

1788-1988
Bicentenary Issue No. 1



AUSTRALIA'S SPIRITUAL HERITAGE

HERITAGE

LINKING THE PAST WITH THE PRESENT — FOR THE FUTURE



FRONT COVER
First Fleet Re-enactment Ship Our Svanen
Photo Courtesy: *The West Australian*

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HERITAGE

March — May, 1988

The Little People

Australia Day 1988, the Bicentenary of the First Fleet's arrival in Sydney Harbour, was an enormous success. In the words of Professor Geoffrey Blainey it 'marked the triumph of the people and their quiet sense of national pride over all those politicians and bureaucrats who had earlier done all they could to turn it into a very different day'.

Originally the planners had intended that 1988 would be 'more a time of contrition than a festival of restrained pride and thanksgiving'. It was to be a time for us to repent, to disown our past, to wallow in the guilt of our real and imagined mistreatment of the original inhabitants. It was to be the year of the new Flag, the new Constitution, maybe even the year in which the scales were to be tipped in favour of a Republican form of government. This was to be a symbolic year; we would express our new identity (as if we didn't already possess a quite distinct identity), be finally released from the shackles of colonialism (regardless of whether the baby went out with the bath water).

Of course we still have a long way to go, some of the proposals of the Constitutional Commission will still come before the people; a great deal can happen in politics in twelve months. However, in this celebration we saw a living testimony to the fact that traditional Aussie spirit is still alive. Perhaps in honouring our nation's history in such spectacular and good-natured fashion, the enormous crowd that lined the shores of Sydney Harbour (and gathered in all cities around the nation) were demonstrating that they are not apathetic, that they have great pride in the endeavours and achievements of their fore-fathers, that they care for their nation's future and will have their say.

It seems as if in their memory there is a vague vision as to how things could be, and should be. But a vision dimmed by years of delusion and falsehood. That it does remain is perhaps not surprising. For a nation that is the product of a stream of history that goes back so far, there is a certain inherent momentum. The lessons learnt over the centuries are not erased completely in a generation or two, they are almost an hereditary characteristic, almost instinctive, yet lost for direction. It is though they have lost the map which guided their fore-fathers so surely, yet the pathway is just visible.

The solution to our dilemma is certainly not an easy one, it will certainly not be solved within the lifetime of most of us. It will not be solved with legislation and laws and it will not come about through government action. Rather it will come about when the hearts and minds of the people who comprise this nation accept that there is a reality beyond the here and now, that there is a reality of moral absolutes reflected in our demise, and that reality is God.

As we look to the future, perhaps we should heed the example of Our Lord who did not go to the seat of contemporary power, but rather went to the outskirts of the Roman Empire and spoke to fishermen and shepherds, the young and the old, the little people, and through them, changed the world.

THE AUSTRALIAN HERITAGE SOCIETY

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

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

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

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

SIR RAPHAEL CILENTO

First Patron of The Australian Heritage Society

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Reconciliation

Sooner or later we all become aware of the passing of the years, but every now and then we get a sharp reminder that time is moving on rather quicker than we expected. This happened to me last month when we celebrated our 40th wedding anniversary. I was very touched that so many of you were kind enough to send messages of good wishes.

There is no point in regretting the passage of time. Growing older is one of the facts of life, and it has its own compensations. Experience should help us to take a more balanced view of events and to be more understanding about the foibles of human nature.

Like everyone else, I learn about what is going on in the world from the media, but I am fortunate to have another source of information. Every day hundreds of letters come to my desk, and I make a point of reading as many of them as I possibly can. The vast majority are a pleasure to read. There are also sad ones from people who want help, there are interesting ones from people who want to tell me what they think about current issues, or who have suggestions to make about changing the way things are done. Others are full of frank advice for me and my family and some of them do not hesitate to be critical.

I value all these letters for keeping me in touch with your views and opinions, but there are a few letters which reflect the darker side of human nature. It is only too easy for passionate loyalty to one's own country, race or religion, or even to one's favourite football club, to be corroded into intolerance, bigotry and ultimately into violence. We have witnessed some frightening examples of this in recent years. All too often intolerance creates the resentment and anger which fill the headlines and divide communities and nations and even families.

DEPTH OF FOREGIVENESS

From time to time we also see some inspiring examples of tolerance. Mr. Gordon Wilson, whose daughter Marie lost her life in the horrifying explosion at Enniskillen on Remembrance Sunday, impressed the

whole world by the depth of his forgiveness. His strength, and that of his wife, and the courage of their daughter, came from their Christian conviction. All of us will echo their prayer that, out of the personal tragedies of Enniskillen may come a reconciliation between the communities.

There are striking illustrations of the way in which the many different religions can come together in peaceful harmony. Each year I try to attend the Commonwealth Day inter-faith Observance at Westminster Abbey. At that service all are united in their willingness to pray for the common good.

This is a symbol of mutual tolerance and I find it most encouraging. Of course it is right that people should hold their beliefs and their faiths strongly and sincerely, but perhaps we should also have the humility to accept that, while we each have a right to our own convictions, others have a right to theirs too.

**“CHRISTIANS ARE TAUGHT
TO LOVE THEIR
NEIGHBOURS...ALL THE
YEAR ROUND.”**

I am afraid that the Christmas message of goodwill has usually evaporated by the time Boxing Day is over. This year I hope we will continue to remember the many innocent victims of violence and intolerance and the suffering of their families. Christians are taught to love their neighbours, not just at Christmas, but all the year round.

I hope we will all help each other to have a happy Christmas and, when the New Year comes, resolve to work for tolerance and understanding between all people.

Happy Christmas to you all.



Four Special Issues

To mark this Bicentenary year, we have decided to produce four special issues of *Heritage*, each with a distinct theme, covering the major facets of our heritage. It is our hope that readers will collect the four issues so that together they will form a comprehensive, if brief, overview of our inheritance, showing the importance and inter-relationship of each element to the whole. To help make these issues a lasting souvenir and a resource for future years, we plan to produce, later in the year, a folder to carry these issues.

The four issues will have the following themes;

March-May: Australia's spiritual/religious heritage.

June-August: Australia's institutional heritage.

September-November: Australia's cultural heritage.

December-February: Australia's physical heritage.

We would recommend these issues as an ideal gift, particularly for the younger generations. Subscription forms are contained within this issue.

This is the text of the Bicentenary speech given in the Sydney Opera House forecourt on Australia Day, 1988, by the Prince of Wales.

“The True Celebration of this Nation is in its Constitution”

My wife and I are delighted to be able to return to Australia at this very special time, to celebrate with you your nation's Bicentenary.

It is an historic and splendid occasion for all of us — not only here in Australia, but all over the world, and not least in the United Kingdom.

The modern nation of Australia began here, 200 years ago today. They were harsh beginnings, and the people who were sent here against their will had little cause to rejoice.

And all that was just yesterday. As history goes, 200 years is barely a heartbeat.

Yet look around you, and see what has happened in that time. A whole new free people. The people of a whole new free country, Australia. If it takes regular visitors from an old country to help you decide whether you should be celebrating or not, my wife and I will be glad to be of assistance. We are both very happy to have been invited to the party.

When Captain Cook discovered this part of the Great South Land and claimed it for the British Crown, he was sailing in quest of knowledge.

And whatever is said about the founding of the British Empire, the astonishing courage and resolve of many people like Captain Cook who dramatically advanced the sum of human knowledge in their quest for discovery and trade should not be ignored amidst the less worthy aspects of the story.

But as still happens today when knowledge is invariably examined for its less exalted application, King George III's ministers fairly soon saw the practical possibilities of a place where inconvenient people could be transported and forgotten.

There is no point now in trying to gloss over the circumstances in which the country of which you are rightly proud began. Indeed, to face those facts is a necessary part of realising just how proud you should be.

For the sad truth is that in those early days of the colony nobody was free. The men who guarded the convicts were in prison along with them. They were all a long way from home, and they all no doubt thought that Australia was the worst place in the world.

But the best part about the story is that they made their prison into a new

home, where freedom became not just the dream of those in shackles, but a reality for everybody.

It didn't happen by accident. It took the intelligence and courage of brave men and women.

Even within the astonishingly brief span which covers the whole history of modern Australia, the process of making liberty an institution took time.

For the original people of this land it must all have seemed very different, and if they should say that their predicament has not yet ended, it would be hard to know how to answer, beyond suggesting that a country free enough to examine its own conscience is a land worth living in, a nation to be envied.

Anyway, most people who live here now, seem to think Australia is the best place in the world, and the rest of the world finds it difficult to argue.

By now, almost every country on Earth is the old country to some family in Australia. Coming from your first old country, and celebrating the 22nd anniversary, to the month, of my first transportation to Australia, let me say on behalf of all the lands and peoples who have contributed to your heritage, that you have the best of us.

Australia is its own creation, but in a very real sense it belongs to the world. Australia is an international nation.

People from anywhere feel at home here in Australia. It's that sort of place. In two world wars, Australians fought whole-heartedly against intolerance and tyranny. They didn't just fight for the old Empire, which has now receded into history. They fought for freedom, which lasts, if it is looked after and nurtured.

One of Australia's oldest ties with the oldest of its old countries is the rule of law. They were harsh judges who sent the first Australians out here, but they were wisely framed laws that turned convicts into free men and women. And free men and women helped make a democracy which has become a model for the world.

They didn't do it just by being good-natured and easy going — however famous they were, and you



Prince Charles.

are, for those qualities. They did it by carefully writing down the laws of a reasonable and humane society.

The spirit of liberty that they felt within themselves they made legible to others. The true celebration of this nation is in its Constitution.

In those dry-sounding but hard-fought-for rules and regulations, every family in this remarkable country has its rights protected and cherished.

In those dry-sounding but hard-fought-for rules and regulations, every family in this remarkable country has its rights protected and cherished.

As it happened so long ago, many of you may not realise that part of my own education took place here in Australia.

Quite frankly, it was by far the best part and something which I shall always cherish. It gave me an insight into the character of this country and the individuals who have shaped it by the force of their personalities and by their infectious good humour.

While I was here I had the Pommy bits bashed off me, like chips off an old block, and the results are only too obvious.

I keep coming back for more, and it is always a special pleasure. But my wife and I are particularly glad to be here this year, on this great day, to help you — as if the Aussies needed help in anything! — to celebrate your good fortune and to wish you well for a future that holds out such great promise.

Heritage



The Christian — British Heritage

King John granted the Magna Carta in 1215.

One prominent Australian, at the start of our Bicentenary year, was given wide publicity for his suggestion that the British should be given no more prominence than any of the other nationalities that comprise our nation. These sentiments are not new, and in fact that would seem to be the intent of the authority which has been given responsibility for orchestrating our celebrations.

One can only conclude that such comments stem from a belief that the human physical presences, here and now, is the only aspect of importance contributing to our national identity or character and that the origins and continuity of our institutions are of no importance to our well-being.

Whilst no-one would doubt that people from many nationalities have contributed enormously to our nation, it is either dishonesty or gross ignorance to deny that the British contribution to all aspects of our heritage, particularly in terms of origins of our institutions, has been by far the most important ingredient to our national development.

ISSAAC NEWTON

The great scientist, Sir Issaac Newton when complimented on the great discoveries he had made, replied, with proper humility, that if he had seen a little further than others, it was because he stood upon the shoulders of those who had gone before. Men since, and less than, Newton have seen further than he because they in turn have stood upon the shoulders of Newton and his like. The reality is, that by far the most important ingredient of the present, be it cultural, spiritual, institutional or scientific, is that which has been learnt

before and passed down. Past endeavours have paved the way for new discoveries in succeeding generations. We might add that this inheritance is at no cost to the present generation.

The Wright brothers first tentative effort at flight are revered today, even though their machine, more so those who preceded them, seems laughable compared with the mighty Jumbo jet or the Shuttle space crafts. We acknowledge that without them, without someone to pave the way, the latter would be impossible.

Yet why is it that what we acknowledge in the physical world, we scorn in the spiritual. We worship the great scientists yet denigrate our British and Christian heritage. We demand the highest standards in the teaching of the sciences, yet are content to let our children discover for themselves many of the priceless aspects of our heritage — common law, constitutionally limited government and the role of the Monarch. (Whilst it is true that much has been severely undermined, the basis is still there for the future.)

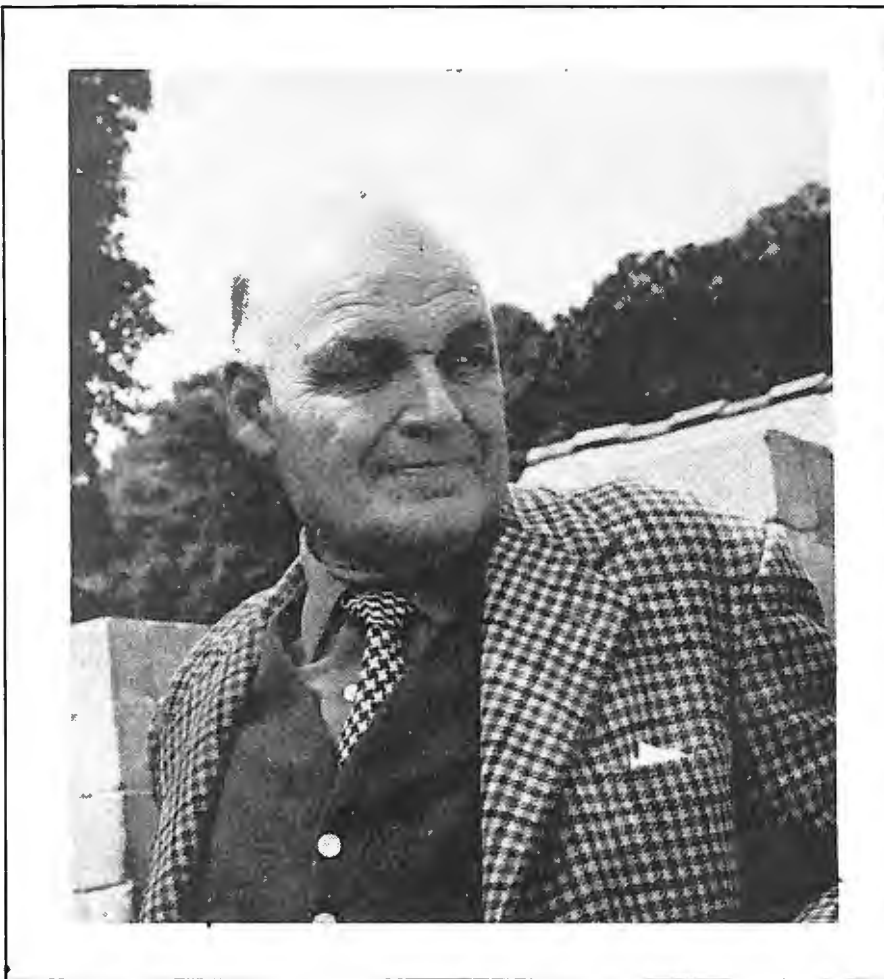
We have inherited all of these institutions from Britain and whilst they are not perfect, if we judge them by the benefits they have bestowed upon our society, by world standards, we have reason to be grateful. It would be hard to find another nation whose

inhabitants over the past two hundred years have enjoyed such peace, security and prosperity. The reason why Australia is such a popular destination for immigrants is due, no doubt, in no small measure to the peace, security and liberty that our institutions afford.

CHRISTIAN HERITAGE

However, of even greater importance than the institutions that have served us so well, is the central importance of Christianity to the foundations of Australia's heritage. To study this adequately, and in this article we can only briefly look, we need to go back two thousand years to the time of our Lord.

The distinguished British historian, Christopher Dawson, along with others, has pointed out that no Civilisation has ever evolved without being undergirded by a coherent religious system. As indicated by its Latin root, the word *religion* concerns the binding back of action to what is perceived as reality. Man's conception of God therefore governs the type of social, political, economic and constitutional system he creates. The Christian concept of God, and what should be man's relationship both to God and his fellow man, was, along with the Greek and Roman legacy, the decisive factor in shaping Western Civilisation. A Civilisation is the incarnation of a system of intangible values and principles and once support for these values and principles is eroded, the essence, the soul of the Civilisation is dead, even though the



The late Sir Arthur Bryant, "the most important element in our history has been the continuity of the Christian tradition."

physical manifestations of it may still exist.

While Western Civilisation would have been impossible without the development and attempted application of Natural Law by the Greeks and Romans, it was the impact of Christianity which resolved problems which baffled the former. With no division between power and authority, at best the balancing of power prevented too many excesses by the State. But there was no guarantee of genuine liberty for the individual. It is true that Stoic philosophers did develop a theory of individual liberty in accordance with the Christian view that there is a Natural Law superior to both governments and the will of individuals. However it was Christianity which gave a new meaning to old truths. When Christ said that it was right to render unto Caesar the things that were Caesar's and unto God the things that are God's, He gave the State a status it had never had before, but also set bounds to its powers which had never previously been acknowledged. A new concept of government developed, with the Christian church charged with the responsibility of ensuring that the

power of the State was limited to serve the individual.

The very essence of Christ's message was that every individual was unique and counted, and that systems existed to serve individuals. The Sabbath was made for man, not man for the Sabbath. The worship of abstractionism, whether it was Mammon or any other form, was condemned. The Kingdom of God was within. There are good reasons for believing that the early Christians were persecuted, not because of their religion as such, but because Christianity insisted that even Caesar must be subordinated to a higher law, that of God.

When the persecution of Christians ended with Emperor Constantine's conversion to Christianity, this permitted for the first time the emergence of Authority, represented by the Church leaders, as separate from Power, represented by the Emperor. The relationship between Power and Authority, of how the use of power should be subordinate to Authority, was the subject of growing discussion and debate. It was examined exhaustively at the famous Council at Nicea, called by Constantine in 325

AD. The most outstanding figure at this Council was the young Athanasius, who provided a brilliant outline of the trinitarian nature of reality.

TRINITARIAN REALITY

Although the Council of Nicea unfortunately failed to evolve specific principles to govern the correct relationship between Power and Authority, in accordance with the revelation of the trinitarian nature of reality, it must be regarded as the first great signpost of European history indicating a road to be followed by those concerned with the development of constitutionalism reflecting Christian teaching. It was this road which led eventually to the establishment of a trinitarian constitution in England, consisting of the House of Commons, the House of Lords, with both Lords temporal and Lords spiritual, and the Crown. It led to the development of the principles of the priceless English Common Law, based upon the Christian stress on the value of every individual, and a reflection of the view that a system of law must be capable of being modified to meet different situations.

A brilliant exposition of English Common Law is presented by Shakespeare in his *Merchant of Venice*. Shylock argued for the strict letter of the law. It was certainly written that under certain circumstances he could demand his pound of flesh. But Portia argued that the strict letter of the law should be tempered with mercy and compassion.

One of the most famous, and important, landmarks in English constitutional history was the signing of the Magna Carta (the Great Charter) in 1215. When the Caesar of the day, King John, attempted to monopolise all power and authority in his own person, he challenged the very foundations of Christian constitutional development. Although it was the Barons who claimed to speak for the oppressed people, providing military power against that of John's, it was the Christian Church, in the persons of Archbishop Stephen Langton and his colleagues, who played a decisive role in the formulating of Magna Carta. Here was the Christian Church insisting, not that complete power should be taken from one man and given to a group of other men, but that power should be divided and subjected to God's laws.

Continued over page ►

What the Church leaders were saying was in essence: "We need you Caesar (John) because we need government, but you have taken so much from us that there is nothing left for serving God". The underlying concept of Magna Carta was to establish every individual in the realm, irrespective of station, in his God-given rights. It was a striking manifestation of the application of the Christian concept of the sovereignty of the individual. As witnessed by the memorial erected by the American Bar Association at Runnymede, the site on the Thames where Magna Carta is traditionally believed to have been signed, American constitutional developments grew from the same roots as those in other parts of the English-speaking world, including Australia. It was because the British people in the North American colonies were denied what they considered their God-given rights, that they eventually revolted against a British government, although they then attempted to embody in their constitutional arrangements traditional Christian principles. The individual had inalienable rights derived from God, and power was divided.

CONTINUITY OF CHRISTIAN TRADITION

The great British historian, the late Sir Arther Bryant, in his book *Set In*

A Silver Sea, summarised the influence of Christianity:

The most important element in our history has been the continuity of the Christian tradition. Through it Britain developed a policy in which the sanctity of the individual counted for more than that of central authority, and in which power, instead of power being concentrated in a few hands, was distributed in those of many. The value set by her people on the freedom of the individual, on justice and fair play, on mercy and tenderness towards the weak, their dislike for lawless violence and their capacity to tolerate, forget and forgive, for all their many past mistakes and faults, and still are, very real factors in their own and mankind's evolution.

Inherent in the British tradition is the capacity to achieve change without bloody revolution. The organic, rather than static, nature of society is acknowledged in her institutions, particularly Common Law, which have the capacity to change and grow with new situations.

This nation is passing through a most crucial point in her history. A time when she has been cut off from her past, when few understand her roots, the foundation to her heritage. Her people are being assailed by legislation which derives from concepts alien to her tradition, which are overturning time proven concepts of liberty and justice. Yet over two pieces of legislation the Australian people united in a show of strength that has undoubtedly shaken our political masters. With the defeat of both the Bill of Rights and the ID Card legislation, the Australian people have demonstrated that, perhaps still, they have an almost instinctive feel for our great heritage and that, shown leadership, the apparent apathy dissolves.

If our nation is to go on to greater things, it is essential that she rediscovers her past and particularly her Christian heritage. It will be from upon the shoulders of those who have gone before that we will be best placed to see into the future.

"A glance at the map will show that the area of maximum material prosperity and the area of maximum spiritual development coincide exactly with that which has witnessed the diffusion of Christianity. A no less convincing proof of this fundamental will to freedom is the age-long clash between the Church of Christ and the powers we may rightly describe as totalitarian...tyrants of every description have never deceived themselves; since the Caiaphas and the Caesars, down to the masters of Germany yesterday and those of Russia today, a very sure instinct has taught them to see their deepest and most dangerous enemy in Christianity."

Gustave Thibon
"Christianity and Freedom".

Bicentenary or Bicentennial?

My impression is that the words *bicentenary* and *bicentennial* are being used more or less interchangeable, except that *bicentennial* is somewhat preferred as the adjective. The Macquarie Dictionary makes clear, however, that each word can serve as either noun or adjective and that there are differences in meaning.

The noun *bicentenary* refers of course to a 200th anniversary and is the Australian English word. *Bicentennial* as a noun means the same thing, but is an American word.

As adjectives, *bicentenary* means "to do with a 200th anniversary", but *bicentennial* means "recurring every 200 years" or — even worse, when referring to celebrations — "lasting 200 years".

Bicentenary should, therefore, be preferred on all occasions: the noun to resist further Americanising of our language and the adjective to ensure that the party does not run

continuously for two centuries!

I wonder why the Australian Bicentennial Authority was wrongly named: did the bureaucrats have "US Bicentennial" ringing in their ears and know no better? Or is it a subtle bid by the authority for immortality?

The only remaining question is whether the stressed, third syllable in *bicentenary* should be long or short. The Queen in her broadcast message gave us, of course, the longest "ee" imaginable. I suggest on this one we should uphold the customs of Australian English by being resolutely inconsistent.

The important thing to note is that *bicentennial* is either foreign or — almost always — inaccurate. It should be stamped out.

(Dr) GEOFF CUMMING
LaTrobe University
Bundoora, Vic
From *The Australian*

Religion

What is it that determines a distinctive national character or ethos? In this article Geoffrey Dobbs explains why religion is the most vital and formative part in a nation's growth.

Australia's Religious Heritage

By Geoffrey Dobbs

The celebration of a bicentenary is a very worthwhile event, for it takes us out of that 'flash of consciousness' we call the present into the wholeness of time. Time is of the essence of everything we know including our selves and all our institutions, and without it the passing moments of the continual present make no sense. Indeed, they make nothing, any more than does a single micro-second of speech or of the moving points of light which make up a television image.

That is time on a very small scale. The time-scale of our lives is much larger. It is not the identity of matter which makes a person; that is replaced several times during a lifetime. It is continuity in time which binds together our ever-changing selves into a recognisable entity. The time-scale of a family and its ancestry is even greater, as is that of a People or a Nation built up of many families and family-lines.

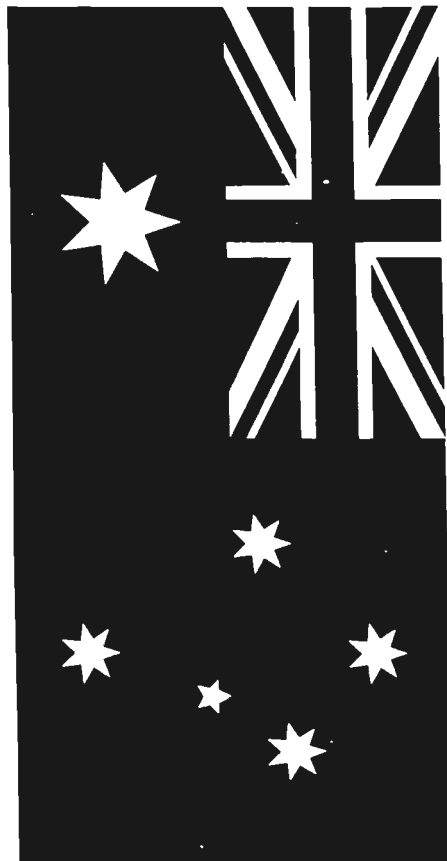
Too many nations nowadays are artificial political units with boundaries planned and imposed upon the people by the victors in war, or rather by their politicians. Such arbitrary units are necessarily based on compromise and bear within themselves the seeds of further conflict and destruction. Consider, for instance, the fate of Poland and of Germany. There is undeniably a Polish people with its own distinctive national character or *ethos* and culture, primarily slavonic, Catholic and with its own language; but its government and geographical limits have been largely imposed upon it from outside. In contrast, 'nature' has determined the boundaries of Great Britain, and despite a continual influx of invaders

and immigrants, and much internal fighting in earlier centuries, the inhabitants have been able to develop a distinctive *ethos* and tradition which has spread to a large part of the World and of which Australia is a highly independent variant.

LIVING NATIONAL ETHOS

What is it that can bring about such a living national *ethos*? It requires long continuity of breeding or ancestry, of culture, especially language, and of religion. But of these religion is the most vital and formative, for it is religion which creates the culture and especially the language, and can bind together different breeds of men. Notoriously also, differences of religion can divide men and give rise to conflict.

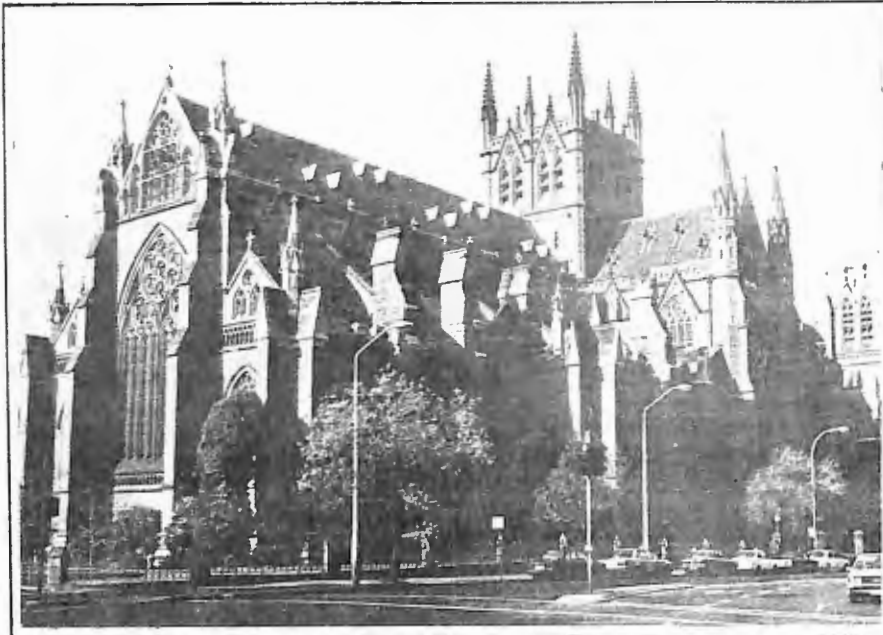
Every effort is being made by secular humanists to persuade Australians that, in order to take her place in the world as a mature and independent nation, Australia must break her links with her British and Christian origins. She must 'face the fact that she is now a multiracial, multicultural, multireligious,



"...the three crossés on the Union Flag, which they are so anxious to get rid of."

cosmopolitan community' with no common loyalty or tradition or morality except to whatever mass-ideas are put out by the money-controlled media. In other words, she is being urged to become just like every other blue-print for the regional units in the planned New Economic World Order.

This is the exact reverse of becoming a mature and independent nation, expressing to the full the potentialities inherent in her genesis. A tree cannot grow if it is cut off from its roots, and neither can a nation; and it so happens that, while Australians are very much a part of the British tradition they have put their own distinctive stamp upon it. It is customary to describe Australia as the smallest Continent, but she has far more the character of the World's largest Island in her unique situation, size, climate, landscape and scenery, plants and animals, in her Aboriginal people, and in having been colonised (along with New Zealand)



ST. MARY'S CATHEDRAL, SYDNEY

"...it is religion which creates the culture and especially the language, and can bind together different breeds of men."

predominantly by people of the insular British stock with its long, independent tradition of practically applied Christianity.

Much confusion has arisen from the restriction of the word *religion* to the organised Religions which share a belief in God, or in gods, or at least in a supernatural world which is superior to the will of mankind. Those who reject the humility of religion in this common sense, calling themselves atheists, materialists, Marxists, or perhaps secular humanists or rationalists often imagine that they have no faith which guides their lives, but this is a delusion.

"NO ONE CAN LIVE WITHOUT SOME SORT OF IMPLICIT BELIEF IN THE ULTIMATE NATURE OF THINGS..."

No one can live without some sort of implicit belief in the ultimate nature of things, which determines his life-purposes and usually his life-style, whether or not it is a conscious ideology with a public name and declared objectives, or an unconscious or even vacillating mental condition.

We may call this a 'philosophy of life', but a better name is 'religion', from the Latin word *religare*, to bind back, since it is this faith which binds our lives back to reality and by which it can be judged, well or ill according to its truth or alignment with that reality. Every faith has its distinctive *policy* (i.e. long-term objectives) which

determine its outcome and hence can be judged by its fruits, and only if we adopt this more general, practical sense of the word 'religion' can we compare religions by their practical effects, both individually and socially. There has never been a nation in which one religion has been solely and perfectly applied. Nevertheless, the results are clear enough to those who want to see, as between, for instance, a predominantly accepted Christianity, and a liberal humanism, or atheistic Marxism which holds mankind to be the lords of the Universe, and hence, inevitably, makes the rulers and controllers of mankind into gods whose will must be obeyed, since no higher power is acknowledged.

TRADITION AND PROGRESS

Christians have been wisely told to occupy their minds with whatsoever is true, honest and of good report, but there is a curious idea abroad that the truth that we should constantly face is always nasty, wicked, terrifying and of the worst possible report. The only valid reason in facing our sins and shortcomings is to turn our backs on them as soon as possible, and there can be no progress when the mind is occupied with the unconstructive. Tradition is the root of all national progress since nothing can grow if cut off from its roots, so it may be as well for Australians to look constructively at the tradition of practically applied Christianity which they inherited with their British ancestry.

The British people have been predominantly Christian for almost the whole of the Christian Era. Because of their Island separation they were able, in time, to assimilate all their pagan

and infidel invaders and to develop their own distinctive Christian culture, constitution, law and politics and social code, and to spread it around the world, to the great advantage of those who received it. It may be that the power which accompanied the tremendous success of this tradition corrupted some of those who wielded it into an arrogance in assuming that its virtues lay in being British rather than in their abiding inheritance of Christianity. But the fact remains that the late British Empire, which it is now fashionable to denigrate, was the greatest and most beneficial institution that the World has so far seen, if judged, that is, by its results in long periods of relative peace, order and contentment with far less governmental force and bureaucracy as compared with what has followed it.

How strange that many people, even committed Christians, cannot see the connection of Christianity with its results, largely because, in recent years it has become unfashionable among the clergy to teach people what the Christian faith actually is! 'Doctrine has become a jeer-word. What you may choose to believe is all put down as a matter of opinion with only the vaguest practical consequences. All religions are 'paths to the same truth'. Yet in everyday affairs what you believe is of the utmost practical importance:- I believe this road leads to my home; that this plane is going to Melbourne; that the switch is off when I am mending a bare cable; that this bit of paper is money and will buy things. Obviously it matters whether these beliefs are true or not. How much more then must there be vast consequences to our beliefs about God, the Ultimate Reality.

C.H. Douglas, who was both a practical engineer and a deep, Christian philosopher, brought home to us the truth that faith is one thing all of a piece, not two: a detailed, practical faith and a vague, abstract 'religious' faith; and that every religion has its distinctive outcome, recognisable by its long-term objectives (*policy*) whether it is faith in God, or in Man as the Supreme Being, and if in God, in what nature of God. The essence of the Christian *credo* is the belief that God, the Creator and maintainer of all things, who is beyond our comprehension, was incarnate as a man who dwelt among us in ordinary practical terms at a particular time and place, but that His Eternal Spirit is continually with us. In so far as we can grasp the nature of God as He has revealed it to us, we must think of Him as a Trinity, three-

Continued next page

in-one, diversity in unity, which is no more a mystical abstraction than is our practical experience of the trinity of water; one substance, three quite different phases: solid, liquid, vapour.

PRACTICAL CHRISTIANITY

It is here, in our belief in the Word made flesh, that the Christian faith differs from all others in that it is bound back to this material world in a realistic way in which they are not. On the one hand, those religions which deny or ignore the Incarnation tend to regard matter as evil, or at best a burden upon the purity of the spirit, while materialists worship matter but deny the spirit. Christianity sanctifies both matter and spirit, which is why modern science arose out of Christendom with its attitude of reverent willingness to bend the mind to understand the nature of the material creation rather than to impose its ideas upon it. Sadly, with the departure of so much science now from its Christian inspiration, and with its monetary direction towards objectives of centralised human power, it has been frequently perverted to express the policy of atheistic humanism, with manifestly destructive results.

Far be it for me to under-rate or despise the mighty works of evangelism and civilisation achieved by the people of other Christian nations, or indeed the deep wisdom to be found in other religions; but the main religious tradition of Australians is derived from Britain, and the British tradition was and is unique in its practical social and political expression of belief in a Creator who is both incarnate on this earth and in Himself comprises diversity in unity.

Consider the immense benefits to mankind which arose from this faith: the gradual liberation of the common people from serfdom to freedom, the trinitarian balance of ruling powers at Runnymede (King, barons, Church) which gave us Magna Carta, and ultimately the concepts of the free and responsible citizen and of parliamentary democracy, with, again, a trinitarian Constitution of Sovereign, Lords, Commons, giving a part to inheritance and tradition as well as to the short-term contemporary ballot. Australians have already lost this longer-term, hereditary element from their Upper Houses (and in one State the Upper House itself, as has New Zealand). If they should yield to the propaganda to discard the Monarchy also for an elected politician as President, they will be in the hands of every wind that blows upon public opinion.



"...the trinitarian balance of ruling powers at Runnymede (Kings, barons, church) which gave us Magna Carta..."

TRADITION OF COMMON LAW

Consider also the British tradition of Common Law, based upon practice and precedent rather than upon the statutory edict of rulers, the ideal of the English gentleman whose word was his bond, and of genuine sport, of playing the game (which indeed loses all point if the rules are not kept) and of fair dealing (now so viciously exploited in the interests of crooked dealing!); the great treasure of the English language and literature, developed under the influence of Christianity; the authorised Version of the Bible, the Book of Common Prayer, Chaucer, Shakespeare, Milton, Wesley; the great naval tradition from Alfred the Great to Drake, Nelson, Cook, the navy that broke the African Slave Trade, the little ships of Dunkirk; the Britain that always intervened to save Europe from military conquest and dictatorship by Spain, Napoleon, the Kaiser, Hitler. Then Britain as World pioneer in science and technology, industry and trade: Newton, Faraday, Clerk Maxwell, Kelvin, Darwin, Harvey, Lister, James Watt, Stevenson, Whittle, etc.; the great outburst of wealth in the agricultural and industrial revolutions, and the steady amelioration of their worst conditions from Christian motives: Cobbett, Wilberforce, Lord Shaftesbury, Florence Nightingale and so on.

Is it all over now? By no means! The British are still a source of innovation and invention to whom others turn for profitable ideas. And wherever they have set their foot and their tradition, look at the treasures they have left behind (too often to be squandered): first of all, peace and law

and order with minimum force, and the Christian religion which is the root of it all; missions and churches, literacy and education, schools, colleges, universities, architecture, improved agriculture and forestry, hospitals, hygiene and health care, roads, railways, drains, mines, factories producing essential wealth — in two words: a Christian civilisation, or at least the basis for it! Australia has all this, and if it discards its basis it will retain, no doubt, the mechanics of it, but its shape and purpose will be moulded by another religion which is manifest both in Australia and Britain and all over the World: the cosmopolitan, multicultural, multiracial, multireligious World Order of centralised power, of which the faith (or confidence) in the debt-symbols called money is the most obvious manifestation.

It is ironic that the enemies of Christianity delight in blaming it for the results of their successful corruption of its Faith. It is like blaming cricket for the results when it is played with a football! Christians, indeed, should blame themselves, as they do, for their manifold shortcomings, and repent of them. As regards the past: the wars of religion, the many crimes and brutalities committed in its name, the starvation-poverty, slavery, child-labour, sweat-shops, colonial shootings, hanging or deportation for minor crimes, the sordid scandals and innumerable blemishes which have marred the face of every Christian nation, including ours, it is usually forgotten that these are so notorious because they were exposed and rectified by Christian people.



WILLIAM SHAKESPEARE
"...the English language and literature, developed under the influence of Christianity."



QUEEN ELIZABETH II,

"[If we] discard the Monarchy for an elected politician as President, [we] will be in the hands of every wind that blows upon public opinion."

POST CHRISTIAN SOCIETY

As regards the present, the sectarian murders in Northern Ireland are often pointed at as if they were an expression of Christianity, when in fact they are the expression of a highly organised and financed international Marxist terrorism, desperately exploiting an historical tension between Catholic and Protestant which has long ago died out elsewhere. As for the 'permissive society' which arose in Britain in the 1960's, and is already on the wane, with its cults of drugs and sex, homosexuality and divorce, abortion and violence and hooliganism, these are quite openly the products, not of Christianity, but of the displacement of Christianity by the religion of atheistic humanism, which delights in claiming that we are now in a post-Christian Society. In essence they constitute a negative proof of the effectiveness of the Christian religion when it is actually applied in a society.

I have said nothing in this article about the most important aspect of the Christian Faith, which for many may be thought of as the *only* aspect, namely as the source of personal guidance and spiritual salvation, because the Australian Bicentenary is a national and social event, and it is about the social aspect of religion that I was asked to write. But a nation is an association of the individuals and the families which compose it and must necessarily express in social terms the faith which dominates them. Australia, like Britain, has in recent years received an influx of immigrants of alien ancestry, and often of non-Christian religion, although it must

not be forgotten that some of them may be good Christians who will strengthen the Christian tradition, and many others have chosen to come to Australia because they admire the freedom which that tradition has given and will be willing to learn about it and defend it.

BELITTLING THE STABLE AND TRADITIONAL

'The media' for the most part are controlled by money-power and exaggerate the disruptive and the cosmopolitan and belittle the stable and the traditional. The influence of Christians is not limited to regular church-goers — and even those are many more than regular attenders at anything else, say the political parties. At the great Christian festivals of Christmas and Easter congregations are multiplied by ten, and, however great the infidelity, most people turn to God at the important moments in their lives such as births, weddings and deaths, as well as at times of National crisis.

Both Britain and Australia are very far from the Kingdom of Heaven on earth, but the background of the Christian Faith which has formed these nations and their institutions is still there, though under bitter attack. It is not a matter of numbers but of dedication to reality. The fruits of Trinitarian Christianity are unity and peace in the freedom of diversity. The fruits of the religion of the will to power are imposed uniformity (they call it 'equality') under remote control, with 'permissiveness' substituted for freedom, bureaucracy, debt (they call it 'credit') growing crime, violence, pornography, promiscuity, divorce, abortion, sodomy, AIDS, and all the rest of it — a religion summed up in its latest symbol: the condom. What a banner to inspire the young in the name of being 'modern' and 'progressive' when all these things are as old as Babylon (not to mention Sodom and Gomorrah)! Indeed, it could get nowhere if it were not constantly masquerading as the latest fashion in Christianity.

How could this repulsive Faith stand up if it had to face the full force of everything which is symbolised by our Royal Family and the three crosses on the Union Flag, which they are so anxious to get rid of? Of course there is a continual barrage of sneers and jeers at the Christian tradition as being 'out-of-date', Victorian, and so on, when in fact it is the only hope of growth and progress. This has the effect of keeping a lot of Christian heads down, so that they display their

faith apologetically (I may be out-of-date, but...) as if they only half believed in it. But there is also a subtle belief, taken for granted by almost everyone, which is at the core of the will-to-power, and, until it is faced, gives it its strength to pervert the Christian Faith.

This is the general belief that the symbols called 'money' are a true measure of the real wealth of the community and hence partake of that divine creation to which we owe obedience; whereas they have now become an artificial, centralised, symbolic accountancy system which is quite openly used to control people's lives. Money, now, has no material existence. Coins, notes, ink-figures on bank accounts or cheques, credit cards, or invisible electronic pathways on computer chips, are all merely symbols of it and would not be money but for our *faith* in them which alone makes them acceptable as money. If indeed they corresponded with reality that faith would be justified and would be compatible with our Christian faith; but it is not. It is our tremendous technological heritage, arising from Christendom, which has made this overwhelmingly evident, resulting in immense monetary poverty in the face of gross surpluses of unused or wasted real wealth and productivity, and endless conflicts about money rather than reality.

UNIQUELY FAVOURABLE POSITION

At her Bicentenary Australia finds herself, in real terms, in a uniquely favourable position to lead the World into sanity by her example. She is now a mature and fully independent nation with ample resources for self-sufficient prosperity, though her deserts are a valuable warning that nature will not support waste and squandering. Her troubles are very largely monetary in origin, and if she could deal with that she could set an example to others which could liberate them also. Her most valuable asset is her inheritance of the British tradition of practically applied Christianity which is symbolised by her link with the Crown. This is a spiritual thing, in no way infringing her independence, but on the contrary, confirming her identity, and its retention and development along her own lines, in association with the other nations of the Crown Commonwealth, offers hope not only for Australia but others also to continue the growth of Christian civilisation in the face of the threat of an anti-Christian World Hegemony.

To Secure the Future

*By The Very Reverend
David Roberts, Dean of Perth*

Our Bicentenary Australia Day weekend this year witnessed a quite astonishing range of festive activities to mark the occasion. Many and varied strands of our Australian character and history were teased out in the process of this "Celebration of a Nation"; a nation which is still very much in pursuit of its own national identity.

The question has been frequently asked, however, as to what we are supposed to be celebrating in this Bicentenary year. The point has often been made that the arrival of the First Fleet in 1788 can scarcely be described, in itself, as cause for unqualified rejoicing — heralding as it did a penal colony whereby Britain sought to rid herself of a sizeable element of her criminal class by transporting it to an antipodean remove. Inevitably, too, it has been seen as anything but a cause for Aboriginal celebration.

Yet, however viewed, this event remains a significant turning point in the history of the land and its people; an irrevocable step in the development of Terra Australis and her population, for it initiated an era of settlement in contradistinction to some 40,000 years of nomadic occupancy. Difficulties, highlighted frequently enough these days, have to do with the ramifications of these apparently irreconcilable approaches to the land and its use.

COMPARATIVE HISTORY

It is impossible to disregard or unmake the last 200 years with the vast changes these have wrought demographically, culturally, and economically, in a land where we are as subject now to international forces as anywhere else. Moreover unlovely as have been some pages of Australian history, the current wisdom of hindsight is not itself immune from criticism and will be thrown into the melting pot of history in due course. To be balanced, history needs to be viewed in comparative terms. If one considers, for example, the Belgian exploitation of the Congo or Spanish and Portuguese savagery in Latin

America, the white settlement of Australia, raw and brutal as it may have been, was nonetheless relatively mild, devastating as the effects have been upon traditional Aboriginal society and its people. New settlement is generally a painful process for all concerned and nowhere has this been truer than in the matter of religion. From the arrival of Chaplain Richard Johnson with the First Fleet, the foundations of the new settlement were marked not by a zealous pursuit of religion but drunkenness, sexual promiscuity, and indifference to the practice of religion; the powerful irreligious influences of crude hedonism and a dominant Philistine materialism are not recent phenomena but have been with us from the beginning.

In recent decades, census and Gallup Poll information have been used to indicate an increasing decline in religious observation. Yet our society continues to manifest some strange contradictions and ambiguities in attitudes towards religion. Professor Hans Mol in his book "The Faith of Australians" draws out the implications of some Gallup Poll responses. While there has been a decline — from 95% in 1949 to 79% in 1983 — the majority of Australians, he says, "still believe in God". He states, "the fact that such a large percentage of the Australian population does not worship regularly but 'still believes in God without doubt' fits the picture of ambiguity. As in Britain the goodwill towards religion is counter-balanced by a massive woolliness of thinking about it. Australia seems to be a Christian nation in search of a religion, or a heathen nation in flight from one." In the ambiguously religious conservatism of Australia — or is it a traditional denominational agnosticism — we might say, in more kindly vein, that

while most Australians do not go to church they like to have a church from which to stay away.

LEAVENING YEAST

Our Bicentenary religious history has been one of frequent sectarian struggle between the churches, of general mediocrity and inward looking self-preservation; there has been a lack of social vigour and breadth of vision with little contributed in the way of cultural and intellectual life. Yet it has taken faith, courage, and perseverance, to help stabilise and civilise a raw frontier society whilst laying educational foundations, as well as reinforcing and upholding such fundamental social institutions as marriage and the family. Nor should we disregard the fact that according to 1981 census figures 76.4% of Australians profess Christian belief whilst surveys indicate that over 2,747,000 people attend church each week. There are great opportunities for the church in this land if we are able to capture the imagination of those caught up on what has been called "the humdrum nihilism of everyday life". Facing the church today is its own apparent abnegation of belief, the quiet progressive surrender of conviction in the face of hedonism and

"...the practical atheism of so many contemporary Christians constitutes a greater enemy to religion...than does 'the Godless state'."

consumerism; that spiritual attrition by which we appear to be succumbing to the amoral manipulation of so much contemporary culture. Perhaps the practical atheism of so many contemporary Christians constitutes a greater enemy to religion in our society than does "the Godless state".

The challenge currently facing the church is, as always, simply to be true to her charter from Christ rather than submitting to an agenda drawn up by the secular world. We are summoned by Christ to that same demanding and sacrificial task as our pioneer Christian forbears in this land: the transformation of society rather than conforming to it; of acting as Christ bade us — as leavening yeast and purifying salt within our communities. Australia's Christian venture of faith has scarcely begun. To secure the future we must capture the present by claiming our Christian heritage from the past; translating today and for tomorrow the Vision of Christ's New Creation in the rich possibilities which lie before us in this great South "Land of the Holy Spirit".

Viewpoint

There is growing alarm concerning the social disintegration occurring within society. Professor Frodsham, School of Humanities, Murdoch University, looks at the origins of our present dilemma.

Reflections on our Present Discontent

By Professor J.D. Frodsham

Our understandable jubilation at our bicentenary celebrations cannot disguise the fact that two hundred years after the first white settlement we find ourselves confronted with the greatest crisis in our history, a crisis at once economic, ecological, educational, moral and spiritual. Assailed as we are on every front, it is little wonder that increasingly many of us are beginning to doubt our ability to survive as a nation. When it arrives in 2088, will our tercentenary dawn on the prosperous, multi-racial, socialist, republican Australia confidently promised us by the Planners who govern us or on a country hopelessly divided, demoralised, impoverished or even under the heel of a foreign power?

In a supplement recently published to commemorate the bicentenary, *"The Australian"* unhesitatingly asserted its faith in the future which, so one writer averred, would bring us 'widespread wealth, power, knowledge and freedom.' The determined optimism evidenced in this and other articles in the supplement seems sadly misplaced, given the grim realities of our present predicament.

SOCIAL ENGINEERS

Since the advent of the Whitlam Government in 1972, this country has fallen into the hands of social engineers and trade union autocrats determined to Swedenize us; to mould us into the society they have decided we should be, heedless of the wishes of the majority. In this our political masters have been aided by traditional Australian apathy. Time and time

again, when we should have insisted on a referendum to determine whether or not a proposed legislative change should become law, we have unwisely allowed those in power to inflict their will upon us, virtually unchallenged. The results have been disastrous. In almost every respect, for the majority of its population, Australia is now a less prosperous, less harmonious, less pleasant, less affable, less carefree and much less secure society to live in than it was twenty years ago. Above all, it is a far less free society. Every year the net of restrictive regulations that enmeshes us tightens inexorably. Every year the arrogant managerial *apparatchiks* of the New Privileged Class — the Australian *nomenklatura* — increase their bureaucratic stranglehold upon this country. Every year we move a step closer to being a rigidly authoritarian society, a police state, democratic in name but not in substance. The Australia we once knew

and cherished is dying. We may yet be forced to witness its final obsequies.

How has this sorry state of affairs come to pass? To explain what has happened purely in terms of local politics simply will not do. Though the ineffectuality, incompetence self-seeking cynicism, corruption and greedy opportunism of many of those who govern us — irrespective of political allegiance — have undoubtedly played a part in our decline, politics alone cannot account for it. For what we are witnessing is far from being confined to Australia alone; rather, it is a worldwide phenomenon and must be understood globally. It is an integral part of modern Western culture and has its roots in modern English, German and French philosophy which claim falsely that since rational justification for an objective morality has failed, morality must be reduced to mere personal preference. As the distinguished British philosopher, Alisdair MacIntyre, has pointed out, this divagation ultimately led to the collapse of traditional morality and the rise of a new type of morality which he calls 'emotivism'. In his brilliant and important book, *After Virtue* (1981), MacIntyre defines emotivism as 'the doctrine that all evaluative judgments and more specifically all moral judgments are *nothing but* expressions of preference, expressions of attitude or feeling, are moral or evaluative in character.'

"THE RESULTS OF THIS DENIAL OF ABSOLUTE VALUES ARE MANIFEST IN THAT IMMENSE PANORAMA OF FUTILITY AND CHAOS THAT CONSTITUTES CONTEMPORARY HISTORY!"

The emotivist asserts simply that there are no absolute standards of good or evil. So when one says: 'This is good and that is evil', it means no more than: 'I approve of this and disapprove of that'. Emotivism, in short, declares that moral judgments are neither true nor false; and hence for a fanatical

Continued next page

minority implies that since agreement in moral judgment cannot be secured through rational argument it must be forced upon us. The results of this denial of absolute values are manifest in 'that immense panorama of futility and anarchy that constitutes contemporary history,' to quote T.S. Elliot's well-known words.

NEW DARK AGES

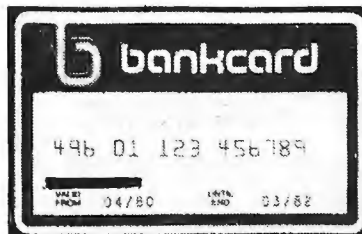
Emotivism has become embodied in contemporary civilisation. It is the worm that gnaws the very heart of our culture. Little wonder then that in the sombre final pages of his seminal work MacIntyre asserts that we have reached a crucial turning point in our history comparable to that epoch in which the Roman Empire declined into barbarism. 'If my account of our moral condition is correct, we ought also to conclude that for some time now we too have reached that turning point. What matters at this stage is the construction of local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us... This time however the barbarians are not waiting beyond the frontiers; they have already been governing us for quite some time. And it is our lack of consciousness of this that constitutes part of our predicament.' (*After Virtue*, p. 245).

Professor MacIntyre's conclusion, coming from one who has been described as 'the ablest contemporary English-speaking philosopher', should give even the most optimistic of us pause for reflection. If the new dark ages really are upon us, it surely behoves all of us to do our utmost to construct those 'local forms of community' which will sustain our intellectual and moral standards and not simply throw ourselves on the mercy of the new barbarians.

DISINTEGRATING MORAL WORLD

The disintegration of our moral world is leading inexorably to the disintegration of our civilisation. Since we have abandoned the idea that morality is universal and absolute, and have discredited the religious and metaphysical premises on which our moral life rests, we are left with nothing more than cynicism and nihilism on which to base our entire culture. The results are everywhere dreadfully apparent. The flagrant corruption of our political and civil institutions; the dismaying increase in crime and above all in violent crime;

the escalating abuse of alcohol and the frightening spread of drugs; the breakdown of the family; the disintegration of traditional religious belief; the replacement of whole areas of education by ideological indoctrination; the flood of pornography that invades our homes and is freely available to our children; the sickening emphasis on gratuitous violence in the media; the tolerance — indeed, the open encouragement — of blatant sexual perversion and the consequential rapid spread of the HIV virus; all of these, and more, are systems of a civilisation in rapid decline.



PERSONAL DEBT
"...incurred mostly through the profligate use of credit cards."

Along with moral debility goes economic deterioration. We have become a spendthrift society on both the governmental and the private levels, unwilling to save because an unthinking hedonism has replaced the classical virtues of thrift and prudence. 'Après nous le déluge.' Our burgeoning overseas debt — now the third largest in the world and growing at the rate of a billion a month — is paralleled by our individual burden of debt, incurred mostly through the profligate use of credit cards. Our personal indebtedness now ranks second only to that of the United States. Every Australian — man, woman and child — carries around a burden of debt amounting to \$5850 a person. How

long can this growing burden of public and private indebtedness be sustained without serious consequences?

TO SAVE OURSELVES

If we are to save ourselves we must reform, and that speedily, for we are rapidly running out of time. We must begin by reforming our educational system, ensuring that moral values are inculcated in our young people from their earliest years. At the moment our government schools and our universities constitute the problem, not the solution. Unless the most drastic and far-reaching reforms are undertaken immediately, we face disaster. Along with a renewed emphasis on healthy competition must go increased discipline, rewards for excellence, the restoration of the public examinations system and a revival of the work ethic. Given the billions lavished upon education, we surely have the right to expect students who are not only literate, numerate, and morally responsible but also familiar with and respectful of the humanistic, scientific and spiritual achievements of western civilisation, now all too often denigrated by their teachers. Above all, students should be taught to have a justifiable pride in their country and its democratic institutions. Our young people are the foundation of our future. If we allow them to become corrupted and demoralised, bereft of moral and spiritual guidance, abandoned to a hollow cynicism and nihilism and deprived of their cultural and intellectual heritage, then this country is certainly destined for destruction. We may agree that the new dark ages are already upon us; but it may yet be possible to keep a few lights burning in Australia while they are guttering out all over the rest of the world.

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The First Fleet Re-enactment

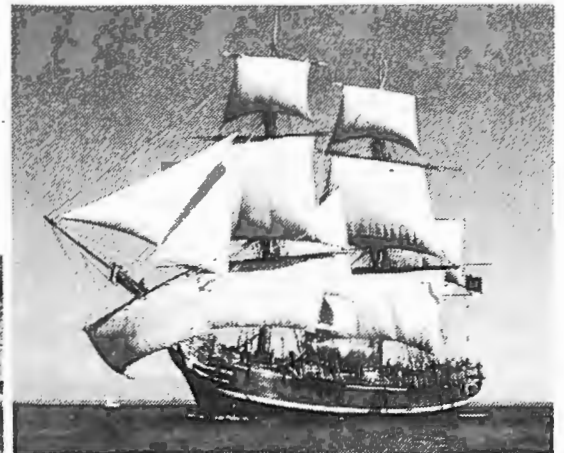


R. Tucker Thompson

On Australia Day, the 26th of January 1988, an enormous crowd, some estimate at two million, gathered on the shores, and on the water, of Sydney Harbour. They had come to celebrate, in a most spectacular way, the bicentenary of European settlement with a show of patriotism this nation rarely sees.

They had come to see the parade of tall ships, the fly pass by the RAAF, the fireworks and the Prince and Princess of Wales. Many no-doubt saw very little because of the crowd, but they did experience that great outpouring of goodwill.

However, the most moving event was the arrival at Sydney Heads of the ships of the First Fleet Re-enactment, and their slow progression, amidst thousands of small craft, to Farm Cove. This small fleet, in homage to those who made the journey two hundred years before, had provided Australians with a splendid history lesson.



Bounty

AIMS OF THE VOYAGE

One of the aims of the voyage was to recreate the great days of square rig sail by restaging one of the greatest voyages of migration ever undertaken – the settlement of Australia from Britain in 1787/88 with a fleet of eleven square rig ships which sailed from London to Portsmouth, Tenerife, Rio de Janeiro and Cape Town on to Sydney.

Consequently to recreate the spirit of the original voyage the organizers have searched the seven seas for traditional look alike ships of the right proportions which carry square sails. Although there are quite a few surviving square riggers plying the oceans of the world even in this modern age it is nevertheless difficult to find many of these ships which are under survey, meet all safety requirements and are prepared to embark on such an adventurous voyage at a price which such expedition organizers can afford.

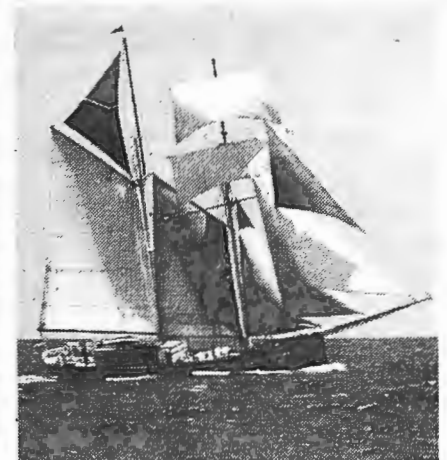


Jonathan King at the helm

The idea of re-enacting the voyage of the First Fleet was conceived by young Melbourne historian, Dr. Jonathan King. Dr. King began lobbying for the event to be undertaken as a public event and his was one of the first submissions to be presented to the newly formed Australian Bicentennial Authority (ABA) in 1979.

The ABA rejected the Re-enactment proposal on the grounds of cost and also because of the uncertain political reactions that the event might provoke and opted for the politically safe and publicly-funded Tall Ships event.

Undaunted, Dr. King sought the support of a Melbourne committee, under the chairmanship of Sir Donald Trescothick, to seek the support of the



Tradewinds



Amorina

private sector and the Establishment. But by 1984, the project was again rejected on the grounds of cost and political obstacles.

ROYAL DEPARTURE

The Royal departure of the 11 ship Re-enactment Fleet from Portsmouth on 13 May 1987 was the culmination of 11 years work.

In late 1984, Dr. King sought the involvement of travel industry entrepreneur, Wally Franklin, and the First Fleet Re-enactment Company was formed. The company sought and obtained the participation and backing of the Hoyts Corporation and Michael Edgley Holdings and the illusive dream of the Re-enactment Fleet began its final climb towards becoming a reality.

RE-ASSESSMENT

In early 1985, after an intensive re-assessment of the financial and technical feasibility of the event, the project obtained political backing and a \$230,000 grant from the NSW Government, and several months later formal endorsement from the ABA followed.

After its departure from England in May 1987 the Re-enactment Voyage encountered difficulties both at sea and on land. But as the Fleet finally approached Australia, there was no question that the Re-enactment Voyage had become one of the most significant and worthwhile events involved in celebrating and reflecting upon Australia's 200 years of history.

And it is the one which has captured the imagination of the people of Australia.



Our Svanen



Anna Kristina



Commodore Kichenside



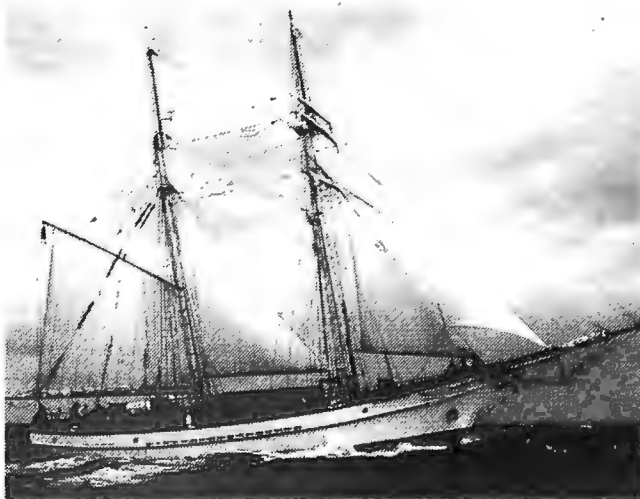
Navigating by sextant



Soren Larsen



Sea Fever



One And All



Eye of the Wind

Perspective



Reverend Cedric Jacobs, M.B.E.

The Aboriginal Perspective

By Rev. Cedric Jacobs, M.B.E.

All Australians need to recognise and admit, for the sake of justice and equity, that Aborigines were the original owners of Australia, and that as a race they have been dispossessed. As a result of this dispossession, the Aboriginal race have become largely a dependent people, in whom pride, dignity and initiative has been destroyed.

There were close religious ties with the land. The mythical beings of Aboriginal Animistic religion were not set apart from human life or the environment, rather natural forces were given expression through the mythical spirits which existed in the Dreamtime. Because of the way these spirits left their images in rocks, streams, hills or other land forms, an unbreakable link between the people and the land was forged.

Because Aboriginal groups were not cohesive, they were unable to present a strong united front to the intruders. Lack of knowledge of their culture led to early Europeans voicing the opinion that the Aborigine was the lowest form of humanity. As they did not use the land for agriculture in the manner of the British settlers, they were dubbed "stone age men". Very little investigation was done to ascertain how it was that these "stone age men" had survived in such a harsh environment as that of Australia.

COLONIAL OFFICE

From the date of the first settlement all policies regarding the treatment of Aborigines came from the

Colonial Office in London. Although many of the policies were intended to be humane, they were laid down without the slightest understanding of Aboriginal life and culture. It was stated that they were to have the full status and legal rights of British subjects and that their physical well-being was to be protected. That such policy failed is evidenced by the fact that Aborigines did not receive the right to vote in Federal elections until 1961 and were not counted in the official population figures until 1967.

Policy makers in the early days of settlement failed to recognise that Aborigines had a right to their land and were entitled to live as they had done previously. Indeed it was the zealous implementation of policies of aggression that led finally to the breakdown of tribal life and dispersement of the Aboriginal people.

Because they were pushed out of their best hunting grounds and watering places, the Aborigines found themselves losing their identity; their relationship with their homelands was destroyed and they began to drift to the fringes of the established towns and cities. They became prone to many diseases introduced by Europeans which further reduced their numbers.

The encroachment onto their lands by pastoralists and farmers left them without means of support, making them dependent on the charity of missions and Government departments.

LAND RIGHTS FAIL

Australians, black and white, need to face up to the problems of the Aborigines and together, devise ways of changing them. No simple solution will do, however appealing it looks on the surface. Aborigines today have a wide range of needs, aspirations and lifestyles, and they need to be offered some form of reparation which will enable them to develop as they wish. The Land Rights proposals fail the Aboriginal people in this regard, though they appeal to the sense of justice in some whites and radical Aborigines.

There are many problems in Australia which have caused much sorrow, this being due to the fact that Australians are people. All around us there are those who erect barriers between themselves and other members of their family, other members of their own race and members of the community who are of another ethnic group or race. This happens with Aboriginal, white and migrant Australians.

As an Aboriginal I have seen the ugly results of feuding Aboriginal



This lithograph by Augustus Earle shows a group of demoralised Aborigines in Sydney about 1826.

family groups as people's bodies are scarred for life through hatred, selfishness and ignorance stemming from a lack of personal pride and dignity. I have seen Aboriginal people hospitalised and imprisoned and, yes, unfortunately there are those who have been killed through feuding which has gone unchecked.

To my Aboriginal brothers and sisters I appeal to you to adopt a spirit of love and forgiveness which will lead us all to see in ourselves our own personal faults, failings and weaknesses. Then we will be able to begin to forgive others who have wronged us in some way in the past. Through this we can develop within ourselves a dignified personal self image.

RECONCILIATION THROUGH CHRIST

While it is important that we look back at history, and do not minimise the many injustices which one group of people have suffered at the hands of others, it is destructive to attempt to exploit past evils. Christians must reject this attitude, preaching reconciliation through Christ. As I have said, present day Australians cannot be held responsible for what

some of the early settlers did to the Aborigines. The great majority of present day Australians, including those of non-British background, are

“THERE HAS BEEN AN ANTI-CHRISTIAN CAMPAIGN TO CREATE A GUILT COMPLEX AMONGST AUSTRALIANS...”

not even distantly related to the early settlers. There has been an anti-Christian campaign to create a guilt complex amongst Australians, conditioning them to accept a Land Rights programme which has already caused tensions where none or few existed before, and which if implemented would virtually create two nations. This is the aim of some revolutionaries.

The lessons of history should be learned for the sake of the future. But we cannot turn the clock back. Over man's long history there have been numerous examples of peoples invading other people and far reaching cultural clashes. The Norman invasion of England in 1066 had a profound impact, physically and culturally. The English conquest of Scotland seriously affected the traditional Scottish clan system. Many Scots were dispossessed. But there is no prospect of a Scottish

land rights movement demanding some type of compensation for what happened a long time ago!

The Marxist-backed IRA seeks to exploit the past grievances of the Irish, many of whom were dispossessed of their properties by the English and Scots. Large numbers of the people of Ulster are descendants of the Scots who were settled there. Can they be blamed for wanting to preserve their identity and culture?

There are many ugly features of European colonial history, in the Americas, Asia and Africa. It is futile to argue whether or not the European colonial powers should, for example, have moved into Africa. History is more likely to condemn the Europeans, not for colonising Africa, but having done so, for then prematurely withdrawing, leaving much of Africa in chaos and open to Communist penetration. Traditional political and social structures were fragmented with no genuine alternative left when the colonial powers retreated. Christian values struggle to survive in a difficult environment.

INFLUENCE OF CHRISTIANITY

It was only a matter of time before the European colonial powers turned their attention to the vast island continent that eventually became

known as Australia. Aborigines can be grateful that Australia was colonised by the British. Their greatest treasure being the Christian faith, along with a system of law and government which had evolved under Christian influence. English Common Law grew out of the Christian concept that every individual counts and is of value in the eyes of God.

As a Christian I am thankful that European colonisation did bring with it the liberating influence of Christianity. It has freed those Aborigines who have embraced it from the many superstitions which oppressed them in the past. Christians of European background tend to forget that their forbears of the distant past also lived under the shadow of superstition until the coming of the Christian missionaries.

Reconciliation is a Christian objective, rather than division, and it is a matter of deep personal concern that the mainline churches have not focused closer attention upon reconciliation rather than the pursuit of ideological ends that are sometimes at variance with Christian principles.

It is essential that assistance offered to Aboriginal people should be offered for the right reasons rather than the wrong reasons. For a short period I was swayed by the argument that Australia was originally an Aboriginal country, and in the process of European settlement, the Aborigine was dispossessed, and therefore, today's Australians should offer reparations to the Aboriginal people in mitigation. I still believe the Aboriginal people are a dispossessed people in general and historic terms. As T.S. Elliot said, "In order to possess what you do not possess, you must go by the way of dispossession." But it is clear that today's Australians took no part in dispossessing my people, and it is just as valid to point out that today's Aborigines cannot claim the grievances of their ancestors.

SPECIAL ASSISTANCE

Racial origin is the wrong reason for special assistance. The only valid reason for special assistance is special need, and it can be demonstrated that some Aboriginal people do have special needs, in that they are disadvantaged Australians. However, it is difficult to justify assistance to disadvantaged Aborigines if the same assistance is not available to similarly disadvantaged non-Aborigines. Nevertheless, I have made a number of suggestions that may benefit Aborigines in need without further imposing upon the public purse, and without compounding the waste and

inefficiency of existing programmes.

We need to provide a just and Christian solution to the problems facing the Aboriginal people. I have promoted several that would enable this to be achieved.

1. The reconstruction of the welfare system of this country, to allow recipients to become independent and able to make their own decisions.

2. Low interest rate loans for housing of families to create an economic awareness and to restore dignity.

3. Dissolution of the Department of Aboriginal Affairs, channelling of monies allocated to that department into the local government level where it will be directly used for the betterment of the people.

4. The inclusion on a pro rata basis, of Aboriginal people on local government bodies. This will effectively bring about interaction of both Aborigines and white Australians. It will allow Aborigines to solve their own problems in a realistic way, restoring faith in themselves and giving validity in the community.

5. Nothing can be achieved in the way of a solution without a return to the Christian way of life. Christians must believe that God created all people and all things for His praise and glory and it is through His intercession all things are possible.

HOPE FOR THE FUTURE

Hopefully the search for a just and Christian solution to the problems of the Aboriginal people will lead to a solution to the problems which are now placing increasing strains on Australia as a nation. God may have a special purpose for the Aboriginal people.

God has made available in our nation all that is required for a fuller life for all citizens. My prayer is that all Australians, irrespective of their backgrounds, will come together during these most testing times and seek solutions under God's laws. This Bicentenary year of European settlement should be a time of reconciliation, a time for all Australians to unite around the great achievements that have brought our nation into the modern world.

In Christ there is neither male nor female, Jew nor Gentile. And, we might add, in Christ neither is there black nor white. We are all children of God, developing our own special attributes in our own way.

The Reverend Cedric Jacobs is a Uniting Church Minister and Chairman of the One Australia Movement.

LET'S KEEP THEM!



OUR FLAG
OUR HERITAGE
OUR FREEDOM

Contributions

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

Address written contributions to:

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

Poetry of Australia



THORA'S SONG

We severed in Autumn early,
Ere the earth was torn by the plough;
The wheat and the oats and the barley
Are ripe for the harvest now.
We sunder'd one misty morning
Ere the hills were dimm'd by the rain;
Through the flowers those hills adorning —
Thou comest not back again.

My heart is heavy and weary
With the weight of a weary soul;
The mid-day glare grows dreary,
And dreary the midnight scroll,
The corn-stalks sigh for the sickle,
'Neath the load of their golden grain,
I sigh for a mate more fickle —
Thou comest not back again.

The warm sun riseth and setteth,
The night bringeth moistening dew,
But the soul that longeth forgetteth
The warmth and the moisture too.
In the hot sun rising and setting
There is naught save feverish pain;
There are tears in the night-dews wetting —
Thou comest not back again.

Thy voice in my ear still mingles
With the voices of whisp'ring trees,
Thy kiss on my cheek still tingles
At each kiss of the summer breeze.
While dreams of the past are thronging
For substance of shades in vain,
I am waiting, watching and longing —
Thou comest not back again.

Waiting and watching ever,
Longing and lingering yet;
Leaves rustle and corn-stalks quiver,
Winds murmur and waters fret.
No answer they bring, no greeting,
No speech, save that sad refrain,
Nor voice, save an echo repeating —
He cometh not back again.

Adam Lindsay Gordon



Canada Calls



Maple and Cross

By John Wiebe

The small storm lamp swung above the deck while the ship shuddered with the blast of every wave. The passengers in steerage made what beds they could upon the wooden benches, but sleep eluded many. There was the whimpering of small children, fretful and hungry. Some adults muttered aloud, wondering when the passage would be over and the new land in sight. Life aboard a sailing ship might be just tolerable for sailors, but for landsmen, be they farmers or tradesmen, crossing the alien ocean was a trial to be endured with their families. A trial to be told and retold to future generations.

Yet nearly every family carried a special treasure to help them across the sea. Usually stowed in a small trunk at their feet, and carefully wrapped to preserve it from the elements, it was the travellers' most precious possession because it gave lasting comfort. Only it strengthened the spirit during Atlantic gale or Pacific typhoon. Only it chronicled the generations, gone before, living still and yet to be born in the new lands of Canada or Australia.

A SPECIAL TREASURE

This special treasure was the Holy Bible. There was the Old Testament, with the foundation of moral teachings that the Lord gave to Moses and the tradition of endurance in the face of suffering. And there was the New Testament, the Christian ideal with its message of hope and its creed of self-sacrifice for the life of the soul. The

fortunate survivors of the sea voyage would find that both intertwined lines of faith would be indispensable in their new lives as pioneers.

When France's Jaques Cartier made landfall near Canada's maples in 1534, one of his first acts was to erect a cross.

There were already crosses to be found in Australia by the time most settlers arrived, but of a different sort. One was to be found in the night sky and would eventually form a portion of the nation's flag, while the others marked the course of settlement in both countries by 1788. These man-made crosses were to be found upon the Union Jack, and displaying the revered emblem of the home left behind by many, it represented a continuation and a fulfilment of things gone before.

It was in this manner that Canadians and Australians also constructed their societies. They saw government, for example, not as an instrument to break with past traditions, but as a continuation and fulfilment of them, an evolutionary process just like the progress of faith found in the Bible, keeping the best of the old and adopting only the best of the new.

EVOLUTIONARY PLAN FOR SOCIETY

This evolutionary plan for society was by its nature a slow and careful one, and it didn't please everybody in the two new nations. This was particularly true of those who seemed to believe that a heaven could be

established upon the earth, despite all the biblical and other historical evidence to the contrary. So there were pitfalls, and some rebellions in both countries, but the evolutionary process of change continued, bringing steady reform of political and social institutions and always working towards a biblical ideal of right and fairness.

Sadly, the best sign that the nation-builders were achieving great success was that others of dark mind desired to seize their achievements. However reluctant Canadians and Australians initially might have been to break with their religious ideals and to fight other human beings, there was no other way if the societies they knew were to be preserved. So it was not long before tens of thousands of religious markers on home and other soils showed the true worth of what the pioneers of all eras established, and the true measure of the faith of the dead in what was to come after them.

FAITH JUSTIFIED

Was that faith justified? It did seem so until the 1960's. Then the outpouring of material wealth that was such a feature of the 1950's seemed to get the better of the spirit of many in Canada and Australia. Strangely, some of the clerical inheritors of the fine religious traditions of the past began to seek a fuzzy kind of relevance to whatever was novel in material society. Rather than instilling moral strength in others and providing personal aid and inspiration when required, these clerics injected themselves into the political process. They called upon material bounty as the antidote to every human crisis at home and abroad while courting temporal power for themselves in a bureaucratic kingdom of organisations that is very much of this world. Some Christian clerics have even paid homage to the earth's most brutal dictators because they were provided with the worldly courtesies they felt their clerical titles deserved.

The effects of this kind of activity upon the spiritual health of the two countries is most damaging for, as the pioneers realised, religious faith based

Forgotten...or Censored Heritage

By the Rev. Dallas Clarnette, M.A.

If anybody ever doubted Australia's ability to be creative, the Grand Opening to our Bi-Centennial year should have cleared that up.

upon scripture is the real basis for any truly great nation. There is now the daily spectacle of some Christians promoting the lowest forms of depraved human conduct, all of which are prohibited in the Bible. Other eminent Christians dispense funds to those abroad whose only credo is the blood of others, and who find the concept of worship of any being but themselves to be a cause for derision. Even innocent human life, that cannot protect itself, is forsaken by some Christians who find other causes more appealing.

HOPE REMAINS IN 1988

Perhaps worst of all, these apostles of "relevant" religion, while garnering a large and misleading amount of attention in the mass media, have left many young Australians and Canadians confused, doubtful, and barely capable of putting their faith in anything beyond the material. If this is the price of relevance for some, it is too high a cost to be borne by the two nations.

Still, hope remains in 1988, just as it did for the pioneers upon the sea in times past. A great many Canadian and Australian Christians are resisting appeals that have no biblical basis and are either working actively to correct the failings of their denominations, or are finding new venues for their spiritual lives. Their efforts are not perfect, for no human activity can be, but they are showing the same courage and toughness of spirit that convinced their forebears to risk everything to land upon new shores and found two great nations.



The marvellous electronic extravaganza on New Year's Day, *Australia Live* was, in every sense, a superb event. Well, in almost every sense. There was one essential ingredient of the vast panorama of Australian life, starkly absent from the presentation — religion. That, which more than anything else has been so fundamental to the Australian way of life was not given a single moment's exposure. Among the many notables given the chance to say their bit, there was not one distinguished clergyman, nor anyone even remotely connected to the church.

Now, some may not accept this criticism. Did not *Australia Live* visit the Anglican Cathedral on Thursday Island? Did we not see how Torres Strait Christians worship in native costume and their own rhythm? Yes we did. But is that representative of religion, Australian variety?

On the surface, perhaps. After all, the T.S.I. people now belong to Queensland, and most, even those who detest the memory of its greatest Premier will admit that Queensland is part of Australia, perhaps more so now that Sir Joh has become the victim of political assassination from within his own party!

THE DEBT TO RELIGION

However, if *Australia Live* wished to reflect upon the debt Australia owes to religious influences, then Thursday Island was hardly the place to go. Parramatta may be, or some of the haunts around Sydney where the first church services were conducted.

But the fact that Thursday Island was briefly on camera (and beautiful also!) appears to have been so intentional because so symbolical. The producers no doubt were probably saying, "Religion? Of no importance now to Aussies — give 'em a stubby instead! It's only the ignorant Torres Straits who've not yet fully realised how religion is all bunk!" Yes, no doubt the flying visit was intended simply to symbolise that.

If this is the case then it shows how ignorant and self serving the media controllers are. Ignorant, for not understanding where Australia has come from; self-serving, in not respecting the values of the majority (about 84.1%) of Australians who say they are Christians. Of course the media has never been known for its devotion to Truth. What it is known for, is its selective censoring of

anything which does not agree with its perception of what Australians ought to believe. And how the media howls, if anyone should dare suggest that its



Captain Arthur Phillip. The first Governor of Australia.

freedom to indulge in socialist propaganda, or sexually explicit filth, or smutty talk should not be condoned. "Censorship!" they cry. "You're interfering with the freedom of the press!"

WHAT HAS BEEN FORGOTTEN

Well, our concern here is not with censorship — except in passing — but with the facts of what has been, and is being forgotten in this so-called Bi-Centennial year.

Put quite simply, it is the fact of our Christian origins. That is established by the evidence — and the evidence is contrary to one of the great myths of our time.

It is often said that whereas the American colonies were founded by Bible believing men, men with freedom in their hearts, Australia was founded by convicts! And that this explains why Australia's culture, religiously, is different to that in America.

There is some truth in this. Those who crossed the stormy Atlantic were God-fearing peoples, who chose to go to North America. Those who came to Australia, initially, came because they had to. Beyond that, the facts show quite plainly that the founders of USA weren't always such a godly lot, nor the Sydney-siders such a pack of rascals. What the facts do show is that right from the start, the first fleet company, had the benefits of religion to guide and encourage it. There is no record of the original conscripts jumping ashore and kissing the ground and praising God. But yet, from the first Governor on, the incentives to religious observance were there as being basic to the new society.

A survey will soon show that. The first Governor, Phillip, was given strict instructions by London, "to enforce a due observance of religion and good order and to take such steps for the due celebration of public worship...". Accompanying him was the Rev. Richard Johnson, an evangelical Anglican clergyman, soon to be joined by others. These gentlemen set about their ministerial duties with indefatigable zeal, and none would be left in any doubt as to the place religion was meant to have in the Colony, whether officially or not.

PROFESSOR MANNING CLARK

Concerning that early period, Professor Manning Clark, no disciple of evangelicalism, says of Governor Phillip, in his *A History of Australia*, that "he was to cause the laws... to be rigorously executed." He did more than that. He provided, according to his commission, 400 acres in every town for church purposes.

His immediate successor, a mere, but tragic interim governor, Grose, a military criminal to say the least, wrought much damage, the results of which hindered his successors for some time. But Phillip's real successor, Governor Hunter was of the same religious bent. Of him, Clark says, "He looked to providence... he wrote and spoke of Christ as His Saviour."

It was men of this calibre who established colonial life, ably assisted by godly pastors. And, of course, coming from England where common law principles of justice, illumined by the Christian regard for the divine origin of man and his special God given dignity were fundamental to society, it meant that the same principles shaped Australian legal history.

One of the early governors who most clearly attested his love for the Christian faith, was Governor Macquarie. Not only did he most emphatically encourage the third clergyman in the colony, the Rev. Samuel Leigh, to get about his work, but he identified himself with two fine movements — the British and Foreign Bible Society, and the Sunday School movement. So in 1815 when Leigh arrived, he had official assistance as well.

With origins of this nature, it is no wonder that religion in general, and Christianity flourished in this country and made this, in name, and very clearly in fact, a Christian nation.

THE CONSTITUTION

Accordingly, it is no wonder that by 1900 96.5% of the population were professing Christians; or that when the Constitution for Federation was drafted it began with, "Whereas the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, *humbly relying on the blessing of Almighty God...*". This was no accident. It was put there because the founders of the Commonwealth, and the people affirmed that this is a nation under God. Certainly, our coins bore no "In God We Trust." But just as certainly, our founders were also saying, this is not a Muslim, nor a Buddhist, but a Christian country. And it is this heritage, which is being forgotten, and is being censored out of the national consciousness.

"...IT IS [OUR CHRISTIAN] HERITAGE, WHICH IS BEING FORGOTTEN, AND IS BEING CENSORED OUT OF THE NATIONAL CONSCIOUSNESS."

Undoubtedly, it is the media, which most pervasively and powerfully exercises censorship, and former Labor politician, Jim McClelland confirmed this recently. On the ABC "AM" programme (Jan 4 '88) he spoke of the "money men" who now influenced the Federal ALP. In that context he remarked that Bob Hawke was but the public relations lackey of these power brokers. But he went on to say that Rupert Murdoch was now probably the



Governor Macquarie — Love of the Christian faith.

most powerful man in Australia, so powerful no politician could afford to offend him. Now because of the power of the media, think of how increasingly all religion is being crowded out of broadcast time; and all references to our special heritage.

EDUCATION INDUSTRY

Also working against our Christian heritage is the vast generously funded educational industry. Up till 1870 a voluntary system of education existed, largely provided by the churches. As a matter of fact in the 1850's the largest school system in Victoria was run by the Wesleyan Methodist Church. But from 1872 free, secular and compulsory education was introduced in Victoria and spread to all states. Many welcomed this. Others did not. In a pastoral letter to the Bishops in NSW in 1879, R.B. Vaughan warned:

We find on all sides, that where philanthropists have attempted to educate the inner life of many by philosophy, legislation or intellectual culture, the effect has always been the same. Every civilisation which has not had Christianity for its base has been dwarfed, stunted and deformed. ...education without Christianity is impossible...¹

The results of government education have been disastrous for Australia. The worst casualty has been the supplanting of the Christian ethic by the Humanist, aided by international interests seeking to subvert Australia. Nothing so illustrates the hostility of some to our Christian heritage as the 1972 report of the Fabian Society. This stated that disadvantage and inequality (euphemisms for the pet hates of godless communism) were to be rooted out by educational means:

The two instruments Labor will use in achieving these ends at the pre-tertiary level are the Australian Pre-schools Commission and the Australian Schools Commission.²

Those in the Christian school movement know this. Especially in NSW where this January the Government has decreed that Biblical Creationism cannot be taught in science classes any more. Such academic suicide by the government in school affairs is a demonic interference in parental rights in education. And it shows how a Fabian Socialist mentality hates the Christian roots of culture.

THE JUDICIARY

However the conflicts of any free people are so often resolved by the due processes of law. In countries with a

Christian heritage, "common law" principles have been their pride and security. But no longer in Australia. The judiciary, along with the public service has been politicised. Hence, the legal system, is today, one of dubious value to the security of both the nation and its people.

One who demonstrated how the Law would be used against Australia and its people, was the late Lionel Murphy of the High Court of Australia. Always a controversial judge, his end was surrounded by allegations of misconduct and his death greeted with relief by many who deemed him unworthy of the status of Judge. His anti-Christian bias was explicit, his determination to act against the best interests of the people clear and his preferences for breaking with tradition quite obvious.

Murphy did not serve the people of Australia — nor its traditional heritage. Instead,

Murphy's approach has an alarming similarity to the jurisprudence of totalitarian socialist societies where crimes against state interests are regarded as more heinous than crimes against individual interests.³

Furthermore,

...public opinion had no place in the Murphy legal philosophy. What was critical was not what the public wanted but what the wise men in Canberra deemed to be what the public wants.⁴

It was this judge that justified Federal intervention in the sovereign affairs of Tasmania, in the Franklin Dam affairs. His twisted interpretation of the External Affairs clause in the **Constitution** (sec 51:xxix) opened up a Pandora's box of unholy consequences, the full implications of which have not yet been fully realised. However, the Federal Government encouraged by such Humanist inspired judgments as Murphy indulged in, has turned legislation into the vehicle for transforming Australian society, not according to what Australians want, but what they think is best for Australia.

When this author wrote to the then Attorney-General Gareth Evans in 1984, opposing the Bill of Rights, Evans replied justifying the Bill by saying: "the Bill of Rights will be at once an inspirational and **educative** (emphasis mine) charter..."⁵. This together with other examples of Humanist social engineering, such as the Sex Discrimination Bill represented the climate of anti-Christian, anti-Australian thinking typical of a government of humanist iconoclasts, determined to sweep away all vestigial remains of its original Christian

heritage. Central to their strategy was the dominance of High Court Judge. Murphy.

CHRISTIAN HERITAGE

Implicit in all this is the socialist philosophy that the government knows best what is best for the country; the people cannot know — they are too ignorant. Such a position is a denial of democracy and the Christian concern for that government which as 'Lincoln' described it so well, is government of the people, by the people, and for the people. This, however, does not suit the socialist agenda; it smacks too much of that noble Christian heritage which made 'USA great and which alone gives hope to Australia.

A socialist government has no patience with a Christian heritage. It brings into bold relief the two great principles of God and mammon. For the Christian heritage makes man central to social action and responsible to God for his choices. But the socialist-humanist-Fabian agenda makes the state central to all things with man responsible, in all things to the state! Therefore God is dethroned in socialism and man becomes a mere pawn in a power game, the victim of the socialist technocrats who "play God" as they "use" men as cogs in their vast machine.

The implications are plain for all to see. Only in a Christian society can the individual enjoy his God-given freedoms to the fullest. Never in a socialist utopia can man be free.

As Australia enters its third century, the omens for the future are not good. Unless Australians re-discover their heritage, return to God, their only Security, and disavow all allegiance to the Socialist god of the Hawke Government and its power brokers in big business, will Australia move with assurance and hope into the future.

FOOTNOTES

1. *Chaos in the Classroom* J.M. Wallis Bullsbrook: Veritas Press 1984 p.2.,
2. *ibid.*, p.9.
3. Professor Mark Cooray, *The Age* 5/10/8
4. *ibid.*,
5. Gareth Evans, in a private letter to the author, March 1984.

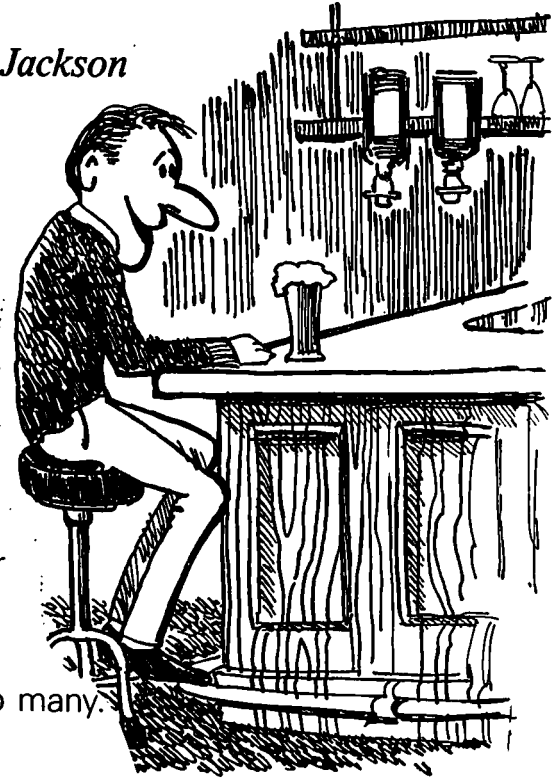
The Rev. Dallas Clarnette, formerly, Vice Principal of Kingsley College, Melbourne is now Minister of the Peoples Church, Esperance, WA.

Poets Corner

THE CANBERRA PILGRIMS

Nigel Jackson

It was the year of bicentennial glory,
When every mouth was filling with a story,
Naive or tedious or wild or grand
About our adolescent southern land.
To Canberra I planned to drive that week,
Some parliamentary wisdom there to seek,
It happened in a motel after dinner
I found myself with every sort of sinner
At the bar, enjoying much conversation.
I saw the types that make our motley nation
In the raw, about their native chatter.
There was not one of them that did not natter
Or prate loudly of some topic dear to heart.
Let me describe them first without much art.
We travelled afterwards in one great company,
And stories, just like swags, we were to hump many.



The Painter

There was also a painter in that
group;
He had on many a canvas made
pea soup
Or tipped his breakfast leavings in
a mess
To make a masterpiece or two, I
guess.
Well could he lay acrylic or
manure;
The critics called it painterly and
pure.
"Blue Poles" he thought a work
of signal worth;
No connoisseur could bring him
down to earth.
Wyeth he thought a mere
photographer
Or something less than a
cartographer.

Picasso was the master he adored;
Attacks on modern art he much
deplored
And savagely despised those
philistines
Who called for beauty on archaic
lines.

Expert he was at buttering up
the press
And paid court to directors with
address.
He knew the quick way to obtain
a grant;
No newer talent could his place
supplant.
He could not draw a line or
circle true,
And when he sketched he made a
witches' brew,
But talked of it as though it were
intended;
And thus to artistry he well
pretended.

The Teacher

A teacher came with us and often talked,
Whether we sat, or ate, or drank,
or walked.

He was a most progressive educator
And certainly a sharp interrogator
If anyone should dare to praise tradition,
For such at once he doomed to quick perdition.

He was a union stalwart at his school;
The principal he held to be a fool,
And loyal teachers he described as scabs
In language filthier than would suit for drabs.
He thought that students should decide their courses;
Assuredly, he'd never mustered horses.

He was an intellectual of a sort;
On Friday afternoons he held his court
In the pub with various other boobies
And drank down heresies with whites and rubies.

To many hundred meetings had he been
And spoken to his comrades with great spleen
About his hatred of examinations;
You never heard such savage comminations,
Except when he spoke of independent schools.
For then his language shattered all the rules
And a white frothing bubbled at his lips
As he lambasted Melbourne Grammar drips.

At home he was quite different to his wife;
He never changed a nappy in his life,
But would read periodicals all night;
His knowledge of himself was very slight;
And yet the feminists he would defend
Vehemently to the bitter end.
His children felt such terror in his gaze,

He taught them circumspection in six days.

He hoped one day to be the Minister;
He was a silly man, not sinister.

The Priest

There was a gentle priest among our throng;
Full eager was his lust to right each wrong.
Against the multinationals did he preach,
But most against apartheid he would screech
And make a demonology anew,
For necklacing was holy in his view,
And when the media gave their latest cue,
He could with ranting shake the furthest pew.

He was a liberationist of note;
On Marx and Che Guevara he would dote.
"Psalms out of guns!" he had been heard to say,
And thirsted for an earthly Judgment Day.

To deviants he was most compassionate;
In metaphysics quite dispassionate.
He thought the Bible rather quaint, but dated,
And some Commandments clearly antiquated.
The Polish Pope must be a psychopath
Washed up by communism's aftermath.

Racism he hated worse than any sin;
The bigot worried him more than the djinn
Or succubus; his God was colourless;
And so guerrilla fighters he would bless.
Monies collected for the poor could go
To buy guns for the latest Mao or Ho.

He did not know the Gospel stories well
But loved to think of rich men fried in Hell.
Each humble beggar he would truly serve
And brought to ministry a modern verve.

Youth

How do the younger generations view our heritage? Whilst many, if not most, have been cut off from the past, some have not. Here is one view.

A Spiritual Momentum

By Roger Foreman



Roger Foreman.

I don't think that too many of us could disagree with the observation that what was once a great nation has now come to a critical, spiritual turning point. Are we going to continue down the easy road that leads to the decay and final disintegration of yet another civilisation, or are we possessed with enough faith and grit to take that difficult uphill climb that leads to a great spiritual and moral upliftment?

It is not hard to see that for all their shortcomings and failures, our great pioneering forbears chose that latter path. However, we have come like the teetering drunkard, blind to reality and intoxicated with materialism to the edge of a great precipice. Will we, in this stupefied state, lurch over to a miserable end or will we with some remaining spark of commonsense recognise the gravity of our predicament and stagger away to more safely consider our options?

Like the drunken wretch, our first move is to recognise the danger of our situation, take stock of ourselves, then move away just enough that we may in safety regain our composure, our moral and spiritual sobriety and then attempt a start on that hard uphill climb. It is here that the experience of our forbears, our heritage, becomes of such great value and assistance to us. For if we study our heritage and heed its message, we are at once provided with the necessary discipline and directional sense that enables us to contribute to the orderly progress of society.

We must bear in mind, however, that our heritage does not consist only of the events of the past two hundred years but of that wealth of experience

of the last two thousand years; from biblical times down through the middle ages and our predominantly Anglo-Celtic ancestors. It is to that race that we must look to find that which made our nation truly great. They were possessed with that special ability of being able to thrash out practical solutions to the problems that hindered the emergence of their social order or society. Their great legacy to mankind was their eminently successful attempt at the incarnation of the Christian revelation into reality.

"...they progressed because that which they attempted was moral."

By a slow and often painful process they produced a social order or society that embodied those fundamental truths or absolutes that transcend human thinking'. The plain fact is that they evolved a society, indeed the greatest empire in history, in an imperfect world, of unparalleled individual freedom and responsibility and that they progressed because that which they attempted was moral. In other words, their efforts and aspirations reflected reality.

SPIRITUAL MOMENTUM

The efforts of our ancestors down through the ages led to the generation of what we could term a spiritual momentum and it was this intangible force that was brought to this country by the English settlers right from the very rough and perhaps indignant beginning. It was this spiritual momentum that flowed through and influenced virtually every aspect of our society, our institutions, political and economic systems and culture. It served as the underlying, motivating force behind many of the fine contributions and outstanding achievements of our pioneering forbears. We can refer to this spiritual momentum as that binding medium that holds a society together and allows it to progress.

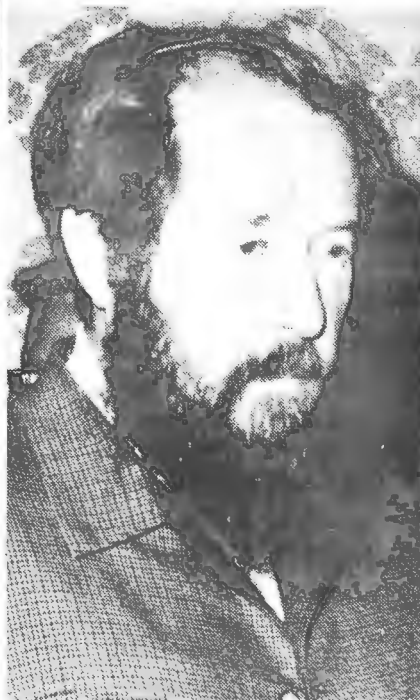
If we are to define our heritage, in the spiritual sense, I believe that it is, ultimately, the record of the perpetual conflict where man as an individual has sought to retain his individual liberty, personal responsibility and the right to determine his own destiny in the face of an evil onslaught that has constantly sought to destroy his freedom, absolve him of his responsibility and to pre-order his mortal destiny. It is the struggle for the survival of Christianity. In the more general sense it can be defined in four simple but thought provoking words: The record of reality. Careful



SIMPSON AND HIS DONKEY
Whoever amongst you seeks to be great, let him become the servant.

thought will reveal, therefore, that to be deprived of this vital understanding and the ability to apply its message leave us as individuals, somewhat defenceless against those who seek to divide and control.

For my own part, I believe that there has never been an age where a people have been so deliberately and ruthlessly deprived of their heritage. It is a tragedy of saddening proportions that in this our Bicentenary year, many Australians have no real understanding of what it is that they are celebrating. Never before have a people been so diabolically denied that vital union with their spiritual and cultural roots. They are like a flock of sheep, to be scattered and snatched by a pack of wild dogs.



ALEXANDER SOLZHENITSYN
"... the West's...inherent reluctance to stand and fight..."

SERVICE AND COURAGE

Let us therefore take a brief look at three of the many qualities that were possessed by those who gave of themselves so liberally in preceding generations. The first of these is service. True service bears the hallmark of humble self-denial. It is built on the foundation of that most fragrant of God-given motives: love. Not the sloppy sentimentality that passes by the same descriptive today but that which drove those who, for example, thrashed out our constitution. They denied the material in search of the spiritual good and in doing so proved beyond doubt that individuals and institutions possessed of this perennial motive are and have been capable of man's greatest and most worthwhile achievements. We can say with certainty that they were able to apply the words: Who so-ever amongst you seeks to become great, then let him become the servant.

The second of these qualities is courage. Those who have seen the horror of armed conflict know very well, how fear and courage affect the actions of individuals. Fear that is left unchecked tends to paralyse, to render appropriate action difficult if not impossible. Of contemporary civilisation it was Alexander Solzhenitsyn, the Russian exile, who commented in effect that the West's betrayal of civilisation can be traced back to an inherent reluctance to stand and fight, a lack of resolve, the absence of courage. It is with courage that, though we may fear our adversary, we are able to stand and fight. What better example of courage have we than that of our fighting men who have seen service in numerous conflicts? Let us remember that we glorify their sacrifice and their courage, not the awful process of war itself. And may we never forget the meaning of names such as Gallipoli and Anzac Cove, where with undaunted courage the pride of a nation fought and died against hopeless odds. Love has known no greater sacrifice than theirs; many went into battle as did Christ quite aware that their mortal end awaited them.

COMMITMENT TO TRUTH

This brings us to the third of these qualities, a commitment to the truth. It has been said that truth is the great disciplinarian. We are able to demonstrate that nature exists and

Continued over page ►

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functions correctly in obedience with fundamental absolutes that never change. Any deviation from the observance of these basic truths sooner or later incurs a penalty. In the same way our forbears progressed because they sought ways and means by which the association of individuals in a society could be ordered in accordance with those unchanging rules of the universe. More recently, society has rejected such discipline and is consequently incurring the awful penalty of decay and disintegration. That we still enjoy some freedom is testament to the fact that the spiritual momentum built up by our ancestors has not yet been completely exhausted.

The commitment to the truth by our forbears became an organic process from which emerged our system of law and order, the Common Law, our system of Limited Constitutional Government with its delineation of power and the

accountability of authority and our Constitution, that amazing insurance policy against excessive centralisation of power. In summary then, it can be stated that they progressed because they embraced and applied those fundamental absolutes that are a part of the Christian revelation. Sadly, our society is falling apart because it has largely rejected Christianity and is violating the attendant truths thereof.

HUMANISTIC FREE FOR ALL

These three qualities are a part of our heritage; this is what we celebrate.

Let us reject the shallow, materialistic, humanistic free for all that is being foisted upon us and boldly defend with pride, the achievements of our truly great ancestors. May we now and in the coming months reflect on the values, achievements and spiritual foundation

on which this nation was built.

Finally, if we are to enter into our heritage, to become a part of it, we must answer the call of our pioneering forbears and rise as did they, to meet the challenge that has been set before us. It is totally immoral that we should seek to enjoy the benefit of their efforts and sacrifices without attempting to perpetuate those benefits for the advancement of future generations. Who are we to deny our children and their children such a colourful and priceless heritage? I hope that we will take up that challenge, that we will remember with pride our pioneering forbears and honour them in accepting that which we fail to observe. I pray that we will strive with heart and soul and fibre so that future generations might enjoy in humble gratitude, as we do now, that which was bought at such great cost and sacrifice, that which has yet been so freely given — our heritage.

THREE CHRISTIAN CROSSES

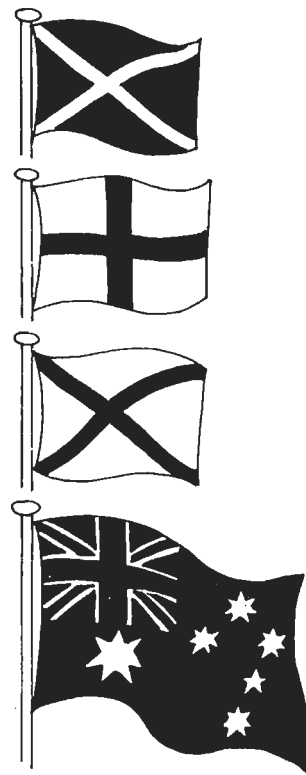
Our flag three crosses showeth, the first is white on blue.
It stands for good St. Andrew, who well his Saviour knew;
He met that light so squarely, St. Peter caught the glow,
And now his cross reminds us a brother's love to show.

Our flag three crosses showeth, the second red on white;
St. George's shield once bore it, whom England chose her Knight;
He fought and slew a dragon, then won a martyr's crown;
And now his cross flies o'er us, to bid us bear our own.

Our flag three crosses showeth, the third slants white and red.
It stands for good St. Patrick, in Scotland born 'tis said.
He gave his life for Ireland, he lies 'neath Irish sod,
And now his cross reminds us to win the world for God.

Australia's flag shows clearly, the Southern Cross on high,
The stars that gleam to guide us when darkness dims the sky;
The Federal Star for concord, with each for all our aim;
And crosses three for heroes, who earned enduring fame;
On Union Jack for history, for kinship, law and name.
Then live, work, die for freedom, Australia's people may;
That freedom and the search for truth may never pass away.

VERSES FROM *UNFURLED* by G.H. SWINBURNE



BACK COVER
Bounty enters Sydney Harbour, Australia Day, 1988
Photo Courtesy: News Limited

