

HERITAGE



Goodbye England's Rose

*May you ever grow in our hearts
You were the grace that placed itself
Where lives were torn apart
You called out to our country
And you whispered to those in pain
Now you belong to heaven
And the stars spell out your name*



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HERITAGE

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THE AUSTRALIAN HERITAGE SOCIETY

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

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

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

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

SIR RAPHAEL CILENTO
First Patron of the Australian Heritage Society

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EDITORIAL

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Hong Kong and the end of the Empire

The equivalent of Gibbon's famous *Decline and Fall of the Roman Empire*, "The Decline and Fall of the British Empire" has yet to be written. But any such history, if it is to reflect reality, will need to stress that it was the dominance of debt-financing, and the type of culture associated with it, which was the major factor in bringing the British Empire to an end.

In the television series, *The Last Governor*, Governor Patten brings out the conflict of cultures as a British Conservative government surrendered not only the last major British colonial possession, Hong Kong, but also the basic features of a heritage developed over a thousand years. It was the end result of a pattern of surrender which resulted in the end of civilised government in Central Southern Africa, in the country once known as Rhodesia, but now known as Zimbabwe. The betrayal of Rhodesia concluded with the installation of the Communist terrorist leader Mugabe as Prime Minister. One of those prominently associated with the betrayal was Australian Prime Minister Malcolm Fraser who subsequently described Mugabe as a great "statesman".

In his desperate attempts to ensure that the people of Hong Kong had some say in their own future, Governor Patten found himself subjected to enormous pressure from the hard-nosed Communist leaders in Beijing and those who had amassed huge fortunes in Hong Kong, and who looked forward to expanding their financial empires as the debt-merchants of the world pour massive credits into an expanding Chinese economy. Big Business everywhere wanted no obstacles to what it sees as vast new export markets. Rooted in the philosophy of secular humanism, they believe they can bed down with their fellow secular-humanists, the Communist controllers of China. International banker David

Rockefeller, one of the founders of the Trilateral Commission, summarised the reality of power-politics when, after visiting Chairman Mao, he described Mao as the greatest reformer since Christ, while after Communist Mugabe took control in the former Rhodesia, Rockefeller said he had no problem in dealing with Communist regimes.

Bearing in mind the reality behind the Hong Kong drama, it is not surprising that Prince Charles, representing the Crown, as the Union Jack was lowered, appeared to reflect the sombre attitude of Governor Patten as they left together on the Royal Yacht Britannia.

THE PRICELESS GIFT OF COMMON LAW

But those with a sense of history can see the retreat of the British Empire in a different light. Borrowing heavily from the great Greek civilization, the development of the Roman civilization paved the way for the emergence of a western civilization reflecting the creative force of Christianity. Christian England, built upon the Roman legacy of the concept of the Rule of Law, gave the world the priceless gift of the Common Law. England gave the world the concept of a constitutionalism which sought to secure every individual with inviolable rights, with power divided and decentralised. The traditional English view was that while government was part of the natural order, it did not exist to dominate the individual, but to serve him.

The growth of the British Empire, in spite of many grave mistakes, was a type of organic development which resulted in the development of an association of independent and sovereign nations, sharing the same basic values and institutions. That culture was a British culture and it developed right around the world under the British flag. The end of Empire does not mean the end of the influence of British culture and the philosophy out

of which it developed. A feature of that culture has been a spirit of toleration and respect for the rights of the individual. The vulgar commercialism which has tended to undermine that culture possesses the seeds of its own destruction. Historians have pointed out that it was the consequences of debt-finance's continuing monetary inflation and the bureaucratic centralised policies which were imposed in a futile attempt to deal with what was happening, which brought Rome to its knees. The barbarians simply walked in through the ruins. Nonetheless, the basic legacy of Rome survived the Dark Ages. If western civilization is to be regenerated, the essential British legacy must be preserved through the critical years ahead.

This journal and the Australian Heritage Society visualise Australia playing a distinctive role in ensuring that the essence of the British legacy does not die. As the English poet, William Wordsworth, wrote in his poem *The British Heritage*

**"It is not to be thought
of that the Flood**

**Of British Freedom,
which, in the open Sea**

**Of the world's praise,
from dark antiquity**

Hath flowed

**Should perish, and to
evil and to good**

Be lost for ever

**We must be free, or die,
who speak the tongue**

**That Shakespeare spake;
the faith and moral hold**

Which Milton held

The passing of the British Colonial Empire should be seen as the opening of a new chapter in the history of the British heritage.

Let's talk about the Constitution

BY SIR DAVID SMITH

As former Official Secretary to Governors-General Sir Paul Hasluck, Sir John Kerr, Sir Zelman Cowen, Sir Ninian Stephen and Mr Bill Hayden, one would have thought Sir David Smith's opening address at the 82nd State Annual Conference of the Victorian Branch of The Returned Services League of Australia in Melbourne on 2 July 1997 was a valuable contribution to the Monarchy/Republic debate. Search as we might we could not find a word about it in the print media – further evidence of the media's biased handling of this fundamental Constitutional issue.

The Commonwealth Parliament, for the time being at least, has stalled the Bill for an Act to provide for the election of delegates to a Constitutional Convention to be held in December. The Convention, if and when it takes place, will be asked to consider whether we should retain our present system of government as a constitutional monarchy or whether we should become a republic, and, if so, what form of republican government we should adopt.

For my part, I could never vote for a republic. I have spent all my working life as a public servant serving our present system of government. I know it well, and because I have seen how well it works, I believe that the Australian version of constitutional monarchy is better than any republican alternative. But I don't expect everyone to agree with me, and I am enough of a democrat to know that, if a majority of my fellow-Australians vote for change, then change must happen.

Unfortunately, most Australians don't know enough about our present constitutional arrangements to be able to evaluate proposals for change. In 1988 the Hawke Government's Constitutional Commission found that almost 50% of all Australians were unaware that Australia had a written Constitution, and that in the 18-24 year age group the level of ignorance rose to nearly 70%. In 1994 the Keating Government's Civic Expert Group found that 82% of Australians knew nothing about the content of the Constitution.

Our Constitution does not contain the term "head of State", but then neither does it contain the term "Prime Minister". We have no difficulty in knowing who is Prime Minister, simply by



Sir David Smith K.C.V.O., A.O.
Official secretary to the
Governor General 1973-1990

looking to see who is actually doing the job. So, too, with the head of State do we look to see who is actually doing the job. That will tell us that, under our Constitution, the Queen appoints the Governor-General on the advice of the Prime Minister, and the Governor-General actually performs the duties which our Constitution imposes on the head of State. And if we look carefully at our Constitution we will see that the Governor-General performs his constitutional duties in his own right, and not as the Sovereign's representative or surrogate.

**We have two heads of State,
and each has a most important
role in preserving the delicate
balance of our democracy**

The Queen is our symbolic head of State and the Governor-General is our constitutional head of State. We simply have two heads of State, and each has a most important role in preserving the delicate balance of our democracy. This is not some bizarre theory dreamed up for the purposes of the current debate: it has been so since federation, and there is much supporting evidence, both anecdotal and legal.

A Canadian Governor-General, Lord Dufferin, in a speech given in 1873, described a Governor-General as a constitutional head of State. More recently, the former Governor-General, Mr Bill Hayden, and the present Governor-General, Sir William Deane, have been described as head of State. Even Paul Keating referred to the Governor-General as our head of State in the very speech in which he announced in

Parliament, on 7 June 1995, his Government's proposals for the republic. Scholars such as Professor Brian Galligan, Professor of Political Science at the University of Melbourne, and Professor Stuart Macintyre, Professor of History at the University of Melbourne and Chairman of the Keating-appointed Civics Expert Group, also use the description in referring to the Governor-General.

Even the media, so intent on pushing for the republic, describe the Governor-General as head of State. After Mr Bill Hayden's speech to the Royal Australasian College of Physicians in 1995, *The Australian* published an edited version under the heading "The Governor-General has made one of the most controversial speeches ever delivered by an Australian head of State." And twenty years ago the opening sentence of an editorial in *The Canberra Times* was "We shall have today a new Governor-General, Sir Zelman Cowen, as our head of State."

Just in case this anecdotal evidence isn't convincing enough, let me also cite the legal evidence. During 1900 Queen Victoria signed a number of constitutional documents relating to the future Commonwealth of Australia, including Letters Patent constituting the Office of Governor-General, and Instructions to the Governor-General on the manner in which he was to perform certain of his constitutional duties.

Two distinguished Australian constitutional scholars, A. Inglis Clark, who had worked with Sir Samuel Griffith on his drafts of the Constitution, and who later became Senior Judge of the Supreme Court of Tasmania, and W. Harrison (later Sir Harrison) Moore, who had worked on the first draft of the Constitution that went to the 1897 Adelaide Convention, and who later became Professor of Law at the University of Melbourne, expressed the view that the Letters Patent and the Instructions were superfluous, or even of doubtful legality, on the grounds that the Governor-General's authority stemmed from the Australian Constitution and that not even the Sovereign could direct him in the performance of his constitutional duties.

They realised that our founding fathers had drafted the constitutional provisions relating to the powers and functions of our Governor-General so as to give the Vice-Regal office a statutory position which had not previously been

conferred upon any other Governor or Governor-General in any other part of the British Empire. This point was to be emphasised again in 1922 by Lord Haldane during the hearing of an application by the State Governments for special leave to appeal to the Privy Council from the High Court's decision in the Engineers' Case. His Lordship noted that section 61 of the Australian Constitution appeared to put the Sovereign in the position of having parted, so far as the affairs of the Commonwealth were concerned, with every shadow of active intervention in the affairs and handing them over to the Governor-General.

Unfortunately, British Ministers advising Queen Victoria failed to appreciate the unique features of the Australian Constitution, and Australian Ministers failed to appreciate the significance of the Letters Patent and the Instructions which Queen Victoria had issued to the Governor-General, and between 1902 and 1920, King Edward VII and King George V were to issue further Instructions, and in 1958 Queen Elizabeth II amended the Letters Patent and issued further Instructions.

At the 1926 Imperial Conference, the Prime Ministers of the then British Empire declared that the Governor-General of a Dominion would no longer

be the representative of His Majesty's Government in Britain. The Conference further resolved that, henceforth, a Governor-General would stand in the same constitutional relationship with his Dominion Government, and hold the same position in relation to the administration of public affairs in the Dominion, as did the King with the British Government and in relation to public affairs in Great Britain. The 1930 Imperial Conference decided that, henceforth, recommendations to the King for the appointment of a Governor-General would be made by the Prime Minister of the Dominion concerned, and not by British Ministers as had been the case until then.

These are perfect examples of the adaptability and flexibility of our allegedly horse-and-buggy and inflexible Constitution

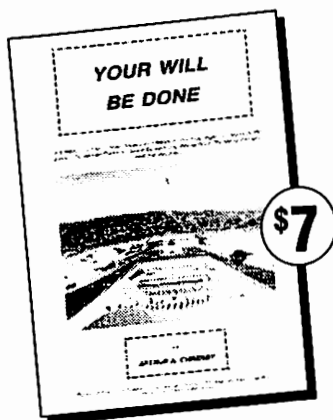
Both the 1926 and the 1930 Imperial Conference decisions enabled us to alter our constitutional arrangements to meet evolving constitutional needs, but without the need to alter the wording of the Constitution itself. These changes are perfect examples of the far-sightedness of our Founding Fathers, and of the adaptability and flexibility of our allegedly horse-and-buggy and inflexible Constitution.

In 1953, in the course of preparing for the 1954 Royal visit to Australia, Prime Minister Menzies wanted to involve the Queen in some of the formal processes of government, in addition to the inevitable public appearances and social occasions. But the Government's legal advisers pointed out that the Governor-General exercised his constitutional powers in his own right, and that they could not be exercised by the Sovereign, even when she was in Australia.

In 1975 the Commonwealth Solicitor-General, Mr (later Sir) Maurice Byers, gave Prime Minister Whitlam a legal opinion that the Governor-General's constitutional powers could not properly be the subject of Instructions from the Sovereign, thus confirming that all head of state powers and functions had been given to the Governor-General by the Constitution on 1 January 1901.

The dismissal of the Whitlam Government later that year was to provide concrete evidence of the correctness of all the legal opinions which had been given over the previous seventy-four years. After the Governor-General, Sir John Kerr, had withdrawn Prime Minister Whitlam's Commission, the Speaker of the House of Representatives wrote to the Queen to ask her to over-rule the Governor-General and to restore Whitlam to office

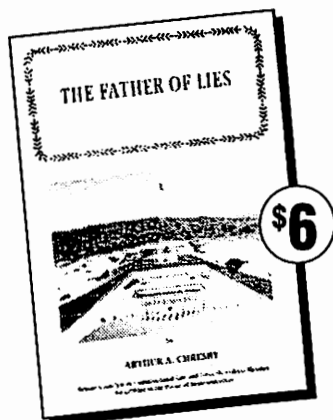
Three great works by Arthur A. Cresby



YOUR WILL BE DONE

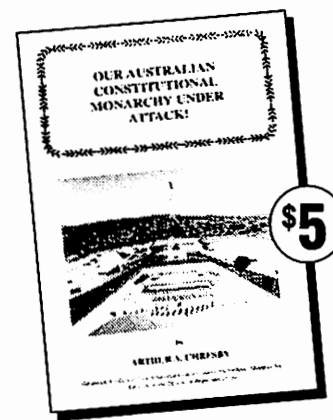
What is the correct relationship of an elector to a member of parliament?

Both by Constitutional and Statute law an elector has no legal right, whatever, to abuse, intimidate or demand anything of his Member of Parliament, State or Federal, or of his State Senators.



THE FATHER OF LIES

The author's task is to advance sufficient evidence as will enable each person who is willing to think, to identify for himself or herself, the nature of "The Father of Lies" - the Lie written, the Lie spoken and the Lie enacted with respect to the institution of our monarchy, the offices of Governor-General and State Governors, Ministers of the Crown, Parliament and Parliamentarians, be they senators, Federal Members, State Members or Legislative Councillors



OUR AUSTRALIAN CONSTITUTIONAL MONARCHY UNDER ATTACK!

In the great controversy on the alleged need for constitutional reform and the replacement of the monarchy with an Australian republic, there seems to be an increasing airing of the views of those apparently bent on destroying the faith of the people in their established parliamentary institutions; that the real truths, safeguards and functions of our Commonwealth and State Constitutions are being lost to the knowledge of the nation.

as Prime Minister. The reply from Buckingham Palace reminded Mr Speaker that the Australian Constitution placed all constitutional matters squarely in the hands of the Governor-General in Canberra, and that the Queen had no part in the decisions which the Governor-General must take in accordance with our Constitution.

In 1984 Prime Minister Hawke advised the Queen to amend the Letters Patent and to revoke all previous Royal Instructions to the Governor-General. At last, 83 years late, we recognised what our Constitution actually says about the powers and duties of the Governor-General as our constitutional head of State.

I clinch the argument by returning to Prime Minister Keating's 1995 statement to Parliament on the republic. His Government had hoped to codify the reserve powers of the Crown, and the conventions associated with their use by the Governor-General, but finally he had to tell the Parliament that it was not possible to foresee all the possibilities that might arise. His Government had therefore concluded that "it would not be desirable to attempt to codify the reserve powers; and that the design, processes and conventions at present governing their exercise by the Governor-General should be transferred to the [president] without alteration".

At last we see the delusion that lies behind the push for a republic. We are told that we lack an Australian Head of State – that we must get rid of the Governor-General and replace him with a president in order to achieve full independence and national sovereignty. But then we are told that the president would have exactly the same powers and exactly the same duties as the Governor-General has now – nothing would be added and nothing would be subtracted. One Australian would replace another Australian and do exactly the same job. All that would be changed would be the title on the letterhead. If such a president would be an Australian head of State, then that is precisely what the Governor-General is now.

I have already mentioned the 1988 Report of the Constitutional Commission and its findings of community ignorance about our Constitution. The report also provided the final answer to those who say that we must become a republic in order to assert our independence of Britain. The Commission was set up by the Hawke Government in 1985, and it consisted of three very distinguished constitutional lawyers and two former heads of government – Sir Maurice Byers, former Commonwealth Solicitor-General; Professor Enid Campbell, Professor of

Law at Monash University; Professor Leslie Zines, former Professor of Law at the Australian National University; the Hon. Sir Rupert Hamer, a former Liberal Premier of Victoria, and the Hon. E.G. Whitlam, a former Labor Prime Minister.

The Commission was asked to report on the revision of our Constitution to

Our present Constitution does not have to justify itself. It is distinctly Australian, having been drafted and approved by Australians at the time of Federation.

"adequately reflect Australia's status as an independent nation". In its final report the Commission traced the historical development of our constitutional and legislative independence, and concluded that "It is clear from these events, and recognition by the world community, that at some time between 1926 and the end of World War II (in 1945) Australia had achieved full independence as a sovereign state of the world. The British Government ceased to have any responsibility in relation to matters coming within the area of responsibility of the Federal Government and Parliament". The Commission went on to report unanimously that "The development of Australian nationhood did not require any change to the Australian Constitution". So the ties which the republicans tell us they want to sever do not exist today, have not existed at all for over 50 years, and were substantially severed over 70 years ago.

Republicans claim that when the Queen travels abroad she represents only the United Kingdom; and that the role of representing us abroad is a role only an Australian can fill. The clear implication is that this role is vacant and waiting to be filled – yet another departure from the truth. At the 1926 Imperial Conference the Empire's Prime Ministers recognised that the Sovereign would be unable to pay State visits on behalf of any of the Dominions, and it was agreed that the Governors-General of the various realms would pay and receive State visits in respect of their own countries. Buckingham Palace made it clear that it expected that Governors-General would be treated as the Heads of their respective countries and would be received by host countries with all the marks of respect due to a visiting Head of State. Canada exercised this right almost immediately and its Governors-General began visiting other countries the fol-

lowing year, 1927, but Australia waited until 1971, 44 years after Canada, to follow suit. Since 1971 our Governors-General have made 51 state and official visits to 33 foreign countries, so there is no new path here waiting to be trodden by a republican President.

I have described the Queen as Australia's symbolic Head of State. Her constitutional duties are to appoint, or remove, the Governor-General on the advice of the Prime Minister. This is a most significant role and it plays an important part in ensuring the stability of our political system. The Monarch's very presence in our Constitution provides a subtle check and balance in the system of government which it would be difficult to reproduce under a republic. Indeed, while the republicans are agreed that they want to take the Queen out of our Constitution, they are utterly confused and divided at least four ways over who or what they want to put in her place. Some republicans want the people to elect the president; some want the Parliament to elect the president; some want the Prime Minister to make the appointment, and others want the appointment to be made by a specially-constituted committee.

Appointment as Governor-General, coupled with a sense of duty and obligation to the Crown, acts as a powerful restraint. Election as president, by whatever method, would introduce supporters, obligations, and the notions of a mandate and a power-base even more powerful than those of the Prime Minister. This would be a recipe for political instability, and warnings against this type of change were given in 1993 by former Prime Minister Bob Hawke and the then Governor-General Mr Bill Hayden. It was therefore interesting to see the former Governor of Victoria, Mr Richard McGarvie, enter the debate earlier this year, within days of having completed his five-year term of office, and echo the Hawke and Hayden warnings. Mr McGarvie, who was a Judge of the Supreme Court of Victoria before being appointed Governor on the recommendation of Labor Premier Mrs Joan Kirner, has argued that we already have one of the world's oldest and most successful democracies, and that we would ruin our democracy if we were to use any method of election to choose the President.

Those who would alter our Constitution must first identify the defects

Despite these warnings, the republicans are still arguing over the method of choosing the President. This issue clearly presents the republican leadership with a real problem, because 82% of the

electorate have said that, if we were to become a republic, they would want to elect the President; and 52% of republicans have said that they would rather vote against the republic if it meant having a President elected by the federal Parliament, yet this remains the preferred choice of the republican movement and the media.

Our present Constitution does not have to justify itself. It is distinctly Australian, having been drafted and approved by Australians at the time of Federation. It has given us a system of government as a constitutional monarchy that is a unique combination of the monarchical elements of the British system of responsible parliamentary government with the republican elements of Federations such as the United States of America and Switzerland.

Those who would alter our Constitution must first identify the defects in our present system of government that are attributable to the constitutional monarchy, and present us with constitutional alterations that would remedy those defects, without, as Mr McGarvie fears, ruining our democracy in the process. For the past six years they have failed to do any of these things, having relied on the mindless repetition of "it's inevitable" as their excuse for failing to argue a convincing case. They have relied on misrepresenting our present system of government and on misrepresenting or concealing the changes they wish to make. So the question we need to ask is why do the republicans seek change?

It is a question that is easily answered, for their motivation is not so much pro-Australian as anti-British. Who will forget the epithets "lick-spittles" and "fore-lock tuggers", the totally false claim that our Constitution was a 19th-century British document when in fact it was proudly "made in Australia", and the many other anti-British sentiments with which the republican campaign was kicked off?

Next followed a series of ministerial decrees. Australian organisations were banned from making any further applications for the grant of the prefix "Royal". The playing of the Australian Royal Anthem, *God Save the Queen*, by military bands was prohibited, even though the Governor-General's proclamation allows all Australians to play it and sing it whenever we choose. Photographs of the Queen were removed from Commonwealth Government offices, and their sale by Commonwealth Government bookshops was stopped. The Governor-General was told to stop sending the Australian honours lists to

And if the people are to be asked to give their consent to constitutional change, it must be informed consent. Change brought about by falsehood and deception would be a travesty of our democratic processes.

the Queen for her approval. These events were nothing less than a series of insults to the Australian people for they presumed that we would one day agree to alter our Constitution and, in the meantime, the previous Government felt free to anticipate our approval and to act as if it had already been given.

They were able to get away with these assaults on our Constitution because their actions had the support of the Australian media, with their ready acceptance of the "it's inevitable" mantra; their ready adoption of the republican cause; their refusal, as a consequence, to seriously scrutinise the case for the republic; the readiness with which they publicised the republican case; and the obstacles which they put in the way of those of us who sought to defend the *status quo*. The media, too, adopted the attitude that the Constitution was going to be changed anyway so who cared about what it said now.

Given the high level of community ignorance about our Constitution and how it works in practice, we might have expected the media to play a prominent role in community education, both about our present system of government and about proposals for change, and in reporting the cut and thrust of debate at a two-week constitutional convention. Instead, the media have adopted a partisan role, and have joined the republicans in bagging the convention in favour of a plebiscite* with no discussion or debate, and with a loaded question into the bargain. This is the "blank cheque" theory of constitutional amendment: just vote for the republic, and we will tell you later what kind of republic you may have.

Other sections of the media would go a step further. They not only know best what sort of republic we need: they also know that, if left to our own devices, we might make what they would regard as the wrong choice. So the Government has been warned that it must chart the correct course for the community and draft the plebiscite question so as to prevent the Australian people from being able to express an opinion on the kind of republic we might prefer. For these jour-

nalists our choice must not be just between the monarchy or a republic: the only vote they would permit us to have, would be a choice between the monarchy or a particular kind of republic, with the president elected for us by the Parliament. The option of a president elected by the people is anathema to these journalists, and we must simply not be allowed the option of voting for it.

The strategy is not only to prevent discussion but to produce a rigged result as well

Here we have the nub of the concept of democracy, according to some sections of the media: the people have to be consulted before the Constitution can be altered, but we can't be trusted to give the right answer. Rather than help produce a well-informed electorate that is capable of making the right choice, they prefer to push us towards a plebiscite with a loaded question in order to get the pre-determined answer. The strategy is not only to prevent discussion but to produce a rigged result as well.

Our Constitution contains a very rare provision. Whereas almost every other Constitution in the world may be altered by legislation or by government decree, ours may only be altered by the people. As I said when I began, Australians of good will have every right to seek constitutional change, and if a majority vote for change then change must happen. If change were to occur as permitted under our Constitution, then those of us who oppose such change would be bound to accept it as a proper outcome of the democratic process.

What we do not have to accept – what we must not accept – is subversion of our Constitution by stealth, in advance of the approval of the people at a referendum, and in the arrogant presumption that such approval will eventually be given. And if the people are to be asked to give their consent to constitutional change, it must be informed consent. Change brought about by falsehood and deception would be a travesty of our democratic processes.

Because of wide-spread community ignorance about our Constitution, the mindless repetition of "it's inevitable", and the personal commitment of so many editors and journalists to the republic, there still has been no debate at all about whether we should become a republic. Those of us who would seek to remedy this are regularly refused equal space in the press, and often we

are refused any space at all. The election of delegates to the constitutional convention, and the constitutional convention itself, would be our first opportunities to bring this issue into the open and to have it discussed.

And let's not shed too many tears for those who have opposed the voluntary vote. The very politicians who now tell us that the Australian people must be given a compulsory vote for the convention delegates are the same politicians who, when they were in government, decided that the Australian people would not be given a vote at all for the president of a future republic but that this decision would be made for us by themselves! And still the media support them.

Allow me to sum up. The republic would remove no defect from our present Constitution nor would it make any improvement to our system of government. Its sole aim would be to give vent to anti-monarchy and anti-British sentiments. It would remove the Crown from

our Constitution, and with it its influence for political stability. Once an appointed Governor-General had been replaced by an elected president, we would have introduced into our Constitution what Bob Hawke, Richard McGarvie and Bill Hayden, amongst many others, have warned would be disaster for our democracy.

A further tragedy for our democracy lies in the fact that within the ranks of the media there are those who believe that we should have the kind of republic that would be favoured by only 18% of the electorate and by only 48% of republicans. Furthermore, these journalists believe that it would be legitimate for the Government to contrive such a result and to foist it on us by setting out deliberately to prevent the Australian people from having a free choice. I used to think that freedom of the press had a higher purpose to serve than deception of the people and the self-interest of journalists.

Our Constitution created the Commonwealth of Australia and it has united us for nearly a century. Now it is being used to divide us. The push for the republic was founded on ill-will and abuse, and it has been sustained by ignorance and misrepresentation. We have even reached the stage where loyalty to the Sovereign is presented by the republican movement and by the media as a matter for shame and regret. I sincerely hope that the Australian people will adopt the R.S.L. motto of eternal vigilance and, if given the opportunity, will use the election of convention delegates to reject the republic and to re-affirm their loyalty to the Crown and to the Constitution.

Mr. President, ladies and gentlemen, I have the honour to declare open this 82nd annual conference of the Victorian Branch of the Returned & Services League of Australia.



Every Australian should read this!

AUSTRALIA 2000: WHAT WILL WE TELL OUR CHILDREN?

Jeremy Lee

This is the story of the near-dispossession of the richest country in the world, and one of the youngest in terms of industrial economics. It is a story of how a virile and inventive people have been sapped of faith and will.

Some of this material appeared in a booklet written in July 1991. It outlined a predetermined policy, discernable throughout the world, for the transfer of political and economic decision making away from parliaments elected or otherwise to a global government.

The idea has appeared under many names: globalism, the new world order, global governance, the new international economic order and so on.

Exploiting the tragedy of Princess Diana

BY ERIC D. BUTLER

There is an old Latin tag which in essence says that no one should speak ill of the dead, but it needs to be said that the unprecedented outpouring of emotions concerning the tragic death of the Princess of Wales, and the attempt to manipulate that emotion as part of an ongoing campaign to destroy the institution of Constitutional Monarchy and a British culture which is directly linked with that concept of Monarchy, requires a strong dose of realism at the present time. Such realism will not be found in the mass media, which during the week following the tragedy indicated the type of poison that is going to be used against the Royal Family in general, and against Prince Charles in particular. The tragedy must bear heaviest upon Prince Charles, whom some vulgar commentators have suggested that he was responsible for driving his wife out of the Royal Family and, therefore, indirectly to her death. Such illogical rubbish is a reflection of the intellectual rot of our times.

But, before attempting to apportion blame, the tragedy of the life and death of the Princess must be seen in perspective. The tragedy has all the makings of a classical Greek tragedy, and for that reason alone has gripped the imagination of millions around the world. The defenders of the Princess have constantly referred to her as a "modern" woman. Unfortunately she lived her life during a period when what is termed the modern world was progressively freeing itself from the roots of the past. As a young girl she felt the pain of a broken home. There was a constant feeling of insecurity. At the relatively young age of 19 she was being married to the man who was trained to be a King. Overnight she was being propelled towards international stardom. Clearly there were going to be stresses and strains, with no one close enough to the Princess to provide the type of advice a young married girl required. She and Prince Charles shared few basic common interests. Like many a young married bride, Princess Diana felt that with time she could change her husband.

But by training and temperament Prince Charles is a traditionalist. Princess Diana was not, through no fault of her own.

All married couples are aware of the early adjustment problems in marriage. Princess Diana's eating problem merely accentuated the difficulties. Only those who have had to try to cope with anyone suffering from this



type of illness can understand what it means. Prince Charles found himself in a situation with which he did not understand and could not cope with while still fulfilling his public duties. The seeds of tragedy were growing out of control. The anti-Royalist media scented blood. With no one of real substance to whom she could turn, an unhappy young woman was vulnerable to the worst possible type of advice. An assortment of gurus were being consulted. Her five year adulterous affair with the unspeakable Hewitt and other liaisons were evidence of a deeply unhappy woman. A girl with a unique capacity to relate to

people, Princess Diana's feverish energies found an outlet in her numerous charity works. She was a phenomenon. But it was her restlessness which made her vulnerable. The very mass media which helped to build her up as a type of movie star, has skilfully dripped in a deadly Republican poison.

In her famous BBC interview, in which she described the Royal Family as "the enemy" and expressed the view that Prince Charles was not fit to be King, Princess Diana unfortunately added more grist to the Republican mill, obviously without understanding the far reaching implications of what she was saying. Further grist to the Republican mill has been provided by Earl Spencer at Princess Diana's funeral service, with his attack on a Royal Family which had already broken with convention in order to demonstrate that, contrary to what the mass media was saying, they were also grieving for Princess Diana. While it is understandable how Princess Diana's brother felt about the death of his sister, his speech will be seen in retrospect as a manifestation of bad taste to tell Prince Charles to his face that in effect he was not capable of bringing up his own sons.

Whether the restless Princess Diana would have found genuine love with the billionaire playboy who died with her in a fatal car crash, for which he was much more responsible than the unfortunate Prince Charles, can only be speculated upon. Irrespective

of whether the driver was drunk or not, it was an act of criminal folly to drive a car at such a high speed. Did no one in the car order the driver to slow down, or to stop? It was a tragic end to a tragic life, one which at one time appeared to offer so much.

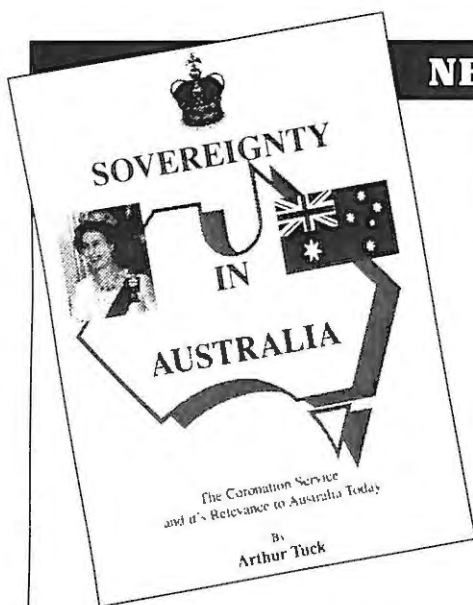
It is certain that the Princess Diana tragedy, which is the stuff of which novels are written and films made, will result in the "re-appraisal" of the institution of Constitutional Monarchy. But there are already signs that the mass media will be used to foster a Princess Diana cult as part of a sinister campaign to completely abolish the concept of the Monarchical form of government. Even the Queen herself is being indirectly attacked, as one of the "enemy" which drove Princess Diana to act as she did. But the major target is Prince Charles who, with all the imperfections to which all human beings err (except, of course, the self

appointed intellectuals) has indicated that he has some understanding of the importance of traditions in sustaining a nation.

What is required at the present time is some real intellectual meat in defence of the system of Constitutional Monarchy. What is the basic role of the Monarchy? Can that role be fulfilled if the Monarchy is expected to perform like some type of a Soap Opera? Should Princess Diana be remembered only as a beautiful young woman, tragically cut down in the prime of life because of her controversies with other members of the Royal Family, or should it not be stressed that her greatest legacy was that of life itself, the life of her two sons who represent the continuity of a nation? In his speeches and writings, Prince Charles makes it clear that he understands the vital role of tradition in history. He understands that unless

a nation constantly returns to its roots, continuing stable life is impossible. The emerging campaign to bring Prince William to the Throne prematurely is not for the sake of the young man, but to try and ensure that he is cut off from that wisdom and understanding which his father can help to provide.

At the end of the day, the basic question to be asked about what type of government do people want, is it one where there are no checks on the natural will-to-power of all governments? Or one where there is an "umpire" who is born and trained to ensure that there is fair play for all? If this and similar questions are asked during any "re-appraisal" of Constitutional Monarchy, then the death of Princess Diana may result in increasing numbers of people opening their eyes to a reality they had not previously seen.



NEW PUBLICATION

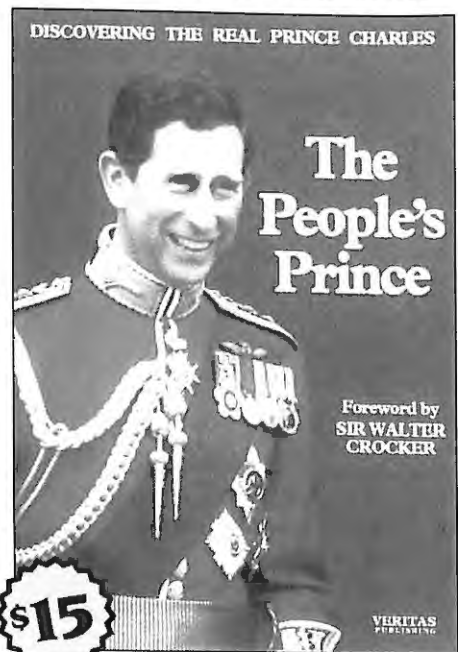
Sovereignty in Australia

by Arthur Tuck

The Coronation Service
and its Relevance
to Australia Today

This attractively produced booklet focuses on the coronation service and its relevance to Australia today. Within the context of the republican assault on the constitution, this booklet offers an excellent educational tool to highlight almost unknown but, vital aspects of our Constitution. Christianity offers a philosophical bedrock upon which our social, political and legal heritage is based, beginning with the crowning of our Head of State during a holy Communion Service in a Christian church. The monarchy symbolises the sovereignty of God, and represents and protects the political sovereignty of its subjects, submitting government itself to the law of God. This book indicates the spiritual richness of Australia's constitutional heritage, and by comparison the various republican models 'appear shallow and barren'. This book is available from The Australian Heritage Society.

CONTAINS HISTORICAL PORTRAIT OF THE PRINCE OF WALES AND FAMILY TAKEN IN 1991.



What emerges from a study of Prince Charles' speeches is a most cultured and literate man with a very deep concern about what is happening to Western Civilisation. Dispels the current media hype about the man behind the alleged royal crisis.

A Collector's item.

Available from The Australian Heritage Society - see booklist in this issue

ON THE ANVIL

BY NIGEL JACKSON

AN INDEPENDENT COMMENTARY ON NATIONAL AFFAIRS



The idea for this article came when I was reading *Online*, the newsletter of the Adelaide Institute (No. 57, June 1997). The Institute's director, Dr Fredrick Toben, reported in this issue on his 36-day overseas trip from late March to early May, in which he met many patriots and historical revisionists in America, Canada and Europe. His entry for 10 April, London, included the following comment:

"Mr David Irving ... Although not classified by the hard-core historical revisionists as a revisionist, Irving has committed the cardinal anti-revisionist sin by publicly stating that there is no evidence to support the claim that homicidal gassings took place at Auschwitz. Ever since his public endorsement of *The Leuchter Report* at the 1988 Toronto Zündel trial, David Irving has been hounded by international Zionists who are set on destroying his career as an historian.

"After writing over thirty books, Irving asks why should he – through financial extirpation – lose his house in which he has resided for over thirty years.

"The forces which would like to destroy Irving's livelihood cannot tolerate social and economic stability and instead thrive on the pain and suffering that is caused by uprooting individuals and families and throwing them into the uncertainties of a nomadic lifestyle. Irving's wife, Bente, and daughter Jessica, face an uncertain future.

"This is not unusual within revisionist/dissident/heretical circles. Those, like Irving, who courageously stand up for their principles of free thought and free speech, bear the full force of the billion dollar industry that attempts to keep the lid on the conventional Holocaust story."

I felt an immediate sense of outrage that this brilliantly penetrating, lion-hearted and extraordinarily industrious writer should be in danger of losing his own home, and the

family security that accompanies it, as a result of the 20th-century vendetta which bids fair to outstrip the mediaeval Inquisition and the later witch-hunting crazes for pure wickedness; and, immediately afterwards, came the thought that such an absurdity of injustice as threatens Irving could never exist without the abominable acquiescence of craven and corrupt intellectuals around the world.

Before considering the nature of this acquiescence and what may be able to be done to overcome it, I want to remind *Heritage* readers of what is going on in the world as a result of the Zionist-Jewish vendetta against critics of the received, but now besieged, Holocaust story. To do this, I will quote extensively from *Power*, Ernst Zündel's newsletter from Canada (No. 220, 15 August 1997). Firstly, Zündel gives a panoramic snapshot of the persecution of revisionists around the world with the following examples:

"Carlos Porter, an American living in exile in Belgium, is facing a jail term for more than one year. He was convicted in a Munich court because of his Holocaust revisionist writings.

"Udo Walendy, the German historian, nearly seventy years old, has been convicted a second time for his Holocaust revisionist views. For health reasons he has not yet been imprisoned.

"Günther Deckert, who was jailed for translating a Leuchter speech and is already serving a sentence, was convicted again recently for saying that the police used Stasi methods, i.e. East German Secret Police methods against him.

"Erhard Kemper, a German engineer and writer, has been served with yet one more subpoena for not believing in the Holocaust. Kemper has already served several prison sentences for his lack of Holocaust beliefs.

"Dr Robert Faurisson, leader and godfather of modern revisionism, is going on trial on 25 September 1997 for something he wrote during the

Abbé Pierre controversy. The judge will only allow one afternoon for the case to be dealt with. Dr Faurisson has asked that Jean Claude Pressac be subpoenaed as a witness. That should be an interesting trial!

"Professor Roger Dommergue Polacco de Menasce, a French-Jewish revisionist, faces a court case because he came to the defence of Jean Marie Le Pen of the *Front National*. Professor Dommergue has helped me for almost two decades in my legal struggles.

"Germar Rudolf-Scherer, the German chemist who was condemned to a prison term in Stuttgart and who went subsequently into exile, had to flee again with his young family because the German police raided his parents-in-law's homes in Germany and found out his hiding place. He is now safely in exile in another European country, at least temporarily – because German arrest warrants are now valid in most countries of the newly United Europe.

"Gregory Douglas, author of *Gestapo Müller*, a controversial book about one of Hitler's top cops who, he alleged, survived the war and changed his name in order to serve America, is also in trouble with German prosecutors. He is sending out press releases about the repressive German regime."

This issue of *Power* also contains a brilliant analysis by the Zündel legal team of alleged bias against Germans and against Zündel himself in the Canadian Human Rights Commission, which is investigating complaints against the Internet Zündel site in the USA. A few extracts from this analysis follow:

"Given the heavy publicity given this issue and the mandate of the CHRC to promote the human rights of all Canadians, the CHRC nevertheless never met or consulted with German-Canadian groups to obtain the point of view of ordinary German-Canadians ...

"In sharp contrast, the evidence is overwhelming that the CHRC has had a long-standing, regular, direct and close liaison with Jewish groups such as B'nai Brith ...

"The evidence is overwhelming that the CHRC ... made no investigation whatever of the writings of the applicant (Zündel) or the general viewpoint he espouses ...

"The CHRC adopted wholesale the terminology of B'nai Brith in dealing with the issue of the history of World War II and the atrocity allegations made against the German ethnic group."

Zündel sums up the world situation concerning revisionism most succinctly: "The battle for freedom worldwide has entered a new phase. Judicial persecution coupled with actual physical terrorism from bombs to arson by state-sponsored, state-tolerated Marxist organizations have now become the norm."

One final story indicates with stark clarity the dimensions of the evil revisionists are up against. In the Adelaide Institute's September 1997 (No. 61) *Online*, we read of this "disturbing case":

"David Irving reports: 'A shocking phone call comes from A., a Canadian Muslim, my organiser at Berkeley and a qualified lawyer, showing just what we are up against: He has been seized by Canadian officials in Mexico City, bundled into a car and flown last Thursday to Ottawa, where he is being held in a secure mental hospital. ... I know of few people as level-headed as he is.'" It appears that this Muslim gentleman is being denied the right to practise his religious obligations as he wishes, is having trouble obtaining legal representation of his own choice, and is being forced to take medication.

In my August 1988 essay "Against the Elders of Hamelin", subtitled "An Impartial and Independent Assessment of the Australian League of Rights", I called for a lifting of the taboo placed on the League in Australian public discussion. I pointed out that the taboo originated with the Zionists, was eagerly supported by communists and socialists and (worst of all) was enabled to survive

by the refusal to challenge it of otherwise decent and respectable Christians, liberals and conservatives.

Nearly ten years later the situation of public obscurantism in Australia on discussions that can rectify the political corruption of the age has plainly worsened. Negative censorship (censorship by omission) is practised on a massive scale by the major media; and politicians, intellectuals and church leaders brush aside attempts to call them to consider the fog of dishonesties that enshrouds the Australian people.

There is no doubt that fear and opportunism lie behind this disgraceful acquiescence.

That the problem of such acquiescence is central to human communities can be seen from the position of importance accorded to Pontius Pilate in those remarkable documents, the four canonical gospels, which contain a wisdom and corpus of insights often not possessed

BUNNY DAY

by Neil McDonald



Pesticides have blasted a popular meal -- rabbit -- from the dining table. Pre-war depression time induced many Australians to trap or net rabbits. Here's a memory of our most popular dish.

Saturday morning and a warning from Mum. "Don't play away, the Bunnyman could be coming!" I'd hang around the backyard until Mum urged me to the front gate. "Don't wander off or you'll miss him." Huh! Not much chance of missing our rabbit vendor. He road a motor-bike with a box sidecar, but his main messenger was a loud voice which jumped rooftops. "Fresh rabbits coming your way!"

Soon as I heard him, I alerted Mum in the kitchen. "Take this," she said, offering an enamel plate, a tea towel and two single shillings. "Get a pair -- and make sure they're young-uns!" Eagerly I waited as the vender's voice came nearer. His motorbike combination crept from neighbours to our place. The engine idled. "Mornin' lad. There's plenty this week."

"Two young-uns," I said. He dived a hand into space below the hinged box lid and pulled out a couple. Then the other hand produced two more. "Little ones -- nice and fresh." "Not too little," I challenged. He compared the lengths and selected two. "Your Mum will like these -- trapped them only yesterday." The vendor slipped the two shillings into a pocket of his white apron. "Tell your Mum I'll

be back next Saturday if the traps are busy." Proudly I carried inside the pair of clean skinned young rabbits, covered with a linen towel.

That Saturday afternoon, while Dad was at the footy and I mended a bike puncture, Mum had the little iron stove dancing. She could set a fire with dry kindling and create flame quickly to boil a kettle. But, baking bunnies was special.

Some details elude -- Mum didn't like kitchen-snoopers. She used a baking pan to hold separated bits. The inner cavity was stuffed with tasty herbs, never since equalled. The rabbits were baked in a pan on the oven shelf. The fire burnt brightly for just the right time and temperature. Mum didn't use recipe books -- just experience gained when a girl on a wheat farm with no other teacher but necessity. Somehow Mum knew when the rabbits had been baking long enough. She tested the innards of a cake by inserting a clean piece of straw. Similar trial-testing produced rabbits cooked tender.

That evening's meal was irresistible. Hot, tasty rabbit was complemented with baked potatoes and laced with gravy. Two lucky diners each received a back leg, but a feast was shared by parents and two hungry sons. Only one rabbit was consumed. The other, now resting in a Coolgardie safe, would be heated for another memorable meal, one or two days later.

by the generations of churchmen who ensure their continued publicity in the centre of Western European culture.

A profound analysis of Pilate was offered by the Russian mystic and philosopher, P.D. Ouspensky, in his chapter on "Superman" in his book *A New Model of the Universe* (London, 1931). Ouspensky pointed out that Pilate understood Jesus and wanted to free him. "He saw very clearly that the man who stood before him was no criminal 'preaching sedition to the people' or 'inducing them not to pay the taxes' ... This 'philosopher' aroused his sympathy, even his compassion. The Jews clamouring for the blood of an innocent man were repellent to him. He tried to help Jesus. But it was too much for him to fight for Jesus in earnest and incur unpleasantness."

Pilate, Ouspensky, argued, was a relativist who took refuge in shallow "political" justifications of keeping the peace for Rome. He adopted a slightly mocking, ironical, sceptical attitude towards the idea of truth and the adherents of that idea. He avoided doing anything that would compromise him or make him seem ridiculous. Finally he tried to disclaim responsibility for the "crucifixion of Jesus" (the betrayal of the truth, of the supremacy of spirit over the world) by **washing his hands**.

It is one of the most shameful and humiliating moments in world literature. Jesus had said, speaking of himself as an incarnation of truth and spirit, "He who is not with me, is against me." And Pilate, for all his intelligence, **prestigious position**, diplomacy and practicality, **ended up on the side of the enemies of Truth**.

We need to renew our efforts to persuade our countrymen that failure to oppose the epidemic of evil inevitably means that one becomes infected by it, a victim of it, and a carrier of it oneself. We need to say to them loudly and clearly and repeatedly: "Are you in favour of the persecution of Bunyan, Pasternak, Solzhenitsyn, Faurisson, Zündel, Deckert, Irving and the others, or not? Ignoble silence implies consent. Where do you stand?" We need to shame them, to help the voices of their own consciences rise up with clarity, "trumpet-tongued", within their own souls.

May I urge my readers to send a copy of this column to prominent Australians who seem to them to need this direct challenging?

The requisite for resistance to worldly evils is the life of faith, together with the practice of the traditional virtues that flow from it and sustain it. But faith, a form of "partial knowledge", superior to ordinary logical

reasoning, is not belief in a too limited and rigid doctrine. A restoration of the true sacred tradition inaugurated by Jesus is essential to national recovery; and readers of *Heritage* should consult the magnificent 1,000-page book, *The Gospel of Jesus*, by Cambridge University scientist and mathematician John Davidson (Element Books, UK, 1995).

It is also necessary to avoid the fate of Cassandra, of the prophet of truth to whom no-one listens. It is said that this fate was visited upon the famous priestess of Troy "because she failed to pay Apollo for the gift of prophecy." What can this mean?

Apollo represents **divinity**, the one and only source of true inspiration. The **brahmins** of a society, its spiritual elite, must not only constantly acknowledge divinity as the source of their messages, but they must **maintain a living channel within themselves through which 'the angels of the Lord may pass up and down'**. There must be nothing 'second-hand' in the formation of the personality. A mere copying of what is taken to be 'the way of the ancestors' is never enough. Each individual of each generation is challenged anew to hunt and capture the unicorn of truth for himself or herself. Indoctrination of any kind is fatal to this enterprise, for, as the opening of the *Tao Te Ching* reminds us, "the way that is a way is not the Way."

WHO RUNS THE COUNTRY? *Author unknown*

The *Melbourne Age* is read by people who run the country;

The *Melbourne Herald* is read by the wives of people who run the country;

The *Canberra Times* is read by the people who think they run the country;

The *Sydney Morning Herald* is read by the people who think they should run the country;

The *Financial Review* is read by the people who own the country;

The Australian is owned by one of the people who run the country;

The West Australian is read by the people who think the Eastern States run the country;

The *Brisbane Courier-Mail* is read by the people who think the country consists only of the area north of Brisbane;

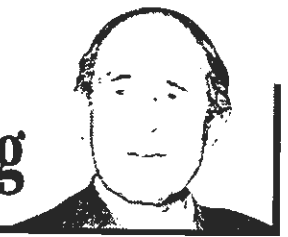
The Hobart *Mercury* is read by the people who think the country ought to be run the way it used to be run;

The *Adelaide Advertiser* is read by the people who think it still is;

The *Truth* is read by the people who don't give a damn who runs the country as long as they are sexy.

Political Campaigning with a Beatle Wig

A FURTHER SECTION OF ERIC D. BUTLER'S UNPUBLISHED MEMOIRS



The following is another selection from Eric D. Butler's unpublished Memoirs. This section concerns an event which took place in 1964, prior to "The Battle of Moose Jaw" outlined in our last issue.

Over a long political career I have always found that a little humour is one of the most effective weapons for use against totalitarians. Sir David Kelly, one-time British Ambassador to Moscow, commented on the puritanical nature of the Soviet regime. I have met few hard-core Marxists who could be described as light-hearted. For them life is grim and earnest, a reflection of Marxist-Leninist philosophy which stresses that all human progress is the result of violent clashes.

The first evidence that the Marxist revolutionaries and their allies were determined to wreck the Canadian-wide 1964 tour which I was conducting in association with former Royal Canadian Mounted Police undercover-agent, Patrick Walsh, surfaced in Calgary, Alberta, where we were conducting the first Anti-Subversion School, a three-course School which I had evolved over several years. Pat Walsh reported later that it was this School, and the type of action programme proposed, which had electrified Marxist-Leninist strategists into deciding that the movement we were developing had to be completely discredited before it could become firmly established. The Communist view was that while they did not like literature and lectures exposing their global and national programmes, they were most concerned about what might become effective action programmes.

The School was held one Saturday afternoon and evening at a Northern Calgary motel owned by a friend who, over the years, had made motel rooms available on a complimentary basis. The School was run in the licensed restaurant conducted under separate management from the motel. The School was well attended. A man who gave his name as Amolky had asked if he could attend, saying that he had an Australian wife who recommended that he listen to one of her fellow Australians, whom she had allegedly heard was a "most interesting lecturer". I felt from the beginning that there was something strange about Amolky.

There was also a rather sophisticated lady who looked out of place in a typically middle-class audience, many of whom attended Church. The lady was wearing an outfit more suitable for a cocktail evening than a serious anti-Communist School.

Amolky sat at the back of the small room and, while all those attending had been invited to bring notebooks and pens, he appeared to be exceptionally well-equipped and professional, busily taking more notes than anyone else. He made a close examination of the book display before the School started, as did the lady, taking particular interest in a little booklet entitled *The Bigot behind the Swastika Spree*, with a striking swastika on the cover. Amolky eventually purchased a copy. During the dinner break Amolky was engaging as many people as possible in conversation. By that time Pat Walsh and I were convinced that we had an investigator of some kind. Pat was also certain that the lady in the cocktail dress was also an agent of some kind. She disappeared for the early part of the dinner break and when she later complained that her soup was cold, Pat smiled and responded, "Well, if you had not spent so much time outside reporting, the soup would not have got cold." The lady ignored the jibe.

It was during the third session of the School that suspicions about Amolky were confirmed. An elderly lady, obviously of a Church background, and wearing a hat decorated with flowers, asked the question, "Did I think the Beatles were part of the Communist conspiracy?" Amolky's immediate reaction, his notebook out in a flash and leaning forward expectantly to record my answer, was a warning signal to me. I carefully responded by saying that while there were many innocent dupes of Communist psycho-political warfare, there was no evidence suggesting that the performing group known as 'The Beatles' were other than pop stars, adding with a smile that I had to admit that I was "a bit of a Beatles fan myself". This was not exactly

true, having had a number of arguments with my teen-age sons about some 'modern music', but little did I realise that my light-hearted comment concerning the Beatles was to be of great significance during the following week in Calgary.

The local organizers of Ron Gostick's Christian Action Movement had planned a heavy programme for Calgary following the anti-Subversion School. We rated the School highly successful and looked forward to a busy week, with one address scheduled to take place at the local university. We were welcomed on the Monday morning with the results of a heavy overnight snowfall, normal for that time of year. But we had hardly had time to take in the dazzling white picture as we prepared to go to breakfast, when our local organizer arrived in a state of shock to announce that the first reaction to a sensational front-page smear story in the morning newspaper, *The Calgary Herald*, was that a business organization had cancelled a luncheon meeting for me that day.

A CLASSIC SMEAR JOB:

The essence of the Amolky story was that over the weekend the city had been "invaded" by dangerous, extremist, pro-Nazis. Amolky's hatchet job was a classic of its kind, heavy on innuendo but light on fact. Amolky's story created the impression that he had been able to "infiltrate" this "semi-secret" organization. It became apparent why Amolky had shown so much interest in the booklet, *The Bigot behind the Swastika Spree*. Far from the booklet being pro-Nazi as suggested by Amolky, the author, veteran American anti-Communist journalist, Joseph P. Kamp, had carefully documented how the world-wide wave of "Anti-Semitic" vandalism of the early sixties had been masterminded by Communists, some of them Jews. Kamp had provided a frightening picture of how gullible Christian and Jewish groups had given their support to a very clever campaign. The media had also helped to spread the story that the whole world was threatened by an

upsurge of "neo-Nazism". Needless to say, Amolky mentioned none of this. I had the opportunity to discuss this incident with Joseph Kamp some years later at a private Washington dinner party which Col. Curtis Dall, President Franklin Roosevelt's former son-in-law, hosted for me and my wife. Col. Dall had invited to the dinner some of the most informed anti-Communists in the U.S.A., Kamp being one of the group. As we sat down in my motel room we contemplated what appeared to be a major disaster. I said that the first step was a media release disputing the Amolky charges, but stating that I was not surprised that it was a businessmen's organization which had first capitulated, pointing out that they were merely confirming the traditional Marxist contempt for the 'capitalists'. I then astonished our local organizer by asking if his children might have Beatle wigs. [Children right around the world were, to the despair of many parents, all wearing Beatle wigs.] Although a fine type of man, he was of Dutch background with a very serious nature. He was, I felt, quite horrified that I would suggest that he would allow his children to be contaminated with the decadent culture as represented by what at that time was often described as "Beatlemania". "But what value were Beatle wigs going to be in the crisis confronting us at Calgary?" At least Pat Walsh did have a sense of humour and so we proceeded into the City of Calgary where I managed to purchase a Beatle wig. I explained that I had two teenage sons back home in Australia.

We returned to our motel to discover that, while there was plenty of ferment around the city, our next scheduled meeting, an address to a local Roman Catholic meeting, had not been cancelled. As a Roman Catholic, Pat Walsh had been able to allay the natural concerns of the Monsignor who was to chair the meeting. I also feel that the attendance of one of the most colourful characters to come out of the Second World War, Roy Farran, also assisted. Farran had been involved in a dramatic clash with the Zionists in Palestine, as a British soldier. The affair required the intervention of Winston Churchill on behalf of Farran. Farran subsequently wrote a book, *Winged Dagger*, which dealt with how Zionist terrorists had tried to assassinate him, back in England, with a letter bomb. But the result was the tragic death of Farran's brother. Farran left the UK after the war and settled in Calgary. He established a small paper, *The North Hill*

News, through which he campaigned against the proposal to fluoridate the public water supplies. Farran was a genuine libertarian. He also hosted a radio talk-back programme for many years. Eventually he became a Member of the Albertan Legislature and a Minister in the Conservative Government. I had met with him during my 1963 tour of Canada when he gave me a friendly interview in his paper. He was interested to know that I had read his *Winged Dagger*.

Roy Farran, with a broken leg as a result of a skiing accident in the Rockies, attended the 1964 meeting chaired by Monsignor.

Needless to say, the meeting started on a slightly tense note, the presence of a West Indian boy adding to the tension. I started by saying that I well understood any apprehension that might exist, "But as my friend, Roy Farran, knows from personal experience, the mass media is not always the most reliable." I dealt briefly with the Amolky smear but then said, "However, Mr Amolky did get one thing right. He correctly reported that I had said that I was a bit of a fan of the Beatles and just to prove this I have brought along my own Beatle wig and, with your permission, Monsignor, I would like to put it on." The tension immediately evaporated as I put on the wig. There were waves of laughter. Roy Farran thought it hilarious. I wore the wig for the rest of the meeting. The question of racism was raised by the West Indian boy at question time, this developing into a friendly discussion concerning the general popularity of West Indian cricketers in Australia. He laughed when I observed that "our Canadian friends wouldn't understand what we are talking about when we discuss a civilised game like cricket".

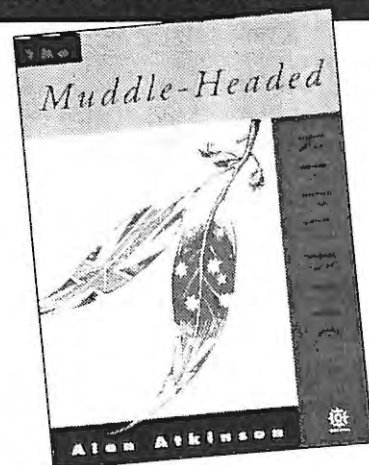
A WEEK-LONG BEATLE WIG CONSPIRACY

The meeting finished on a most friendly note after we had enjoyed supper. I used my 'Beatle wig' with devastating effect at every succeeding Calgary meeting. The most embarrassed group were the businessmen who had cancelled the first meeting. The Beatle wig tactics caused uproar at the university meeting late in the week, with a grim-faced lecturer protesting that I had reduced a serious matter to a comic farce. But the majority of students obviously saw the funny side of the whole affair, with the result that I was given a reasonable hearing.

When news of the Beatle wig affair reached Australia and my teenage sons heard about it, I received a message via my wife, "Congratulations, Dad, you have eventually made it!" Before I left Calgary a local TV station made arrangements for me to debate Amolky. Clearly he was out of his depth. I couldn't get an answer about his Australian wife who had suggested he should attend my Anti-Subversion School. He was most upset when I charged him with unprofessional conduct, with his misleading references in *The Herald* to the books we were carrying. But I congratulated him on his accurate reporting concerning the Beatles affair. "That really made my week," I concluded. But he did not appreciate the humour of the situation.

A tape recording of my TV debate with Amolky was made at a supporter's home, but those offered the tape-recording complained that it was difficult to hear the debate over the roars of laughter emanating from Pat Walsh as he rolled on the floor in front of the TV. Pat said he hoped we were going to have more such hilarious experiences as we moved across Canada. But, as I will record, this was not to be. We did have our humorous moments, but nothing to compare with the 'Beatle Wig Affair' in Calgary.

SAY NO! TO A REPUBLIC



THE MUDDLE-HEADED REPUBLIC

*The most eloquent defence of the
monarchy to be published in this country*

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The Australian Heritage Society

Prince Charles speaks to the Prayer Book Society



In a moving speech to the members of the Prayer Book Society, Prince Charles warned them not to relax their efforts to preserve the Book of Common Prayer as those efforts were needed more now than ever.

I I am deeply conscious that I am here in the presence of experts of all kinds – not least the spiritual, theological, and scholastic. I am particularly touched that so many people, like Dr Spurr, have come from as far away as Australia, others have come from Canada, and I was particularly glad to see the Bishop of London.

So I hesitate to speak with any learned authority on a subject as important and central as the Book of Common Prayer, but hope you will forgive a few thoughts which I think you might suspect come from the heart rather than from the pen of a scholarly individual.

I was struck when turning some of the less familiar pages of the Prayer Book the other day by the poignant way in which Cranmer and the Church fathers so succinctly understood the problem of preserving the integrity of literature and liturgy in a turbulent and changing world. Surely you will all recall how the second Preface begins: "There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted."

In a speech I made, which Lord Charteris mentioned, before some of you at St James, Garlickhythe, seven and a half years ago, I described the Prayer Book as a most glorious part of our heritage and a book of prayer for the **whole** community. Due in no small part to the hard work of you all and your Society over the last two and a half decades, I am delighted to say that the Prayer Book remains today in cherished use in many more churches across the country than might otherwise have been the case.

So, why does the Prayer Book matter, together with the numinous mystery of its language? Because, as its very survival over the centuries has shown, its language and liturgy are sensitive to the profound human need for continuity and permanence, and have shown themselves not of an age but of all time.

To my mind, tradition is not a man-made element; it is a God-given awareness of the natural rhythms and of the fundamental harmony in every aspect of nature

But, Ladies and Gentlemen, what is it about tradition and traditional values that, at the mere mention of these words, normally intelligent people go into paroxysms of rage and indignation – even vilification – as I have discovered? Is it because they feel threatened? It is as if tradition represented the enemy of man's lofty ambition; the 'primitive' force which acts as an unwelcome reminder – deep in our subconscious – of the ultimate folly of believing that the purpose and meaning of life on this Earth lie in creating a material form of Utopia – a world in which Technology becomes a 'virtual-reality God', the arbiter of virtual-reality ethics – and thus the eventual murderer of the Soul of

Likewise, I believe that Man is much more than just a biological phenomenon resting on "the bottom line" of the great balance sheet of life where art and culture and religion are increasingly in danger of becoming optional extras in life.

Mankind. To my mind, tradition is not a man-made element in our lives. It is a God-given awareness of the natural rhythms and of the fundamental harmony engendered by a union of the paradoxical opposites in every aspect of nature. Tradition reflects, in my opinion, the timeless order, and yet disorder, of the cosmos and anchors us into a harmonious relationship with the great mysteries of the Universe. Some scientists claim to have discovered the origins of the Universe

and explain it all quite confidently in terms of a "Big Bang". If it was a Big Bang, then I suggest it was a controlled explosion! Likewise, I believe that Man is much more than just a biological phenomenon resting on "the bottom line" of the great balance sheet of life where art and culture and religion are increasingly in danger of becoming optional extras in life. While appreciating that so much of the simple innocence of our lives has been destroyed, I do believe that the survival of civilised values, as we have inherited them from our ancestors, depends on the corresponding survival in our hearts of that profound sense of the Sacred.

The genius of Cranmer's Prayer Book – in my humble opinion – lies in the conveyance of that sense of the Sacred through the power and majesty of the language of the Prayer Book that, in the words of the Collect, "Among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found". The Orthodox Church, for example, has never lost, abandoned or diminished the sacred beauty and symbolism of its liturgy. The great, overwhelming sadness for me – and I am sure for you too – is that we seem to have forgotten that for solemn occasions we need exceptional and solemn language: something which transcends our everyday speech. We commend the "beauty of holiness", yet we forget the holiness of beauty. If we encourage the use of mean, trite, ordinary language we encourage a mean, trite and ordinary view of the world we inhabit. Many people look in dismay at what has been happening to our language in the very place where it evolved. They wonder what it is about our country and society that our language has become so impoverished, so sloppy and limited – that we have arrived at such a dismal wasteland of banality, cliché and casual obscenity. For many, it has been an absolute tragedy to witness the abandonment of the idea of English as something really to be

learned by effort and application, by long and careful familiarity with those who had shown how to clothe their thought in the most precise, vivid and memorable language. We have ended up leaving ourselves open to the terrible accusation once levelled by that true master of the banal, Samuel Goldwyn, – "You've improved it worse!"

However, there are signs of encouragement in that the last twenty-five years do seem to have brought about a slight change of

atmosphere in this debate – and in particular that the Church of England Liturgical Commission is now making more effort to honour the Prayer Book tradition than in the past and is proposing to include the Book of Common Prayer in its new prayer book so that it will be much more available to everybody. There is no doubt in my mind that the Prayer Book Society's work to commend the Prayer Book to the next generation through the Cranmer Awards Scheme matters a great deal.

So, the Prayer Book's survival is, I believe, a touchstone of our ability as a society to value its spiritual roots, its liturgical continuity, and its very identity as a nation of believers. This is, therefore, not the moment to relax your efforts, but to encourage them even further! I look forward to your next twenty-five years of endeavour **and** success. Your work could not be more important to the rediscovery of tradition, as the Bishop of London has so succinctly put it.

"The triumphant success of Hong Kong demands – and deserves – to be maintained"

DELIVERED BY PRINCE CHARLES AT THE HANDOVER CEREMONY IN HONG KONG - JUNE 30th 1997

President Jiang Zemin, Premier Li Peng, Distinguished Guests, Ladies and Gentlemen:

This important and special ceremony marks a moment of both change and continuity in Hong Kong's history. It marks, first of all, the restoration of Hong Kong to the People's Republic of China, under the terms of the Sino-British Joint Declaration of 1984, after more than 150 years of British administration.

This ceremony also celebrates continuity because, by that same treaty and the many subsequent agreements which have been made to implement its provision, the Hong Kong Special Administrative Region will have its own government, and retain its own society, its own economy and its own way of life.

I should like to pay tribute this evening to those who turned the concept of "one country, two systems" into the Joint Declaration, and to the dedication and commitment of those who have worked so hard over the last thirteen years to negotiate the details of the Joint Declaration's implementation.

But most of all I should like to pay tribute to the people of Hong Kong themselves for all that they have achieved in the last century and a half. The triumphant success of Hong Kong demands – and deserves – to be maintained. Hong Kong has shown the world how dynamism and stability

can be defining characteristics of a successful society. These have together created a great economy which is the envy of the world. Hong Kong has shown the world how East and West can live and work together. As a flourishing commercial and cultural cross-roads, it has brought us together and enriched all our lives.

Thirteen years ago the Governments of the United Kingdom and the People's Republic of China recognised in the Joint Declaration that these special elements which had created the crucial conditions for Hong Kong's success should continue. They agreed that, in order to maintain that success, Hong Kong should have its own separate trading and financial systems, should enjoy autonomy and an elected legislature, should maintain its laws and liberties, and should be run by the people of Hong Kong and be accountable to them.

Those special elements have served Hong Kong well over the past two decades. Hong Kong has coped with the challenges of great economic, social and political transition with almost none of the disturbance and dislocation which in other parts of the world have so often accompanied change on such a scale.

The United Kingdom has been proud and privileged to have had responsibility for the people of Hong Kong, to have provided a framework of opportunity in which Hong Kong has so conspicuously succeeded, and

to have been part of the success which the people of Hong Kong have made of their opportunities.

In a few moments, the United Kingdom's responsibilities will pass to the People's Republic of China. Hong Kong will thereby be restored to China and, within the framework of "one country, two systems", it will continue to have a strong identity of its own and be an important international partner for many countries in the world.

Ladies and Gentlemen, China will tonight take responsibility for a place and a people which matter greatly to us all. The solemn pledges made before the world in the 1984 Joint Declaration guarantee the continuity of Hong Kong's way of life. For its part the United Kingdom will maintain its unwavering support for the Joint Declaration. Our commitment and our strong links to Hong Kong will continue, and will, I am confident, flourish, as Hong Kong and its people themselves continue to flourish.

Distinguished Guests, Ladies and Gentlemen, I should like on behalf of Her Majesty The Queen and of the entire British people to express our thanks, admiration, affection, and good wishes to all the people of Hong Kong, who have been such staunch and special friends over so many generations. We shall not forget you, and we shall watch with the closest interest as you embark on this new era of your remarkable history.

Royal Heritage Endures

BY RANDALL J. DICKS

Ever since Bill Clinton was inaugurated for his second term as President of the United States last January, American headlines have dwelt without respite on how the Democratic Party financed the President's election. Commentators have been shocked, angered, bemused or amused by the tactics used, and the subject of coffees with the President, fund-raising telephone calls from government buildings, and "sleepovers" in the Lincoln bedroom at the White House have provided rich material for humorists. Republicans have gleefully reported every dubious fund-raising activity by the other party, although no one seems to want to take the first step toward reforming the system. Furthermore, the "system" – the election of candidates to high office through supposedly fair and democratic process – seems to have fed on promises and cash for quite a few presidencies, Republican and Democratic.

Meanwhile, Speaker of the House, Newt Gingrich, has been fined US\$300,000 by the House of Representatives for ethical violations. How he would pay this fine was a perplexing question, for him and his party, until a novel solution presented itself: former Senator Bob Dole would lend him the cash, on highly favourable terms of repayment. Mr. Dole lost the presidential election, but has found a new source of income in doing television commercials. Unfortunately, the loan presents even more questions as to ethics and appearances.

These financial headaches highlight one of the great disadvantages of the republican system of government, which is in turn one of the prime advantages of monarchy. Felipe Fernández-Armesto wrote recently in *The European Magazine* that "Monarchs-in-waiting have an unanswerable argument on their side ... Because they do not have to submit to election, heirs can avoid the mud slung and traps set by rival candidates. Because their position comes naturally, they do not have to buy votes, break promises, or compromise with the rich or power-hungry.



Queen Margrethe of Denmark

"'Divine Right' is the only method of selection which leaves those it hallows free to serve without fear or favour. Every state can use such a head: for many European countries today, where people are repelled by the violence and corruption of their politicians, these advantages make sense."¹

The advantages make sense outside Europe, too, but monarchy, it appears, has returned to fashionability in Europe in particular. Commentators and politicians seem to have just discovered how many stable European democracies are also monarchies, how many members of the European Union are constitutional monarchies. Throughout Eastern Europe, in the countries recently freed from Soviet domination, as well as in the former Soviet Union itself, there is a strong interest in those countries' former monarchies which cannot be dismissed as a mere fad or temporary curiosity. Professor Fernández-Armesto says that enduring forces of change are on the side of monarchy.

When one feels the force of winds of change, one wants to be grafted onto something with deep roots

"Their appeal is part of a rediscovery of tradition in a world of future shock. At a time of bewildering, uprooting change, people reach for traditional comforts. Under the menace of a new millennium, they want to be indemnified against uncertainty. No society has ever experienced change as rapid or as confusing as ours. Our science subverts common sense. Our technology eludes our powers of control. Our certainties are undermined, our values traduced, our common culture shattered into fragments. The great paradox of revolutionary times is that they breed conservatism. When you feel the force of winds of change, you want to be grafted onto something with deep roots.

"That is why historic communities and long-suppressed states are re-emerging in today's Europe [and in many other parts of the world]. For the same reason, repressed religions have triumphed over imposed ideologies. Royalty goes

with the zeitgeist. History favours crowns. Most states have been monarchies for most of the time."²

One of the factors in this new, or more evident, respect and recognition of monarchy is the hard work being done by so many royal families, reigning and non-reigning, throughout the world. The monarchs of Nepal and Denmark are both celebrating silver jubilees this year; both have had to deal with very different, but equally challenging, changes in society and region, and have excelled. In South Africa, the traditional kings of the Zulus, Venda and Xhosa are actively working for the development of their peoples within the framework of the Republic of South Africa. The restored Cambodian monarchy is doing its utmost to keep the country together and at peace. Restoration of King Mohammed Zahir Shah of Afghanistan appeals more and more as a positive alternative since a repressive, feudalistic regime took control of that country.

But it is in Europe in the past few months that we have seen the most striking examples of the enduring interest in the monarchist heritage, and the strengths with which it is endowed.

Crown Prince Alexander of Yugoslavia has had to put aside his persona as a successful London businessman, and devote himself to the affairs of former Yugoslavia. It had not been his ambition to be King of Yugoslavia, and such an ambition would have seemed totally unrealistic a few short years ago. Yet today, as Yugoslavia has splintered into several nations, monarchy presents a possible solution to save what remains, and keep the peace in an area which has for so long been regarded as a powderkeg.



King Juan Carlos and Queen Sophia of Spain

The Crown Prince suggests, "Personally, I think the monarchy would be an ideal solution for Serbia, Montenegro and Republika Srpska [i.e. the Serbian people in Bosnia]. I am not a constitutional expert, but don't you think it would be good if the Karadjordjevic dynasty, through a personal union, linked these three countries, each of them with a specific history, different traditions, distinctive culture, and sovereignty, but all of them linked by blood, language and religion, and most importantly, by the feeling of a common destiny? Such a solution would also be the guarantee to numerous non-Serbs who live in the area, that their rights and freedom would totally be safeguarded and protected. All the Serbs and other citizens, gathered together around the Crown as a symbol of unity, would then have a splendid opportunity for successful development and all-round progress in the new conditions created by the break-up of Yugoslavia. Do you see perhaps any other solution that would offer such benefits?"³

Alexander of Yugoslavia met recently with the Serbian opposition coalition, Zajedno; their leaders went to London to confer with him at length. Their talks went well, and Serbian Renewal leader Vuk Draskovic continues to support a restoration of the monarchy in former Yugoslavia.

A change in regime in Romania has changed the position of King Michael I, who is now a welcome guest. President Emil Constantinescu has said repeatedly that he is himself a monarchist, and King Michael visited Romania soon after the new president took office. This visit at the end of March was such a success that the King announced plans for a much more extended trip to the country over

the Orthodox Easter season. The King is very popular, and monarchist groups have managed to develop and survive in all parts of the country. It is interesting in Romania that the monarchist groups are so varied; they are not groups of just intellectuals, just students, just the elderly, they include people of all ages and from all walks of life, who believe that restoration of the monarchy and the former constitution would finally restore Romania to democracy. The King's daughter, Princess Margarita, has married a Romanian, and now lives in Romania half the time, pursuing the humanitarian projects of the foundation which bears her name.⁴

The new regime in Bucharest has done more than accord the King a decent welcome; King Michael is now an official emissary of Romania, lobbying the monarchies of western Europe for Romania's early entry into NATO.

**Let this be the place where
peoples and nationalities
will come to peace**

The Habsburgs have never lost interest in Central Europe; Archduke Otto is a member of the European Parliament, representing Bavaria. His elder son, Archduke Karl, is a member for Austria. His second son, Archduke Georg, has been residing in Hungary,

and is an Ambassador without portfolio for the second half of the former dual monarchy. Archduke Otto and Archduke Karl recently visited Sarajevo as part of a European Parliament mission, and unveiled a commemorative plaque at the site where Archduke Franz Ferdinand, Otto's great-uncle, was assassinated on 28 June 1914, provoking the outbreak of World War I. The plaque reads: "Let this be the place where peoples and nationalities will come to peace". The Archduke and his sons are working, as they have been all along, for the economic and social development of the former Habsburg territories, and have been instrumental in providing humanitarian assistance and in organizing cultural preservation in a time of chaos.



Sweden's Queen Silvia

the question of a restoration of constitutional monarchy, perhaps as early as June, when Berisha had already promised to hold general elections. "They all support a referendum," the King said. "The only question is when. I should prefer to see the referendum first and elections after, because the referendum would restore legitimacy to the country and the elections would form the basis of the new government."

Albania faces not only problems but chaos in the wake of a collapsed investment scheme in which many Albanians lost all their savings. The navy has deserted to Italy, boatloads of Albanians have fled the country, and the remaining economic problems are far out of proportion to the

size of the country – and its dwindling populations. Yet many Albanians may decide to put themselves in the hands of the man who has already worked so long and tirelessly on their behalf, and who would very much like to be given the chance to restore his country to socio-economic normalcy and democracy.

It seems Russia is looking again toward the Romanoffs

In Russia, whose October Revolution of 1917 seemed to signal the beginning of the end of Eastern European monarchy, new interest in monarchy started to bloom as soon as the Soviet Union started to crumble. The interest, apparently, had been there all along, somewhere beneath the surface. A cult of Emperor Nicholas II has developed to a certain extent, and some radical right-wing monarchist groups exist. The majority of Russian monarchists, however, are in the mainstream, and do not advocate trading one form of repression for another. Their leading candidates are the descendants of the late Grand Duke

agreement about the problems facing Bulgaria, and that a referendum on restoration of the monarchy could be held, if that was the wish of Parliament.

Another dramatic visit was taking place that same week in nearby Albania, where King Leka, son and heir of the late King Zog, was making his first real visit to the country he had left a few days after his birth, pursued by the Italian troops which had just invaded the country. An attempt to visit the country four years ago ended with his hotel being surrounded by soldiers, who ordered the King to fight or leave. The King had no desire to cause bloodshed, and left.

In April of 1997, however, he was greeted by enthusiastic crowds who cheered him as their returned King. "The rapturous reception for the man who says he is still King under the pre-communist 1928 constitution contrasted starkly with the popular anger directed against [President Sali] Berisha," Reuters reported. The King met with President Berisha, and told the press that he had secured commitments from the President and government to hold a referendum on

King Simeon II of Bulgaria returned to his former kingdom in triumph last year; crowds chanted, "We have a King!" and treated him exactly as he has always described himself, a king who had never abdicated. The King has also said repeatedly that he is King of all the Bulgarians, and has not endorsed one political party over another from his home in exile in Madrid. But in April, he made a brief visit to Bulgaria again, ostensibly to take part in celebrations of the 118th anniversary of the Constitution of Tirnovo. It was, however, a few days before general elections in Bulgaria, and in those elections, the former Communist Party was soundly defeated, while the reform coalition Union of Democratic Forces received 57% of the vote and a clear majority in Parliament. Bulgarian monarchists made a strong showing in the elections, with 8% of the vote.

His Majesty met with President Stoyanov during his visit, while crowds demonstrated outside the palace, waving the old royal flag. The President said later that he and the monarch were in substantial

Wladimir Kyrillovich, whose visit to Russia shortly before his death caused a sensation. He proclaimed his daughter, Grand Duchess Maria, as his heir, because of a lack of surviving male members of the dynasty who were the issue of equal (that is, royal) marriages. This is disputed by the rest of the Romanoff family, unfortunately for the cause of dynastic unity, but Maria is widely recognized in Russia as the Romanoff, and she has been officially greeted and entertained by government officials and leaders in many parts of the country, which she and her mother, Grand Duchess Leonida, have visited scores of times. Maria's son, Grand Duke Georgi, is now 16, the age of majority under Romanoff dynastic law. Rumours have been frequent that President Boris Yeltsin intends to give the young Grand Duke some ceremonial position in the new Russia. The family has been provided a house near Moscow, and they may soon take up residence there, at least for part of the year. After the upheaval of revolutions and civil war, economic catastrophe, the repression and brutality of Stalin, the "evil empire" of later years, it seems that Russia is looking again toward the Romanoffs, who were chosen in 1613 to bring the country out of an earlier time of troubles.

In evaluating the chances and roles of King Michael, King Simeon, and King Leka, *The Times* of London wrote, "Monarchy, it seems, has never been as popular in the Balkans. The three [kings] are presenting themselves as unifying figures at a time of economic and political turbulence. After the collapse of communism, all were rebuffed in their initial attempts to reclaim their thrones. But all have recently stirred a new interest in their homelands. Monarchist parties have been formed, crowds have mobbed the men once reviled as relics of a bourgeois past, and politicians have been eager to invoke their aura and overseas prestige ...

"Stability, continuity, and a peaceful focus for national ideals are desperately needed in the Balkans at present. The three men, even if they do not ascend to the

throne, can still do much to help their struggling countries."⁵

Monarchy does not offer a panacea for the ills of the world; no monarch or heir to any throne claims to be able to solve all of a country's problems. King Leka is not a *deus ex machina* come to restore lost savings, eliminate tribal conflict, and make everything right again, much as he might like to be able to do so. Neither can King Simeon, or Crown Prince Alexander, or King Michael, or Georgi of Russia provide instant solutions to the economic, social, ethnic, and political entanglements which abound in their countries. There are, nonetheless, many things which monarchy can offer to the people of Albania, Bulgaria, Romania, Russia, former Yugoslavia, and every other nation where there is an historical element of monarchy. These include roots which stretch back deep into history, or even pre-history; a head of state who is above party politics and the endless struggle for re-election; a sense of unity, of a national family, of belonging; and modern, constitutional monarchies have been shown to be worthy guarantors of democracy and civil liberties. The countries of Eastern Europe – or of southern and eastern Africa, or southeast Asia, or the Middle East, or wherever – may not turn to monarchy tomorrow, but there is a good chance that they will do so eventually, and one of the characteristics of monarchy, unlike the republic, is that it does not exist for the political moment, but for the historic long term of a nation.

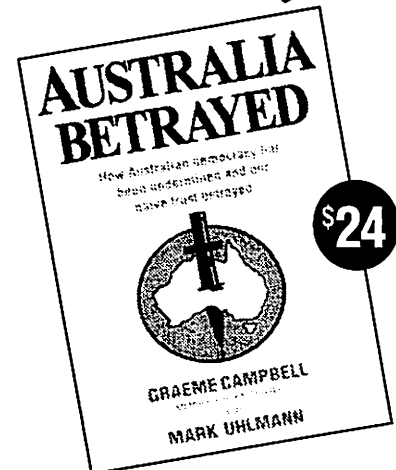
1. "Once and Future Kings", *The European Magazine*, 30 January - 5 February 1997, p. 7.
2. *ibid*, page 6
3. *Nin* interview, 11 April 1997.
4. Princess Margarita of Romania Foundation, Case Postale 545, CH-1290 Versoix, Switzerland.
5. "Kings of the Balkans", *The Times*, 21 April 1997.



CONTRIBUTIONS WELCOMED

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, should enclose a stamped and addressed envelope

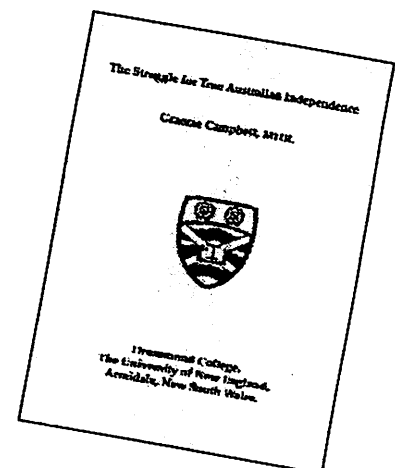
RECOMMENDED READING



AUSTRALIA BETRAYED

How Australian democracy has been undermined and our naive trust betrayed.

BY GRAEME CAMPBELL MHR
and Mark Uhlmann



THE STRUGGLE FOR TRUE AUSTRALIAN INDEPENDENCE

BY GRAEME CAMPBELL MHR
Member for Kalgoorlie

being The Fourth Annual D.H. Drummond Memorial Address presented at Drummond College, The University of New England, Armidale, New South Wales, on September 2, 1994

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Tasmania's Flag

ITS HISTORY AND MEANING – BY REG WATSON

The Tasmanian Flag: How safe is it? Can it be changed by the people by referendum, or by a majority vote in Parliament or simply by a decision in Cabinet?

On 18 November 1987, Dr. Bob Brown, then a Member of the House of Assembly, issued a press release: "The tylacine should replace the red lion of Tasmania's flag. There's nothing Tasmanian about the flag. The design may have been relevant to the colony but it is irrelevant to Tasmania in 1987. The only lions ever to come here were in circuses. The Government's decision to hang on to the lion is out of keeping with the times – especially when the State is pushing its unique Tasmania image to the rest of the world and planning to give the Tasmania tiger prominence in tourism promotion."

As Public Relations Officer of the Australian National Flag Association (Tas), I issued a press release stating that the Association would fight any move to change the State Flag.

Since then there has been little mention of changing the State Flag, but on 29 June 1989, a new government was formed in Tasmania, a minority Labor Government, supported by the Greens, led by Dr. Brown. Between 1987 and June 1989, Dr. Brown had increased his political power. He was not only able to determine the outcome of the "hung" Parliament by signing an "accord", but now had four colleagues in the Tasmanian House of Assembly. The question was asked: "Will there be a move to get rid of the existing State Flag?" Brown issued another press release on 30 July 1991. The Premier at the time, Mr Michael Field, said that there would be no push for a new State Flag. While welcoming the decision, I publicly stated that the ANFA called for the introduction of legislation preventing the Flag from being changed unless the population demanded it in a referendum.

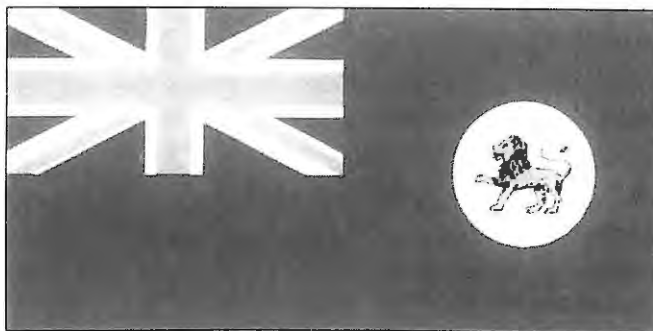
Another suggestion to get rid of our Flag came in 1992 from a Liberal Member, Bob Mainwaring. He wanted the Lion replaced with a Cape Barren Goose, so that it could be more readily recognizable. I responded, "There was a misunderstanding concerning the State



Flag and a lack of appreciation of its meaning." (*Examiner*, 4 May 1992)

Is the State Flag of Tasmania misunderstood? If this is so, we should look at its history, the meaning of its symbols and its legality.

History: Responsible Government was granted to Tasmania in 1856, but it was not until 26 September 1876, by Proclamation from the Governor, Frederick Aloysius Weld, that the colony received a flag. At that time there were three official flags: the Governor's Flag,



the Tasmania Government Vessel Flag and a Tasmania Merchant Flag. Until 1856 the Union Flag and the British Ensign were primarily used on State occasions. On 7 August 1869, Queen Victoria ordered colonial Governors to fly the Union Flag with the arms or badge of the colony emblazoned in the centre.

This Proclamation added "that the distinguishing Flag or Ensign of the colony for vessels belonging to or permanently employed by the Government of Tasmania shall be a

Blue Ensign with a Lion 'Passant' red on a white shield in the fly".

Between the years 1876 and 1975, the Blue Ensign with the Union Flag in the upper hoist canton, with a Lion 'Passant' red on a white shield on the fly, was used when representing the State. This was the original Tasmania Government Vessel Flag.

However, on 3 December 1975, Governor Stanley Burbury issued another Proclamation, officially recognizing the Blue Ensign with a Lion 'Passant' red on a white shield on the fly, as the State Flag. It was endorsed by the Labor Premier, Mr Bill Neilson. Consequently, it has only been of recent times that Tasmania has had its own official State Flag that can be flown by all, including individual citizens.

The Lion 'Passant': The Lion 'Passant' represents the connection with the Crown and loyalty to it. Going back at least 800 years, the Arms of William I (the Conqueror, 1066-1087) shows two lions, 'passant guardant' on a crowned Shield. Long before that the symbol of the lion, either 'Rampant' (aggressive), 'Couchant' (reclining) or 'Passant' (sideways, walking past) was a symbol of the ancient Kingdom of Judah. Devotees of Judaism still retain a rampant Lion in their heraldry. The emblem of the tribe of Ephraim of Israel was the Unicorn. Both the Lion of Judah and the Unicorn are found in British Royal and National Arms. The origins of this peculiarity is a subject in itself. The Lion also appears in the Arms of England, Scotland, Northern Ireland, Canada, Norway, Sweden, Finland, Denmark, the Netherlands and Belgium

Legality: While there has not been any move by any State Government to change the State Flag, its future should only be fully determined by the people. Independent Member of the House of Assembly, Hon. Bruce Goodluck, moved a motion on 24 September 1996 which read: "That the Government introduce legislation to ensure that the Tasmanian Flag cannot be changed without approval at a referendum or plebiscite. This means that no politician, no political party and no special interest group will be able to tamper with the design of our State Flag."

Pauline Hanson's "One Nation Launch"

11th JANUARY, ELECTORATE OF OXLEY

Tonight there is cause for celebration. We, all of us here tonight, and millions of people across Australia can celebrate. At last there is the chance for change – the chance to finally rid ourselves of the inequality that has grown from years of political correctness, where we have not been able to speak our mind, or express our views without being called names intended to make us look backward, intolerant and extremist; the chance to stand against those who have betrayed our country and would destroy our identity by forcing upon us the cultures of others; the chance to turn this country around, revitalise our industry, restore our ANZAC spirit and our national pride, and provide employment for all Australians who, given a fair break, would seize the opportunity for a better way of life, for themselves and for their families; the chance to make sure the Australia we have known, loved and fought to preserve will be inherited intact, by our children and the generations that follow them.

Ladies and Gentlemen, chances are fleeting; they must be held tightly, and so, tonight, more than celebration, is a time for resolve, for if we fail, all our fears will be realised and we will lose our country for ever and be strangers in our own land.

As it stands, the future is one where the majority of Australians will become second-class citizens in their own country, under a government who panders to minority interests and denies the majority their right of decision.

This is already happening.

The few politicians who care enough to recognise the situation will not speak out because the politically-correct multiculturalists, and sections of the media, will call them names; their colleagues will distance themselves, and their party will destroy them.

In my own case, when I said what we all know to be the truth, the Liberal Party disendorsed me and used me as an example to others of what will hap-



... they think I don't have your support; they rely on Australians to remain apathetic.

pen if they were to break ranks and speak the truth. The truth is frightening and must not be spoken because the truth is: In 1961 unemployment stood at 2.6%, and yet, in 1996, even after "creative" accounting, it was 8.4%. Today it is even higher, in spite of the promises of the current government. There are at least 1.5 million Australians out of work. These real figures are hidden by the method used to calculate unemployment because, if one works one hour per week, one is considered to have a job.

In 1961, 27.5% of Australians were employed in manufacturing but, by 1996, that figure had dropped to 12.9%, less than half, and yet even as we threaten what remains of our car industry and other manufacturing, we ask, "Where are the jobs going?" The jobs are going to countries like Indonesia, where the pay is 39 cents per hour.

The government's enthusiastic removal of tariff protection has forced manufacturers overseas. It's no wonder Asia boasts of their "Tiger Economies"; they manufacture our goods, to their benefit, and at the cost of our jobs.

In the 1970s Australia accounted for 4% of world trade; in the 1990s it is down to 1%, and still falling. We are simply not keeping up with the rest of the world.

In the financial year 1995-96, the Foreign Investment Review Board, which was set up to protect us, doubled its approvals to \$57 Billion, with nearly \$50 Billion being spent to buy up existing Australian assets, with no new jobs created.

It isn't enough that the government gives Australian jobs to foreign countries; each day they let more and more of our country be sold away from us, never to be recovered. In Rural Australia, thirty families leave the land every week. Without change we will lose 24,000 farmers to the welfare queues. Will the government then import even basic crops, perhaps rice, to get us more used to it?

Think of the difference some of the more than \$30 Billion given to ATSI (Australian & Torres Strait Islanders Commission) would have made if used to help Australian farmers, rather than being unaccountably squandered with no apparent improvement to the plight of indigenous Australians.

When we don't have any farms, manufacturing, jobs, or land, whose citizens will we be then? When the Liberal Party sought to silence the truth by disendorsing me, they thought they would finish me.

They were wrong.

After my maiden speech when sections of the media, the multiculturalists and the aboriginal industry tried to portray me as a simple fish-and-chip shop lady, and an uneducated, uninformed racist bigot, they thought they would finish me.

They were wrong.

Now they think I can't do it; they think I don't have your support; they rely on Australians to remain apathetic. They think Australians will just lie down and see their country disappear before their eyes. Are they right? NO! They are wrong again because, if we let ourselves be stopped now, who will be left to take up the fight? Some may believe it is almost too late but we've come too far to be stopped, and we won't be stopped. We will reclaim our country and the future for our children. We have been pushed far enough. Tonight we start to push back.

Many do not think of themselves as Australians

There are so many people in Australia who do not think of themselves as Australians. They have simply transplanted the problems of their way of life to our country. Where will they stand in any future crisis? Beside us? Behind us? Or will they themselves be the crisis? What will the face of Australia be if we continue to be the world's immigration 'soft touch'? How long can Australia pay for other countries' mistakes by importing their problems to our shores? How many more unemployed will there be if we continue to fill our country with people who have nothing to give us in return?

Government policies have given us different classifications for Australians. We now have Aboriginal Australians, Indonesian Australians, and other ethnic minorities. We want everyone to think of themselves simply as Australians - and to be Australians.

If you came here for a better life, then live that better life with us. Be with us; be one of us; be a part of One Nation, not one of the many parts of a divided nation. There is no need to forget where you came from but, above all, always remember where you are.

One hundred countries within the bounds of our continent

What of your dream for Australia? Do you want it to be like another place? Indonesia perhaps? Cambodia or Vietnam? How about Iran or Iraq or maybe Lebanon? Are there so many good things about those places that you would want Australia to be like them? Do you want race riots, religious fanaticism, gang- and drug-wars? Do you want civil war?

We have a chance for Australia to be the best place in the world but we won't achieve that by aspiring to be like so many of the places people want to leave. We won't achieve it by having one hundred 'little countries' within the bounds of our continent. We won't achieve it with population policies that have no regard for the affect on our environment. We won't achieve it by giving our jobs to Asia, or by selling off our assets to foreign ownership. We won't achieve it by crippling small business, by making farmers extinct, or by destroying what little remains of Australian manufacturing.

We won't achieve it by throwing our money and our land at so-called reconciliation when, in fact, we have nothing to feel guilty about, and the cost of this guilt, which we have no reason to feel, reduces what could be spent on our hospitals and schools and in other areas where we could all benefit from the difference, rather than a few benefiting from the misappropriation.

We won't achieve it by allowing heinous crimes, previously unknown to us, such as home invasions and the extortion of shop-keepers, to be imported along with so many cultures so alien to the Australian way of life.

We most certainly will not achieve it by just giving away the most valuable commodity of all, **Australian citizenship**, the right to live free and the right to make the most of yourself honestly, in what can still be the best place in the world.

We can win. We can make the difference. We can be the best place, but we must learn the lessons of the mistakes made by so many other countries. We must stop our own government from repeating those mistakes before we become like all the other places everyone wants to leave. We cannot continue pursuing the failures of multiculturalism. We cannot just give away what we all know to be so valuable. If you are to live here permanently, you must want to be an Australian.

Our immediate goals:

To stop all immigration except that related to investment that will lead to employment, and for this to continue until Australia's unemployment is solved. To treat all Australians equally and in so doing, abolish divisive and discriminatory policies such as those related to aboriginal and multicultural affairs. To restrict foreign ownership of Australia; repeal the Native Titles Act; abolish ATSIC, and reverse WIK.

To restore tariff protection; to revitalise Australian manufacturing and to help small business and the rural sector.

To take positive action on such matters as taxation reform, education, health, crime and the discrimination created by political correctness.

The years of band-aid politics and questionable objectives have left us with a great deal to do. The interests of the Australian people and the future

of our country must be determined by Australians themselves, not by the governments of other countries, and not by the United Nations, and not by trade agreements that benefit everybody except us.

We must recognise the truth and no longer allow ourselves to be imperilled by governments whose sole objective is re-election at any price, to stay in power at any price, not for our benefit but for their own.

From Graham Richardson's admissions we understand that the lies are so deeply rooted in the Australian political culture that even the politicians cannot tell the difference between lies and truth any more. We should be afraid of their lies and the consequences of believing their lies.

I am about the truth. I am about us all being Australians. I am about us being one people, under one flag, and with one set of rules.

When next you hear 'them' call me a racist and a bigot, remember it is not just me they speak of but everyone who believes in these things of which I speak. It is an insult shared by millions of decent, patriotic Australians.

We have only one chance - one chance, and that is to be **One Nation**.

Pauline Hanson

The Truth



LIMITED EDITION

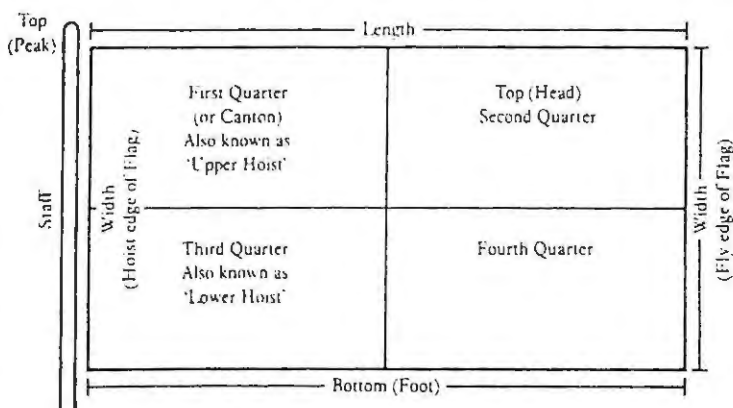
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Flags & Ensigns

BY NEIL CORMACK



The parts of the Australian flag.

With so much clamouring by some to change the National Flag, it is time these people learned something about our Ensign, what it means, and how it is to be used and treated.

It should be remembered that the Union Flag (erroneously called the "Union Jack") comprises three crosses superimposed on each other. These crosses are Christian crosses, and of special interest are the flags of other nations which have crosses for their national symbol, viz. Denmark (white St. George Cross on a red ground), Finland (blue St. George Cross on a white ground), Norway (blue St. George Cross superimposed over a white cross on a red ground), Sweden (gold St. George Cross on a sky-blue ground), Greece (white St. George Cross in the upper hoist canton, while the lower canton and fly comprises blue and white horizontal stripes).

Collectively the contents of the flag locker aboard a ship are classified as bunting, although these days flags are usually made of synthetic materials. Bunting comes as ensigns, flags, burgee and pennants and should not be confused one with the other.

In Australia the Red, White, and the Blue are the ensigns.

The Australian White Ensign is used exclusively by the Royal Australian Navy. For its use by private individuals and organisations ashore special permission must be obtained from the Navy Office. The Australian Blue Ensign is Australia's

National Flag and is flown ashore. The Australian Red Ensign is the correct flag for merchant ships registered in Australia. Registered Australian yachts come under this category and must fly the Red Ensign. Exceptions to this law are: The Australian Blue Ensign may be worn by a registered Australian Yacht if the owner of the yacht is in possession of a Warrant to do so. Such a Warrant can be obtained from Buckingham Palace. There are no restrictions on the use of the Blue Ensign on an unregistered yacht at sea.

In dimension the Ensign is twice as broad as it is deep and is divided into four quarters or cantons for description. (See the illustration.) The cantons adjacent to the mast are referred to as the upper and lower hoist cantons; the remaining two, the upper and lower fly cantons. In the Australian Ensign the Union Flag can be said to occupy the upper hoist canton. Often one hears supposedly knowledgeable people describing our Flag as the Union Flag being in the upper right-hand corner; at which it should be suggested to them to go around the other side of the Ensign and have another attempt to describe it.

To fly the Ensign correctly a short wooden jackyard should be fitted inside the tabling at the top of the hoist, the flag clip being attached sufficient distance below the top of the flag to allow the top of the flag, when hoisted, to be level with the top of the truck.

The truck is the bun-like cap at the top of the mast or staff. Two halyards should be fitted, rove through the sheaves, arranged port and starboard in the truck itself. Too often, these days, one sees the halyard rove through a pulley block attached to the mast some distance below the truck. Result? The flag cannot be mast-headed correctly. This is caused by the ignorance of the person responsible for the design of the mast and/or staff.

During periods of mourning the Ensign is flown at Half-mast. According to the Flags Act 1953-73, "A satisfactory position for half-masting would normally be when the top of the Ensign is one-third of the distance from the top of the mast or staff". Unfortunately the Act is quite out of step with tradition; perhaps because the people who drafted the Act were ignorant of this tradition and what it is meant to convey. The correct position is for the Ensign at first to be hoisted to the mast-head and then lowered down a sufficient distance to allow an imaginary flag of the exact dimensions of the Ensign to fly above it on the same hoist. Then above the Ensign is flying an imaginary Black Ensign, "Death's Insignia" which has had a temporary victory. (*Shipping Wonders of the World*, pp. 1709-10.)

The article in the above-mentioned publication was written by a former Royal Navy Yeoman of Signals. Of special interest, the article contained several photographs of the Imperial

German Navy, which had surrendered to the Royal Navy, steaming into Scapa Flow in 1919. All the German ships were flying the British White Ensign above their own Imperial White Ensign, signifying the victory of the Royal Navy.

This German Imperial White Ensign is significant in that it is the cause of another Royal Navy tradition. During the 1914-18 War at sea, it was very difficult to distinguish the difference between the British White Ensign and the German one, so the Admiralty issued an edict that the Royal Navy ships would fly a Battle Flag at the Main Yard Arm as well as the White Ensign aft. In the Royal Navy the Battle Flag is the Union Flag, and in the Royal Australian Navy it is the Australian Blue Ensign.

The German Imperial White Ensign, a highly respected flag, has a black St. George Cross with a large white circle at the centre of the cross which contains the German Eagle with spread wings; in the upper hoist canton is the black, white, red German

Flag with a black Maltese cross emblazoned in its centre.

In yachting, Burgees and Pennants are to the fore. Burgees have a swallow-tail fly and, traditionally, are reserved for the Flag Officers of the club. All other club members fly the Club Pennant from the Main Truck. Pennants are long and triangular and should not be referred to as burgees.

In the international code, signals "A" and "B" are burgees, while all other letters are flags and the numerals are all broad-tipped pennants.

Of all the code flags "P" is the one of which most people, including laymen, have some knowledge. A ship flying this in port is said to be flying the "Blue Peter" and it means "All personnel are to repair on board as the vessel is about to proceed to sea". It is also an indication to the business houses that they should present all their accounts on board for signature before the ship does sail.

Another significant code flag is "Q". A ship will fly this flag when arriving outside a port. It means, "I request pratique from quarantine", and is a request for the Port Doctor to come aboard before the Pilot.

Returning to the Ensign. From time to time ships have entered a port and become bankrupt and have, of necessity, been placed under arrest by the Harbour Master. The custom is for the Harbour Master to fasten a writ to the foremast, indicating such arrest. He should then order the anchor to be unshackled from the cable and the cable then led ashore and padlocked to a bollard on the quay. As an indication to the business houses ashore he should then repair on board and lower the ship's Ensign, tie an overhand knot in it and then hoist it back aloft for all to see.

Finally, Flags and Ensigns should be flown and set in a seaman-like manner. This applies to people ashore also. Sloppiness in this regard stands out like a sore thumb.

SHOWSTAND SUCCESSFUL IN W.A.

The Australian Heritage Society was ably represented by an enthusiastic band of volunteers at the Bindoon Show (just outside of Perth). They reported an intense interest in all aspects of our work and brisk sales of literature and subscriptions to Heritage. Sales of bumper stickers and objections to an Australian republic also kept the volunteers busy. This type of initiative is sure to have long-term benefits. Well done!



Bindoon Showstand 1997, L to R - Mary Taylor, Jephrey Burton, Dawn Thompson, John Thompson, Joe Taylor.

SAGAS OF SAIL: *The Loch Line*

BY NEIL CORMACK

Of the many companies which operated deep-water sailing ships in the colonial trade, one of the most famous was the Loch Line of Glasgow.

The Line began operations in 1867 when William Aitken and James Lilburn, from headquarters at 80 Buchanan Street, Glasgow, formed both the General Shipping Company and the Glasgow Shipping Company. They began by chartering three ships, the *Clan Ranald*, *Ben Nevis* and *Loch Awe*, the latter ship belonging to J. Wilson & Co., of Glasgow, who owned three or four ships with the Loch prefix, one being the famous *Loch Linnhe* which was wrecked as late as 1933 when under Finnish colours.

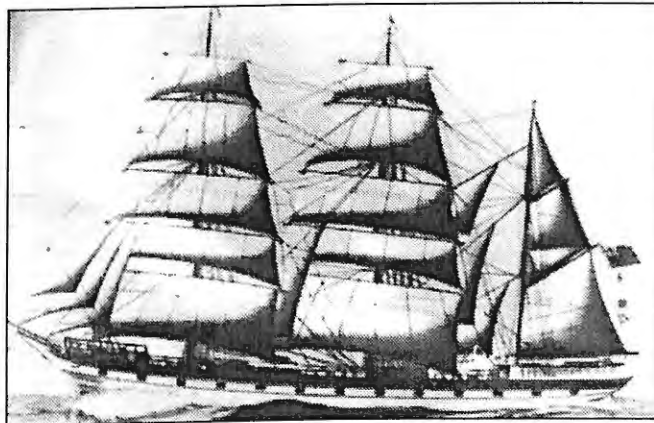
The first ship built for the company was the *Loch Katrine* launched in 1869. She was quickly followed by four sisters, the *Loch Ness*, *Loch Tay*, *Loch Earn*, and *Loch Lomond*, with a fifth, the *Loch Leven* soon after. These vessels could all be classified as full rigged ships crossing royals over single t'gallants. They were built of iron to a very high standard and kept in first class yacht-like order. Employed in the Australian wool trade from the outset, they very quickly became favourite with passengers.

Strangely, the line seemed to be dogged with ill fortune. The first casualty was the *Loch Leven*, wrecked on King Island, Bass Strait, on her second voyage. Her master, Captain Branscombe, was drowned when he returned to his ship for his papers. The *Loch Earn* was next. She ran into and cut down the French mail steamer *Ville de Havre* during November 1873. More than 200 of the steamer's passengers and crew were drowned. The *Loch Earn* stood on, but was so damaged that she foundered two days later. All her crew was rescued by a passing vessel.

The next ships built for the line were another batch of five sisters. These were the *Loch Ard*, *Loch Maree*, *Loch Laggan*, *Loch Vennachar* and *Loch Garry*. At the same time the *Clan Ranald*, which had been under charter from the outset, was purchased and renamed *Loch Rannoch*. The ill fortune continued. The *Loch Maree* was dismantled on her maiden voyage in 1874. The same year the

Loch Ard, also on her maiden voyage, was dismantled soon after leaving Glasgow and had to put back to the Clyde to refit.

She started out again, but was again dismantled when running her easting down off the Cape; after four days of peril and arduous toil the crew managed to rig jury masts and she arrived in Melbourne 118 days out. Then, four years later, she was disastrously wrecked in Curdice Inlet, a little to the west of Cape Otway. Only two were saved, a young passenger, Miss Carmichael, who was bravely rescued by one of the ship's apprentices, one Tom Pearce.



The Loch Line of Glasgow.

The *Loch Maree* was also dismantled on her maiden voyage, and then disappeared with all hands four years later. The *Loch Laggan* was next on the list, for she went missing with all hands too, not long after.

In 1876-77, another seven ships were added to the fleet. These were the *Loch Sunnart*, *Loch Fyne*, *Loch Shiel*, *Loch Sloy*, *Loch Long*, *Loch Ryan* and *Loch Etive*.

The *Loch Sunnart* was totally lost on Skulmartin Rock the day she began her second voyage from Glasgow. The *Loch Fyne* went missing in 1883 on a voyage from Lyttleton toward the channel for orders. The *Loch Shiel* was totally wrecked in 1893 on Thorn Rock, Milford Haven, while on passage from Glasgow toward Port Adelaide. Fortunately, all hands were saved.

The *Loch Sloy* was next. She was wrecked on Kangaroo Island on 24 April 1899. Only four lives were saved. The *Loch Long* was lost with all hands in 1903 when on passage from New Caledonia toward Glasgow with nickel ore. The *Loch Ryan* was purchased by

the government of Victoria in 1909 for use as a stationary training ship in Melbourne. When World War I began she was refitted and sent to sea again. However, she was wrecked not long after in the Malden Islands. She had been renamed *John Murray* after the Governor of Victoria.

And so the tale of woe goes on. The *Loch Vennachar* was sunk in collision with the *S.S. Cato* off Gravesend in 1901. However, she was raised and refitted, only to be totally wrecked on Kangaroo Island when inward bound to Port Adelaide in 1905. All hands were lost. One of her apprentices was a son of Tom Pearce, hero of the *Loch Ard* disaster.

In 1881, Messrs Aitken, Lilburn & Co. made a radical departure from their normal practice, for they had two four-masted barques built for the fleet. These were the *Loch Moidart* and *Loch Torridon*. They were followed by the two larger four-masted ships, *Loch Broom* and *Loch Carron*. The *Loch Moidart* was wrecked on the Dutch coast in 1890 with the loss of 27 lives. The *Loch Torridon* also began life disastrously, for on her maiden voyage bound toward Melbourne, she lost her captain, second officer, five seamen and an apprentice

overboard. They were not seen again. She was sunk by a U-boat in the Channel in 1915. She was then under Russian colours.

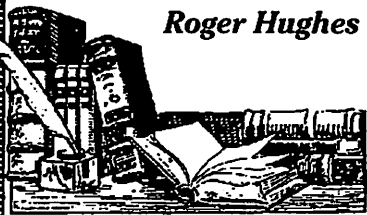
Between 1908 and 1910 the company began to disperse of their ships. The *Loch Lomond* was purchased by the Union Steamship Co. for use as a coal hulk in New Zealand, the *Loch Katrine* was hulked in Sydney, and the *Loch Ness* and *Loch Tay* were purchased by the Nord Deutscher Lloyd Company and converted into coal hulks in the Port of Adelaide. Evidently, ownership was transferred to Huddart Parker and Co. at the outbreak of World War I.

The *Loch Ness* was later towed to Fremantle, and from there she was honourably sunk at sea when there was no further use for her as a coal hulk. Similarly the *Loch Tay* was broken up in the Port of Adelaide in 1958.

So, after a period of not quite forty years, the Loch Line came and departed, but not without leaving a very significant mark in the annals of maritime history.

BOOK REVIEW

Roger Hughes



The Lucifer Principle

by Howard Bloom

(St. Leonards, Aust., Allen & Unwin, 1995); reviewer Roger Hughes.

Howard Bloom's *The Lucifer Principle* looks at areas as diverse as genetics, physiology, and studies of animal behaviour, and relates them to social and historical problems.

What exactly is the Lucifer Principle? It is a complex of natural rules working in a way that is both frightening and appalling. Evil is seen as a component of creation. Hatred, violence, aggression and war are just parts of the evolutionary plan.

Bloom is an evolutionist, but he differs from others in that he believes that groups rather than individuals are the prime movers. Individual survival is important but group survival is more important. Man is not meant to live alone but as a member of a tribe, culture, nation, or even a political group. How otherwise can we explain altruistic behaviour where an individual endangers himself but in a way that protects other of his group?

Man's attachment to others of his kind is a two-edged sword. It leads to group emotions which in turn can lead to incredible levels of violence. A social organism will not only scramble for survival but will attempt to gain mastery over similar organisms. There is competition between groups and within groups. While each group strives to gain supremacy in a dominance hierarchy, a similar struggle will operate within the group as individuals strive to move up the pecking order. Even when nations are engaged in total warfare, individuals on each side will still plot, scheme and even murder to gain power and position.

Violence and ambition are not peculiarly male traits. Bloom tells of a female gorilla who eliminated her own offspring's rival by killing and eating it. Fortunately human females are not

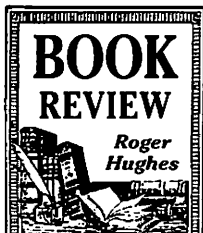
known for devouring their rivals. Nevertheless, the ambitions of women can involve some nasty incidents. In Ancient Rome, Augustus Caesar married a highly ambitious young woman named Livia. Not long after the marriage, all of Caesar's heirs, except for Livia's children, met untimely deaths.

With what seems an innate tendency to savagery, the prospects for the human race may seem gloomy. There is however, room for optimism. Despite the development of sophisticated military technology and the deaths of millions in modern warfare, it appears that we are not killing each other at the rate that our ancestors did. Bloom refers to research that indicates that if modern man were to engage in homicide and warfare to the same extent as primitive peoples, he would be killing over 700 million people each generation. It seems we are not as brutal as we once were. With the development of the human mind and imagination, a long-dreamed-of peace could eventuate.

Many of Bloom's ideas are both disturbing and controversial. Nevertheless *The Lucifer Principle* makes fascinating reading.

BOOK REVIEW

Roger Hughes



The Bell Curve.

Dysgenics

The Bell Curve by Richard Herrnstein and Charles Murray (New York, The Free Press of New York, 1994); *Dysgenics* by Richard Lynn (Westport, U.S.A., Praegar Publishers, 1996). Reviewer: Roger Hughes.

Ever since psychologists began to measure intelligence objectively, there has been a running controversy known as the 'nature versus nurture' debate.

This debate is about whether differences in intelligence arise from our genetic or our environmental background. The debate takes on special significance when the large differences in scores between blacks and whites is considered.

This debate is one of the matters raised by the American academics, Charles Murray and the late Richard Herrnstein in *The Bell Curve*. The main concern of the authors, however, is not about race but about class. They see American society as becoming stratified

on the basis of intellectual ability. They also show evidence that those of higher intelligence are more successful academically, move into the more highly-paid jobs, and suffer less from practically every social problem. Conversely, those of low intelligence are much more likely to become drop-outs, gain poorly-paid jobs, if any, and suffer from social problems like crime. Girls of low intellect are more likely to become pregnant teenagers.

When race is considered it becomes apparent that the poverty and other problems associated with lower intelligence are also found disproportionately among America's black population. This is not surprising, considering that the median intelligence score for blacks is 15 points below the median score for whites.

Another matter of controversy raised by Murray and Herrnstein is dysgenics or genetic deterioration. Dysgenics is also the subject of a recent book written by Richard Lynn of the Ulster Institute for Social Research.

Lynn points out that people of high intelligence tend to marry later and have fewer children than people of low intelligence. This pattern has been evident in western countries for some generations. It is worsened by social mobility as the

brighter people from the lower social orders move up to the better off but less fecund classes.

It would be expected that the average level of intelligence would tend to go down over the years. So far this has not happened, largely owing to what is called the Flynn effect. Average intelligence levels in most countries are actually rising, largely owing to the better quality of nutrition associated with rising living standards. This will not go on for ever and eventually dysgenic tendencies will become evident.

To make matters more worrying, it appears that criminality is hereditary to some extent. Criminals, including psychopaths, also appear to be having more children than more honest citizens. This could explain some of the increase in crime over recent years. To counter-act dysgenics Richard Lynn seems to favour eugenic policies, although he does not spell out how such policies should be implemented.

Unfortunately Richard Lynn's *Dysgenics* is not readily available in this country although a few academic libraries may have a copy. It should, however, be fairly easy to obtain a copy of *The Bell Curve*. If your local library cannot get you a copy, it is available from most academic bookstores.

Letters to the Editor



Dear Editor,

Reading A. H. Verity's introduction to Shakespeare's *Richard II*, the following passage might have been written about today's impending struggle and be as pertinent now as it was then: "But *Richard II* also teaches that such a fall will have terrible, far-reaching effects. The overthrow of a throne is an upheaval of the foundations of society. You cannot limit or calculate the consequences of a great earthquake: you can only be sure that they will be disastrous. And so the play is a double warning, to those who neglect duty, and to those who lightly recommend a sweeping change."

Further on Verity wrote: "... in Westminster Hall the bishop alone raises his voice on behalf of Richard and the principle of monarchy, and utters, as befits his calling, almost a solemn warning of the evils which the violation of this principle must bring."

I was also struck by the aptness of the words of Gaunt, 55, 60, 65, Act II which could apply to Britain today; toward the end of his dissertation he said: "This land of such dear souls, this dear dear land, Dear for her reputation through the world, Is now leased out - I die pronouncing it - Like a tenement or pelting farm: England, bound in with the triumphant sea, Whose rocky shore beats back the envious siege of water Neptune, is now bound in with shame, With inky blots and rotten parchment bonds:"

Montville, Qld.

New Heritage Society brochure boosts subscriptions.

Distribute them widely - they work!

Due to an increasing demand for a promotional brochure the Australian Heritage Society has invested in a supply of high quality folders for general distribution.

Recent circulation of these informative brochures has resulted in a marked increase in *Heritage* subscriptions and book sales, as well as requests for further information.

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people ask. The answer is
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But I see a way to
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Harmony and prestige restored to Rose Bay Cottage



The house was designed by prominent architect, John Verge, who is today regarded as one of Australia's most significant colonial architects. The National Trust listing states, "This house is one of the most important examples of colonial architecture to survive on the harbour slopes between its contemporaries, Elizabeth Bay House and Vaucluse House. *The important association with John Verge and the Cooper family and the intrinsic worth of its surviving fabric make its preservation essential.*"

Built in 1834, *Rose Bay Cottage* is the oldest surviving house today standing on what was historically the "Woollahra" or "Cooper" Estate. Once recognised as a landmark on the southern shore of Sydney Harbour, the original owners, the Cooper family, gave Woollahra its name. *Rose Bay Cottage* was known as Rose Bay Lodge from approximately 1850 to 1910.

Rose Bay Cottage has many original features of architectural importance. The sand stone flagged verandahs, original plaster ceilings, the bell mechanism and the garden fountain are perhaps the earliest surviving in a private Sydney residence. The land on which the house stands is part of the original allotment promised to Thomas Benson in about 1820. Benson may have built the east wing of the present house before selling his entitlement of 80 acres in 1826 to Captain John Piper, the colony's Collector of Customs. Between 1816 and 1826 Piper consolidated an estate of about 1,100 acres, including Point Piper, Double Bay, Woollahra, Bellevue Hill and Rose Bay. Financial difficulties forced the sale to two emancipists, Daniel Cooper and Solomon Levey – seal, wool and timber traders – who built the present-day *Rose Bay Cottage*.



Built in 1834, the oldest surviving house today.



Rose Bay Cottage after extensive restoration.

Now privately owned, after ten years of neglect, *Rose Bay Cottage* was fully restored by Alan Croker of Design 5 Architects. "The whole project was a great joy and a genuine team effort. It's a wonderful house where evidence of the past exists side by side with the present and makes it very rich and human. The quirky bits are really enjoyed by the owners."

Notable persons who have lived at *Rose Bay Cottage* include James Holt, Director of the Bank of NSW in 1844; Daniel Cooper Jr.; William Moffit, bookseller and publisher; Walter Lamb, pastoralist and Member of the Legislative Assembly; Sir John Hay, Speaker of the Legislative Assembly and President of the Legislative Council; and Mrs Rosa Rougier and Miss Kate Allenby, Mistresses at The Canonby Girls' School.

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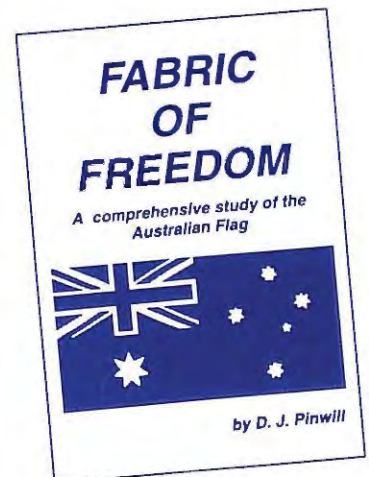
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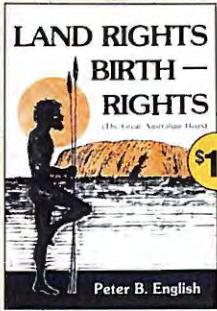
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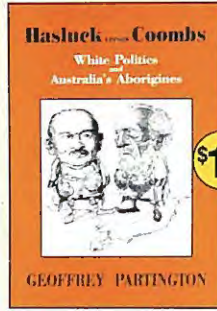
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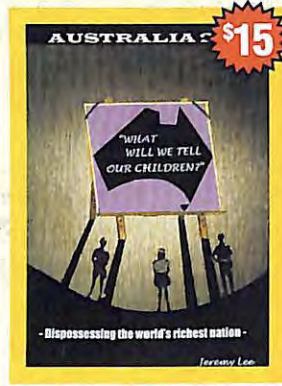
LAND RIGHTS BIRTH RIGHTS
Peter B. English

An authoritative investigation of the landrights issue. Asks poignant questions about who the real players in the landrights battle are and what benefit the majority of Australia's Aborigines would gain from victory. Peter English calls the landrights battle 'The Great Australian Hoax' and puts forward a strong case that is sure to place questions in the minds of all readers.



HASLUCK vs COOMBS
Geoffrey Partington

By contrast the principle slogan behind the Australian Federation movement at the end of the nineteenth century was 'One nation for one continent'. This book examines changing government policies since Federation towards the accommodation of Aborigines within 'that' nation.



AUSTRALIA 2000: WHAT WILL WE TELL OUR CHILDREN?
Jeremy Lee

This is the story of the near-dispossession of the richest country in the world, and one of the youngest in terms of industrial economics. It is a story of how a virile and inventive people have been sapped of faith and will. The idea has appeared under many names: globalism, then new world order, etc.



RED OVER BLACK
Geoff McDonald

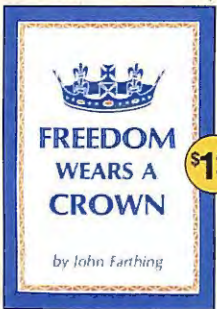
This book is the chilling story of the Marxist manipulation of the Aboriginal land rights movement. Geoff McDonald reveals a long standing plot to establish an Aboriginal Republic under Communist control. This book is essential reading for those Australians who value their security and freedom.



THE HIGH COURT OF AUSTRALIA IN MABO
Geoffrey Partington

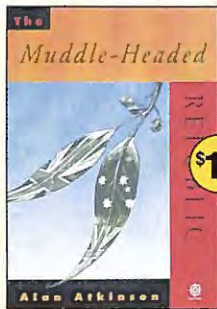
Two papers delivered to the Samuel Griffith Society by The Hon. Peter Connolly QC and Mr SEK Hulme QC.

The High Court brought down its decision in Mabo on 3rd June 1992. Since then, Mabo and its consequences have become a major political, economic and constitutional issue and have embroiled the High Court in a political debate which is unprecedented in Australia's history.



FREEDOM WEARS A CROWN
John Farthing

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



THE MUDDLE HEADED REPUBLIC
Alan Atkinson

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



SOVEREIGNTY IN AUSTRALIA
Arthur Tuck

This attractively produced booklet focuses on the coronation service and its relevance to Australia today. Within the context of the republican assault on the constitution, this booklet offers an excellent educational tool to highlight almost unknown but, vital aspects of our Constitution.



DISCRIMINATE OR BE DAMNED!
John Fairbanks Kerr

No greater deception has been perpetrated on the public in recent years than the allegation that we should not discriminate. John Fairbanks Kerr describes the many injustices and absurdities that have resulted from anti-discrimination measures in Great Britain, America and Australia. Many are denied their natural rights by the tyranny of anti-discrimination administrations.



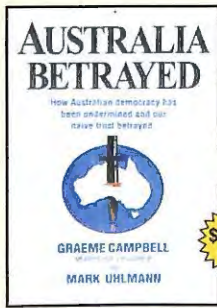
AUSTRALIAN HISTORY OF HENRY REYNOLDS
Geoffrey Partington

This short monograph considers the contribution made by Dr Henry Reynolds to the High Court of Australia's conscious rejection of Australia's history in the Mabo Judgement of 1992.



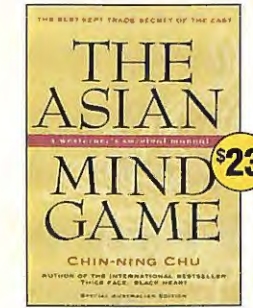
THE AUSTRALIAN NATIONAL FLAG

Flying the Australian flag is a way of exhibiting pride in our nation and respect for our heritage. It provides guidelines on the flying and use of the National Flag together with a description of the history and design of the flag. Produced by Australian Government Publishing Service, Canberra



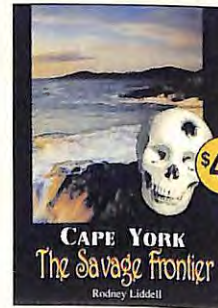
AUSTRALIA BETRAYED
Graeme Campbell MHR and Mark Uhlmann

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



THE ASIAN MIND GAME
Chin-ning Chu

The Best Kept Secret of the East. The Asian Mind Game is must reading for every Westerner dealing with Asia. International best selling author, Chin-ning Chu unlocks the hidden agenda of the Asian business culture, taking a fascinating look at the Asian mind set. She reveals the deep secrets that influence every aspect of Asian behaviour from business to politics to lifestyle. Learn from this book.



THE SAVAGE FRONTIER
Rodney Liddell

Portrays history as it really happened, rather than the many fictionalised accounts that academics have inserted in recent years. Many of the lies and deceptions published by academics are also exposed and where possible, copies of the hand written reports of the last century are included as evidence of academic deceit and naivety.



NATIVE TO AUSTRALIA

Three addresses to The Samuel Griffith Society by The Rt Hon. Sir Harry Gibbs, Mr Justice Roderick Meagher and the Rt Hon. Sir Paul Hasluck. This publication provides, particularly for the benefit of members of the Society, the texts of the three addresses in question - each of them in its own way, memorable.

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