

HERITAGE

VOLUME 30 No. 117 2006

LINKING THE PAST WITH THE PRESENT – FOR THE FUTURE



Celebrate Christmas

before it's banned!



DU Poisoning Humanity



**The Policy of a
Philosophy**



**Bush Christmas in
"Birdsville"**



Australia in Vietnam



**The Christian Roots
of Freedom**



**The Banjo and the
Breaker**

HERITAGE

No. 117 2006

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The Australian Heritage Society

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

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

Young Australians have a real challenge before them. The Australian Heritage Society, with your support, can give the 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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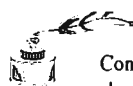
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Freedom or self Enslavement?

AS THE year 2006 draws to a close, one looks back at world events, which can only be defined as divided and chaotic. Wherever we cast our eyes and listen with our ears, we see and hear news of war, unrest and poverty. The Middle East torn apart by sanctions, bombings, the destruction of the environment and the utmost cruelty that man can inflict upon man.

The Pacific Islands such as the Solomon Islands, Fiji and Tonga have experienced turmoil, as factions pull one against the other. Amidst all of this conflict and unrest it is as though the Christian world has turned away from its very roots, forgotten the word 'compassion' and forsaken the Christian doctrine "do unto others as you would have them do unto you".

The so-called leaders of government, and yes, the Church have put aside Christian principles for the sake of material endeavours and are failing miserably as the social conscience of the Christian nations, physically and spiritually, which ultimately leads to the sacrifice of the individual, as Christ's teachings and our Christian values are eroded.

THE MENACE OF INDIFFERENCE

One has to ask, as a people why are we allowing the policies that are causing such chaos in every aspect of our lives? This comes down to 'social indifference'. It is a human failing, and weakens a society more grievously than any other. The process of indifference once started is very difficult to arrest, as it sedates the mind as readily as it depresses the conscience. Its decaying influences have crumbled more civilisations than brute force has ever destroyed. The onus comes back onto the people, in other words the individual. A critical, informed community is a safe community. A passive, disinterested community is a

troublesome and lost community. The spur to political refinement comes from a society in which people seek to be informed, and are informed. There are no short cuts to be had. The individual who says "I have made up my mind please do not confuse me with facts", is a dangerous being. And just as dangerous is the individual who knows precisely nothing, but in discussion give the impression that he/she knows everything, but is only an empty shell echoing the words of an article read in a newspaper, seen on Television, or listening to the local gossip.

We, as individuals have a duty to keep oneself informed as to what is happening not only in one's own community but also the globalised world, which is becoming smaller by the day.

Remember that the intellect of man is impoverished by indifference, which is no trifling phenomenon. It has a starkness, indeed a sternness about it that is attested to by history.

WHAT IS A CHRISTIAN'S DUTY?

Christians have a plain duty to have regard for what is going on in their community, in their nation and in this chaotic globalised world. That we should strive to influence the future is not a mean and miserable ambition, yet that ambition cannot be fulfilled by a disdain for, or contempt of the present. Life has a singular purpose no less in the secular sense than in the spiritual sense.

The sovereignty of the soul is not to be served by the mind tolerating wickedness in high places, or by the body working in the cause of the rulers of the darkness of this world. A tremendous demand upon us for tolerance – yes, but not for indifference; for love – yes, but not for complacency; for charity – yes, but not for smugness.

It is the duty of every Christian to keep watch over their elected governments and without hesitation or fear make their voices heard loud and clear, when

without consultation of the people, detrimental and irresponsible policies are foisted upon the nation and society. Societies on a whole are dangerously close to becoming subservient and willing slaves to their masters. Thus one can understand the contempt of politicians for their electorate.

Christ was born into this world to bring light, and freedom to the individual, let us not forget the greatest sacrifice of all, from His birth to His death, and that He lay down his life upon the cross, to free mankind and to give him the gift of 'eternal life.'

Editor:

We would like to thank all those supporters who have so generously contributed Articles for "Heritage" and also financially towards The Australian Heritage Society over the past twelve months: Your loyal and continuing support is greatly appreciated by all.

I, personally as Secretary of the Australian Heritage Society and Editor of the 'Heritage' Journal would like to thank all those many people who have telephoned me personally with words of encouragement, and who have written such wonderful letters of support.

MAY GOD BLESS YOU

Maureen E. Burton.

We wish all our Members, readers and supporters a Happy and Holy Christmas, as 2007 promises to be another momentous year.

A Prayer for the quieter moments, in this troubled world of ours:

Look in compassion, O Heavenly Father, Upon this troubled and divided world. Though we cannot trace thy footsteps or understand thy workings, give us grace to trust thee with an undoubting faith;

And when thine own time is come, Reveal, O Lord, that new heaven and new earth wherein dwelleth righteousness, Where the Prince of Peace ruleth, Thy Son our Saviour Jesus Christ. Amen.

Charles John Vaughan (1816-1897)

AUSTRALIA IN VIETNAM

By Denis Ross

THE Vietnam War was the longest and most politically divisive war in Australia's history. The political repercussions are still being felt today.

Australia was dragged reluctantly into America's war in Vietnam through its entangling defence treaties with America, and through the political chicanery and manipulations of US President Lyndon B. Johnson

Australia had two important defence treaties involving itself and the US – the ANZUS Treaty of 1951; and the Southeast Asian Collective Defence Treaty which set up the South East Asian Treaty Organisation (SEATO) in 1954.

The 1951 ANZUS Treaty "recognises that an armed attack in the Pacific area on any other parties would be dangerous to its own peace and safety, and declares that [each party] would act to meet the common danger in accordance with its constitutional processes". An armed attack includes one on "the metropolitan territory of any of the parties, or on the island territories under its jurisdiction in the Pacific, or on its armed forces, vessels or aircraft in the Pacific". Britain wanted to be a party to the treaty but was excluded.

The 1954 Southeast Asian Collective Defence Treaty better known through the organisation it created, SEATO, was signed by Australia, Britain, France, New Zealand, Pakistan, the Philippines, Thailand and the US following the defeat of the French forces in Indochina earlier

that year. Vietnam, Laos, and Cambodia, the former French colonies in Indochina, were "designated states" under the Treaty which called for collective action in the event of an attack upon any one of the signatories. Or if they were subjected to internal subversion. Action might also be taken if any of the designated states was subjected to aggression.

It was to preserve the first treaty (ANZUS) but under the terms of the second treaty (SEATO) that Australia went to war in Vietnam.

The conservative government of the period led by Sir Robert Menzies felt, after the communist victory in China in 1949, the Korean War in 1950, the French defeat in Indochina in 1954, and the Hukbalahap communist rebellion in the Philippines, that communism was on a southward march in Asia. He did everything possible to encourage a strong US military presence in the region, especially since Britain was withdrawing its forces from South East Asia.

To appease its US ally Australia followed the American foreign policy course of refusing to recognise the communist government in China although Britain, Canada and France had done so... Similarly Australia did not attempt to establish diplomatic ties with North Vietnam instead following the American line that North Vietnam was in league with China.

Anti-China sentiment became a watchword in Australia so Vietnam, situated between China and Australia, was a convenient site to halt perceived Chinese communist aggression.

Australia's other great defence fear was Indonesia. President Soekarno, who came to power by booting the Dutch out of Indonesia,



Australian soldier on the morning after the battle of Long Tan, 1966

began a campaign of "confrontation" against British-backed Malaysia to take control of the northern portion of the island of Borneo. Menzies' government assumed that if he succeeded there he would turn his attention to the Australian territory of Papua New Guinea. In that event Menzies wanted the US as an ally.

In 1961, the US approached Australia to commit troops to Vietnam. The government was for it but the military were not. At that time the Army was built around four battalions of infantry, one battalion serving in Malaya at any given time as Australia's commitment to another defence treaty, the ANZAM Pact between Australia, New Zealand, and Malaya. The Army opposed anything more than a token commitment to Vietnam without substantial increases in manpower and funding. In May 1962 Menzies committed a 30-man force of officer and NCO instructors to Vietnam. This was known as the Australian Army training Team Vietnam (AATTV). The South Vietnamese wanted the Australians to set up a jungle warfare school in the north of the country, but as there were no US troop units there the Australians demurred. Instead, the team was split up into two groups and sent to serve with US advisers located with South Vietnamese Army Units. Initially, they were not supposed to serve in a combatant role, but merely train the South Vietnamese. That policy was ignored once they were serving alongside the American advisers accompanying South Vietnamese in the field.

US President John F. Kennedy while



The Fall of Saigon, April 1973

prepared to send advisers and Special Forces troops to Vietnam was unwilling to commit American ground combat units and was planning to withdraw even those US advisers and Special Forces when he was assassinated in 1963. His Vice-President Lyndon B. Johnson succeeded him as President and the path was set for war. Johnson had few qualms about committing American troops to fight in Vietnam and expected allies like Australia and Britain to contribute troops to the cause as well if America was involved.

In June 1964, after a visit to the US, Menzies expanded the AATTV by another 30 men and committed an RAAF transport unit of six Caribou aircraft to Vietnam.

In August 1964 the "Gulf of Tonkin incident" whereby North Vietnamese patrol boats allegedly attacked US ships in international waters allowed Johnson to do whatever he wished about waging war in Vietnam. The US Congress gave him a blank cheque for action.

In December 1964, one week after Johnson's election as President in the US. Menzies announced the introduction of conscription for overseas service. The motives behind this move were Indonesia's "confrontation", the possible need to send troops to Vietnam and the need to maintain troops in Malaya. There were insufficient regular Army troops for all three tasks and the average



The Vietnamese city of Hue, where fighting was fierce in 1968

age of the regulars was such that they could not be sent overseas. They were too young. Under military laws of the period a soldier had to be a minimum 19 years and two months of age to go overseas. Most of the regulars were under 19 years. The age for conscripts was set at 20 making them immediately eligible for overseas service.

Six months later in June 1965, a regular battalion, (Royal Australian Regiment – IRAR) with supporting units were sent to Vietnam to serve as the third battalion making up the US 173 Airborne Brigade. The Australians operated under American control and were supplied by the Americans. They took part in numerous helicopter sweeps and saw heavy fighting, suffering 23 killed in action.

As a result of IRAR's experience it was decided that if Australian troops were going to serve in Vietnam they should serve under Australian operational control with Australian logistic supplies. This required finding a suitable area in Vietnam where Australia could operate independently. In March 1966 the government announced a Task Force would replace IRAR. The Task Force comprising two infantry battalions and supporting arms and services would be located in Phuoc Thuy Province and serve independently from the Americans.

The 1st Australian Task Force (1ATF) arrived in Vietnam between April and June 1966 establishing a base at Nui Dat. From there the battalions patrolled throughout Phuoc Thuy Province and fought several major battles, the best known being the battle of Long Tan on 18th August 1966. The Task Force was called upon by the Americans to serve outside Phuoc Thuy Province in neighbouring provinces, and there the Australians fought two of the biggest battles of their war – The Battles of Firebase Coral and Firebase Balmoral.

Of the nine battalions of the RAR which bore the brunt of fighting and casualties in Vietnam, seven served



American President Lyndon B. Johnson (centre) in Melbourne with Australian Prime Minister Holt (on his right) and long-term Victorian Premier Henry Bolte, 1966.

two one-year terms in Phuoc Thuy, while 8RAR and 9RAR raised later than the others, served one one-year term each.

The RAAF sent No.9 Squadron equipped with Iroquois helicopters, No.2 Squadron with Canberra bombers operating out of the American airbase Phan Rang, and No.35 Squadron flying Caribous for logistic support to Australian and US troops. Further logistic support was supplied by Hercules aircraft flying between Australia and Vietnam.

The RAN sent a destroyer to serve off the Vietnamese coast with the US 7th Fleet, a team of clearance divers to search for and remove mines in ports and rivers, and a helicopter flight for service with US troops,

About 50,000 Australians served in Vietnam between 1962 when the first advisers went there and 1973 when the troops were fully withdrawn. A total of 519 Australians were killed, 202 of them conscripts. The Army bore the brunt of the casualties – 415 killed in action, 79 killed in non-battle deaths, and 20 wounded. The RAAF had 6 killed in action, 11 non-battle deaths and 30 wounded.

Australia's war in Vietnam ended in December 1972 with the election of the Labor Party to government and the appointment of Gough Whitlam as Prime Minister. He immediately ended conscription, ceased Australian involvement in the affairs of South Vietnam, and set about recognising the communist government of China. Australia under Whitlam was embarking on a more independent foreign policy...it was not to last.

Denis Ross: War Correspondent Retd.

John Dunmore Lang

A Founding Father

“And what are you going to be when you grow up little man?” asked a minister of the Church of Scotland of the five-year-old son of the household he was visiting. “I am going to be a minister,” replied the child definitely. It was a determination to which he was to stick unwaveringly all through his boyhood days, with an extraordinary singleness of purpose.

THE eldest of four children, John Dunmore Lang was born on August 24, 1799, at Greenock, Scotland. His father, William, was a builder and a farmer, and his mother, Mary, had had the maiden name of Dunmore. It was she who had instilled into her son the desire to enter the church. She had made up her mind at his birth concerning his destiny, and with piety and devotion she set herself the task of fulfilling her ambition for him. To his mother John owed much, for she moulded his early years with unselfish love and yet firm discipline. And he, for his part, returned her affection and respect in full measure.

HAPPY CHILDHOOD

The home was a happy one, whatever troubles might stir outside, and even press in at times on the family, there was always peace, founded on the strong assurance of the goodness of God – nothing could disturb the calm of the charmed circle which they possessed there.

John soon showed promise of being well above average in intelligence. In fact he commenced study at the University of Glasgow at the age of twelve – a very youthful undergraduate he must have appeared at the time.

An interesting experience in his life at this time was a trip he took home to Greenock from Glasgow University when he was thirteen. He travelled as a passenger on the Comet, the first steam vessel in British waters. The year then was 1812.

In 1820 at the age of twenty-one, John became a Master of Arts of the Glasgow University, an outstanding

accomplishment for one so young. On June 1st of that year he presented himself to the Presbytery of Irvine, and received a licence to preach. His brother, George, had just migrated to New South Wales to take up a grant of land, but before leaving Scotland he had undertaken to write to John and tell him of conditions among the settlers.

When the promised letter arrived from George, John was greatly distressed, for it told of the appalling moral standards existing in the colony, and of the general lack of religion and ministers of religion. The letter came as a challenge to the older brother, and he determined there and then to be ordained so that he could go to the other side of the world to spread the light of the Gospel.

TAKING UP THE CHALLENGE

Once again Lang appeared before the Irvine Presbytery, this time to be ordained as a minister. His purpose now lay clear before him, to set up Presbyterianism in the convict settlement of New South Wales. His friends tried to dissuade him from the course he had decided to follow. They thought the whole idea was quite mad. He was a brilliant scholar and had before him a great future in the Church of Scotland. But, taking no heed of their advice, John Dunmore Lang set sail for the new land at his own expense, having taken a sorrowful parting from his family. It seemed then that it might be many years, if ever, before he would see them all again. Actually they were to be re-united in less than two.

Leaving Leith on the Andromeda on October 14th, 1822, Lang arrived in Sydney on May 23rd, 1823, where he found conditions, morally, quite as



bad as his brother had painted them. There was however, one little group of devout Presbyterians who worshipped together in a small church they had built at Ebenezer, on the Hawkesbury River, but in the city itself there had been no attempt made to establish the Scottish faith.

Without wasting time Lang set himself to the task, and commenced services in the court-house, which was lent to him temporarily by the Governor. His immediate plans were to arrange the building of a church, in which scheme he had the full co-operation of his brother, George. Hardly had he the work in hand than he received the joyful news that his parents and brother Andrew would soon be joining him, as a legacy had come his mother's way and she was, therefore, able to finance the passage for them all to New South Wales. The Government had agreed to grant his father 2000 acres of land on condition that he took twenty convicts as labourers.

By the time they had arrived in January of 1824, Lang had advanced far with his plans for the church, but not without having made a number of enemies in the process. He had, unfortunately, a forthright nature that would brook no interference or advice. He did not know the meaning of compromise, and when crossed in his purpose could be a vindictive and deadly enemy. By his indiscretion and lack of tolerance he made adversaries of those who could have been his most

able and worthwhile helpers.

LANG THROUGH INTOLERANCE MADE MANY ENEMIES

Among those whom Lang antagonised was Governor Brisbane, with the result that he was refused financial assistance for the building of the church. The Governor had originally been sympathetic and eager to help. Subsequently, however, the Colonial office agreed to pay an amount not to exceed one-third of the estimated cost. Shortly afterwards this provision was altered and, instead, a permanent salary for the minister was substituted. Before news was received from England of this change in the form of financial assistance, however, 2,400 Spanish dollars had been contributed from the Colonial Treasury. The Colonial Office sent an instruction to the Governor that he was to insist on a refund from Lang of the money already handed over, but there was no record of repayment having ever been made.

On July 1st, 1824, the foundation stone of Scots Church was laid in Sydney and Lang began to feel that his dream would soon be fulfilled. He and his family received a great blow soon afterwards, when George, who had been so enthusiastic in the planning of the church, died. He was buried under the building's foundations.

Lang, who had married his cousin, Wilhelmina Mackie, found the same happiness in his home life as he had known in his own boyhood. The storms that raged around him in public life found no entry here. In after years, as the father of ten children, he was still able to say:

"People tell me I have been a man of war from my youth, and I daresay they are right, but I have always had peace in my dwelling".

On May 2nd, 1825, Lang became a Doctor of Divinity. He was then only twenty-six years old.

He saw his dream materialise on July 16th of the following year, when Scots Church, Sydney, was opened. In spite of much coming and going, and varied interests which were to take him many

times back and forth across the world, he remained its minister until 1878.

LANG TURNS HIS ATTENTION TO EDUCATION

With his church built, Lang next turned his attention to education. His programme here was twofold; the establishment of parish schools, and the founding of a Presbyterian college. In the latter plan he had first agreed to join with other Protestant denominations for a combined school, but he soon quarrelled with them, and decided to go ahead on his own with a purely Presbyterian one. He aimed "to afford the youth of the colony a liberal, efficient and economical education".

It was suggested that Lang's father, as a builder, should be asked to attend the committee meeting for the planning of the college, and the older Lang set out from his holding on the Paterson River. On the trip down the coast in April, 1830, the sixteen-ton ship on which he had taken passage was engulfed by a storm and all on board were drowned.

Although deeply affected by this tragedy, John Dunmore Lang did not allow his personal sorrows to interrupt his work, but continued all the more energetically with his plans. Having quarrelled with the Church of England over the proposed united school he now turned to an attack upon its members, accusing them of corrupt practices in the matter of the two King's Schools being planned and the general control of church lands. He raised the ire of Anglicans generally by suggesting that money to bring poor agricultural families to the colony should be raised by selling the lands of the Clergy and School Corporation, which he alleged had been grossly mismanaged.

Soon after his father's death he left for England to try to arrange for financial assistance for the proposed college. The Colonial Office agreed to allow him 3,500 pounds to be paid in instalments as the building progressed. Later, at Lang's request, this arrangement was modified so as to provide him with immediate money

to pay part of the cost of taking 100 mechanics and their families out to New South Wales to be employed on the building. Lang arrived in Sydney with them on October 13th, 1831.

When news of the result of his dealings with the Government in England spread round Sydney, the opposition which he had aroused by his attack on the Church of England deepened, for it was felt that he had taken an unfair advantage.

In 1832 the first Presbytery was formed in the colony. In the same year classes for the school, known as the Australian college, commenced although the building was not finished.

Because of the manner in which he had antagonised the government of the colony, Lang was forced to sell some of his personal property to help maintain the mechanics he had brought out with him, as the local authorities refused assistance. The Australian College, which was to have a chequered existence until its closing in 1854, was completed in 1835, a year which also marked the establishment of the Tasmanian Presbytery, the second in Australia.

PAMPHLETEER AND CONTROVERSIAL BOOK WRITER

In view of the unpopularity of his college with the other denominations Lang decided the best way to reach the people was through the Press. All his life he was to be a prolific pamphleteer, mostly of a controversial nature. His activities in this direction were to result in many libel actions against him, involving large sums in fines, most of which were paid by subscriptions from his followers. In defence of his college he chose the course of publishing a newspaper of his own. Entitled *The Colonist*, the first issue appeared on January 1st, 1835. It was a weekly paper which ran for five years, during which time its columns were noteworthy for their continual attack on other newspapers.

Lang now turned his eyes on the ministers within the Presbyterian Church itself, and he decided most of them were unworthy. These he

strenuously denounced. He considered that there was a desperate need to raise the quality of the preachers, so he left for Scotland in 1836 to secure recruits. He arrived back in Sydney on September 3rd of the following year with eight new ministers and four probationers.

The newcomers were not to find their lot an easy one, for only ministers who had been called to a particular church could take part in the deliberations of the Presbytery and claim an allowance from the Colonial Treasury, and all the churches were already filled with those other preachers whom Lang deemed to be corrupt. Since he could do nothing to oust them from their positions, Lang formed a Synod of his own with nine sympathising ministers, and claimed authority over the Presbyterian Church in the colony. In answer to his action, the Acting-Governor on the advice of the Executive Council, refused to make any allowances to members of the Synod with the exception of Lang himself, who was in receipt of a salary.

The schism thus formed in the church was not settled until 1840, and then only in Lang's absence, for, realising how difficult things had become, he returned to Scotland.

On his return to the colony Lang was admitted as a member to the reunited body which bore the name of "Synod of Australia in connection with the Established Church of Scotland".

THE DISSOCIATION OF CHURCH AND STATE

Lang now started preaching the new doctrine of the dissociation of Church and State. To gain support for his plan he toured the Port Phillip settlement and Tasmania. His frequent absences from duty at his own church in Sydney earned him reproof from the Synod. In fury at such criticism Lang threatened to leave the colony for good and all, but his congregation were always loyal, and begged for him to remain. Finally he agreed on the condition that Scots Church broke entirely with both State and Synod.

For this last action the Synod naturally deposed Lang, in which course they were upheld by the Presbytery of Irvine. The fighting cleric had no intention of standing down under such treatment;

however, and once more he set out for Scotland, where he appeared before the church authorities to lay his case in person. He returned to Sydney fully accredited and reinstated as an ordained minister of the Church of Scotland. But even so the local Synod would not recognise him, and his deposition was not rescinded until 1863.

LANG TURNS TO POLITICS

Lang's next interest was politics, and in 1843 he took his seat in the new Legislative Council as one of the six representatives for Port Phillip. On August 20th, 1844, he moved a resolution for a speedy and entire separation of the district he represented from New South Wales, and until such separation did take place he took a prominent part in the movement.

His other principal political concern of this time was immigration. He felt there was a great need to counter-balance the hordes of poor Irish who were entering the country with a good type of better class Scot. In 1845-46 he toured the Port Phillip and Moreton Bay settlements and reached the decision that the former, if it were opened up with railways, could become an agricultural centre, and the latter should be given over to cotton growing on small holdings. But to carry out his plans the right type of immigrants were needed, so he resigned his seat in the Council, and again voyaged to Great Britain.

On his return Lang entered the Legislative Council as a member for Sydney. He acted as an intermediary between the Anti-Transportation League and the Government. In 1854 he was returned as member for Stanley (Moreton Bay), and threw himself again into the agitation for separation of the colonies. He had given his support to the ideal of Australia becoming separate states in a federation, completely independent of Great Britain.

Lang was unable to enter either house of the first responsible government established in New South Wales, as a clause in the Imperial Statute made ministers ineligible. This clause was, however, later repealed, and he took a seat in the Assembly in 1859, which he retained until he retired.

"A man of many schemes, he was

destitute of all the tactics of scheming"

By the time of his retirement from politics, Lang's indomitable energy was failing, and in the 70's he felt he had strength only for his work in the church. In 1872, the year of his ministerial jubilee, he was made Moderator of the Presbyterian Church in New South Wales.

In his seventy-ninth year, at his home at 4 Jamieson Street, Sydney, on Thursday, August 8th, 1878, John Dunmore Lang, the great fighter died of a stroke. He was survived by his wife who lived until 1891.

The whole of the State went into mourning for Lang; even his worst enemies had been forced over the course of the years to admire his strength and doggedness. Shops and public offices were all closed for the funeral, flags on buildings and on ships in the harbour were flown at half-mast.

Lang's best and most lasting work was concerned with immigration. By his efforts he raised the type of migrant brought to the country, so that in his own time he was to see an influx of agricultural families with means of their own, and skilled workers who replaced the earlier type of poor and thriftless settlers.

If Lang had been more diplomatic and less ready to say just what he thought, he could have been assured of government support in many of his undertakings. But he was unsparing in censure, impulsive in action, lacking in tact, intolerant of the weakness or mistakes of others and a stranger to compromise. As the Rev. Thomas Tait wrote of him, "A man of many schemes, he was destitute of all the tactics of scheming".

In one of several memorial services held just after his death, the Rev. Falconer MacKenzie summed up the feelings of those who had watched with admiration the career of John Dunmore Lang, in the following words: "let his traducers say what they may, I have no hesitation in testifying from a very intimate acquaintance with him that his aims were the purest and loftiest, and that his actions had a single eye to the glory of God. He sacrificed his time, talents and means for the good of this country . . . The very pith of his virtue was unselfishness".

Bibliography: "Fifty Famous Australians"

NUCLEAR POWER “Can be forced on WA.”

The Federal Government could use the same powers that had enabled it to revolutionise industrial relations to override State Governments opposition to uranium mining and nuclear power according to a leading constitutional law expert.

Curtin University Professor Greg Craven said, the most likely possibility was that, if the States failed in the High Court bid to block the Federal Government’s industrial relations legislation, the Commonwealth could use its new powers in many different fields – including nuclear energy.

Federal Environment Minister Ian Campbell has backed the idea of a nuclear reactor in WA, saying the improving economics of nuclear power could make a WA-based reactor viable.

Professor Craven said history showed that if the Commonwealth had power to do something, and wanted to do it, then it did.

“If the Commonwealth wins its industrial relations case, which is based on the corporations power, then the Commonwealth could pass a law which said that a corporation can engage in the business of nuclear energy if it had a licence from the Commonwealth,” he said.

“The important thing about that case is

not industrial relations, it is that it basically gives the Commonwealth a blank cheque in what it can do about corporations. It really could be used as a charter for a private nuclear power generation industry if that is what the Commonwealth wanted.”

Professor Craven, who has previously estimated the States have only a one-in-three chance of winning the High Court challenge, said the case illustrated the declining ability of the States to control their own jurisdictions.

He said two other possibilities also existed under current law. The Commonwealth could build a plant in Western Australia on its own land or it could compulsory acquire land from the State.

WA Environment Minister Mark McGowan said he would not be surprised by anything the Commonwealth did to try to override the power of the States.

“They have no concept of the Federal system of government which has served Australia for the last 100 years,” he said. “They may try that, we will fight it.”

Attorney-General Jim McGinty said the debate on uranium mining in WA had been and gone. Pointing to Labor’s “crystal clear”, decades-old opposition to the nuclear industry.

“The Labor Party’s view in Western Australia is crystal clear – we are clean and green and we do not



Greg Craven “Commonwealth uses its power to override the States.”

want Western Australia to become a part of the nuclear cycle and we do not want to be a waste dump, and everyone knows if we mine it and export it we’ve got to accept the waste back,” he said.

Pro-uranium WA Labor backbencher Vince Catania said talk of a nuclear reactor in Western Australia was ludicrous and the idea was not even worthy of debate given the State’s vast gas and coal reserves. While he backed Premier Alan Carpenter’s opposition to a nuclear reactor, he reaffirmed his support for uranium mining, saying it would be exported to countries that did not have access to the natural resources Australia enjoyed.

Source: West Australia May 26 2006.

SILLY ACTUAL HEADLINES FROM 2004

Something Went Wrong in Jet Crash, Expert Says

Police Begin Campaign to Run Down Jaywalkers

Panda Mating Fails; Veterinarian Takes Over

Miners Refuse to Work after Death

Juvenile Court to Try Shooting Defendant

War Dims Hope for Peace

If Strike Isn’t Settled Quickly, It May Last Awhile

Red Tape Holds Up New Bridges

Man Struck By Lightning: Faces Battery Charge

New Study of Obesity Looks for Larger Test Group

Astronaut Takes Blame for Gas in Spacecraft

Kids Make Nutritious Snacks

Local High School Dropouts Cut in Half

Hospitals are Sued by 7 Foot Doctors

the winner is...

Typhoon Rips Through Cemetery; Hundreds Dead

The Policy of a Philosophy

SOcial Credit ideas and principles were described by C.H. Douglas as *The Policy of a Philosophy*. He suggested that it was a matter of accepting reality, as the individual may perceive it. However, it should be understood that the idea of the Policy of a Philosophy was not distinctively peculiar to Social Credit. Communism, Socialism, Liberalism, Conservatism et cetera, were all encompassed in the expression.

Every philosophy must have a policy and every policy is governed by a particular philosophy. Social Credit and policy were enunciated by C.H. Douglas and consisted in the acceptance of a reality, as he perceived it.

The general principles in the reality of Social Credit were stated by Douglas as being, Policy, Administration and Sanctions.

In each of the above Douglas made it very clear what was meant. Policy contained the method by which he envisaged that people would be able to avail themselves of and be in tune with expression "Life and More Abundance". It strictly denies and objects to a policy of providing "employment" as an objective policy. Employment is a means and not an end in itself, and to promote a means as an end was and is an anathema.

Details of the methods and techniques involved in Social Credit Policy are not under discussion here and it is sufficient to say that it is in this area that most who enter into the study of Social Credit find difficulty.

Administration for Douglas was hierarchical in that it required direction from the top down as distinct with Policy which should originate with individuals collectively. Dr Monahan in his *Introduction to Social Credit* covers this very explicitly.

Sanctions were simply the attainment by the people of means, whereby political representatives could be made to listen to the people to achieve the results that they, the people required. There were different approaches to this by Social Crediters in the past, such as the Electoral Campaign, the Rates Campaign and others, but it has been recognized that the political system with concentrated strength in political party hands these campaigns achieved little success.

In latter years the effort has been to attempt to educate people on the necessity for sanctions in the form of Citizens' Initiative Referendum. Again, to date this has not been successful. Although in some places in the world this sanction is available, though it is not known or understood sufficiently to be of any use in promoting Social Credit policies.

It must be remembered that Douglas defined Social Credit as *The Policy of a Philosophy* and that the Philosophy was bound in Christian principles. Yet this is not how the idea germinated in Douglas' mind. The reference to Social Credit as practical Christianity unveiled itself when it was dis(un)covered that the ideas were in line with Christian principles.

To some this has become a problem arguing that it virtually disenfranchises other religions but this is not so. If there are any religions or faiths which agree with the given principles, where is the problem?

The Philosophy which governs the Social Credit Policy is simply recognition of the realities that exist in our society. Either we accept that employment is an end in itself or we do not. Either we accept that people should live in poverty amid abundance or we do not. Either we believe that people working together in association to obtain the benefits of that association should obtain those benefits or we do not.



Major C.H. Douglas

It is simply a matter observing the realities around us and questioning why this is so, and whether we do or do not agree with them. The next question is, if we do not agree, what do we do about them?

That is the decision that everyone has to make and then what action is necessary to achieve our objective. It is a fruitless task and quite unnecessary for each and every individual to become an expert in the methods and techniques required. It is simply necessary to demand results and have the sanction to ensure its success.

Source: The Australasian Social Credit Journal Vol.10. No.4 July/August Issue.

Recommended Reading:

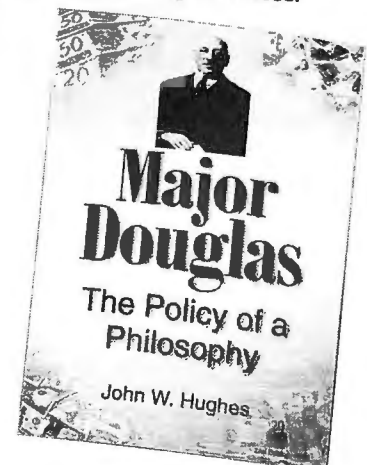
An Introduction to Social Credit

Bryan W. Monahan.

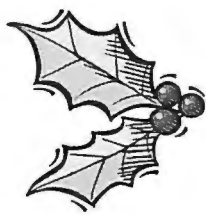
C.H. Douglas The Policy of a Philosophy.

In this Age of Plenty, Louis Even.

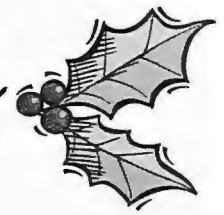
All the above Titles are available from The Australian Heritage Society or your State Bookshop. See inside front cover for all Bookshop/ Mailing addresses.



See book advertisement on page 32



Bush Christmas



by Joye Dempsey, NSW

(Inspired by Jambaroo N.S.W. artist, Jack Waugh's 1964 painting on the Arnotts biscuit tin lid of 'Santa and the Drover'). Joye Dempsey c 1994 Sydney Australia

IT WAS "Birdsville" that I saw him, his foot resting on a log, sort of leanin' on his reindeer, first I thought it was his dog. 'Blue', my own dog looked real puzzled, didn't know quite what to do, first he sniffed, then started growling and I said, "Hey, come here Blue! Now, I think this fellers Santa and he must've lost his way - it's the red gear and the white beard sorta gives the



game away.'

So I went up to this old cove and said "How's she goin' mate?" He smiled a little ruefully, and said "I'm going to be late. There's a lot of little children who still believe in me and I've got to get their presents on their beds or 'round the tree!" "Don't worry Mate", I sez to him, "it might not be so bad." "I'm afraid it is." he answered "but thanks for asking lad."

Now nobody had called me 'lad' in three-score years or more, and it made me want to help him so much harder than before. He told me he was travelling, just past the Southern Star, and it quite took his attention, when he found he'd gone too far. Well, I've done that more than once meself, when drovin' was me lurk, that's why I'm living in the sticks, past Birdsville like a burk.

It seemed that poor old Santa on coming down to land, had dropped the list and map of 'Oz', he was holding in his hand. He said, "I've looked all over for it". (I could've sworn I saw a tear). "My

faithful reindeer, Rudolf, said he thought it landed here."

"Don't worry, she'll be right mate", I said, bright as can be, "I've got the best blue cattle dog, that's in the whole country!" I whistled soft, and out he came, I whispered in his ear, "If you find this bloomin' list matey, I'll treat you to a beer!"

Blue sniffed around poor Rudolph, he gave his tail a shake, and looked at me as if to say, 'better make that top grade steak'. Then off he went, and old Rudolf was trotting close behind, as the night was quickly falling, there's not much twilight here you'll find.

With Rudolph's nose a shining and old Blue's nose a'twitch, it wasn't long before they came back carrying that list. But they'd had some help in finding it, and as down the hill they wove, I said, "Santa, take a look at this!" Santa laughed and said "By Jove!"

There was a Wombat and a Platypus, hopping beside Blue, and with a Joey in its pouch was a bonza Kangaroo. A Kookaburra, sat upon the reindeer's rear end, and a Cockie screaming "Got it!" nearly drove me round the bend.

Then Blue stood on his haunches sauntering to where I stood, and said 'How about that beer now mate, and I think you really should shout the whole darn lot of us!' Poor old Santa gave a gasp. Blue said 'Santa, would you like one too?' "Santa said. "I thought you'd never ask!"

It seemed the dingo told the emu, it wasn't on the Darling Downs, whilst a tiny duck-billed platypus had searched the waters all around. Blue told us in a gravel growl, the trouble that they'd had, "It got stuck in a blue gum, and if it wasn't for the lad," he pointed at the Joey, "I don't know what we would've done." The mother kangaroo beamed back, and patted her young son.

"Oh it was really nothing", the small

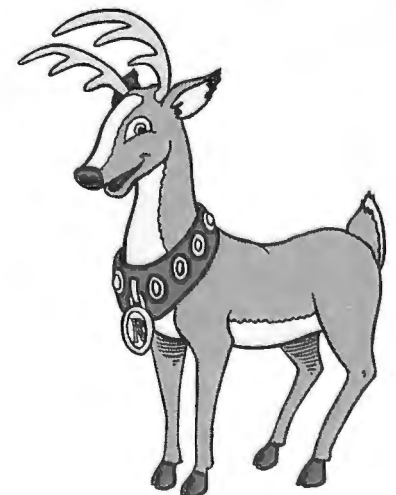
marsupial said, "I woke my friend, a cute Koala, had to get her out of bed. I told her if she got it, there's a years supply of eucalypt! " The Kookaburra laughed and the Joey's mother said, "Tch, tch, tch."

So we waved "bye bye" to Santa, my old blue and me and we went home to tell the missus feeling pleased as pleased could be. But the old Sheila don't believe me, so I sez "Go tell her Blue". "Now' the missus said" I know for sure you've had a drink or two!"

"Not yet, me love, I haven't, but if yer gonna shout, you might as well go get me a dozen bottles out." "How many!"

Mother turned bright red, I sez "Yer right love let me think, better just make it eleven "cause the baby "roo don't drink." Mother, "wasn't in the mood for joviality" she said, "It's Christmas Eve for your information when decent people are in bed, instead of gallivanting, and gettin' yourself full, and as for helping Santa, well who's leg "yer tryin to pull?"

So I went outside where it was cool by the Jacaranda tree, and tried as try I might, to get old blue to talk to me. I wonder was I dreaming? The wife said that I'm bewitched. Old Blue just looked at me and winked - I could've sworn he said 'Tch! Tch! Tch!



Abolish Poverty



AWAY with Party Politics,
Be done with all this strife,
Let us try democracy,
And seek a happier life.

That party Governments have failed,
I'm sure you'll all agree,
For they always leave an awful trail,
Of want and poverty.

With interest bills for ever growing,
And taxation doing the same,
Yet we idly stand by, knowing,
That we have ourselves to blame.

We have paid but scant attention,
To our National Policy,
In this wealth producing Nation.
We suffer want and misery.

Wake up now you Democrats,
It's time for you to say,
You're sick and tired of Autocrats,
And join the U.E.A.*

Now is the time when every man,
And every woman, too,
Should join the fight for freedom,
So noble just and true.

It's for freedom's cause
we're fighting,
And we aim to win some day,
But we want support from everyone,
To help us on our way.

So don't be apathetic,
And do not try to shirk,
Australia wants you one and all,
To get right down to work.

The effects of famine,
drought and plague,
Are left long years behind,
Yet in this age of plenty,
The blind still lead the blind.

There is no need for poverty,
In this land of untold wealth.
We could have real prosperity,
In this glorious Commonwealth.

So wake up now you Democrats,
You've slumbered far too long,
It's no use waiting party rats
To attempt to right the wrong.

It's up to you ere it's too late,
To raise your voice and say,
You've had enough of lies and hate,
And join the U.E.A.
M. Keogh, Albert Park - 1936

*U.E.A. United Electors of Australia.



THE MONEY TRICK



The manipulation of money and credit creation affects every country in the world, in peace or conflict. It is little understood by ordinary people as well as most bankers, accountants and economists. Credit creation is not a popular topic in the world of finance. The less the average citizen knows the easier the money trick is played out. An informed population can take steps to end this dictatorship of finance so the power of credit can be harnessed for the common good, not for greed and power.

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"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38

THE WHITE AUSTRALIA POLICY

By Keith Windschuttle,

Published by Macleay Press, Sydney 2004 (ISBN 1 876492 11 2)

Review by Roger Hughes

KEITH Windschuttle, a Sydney author who has written a number of books describing how politically correct writers and academics have tended to denigrate Australia's pioneers with their: "black-arm band" views, now take on the ideas and misconceptions about the White Australia Policy.

Leftist academics, especially since the 1960's have portrayed the supporters of the policy as racists and extremists on par with those who ran Nazi Germany. It has been claimed that Australia under this policy was becoming a pariah state similar to South Africa under the Apartheid System. Windschuttle shows how objective examination of the evidence does not support these assertions.

Rather than supporters of "herrenvolk" (master race) doctrines or social Darwinism, most Australians tended towards egalitarian and democratic ideals. More extreme ideas on race tended to be held by a small group of elites and most people had probably never heard of Social Darwinism. Australian political identity, according to Windschuttle, was based on civic patriotism rather than racial nationalism.

There were of course concerns raised from time to time about non-white immigrants, especially if it looked like they would displace local workers by working for lower wages. More concerns were raised during the gold rush days when thousands of Chinese miners arrived in Australia, determined to get a share of the newly discovered wealth.

There were a number of anti-Chinese riots on the goldfields, notably one at Buckland River in Victoria in 1857 and an even bigger disturbance at Lambing Flat, near the New South Wales town of Young in 1861. There were smaller riots at other fields, but despite what some hysterical reporters claimed at the time, no Chinese

were killed in any of these incidents. One white digger however was killed by police when he was demonstrating against the arrest of some of the Lambing Flat rioters.

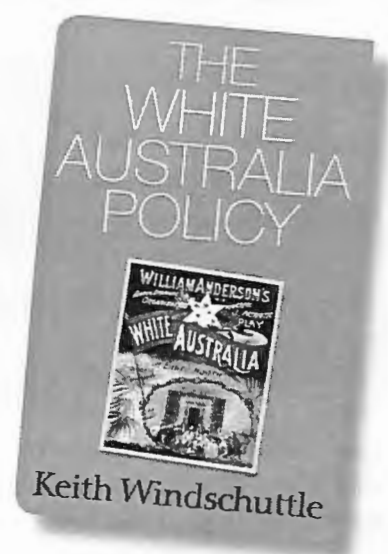
Various theories have been put forward to explain the anti-Chinese outbursts. At the time there were other non-whites on the gold fields, including Negroes and Maoris, but their presence did not lead to hostility.

The sheer numbers of Chinese was no doubt an important factor as in some areas they outnumbered the Europeans. In 1854 there were only 2,000 Chinese in Victoria but by 1858 the number had grown to 40,000. Initially there were few Chinese on the New South Wales fields but after 1858 their numbers rapidly increased so that within three years they constituted 60% of that colony's mining population.

The clannish of the Chinese, their tendency not to mix with others, and their different customs and language no doubt added to the level of hostility. A more important factor was that many arrived on the gold fields as the amount of easily accessible alluvial gold was becoming depleted.

Incidentally, both the governments of Victoria and New South Wales paid out thousands of pounds to the Chinese in compensation for the damage done during the riots.

While there was some balance in the numbers between Chinese and others on the southern gold fields, when gold was discovered in north Queensland and the Northern Territory, Chinese made up the overwhelming majority of those working the diggings. In the Palmer River gold fields on Cape York there were 17,000 Chinese by 1877 but only 1,400 whites. The area however was not free from violence and there were a number of serious conflicts involving different groups of Chinese. In one particular violent clash four men were killed.



Australia's worst race riots did not actually occur on the gold fields and did not involve Chinese. These were a series of riots that occurred in Broome in 1907, 1914 and 1920. The first involved hundreds of people and the last involved thousands.

Broome at the time hosted a valuable and thriving pearl industry. The town's population at the time was multi-racial, and along with whites and Aborigines, included Malays, Timorese, Indonesians, Filipinos and Japanese. The Japanese were the most numerous and they dominated pearl diving. They were not noted for their tolerance of either whites or other Asians.

The Japanese seem to have been the belligerents in the worst riot that occurred in 1920 and the Timorese were the main victims. Sixty people were seriously injured and seven killed during this incident. Hundreds of white men were sworn in as special constables in an effort to protect the Timorese. One police officer was badly beaten by a mob of Japanese when he tried to rescue two Timorese, and another died of heart apoplexy.

Nevertheless Japanese were still allowed to enter Australia to work in the pearling industry right up until the attack on Pearl Harbour in 1941. After the war a small number returned to Australia and stayed until the pearling industry declined in the 1970's.

When the Australian colonies federated in 1901 one of the first pieces of legislation passed by the new parliament was the Immigration Restriction Bill. This was the instrument by which Australia would determine who could not enter the country. While it has since been decried as racist legislation, the main motives were

actually economic. Furthermore there was no attempt to deport those Asians already living in this country and any who left voluntarily, had a right to return.

There were provisions for exemptions in the legislation and for much of the time that the White Australia Policy was in force a trickle of non-European migrants were allowed to enter the country. Trade with Asia actually increased substantially after the Immigration Restriction Act was passed. In 1900 exports to Asia made up 7.07% of our total exports but by 1920 this had risen to 12.5%.

Starting with minor changes in the 1950's and a more substantial change of policy in 1966 under the government of Harold Holt the race of prospective immigrants became less important and more non-whites were allowed to enter Australia. In 1973 the then prime minister, Gough Whitlam declared the White Australia Policy dead.

Windschuttle seems to see no problems

with these changes and seems only at pains to demonstrate the lack of extremism and racism among those who implemented the policy in the first place. Should we all be as unconcerned as he is about the changes made in immigration policy and the racial makeup of our migrant intake over the last forty years?

Australia during the more than six decades when we did discriminate about who could enter the country suffered the impact of the Great Depression and the two world wars. Nevertheless the country retained its democratic nature and remained one of the most stable and prosperous nations in the world.

Modern science has not so much shown evidence of the unimportance of race but how real race is. Moreover racial differences in mental ability have been shown to be substantial and hence the racial makeup of nations has a real impact on their economic prospects and the

cultural achievements they can produce.

It is hard not to be concerned about the changes that have been made and to question whether they are not an attack on the nature of our society at its most basic.

Windschuttle has written a very important and readable work but he seems NOT to have grasped the importance of the race question. Regardless of their sometimes intemperate language those who supported White Australia may have been on the right track after all.

Two recent books that relate to these questions and which I recommend everyone should read are – "Race: The Reality of Human Differences" by Vincent Sarich and Frank Miele, Westview Press, Colorado 2004, and Race: Differences in Intelligence: An Evolutionary Analysis"

by Richard Lynn, Washington Summit Publishers, Augusta 2006.



Good Deed



AMAN appeared before St. Peter at the pearly gates.

"Have you ever done anything of particular merit?" St. Peter asked. "Well, I can think of one thing," the man offered. "On a trip to the Australian Outback, I came upon a gang of high-testosterone bikers, who were threatening a young woman. I directed them to leave her alone, but

they wouldn't listen. So, I approached the largest and most heavily-tattooed biker and smacked him on the head, kicked his bike over, ripped out his nose ring and threw it on the ground." I yelled, "Now, back off mate or you'll answer to me!"

St. Peter was impressed. "When did this happen?"

"Just a couple of minutes ago actually"



THE LONG SLOW DEATH OF WHITE AUSTRALIA
By Gwenda Tavan

\$37.95

DID THE WHITE AUSTRALIA POLICY REALLY DIE?

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Be warned: We are not politically correct!

Depleted uranium and the poisoning of humanity

BY ALOK O'BRIEN

IN RECENT years I have become aware of the issue of depleted uranium (DU) and its use by the US Military in Iraq in 1991 and again in the current Iraq war. The photos of birth deformities and stories of suffering resulting from DU shocked me, reminding me of the Agent Orange victims of America's Vietnam War. Then I watched David Bradbury and Peter Scott's new film 'Blowing in the Wind'. Its content shocked and appalled, and spurred me into researching and writing this article. It is undoubtedly by far the most significant issue on the planet today, and yet the mainstream media stay quiet.

Depleted uranium (DU) is what is left after raw uranium has been enriched to the highly radioactive isotope U-235 used for weapons and power generation. For every ton of U-235 produced, there are seven tons of DU. Estimates vary, but it seems that currently the US alone has in excess of five million tons of stockpiles of DU. This has no commercial use beyond its function as a radiation shield in medical devices, and for adding to concrete to form radiation-containing bunkers. However, this requires an insignificant amount of the DU produced each year.

The half life of DU is 4.5 billion years. So storing it safely and indefinitely is cost prohibitive. To remedy the situation, the US Department of Energy has made it freely available to the Pentagon and US armaments

and armour manufacturers, and it has been used in weapons exported to 29 countries. It is simply cheaper to make it into weapons than store it.

It is widely accepted that DU itself is fairly stable, as the dangerous alpha particles which it emits cannot pass through more than a couple of centimetres of air. The problems arise when DU is in contact with water or is used in weaponry and explodes.

It then creates a vaporised, radioactive gas composed of tiny nanoparticles. The microscopic particles in this vapour are then littered, depending upon prevailing winds, up to 100km around (estimates on this vary, with some sources citing up to 1000km), where they fall on crops, water, or just on the ground to be picked up by the next gust of wind or by car tyres. Later, when this enters the atmosphere, it can spread worldwide.

The nanoparticles of DU enter the body from the air, from landing on clothing or skin and from food or water. These nanoparticles penetrate all protective clothing and masks, and once they come in contact with the body, they immediately disperse and begin to alter the DNA. As they are not soluble, they cannot be excreted from the body. Uranium is a toxic chemical element, just like lead, mercury, cadmium and chromium.

According to the declassified Groves memo from the Manhattan Project in 1943, the properties of DU in weapons have been known and strategised with for 60 years. It is clear that the US has known for 60 years about the effects of DU on the battlefield; also the danger to its own soldiers.

GULF WAR SYNDROME

Over the past 18 months or so there has been an erupting scandal in the US in the Department of Veteran Affairs as DU is blamed by more and more respected scientists for Gulf War Syndrome (and also, Balkans War Syndrome).

Of the 580,000 US soldiers that served in Iraq in 1991, by mid



Uranium rock

2004, 518,739 were on medical disability pensions. This figure is 150,000 higher than just one year earlier. There are no more recent statistics, but it would appear that by now the percentage of soldiers affected would be reaching 100%.

According to Leuren Moret, in a group of 251 soldiers from a study group in Mississippi who had all had normal babies before the first Gulf War, 67% of their post-war babies were born with severe birth defects. They were born with missing legs, arms, organs or eyes or had immune system and blood diseases. In some veterans' families now, the only normal or healthy members of the family are the children born before the war.

'The use of depleted uranium weapons is a crime against humanity, a crime against all species, and a war against the earth', says Moret. It is imperative that we demand a permanent international moratorium on the sale and the use of depleted uranium weaponry.

DU COMING TO A COUNTRY NEAR YOU

A 20-year agreement was signed last year between the United States and Australia, the specific terms of which are secret, but which allows the US Military to train and test the latest weapons in Australia. This involves bombing ranges in the pristine Shoalwater Bay near Rockhampton in Queensland and at Lancelin, the lobster fishing village 150km north of Perth where there would be ship-to-shore bombing from nuclear powered and capable US Navy ships.

Also in the Northern Territory a 'test' bombing range has been designated where B52s and stealth bombers will be as of January 06, and as you read this, dumping their payloads on their flights from Guam. The US Navy uses DU in its shelling, and the B52s will be most likely (presumably they



The Sparks are DU and exploding

will be testing the weapons they actually use) carrying bunker buster bombs with their 2.2 tons of DU each. Retrospective legislation was passed to remove the need for any Environmental Impact Study (EIS) before or after the duration of this agreement.

When asked in the Australian Senate about whether or not the US would be using DU in its bombing of Australian sites, Defence Minister Senator Hill said: "In relation to Depleted Uranium used by our allies we have said that, if they believe it is the most appropriate element to use in their particular munitions in certain circumstances, we do not think it is appropriate for us to press a different view upon them". Senator Hill has since retired from Australian politics and has taken up residence as the Australian UN Ambassador in New York.

THE DEATH ECONOMY

More and more it appears that the things that are most important are simply those that generate the biggest growth in profits, in the GDP. Sickness generates business, cancer rates generate research dollars, war accelerates growth, and we wonder why peace is so elusive when we worship the economy. The following is as applicable to Australia now as it was to the US in the 1960s.

'Too much and for too long we seem to have surrendered personal excellence and community values in the mere accumulation of material things. Our gross national product now is over \$800 billion a year.

But that gross national product, if we judge the United States of America by that, counts air pollution, and cigarette advertising, and ambulances to clear our highways of carnage.

It counts special locks for our doors, and the jails for people who break them. It counts the destruction of redwoods and the loss of our natural wonder in chaotic sprawl. It counts napalm and it counts nuclear warheads, and armoured cars for the police to fight the riots in our cities. It counts Whitman's rifle and Speck's knife, and the television programs which glorify violence in order to sell toys to our children.

Yet the gross national product does not allow for the health of our children, the quality of their education, or the joy of their play. It does not include the beauty of poetry or the

strength of our marriages, the intelligence of our public debate or the integrity of our public officials. It measures neither our wit nor our courage, neither our wisdom nor our learning, neither our passion nor our devotion to our country.

It measures everything, in short, except that which makes life worthwhile. And it can tell us everything about America – except why we are proud that we are Americans.

Robert Kennedy, 18/3/1968

Ultimately we do not know how much DU is being used in Shoalwater Bay, or Lancelin or dumped daily in the Northern Territory. We do know that Japan, the Philippines and Puerto Rico no longer allow the US to bomb their lands with DU, and that there is no ship-to-shore bombing allowed anymore on the US mainland. We know that there are hundreds of very vocal groups in opposition worldwide to the use of DU, who have devoted their lives to this issue.

It could be said that the US government does not particularly care about the safety of their troops or anyone else's, and is seemingly content to poison the world for eternity, and poison themselves in the process. We know that weapons usage is classified and that such information will never be freely supplied to the Australian people, while nuclear powered and armed ships are cruising the waters of the Great Barrier Reef. In January the largest nuclear powered and capable aircraft carrier in the world, boasting 6000 marines on board, docked in Brisbane.

If the contamination of Shoalwater Bay and Lancelin is anything like Iraq, Kosovo, or Afghanistan, then the vicinity of these places should be avoided. But it would be a mistake to think that the troubles are confined to those areas. The beef and pineapples from Rockhampton, and the seafood from Lancelin, could be contaminated and end up on your BBQ. After this article was first published a reader contacted the West Australian Government who assured them that the Federal Government had told them, in writing, that DU was not being used in WA. The Federal Government may in fact believe what it is saying, but given the photo that appeared on the US Navy's own website, of DU shells being loaded into a ship's gun in Shoalwater bay (see <http://www.c7f.navy.mil/ts05/photos.htm>, scroll to near bottom

of page), it challenges belief that they would not be using DU in WA. After all, according to the Defence Department, DU is perfectly safe. They test weapons that they use, and they certainly use DU weapons.

According to Leuren Moret, it is simply no longer possible to go to Afghanistan or the Middle East without being contaminated. How long before that is also true of Australia?

There are questions that need to be asked by everyone related to the integrity of our political leadership.

- Does our government have our best interests in mind?
- When they sign up for bombardments on Australian soil and in Australian waters by DU tipped weaponry?
- When they refuse to stipulate that no nuclear weapons are to be used on our shores, and will they guarantee that our children will not grow up breathing in DU nanoparticles?
- When they sign up for Son of Star Wars, which will cost in excess of \$50 billion? (to protect us from what? Who?)
- Does our government have our best interest in mind when they decide to sequester large tracts of land in the Northern Territory for eternity for a nuclear dump, so the US and UK can dump their 'spent' nuclear fuel and we can export more uranium?
- Do they have our best interests at heart when they sign up for a de facto [unshielded] nuclear dump under the guise of a joint bombing facility in the Northern Territory?

This article was first published by byronchild magazine Issue 17. www.byronchild.com

Alok O'Brien is a writer and publisher who believes that there is no longer time to pretend that everything will be alright, and that all thinking and feeling people need to unite in their hopes and dreams and reclaim the earth and their birthright before it is too late. With wife Kali he publishes Byronchild and holds together the technical aspect of the magazine. For pdf version of this article for photocopying and or/reprinting, email Alok atalok@byronpublications.com

A full list of references is available with this article on www.livingnow.com.au

Revealing The Untold Secrets Of
Multiculturalism

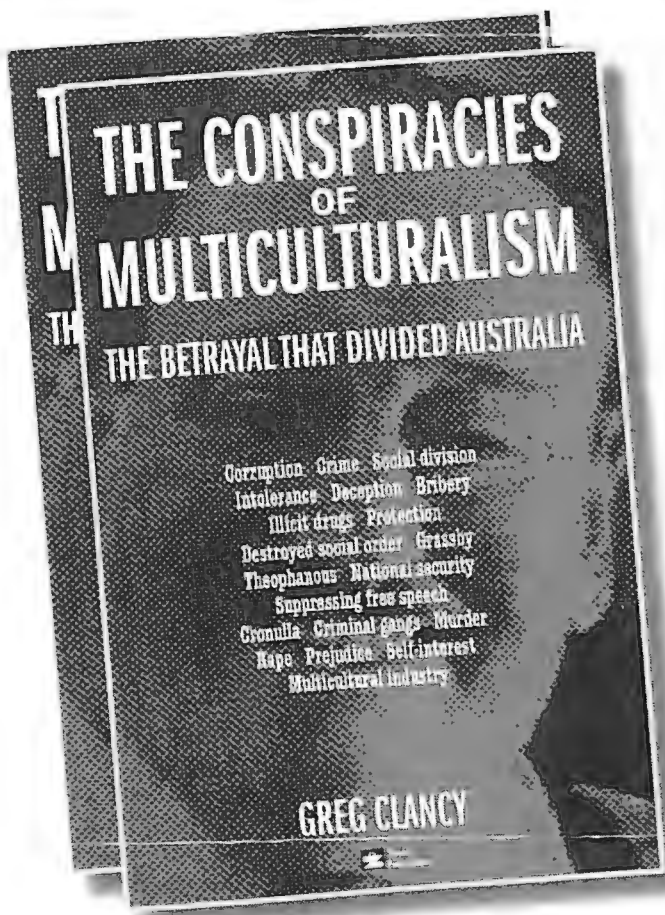


THE CONSPIRACIES OF MULTICULTURALISM

THE BETRAYAL THAT DIVIDED AUSTRALIA



Author:
Greg Clancy



ISBN: 0 9581564 1 7
Softcover: 230 pages \$23.95 Posted.

For the first time, the hitherto unmentionable facts behind the rise of multiculturalism in Australia are comprehensively exposed. In calling for an open and frank debate on the issue, the author argues that the previously successful migration policy which emphasised assimilation, has displaced by a multiculturalism that has served Australians badly - including migrants themselves.

He details the crime and corruption that has been rooted in a system dominated for three decades by the multicultural industry and explains the consequences Australians have suffered through a weakened social order, the rapid growth of crime in certain sections of the ethnic community - and the waste of countless billions of taxpayer dollars.

From protecting the crimes of its 'father', Al Grassby, to the political cover-up of the Cronulla affair, this book explains how the system and politics of multiculturalism have been manipulated for the personal or group advantage at the expense of Australian Society and its institutions.

The Conspiracies of Multiculturalism is essential reading for all concerned with Australia's social decline since the 1970s

Available from Australian Heritage Society. See order form in this issue.

Celebrate Christmas Before it's banned

By Jeremy Lee

THERE'S a subtle 'put-down' of Christmas these days. Although not yet banned in churches and homes, it is disappearing from public places. Public displays of the Nativity scene are 'unfair' to peoples of other faiths and non-believers. Carol services in public schools are a 'no-no'. The pressure in Australia is nowhere near as great as in the United States – but we are following the same path. The ever-vigilant 'thought police' has an agenda of 'religious' correctness' to expand its anti-discrimination restrictions on freedom of belief and speech.

So have those who celebrate Christmas as a family, community and nation have been wrong for a recorded 1,700 years, and probably longer?

WHERE DID CHRISTMAS BEGIN?

The first historical record of Christmas on December 25 was in the calendar of Philocalus in 325 AD. But almost certainly the birth of the Saviour was celebrated from the days of the early Church in the Book of Acts. It has always been a celebration of joy, in keeping with the song of the angelic host to the shepherds abiding in the fields: "Peace on Earth; Goodwill towards men". And so, in thousands of ways and customs the event that changed history has spread from neighbour to neighbour, captured in the cryptic words of St Luke:

"Now at this time Caesar Augustus issued a decree for a census of the whole world to be taken."

This census – the first – took place while Quirinius was Governor of Syria, and everyone went to his own town to be registered. So Joseph set out from the town Nazareth in Galilee, and travelled up to Judea, to the town of David called Bethlehem, since he was of David's house and line, in order to be registered together with Mary, his betrothed, who was with child.

While they were there the time came for her to have her child, and she gave birth to a son, her first born. She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them at the inn. In the countryside close by there were shepherds who lived in the fields and took it in turn to watch their flocks during the night. The angel of the Lord appeared to them. –They were terrified, but the angel said, "Do not be afraid. Listen, I bring you news of great joy to be shared by the whole people. Today in the town of David, a saviour has been born to you: He is "Christ the Lord".



GOOD CHEER

The feature of Christmas celebrations through the centuries since then has been Joy – in song, carol and chorus. "Joy to the World!" "Joyful and Triumphant!" "Joyful all ye nations rise!" Christmas is synonymous with bells and singing.

While the first Christmas was probably warm, nothing compares with a white Christmas. The gathering of holly for decoration, the roasting of chestnuts, the hot toddy before a roaring fire, the carol singing through the streets on Christmas Eve, the bright eyes and excitement of



children on Christmas morning as they gasp at bulging stockings – ah! There's nothing that can compare to it, there's no memory so lasting!

And of course, every country has built its own Christmas traditions. Red Indians in North America believe that reindeer fall to their knees at midnight on Christmas Eve in homage to the Saviour – but similar beliefs can be found in Europe, where it is believed that cattle and sheep kneel before their Maker.

TAMBOURINES

In Spain, celebrations begin on Christmas Eve, called Noche Buena, or the Good Night. The birth of the Christ-child is celebrated by young people in the streets, singing and dancing to the accompaniment of tambourines, guitars, gourd rattles and castanets. Instead of Santa Claus, it is the three wise men who bring gifts to the children of Spain at Epiphany, or the twelfth night from Christmas Eve. It is believed the three wise kings, bearing gifts for the Messiah, travelled through Spain when following the Star of Bethlehem.

In Greece, children go from house to house singing carols to the accompaniment of tiny clay drums and tinkling steel triangles. They are rewarded with gifts of figs, walnuts and almonds.

The family then goes to a Christmas service which starts at 4 am and ends just before dawn. They then start their Christmas feast with Christpsomo (bread of Christ) – a small cake studded with nuts and dusted with sugar. The Christmas dinner must include cheridon, or roast pig. In rural areas, people begin fattening a pig in mid-summer for Christmas. Poor families who cannot afford a pig are often provided with one.

MERRY ENGLAND

Over 1,400 years ago the Council of Tours in England decreed that the celebration of Christmas should continue for twelve days through Epiphany, which falls on January 6. The saga is portrayed in the song "On the first day of Christmas my true love sent to me" January 6 sometimes referred to as the Feast of Lights, is still observed in a number of churches.

Quaint customs, like wassail – a drink made from mulled ale mixed with eggs, curdled cream, roast apples, nuts and spices – warmed many a cold body chilled by the winter snows. The word 'wassail' derives from the Anglo-Saxon 'waes hael' which translates "be in health".

In Ireland the people place lighted candles in their windows on Christmas Eve as a guide and an invitation to all who, like Mary and Joseph, might be seeking shelter.

Giving, and gifts is the essence of the Christmas spirit. Boxing Day is so named from the practice of giving boxes of food, gifts and money to tenants, tradesmen and servants.

The spirit of Christmas has never

been more brilliantly captured than in Charles Dicken's immortal "A Christmas Carol", in which Scrooge's hard, cold heart finally melts with a welter of gifts to Bob Cratchit and his crippled child Tiny Tim.

It was in the year Dickens' "A Christmas Carol" was published – 1843 – that the first Christmas card was printed, commissioned by a wealthy London gentleman, Sir Henry Cole, as a new way to exchange Christmas good wishes. It is now almost universal.

A NEW WAY OF LIFE

Of course, it is not simply a celebration that is under attack. The gift brought by the King born in the Bethlehem stable was, and is, a new way of living. It began to weave itself into the laws and structures of nations as well as families and individuals. The courts, the parliaments, the constitutions, even the regulations of the Services were built up round new ways of portraying the purpose of life and human beings. Our parliaments still start each day with prayer. Our

barristers and judges still dedicate themselves and their profession in an annual service in church. The Oath taken in court is still on the Holy Bible – although this is increasingly ignored or changed. Our armies, navies and air forces still provide positions for Christian chaplains. All this is regarded as an outmoded threat to the modern idea of a "secular state" and must be eliminated by the thought police.

Which is why our children no longer learn the essence of their history and their heritage, and the love of modern societies wax cold. This is why sacred songs, anthems and carols are changed into dirges to sell material trinkets in our supermarkets. This is why the words "Merry Christmas" are giving way to sterile versions such as "the festive season" and the holy story of the first Christmas appears less and less on our "Christmas cards".

And the erosion will continue – until all churches which claim to follow the Messiah born in a stable are prepared to speak out resolutely in defence of Christmas.



Song Of Joy

Come sing a song of joy
For peace shall come my brother
Sing, sing a song of joy
For men shall love each other
That day will dawn, just as sure
As hearts that are pure
Are hearts set free
No man must stand alone
With outstretched hand before him
Reach out and take them in yours
With love that endures forevermore
Then sing a song of joy
For love and understanding.

Come sing a song of joy
For freedom tell the story
Sing, sing a song of joy
For mankind in his glory
One mighty voice that

will bring a sound
That will ring forevermore
Then sing a song of joy
For love and understanding.

Come sing a song of joy
For peace shall come my brother
Sing, sing a song of joy
For men shall love each other
That day will dawn just as sure
As hearts that are pure
Are hearts set free

No man must stand alone
With outstretched hands before him
Reach out and take them in yours
With love that endures forevermore
Then sing a song of joy
For love and understanding.

PRAYER OF ST. PATRICK

*God be with me
God within me
God behind me
God before me
God beside me
God around me
God to comfort me
and restore me.*

*God beneath me
God above me
God in quiet
God in danger
God in hearts of
all that love me
God in mouth of
friend and stranger.*

ANON FROM THE IRISH

The Christian Roots Of Freedom

By Eric D. Butler



C.H. DOUGLAS commented that so far from being merely a piece of sloppy sentimentalism, the Law of Love enunciated by Christ was a political truth of far-reaching implications. Christ shattered the collectivist and legalistic philosophy of the Pharisees. Every individual was unique and of value in the eyes of God the Father. Systems and institutions like the Sabbath existed to serve the individual, not to control him. The individual was born to be free, and Truth was the way to that freedom. Knowing the Truth was the first requisite for achieving freedom.

Having swept aside the mass of written regulations and decrees evolved by the Pharisees for controlling the individual from the cradle to the grave, Christ replaced the old law with a new law, the Law of Love, an unwritten law which partakes of Truth which when accepted by individuals transform individuals and their relations to one another.

The Christian concept of freedom is not a type of free-for-all, which leads to anarchy and the inevitable use of arbitrary external compulsion in an attempt to hold societies together. And yet life itself requires acceptance, even if unconsciously, of some forms of compulsion. We must breathe air in order to stay alive. What then is the Christian concept of freedom? It is provided in those beautiful words, "In Whose Service is perfect freedom."

Perfect freedom is obtainable through Christ's Law of Love, which first states that the individual must seek to know, love and serve God. The rules of God's universe transcend human thinking, said Douglas, and cannot be changed. They are absolutes. But by searching for the Truth the individual can come to have a greater understanding of those Truths. And if he works in harmony with those Truths he

can expand his freedom, as witnessed by the fact that the discoveries of true science have made it possible to progressively free men from limitations imposed by his environment.

The discovery of God's truths has made it physically possible for the individual in all developed countries to live in comfort and security. To the extent that this objective is not being reached is a measure of the enslavement of human minds by the dictates of the Black Magic known as Sound Finance. The answer to Black Magic is to stop believing in it. This requires freeing the mind from the worship of a form of unreality. "We are attempting to release reality", said Douglas. The kingdom of God is within every individual, said Christ, and can be sought by the individual.

THE BATTLE FOR THE MIND

What happens in the metaphysical world dictates what happens in the material world. Over countless ages the battles of the physical world have been decided by the battles for the mind. The value system accepted by individuals dictates their behaviour. When Western man started to accept and apply the Christian values it resulted in a completely new type of Civilisation. The Christian concept of the value of the individual gave him a status completely unknown previously. Coupled with the Law of Love, this concept resulted in a type of creative drama in which the individual could play a meaningful role. Christianity was a religion of hope. Relations between individuals were progressively ennobled by a type of creative love which even modified military conflict between men. The winners of military conflicts came to accept the view that Christian love should be extended to the vanquished. The term "gentleman" is derived from the Christian value

system. The status of women was elevated. Justice should be tempered with mercy towards all, as witnessed by the development of English Common Law, with every individual being of such value in the eyes of God that he must always be assumed to be innocent until found guilty in a Court of Law.

LOVE AND FREEDOM

Love and service are closely related. "Love your neighbour as yourself" means exactly what the words imply. Shakespeare put it slightly differently: "To thine own self be true, and thou canst not then be false to any man". If the individual truly loves God then he will extend that love to those who also love God. The application of the law results in societies in which freedom can grow and expand. Service to God and service to one's fellows is the path which leads Civilisation to higher and higher levels of creative achievements. The plight of the world today is a reflection of the erosion of the Christian concept of love. There was a time not so long ago when people did not need to lock their houses, when their wives and children could walk the streets in complete safety, when a man's word was his bond and business dealings could be transacted with a handshake. There was more real freedom then than there is today, because there was more real love.

One cannot know complete freedom unless one ensures that others also have freedom.

One must have complete faith that in a free society based on the Law of Love, every individual must be trusted to exercise that freedom to the full – with the provision that this does not in any

way interfere with the freedom of others ... "Perfect love casteth out fear". Fear is a lack of faith, which can lead to despair. Despair is a type of sin against the Holy Ghost, and is the very opposite of faith. The faith of individuals is undermined as they are organised into bigger and more centralised mobs in which the individual is driven down the scale of existence. Douglas said that the true purpose of man is self-development, the releasing of man's most spiritual attribute, creative initiative. The Law of Love generates inducement and voluntary association and rejects compulsion.

CAROLS IN THE TRENCHES

The flowering of Christian Civilisation, with all its imperfections, reached a high water mark before the first of the disasters which have shaken the 20th century and also into the 21st century, this was the First World War. But even during that type of civil war between Europeans, the spirit of the traditional Christian values still managed to live on. Hatred and vengeance were not as dominating as they have been during and since the Second World War. There was the spectacle of the brutal trench warfare halting on Christmas Day so that the troops from both sides could

fraternise and sing Christian Carols together. There was an element of decency and a respect for what were regarded as honourable opponents. Although there was a foolish idea that the German Kaiser had been responsible for the First World War, there was no suggestion that he and German Generals should be tried for "war crimes".

At the end of the Napoleonic wars in 1815, the British were not demanding that Napoleon be tried as a "war criminal" along with others. He was permitted to end his life peacefully in exile.

But the Second World War saw a major retreat from Christian influence, with the victors being used by the advocates of vengeance, to stage "war crime trials". The Law of Love was replaced with hatred, a most destructive force.

LOVE AND THE LAW

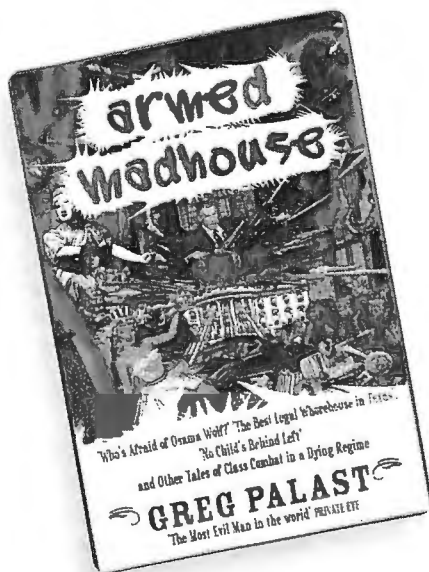
The future of Christian Civilisation requires a return to the application of the Law of Love in the widest possible sense. Only in this way can real freedom for the future be assured. In one of the most explosive books of our times, *Other Losses*, which documents the chilling story of how General Dwight Eisenhower, along with other anti-Christians, allowed



Robert Menzies

one million German prisoners of war to die of starvation at the conclusion of the war, as an act of vengeance, the story is told of the British Tommy who, although originally depressed by the prospect of looking after the German prisoners against whom he had fought, eventually did just that, and at the end of serving his fellow man, said it was the most rewarding work he had ever done in his life. German casualties in the British camps were minimal. This was a manifestation of that type of Christian love which even asks one to love one's enemies. We might think about this at this time when we recall that God's love was so great that He sent Christ that man might know the Truth about that Love which makes him free.

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Banjo Paterson

THE "BANJO AND THE BREAKER"

By Alan F.S. Barton



Breaker

BANJO (Andrew Barton Paterson) and the "Breaker" (Harry Harbord Morant), while of different characters shared common ground. They had met and knew each other, and were born in the same year of 1864. Both were notable Bush Poets. Both were among the best of horseman with a shared love of horses, and both went to the South African or Boer War.

While Banjo's character has always been seen as impeccable, the Breaker's seems to have been of a Jeekyll and Hyde nature. It was his fate to confine him to a low rung of the social ladder, which hurt his higher ambitions in life.

"THE BREAKER"

British records show the Breaker was born on 9th December 1864 in Bridgewater, Somerset, England, as Edwin Henry Murrant, whose registered parents were Edwin and Catherine Murrant, the Master and Matron of the Bridgewater Workhouse. While Catherine was his mother, there is circumstantial evidence that the Breaker's father was a young Naval Lieutenant Digby Morant, who in later life rose to be Admiral Sir Digby Morant and Knight Commander of the Bath.

The Breaker's mother was born Catherine Reilly in Killarney, County Kerry, Ireland in 1837 and had moved to England when young.

The Breaker while spending his formative years among the poor workhouse children, later on lived away from home, and both he and his older sister Annie received excellent educations.

On the 1st April, 1883, Edwin Henry Murrant said goodbye to his mother and sister and sailed from Plymouth on the S.S. Waroonga for Townsville, Queensland. It is unclear why the Breaker left England, it may be that he had become an outcast over a woman, or he may have fallen in love with a woman that the law would not allow him to marry. Perhaps a money debt may have been another reason and he was forced to leave England, but whatever the case, Australia was then at that time a popular haven for misfits.

In Australia it was noted how well the

Breaker could mix with 'High Society', and his above average riding skills had obviously been taught to him, so we can only suppose that his Naval Officer father, while not claiming parentage had secretly helped from a distance.

THE 'BREAKER' ARRIVES IN AUSTRALIA

The Breaker's ship "Waroonga" arrived in Townsville on 5th June, 1883, and his first job was a rider in a Circus, but he left this in Charters Towers to become a stockman on 'Fanning Downs' a local cattle station. Soon the Breaker was friendly with the "Fanning Downs' Governess, a newly arrived Irish girl called Daisy May O'Dwyer. They married on the 13th March, 1884. Breaker was Church of England, and Daisy a Roman Catholic. He married her as Murrant, but Daisy may have encouraged him to change his name to Morant, which he did at about this time.

On the 16th April, 1884 a warrant was issued for the Breaker's arrest on stealing charges. He was also writing bad cheques, and he went before a court on the 21st April, but was later discharged.

Daisy then left him after barely five weeks of marriage. She herself later earned fame as Daisy Bates, devoting much of her life to helping the indigenous aborigines.

The 'Breaker' was not a remittance man; he received no financial assistance from England. In his sixteen years in Australia he was to move down and around Australia



Tom Burlinson in the 1982 film version of *The Man From Snowy River*

from Townsville to Adelaide, from where he left to go to the Boer War.

He moved to Hughenden, Winton and Cloncurry, creating debts as he travelled, perhaps hoping for money from England.

His jobs were mostly horse breaking and droving, he was a storeman at Esmeralda Station and performed many riding feats that few others could do. In Walgett on Christmas morning 1896, he jumped his blindfolded horse over two six-wire fences just to win a bet.

Like Banjo, the 'Breaker' also wrote Verses for the "Bulletin, and from 1891 to 1900 published sixty of his verses. He also worked as a Journalist in Bush Towns.

Morant was an early member of the Shearers Union, and was in many fist fights around the district of Blackall. Falling wool prices brought shearers strikes from 1890 to 1894, and violence erupted between union and non-union labour, resulting in the burning of woolsheds and the deployment of troops. On the 9th September 1891 at Terrick Station near Blackall, there erupted a big fight between union and non-union labour, with the 'Breaker' joining in this 'blue' on the union side. It was stopped by the Blackall Police, perhaps helped by troops, and sixteen of the fighters were charged, it is not known if Morant was one of those charged.

On one occasion Morant was charged in the Rockhampton Central Court on obtaining money under false pretences and was sentenced to three months hard labour in Rockhampton Goal.

We see two sides to the 'Breaker'. Claiming to be the son of a British Admiral, he joined the Union Movement to oppose the very privileges he admired in England.

My Grandfather Arthur Barton employed Morant on his property, probably near Walgett around 1893 Or 1894, and when he went on to Sydney, the 'Breaker' met and got to know his nephew 'Banjo'.

In New South Wales and Sydney, the 'Breaker' seemed to mix well socially. He helped start a Polo club and played with Banjo and Will Ogilvie, both noted Bush Poets of that era. On one occasion Morant was Captain of a winning English Polo side playing Australia.

In Sydney the 'Breaker' courted Dorothy

Brand, daughter of the N.S.W. Governor, but she returned to England with her family in 1899. He wrote two poems about her. She married the year 'Breaker' was executed.

THE UNSOLVED GATTON MURDERS

Some have linked the 'Breaker' with the dreadful unsolved Gatton Murders of Boxing Day 1898. It appears a Swagman named Thomas Day came by boat from Sydney arriving in Brisbane around the 6th December, and walked to Gatton with his Swag. About this time, near Oxley, a 15 year old boy and his pony were killed, both being shot in the head with a 38. bullet.

Day took a Slaughterman's job with a butcher near Gatton, and only a few hundred yards away on Boxing Day evening, a Michael Murphy and his sisters Norah and Ellen, were brutally murdered. Michael and his sisters, travelling the road in a Horse and Sulky were enticed into a paddock and murdered. Michael and the horse were both shot in the head with a 38. bullet, and the two girls raped and then clubbed to death.

There could be a tenuous link between Michael Murphy and Harry Morant, in as much that Murphy had joined the Gatton Mounted Infantry, held the rank of Sergeant, and during the Shearers Strike of 1891, he was sent to Western Queensland as a Special Constable. Thus Murphy and Morant could have met and were on opposite sides in the 'troubles'.

The Police made their Prime Suspect, a man just released from Prison. He was not found for some days, and when found had a good alibi, as he had been in a different area at the time. Day, while perhaps the nearest and obvious suspect, was not at first thought suspicious by the Police. He disappeared soon after, and it was found that he had given the Police a false name and address. He had disappeared. The only fact known about Day is while he was there, he borrowed the Classic book "RIENZI" by Lord Bulwer Lytton from the Library. This suggests he was an educated man and not the typical Swagman. The murders remained unsolved to this day.

Between 1895 and 1898, Morant worked as a Journalist for Richmond and Windsor Area papers. In November 1898 the 'Breaker' disappeared dramatically from the



Patterson, Aged 11

Windsor, NSW area, by riding down and scattering a Salvation Army Band, whose music had frightened his horse. So in theory he could have sailed North to Brisbane, but instead travelled South to Melbourne.

In reference to the name "Day" while obviously of no connection here, some people have believed that when Ned Kelly drew the Police gunfire at Glenrowan in June 1880, some of his gang escaped from the burning hotel. One of these was his brother Dan Kelly, who used the name "Day" as an alias or cover name.

After going to Melbourne, Morant next surfaced on Paringa Station in South Australia, working for the Cutlack family.

'Banjo' used the 'Breaker' as the image model for his poem "Jim Carew" and their Polo matches was a source for another poem "The Geebung Polo Club".

THE BOER WAR

The South African or Boer War was a tragic affair between two white Christian Nations. It was a war that gave Great Britain the biggest shock of her life, and made her a laughing stock to the world. Her Army though, came out of it much more effective, just as Rommel in World War 11, converted the British 8th Army into a first rate unit, possibly second to none.

The Dutch had first settled the Cape of Good Hope, but it was later taken over by Britain. The Dutch settlers seeking independence, trekked North and set up their two Republics, The Orange Free State, and The Transvaal. Unfortunately, for the Dutch Boers, some of the world's richest Gold and Diamond deposits were found in these two new Republics, and 'world financial interests' commenced a takeover using British Troops as the instrument.

Technically, the Boers started the war by making a pre-emptive strike on British forces, on the 11th October, 1899. The Boers then made the mistake of halting their offensive at their borders. Britain flooded the country with her soldiers, and the Empire entered the fray, on Britain's side.

Excellent marksmen, but vastly outnumbered, the small Boer Army gave the British Army many surprises, until after approximately ten months of war, they could no longer remain in the field. Then the hardcore Boer farmers formed small groups of mounted men on horses with rifles, called Commando's, and fought on for another twenty two months until the war ended with the Treaty of Vereeniging, on the 31st May 1902.

In the latter stages of the war, the only source of supply of food, clothing, horses and ammunition for the Commando's was from British soldiers. Often a Commando would follow behind a British Unit searching for these supplies.

The British Army under Lord Kitchener grew desperate. The Boer farmhouses were set on fire and burned down, and the Boer women and children were herded into concentration camps, where many thousands, were to die from disease epidemics.

AUSTRALIA'S CONTRIBUTION TO THE BOER WAR

Australia sent 16,378 soldiers to the Boer War. With 251 killed in action or died of war wounds. A further 267 died of disease.

In 1899 the 'Breaker' joined the 2nd South Australian Contingent to participate in the war. Pre-Federation Australia had no political or military union, so our troops came under British Army Regulations for discipline and other measures. Morant was quickly promoted to Sergeant during the voyage. His ship the "Surrey" arrived in CapeTown on the 27th February 1900. First Morant did remount work with horses, and also Dispatch riding for both the Military and the Press. Morant left the Army in July 1900, before his regulation tour of duty of twelve months had been served, and sailed for England. While hunting in England, Morant became friends with Lieutenant Percy Hunt, but he received no recognition from Admiral Morant.

When Morant and Hunt returned to South Africa, they joined a new unit "The Bushveldt Carbineers", formed specially to hunt down the Boer Commando's. The 'Breaker' joined the Carbineers on the 1st April 1901, and with his bush and riding skills was soon made a Lieutenant. The 'Breaker' seems to



Breaker Morant: Example saved Australians from execution in World War I



Boer War Troops on parade at the Perth Esplanade

have seen the war as a stepping-stone back into English Society, and both he and Hunt were engaged to two English sisters in Devon.

Much has been written about the "Breaker's" involvement in the shooting of Boer prisoners and a German Missionary, his Court Martial and his execution along with fellow Australian Peter Handcock by a British Firing Squad, near Pretoria on the 27th February 1902.

DOES HISTORY REPEAT ITSELF?

Like our David Hicks today, some Australians believed Morant should have had an Australian Trial. The thought lingers that Morant may have been shot as a Scapegoat.

Part of the 'Breaker's' defence was that General Kitchener had issued verbal orders to 'take no prisoners'. Stressed by the stubbornness of the Boer Commando's, Kitchener may well have issued such orders, meaning any armed Boers were to be shot on sight. The 'Breaker's' apparent accepting the surrender of Boers, and later shooting them in cold-blood, may have been seen in a different light.

The British having fenced the Veldt into barbed wire paddocks, protected with Blockhouses or small Forts were desperate to end the war, and wanted to show a benevolent image to the Boers. The Boers killing of his friend, now Captain Hunt may also have affected 'Breaker's' mind, and ruined his chances of a good return to England.

'THE BANJO'

Banjo Andrew Barton was born on the 17th February, 1864 near Orange, New South Wales. His father Andrew Bogle Paterson, was an immigrant from Lanarkshire, Scotland. The Paterson ancestry were soldiers and farmers.

His mother was Rose, a daughter of Robert Johnston Barton. Banjo would spend his holidays in the country, and while attending Sydney Grammar School, boarded with his Grandmother Emily Mary Barton, nee Darville of Gladestown.

Banjo's Grandmother Barton, was highly educated, a noted published Poet in her own right, as well as being multilingual, she would have had a big influence on Banjo's development.

After leaving school Banjo became a solicitor, but wrote Bush Poetry for the Bulletin under the Pen Name "Banjo", the name of a Station racehorse.

In 1895 while visiting the Winton area of Queensland, he wrote the classic Australian song "Waltzing Matilda". Its original tune could have been a Scots Hymn, or a marching song of Marlborough's Army. Many of our children's Nursery Rhymes hide a political message.

The late Queensland Historian and Banjo

expert, Richard Magoffin, sees "Waltzing Matilda" as similar.

In Western Queensland at that time there was industrial strife between the Sheepmen and the Shearers, and as a Lawyer, Banjo may have been there partly as a problem solver.

On the night of 31st August, 1894, Dagworth Woolshed guarded by a force of station men and police troopers, was attacked by an armed force of shearers. Shots were exchanged, and the shed burnt down. Shortly afterwards the leader of the attackers was found dead, and probably was the prototype for the dying Swagman in Banjo's song.

BANJO SAILS FOR THE BOER WAR

Banjo Paterson was commissioned to go South Africa as a War Correspondent to cover the Boer War, and in October 1899, Sir James Fairfax appointed Banjo as the Special War Correspondent for his "Sydney Morning Herald", and to also represent the "Melbourne Argus".

Banjo departed Sydney on the 28th October 1899 on the Transport Vessel "Kent" arriving thirty days later in Cape Town. Banjo's reporting career was remarkable. Whenever our Mounted Troops advanced against the Boers, Banjo where possible rode with them, sharing an equal risk of being hit by Boer ammunition. He accompanied Ambulances behind the Boer lines to collect the wounded and would yarn with the Boer soldiers.

As the British Army approached the Boer held City of Johannesburg, its two wings of Cavalry bypassed the City on either side, the Cavalry wings were 15 miles (24kms) apart and the Boer army were retreating down the middle on the two main roads between Johannesburg and Pretoria.

To take Dispatches and information from one Army wing to the other, Banjo along with seven Mounted soldiers did a compass night ride through the retreating Boers, sometimes so close they could hear them talking.



Winston Churchill

When the British advance approached Pretoria they rode into a Boer ambush. Banjo records that a bullet struck a nearby rock and ricocheted, hitting him in the ribs nearly knocking him from his horse. Banjo gives no further details of this incident, but if he was wounded it may have been another factor towards his return to Australia.

When General French made his horse killing wheel around the flank of the Boer armies, Banjo was the only War Correspondent in the force. He was also in the first small party to return down the railway line just vacated by the Boer Army. Banjo was the first person into Bloemfontein as the Boers pulled out. He also met and knew many of the important personalities there, including Kipling and Winston Churchill.

After what was probably the last regular Boer force surrender in the Broadwater Basin on the 30th July 1900, Banjo returned to Australia. There is often two sides to any argument and Banjo was a fair and honest reporter.

The Colonial Australian and the Dutch Boer farmers were both freedom-loving battlers with much in common. Whilst he was in South Africa, Banjo's sympathy for the Boers in their struggle for independence grew. This is shown in a verse from the following poem:

Now Listen to Me And I will Tell You My Views

By Banjo Paterson

*And next let us join in the bloodthirsty shriek,
Hooray for Lord Kitcheners "Bag"! For the Fireman's torch and the Hangman's cord –
They are hung on the English Flag!*

*In the frount of our brave old Army! Whoop!
The Farmhouse blazes bright.
And their Women weep and their Children die –
How dare they presume to fight!*

*For none of them dress in a uniform,
The same as by rights they ought.
They're fighting in rags and in naked feet,
Like Wallace's Scotsmen fought!
And they clothe themselves from our captured troops –
And they're catching them every week;*

*And they don't hang them – And the shame is ours,
But we cover the shame with a shriek!*

Banjo returned to Australia in the latter part of 1900, but again as a War Correspondent he travelled to China to report on the final stages of the Boxer Rebellion, when Nationalist Chinese had attacked Europeans. With the end of the fighting in China he then travelled to London. On returning to Australia Banjo travelled widely giving lectures on the Boer War.

In 1903 Banjo married Alice Walker of Tenterfield, N.S.W. And had a son and daughter.

Banjo spent periods on country properties. He acquired and was also the Editor of the "Sydney Evening News" the "Town and Country Journal" and the "Sportsman".

WORLD WAR 1. 1914-1918

In the 1914-18 World War, Banjo was not able to be a War Correspondent again, but he drove an ambulance in France until 1916.

He was appointed Remount Officer to the Australian Infantry Forces (A.I.F.) in Egypt, with the rank of Major, and the responsibilities of training horses for our Light Horse Regiments.

Banjo was made a C.B.E. in the 1939 New Years Honours, and died in Sydney on the 5th February 1941.

Nick Bleszynski's book on the Breaker, "Shoot Straight You Bastards" and Banjo's "From the Front", his Boer War dispatches, have helped me greatly with this article. *Alan F.S. Barton*

JIM CAREW

By Banjo Paterson

Born of a thoroughbred English race,
Well proportioned and closely knit,
Neat, slim figure and handsome face,
Always ready and always fit,
Hardy and wiry of limb and thew,
That was the ne'er-do-well Jim Carew.

One of the sons of the good old land –
Many a year since his like was known;
Never a game but he took command,
Never a sport but he held his own;
Gained at his college a triple blue –
Good as they make them was Jim Carew.

Came to grief – was it card or horse?
Nobody asked and nobody cared;
Ship him away to the bush of course,
Ne'er-do-well fellows are easily spared;
Only of women a sorrowing few
Wept at parting from Jim Carew.

Gentleman Jim on the cattle-camp,
Sitting his horse with an easy grace;
But the reckless living has left its stamp
In the deep drawn lines of that handsome face,
And the harder look in those eyes of blue:
Prompt at a quarrel is Jim Carew.

Billy the Lasher was out for gore –
Twelve stone navy with chest of hair –
When he opened out with a hungry roar
On a ten stone man, it was hardly fair;
But his wife was wise if his face she knew
By the time you were done with, Jim Carew.

What should he live for? A dull despair!
Drink is his master and drags him down,
Water of Lethe that drowns all care.
Gentleman Jim has a lot to drown,
And he reigns as king with a drunken crew,
Sinking to misery, Jim Carew.

Such is the end of the ne'er-do-well –
Jimmy the Boozer, all down at heel;
But he straightens up when he's asked to tell
His name and race, and a flash of steel
Still lightens up in those eyes of blue –
"I am. Or – no, I was – Jim Carew.

BILL GATES

11 Things they did not and will not learn in *School*



Love him or hate him, he sure hits the nail on the head with this! To anyone with kids of any age, here's some advice.

Bill Gates once gave a speech at a High School about 11 things they did not and will not learn in school. He talks about how feel-good, politically correct teachings created a generation of kids with no concept of reality and how this concept set them up for failure in the real world.

RULE 1: Life is not fair - get used to it!

RULE 2: The world won't care about your self-esteem. The world will expect you to accomplish something BEFORE you feel good about yourself.

RULE 3: You will NOT make \$60,000 a year right out of high school. You won't be a vice-president with a car phone until you earn both.

RULE 4: If you think your teacher is tough, wait till you get a boss.

RULE 5: Flipping burgers is not beneath your dignity. Your Grandparents had a different word for burger flipping: they called it opportunity.

RULE 6: If you mess up, it's not your parents' fault, so don't whine about your mistakes, learn from them.

RULE 7: Before you were born, your parents weren't as boring as they are now. They got that way from paying your bills, cleaning your clothes and listening to you talk about how cool you thought you were. So before you save the rain forest from the parasites of your parent's generation, try delousing the closet in your own room.

RULE 8: Your school may have done away with winners and losers, but life HAS NOT. In some schools, they have abolished failing grades and they'll give you as MANY TIMES as you want to get the right answer. This doesn't bear the slightest resemblance to ANYTHING in real life.

RULE 9: Life is not divided into semesters. You don't get summers off and very few employers are interested in helping you FIND YOURSELF. Do that on your own time.

RULE 10: Television is NOT real life. In real life people actually have to leave the coffee shop and go to jobs.

RULE 11: Be nice to nerds. Chances are you'll end up working for one.

If you agree, pass it on.
If you can read this - Thank a teacher!
If you are reading it in English,
Thank a soldier!!

Recipe for a *Mother*

DOROTHY BAIRD

Take one heart and stretch it until it can withstand laughter and tears in vast measures at the same time.

Add a liberal dollop of patience, bind with a strong sense of humour and marinade for at least 18 years.

Scatter a fine disregard for dirty washing, untidy bedrooms and all cutting comments, particularly those made by teenagers.

Chop up several pounds of personal aims and set aside for a minimum of 12 years. Add an extra pair of hands, a blind eye, and a deaf ear, to use as needed – and zest and spice of your choice.

Arrange in a dish with a good helping of women friends. Ensure the centre still

holds its shape even if circumstances threaten to dissolve it.

Put in a warm house. Make sure this is big enough to allow for exponentially increasing clutter.

Bake through long afternoons of playing shops, pushing swings, monopoly, girl/boyfriend worries, acne and exams. Keep baking at night, weekends and holidays.

Turn out just when things become smoother. If it sinks, decorate with fresh interests.

Use nostalgia sparingly ... It's not done yet – and there are no accolades for your skill, but still – remember to sit back a moment in the sun and enjoy!

THOUGHTS ON FREEDOM



THE DEBT

When we entered the service we contracted a debt we can never retire it, nor can we forget.

The blood that was shed is eternally red
the sacrifice sprite
– eternally white.
the blue sky of freedom will be darker in hue;
when condensed to our flag it is a right-royal blue.

An unpayable debt with interest to serve can only be serviced by those who preserve those values of truth, honour – loyalty to friend and sell not their soul to the devilish fiend.

Eternal vigilance, Jefferson said.
That's the price of our debt to blue, white and red.

Forever on guard;
let us serve well our land lest freedoms hard-won be snatched from our hand.
An eternal defence is the interest to pay on the debt we all owe for our freedom today.

Alan Gourley, RAAF 1942/45
(Sprite: old word for Spirit)

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PIONEER OF AVIATION: THE FIRST FLIGHT ACROSS THE ENGLISH CHANNEL

Compiled By Eve Bennetts

A 1000 pound prize offered by London's Daily Mail in 1909 was enough of an impetus to result in the first successful flight across the English Channel. French inventor, aircraft designer and self-trained pilot Bleriot took up the challenge and won, delighting the public but shocking many in the British military and political establishment. British politicians and military commanders took much interest in the trip, realizing they would be vulnerable to an air attack. Bleriot made the successful flight in his fourth monoplane, the Bleriot XI. This was created after he invented and later crashed the world's first successful monoplane, the Bleriot V. Although he battled strong winds and rain and the plane had no compass, Bleriot completed the trip from Calais to Dover on July 25, 1909, in 37 minutes. In 1964, Australia chose Bleriot's XI for its postage stamp commemorating the 50th anniversary of the first airmail flight in Australia.

Blériot began his lifelong obsession with aviation when he visited a local exhibition and saw Clement Ader's early, bat-wing shaped plane. Inspired by the strange looking craft, he began to build, test, and crash numerous planes of his own over the next nine years.

Rather than follow one type of design for his planes, Blériot worked by trial and error - working first with gliders, then box-kite biplanes, and finally with monoplanes. By 1909, with his finances drained, Blériot finally produced a plane which didn't immediately crash, the Blériot XI.

In a marketing ploy to increase its circulation, the "Daily Mail" newspaper of London offered a cash prize to the first pilot to fly across the English Channel - a risky proposition at the time. Blériot sensed this was his golden opportunity. Even though his plane had never run for more than 20 minutes - about half



The Story of Louis Charles Blériot (1872 - 1936)

of the Channel's 22-mile (35.4 kms) distance - the pilot remained undaunted. Blériot had two fierce rivals for this title. The first was the daring Hubert Latham, an Englishman who had made France his home. Loved by both the French as well as the English, he was favored to win. The other flyer, Charles de Lambert, was a Russian aristocrat with French roots - not to mention one



of Wilbur Wright's best students.

In July of 1909, the three competitors each arrived on the shores of Calais, France. Latham had arrived first and attempted a crossing on July 19th. Six miles (9.6kms) from shore, though, he developed engine trouble and was forced to make a sea landing. Meanwhile, Lambert suffered a major crash of his own during a test flight, forcing him to withdraw from the race. Blériot, himself, experienced the misfortune of a badly burned foot when he a petrol line broke during one of his trial runs. But Blériot persevered.

While Latham was regrouping, Blériot watched the weather. At dawn on July 25th, he took off for England despite blustery winds and his injured foot. By the time Latham's camp realized that Blériot was not making a test run but attempting the crossing, it was too late to chase him. With no compass to guide him, Blériot beat the odds and managed to somehow successfully cross the Channel. He immediately gained worldwide fame. His rival, Hubert Latham, even re-attempted Blériot's flight four days later, only to again smash his plane into the ocean when the engine failed.

THE NEW COLOSSUS OF RHODES

While Blériot's flight was not the longest of its time, his achievement was nonetheless historic. His crossing captured the world's attention and continued to popularize the field of aviation. After his famous flight, Blériot formed a plane company which became quite successful, first manufacturing copies of his Blériot XI, and later producing the S.P.A.D. fighter flown by the Allies during WWI. Louis Blériot would continue to make contributions to the field of aviation until his death on August 2, 1936.



Breaker's legacy begs no pardon

“SHOOT STRAIGHT YOU BASTARDS, AND DON'T MAKE A MESS OF IT”

THEY'RE words passed into Australian folklore, spoken by Harry "Breaker" Morant when in the sights of a British Army firing squad during the Boer War in 1902.

Echoes of Morant's execution were felt again this week as the British Government belatedly pardoned 306 troops who were shot for cowardice or desertion during World War 1.

Among that number were many from Commonwealth countries – including 25 Canadians and five New Zealanders under British command.

But there were no Australians, and that's due in no small part to the Morant legacy.

Partly because of the outcry about Morant's execution, laws were introduced which meant Australian troops under British command would not be subject to capital punishment.

It meant that the 121 Australians who were found guilty of offences punishable by the death penalty – from desertion to mutiny – during World War 1, had those sentences commuted and most were sent home.

“Domestic antipathy to the death penalty in the Australian Imperial Force was etched in stone and governments attempting to introduce conscription could not afford to challenge it”, military historian Peter Pedersen said.

The pardoning of 306 men shot for desertion was a victory for a long campaign for their exoneration.

Many of those executed are now considered to be victims of shell shock and what today would be called post-traumatic stress disorder rather than cowards. The British Government has now acknowledged the injustice of their treatment.

“I do not want to second-guess the decisions made by commanders in the

field, who were doing their best to apply the rules and standards of the time,” Defence Minister Des Browne said. “But the circumstances were terrible, and I believe it is better to acknowledge that injustices were clearly done in some cases – even if we cannot say which – and to acknowledge that all these men were victims of war.”

The circumstances were terrible, amid the hellish trench warfare, and the summary justice and harsh judgments upon the men at times beggars belief for the modern observer.

Among the cases of those killed for desertion were Sgt. Peter Goggins who fell back into a rear trench upon the orders of his commanding officer, but when it was found to be a false alarm he was found guilty of desertion and shot.

Or consider Pte. Billy Nelson, who did not join a charge after being given permission for his first meal in days, and then was shot at dawn as an example to others.

Those executed were almost exclusively from the ranks, but one officer who suffered the grim fate was Sub-Lt Edwin Dyett.

He fell out with a senior officer and got lost for a day at a time when there was pressure to find a scapegoat officer to answer accusations that officers were seemingly immune to execution. He was given half an hour to prepare his defence and was given no right of appeal.

But despite the wretched circumstances of the men and the noble aims of the Government in granting pardons, the move has not been unanimously applauded.

As contrary as it may be to modern society and morality, such executions were regarded as an indispensable plank of military discipline.

Indeed, the number of British and

Commonwealth troops executed in World War 1 was miniscule compared to the retribution imposed on deserters in the German and Soviet armies in World War II.

And can the morality of 2006 be deemed legitimate to revise the actions in 1914-18?

“It was done in a particular historical setting and in a particular moral and social climate,” military historian Correlli Barnett said. “It's pointless to give these pardons.”

Source: *West Australian* August 19 2006.

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Carleton
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Preface by Jared Taylor.

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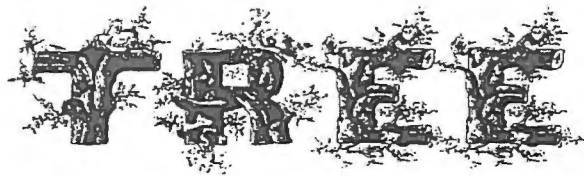
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OF FIRE

by NIGEL JACKSON 24th September 2006

ONE

Youth is a flame that may consume or mould.
Unwoven yet the pattern of the future years,
You shepherd thoughts while huddled from the cold
And dream of walking up the stars like stairs.

Each day the backside of the desert glows and burns,
Stones, scorpions and adders haunt your feet,
The tyrant sun above your shoulders turns,
And rare is shadowed mercy for your seat.

A story goes that once among the reeds
Within a bulrush cradle you were lying.
A bathing princess, naked but for beads,
Was startled with compassion by your crying.

Whose was the hand that led her to that brink
Of river brimming with its flurried cool,
Where kingfishers swoop swifter than a blink
On dragonflies that plane about the pool?

Was this your pathway to the palace wealth
And boyhood blessed by Pharaoh's staff and rod?

Was it perhaps a mother's prescient stealth
That in those royal sandals had you shod?

Was it her voice that deep within your heart
And through the arcades of your blood pronounced
Doom on a bully as you took another's part
And later gave a judgement unannounced?

Those rushing feet that fled the walls were yours
When royal warrant sought to stop your breath
And safety lay beyond a bridge of straws
And on your neck you felt the blade of death!

Whose was the hand that brought you to a well
Where seven women formed another gate
Through which you walked as though beneath a spell,
And Jethro's Zipporah became your fate?

Night after night the wheel of stars unrolls,
Revealing language far beyond all words
And mystery that calls to human souls.
You were not made to merely tend to herds!

TWO

A spell of silence strangely holds the place.
A stillness seems to draw your soul apart.
An unseen stream is flowing past with grace.
The time is measured by unearthly art.

A fire burning on the mountain scarp
Has woven flames about the leaves and limbs
Of some small bush to make an ardent harp
Whose strings are fashioning consuming hymns.

You watch, amazed, because no smoke ascends,
Nor twig nor branch is blackened into death.
The fire blazes on but never rends
The shrub to ashes with infernal breath.

What is this fire not a fire that glares
And bursts and shoots and scorches nearby rocks?

What wild combustion thrives amidst its flares?
What is the bush unwounded by such shocks?

You turn towards this miracle of wyrd
And then a voice appears to call your name.
Each syllable within your soul is seared.
This is the branding that precedes your fame.

An angel warns that this is special ground
On which no ordinary shoes may stand,
Or mundane eyes expect to look around
Or worldly reason hope to understand.

A prudent man will not approach too near,
But mask his gaze with humble hand and wait.
No human virtue can hold off the fear
That comes with revelation of your fate.

The bush burns on; the brilliance blinds the eye.
The writhing flames abide, the change unchanged.
The lonely desert, lonely air and sky
Begin to make you fear you are deranged.

But then a single voice or presence spins
A web of explanation of the whole
In silence that excludes the flood of dins
And indicates the pathway for your soul.

You are the bush; you are the fire as well.
You are the one who warned, the one who heard.
You are the kernel who were once the shell.
You are the speaker, listener and the word!

THREE

Out of the conflagration came the way:
A call to free your people from their pain,
That state of bondage giving them no say,
And bring them to a land of joy and gain.

One beyond names appointed you the task
Of breaking every chain that held them fast.
Pharaoh himself must grant what you would ask:
The time of Egypt's tyranny was past.

Inadequate magicians dropped their arms.
The waters turned to blood; the plagues began.
Relentlessly they filled the realm with harms,
Until the beaten master dropped his ban.

And in the fiery bush the sea was struck:
The waves each side were parted for your folk.
They watched the mighty combers rear and buck
And strode on dry land out from Pharaoh's yoke.

Such clear illumination showed the road,
It seemed a cloud by day, a fire at night.
Your dowser's rod revealed where water flowed;
And strange new food would help them in their flight.

Burning unburned, the leafy furnace held
A mighty mountain you were then to scale
And hear in detail laws of heaven spelled
And speak them to the people without fail.

Stiff-necked, they turned away and scorned the light
And made a golden idol in their dark
To find another bondage in delight,
Forgetful of the guidance of the ark.

You broke the table of the laws before their eyes,
Rebuked their folly with a sharp reproach,
Proclaiming it a shame before the wise;
Then climbed the mountain in a new approach.

Thus through the wilderness for tens of years,
You wrestled with their stubbornness and spite.
Strengthened by freshness of the mountain airs,
You led them on although your hair was white.

One thing, perhaps, was not disclosed for you
By all those tongues of coruscating flame:
The promised land would never feel your shoe
And lonely grave be speechless of your name.

You passed in peace the circle of all days
And left behind the message of the fire,
Its multifoliate and undimmed praise
Of one to whom all living beings aspire.

Newspapers- Footy- Chewing Gum and Parks

The story of JJ "Boss" Simons

By Julian Stanwix

ONE of my great loves in life is to fossick through second-hand shops for old newspapers and magazines, not many shops have them, but usually they are not sought after and can be bought for a couple of dollars. The reading matter I find is incredible whether it's a gory court case or some occasion of historic value. One is reading with the excitement of the journalist reporting the event, even though one knows the outcome of that event – "God like". From this habit/hobby I came across an interesting group of people whom I felt have been forgotten, and not given the hard-earned accolade for their efforts and charitable attitudes which changed our culture and the way we live. These people created a major historic Park and Tourist venue, and helped develop the characters of many members of a previous generation of leaders in Western Australia.

VICTOR COURTNEY

The person I first mention is Victor Courtney who followed his father into the newspaper industry, starting as a cadet with the "Sunday Times". Progressing with his business partner JJ Simons from owning a small paper "The Call", to building up a empire of 30 country newspapers, a number of small city papers, allied industries and of course their greatest asset the "Sunday Times". This partnership lasted some thirty years and even though Victor will stand tall in W.A. history it is JJ Simons whom I feature in the following article and hope you enjoy the story as much as I have.

J.J. SIMONS A VISIONARY

JJ Simons was born in 1893 at Clare in South Australia and came to Western Australia in 1896 with his mother, to be with his father, who had been prospecting at Coolgardie. His first job was as an office boy for Alfred Sandover, a Fremantle hardware merchant who became

a prominent citizen in many ways and was the founder of the Sandover Medal for AFL footballers. By the age of 21, JJ had attained the position Office Manager for Sandovers, and was ready to move on to bigger things. His fame began when he successfully led a push to stop the hanging of a Philippino sailor who, when defending himself in a drug induced fight caused the death of another sailor. This was done by personally appealing to the Premier Walter James. His next major project was in 1904 to organise a pageant in Fremantle to celebrate the fiftieth anniversary of the Eureka Stockade.



AUSTRALIAN RULES FOOTBALL

JJ's next form of employment was promoting Australian Rules football in Western Australian schools, as 'Footy' was now forty seven years old and doing well in Victoria and South Australia, but due to English born teachers was not moving at the same pace in Western Australia. He formed the Young Australian Football League and distributed footballs free in schools, and within three weeks had sixteen teams playing. Even though some children were banned from playing on school grounds and went to vacant blocks nearby. By the 1905 winter, all schools from Perth to Fremantle sported teams!

At 22, Simons as well as promoting football, was giving out a strong nationalistic message, in the form of his paper the "Australian Junior", distributing it free in schools and carrying the motto "towards a white, self contained, self reliant nation". It

carried stirring editorials punctuated with tips on football and life, such as "remember you are playing the Australian game"! By 1908 teams from Perth toured country areas playing against local teams and JJ's job was complete and The Young Australian Football League became simply the "Young Australia League," "education through travel" was the new motto. JJ was now commonly known as "The Boss" by most, and a year later the YAL group headed off on their first tour to the Eastern States.

Victor Courtney was one of the lads, which the "Boss" took East and finding a mutual interest in the fact of having poor upbringing and a lack of education, both not having reached Junior Certificate standard on leaving school. In 1918 Victor bought the "WA Sportsman" which had a circulation of 3000 copies for the sum of thirty - five pounds (which mostly came from a win at the trots) and renamed it "The Call". Victor asked Simons, who had been his mentor on the Eastern States trip nine years earlier to run the office, and the advertising while he still worked at the Sunday Times, but he soon had to make a decision and chose to put his efforts into his own paper.

Soon, he and Simons changed the centre pages of the paper into a section stating their views on various subjects, calling it the "Red Message" which of course was printed in red! One of their main targets for the next ten years was what they called "The Suppressionists" who were Church and Women's groups, and whose constant targets' was the banning of alcohol, the banning of betting and the severe censoring of the growing film industry.

On April fool's Day 1922, Courtney and Simons purchased from Bryan's Print the small newspaper known as "The Mirror". In his first issue Courtney put his brand on the Mirror by stating:

"Perth is really a small and good city. It has not had the routine of its social life stirred by exposures of organised sensuality such as are made in larger cities of the world,"

And carried on with stories headlined:

**"NAKEDNESS AT NORTH BEACH
NUDE FIGURES ENJOY
MIXED BATHING**

and
**CURIOUS CAPERS IN THE
MOONLIGHT-**

THERE'D BE A SENSATION IF WE NAMED THEM!"

And so began the long history and fame of *"The Mirror."*

In March 1935, Courtney and Simons announced in *The Mirror* the takeover of "The Sunday Times" and proclaimed:

"In just over 12 years *The Mirror* has forged to the front rank of Western Australian journalism, and under the new arrangement we will give added force and even wider service to the public of Western Australia".

Victor Courtney was now General Managing Editor of the paper that he had started with as a cadet many years before, and Simons was Managing Director of *The Mirror* with Frank Davidson as Editor. The *Mirror* office was a hundred paces from the YAL headquarters where Simons spent most of his day

With a successful business partnership Simons spent most of his time promoting the YAL in Perth and also when he went on regular business trips to the Eastern States soliciting advertising for their newspapers.

ARALUEN

JJ's next large personal project was looking for a property to build a centre in the Perth Hills. He said he wanted a property that was a valley, which must run North / South, which was the opposite of the Darling Scarp, as he felt if found, would be cooler in summer. After months of searching, a ranger at nearby Canning Dam told Simons he thought he knew a location and took him to see the area now known as Araluen. It was a deep valley of 59 hectares with a substantial permanent stream. The property was purchased, developed with terraces, landscaped and an Australian Flag area built, with eighty nine Pines being planted around the area, each Pine representing the eighty nine YAL boys killed in World War 1.



WRIGLEY'S CHEWING GUM INTRODUCED TO AUSTRALIA.

In 1911, Jack "Boss" Simons was about to leave on the first world tour with a group of YAL boys when he saw his friend Tim Healy who was a salesman around Perth town. Tim asked Simons whilst he was in the USA, that if he came in contact with any good agencies, to bring back a sample of their product. JJ didn't really worry about doing this but on his return, Tim called by to see JJ and to ask whether JJ had brought anything back. Simons not wanting to disappoint Tim gave him a sample box of *Wrigley's Chewing Gum*, which he had received on a factory tour. "This is something new, you might make something of it." "Chewing gum is quite a craze over in America," he said. Healy retorted after looking at the packet carefully "I think you have got something there Jack! Perhaps we could go into partnership?" Simons replied, "No Tim, whatever is in it is yours," as he felt a partnership in a chewing gum business was quite laughable.

Healy took samples around to small café owners to gauge their reactions, and to his delight they said they and their customers liked it, and would buy stock if he could supply.

Tim, with the few pounds he had, imported his first small shipment and went from shop to shop selling and promoting this new product called "chewing gum". After proving his Bona Fides' he wrote to Wrigley's in America and secured himself the Australian Agency. With no money to speak of he said to Simons he was off to Sydney to launch the product and he wanted JJ to join him, but Simons' declined.

After a successful launch and with thousands of Australian jaws chewing away, he negotiated the Australian manufacturing licence and built his first factory in Sydney, from there distributing to every state! He made a huge fortune out of the business and just prior to the Second World War, Wrigley's came to Australia and bought back

the manufacturing licence and distribution business completely.

Tim V. Healy never forgot his friend JJ Simon, and donated the money for what is now Château Healy and the reticulation system, which was installed at Araluen.

THE 'ASPRO' IS BORN

Another of JJ's customers who donated a lot of money was George and Albert Nicholas. Due to World War 1. The German Bayer group could no longer supply their Aspirin Tablets to overseas customers. This was of great concern, and prompted George to look at producing the painkiller at home. He successfully concocted the mixture, and using kerosene tins and his wife's pots the '*Nicholas Aspro*' started local production.

Beside his partnership with Victor Courtney the other faithful person was their long time employee Frank Davidson. Prior to dying JJ decided to do something to mark his loyalty, so he wrote out a cheque for five hundred pounds and placed it in his top office drawer. After his death Frank was given the cheque which was enough to pay off the mortgage on his South Perth home, unfortunately the executors informed him the cheque was now worthless, and had no legal standing, and refused to honour it.

ARALUEN REVIVED

Through a public campaign in the 1990s, Araluen Botanic Park which had fallen into disrepair was purchased by the State Government and is now a beautiful National Park set in the Darling Ranges, it is visited by thousands of tourists every year and is famous worldwide for its wonderful Tulip displays.

Very few visitors I feel know the great story, which ties its founder into Western Australia's history, linking AFL Football, the introduction of Chewing Gum and some of our greatest newspapers.

JJ Simons born Clare, South Australia 12 August 1882 – died 24 October 1948.

Information sources:

"High Jinks at the Hot Pool" Ron Davidson

- Fremantle Arts Press-1994

"All I May Tell" Victor Courtney -Shakespeare Head Press – 1956

IS OUR FOOD SUPPLY A THREAT TO OUR HEALTH?

Clive Blazey explores the perils of factory food farming.

Michael Pollan's latest book *Omnivore's Dilemma* is a chilling account of the consequences of factory farming.

IT CONNECTS and highlights the perils of man being disconnected from the earth and the implications for our health; or in the case of climate change our very survival.

Our species is the first to turn its food supply into one of the biggest threats to its health" writes Anne Lappe after reading this book.

Today's generation of children will be the first generation of Americans whose life expectancy will be less than their parents.

One in every three American children eats fast food everyday – in fact 20% of American meals are eaten in a car! Is it any wonder that there are now more people overweight and overfed than those who are starving? Genetic Engineering companies like Monsanto have been allowed to use our food supply to sell us more of their pesticides and weedicides.

Powerful food corporations in the short space of just one generation have turned the growing of food into an industrial system. Governments have deregulated our food system in the name of market fundamentalism, so that corporations have turned our food supply into a threat to our health.

Pollan describes the American eating disorder "unhealthy people obsessed by the idea of eating healthily".

Australians like Americans have never had a strong culinary tradition so we are vulnerable to the blandishments of advertising and corporate manipulation.

Michael Pollan reveals the full extent of the American "bottom line" approach to Factory Farming.

FACTORY FARMING MEAT THE AMERICAN WAY

Almost all the meat consumed in America, whether it is beef, chicken, turkey, pork, lamb or even salmon is derived from a diet of hybrid or genetically modified corn,



all of which is heavily subsidised by the US taxpayer. Even milk and cheese is derived from corn since dairy cows do not eat grass anymore but are fed in feed lots on corn.

The modern industrial corn is either a hybrid or genetically modified. This confers a patent and therefore higher prices and profit for the Seed Company. This hybrid or GM corn is planted four times as close as traditional corns and now provides yields of 10,000 lbs per acre, which is 9 times the yield of 1920 cultivars (just 1200 lbs/acre).

To produce these prodigious yields the munitions factories that used to turn oil into explosives during World War 11 switched to making fertilizer. Oil derived pesticides were also produced once the demand for poison gas ceased. Synthetic fertilizers replaced the natural organic processes, so instead of relying on carbon farming using the energy of the sun, Americans switched to fossil fuels to feed their crops which then fed their livestock. Americans are now literally 'eating' oil. This corn crop is so extensively planted now, it uses 50% of all synthetic nitrogen fertilizers. Which is the most ecologically damaging way to grow food.

Animals reach maturity much faster on a diet of corn, so the industrial feed lots use corn to replace pasture in the diet



of cows, chickens, pigs and lamb. A diet so rich in corn is actually unhealthy for ruminant animals designed to eat grass. This causes huge health problems for the cattle and sheep and then the consumers of those animals – us humans.

Standing ankle deep in faeces with almost no exercise to build muscles and being forced fed on corn which it was never designed to eat, puts the cattle under enormous stress. These feed lot cows now need to be fed antibiotics to keep them alive for longer than 150 days.

"By switching from grass fed to lot fed meat the level of fatty acids has changed and medical researchers now feel that these trans-fats are worse for our arteries than butter". Michael Pollan.

"Grass fed meat, milk and eggs contain less total fat and less saturated fat than the same foods from grain fed animals". Michael Pollan.

Apart from the health problems and the pollution caused by the massive effluent disposal, it takes 32 pounds of grain to create 4lbs of beef. Such vast quantities of oil are needed to produce the fertilizers and pesticides that grow the corn that it now needs huge military support to keep the price of oil and corn and food at bedrock prices.

If Australians don't take charge and insist on grass fed beef and chicken then the 34% of our beef that is the lot fed will suddenly become 60-70% in the next decade.

Two years ago lot fed beef was just 25% of total consumption. At the current growth it will reach 50% by the year 2010, driven by Coles and Woolworths. – By then kangaroo meat may be the only grass fed meat available.

UNCONTAMINATED NATURAL FOOD.

Michael Pollan compares alternative foods such as the gardener/hunter gatherer or organic local and the organic cross country national system of food distribution. Even if we choose organically grown food he explains how absurd it can



be to buy a nationally distributed organic product, such as a prewashed lettuce, with a food value of 80 calories which when shipped from California to the east coast used up 4600 calories of fossil fuel!

At local Australian Safeway/Woolworths stores – that claim to be the ultimate in Fresh Food, the same absurdity is normal:

- strawberries are shipped from Perth, a 5,000km trip.
- cherries are shipped from California, a 15,000km trip.
- garlic is shipped from Mexico, a 15,000km trip.

All of the above are offered for sale unlabelled as to the age or distance shipped.

Fortunately for Australians grass fed is still the way most of our beef and lamb is produced but if we leave it to Safeway, Coles and Woolworths then all our meat will be lot fed with consequent effects on our health.

Farms that provide healthy food

Most of us are aware that the organic system of farming treats our land, our animals and our planet in a sustainable way. When we farm as nature intended there is no waste problem, since one creature's waste becomes another's lunch.

Pests and diseases should really be seen as a symptom – nature's explanation to the farmer that something is wrong. Instead of growing grain with artificial fertilizers and pesticides, grazing animals should feed on solar-powered grass. In the process of grazing, the animals exercise to build up muscle and their effluent becomes the food for the grasses

in a continuous recycling system.

At Polyface Farm in Virginia USA, a truly utopian farm is not only highly productive but provides healthy food which has integrity. On this bio-diverse mixed

farm cows, chickens, pigs, turkeys and rabbits are farmed on rotation without needing fertilizers, pesticides and minimal fossil fuel. The cows are moved frequently to ensure the grass is still plentiful – not over grazed. Three days later chickens are brought in to eat the grubs that emerge from the cow pats so that 20% of the diet of chickens is either grass or insects. The chickens roost in a mobile – “egg mobile” – so they exercise, have plenty of fresh air and are truly free to Free Range.

Pigs nest in the shelter of the forest rather than in cages amongst their urine. On just 100 acres the farmer produces:

- 30,000 dozen free range organic eggs.
- 10,000 free range chickens.
- 25,000lbs of grass fed beef.
- 25,000lbs of free range organic pork.
- 800 stewing hens.
- 1000 turkeys.
- 500 rabbits

All the poultry are slaughtered on the farm in full view of the buyers so just as at Farmers Markets, buyers and sellers can see each other face to face. Instead of wasting 7-10 calories of fossil fuel energy for 1 calorie of food, the organic system uses solar-powered natural resources to produce high-energy food with virtually no impacts across the farm gate.

Conclusion

Good healthy food will only be grown if we demand it. We don't want multi-national organic or cross country organic but simply organic food that is regional.

Industrial food which creates huge carbon emissions, pollution of our rivers and declining personal health will only continue if its users are totally ignorant of its consequences. Michael Pollan's book is an alarming wake up call. It's beautifully written – a tour de force following after his highly acclaimed book *Botany of Desire*. He confirms the adage that: The quality of life begins at the table.

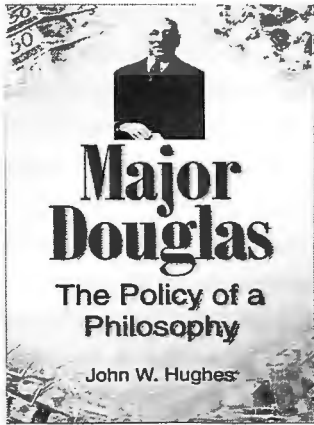
If you care about your health – be sure you ask for grass fed meat. Your local butcher knows whether your meat is lot fed or grass fed – so be sure to ask before you buy.

Source: *Diggers Club* 2006:

Website: www.diggers.com.au

Two years ago lot fed beef was just 25% of total consumption. At the current growth it will reach 50% by the year 2010, driven by Coles and Woolworths. – By then kangaroo meat may be the only grass fed meat available.





The year is 1934. Montague Norman is governor of the Bank of England, Sir Otto Niemeyer is at the Treasury. The Great Depression is on the wane but the industrialized world is still reeling from its effects. In Britain John Hargreave's Green Shirts march in the London streets. An obscure English engineer, Major C.H. Douglas, and his wife Edith, have embarked on the RMS Maloja. They are bound for New Zealand via Australia but their tour will subsequently move on to the North American continent.

Their mission is to persuade those countries to renounce the money market and finance prosperity using their own credit. "Dividends for all" is the Douglas slogan. Amazingly, many people are listening. Douglas talks

to 12,000 people at an open air mass rally at Sydney Stadium at Rushcutters Bay. Yet there are no takers for his idea among the governments of the world. Except in Alberta. There the Social Credit Party wins the Provincial election with a landslide majority and an unlikely Premier 'Bible Bill' Aberhart. Prepares to implement the theories of the engineer economist.

In 1924 Douglas's small Social Credit movement had, on paper, 46 branches in British towns and cities and correspondents in South Africa and Canada. By the early thirties its founder was filling the largest halls in the country with attentive crowds. A host of literary figures were on its periphery. Orwell alluded to it in his letters. Pound and MacDiarmid, on the opposite ends of the political spectrum, gave their allegiance to it. Bonamy Dobree, T.S.Eliot, Eric Gill and Edwin Muir were sympathetic to it. It had a militant movement with marching men, drums, banners and flags. Like Marxism it had a theory of history. Denounced by every major economist, it shook Canada in 1935 by winning the provincial election in Alberta causing no small alarm to bankers and businessmen.

Who was the driving force, Major Douglas, and what was this

phenomenon called Social Credit? Where did it come from and what did it mean? This book sets out to answer these very questions.

Major Douglas.

The Policy of a Philosophy

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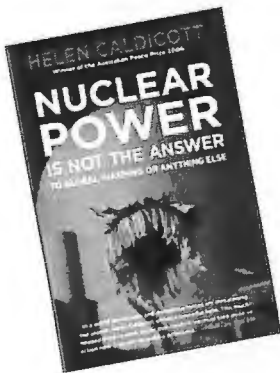
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Available from Australian Heritage Society. See order form in this issue.

NUCLEAR POWER Is Not The Answer To Global Warming Or Anything Else

By Helen Caldicott Winner of the Australian Peace Prize 2006.



'In a world where dark and dangerous forces are threatening our planet, Helen Caldicott shines a powerful light. This much needed book reveals truths that confirm we must take positive action now if we are to make a difference.' MARTIN SHEEN

In a world torn apart by wars over oil, politicians have increasingly begun to look for alternative energy sources – and their leading choice is nuclear energy.

The myths that have been spread about nuclear-powered electricity are that it does not cause global warming or pollution, it is inexpensive and it is safe.

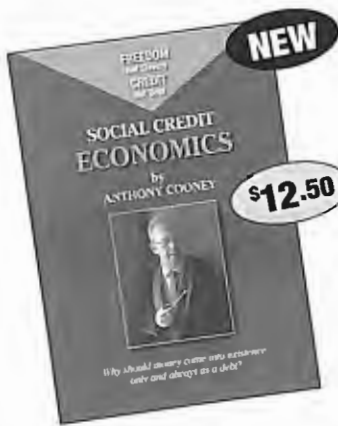
In this revealing examination of the costs and consequences of nuclear energy, world-renowned antinuclear spokesperson Helen Caldicott uncovers the facts the belie the nuclear industry propoganda: nuclear power contributes to global warming; the true cost

of nuclear power is prohibitive, with taxpayers picking up most of the tab; there's simply not enough uranium in the world to sustain nuclear power over the long term; and the potential for a catastrophic accident or terrorist attack far outweighs any benefits.

Trained as a physician and thoroughly versed in the science of nuclear energy, the bestselling author of Nuclear Madness and Missile Envy here turns her attention from nuclear bombs to nuclear light bulbs. As she makes meticulously clear in this essential book, the world cannot withstand either.

Softcover- 222 pages Price: \$29.95 Posted.

SOCIAL CREDIT New, revised editions



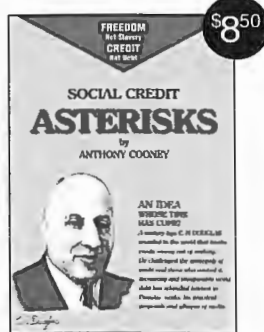
SOCIAL CREDIT ECONOMICS

By Anthony Cooney

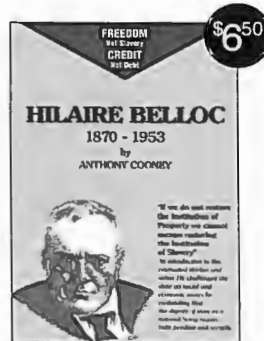
Why should money come into existence only and always as a debt?

Most Social Crediters must have been asked the question from time to time: 'What is Social Credit?' There is no short answer. Social Credit is a way of looking at things, a point of view that seems to bring every branch of knowledge into a new and clearer perspective. Equally all knowledge is relevant to Social Credit.'

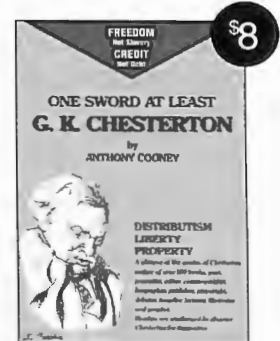
"An Introduction to Social Credit." Bryan W. Monahan



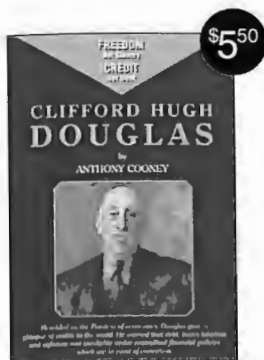
A century ago C. H. Douglas revealed to the world that banks create money out of nothing. He challenged the monopoly of credit and those who control it. Increasing and unrepayable world debt has rekindled interest in Douglas' works, his practical proposals and glimpse of reality. (48 pages.)



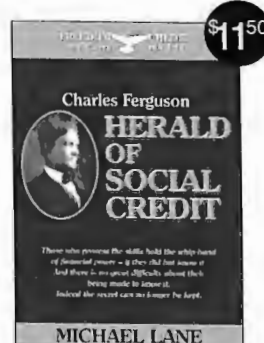
"If we do not restore the Institution of Property we cannot escape restoring the Institution of Slavery" An introduction to this celebrated thinker and writer. He challenged the state on social and economic issues by contending that the dignity of man as a rational being require both freedom and security. (28 pages.)



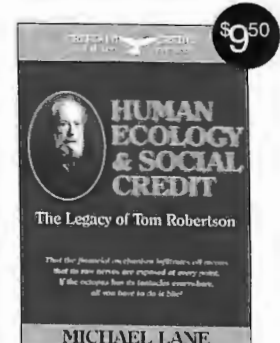
DISTRIBUTISM LIBERTY PROPERTY A glimpse at the genius of Chesterton, author of over 100 books, poet, journalist, editor, controversialist, biographer, publisher, playwright, debater, traveller, lecturer, illustrator and prophet. Readers are challenged to discover Chesterton for themselves. (40 pages.)



Heralded as the Einstein of economics, Douglas gave a glimpse of reality to the world. He warned that debt, heavy taxation and inflation was inevitable under centralised financial policies which are in need of correction. (20 pages.)



Those who possess the skills hold the whip-hand of financial power – if they did but know it. And there is no great difficulty about their being made to know it. Indeed the secret can no longer be kept. (68 pages.)



That the financial mechanism infiltrates all means that its raw nerves are exposed at every point. If the octopus has its tentacles everywhere, all you have to do is bite! (44 pages.)

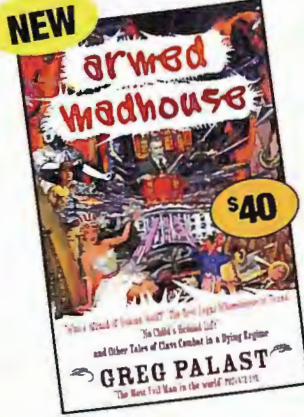
HERITAGE

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ARMED HOUSE

By Author of the Bestselling Book *The Best Democracy Money Can Buy*

Award-winning guerrilla journalist Greg Palast has gone where most have been too scared to unearth the ugly truth about America today. Here in these pages he reveals just how scary it's become: How the Patriot act has sent a nation crazy with fear. How ballot stuffing and black voter snuffing meant John Kerry actually won in '04, and the Republicans have '08 in the bag.

How Bush's 'ownership society' means corporations buying up the planet. Plus the story of the trillion-dollar Gulf War oil babies: Informative and sometimes hair-raising. What happens in America today affects Australia today and into the future. Understand the times.

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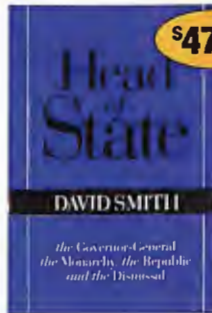
THE WEAPONS DETECTIVE

Tells of a professional life replete with adventure, urgency and achievement. From the chaos of Somalia to the inner sanctums of the UN. The Weapons Detective describes the fascinating chess-game of weapons inspections, with its mixture of detective work, scientific analysis and mind-games. Written with humour and authority, it reveals an unsung Australian hero and sheds new light on a vital chapter of contemporary history.



THE MONEY TRICK

The manipulation of money and credit creation affects every country in the world, in peace or conflict. Credit creation is not a popular topic in the world of finance. The less the average citizen knows, the easier the money trick is played out. An informed population can take steps to end this dictatorship of finance so the power of credit can be harnessed for the common good, not for greed and power.



HEAD OF STATE

The Governor-General the Monarchy, the Republic and the Dismissal
On the thirtieth anniversary of the dismissal of the Whitlam government, the man who read the proclamation dissolving parliament, Sir David Smith, makes a powerful case about the Australian Constitution. Our founding fathers made the Governor-General, not the Queen, our head of state.



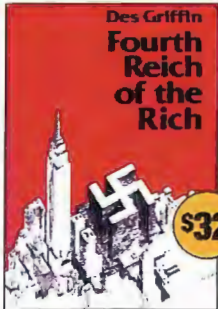
THE FINAL POLLUTION GENETIC APOCALYPSE

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.



THE ULTIMATE WAR CRIME

By using hundreds of tons of depleted uranium (DU) weaponry against Iraq, the US and Britain have gravely endangered not only the Iraqi people, but also the whole world. The devastating damage DU will do to the health and fertility of the people of Iraq now and for generations to come is horrendous.



FOURTH REICH OF THE RICH

SHEER SHOCK! . . . FOURTH REICH OF THE RICH cuts through the façade . . . and grips you with the raw realities of Power Politics. FOURTH REICH OF THE RICH reveals the reader to the realization that the Rothschilds and the Rockefellers are out to rule the world.



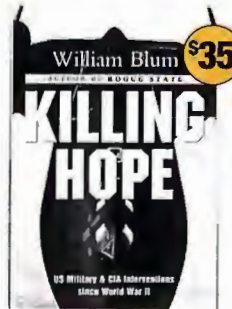
ROGUE STATE

William Blum came to sudden international attention when Osama Bin Laden quoted the book publicly in January 2006, propelling the book to the top of the bestseller charts in a matter of hours. A revised and updated version of the edition Bin Laden referred to in his address.



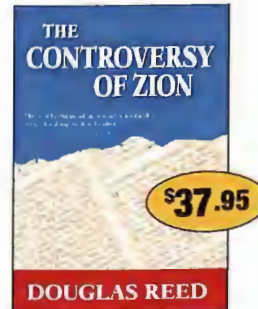
THE LONG SLOW DEATH OF WHITE AUSTRALIA

DID THE WHITE AUSTRALIA POLICY REALLY DIE? Or was it buried alive by bureaucrats and politicians keen to present a new face of Australia to the world? An important and timely book about an issue at the heart of Australian life since federation. It offers new insights into Australia's past and present place in the world, and the ideals that shaped the nation.



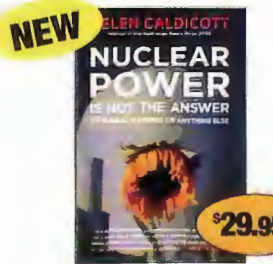
KILLING HOPE

William Blum author of the bestselling 'Rogue State' now gives us a powerful new account of America's actions in the world, from China in the 1940's to the invasion of Iraq in 2003. Is the United States a force for democracy? Here is the most comprehensive answer to date.



THE CONTROVERSY OF ZION

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.



NUCLEAR POWER

IS NOT THE ANSWER TO GLOBAL WARNING
Helen Caldicott

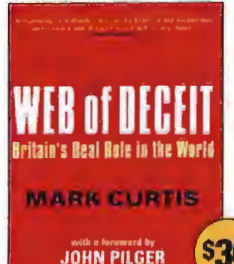
A revealing examination of the costs and consequences of nuclear energy, world-renowned antinuclear spokesperson Helen Caldicott uncovers the facts the nuclear industry propaganda: nuclear power contributes to global warming; the true cost of nuclear power is prohibitive, with taxpayers picking up most of the tab; there's simply not enough uranium in the world to sustain nuclear power over the long term; and the potential for a catastrophic accident or terrorist attack far outweighs any benefits.



A YANKEE VIEW CARLETON PUTNAM

Preface By Jared Taylor

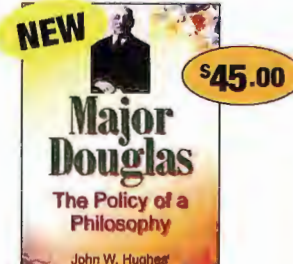
A single contribution to an understanding of the race controversy. No other writer has yet combined so forceful an analysis of the viewpoints of both North and South with so clear a grasp of the reasons behind each: Carleton Putnam strikes at the root of the matter. He presents documented facts. Putnam's analysis is a real contribution to the history of our times.



WEB OF DECEIT

Mark Curtis

This explosive new book reveals a new picture of Britain's role in the world since 1945 and in the 'war against terrorism' by offering a comprehensive critique of the Blair government's foreign policy. Curtis argues that, Britain is an 'outlaw state', often a violator of international law and ally of many repressive regimes. He reasons not only that Britain's foreign policies are generally unethical but that they are also making the world more dangerous and unequal.



MAJOR DOUGLAS THE POLICY OF A PHILOSOPHY

John W. Hughes

The year is 1934. Montague Norman is governor of the Bank of England, Sir Otto Niemeyer is at the Treasury. The Great Depression is on the wane but the industrialized world is still reeling from its effects. In Britain John Hargreave's Green Shirts march in the London streets. An obscure English engineer, Major C.H. Douglas, and his wife Edith, have embarked on the RMS Maloja. They are bound for New Zealand via Australia but their tour will subsequently move on to the North American continent.



SELLING SICKNESS

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 Wm. 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.