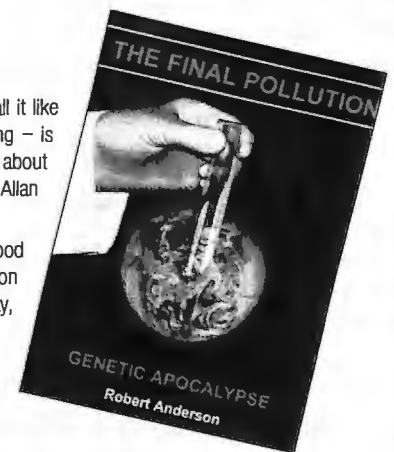
Prior to his degree, Robert worked at the University of Birmingham, as a research technician in the Department of Biochemistry, under Dr. John Teal from University of Cambridge, studying fluorescence of proteins in neutral solution. He also worked under Professor Brian Perry from the University of Cambridge, investigating the actin/myosin relationship in muscle protein.

In New Zealand, Robert taught Chemistry, Physics, Laboratory Technology and Nuclear Medicine at tertiary level for twenty years.

Robert has now retired and has undertaken, with other, the task of informing the public on genetic engineering. He has authored the "Exploding The Myth of" series, Genetic Engineering, Irradiated Foods and Electro Magnetic Radiation, and co-authored Vaccination and Poisons In Your Mouth, Fluoridation and Amalgam with Dr. Mike Godfrey, Director of the Bay of Plenty Environmental Health Clinic.

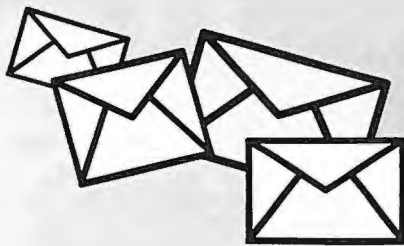
Robert contributed to Designer Genes, contributes regularly to New Zealand periodicals, and has had articles published on genetic engineering and other areas of science: About to be launched – The Ultimate War Crime by Robert Anderson.

The Ultimate War Crime reveals the truth about the deployments of depleted uranium (DU) weapons in war zones from Desert Storm to the present day.



SEE ORDER FORM IN THIS ISSUE

Letter to the Editor.



Australia's March to Civil War

Dear Editor,

The Howard government's political and economic policies constitute a strategy with a logical outcome plain to anybody who studies the policies and their portent.

The economic policies will make working life intolerable for many, perhaps for most Australians, reducing our once high living standards to those of a less developed country and creating conditions of labour exploitation unseen since Britain's industrial revolution.

The political policies will make social life and political expression intolerable for most Australians, whatever political party they currently favour, through laws creating fear of the government.

In combination, the political and economic policies show a desire to create oppressive socio-political-economic conditions conducive to provoking rebellion and armed uprising.

Not only is John Howard and his government provoking war in this country, but given his apparent allegiances, it is being done on behalf of his overseas masters or confederates, the American war for-profit clique dominating American politics.

The presently proposed terrorist laws will ensure anyone who rebels will be pushed into armed rebellion. That has been foreseen, evidently, by the clauses in the laws prohibiting "violent overthrow of the constitutional government" – what about unconstitutional government or government actions that are unconstitutional?

The proposed sedition laws not only prevent criticism of the government but also of the Sovereign, a move designed to provoke contempt for the Crown thus ensuring any opposition to the government will be anti-monarchy and pro-republican.

Likewise, by provoking contempt for capitalism – that is the distorted oppressive form of capitalism favoured by the government – any rebellion will be encouraged to champion socialism or communism, giving the government an excuse to invite American military intervention in Australia under the ANZUS Treaty.

The signs are there for any of the cognoscenti to see if they care to look, that Australia is heading for a Vietnam-style war of civil war on the one hand and against foreign interventionists on the other.

This appears to have been planned for some time. In the late 1970's television celebrity Bill Peach, flew an aircraft along the Eastern seaboard filming aerial pictures of the entire coastline revealing wave patterns and landing beaches for anyone interested in such matters with a view to amphibious assault.

What astonishes enlightened observers is not that the government has such a programme underway, but the major political opposition party is loud by its silence. One must assume they see some political or other gain from the process at the expense of the Australian people.

Denis Ross. QLD. Retd. Former War Correspondent and Journalist (UPI, London Daily Mirror) Former News Cinematographer/Reporter (TVW Channel 7.)



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JOSEPH OF ARIMATHEA

WHO WAS HE ?

By David Murray

This article is based on information gathered from various sources, the bulk of which has been compiled by Mr. George F. Jowett in his excellent book, "The Drama of the Lost Disciples" published by Covenant Publishing Co.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple And when Joseph had taken the body, he wrapped it in a linen cloth. (Matthew 27 : 57, 59).

Joseph of Arimathea is mentioned on only four occasions in the Gospels, and on each occasion it is in reference to his requesting the body of Jesus following the Crucifixion.

Is there something else behind these brief, but well known verses?

Wouldn't it be useful if we knew something else about this man, as each of the Gospel writers mentioned him, and, in fact, each of them tells us something that indicates there is more to it than just some person who took the body from the Cross and laid it in his own tomb.

Let's look at these references. (All Bible references and quotes are from the Authorised King James Version. D.M.)

I have already given Matthew's reference (above).

Mark tells us, "he was an honourable counsellor, which also waited for the kingdom of God, came, and went BOLDLY to Pilate....." (Mark 15 : 43.)

Luke refers to him as "a good man, and a just...(and) had not consented to the counsel and deed of them" (the Sanhedrin). ...who also himself waited for the kingdom of God'. (Luke 23 : 50 51)

John's record "...he went secretly to Pilate for fear of the Jews..." John 19 : 38)

So, obviously he was a man of strong character and much wealth, and as a member of the Sanhedrin was opposed to the decision to have Jesus tried and crucified.

(Also, as a matter of interest, we know there are other records (Gospels) about Jesus. The Gospel of Peter commonly quoted from the first century until at least 1000 A.D. and the Gospel of Nicodemus. Both these documents have references to Joseph of Arimathea).

These references in themselves gives us some insight into the man. But can we go further?

Hold onto your seatbelts as we fly into the interesting and exciting past. What follows will no doubt be completely new to the vast majority, and may even be questioned by some. No harm in that. (Even the Bereans, "...who searched the scriptures daily, whether those things were so" did just that. (Acts 17 : 11).

One cannot think of the trial and Crucifixion of Jesus without considering the major role played by the Sanhedrin, that body of 70 men,

who, although subject in many ways to the conquering Roman authorities, still wielded much power and influence in Palestine. We normally have nothing but contempt for this body of religious leaders who oversaw the illegal arrest and trial of Jesus which ultimately led to the Crucifixion.



Glastonbury Thorn (in home of Lady Fennell Launceston) Australia

In fact, there were some very fine men in the Sanhedrin who resolutely and vigorously opposed the High Priest's evil plan. Among these were Stephen who led the defence team, and later became the first Christian martyr Nicodemus and Joseph (of Arimathea).

There were countless others, of course, who were also martyred following Stephen's death.

(Arimathea, by the way, was a wealthy city separate from Jerusalem and is more commonly known today as Ramallah headquarters of the (late) Palestine leader, Yassa Arafat!)

Why, then, was Joseph not a prime target, because, as Luke tells us, 'he had not consented to the counsel...'? Or was he a target???

For a better understanding of the reason we need to continue our backtracking a little.

As well as being an influential member of the Sanhedrin, he was also reputed to be one of the richest men in the known world at the time, owning tin mines in Britain, and his fleet of ships traded with countries in the known world.

In the Latin Vulgate of Luke's Gospel

(Luke 23:50) and Mark's Gospel (Mark 15:43) both refer to Joseph as "Decurio". This was the common term employed by the Romans to designate an official in charge of metal mines. In St. Jerome's translation Joseph's official title was "Nobilis Decurio" which would indicate that he held a prominent position in the Roman administration as a Minister of Mines, rather surprising considering he was a member of the Jewish Sanhedrin.

So the fact that he was an influential member of the Sanhedrin AND a high ranking official in the Roman administration made it much more difficult for the likes of Caiaphas and his ilk to do him any harm. He was also very well respected in the community at large.

Well!! What else do we know about this remarkable man?

Joseph was the younger brother of the Virgin Mary's father, so he was Mary's uncle, and therefore Jesus' great uncle, and many records of the time reveal that Jesus accompanied Joseph to Cornwall in Britain on some of his trips there.

Perhaps, then, the words of William Blake and put to music by Charles H. Parry do have some real significance,

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?"

There seems no doubt that on the death of Mary's husband, Joseph, that Joseph of Arimathea became the legal guardian of Mary and her family, a traditional Jewish custom and law.

There we have a little more insight into the man. Let's move forward again.

John tells us that Joseph went to Pilate secretly for fear of the Jews. It was virtually a defiant act against the Sanhedrin for such a direct approach to be made to Pilate requesting the body of Jesus following the Crucifixion.

According to both Roman and Jewish law, unless the body of an executed criminal be claimed immediately by the next of kin it was cast into a common pit with others, and all physical record of them was completely obliterated.

No doubt this is what Caiaphas had in mind, so it must have infuriated him to have Joseph claim the body immediately, and would make him even more determined to rid himself of this powerful man.

Can we visualize Joseph, along with Nicodemus, gently and lovingly lowering the tortured body of this beloved nephew and friend from the Cross?

Joseph was obviously emotionally attached to his young nephew, and one can almost feel the agony he must have suffered, and how tenderly he and Nicodemus temporarily prepared the body for burial, and carried it to his own special tomb, watched by Mary Magdalene and Mary the mother of Cleopas.

Again, let us remember that both these men were members of the Sanhedrin and disciples of Jesus, a useful situation, but one fraught with danger.

Joseph probably gave scant thought to the fact that this was to be his own, probably very expensive tomb. Time would prove, anyway, that it would not be required for his own burial.

So determined was Joseph to see nothing happened to the body before it could be properly embalmed for burial that he and Nicodemus sealed the entrance with a great stone. On reflection one might ask the question as to who might attempt to steal the body. It is very unlikely that Caiaphas and his cronies would do it because that might give credence to the claim Jesus made that he would rise again on the third day. That was the main reason for having guards posted outside the tomb overnight.

The Romans were unlikely to. They wouldn't believe in the superstition that this 'rabble-rouser' could come back to life again. The disciples were still in shock and in fear of their own lives so were unlikely to take the risk attempting to steal the body. Joseph and Nicodemus had sealed the tomb so obviously they had no intention of removing it before it was properly cared for.

The discovery that the stone had been rolled away, no guards present and no body - only someone seated there clothed in shiny white linen - caused amazement, joy, disbelief, panic, fear and shockwaves among those directly involved.

Normally the guards would have been severely dealt with, possibly death, but Caiaphas and his supporters devised a cover-up story they hoped would satisfy the people. Even though some continued to believe the story - and even today some still prefer to - the hundreds who actually saw Jesus subsequent to the resurrection, and the fearless zeal with which the apostles and others now proclaimed the risen Lord, left no doubt in the minds of thousands - and the countless millions since then - that the resurrection as recorded in the Bible and other records bear witness to this truth.

Jewish records tell us that Joseph was hauled before the Sanhedrin, and Caiaphas openly accused him of having removed the body and demanded he reveal where it was.

To Caiaphas' obvious anger and frustration Joseph listened to all this without saying a word. He knew that with his position the High Priest could not touch him, and it was beyond his power to prosecute him.

One can almost picture the High Priest frothing at the mouth and becoming more determined than ever to rid himself of this very influential and respected man.

It was going to be four years before he

believed - falsely as it turned out - that he achieved his aim. During those four years, despite the ruthless persecution by both Romans and the Jews - remember Saul of Tarsus and Stephen - the word continued to spread, huge numbers coming under the protection of Joseph who used his power and his wealth to save them, and, in fact, he became the undisputed leader of the 'followers of the Way', thus paving the way for the converted Saul (Paul) and Peter to become the inspirational leaders they were.

[To give some idea of the persecution of Christ's followers at that time it is most interesting to note the observations of the Romans. They themselves enacted their own brutality meted out to the 'Way', but even they were shocked by the ferocious atrocities of the Sanhedrin's 'search and destroy squad', so determined were they to wipe out this new cult].

The description of this fanaticism in the Acts of the Apostles gives some indication of their viciousness, but more detailed accounts of the time give far more graphic detail.

There seems no doubt that Joseph would have used his fleet of ships to smuggle many of Christ's followers out of the danger area.

{What happened in the four years following the resurrection is recorded as one of the cruellest, most vicious periods of persecution in Christian history, perpetrated by both Jews and Romans. (It is also interesting to note that in time the Romans were to vent their hatred on both the Judean Jews and the Christians culminating in A.D. 70 with the destruction of Jerusalem - as Jesus had foretold.

The conversion of Saul - up to that time the undisputed leader of the task force credited with brutally crushing all followers of the 'Way' - absolutely infuriated the Sanhedrin, and he now found himself the special target for their vengeful campaign.}

However, let us continue with the remarkable story of Joseph of Arimathea. For four years he held out, sparing neither position or wealth to support and protect his fellow members of the 'Way', until it was obvious he was fighting a losing battle, and in the end Caiaphas saw to it that he and his faithful band were set adrift in a craft with neither oars nor sail, believing the sea would do the rest. It didn't!!

And so we now enter the next phase in the life of Joseph of Arimathea. This is a more carefully documented account of this faithful and courageous disciple and leader.

That little boat, now at the mercy of the unpredictable Mediterranean Sea, drifted - undoubtedly under the guidance and protection of God's Holy Spirit - until it came ashore in Gaul (Marseilles) where a congregation of believers soon became a powerful force. In fact there was an established body of believers in Gaul (derived from "Galatia") when Joseph and his companions arrived.

We must pause briefly here and ask ourselves the question, Who was it that set about fulfilling Christ's commission to take the Gospel to the gentiles and the uttermost part of the world? We would dismiss the

Romans immediately; we can hardly say the Judean Jews faithfully carried out the task. Keep reading; the facts supply the answer.

What might be called 'secular history' now begins to answer that question. What follows may prove to be quite an 'eye-opener' to most of us!

In the year AD 36 we have seen that Joseph's party was exposed to the sea in a vessel without sails or oars, drifting until it finally landed at Marseilles. (We will return to Marseilles later.) From Marseilles Joseph and his company passed into Britain, and after preaching the Gospel there, died.

(Ecclesiastical Annals - Cardinal Baronius - considered to be the most outstanding historian of the Roman Catholic Church). There is a mass (no pun intended) of historical evidence available confirming the above - even in the Jewish Encyclopedia, 'Arles'.

This company of faithful, and others who joined with them, were referred to as "Culdees" (Ceil De - which means 'servants of the Lord'). Peter, Paul, Lazarus, Simon Zelotes, Aristobolus and a host of others were included in this category.

TIN MINING IN BRITAIN

A little of the history of tin mining in Britain may not go astray here as this dovetails in with the Joseph story. It will also help to debunk the popular theory that when the Romans invaded Britain it was populated by tribes of barbarians.

Centuries before Christ the inhabitants of Britain were trading regularly with the Phoenicians, and were a very advanced civilization. The mining industry in Britain was the biggest industry of its kind in the known world, records showing that the tin which garnished the splendour of Solomon's Palace was mined and smelted into ingots in Cornwall, then shipped to Palestine by the Phoenicians.

To add to the veracity of this the island was originally known as the Cessiterides - meaning "Tin Island" - by the traders. Numerous other historical records verify this aspect of Britain's history.

And Joseph was reputed to be one of the wealthiest men in the world in his time - a metal magnate controlling the tin and lead industry. It has long been customary for the miners in Cornwall to shout when they worked, 'Joseph was a tin man', "Joseph was in the tin trade".

JOSEPH'S ARRIVAL IN BRITAIN - IT'S SIGNIFICANCE

Interestingly, too, when Joseph arrived in Britain there was already very fertile ground - the established inhabitants already God-fearing people. It was no 'accident' that Joseph went to Britain - as did Paul, Peter and others. God had already established his people there. In fact the ancient Druids had long been settled there, and they already knew of the Crucifixion of Christ, and many of them had travelled to Gaul when news of Joseph's arrival there reached them, with a special delegation being sent to Gaul to find out first-hand about the tragic events. Part of their visit, too, was to persuade

Joseph to come to Britain.

When the Bible speaks of the 'Isles' many scholars claim this refers to Britain.

When Joseph arrived and settled in Britain it was soon unanimously agreed that he be the leader of what soon was to become the 'Christian' Church.

This was no 'spur of the moment' decision. Joseph had already established a wonderful and courageous record in Palestine and Marseilles (Gaul), being described as an 'intelligent, intrepid leader, a born organizer with a cold, hard reasoning of the shrewd, successful business mind - a much-needed asset to guide them in those crucial years.

He was to be the means of raising the first Christian army to battle for Christ on the shores and fields of Britain that sent the bestial Romans reeling on their heels.

It is recorded that Philip, one of the original twelve Disciples, was in Gaul when Joseph was there, and actually consecrated Joseph as 'the Apostle to Britain'.

[As a matter of interest "France" is derived from Frank, which means 'Freeman'.]

All the way up the Rhone Valley - Marseilles to Morlaix in Brittany - stories are told of the occupants of that boat with no oars or sails.

It should be noted that at this time the British Druids were probably the most God-fearing people in the land, as well as being the founders of the finest universities of the known world, with scholars from various parts of the world coming to Britain in order to study - science, religion, art, etc. These Druids were also well versed in the scriptures and believed that such a one as Jesus would one day come.

News of Jesus - his crucifixion and resurrection - had already reached them, and when they heard that Joseph of Arimathea was dwelling in Gaul they sent a special delegation to Gaul to beg Joseph to return with them to Britain and bring them up to date on the more recent developments, and also to remain as a preacher and teacher to them.

This invitation was strengthened by the request from Prince Arviragus, a member of the Royal Silurian dynasty, the most powerful warrior kingdom in Britain.

It seems that Joseph and Arviragus were well known to each other, and that on at least two occasions Jesus had visited Britain with his great uncle - on one occasion building a wattle altar to the glory of His Heavenly Father. It was on this spot that Joseph erected what is believed to be the first above ground Christian Church in the world, and dedicated to Mary, the mother of Jesus.

Joseph's companions on that journey to Britain included such familiar names as Lazarus, Mary Magdalene, Martha and Mary the mother of Jesus, whom John had placed under the guardianship of Joseph, which was a legal requirement, anyway, being the closest kinsman to her.

The arrival of Joseph in Britain is well documented. The journey from Gaul to Britain describes their sailing up the various estuaries until they reached the isle of Avalon, a beautiful isle situated amongst a group of small islands.

It was subsequently known as the "Sacred Isle of Avalon".

Aval being the Celtic name for Apple.

["Kelt" by the way, means "stranger"].

The apple was the sacred fruit of the Druids and apple orchards lined the shores of the island. Joseph and his small band were accompanied by the Druidic delegation, and on arrival were met by other members of the Order.

What then happened is of great historical significance - both from a purely Christian standpoint and also a part of Britain's history.

This area in and around Avalon was destined to become the very hub of Christian activity, from whence missionaries were consecrated and sent to various parts of the known world with their wonderful message.

There also occurred an event here that can still be witnessed right up to our present time.

It is on record that when they disembarked they made their way up the hill where, it is reputed that Joseph, weary from his travel, stopped to rest. As he did so he thrust his staff into the ground, where, tradition tells us, the staff became part of the earth, taking root, and in time blossomed. Historically it is known as the "Holy Thorn", and, in fact, from ancient times it is referred to as a phenomenon, being the only thorn in the world to bloom at Christmas time and in May. It is regarded by many, down to our present time, as a living monument to Joseph's landing in Britain - the specially consecrated "Apostle to Britain".

It is also regarded by many as being a reminder of the birth of Jesus in Bethlehem.

Even to this day - and World Book Encyclopedia mentions this - the hill is known as 'Weary-All Hill'.

However, the story of this particular thorn does not end there. It continued to be world-famous for its strange blossoming habit until the regime of Oliver Cromwell,

(A.D. 1649-1660), when Cromwell began his desecration of holy places. One of his fanatics cut down the thorn. Was that the end??

No, it wasn't!!!

Its scion (twin), already planted, lived and blossomed as had done the mother tree.

(I sent this information to the ABC's radio Gardening Talkback session in Tasmania, and gardening guru Peter Cundall made the comment, "All he did was to give it a good prune!). Knowing Cundall's love of pruning it is not surprising that would immediately spring to his mind!)

Nowhere in the world is there a similar tree with the same blossoming phenomenon. Other shoots taken from this tree and grafted on to wild stock bloom in the same manner. It is commonly known throughout the world as the "Glastonbury Thorn".

So it was that Joseph and his small band arrived and were welcomed by the Druidic Priesthood, Prince Arviragus and his brother King Guiderius. Prince Arviragus made good the promise he had given as a further inducement for Joseph to come to Britain - a tax-free, perpetual land grant - 12 hides of land - a hide for each of the band of twelve, each hide with an area of 160 acres; this was to become known as 'God's Acres'.

This was the first charter given to any land to be dedicated in the name of Jesus Christ. They were defined as the Hallowed Acres of Christendom, A.D. 36.

The authenticity of this can be gauged from the fact that the famous Domesday Book accurately records it. These charters have, in fact, been used to settle many a dispute, and is further proof that the Christian Church was firmly established in Britain centuries before the Church of Rome. There was no such person as a Pope (Universal Bishop) until around the sixth century.

It was St. Philip who actually consecrated Joseph as the Apostle to Britain, but the records seem to indicate that it was on the instructions of St. Paul.

Another small island not far from Avalon was Inis Wytren - or Glass Island - believed to be so named because archaeologists have



Glastonbury Thorn - Glastonbury, England

discovered evidence there of a once thriving glass industry. The Saxons later changed the name to Glastonbury, the name by which it is known today.

It is in this area that the 12 hides of land were established. It was well known to both St. Peter and St. Paul and other wonderful New Testament characters, and is traditionally held to be the place where Jesus built his wattle chapel.

In these ancient ruins can still be seen embedded in the walls of weather-worn stone two names, 'Jesus-Maria'.

Soon after Joseph and his companions settled on this Avalon/Glass Island area they built their wattle church - 60ft. by 26ft., following the pattern of the tabernacle - taking around two years to complete the task, thus bringing into being the first above ground Christian Church in the world.

It is interesting to note that this Joseph-inspired church was later (630 A.D.) encased in lead to protect it and over it St. Paulinus erected a beautiful chapel (St. Mary's) where it remained intact until gutted by fire in 1184 A.D.

Another wonderful legacy to St. Joseph, the Apostle to Britain; the place where great messages were preached, the wonderful voices of those first inhabitants rang forth in songs of praise, and stoutly and tenaciously protected by the invincible Silureans.

Despite the fact that (Pope) Gregory sent St. Augustine to Britain in 596AD to establish Christianity, the Vatican records actually confirm that the mission was to establish the Papacy there, and that Joseph is firmly recognised as the apostle to Britain, also acknowledging that the first Christian Church was established there.

(Britain was officially proclaimed Christian by King Lucius, at the National Council at Winchester, 156 AD.)

Joseph converted this King Arviragus
By his preaching to know ye laws divine
And baptized him as write hath Ninnius
The chronicler in Brytain tongue full fyne
And to Christian laws made hym inclyne
And gave hime then a shield of silver
white

A crosse and long, and overthwart full
perfete

These armes were used throughout all
Brytain

For a common syne, each man to know his
nacion

And thus his armes by Joseph Creacion
Full longafore Saint George was generate
Were worshipt here of mykell elder date.
"Hardyng's Chronicle"

The strength of Joseph's Christian leadership flowed on to the British population

- from kings right down to the ordinary citizen - so much so that they were determined to defend their island as a Christian bastion, and the courage and military leadership of the royal warriors, particularly Arviragus and Caractacus actually made the Romans tremble.

[Caractacus, by the way, is the Roman name given to the British king, Caradoc, a cousin of Arviragus].

The Roman historian, Pomponius Mela (AD 41) describes the British warrior as one of extraordinary bravery, due principally to their religious (Christian) doctrine, and no Roman army ever pierced this wall of warriors which protected the Isle of Avalon. Roman writers even referred to this area (Avalon) as 'territory inaccessible to the Roman where Christ is taught'. (Such was the stature, courage and inspirational leadership of Caractacus that when he was finally treacherously betrayed and captured as he slept that Rome celebrated and Roman records reveal that 3 million citizens lined the streets to see this man as he was led through Rome. In fact, one historian wrote, "Rome trembled when she saw this Briton, though fast in chains..")

Another amazing fact about this man - and there were many - was that he was not humiliated, tortured, killed and dragged through the streets of Rome as was customary for Roman emperors to do when capturing enemy leaders, but was given almost royal treatment and the opportunity to address the Roman Senate.

That magnificent address was recorded by the historian, Tacitus, and is still in existence today.

I mention this - a very brief episode in the life of this remarkable man - only because it arose out of their fierce determination to give protection to Joseph and his companions as they continued their evangelistic work, and to defend what they now considered to be a Sacred Isle - Britain.)

The records seem to indicate beyond reasonable doubt that Joseph took Mary into his care following the events of the Crucifixion and resurrection. Initially, St. John took Mary into his care, but then, it seems, as was a Jewish custom, he placed her in the care of Joseph, her uncle, who was her next of kin.

In the document, "Magna Glastoniensis Tabula" at Naworth Castle, it states, "St. John, while evangelising Ephesus, made Joseph Paronymphos (guardian), and the most authentic records of the time reveal that Joseph was the undisputed protector

of that little band that was cast away by the scheming and evil intent of (probably) Caiaphas, and we can be sure that he would not have left Mary behind to the mercy of the cruel Jews and Romans. The Bible tells us that following the Crucifixion and Resurrection she was 'dwelling with the disciples', and Joseph was a disciple.

In Capgrave's "Novo Legende Anglia" it is recorded that Joseph and other apostles and disciples were present at her death, and that Joseph personally laid her to rest. It was Mary's wish that the apostles and disciples be present as she was dying. It is to be remembered, of course, that Mary had known Joseph all her life, and if we stop for a moment and think, it would be the natural thing for Joseph to be with her right to the last.

We know there are other references which would confirm that Britain was the most likely of places for Mary to live out her life.

In the Western confines of Britain there is a certain royal island of large extent, surrounded by water, abounding in all the beauties of nature and necessaries of life. In it the first Neophytes of Catholic Law, God before acquainting them, found a Church constructed by no human art, "but divinely constructed, or by the hands of Christ Himself" for the salvation of His people. The Almighty has made it manifest by many miracles and mysterious visitations that He continues to watch over it as sacred to Himself, and to Mary, the Mother of God.

The above letter is from St. Augustine to Pope Gregory, and is still extant, and found in "Epistolae ad Gregorium Papam".

The Church at Glastonbury on the Isle of Avalon is on record in many historic works. One of these outstanding works is "Deorigine Ecclesiae Britannicae" by Elvan of Avalon, a noted British Scholar who had been educated in the School of Joseph of Arimathea at Avalon - AD 180.

We hear much about the Bible being the first book to come off the printing press. Subsequent to this Wynken de Worde printed the life story of Joseph of Arimathea. Then



Ruins of Glastonbury Cathedral

Pynson, copying from old documents, wrote,
Now here how Joseph came into
Englande;

But at that tyme it was called Brytayne.

The XV yere with our lady, as I
understande.

Joseph wayted styll to serve hyr he was
fayne.

So it seems obvious that Joseph actually
cared for Mary for 15 years, most of which was
while both were in Britain.

It is interesting to note that records at
Glastonbury and other ancient writings*
confirm that Mary died in the year AD 48, and
the Abbey records state that St. Mary's Chapel
was actually built over the spot where Joseph
gently laid her to rest.

*Melchinus (Maelgwyn) the Celtic
historian, and Willam of Malmesbury's "Acts
of the Kings of the English".

The words of William Blake (1757 - 1827)
- put to music by

C.Hubert Parry - must be given serious
consideration :

"And did those feet in ancient time
Walk upon England's mountains green?
And was the Holy Lamb of God
On England's pleasant pastures seen?"

Following Mary's death Joseph
accompanied St. Philip back to Gaul (France) as
he felt he was unable to leave the great disciple/
apostle who had originally commissioned him
as the "Apostle to Britain". Philip, however,
believed Joseph's work was still in Britain and
persuaded him to return.

So after Hyr Assumpcyn, the boke telleth
playne;

With Saynt Phylp he went into France.

Phylp bad them go to Great Brytayne
fortunate.

Pynson's "Life of St. Joseph" would
indicate that Joseph probably took another
band of missionaries with him when returning
to Britain. It also is stated by historians that
on this occasion he also took with him his
son, Josephes, until on Philip's request he
(Josephes) returned to Gaul.

[An interesting fact of life is that people,
generally, will not argue that the Apostles
preached in Rome, Jerusalem, Egypt, Greece,
Asia, etc, but to mention they actually went to
Britain and taught there seems to be beyond
their comprehension.

There is another fact that also would appear
startling to the majority. When Joseph was set
adrift in the boat without oars or sails one of
his companions was Lazarus whom Jesus had
raised from the dead.

Lazarus was a tireless worker while in
Britain; in fact, his writings, "The Triads of
Lazarus", were the rules for living he set down
in Celtic Manuscripts while living there.

{"Triads" in the Celtic language means Law}.
Eventually Joseph sent Lazarus back to Gaul
where, in time, he became the first Bishop of
Marseilles - a post he held for seven years.
His Triads are still to be found in the Celtic
records in Britain.

For over 1900 years the Roman Church
acknowledged the fact that Britain was the
site of the first Christian Church in the world.
It is only in recent years they have gone cool
on this, but records are still to be found in the
Vatican.

Again, as a matter of interest, official
records show that Joseph and his companions
who were set adrift from Palestine, were
all buried on the Isle of Avalon, as was their
wish.

Following Joseph's death (27th. July, AD
82) British evangelism waned to some extent,
which in some ways is not surprising. All the
original Disciples/Apostles, apart from John,
were dead, and there was no one immediately
available of Joseph's stature, driving force and
outstanding leadership. But the foundation had
been well and truly laid, and was superbly re-
invigorated in AD 137 when St. Timotheus
(not the Timothy of the Bible) baptized King
Lucius, consecrating him as the original
"Defender of the Faith".

It was King Lucius who formerly
established Britain as the first Christian Nation
in the world. This was done at the National
Council of Winchester in AD 156.

Actually, the Celtic name for King Lucius
was Lleurug Mawr, which means 'Great
Light'.

Perhaps as further consolidation of the
foundation Joseph had laid, and upon which
others built, is borne out by the following
historians.

Sabellius wrote (AD 250), "Christianity
was privately confessed elsewhere, but the
first nation that proclaimed it as their religion,
and called itself 'Christian' after the name of
Christ, was Britain".

Genebrand declares; "The Glory of Britain
consists not only in this, that she was the first
country which in a national capacity publicly
confessed herself Christian, but she made this
confession when the Roman Empire itself was
pagan and a cruel persecutor of Christianity".

Perhaps to set your blood boiling even
further consider the following :

In a letter from Pope Vitalian to the the
British King Oswy in AD 656 he wrote,

"I have ordered that the earthly remains
of St. Peter and St. Paul shall be re-interred
in Canterbury in England...."

This letter is still in existence, and is
confirmed by one of the most respected
and godly historians, highly esteemed by
both the British and Roman Churches, the

Venerable Bede.

One of the principle reasons for their being
there is because both spent much time there
and had a huge influence on the early Christian
Church in Britain. Both had a very healthy
respect for Joseph of Arimathea.

It is worth noting that the British Royal
Standard includes :

a Lion = Judah

a Bull = Ephraim

a Cross = Symbol adopted by

King Arviragus, the King who welcomed
Joseph to Britain and gave him the original
land grants.

So, Joseph of Arimathea - who was he?

He was the man predominantly responsible
for the establishment of the Christian Church
in Britain, from which missionaries, leaders,
dedicated servants of the Living God and Risen
Lord radiated to countries around the world.

His influence and the esteem in which he
was held by kings, Christians and common
folk was the principle reason why the greatest
armies of the day could not conquer that island
kingdom.

The Roman historian, Tacitus, states that
from AD 43 - 86 sixty major battles were
fought on British soil, this only ending when
the Roman power had seen her Legions
decimated by the ferocious invincible
protection of the British warriors, normally led
by their courageous and inspiring Kings. Their
regard for Joseph and his companions knew no
bounds in their determination to protect these
New Testament stalwarts.

Even more could be written about this
wonderful Disciple of his nephew and Saviour,
including the strongly held belief that the Cup
used by the Lord at the Last Supper was taken
to Britain by Joseph and buried on Chalice Hill,
to some extent immortalized by Tennyson,
The cup, the cup itself from which our
Lord

drank at the last sad supper with His own;
This from the blessed land of Amamat,
After the day of darkness, when the dead
went wandering over Moriah - the good
saint,
Arimathean Joseph, journeying brought
to Glastonbury.'

To round off this record, the words of
Maelgwyn of Avalon -

Joseph of Arimathea, the noble decurion,
received his everlasting rest with his eleven
associates in the Isle of Avalon. He lies in the
southern angle of the bifurcated line of the
Oratorium of the Adorable Virgin.' (Mary).

Under his initials on the lid of his
sarcophagus are these words -

'Ad Britanos veni post Christum
Sepelivi. Docui. Quievi'. To the Britons
I came after I buried the Christ. I taught, I
have entered my rest.'



Light Horse Memorial, Mt. Clarence

ALBANY

FIRST WESTERN SETTLEMENT

By Irene Burgess

ON PARADE: In the Western Australian Art Gallery's collection of historic works of art in Perth are two watercolours, one entitled "The First Camp, King George's Sound 1826", and the other "The Settlement, King George's Sound 1827".

B***OTH** these early views of Albany were done by Major Edmund Lockyer (1784-1860) and presented to the Gallery by his son Nicholas in 1903.*

When Governor Darling of New South Wales sent a contingent to found a settlement at King George's Sound, he put Major Lockyer of the 57th Regiment in charge of the project.

On the evening of December 25, 1826 the brig "Amity", after a six weeks journey from Sydney, anchored in Princess Royal Harbour. On board her was a detachment of soldiers and twenty three Crown prisoners, all under the command of Major Lockyer.

With Major Lockyer were men of the 39th Regiment, the Dorsetshires. Raised in Ireland under Royal Warrant dated February 13, 1702, the regiment was stationed in New South Wales during the period 1825-1832 with headquarters in Sydney under the command of Colonel Lindesay.

Lockyer's first watercolour shows a group of tents set amid rocks and boulders with Mount Melville in the background.

In an official report Lockyer described Mount Melville as "one solid granite rock with its side being quite steep for about thirty or forty feet, under which is shown some large timber, but little of it fit for the sawpit."

On Friday December 29 1826 Major Lockyer wrote in his Journal:

"Went ashore accompanied by Lieut. Festing and Capt. Wakefield and chose the site of the new settlement and commenced pitching the tents. Placed a guard on them. Sent ashore sheep to graze. Ordered the stores to commence landing tomorrow at day-light and the detachment of the 39th Regt. and the convicts to land at 10 o'clock."

Saturday December 30. "At four o'clock commenced sending stores ashore, landing myself to superintend the disembarkation and arrangements of our encampment. Therm. 66 noon. Wind blowing in squalls from the SW. accompanied by showers. Parties employed cutting the necessary material for erecting huts and slept on shore."

The site of the encampment was on the northern shores of Princess Royal Harbour immediately opposite where the Amity was anchored. It was the site used by Captain Matthew Flinders RN. when he visited King George III Sound during December 1801-1802.

The point where the party landed Lockyer named Point Frederick and to the encampment he gave the name of Fredericks Town, after Frederick, Duke of York and Albany and the

second son of King George III. and Queen Charlotte and brother of the then reigning sovereign, King George IV.

By January some buildings had been erected and there are records of vegetable gardens also being cultivated. Lockyer stayed until April 1827 and his second watercolour shows a cluster of buildings that had been built and now occupied. This picture also records views of ground which became present day Foundation Park.

On January 21, 1827 the Union Jack was hoisted, a royal salute of 21 guns fired, and foundation of the territory established.

Part of an entry dated Wednesday January 3 reads: "It is to be wondered that a place affording so fine a harbour as this, should so long have remained unnoticed, from its being so short a distance from Cape Lewen it affords great facilities to ships either returning from there to England, Europe or India and China. Should Government determine on making this a penal settlement or sending prisoners direct from England to this place a considerable saving would be made in hiring of transports—at least I should think that one third if not more in difference in the chartering vessels to this and to Sydney."

The name Fredericks Town was never officially used and from March to December 1831 the site was referred to as King George's Sound, and it was not until after January 1832 that the name of Albany was used in official documents.

So Lockyer's Fredericks Town became Albany but the town was still named for Frederick, Duke of York and Albany. The Duke took his Albany title from a district embracing Glenorchy in Argyleshire, Atholl and Breadalbane in Perthshire, and Glenaber in Inverness.

Born in England in 1784, Major Lockyer had first arrived in Sydney in April 1825, having previously served in India and Ceylon. On April 3 1827 he handed over the settlement he had founded to Captain Joseph Wakefield and returned to Sydney where he settled.

In June 1860 he was found dead, dying sometime during the evening of June 10 and the early morning of June 11. He was buried in Camper-down Cemetery where so many early Australian pioneers rest.

A suburb adjacent to Albany commemorates Lockyer's name. as does Lockyer Avenue and Lockyer Park, both in Albany.

Like his predecessor, Captain Wakefield

made several trips inland and on March 17 1828, accompanied by Tallemache, the official store-keeper, one soldier, four convicts, some aborigines and provisions for five days, set out for what the Aborigines called "Purrengorup".

On March 19 the base of the mountain was reached and Wakefield, Tallemache and a native climbed to a point where another range running parallel, with barren looking land between, could be seen. To the east four lakes were noted, which the natives claimed to be salty.

The party returned via Mount Woolyangup, Wakefield and Tallemache being probably the first white men to climb the Porongurups.

In a Return dated July 10 1827 Captain Wakefield described buildings erected on the Settlement. They included the Barrack (45' x 20' with 6' mud wall) which had two glass windows at the front, one in the centre and two at the rear without glass, chimney at the South end and door at the North end.

The Barrack was fitted with hammocks, posts etc., similar to that in Sydney.

The Store, with a door opposite the Barrack door, stood nearby. It had one window front and rear with bars across. The Engineer Store, with a door at the South end of the Store, was the next building, the two stores together measuring 30' x 18' with 5' mud wall. The stores could contain provisions for twelve months.

Houses for married soldiers had been erected, each 21' x 12' with 5' mud wall and a glass window, containing four panes, in front and also an open window.

Captain Wakefield wrote that the houses were very comfortable and sufficiently substantial to last several years. Two houses commenced under Major Lockyer's command were also completed, and the room Captain Wakefield himself lived in was also made fit to be occupied.

The map drawn by Captain Wakefield to send with his Report to his chief in Sydney, was the first ever drawn of where part of Albany now stands and is the basis for all maps since made.

Wakefield Crescent, Albany is named for him.

On December 6 1828 Lieutenant George Sleeman became the third Commandant. Like his predecessor, Sleeman was also of the 39th Regiment, and was formerly commandant of the settlement at Fort Wellington on Raffles Bay.

The command of Fort Wellington fell by roster to officers of the 39th Regiment and Sleeman was the second commandant, Captain Smyth being the first.

After his arrival at King George Sound, Sleeman improved buildings, built a kiln and baked 72,000 bricks, which he described as being dark and of good quality.

On March 24 1829, Sleeman filled in a Return for the erection of a Commissariat and Engineer Store, 39 feet long, 19 feet broad and 10 feet high and weather boarded. Materials used in the building were to be obtained and manufactured in the settlement. Time required for the erection was expected to be one month.

In order to facilitate the movement of men and produce he also had cleared a wide road from the site of the encampment, past what is now, the site of the Town Hall, to the Government Farm, so that farm produce could be brought to the encampment with the least delay.

The fourth and last Commandant of the Settlement was Captain Collet Barker of the 39th Regiment. It was he who had relieved Sleeman at Fort Wellington in September 1828 and on November 29, 1829 became his successor at King George's Sound.

By now the Swan River Settlement had been founded and Captain James Stirling, the Commandant promptly promoted his assigned territory and not the area under the command of the Governor of the continent.

In March 1831 Captain Barker and his detachment, together with a band of convicts, sailed from King George's Sound in the "Isabella" bound for Sydney.

One month later, on April 30, while exploring in South Australia, Captain Barker was speared to death by Aborigines.

Many and varied were the duties of successive commandants at King George's Sound and exploratory expeditions were carried out as a matter of course.

After the departure of Captain Barker from King George's Sound, a new post was created—Government Resident at Albany and the government resident also carried out exploratory expeditions in addition to his administrative duties.

THE FIRST CROPS

One of the many problems which faced Major Lockyer when first establishing the settlement was the supply of fresh vegetables. Three separate attempts were made to cultivate gardens at different sites but only one proved to be the most successful and behind the story of harvesting those first crops, lies many a story of hardship and heartbreak.

In his report on the newly-formed settlement Lockyer wrote: "Near the sea shore a large lake of fresh water of a mile in length and one quarter in breadth between this lake and the settlement there is some good land and which would answer well to commence a farm on to produce vegetables as well as grain. With this exception I could find very little soil that was capable of immediate cultivation, but with some little trouble and time the hogs or swamps which could be easily drained might be brought into cultivation with every possibility of success, being precisely similar to those around Port Jackson, and under all circumstances I consider King George's Sound to present far

more advantages than it was at first experienced there."

Lockyer also received the following directive: "A collection of garden seeds and plants have been shipped under the care of a gardener, John Brown, and the Governor trusts that no time will be lost in preparing some grounds for gardens, as well as planting maize, of which you will observe an ample supply is provided."



On the evening of December 25, 1826 the brig "Amity", after a six weeks journey from Sydney, anchored in Princess Royal Harbour

John Brown, a Crown prisoner, received no orders to superintend the planting of the seeds and plants in his care, instead he was to gather a collection of any wild vegetables growing locally and to return to Sydney when the Amity sailed for home.

There were sound reasons behind the request that Brown gather any wild vegetables growing in the King George Sound area.

When Captain George Vancouver visited the Sound in September 1791, he recorded that "the vegetation afforded Mr Menzies much entertainment and employment."

Archibald Menzies was both surgeon and botanist aboard HMS Discovery, and Vancouver was to record that some 'vines and water-cresses and an assortment of garden seeds, with some almond, orange, lemon and some pumpkin seeds' were sown on Green Island in Oyster Harbour off Emu Point.

The popular red banksia "Banksia Menzie" was named after the surgeon botanist.

When Matthew Flinders visited the Sound in 1801, he could find no trace of the garden mentioned by Vancouver.

The Colonial botanist of N.S.W., Allan Cunningham, accompanied by John Septimus Roe, was on board Captain Philip Parker King's ship when the latter visited the Sound a few years later.

The Government-appointed botanist, Allan Cunningham, also planted a garden at Emu Point area but no trace of him ever finding success was ever found.

With these three previous attempts in mind, it was not entirely wishful thinking on the part of the N.S.W. Government asking John Brown to gather any wild vegetables growing in the King George Sound area.

On Tuesday, January 2, 1827 Lockyer recorded in his diary: "Everyone employed as yesterday, with the addition of turning up ground for a garden. The soil appears much better than was at first considered it to be. A deep dark vegetable mould with a mixture of sand about two feet in depth covering a bed of fine white sand."

Success came slowly for the market gardeners. Lockyer wrote despairingly: "The soil is wretched, with the utmost care and attention they have not been able to bring anything a few inches from the ground."

Major Lockyer strove in vain to establish a market garden. His successor, Captain Wakefield, working on three garden sites, had more success.

A half-acre plot was worked on at little Grove hut with little success, another attempt to establish a garden on Green Island had to be abandoned but the third site, undertaken in October 1827, met with success.

The third site, a little more than a mile from the encampment, had rich soil and permanent water, two vital factors for the establishment of vegetables and maize.

Out of the virgin hush, convict gardeners created a garden and set about growing crops and vegetables for the new settlement - two acres of vegetables and some maize.

Forgotten today are the disappointments and despair of those first market gardeners. Everything they knew about gardening was put to the test.

Little or nothing was known about the seasons, the climatic conditions failed miserably and unknown pests had to be kept at bay. Progress was slow but they battled gamely on and conquered the soil.

The Government farm continued in use until March 1831, when King George Sound and Swan River Settlement became the State of Western Australia.

In April 1831, the first Government Resident, Surgeon Alexander Collie, RN., arrived at King George's Sound to take up his new duties.

Soon after taking up those duties, the Government Resident was advised that Governor Stirling was to make a long visit to the Sound later in the year and orders were given for the erection of a house for the Governor's use.

A two storey wattle and daub residence was erected in August 1831.

Governor Stirling, accompanied by his wife, arrived on November 12, 1831 and occupied the building erected on the farm for about three months.

Collie himself never resided at the farm. In December 1831, the Government Resident received orders to dispose of the farm, which was considered officially to be a losing proposition.

It was proposed that the farm buildings be used as a surveyor's office but about the middle of June 1832, a private lease for the farm was

taken up by J. L. Morley.

During the years 1826 to 1831 the various commandants made sketches and plans of the farm but no proper surveys were ever made.

In 1833 the farm was acquired by Captain Sir Richard Spencer, RN., the third Government Resident at Albany. He purchased 114 acres from the Crown for the sum of £30-38, the price including all improvements and six acres of cleared land, 174 rods of fencing but only a few acres were under cultivation.

Though no longer Government property, the experimental farm was to continue its part in the history of the rural industries of Western Australia. Six years after his purchase of the property Sir Richard Spencer died and in 1855, after the death of Lady Spencer, the Spencer holding was sub-divided.

In 1889 the farm was bought by Francis Bird, who bought it for £3000, and also spent a considerable sum restoring the house and grounds. The property remained in the hands of the Bird family until 1955 when the estate was further subdivided.

After long negotiations the old farmhouse was bought by the State Government and in 1963 control passed to the National Trust of Western Australia, a fitting monument to the little band of convict-gardeners who grew our first crops.

WHERE THE WATERS MEET

Within a matter of weeks of his arrival at King George Sound, Major Lockyer had made several explorations into the surrounding country in attempts to find a site for his encampment.

Writing of his first, he records in his journal that at daylight about four o'clock, he went ashore accompanied by Lt. Festing. From the top of what is now Mount Clarence he studied the country. At 9.30 he returned to the Amity for breakfast and within an hour went ashore again.

This expedition was along the shoreline, which skirted the beach front where the land backed wharves are now built, over Point King and around to what is now Middleton Beach and then half-way to Emu Point, behind Lake Sepping and what was later surveyed as Middleton Road and back to the Amity.

Of Oyster Harbour, which failed to provide a suitable site for his en-campment, Lockyer wrote in his report: "Oyster Harbour lying about two miles and half to three miles north-west of Princess Royal Harbour, has a bar entrance on which the greatest depth of water is thirteen feet, between the heads five or seven fathoms for a short distance when it becomes a shoal all over except for a very narrow channel, the passage of two rivers at the head or north shore."

"One on the north west side of no importance' being very small, the other much larger being one hundred and sixty yards broad for six miles, when a ridge of rocks running across prevents boats going further up, and immediately the river which is here fresh becomes considerably narrower and full of falls and rapids having more or less when influenced by rains."

In his report he also writes: "Near the seashore a large lake of fresh water of a mile in length and one quarter in breadth between the

lake and the settlement there is some good land and which would answer well to commence a farm or to produce vegetables as well as grain."

The lake, now Lake Sepping, was named after Mr (later Sir) Robert Sepping, a Naval architect, who was a close friend of Sir Richard Spencer of Strawberry Hill, which land ran down to the shores of the lake.

After the departure of Captain Collet Barker from King George Sound, a new post was created—that of Government Resident at Albany.

The first Government Resident was Surgeon Alexander Collie, RN., who arrived in April 1831 to take up his new duties, and only days after taking up his official duties, Collie made his first exploratory expedition.

A naval surgeon by profession, he carried on a general medical practice in Perth until 1831, when he was made a Justice of the Peace and first Government Resident at Albany. On arrival in Albany he was allotted 500 acres, in addition to the 1500 acres he already held on the Swan River. In his spare time he studied botany and his first excursion to the north of King George's Sound took place between the 27th and the 4th May, 1831.

Accompanied by three attendants and two privates of the 63rd Regiment, he set out from the settlement by boat. Another member of the party was Mokare, the Aboriginal, who became his faithful exploring companion.

"On reaching the entrance of Oyster Harbour, the tide being very low, I spent some time in sounding the bar, which I found I could cross in not less than two fathoms, and I think I am quite safe in stating this to be the most water there is at the same height of tide.

"Inside the bar, in the narrowest part of the entrance, I could not help remarking the facilities presented by nature, for repairing vessels

and for loading and unloading, by the great depth of water, three to five fathoms, of the sandy and rocky beach on the right hand side going in.

"It is at this spot that wells have been dug, and vessels watered. These wells are close to the beach, and although partly filled tip at present, and much over-shadowed by vegetation they contained good water, not however, in such abundance as to overflow.

"In directing my course to French River, for which the natives have two names, Ya-mung-iip and Kal-gan-up, and the mouth of which lies on the northern part of Oyster Harbour, in a line with Mount Clarence and Bayonet Head."

When he reached the rock bars mentioned by Lockyer, Collie hid' his boat and proceeded on foot, passing through places called by Mokare by their natives names—Kalanup, Noorabup, Kamballup, Woogenellup until on April 30, the party ascended the right bank of the river.

During the past few days Collie noted that "the lower eminences, however, often exposed a perpendicular, and still more frequently an excavated front of a fine and frahle clayey sandstone, of a

cream colour fine, granular and almost too little tenacious to be unreservedly recommended for building."

This beautiful soapstone has since been used in buildings in Albany and Mount Barker.

It was in this section of the journey too that "Mokare detected and pointed out to me the footsteps of horned cattle and of a horse; they were not recent, but sufficiently evident to show that they bore the form attributed to them, and as a further confirmation, Mokare previously told me that two bullocks and a horse had been near this some months ago, and seen by the natives, who informed him."

"At Moor-illup found the pools alive with swans and ducks. The spot was much frequented by natives' of King George's Sound and other tribes, it being a special meeting place."

The Meenung was the Aboriginal tribe whose land was Kendenup, or Moor-illup as they called it.

From Moor-illup, Collie went southwards but an entry dated May states that he changed his course to WSW for the hill of Yakkerlip. Walking some miles, the party eventually arrived at a place known to Mokare as Yarren-yung-rip and so back to the spot where the boat was hidden on the Kalgan River.

Travelling down the river, the party came to the bottom of Oyster Harbour. On May 4 Collie wrote: "I crossed the moderate elevation that lies to the westward of our bivouac at a short distance from the beach to the mouth of the King River."

They breakfasted on the south side of the south branch at a place Mokare called Tan-num-bang-i-war, a few hundred yards from where there were numerous channels leading to this branch. This last camping place was possibly in what is now known as Dymesbury Park and opposite Happy Days.

June 15 found the party on the south side of Princess Royal Harbour, where Collie was pleased to find limestone, as lime hitherto had been almost entirely procured from sea shells.

Two large groves of trees adjoining the beach, one a little south-east of a sandy patch and the other about a mile and a half south-east of the first grove, and a copious spring at the first grove and a moderate sized and rapid stream at the second, were recorded in his report.

Today two residential suburbs are known as Big Grove and Little Grove, the latter being the site of Princess Royal Sailing Club.

In February 1832 Collie made another journey along the Kalgan River, confirming



St John's Anglican Church

earlier discoveries. He confirmed too that this river was also known as the French River.

One of his entries reads: "... descending to a valley that curves from west to east and round to Moorulup, and which I now only ascertained to be the curvature and continuation of the Kalgan, we crossed its bed in so many places dry, and with so little mark of the channel or banks of such a river as the Kalgan, that had. I not been able to trace the connection of this, with the parts above and below, I should not have been satisfied of its identity. From having seen a number of emus at this place, it may be designated Emu's bend or beach."

Collie's health began to worry him and after eighteen months in Albany returned to Perth. His health still deteriorating, he decided to return to England and embarked in HMS Zebra for Sydney. Seriously ill, he was landed at King George Sound and taken to the home of Mr and Mrs George Cheyne, where he died on November 8, 1835.

He was buried first in the old cemetery, which was close to the present Town Hall, and at his request was buried beside his faithful companion of his Albany exploring excursions, Mokare. Later his remains were reinterred in the Middleton Road Cemetery.

A TOWN GROWS

Early in April 1831, Assistant Surveyor Raphael Clint accompanied the first Government Resident Alexander Collie, to King George's Sound to undertake a survey of the streets of the township-to-be.

Clint's map was based on the plans and sketches the former Commandants of Fredericks Town had made and Parade Street running past present day Foundation Park commemorates Lockyer's old parade ground.

Later in the year, and until May 1832, the Surveyor-General John Septimus Roe and Surveyor Ommanney were also engaged on the survey of the townsite and surrounding locations.

On August 25 1834, the Surveyor General signed a document giving William Thomas permission to occupy a "Building Allotment of Land in Western Australia".

The land was Lot 3 No. 108 in the town of Albany in the district of Plantagenet, date of assignment 25th August 1834. The assignment was under "General Land Regulations and regulations relative to town and suburban allotment in Western Australia." Special Conditions were "that a Building be erected thereon with Facade according to Plan No. 7 of the Surveyor's Office" within a period of five years.

Just over twelve months later, on October 10, 1835, William Thomas made over all his right, title and interest in No. 108 to William Barker, whose property adjoined.

On August 5, 1839, William Barker in "Consideration of the sum of Twenty Pounds of lawful money of Great Britain sold to William Diprose of Albany Carpenter Allotment No. 108 containing three quarters of an acre more or less." Witnesses were William Thomas and James Annice.

Lots S102 to 5108 were on the east side of York Street between Peel's Place and Norfolk Street, the latter street now merged into Serpentine Road.

In later years these Lots were regarded as the most valuable in the town's centre and the annual assessment in 1863 was 20 shillings (\$2) in comparison to 10 shillings (\$1.00) for other town lots and 5 shillings (50 cents) for suburban lots. With the final departure of the military from Albany, land formerly used for military purposes was made available to settlers.

A number of buildings bordered the old parade ground and Parade Street was the name given to the track which led from the site of Lockyer's landing.

Lots 176 and 177 to the north and Lots 203, 205, 206 and 174 on the western boundary remained Crown property. In 1875 the four Lots were granted to "the Burgesses of Albany", and are now known as Foundation Park, commemorating where a State was founded.

When the survey of the townsite was first started, the central datum peg was the flagstaff erected by Major Lockyer on his parade ground (Foundation Park), some weeks after his landing on Point Frederick, now popularly known as

RESIDENCY POINT

By a Deed dated 19th May 1837, and signed by James Stirling, King William the Fourth granted to "Peter Belches a Lieutenant in Our Royal Navy and Harbour Master of the Port of Albany" Albany Building Allotment No. 175 in return for a payment of one peppercorn yearly rent on the 25th day of March in each year."

Albany Building Lot No. 175 faced Parade Street and was bounded on the north by Albany 176, and by Lots 203, 205, 206 and 174 on the western boundary, the site of vegetable gardens started under Lockyer's command.

Lots 173 and 172 bordered Lot 174 and Lots 171 and 170 bordered Lot 175. On 17th November 1840 Peter Belches was also granted Allviny Lot 173, while Lots 172, 171 and 170 were allotted to Thomas Brooker Sherratt.

The latter also owned Lot 52 on the corner of Parade and Duke Street and it was on this site that Sherratt built Albany's first church, the Octagon Church, erected 1835 and demolished in 1895.

It would seem that Sherratt modelled the Octagon Church on the Round Temple Church in London, from which city he had left in 1834. The Temple Church itself was an imitation of the Round Church in Jerusalem, built by the Knight Templars.

Albany's eight-sided church was opened by its builder and owner on Sunday, December 27, 1835, Sherratt conducting the first service himself. The books used by this self-appointed lay reader comprised the Bible, the

Book of Common Prayer and Psalter and three volumes of sermons by the Rev. E. W. Wtaker.

The Bible, prayer book and book of sermons used at the first service are now preserved in a glass case in the porch of St

John's Church in York Street.

For 10 years Sherratt conducted services in the Octagon Church. On April 12, 1841, a public meeting was convened by the Government Resident, John Randall Phillips, to discuss the building of a church.

When the Rev. John Ramsden Wollaston came to Albany in July 1848, as Albany's first resident clergyman, the church, started some years before, was still not completed and he held his first service in the Octagon Church.

At the instigation of the parishioners, Wollaston hired Sherratt's church for one year at a rental of five pounds. The owner promptly donated the year's rent to the St John's Building Fund.

On October 25, 1848, the Church of St. John the Evangelist was consecrated by Bishop Short of Adelaide, the first church to be consecrated in Western Australia.

The original plan of the church was of Anglo-Saxon design, common to village churches in Lincolnshire and Durham.

On July 18, 1848, three months before its consecration, Wollaston recorded in his diary: "Church progressing. A great mistake has been made in placing it the wrong way. The east window faces the west, the worst quarter for bad weather, whereas had the tower been built at the proper end, it would have been a screen to the whole building. Amidst so much ignorance I only wonder how they managed to erect so good a fabric. It is a nave (50 x 26ft-18ft wall plate) with a tower, under which is the entrance, with pointed windows very well done. The Altar window is large and handsome, with two mullions."

Another entry reads: "The flooring is laid with lime after West Indian method by a man luckily found here—well trodden and rammed,



then repeatedly worked and smoothed with a sugar water. It makes an excellent floor."

Stones used in the church are of granite. Laid at random, they are of irregular shape, levelled only on the exterior.

When extensions and additions have been made, every effort has been made to use materials as close to the original as possible and hand split shingles for the roof have been a feature for years.

The Lady Chapel, completed in 1960, contains some unique panelling round the Sanctuary. Made from local timber, it is rare to see sheoak panels of this size.

When St. Paul's Cathedral in London was damaged in an air raid during World War II, one of the arches over the choir fell to the floor. A piece of that stonework can now be seen set into the wall of the Chapel and beneath the fragment relative correspondence hangs.

The eagle was the symbol of St. John the Evangelist and a wooden plaque carved in the shape of an eagle was erected over the porch in 1971. Made of sheoak, it was carved, by a resident of Albany.

In 1849 the, Rev. Wollaston presented the church bell, which was cast at the Limehouse Bell Foundry in England, and bears the inscription in Latin "Their sound is gone out into all lands . .

In 1877 the foundation stone of St. Joseph's Roman Catholic Church was laid by Bishop Griver and the church was opened on April 28, 1878. The same month saw the arrival of Mother Teresa and two sisters who arrived to open a Convent School, which opened its doors in June.

The bell of St. Joseph's was presented to the Albany nuns in 1883 in appreciation of their nursing some French sailors during an epidemic of typhoid.

Hanging is a wooden belfry near the main entrance, the bell is inscribed: "Manus Domini Eduxit Me In Viam Australum." Ezek. 40.24. (The hand of the Lord guided me into this southerly way.)

Called Marie of Bourbon, the bell had as its godparents, Duke Robert of Parma, the Duchess of Cadaval, the Abbe Gulas (Missionary Apostolic and Knight of the Holy Sepulchre) and the Baronesse de Brienne. It is an old European custom for royalty to act as sponsors to church bells.

Duke Robert was the son of Charles III, Duke of Parma and his wife Louise Marie of Bourbon, daughter of the Due de Bern and granddaughter of Charles X of France. Duke Robert was born in 1848 and, upon the assassination of his father in 1854, succeeded as Duke of Parma, an Italian royal dukedom closely connected with the Royal Houses of France and Spain. He was exiled in 1859.

His first wife was Princess Marie Pia of Bourbon-Sicily, who died in September 1882 and in October 1884 he married the Infanta Maria Antonia of Braganza.

Twenty-four children were born of the two marriages, including Princess Zita who married Karl, the last Emperor of Austria-Hungary. Some of the daughters became Benedictine nuns

and entered the convent of St. Cecilia in the Isle of Wight.

During 1863 Albany Town Lot No. 53 in Duke Street was donated by John Uglow for the purpose of building a Methodist church. Upon a Church Trust being formed, a Church building was speedily erected and opened free of debt.

Many pioneers of early Albany were married in the old Court House because of the lack of resident clergymen.

Until the present Court House was built, much of the town's early history had been transacted within the walls of the old Court House, both legal and business, just as births, deaths and marriages had been registered there, all vital statistics when recording the growth of a town.

THE WATER FRONT

On May 12, 1834 there arrived at Albany the ship, the James Pattison. Among the passengers were Thomas Brooker Sherratt, Lt. Peter Belches, Captain A. Cheyne and Patrick Taylor.

Other passengers were Mrs Bussell and her daughter Mary, but the two most important passengers were Governor James Stirling and his wife Ellen.

Three years later Patrick Taylor was to marry Mary Bussell in Fremantle, Governor Stirling giving the bride away. Their home in Albany is now the Patrick Taylor Cottage Museum.

One master of the James Pattison was to give his name to Middleton Bay and Beach and also a road, all named for Captain R. D. Middleton, while Ellen Cove, Middleton Beach, commemorates the name of the Governor's wife, Lady Stirling. Belches Reef, off Bald Head, was named for another of the passengers.

Lieutenant Peter Belches became Albany's first Harbour Master. A naval man, the West Australian of February 2, 1891 printed this obituary: "The death is reported, states the European Mail of January 2nd of Commander Peter Belches, RN, who for many years held the position of Harbour Master at Albany (Western Australia) which occurred at Plymouth the other day. He was 95 years of age, and the news of his death will be heard with regret by many of his old friends in Western Australia. The following additional particulars respecting Commander Belches are taken from a London contemporary: Commander Peter Belches R.N., in spite of his great age, enjoyed good health and was of active habits until almost the last hour of his life. Captain Belches, who entered the Navy on February 2, 1812, was, two years later, engaged in an affair which is happily nearly without parallel in our history.

He was at the time master's mate of the Primrose, 18, Captain Phillott. On March 12, 1814, this vessel sighted a strange sail, which it took to be American. The cut of the colours which were hoisted by the stranger confirmed this impression, and the Primrose herself complicated the situation by displaying unusual bunting. The two vessels came to action at 7.55 pm, and fought each other gallantly for 20 minutes or more. Then only was it discovered that the supposed stranger was His Majesty's pocket brig Marlborough, Captain John Bull

from Falmouth to Lisbon. The Marlborough unfortunately lost two passengers killed, and the master and seven or eight injured; while in the Primrose one seaman killed and the master, Mr Andrew Leach, and two seamen were mortally wounded, Mr Belches himself receiving injuries which subsequently kept him a long time at Plymouth Hospital, and 12 seamen being hurt.

Mr Belches was promoted Lieutenant on April 27, 1827, and served afterwards in the Volage, 28, under Captains Robert Tait and Michael Seymour. Paying on in 1828, he accepted an appointment as harbour-master at Albany, in the Antipodes, where he remained for many years. He retired in 1864, and attained the rank of commander on May 20, 1877."

It was with thankful hearts that passengers, after a voyage lasting several months, stepped on to solid ground at King George's Sound. Until foreshore reclamation buried them, piles of stones used as ballast, could be seen along the shoreline, dumped there by early sailing vessels.

The original shoreline has changed considerably and most of the old buildings have disappeared too. Only a few yards from the shoreline stood Ship Inn, which stood behind the old Post Office building. Built on Lot B15, near the foot of the present day Town Jetty, Hugh McKenzie opened Ship Inn in 1841.

Possibly Albany's first licensed hotel, after it ceased to be an hotel about the turn of the century the premises were used for the storage of goods and part of it was used by various organisations as a meeting place. The old inn was demolished by the Railway Department in April 1959.

Early shipping was served by a short jetty. In 1861 a contract was granted to James Covert for the erection of a jetty at the end of Spencer Street, the price being £1000 (\$2000). Three years later A. Moir secured the contract to complete the Town Jetty, price being £130 (\$260).

Spencer Street is named and detailed on the Hillman Plan of 1836, a map of the townsite drawn up by Alfred Hillman, who arrived in Fremantle on April 25, 1831, after a long voyage lasting nineteen weeks. Hillman was issued with the title to Albany Beach Lot B7, today occupied by the railway station.

When the short jetty was extended to form the Town Jetty, a few bays at the shoreward end built of hand squared piles were retained.

By the end of World War II, the Town Jetty was used mainly by small navy ships and freighters and was officially closed when new wharves were constructed. The whale chasers and other small craft still use it.

In 1970 the Public Works Department began re-piling the Town Jetty and building a new section on to it.

In the early half of the, nineteenth century, the Customs and Excise office was in the official residence of the government representative at Strawberry Hill.

From earlier than 1840 to 1869 Customs officers worked from a building, now demolished, on the foreshore a few hundred yards east of the Town Jetty. Two cannons which once stood outside its doors can still be seen in

Lawley Park.

During this period smuggling was rife and once the Resident Magistrate received instructions to arrest the ship *Lochinvar* should she be put into Albany.

The third Customs House was part of the old Post Office building opened in 1869. The Customs House was on the seaward side and occupied the ground floor. Cost of entire building was just over \$8000, and late in 1896 further additions were added including an eighty foot clock tower, all additions costing a further \$9000.

For 97 years the Customs Department remained in this building until in 1966 it moved into its own modern \$52,000 premises in Bolt Terrace.

During the period when sandalwood was a major industry, 4500 tons, worth \$72,400, was once exported from Western Australia in one year. In 1848 licences to pull sandalwood were issued in Albany. Teamsters carted much of the sandalwood to Albany, where it was sawn by hand and carted aboard ships en route for China. Stacks of sandalwood awaiting shipment overseas was a common sight to the residents of early Albany.

Old title deeds and church records show that many men were employed in the sandalwood industry and the small, aromatic tree played an important part in Albany's economic history. Before the building of a harbour at Fremantle, all sandalwood was shipped out of Albany.

There were plenty of trees waiting to be cut and teamsters and their wagons made many rough tracks through the bush to gather the fallen timber. Many of these tracks became the basis of properly constructed roads when the country was opened up.

Little thought was given to the fact that heavy cutting would close the sandalwood industry and it was not realised until too late that the trees did not grow overnight. Sandalwood pulling is almost a forgotten trade because the tree was exploited almost out of existence.

With the east growth of Albany, a never ending supply of timber was urgently required for the building of bridges, housing and railways.

In 1884 two brothers Charles and Edwin Millar arrived in Albany from Victoria. It was they who had secured the contract to build the Great Southern Railway from Albany to Beverley for the WA. Land Development Co.

At the same time they obtained for the company some timber leases containing karri and jarrah forests in the Torbay-Elleker area.

Early explorers had commented on the timber available, particularly in what is now the township of Denmark. Dr. T. B. Wilson, who explored the area in 1829 said: "The timber, principally blue-gum (karri) is the finest I ever saw."

Captain Bannister, on an overland journey from the Swan River to King George's Sound

in 1831, forced his way through dense forest and believed that the heavy timber would make development difficult.

The Assistant Surveyor, Alfred Hillman, in 1833 reported further fine stands of blue gum and mahogany (jarrah).

Old-fashioned, high-wheeled timber jinkers used for bringing in timber to Albany have been preserved, monuments to the beginnings of the town's timber industry.

From the town's earliest beginnings, whaling was an important industry. In its early days, Americans had a tight hold on the industry, but as they needed vegetables, meat, butter and cheese the whalers were willing to barter with the residents for any farm produce grown by them. In return they bartered a range of goods from cotton items down to hats and boots.

An entry of September 20, 1848 in Archdeacon Wollaston's Journal reads: "Bought yesterday from an American whaler, stuff for the altar, cushions, etc and today have been after the floorboards. We must have at first a temporary Table and rails. Bought also calico for the, temporary windows at 9d yard-strong and good."

There were several accidents (some fatal) among the early whalers. John McKenzie had his back injured and several ribs broken and had to give up whaling, while two of his men, Appleyard and Baines were killed.

During the 1870's the whaling industry waned to be revived briefly a few years before the outbreak of war in 1914 and again successfully after the close of World War II.

In 1852 a regular England-Australia mail run was established and mail destined for Western Australia offloaded at Albany. Three mail hooks were fitted on the harbour-side wall for mail bags to be hung when brought up from the jetty.

An overland mail run to Perth by packhorse and spring cart had been instigated in 1841, the journey taking six and a half days, along a route taking almost the same course as the highway of today.

Consignment of mail passed into the hands of the Police Department in 1875, a twice weekly run in a horse-drawn vehicle. June 23, 1884 saw the first delivery of mail in Albany and a pillar box, the first in the town, was erected at the corner of York Street and Perth Road, now Albany Highway.

The overland mail coach to Perth was discontinued in June 1889, and the mail bags were sent by rail, the mail being sorted on the train in a specially equipped van, during the 18 hour journey.

An overland expedition of 1870 opened the way for the telegraph line to South Australia. Started in 1875, it was completed two years later and a Memorial outside the old Post Office building in Stirling Terrace commemorates its opening.

Albany-based maintenance men used to maintain the telegraph line, their mode of transport being a bicycle.

The Telephone Exchange was opened in 1895 and until the installation of automatic telephone numbers, some of the original phone numbers were still in use.

Until a new harbour was constructed at Fremantle, mail steamers always called at Albany to offload mail.

At a Postal Conference in 1895 Sir John Forrest, then Premier, said "Fremantle should be the port of call for mail steamers, believing as I do that the chief port should be on the main highway of commerce and civilization from the Old World to the New, and not as at present round the corner."

Albany suffered badly from the building of a harbour at Fremantle and thousands of people left the town to seek employment elsewhere.

In 1884, in June at London and at Perth in October, the contract to build the Great Southern Railway was signed. Anthony Hordern and his syndicate met the cost of the survey work and in 1886 the Governor Sir Frederick Napier Broome turned the first sod.

A tender submitted by Millar's Company for construction of the line was accepted and Mr. W. H. Angove, the surveyor, on behalf of the



Fording Rocks, near Black Pool

syndicate, reported favourably to London.

By 1888 the railway from Albany was well under way to Beverley and the following year saw the completion of the Great Southern Railway four miles north of Katanning. In 1890 the Albany-Denmark Railway was opened.

In 1858 Perth newspapers carried stories that the depth of water in Princess Royal Harbour was insufficient to accommodate the mail boats, much to the anger of leading Albany citizens. The Resident Magistrate was petitioned to request Captain Denham of HMS Herald, then in harbour, to have soundings made to refute the claim.

The unexpected visit to Albany in 1881 of the young Princes Albert Victor and George, sons of the Prince of Wales (King Edward VII) was to cause Canon Dalton, who accompanied them, to pen these words:

"King George's Sound is one of the finest harbours in all Australia, in time of war it would be a matter of vital necessity to Great Britain to secure it against an enemy. It is agreed on all hands this ought to be done, and done at once, and yet nothing has been done, not a single piece of ordnance of any shape or size, or a single torpedo or mine, exists here.

"Parliamentary commissions have recommended its fortifications, military officers from England have inspected it, and pointed out what ought to be done. The matter has been 'carefully considered' for twelve years, but the question has not yet been decided what department of Government is really responsible for it, whether the Admiralty, or the War or the Colonial office at home, for of course the scanty colonists of Western Australia cannot be expected to defend it themselves and there has been much correspondence with the Treasury as to where the necessary funds, which would not be great, should be found."

The year 1908 saw the first ever visit to Australia by an American Fleet and a coaling stop at Albany was made. The visit to Albany was marred by a tragic accident when one of the visiting sailors, Seaman J.J. Coughlin, 25, while working in the hold of the collier Kildale, was struck on the head by two sacks of coal.

He sustained internal injuries and died on September 17, three days after the accident. He was buried in the old cemetery in Middleton Road and among the many wreaths sent by civic authorities were sheaves of arum lilies sent by residents of Albany.

In 1914 thirty-eight ships assembled in King George's Sound to transport Australia's first contingent overseas for service in World War I. Escorted by six warships, it was a never-to-be-forgotten scene as the great fleet moved slowly and majestically out of the Sound.

Today on Mount Clarence stands the Desert Corps Memorial, the statuary depicting an

Australian soldier going to the aid of an unhorsed New Zealand,

The inscription reads:

"Erected by their comrades and the Governments of Australia and New Zealand in memory of the Australian Light Horse, New Zealand Mounted Rifles, the Imperial Camel Corps and the Australian Flying Corps, who lost their lives in Egypt, Palestine and Syria 1916-1918."

Another World War I memorial is opposite the Railway Station, a Memorial Rose Garden, which honours the Red Cross nurses of the 1914-18 war,

What was once the parade ground for Lockyer's soldiers is now bounded by Parade Street on the east, the track on the western boundary became Garden Street, commemorating the gardens started under Lockyer's command and Vancouver, named for the discover of King George's Sound and its



"A Town Grows"

harbour, was the name given the street bordering the northern boundary, Princess Royal Harbour forming the southern boundary.

Vancouver named Princess Royal Harbour for Princess Charlotte Augusta Matilda, daughter of King George III, who as the eldest daughter of the Sovereign, bore the title of the Princess Royal.

He had sailed into the harbour on September 28, 1791, the birthday of the Princess Royal, and was delighted with his discovery.

In his journals he noted that fish abounded there, that seals and whales played about the ships and black swans floated on the water "in very stately attitudes."

Black swans in their hundreds are still to be seen gracefully gliding on the harbour waters, together with wild ducks and pelicans. Each year they return to rear their young among the reeds fringing the harbour foreshore - through which the Princess Royal Drive now runs.

According to legend two white swans were attacked by eagle hawks who tore out all their feathers, except a few on their wings. The unequal fight had been watched by crows (sworn enemies of eagle hawks) and taking pity, dropped on them some of their own black feathers. To this day black swans have a few white feathers on their wings.

When Albany was the first and last port of call for ships, a site on Vancouver Peninsular

was selected as a quarantine station. Today known as Camp Quararup, the site is used as a centre for youth activities,

When Captain Vancouver charted Princess Royal Harbour, he noted the sand dunes at the western end of the harbour and an area, still shown on maps as such, as the Sandpatch.

About 1870 an effort was made to stop the drift of the sand dunes, which was causing the south-west end of the harbour to silt up. Grasses were planted but it was not until late in 1886 that any great success was made,

Gradually the grasses which had been planted made progress and took over the dunes. The drift was arrested and today the sand dunes are completely covered by vegetation. The Sandpatch too is much reduced in size and only at very low tide can its extent be seen.

On other parts of the harbour shoreline, nature has taken over and down through the centuries, the bush gained control of the granite outcrops. First came the mosses, then the needle plant, a combination of the two leading to the composition of the soil.

When the soil was deep enough, shrubs took over and gradually trees. Until the major portion of the outcrop had been taken over. On the shoreline too, the succulent plant known as Moonflower crept over bare rocks and did its part.

The Albany-Perth railway line runs through a most attractive cutting with its high, wall-like rocks on one side, whilst on the harbour side, rocks slope gently down to the water's edge of Point Melville.

Of granite, a metamorphic rock common in the South-West, Albany rocks are amongst the oldest in the world, fragments of Yilgarnia which geologists claim to be of the oldest lands in the world, a land of such antiquity that it never knew a living thing either on earth or in the sea.

Descendants of forgotten creatures, goannas still sun themselves on the warm rocks whilst small lizards dart in and out of tufts of grass.

In secluded corners, trailing Clematis and the Scarlet Runner twine amid the branches of trees and shrubs, whilst wattles and wild geraniums also add to the colours. Peppermint Trees resound with the song of carolling magpies or to the chuckling of kookaburras teaching their young to laugh, and Willy Wagtails and Wattle Birds share the scrub with Parrots and Kingfishers.

Round the entire shoreline Blackboys, or Grass Trees, keep silent vigil over flora and fauna alike, sentinels of the past who guard the future of Albany's harbour.

"A Town Grows"

With kind permission of The Albany Advertiser

THE ANGLO-AMERICAN ESTABLISHMENT

ESSENTIAL READING!

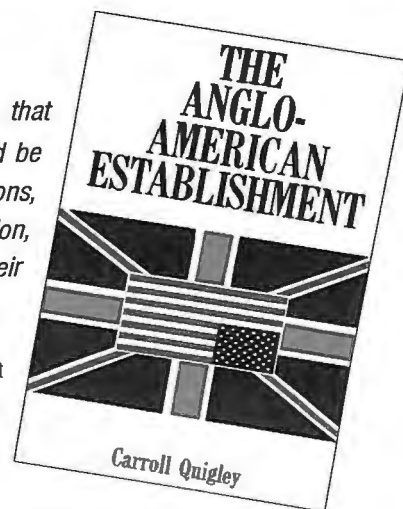
By Carroll Quigley (Author of the classic 'Tragedy and Hope')

"No country that values its safety should allow what the Milner group accomplished – that is, that a small number of men would be able to wield such power in administration and politics, should be given complete almost complete control over the publications of documents relating to their actions, should be able to exercise such influence over the avenues of information that create public opinion, and should be able to monopolize so completely the writing and the teaching of the history of their own period." Carroll Quigley

On rare occasions a book is published which must forever alter the way in which we view the world around us. Within a short while, it becomes difficult to understand how we could have functioned without the knowledge gained from it. The Anglo-American Establishment is such a book. In it Professor Carroll Quigley presents crucial "keys" without which 20th century political, economic, and military events can never be fully understood. The reader will see that this applies to events past – present – and future.

While the notion of conspiratorial influence on world events has gained credence with both extremities of the American political spectrum, and to a degree with the general public, the more academically oriented person has tended to downplay such influence, largely because of the lack of scholarship in the presentation and analysis of the facts by those supporting the conspiracy theories. In addition, many such supporters have made themselves easy to ignore and, in fact, have themselves always assumed that they would be ignored. Professor Quigley's work does not suffer from these defects. The evidence he presents here appears irrefutable; the analysis – brilliant. In his own words: "It is not easy for an outsider to write the history of a secret group of this kind, but ... it should be done, for this group is, as I shall show, one of the most important historical facts of the twentieth century".....

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BEHIND THE BEDROOM DOOR Alcoholism The Family Disease

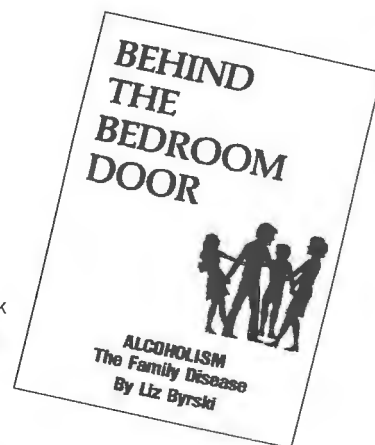
By Liz Byrski

Alcoholism is a massively complex subject:

A must read to help in the understanding of one of the most dangerous social problems facing Australians today, and in particular our teenagers.

This book will help the general public to understand the nature of alcoholism, and to see alcoholics as they really are – sick people who are well worth saving, not a race apart or less, but who are desperately in need of help and guidance. This book goes a long way in educating families on the dangers of the most easily obtained over the counter addictive drugs "Alcohol".

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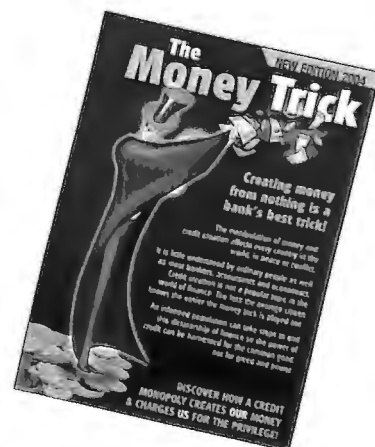


THE MONEY TRICK Creating money from nothing is the bank's best trick!

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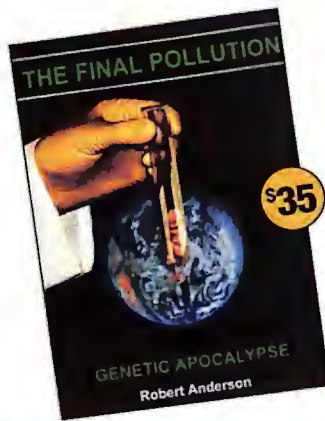
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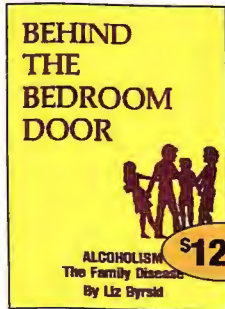


THE FINAL POLLUTION

GENETIC APOCALYPSE By Robert Anderson

This book is everything you'd expect from Robert Anderson - a straight forward, easy to read examination of the GE debate from all sides.

Many scientists, starting out on pure research, have found themselves entangled in the economic potential of their research. Good science, driven by honesty and concern for the common good, has been appropriated by corporate greed, media manipulation and the denigration of scientists whose views happen to be uncomfortable to the viewpoints of an industry or government. Today, speaking out on genetic engineering is more often than not career suicide for scientists.



BEHIND THE BEDROOM DOOR

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A must read to help in the understanding of one of the most dangerous social problems facing Australians today, in particular our teenagers. Will help the general public to understand the nature of alcoholism, and to see alcoholics as they really are - sick people who are well worth saving, not a race apart or less, but who are desperately in need of help and guidance. Goes a long way in educating families on the dangers of the most easily obtained over the counter addictive drugs "Alcohol".



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HOUSE OF BUSH HOUSE OF SAUD

By Craig Unger

The Secret Relationship between the World's Two Most Powerful Dynasties. A disturbing account of the secret relationship between the House of Bush and the House of Saud. It is of course all about "OIL". Revealing how the fortunes and public policies of President George W. Bush, his father George H. Bush, and their associates are connected with members of the ruling family of Saudi Arabia. Tells the politically explosive story of a thirty-year period of courtship, and how it fanned the rise of fundamentalist terrorism.



MALICE in media land

By David Flint

ACCURATE? OBJECTIVE? INDEPENDENT? What has happened to Australia's media? Having abandoned diligent and unbiased reporting, campaigning journalists have become unelected and unaccountable participants in the political process, requisitioning the airwaves of the public broadcasters as well as the columns. After a quarter of a century engaged in media regulation, Professor Flint is uniquely placed not only to comment on the present malaise in the Australian media, but also to propose solutions.

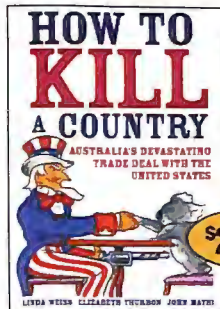


IMPERIAL OVERSTRETCH

GEORGE W. BUSH & THE HUBRIS OF EMPIRE

By Roger Burbach & Jim Tarbell

Imperial Overstretch is indispensable reading for anyone seeking to understand the underlying motives for the US invasion of Iraq. Placing the Iraq occupation in the context of the administration's imperial design, the authors highlight the fatal flaws in its destructive drive for global domination.

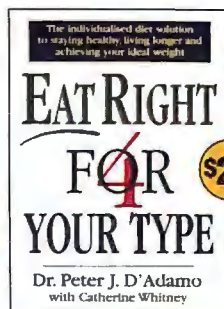


HOW TO KILL A COUNTRY

AUSTRALIA'S DEVASTATING TRADE DEAL WITH THE UNITED STATES

By Linda Wells, Elizabeth Thurbon & John Mathews

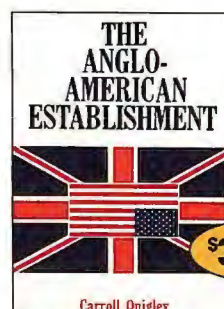
It's hard to believe how any Australian government could sign a deal which so betrays Australia's interests. This book demonstrates how the FTA as negotiated will seriously damage Australia's institutions, interests and identity.



EAT RIGHT 4 YOUR TYPE

By Dr. Peter J. D'Adamo with Catherine Whitney

After decades of laboratory and clinical research it is now established that your blood type is the key to losing weight, avoiding disease, promoting fitness and happiness. Contains a separate diet plan for each blood type, complete with diagrams. A reading must if you are serious about reducing weight and reducing health problems.



THE ANGLO-AMERICAN ESTABLISHMENT

By Carroll Quigley

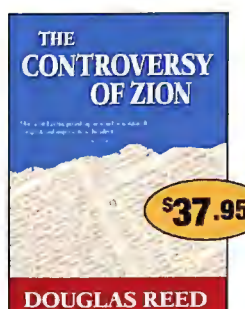
On rare occasions a book is published which must forever alter the way in which we view the world around us. Within a short while, it becomes difficult to understand how we could have functioned without the knowledge gained from it. The Anglo-American Establishment is such a book. In it Professor Carroll Quigley presents crucial "keys" without which 20th century political, economic, and military events can never be fully understood. The reader will see that this applies to events past - present - and future.



COKE ON MAGNA CARTA

By Sir Edward Coke

The second part of the Institutes of the Laws of England containing the exposition of many ancient and other statutes. Taken from the 1797 edition.



THE CONTROVERSY OF ZION

By Douglas Reed

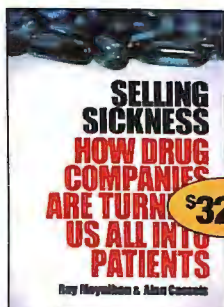
Explores in depth (drawing much of his material from authoritative Jewish sources) central moral issues over which the Jews themselves have frequently been divided, and which have always involved the possibility of dangerous alienation from the mainstream of mankind.



THE BABYLONIAN WOE

By David Astle

"What is money? How did it get started? Who trusts it? Who has the right to print it or mint it?" Is money here to stay and if not what will take its place? Has there ever been, or will there ever be equality in the possession of money and other assets? David Astle has given a good part of his life in a study of these questions and now puts the benefit of years of reading and research into this book which is part of history, part criticism and part prophecy. To get back to the first question. What really IS money?

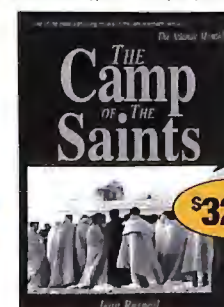


SELLING SICKNESS

how drug companies are turning us all into patients

By Ray Moynihan & Alan Cassels

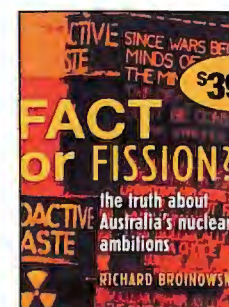
Three decades ago, the head of one of the world's leading drug companies made some remarkably candid comments. Wishing his company was more like the chewing gum maker Wrigley's, the chief executive of Merck said it had long been his dream to make drugs for healthy people, and 'sell to everyone'. That dream now drives the marketing machinery of one of the most profitable industries on the planet.



THE CAMP OF THE SAINTS

By Jean Raspail

An apocalyptic novel, a philosophical dissection of the erosion of Western civilization Rich and varied (and often disconcerting) imagery, symbolism, and points of view amplify the theme, relating it to such 'lessons of the past' as the Book of Revelation, Paradise Lost, and the fall of the Byzantine Empire. This book will succeed in shocking and challenging the complacent, contemporary mind. A stream of violent controversy swirls around this book, since it takes on a whole cluster of polemical issues - over population, race, the Third World, and the character of liberal thought and sentiment.



FACT OR FISSION

By Richard Brainowski

The truth about Australia's nuclear ambitions. 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.



HEALTH BETRAYAL

By Eve Hillary

Documents the inside story on the causes of chronic illness and emerging epidemics. From the factory farms that churn out sick and toxic animals to gene pollution in the food chain caused by genetically engineered plants and animals. Unmasks how corporations manipulate government regulators, and how the media manufactures consent and suppresses the facts. Reveals the truth about science - for hire and how the sickness industry continues to create illness for profit.