

HERITAGE

VOLUME 22

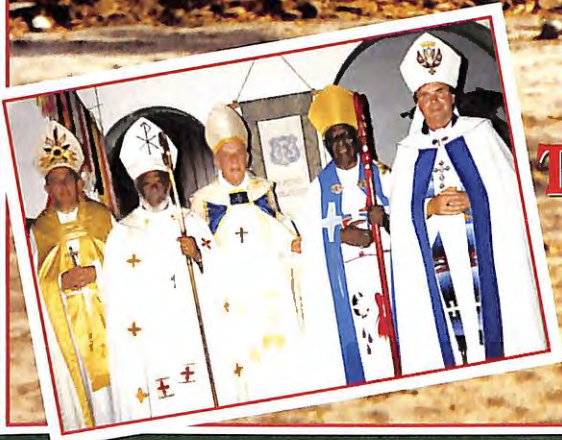
No. 87 1998

LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE



BISHOPS FOR TORRES STRAIT

Taking control of their own destiny



PRINTING PRESS MONEY

The Commonwealth Railway



"Funny Money" in Alaska

A family dividend cheque for \$8600 and no income tax!

No One Will Want the Job

The affects of microscopic scrutiny.

Reflections on Constitutional Convention

Some bizarre arguments for a republic.

HERITAGE

No. 87

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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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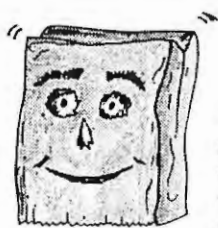
I Blame It All On Plastic

GUEST EDITORIAL

by Father Peter Coote

MUCH of my schooling was part of a large experiment in education. My primary years were spent in a 'demonstration school' – a place where the mad ideas of educators from across the world were practised on unsuspecting children. With attendance at a 'normal' (I use the word lightly) High School, life was to change in Year 11. I was part of an experimental class again, this time in developing a Year 11 Plastics course. We learnt how to work with every form of plastic from ABS to fibreglass.

Plastic has had a massive impact on the world. The first use of plastic was in wiring on the Spitfire during World War II. The advantage of plastic was its durability, versatility and most importantly, its disposability. Take the humble school lunch – during the Depression years it was wrapped in grape leaves. Then came paper bags, wax paper, and then the well-known Cling Wrap. Today, of course, those who still take lunch use snap-lock bags and all kinds of weird and wonderful things. I liked wax paper. It was the poor man's tracing paper, and therefore, was recyclable well before recycling became a fashion.



GROCERY BAGS

When we went shopping at the new Coles Supermarkets with their rockets outside, our job was to find the best boxes to carry the groceries home in, and also to make

forts for our soldiers. Then came the humble brown paper grocery bag. These were great for book covers, drawing paper and head masks, but not much good if they got wet on the bottom, or if you held them by the top after packing tons of cans in them. Not so today; one cannot safely wear a plastic bag and one certainly cannot draw on them. I've tried! Today some are re-cycled and one hopes that the others don't get caught up in some fish's gills.

So much is made of plastic now, in all its forms, that we cannot escape it – whether it be televisions or mobile phones or the humble electric knife. (How did we ever get on without plastic?) The disposable nature of plastic means one doesn't fix things; one simply replaces them. This even applies to the car – knock a bumper and it is simply thrown away and a new one fitted. It would never have happened on the Kingswood.

Because everything is disposable, we have now become used to not fixing things, just replacing them. We have done it for so long now that it has entered our psyche and

become part of our collective consciousness – when something fails to work or is broken, we replace it. Occasionally we feel a twinge of guilt when we cannot fix something, or observe that things are not made like they used to be. Everything is disposable.

This attitude has now extended to our everyday life – in our dealings with people, families, communities, governments and even with God and our Church.

In marriage, if a partner doesn't work, he or she is traded in for a model that will. Concepts of loyalty, trust and perseverance are all foreign concepts.

In employment it is a rarity to find folk who have worked for the same firm all their lives. Firms are just as guilty, often changing their staff. The one exception is probably the wharfies! Membership of unions is at an all-time low and the same applies to political parties.

In cultural pursuits such as sport, the days of wearing the colours proudly have gone. Today's imperative is "What package are you offering me and for how long?" The AFL (Australian Football League) teams are moved, closed and opened with the same disposability as a plastic bag. It is hoped that the supporters will follow, but if they don't, the players have a better corporate deal anyway. A team is only as good as its attractiveness to the Corporate sponsor, and look out if it does not perform.

It's not just happening in sport. Look at the theatre. The programmes, if one can afford one, are full of sponsorship advertisements, all in glossy full colour.

The financial market is just as bad. The banks don't care about service, as is indicated by the closure of many branches. The customers are simply pieces of plastic who are equally disposable or portable.

PRESSURE ON CHURCH

The Church is just as guilty, changing according to customer-demand (or so they would have us believe). Parishes are closed and sold off, regardless of the faithful few, sometimes numbering more than twelve, and yet that's what our Lord started with! There is pressure for clergy to perform according to contracts and productivity goals. We are seldom asked whether we need a new version of the Lord's prayer or a new prayer book. We are simply told that if we make some changes we will have people flocking to the Church doors. Does anyone take the responsibility, or even care, when instead of gaining people, we lose more?

The people who make up the Body of Christ change their congregation, denomination and



attendance at the drop of a hat. The Church generally has a turnover of over 25% per year in its congregation and the clergy move about every 2.8 years, on average. This causes a lack of stability. In some denominations, pastors are disposed of just like plastic bags if they don't meet the subjective requirements of a congregation.

We have inquiries, reports and meetings to ask why so many of our young people take their own lives. We do not need to ask "Why?" The answer is all around us, in society's plastic mentality. If there is no lasting value in the goods that we produce, and if our work and our service have no value in themselves, apart from a monetary value, then what hope is there? Many of our young people may be regarding themselves as belongings, as only being good while they're new.

The hope for the future lies in holding on to what is true and what is right. We need to engender loyalty that is not tied to award points, but linked to the truth. All life is valuable; all life is precious and all of God's creation is precious in His eyes.

VALUE VERSUS MONEY

Plastic is not, in itself, the problem; it's the way we think in terms of disposing of everything that doesn't work according to our own standards. Once upon a time, everything was valuable, not necessarily in terms of money. Everything had a value of its own. Because it was there, it had value. The rot set in a long time ago, and it's probably easy to blame it on something or someone, rather than to accept responsibility for the way we are today.

The sign of hope for the ancient people was a rainbow – God's light shining through His creation of water, and showing us the magic prism of light that only God can provide. But, even the rainbow has been hijacked by the gay lobby.

There is an old Christian symbol for hope – the anchor. Its connection to the early fishers of men is obvious, but it is also a symbol of how we should be firmly tied to Him. Then, having seen that message, we should pass it on in the way we live. We can show how we view the world as God's creation, and how we view other people as His creatures, with the value and dignity that God gave them.

It is not impossible, for nothing is impossible with God.

AUSTRALIANS NEVER SURRENDER

GALLIPOLI is cited as where Australia became a nation. It was there Australian troops were to show their mettle and form a reputation that bore the test of decades and other conflicts.

While there is truth in this fact, another test had occurred fifteen years previously in South Africa. At the siege of Elands River, in August 1900, 299 Australians, together with 201 Rhodesians and several dozen refugees, mainly Boer civilians, held out against 3,000-4,000 well-armed and provisioned Boers, for twelve days. Given up by officialdom, General Kitchener was surprised to learn that the Australians and Rhodesians were still fighting and holding out. In consequence he marched with 10,000 men and relieved the post on 16 August. Looking around, Kitchener complemented the garrison on their magnificent defence.

The siege of Elands River Post was well heralded after the end of the Anglo-Boer War (1899-1902) and Trooper George Evans, who was there, put the experience in verse:

*"It was on the fourth of August, as five hundred of us lay
In the camp at Elands River, came a shell from De La Rey -
We were dreaming of home faces, of the old familiar places,
And the gum trees and the sunny plains five thousand miles away.
But the challenge woke and found us
With four thousand rifles around us;
And death stood laughing at us at the breaking of the day."
He ended with:
"On Australia's page for ever,
We had written Elands River -
We had written it for ever and a day!"*

But almost 100 years later it has all but been forgotten, overwhelmed by the horrific and gigantic conflict of World War I. Elands, surely, should be remembered as the place where Australia did become a nation. Although most of the troops were from New South Wales and Queensland, two Tasmanians were there - Sergeant-Major Tom Goucher and his batman, Trooper Edward (Mickey) Phelan. Goucher had fallen from his horse earlier and remained with his batman at Elands to recover. Both survived.

On 4th August the Boers, under the command of General De la Rey, began their siege by bombarding the garrison. They were supported by five large guns, three pom-poms and one maxim.

For four days the Boers pounded the post. General Baden-Powell, the British commander and later founder of the Boy Scout Movement, marched with 1,000 men but turned back, believing (wrongly) that the post would not endure. Several days later, Lt-General Carrington marched to relieve the post and came within sight of it but he, too, turned back. Carrington was later criticised for this decision.

After four days of pounding, General De la Rey demanded surrender from the Australians and Rhodesians. Colonel Hore, the over-all commander, Major Tunbridge, who really had the responsibility of the post as Hore was ill, Captains Ham and Butters discussed the proposal, but then dismissed any thought of surrender. Their message was delivered to De la Rey and when Butters informed the men, they carried him shoulder-high around the camp, accompanied by cheers.

AUSTRALIANS NEVER SURRENDER: AUSTRALIA FOR EVER!

Part of the message delivered to the Boers read: "I must inform you that as this Post is held for Her Majesty's Forces I decline to surrender." In an official note handed to him, it read: "If De la Rey wants our camp, why does he not come and take it? We will be pleased to meet him and his men and promise them a great reception at the end of a toasting fork. Australians never surrender! Australia for ever!"

The Boers finally attacked, but were forced back. The Australians, in turn, made night raids during the siege. For twelve days and nights the Australian bushmen and Rhodesians endured and suffered a casualty rate of one in five.

Only by the chance of an enemy message falling into British hands, was it discovered that the Post was still hold-

by
**Reg A.
Watson**



ing and had not surrendered.

When Kitchener received the news he marched almost immediately (2 a.m. on 15 August) and pressed on to Major Hore's assistance. His column of 10,000 men crawled along in darkness, finally coming in sight of the Post. When the Boers saw them, they trekked off.

At 9.30 a.m., 16 August, General Kitchener and his staff rode into the camp. His column trailed for ten miles. Upon entry, the besieged survivors accorded him a great ovation. He dismounted and was introduced to the officers. Captain Ham later wrote: "Lord Kitchener (by then a Lord) gave the colonials the highest praise for their defence and was astonished at the amount of trench work they had been able to carry out."

The Chaplain, Rev. Green, also wrote: "As the Imperial and Colonial officers went round our camp, they were loud in their praises at the ingenious trenches which our men had dug. The Boers brought sixty empty wagons with them to take away our stores, but they had to take them away empty."

So, fifteen years before Gallipoli, Australian troops were tested and came out on top. Though small in comparison with Gallipoli, surely it should be remembered as where we first proved ourselves on the battlefield.

From Rudyard Kipling's poem, If:

*If you can force your heart and nerve
and sinew
To serve your turn long after they are
gone,
And so hold on when there is nothing in
you
Except the Will which says to them:
"Hold on!"*

*Yours is the Earth and every sky that's
in it,
And - which is more - you'll be a Man,
my son!*



"Funny Money" in Alaska

BY JEREMY LEE

An oil rig tracks at 3 kms an hour across Alaska's frozen wasteland.

TACKED on to the icy, north-western extremity of North America lies the U.S. State of Alaska.

Like the lives of the hardy people who live there, Alaska has had a colourful history with more than its fair share of natural and man-made disasters. It has also devised some innovative financial ideas that may prove a lesson for nations seeking ways to solve the debt and poverty traps at the end of the 20th century.

The first European to set foot in Alaska was the Danish explorer, Vitus Bering, after whom the Bering Strait is named. In 1799 – eleven years after the First Fleet arrived in Australia – a Russian governor, Alexander Baranov, set up a headquarters, on behalf of Tsar Paul I, at Archangel, near present-day Sitka.

In 1867 the U.S. Secretary of State, William H. Seward, purchased Alaska from Russia for \$7.2 million – a deal called by some at that time "Seaward's folly" – but, seen in the light of subsequent discoveries of immense oil deposits, as one of the most profitable transactions of all time.

MODERN STATE

Despite its climatic extremes, Alaska today is a modern State. While oil is its chief product, gold was discovered in 1896, producing a gold rush at the time. Fresh gold deposits have been discovered recently. It also has commercial lumber and fishing industries. Agriculture is modest – its 7,500 cattle, 2,500 sheep and 5,000 poultry outnumbered by 37,000 reindeer, now being farmed commercially. Alaska boasts the highest mountain on the North American continent, Mt. McKinley, 20,320 feet – higher than Africa's Kilimanjaro and competing with some of the lesser peaks in the Himalayas.

The population is just under 600,000 or about half the number of people who live in Perth.

DISASTERS

Alaska has also had its share of disasters. On Good Friday, 27 March 1964, the State was struck by an earthquake which killed 115 people and rendered 4,500 homeless. In a few minutes the State suffered damage to the value of £750,000,000, prompting Alaska's Senator Ernest Gruening to declare in the Senate that the disaster "surpasses in magnitude that suffered by any State of the Union in our nation's entire history".

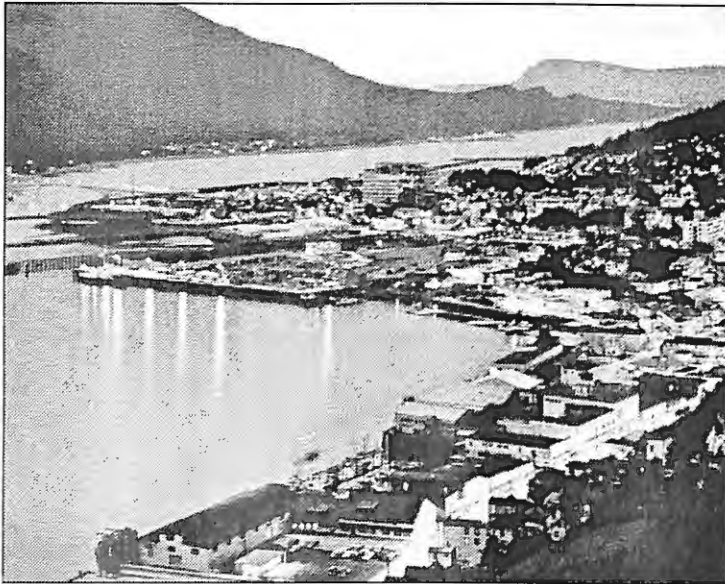
A comparable disaster occurred on 24 March 1989 when the tanker, *Exxon Valdes* struck Bligh Reef in Prince William Sound, spilling 11 million gallons of North Slope crude into the Gulf of Alaska. Cited as one of the worst environmental disasters this century, the devastation of flora and fauna in the region was catastrophic. The effect on Alaska's fishing industry took years to overcome.

UNIQUE IDEA

As the 1980s opened, Alaska initiated a financial programme which has since delivered major benefits for its people. An Alaskan Permanent Fund was set up with the task of determining the best way to spend funds beginning to flow from oil royalties. By 1986 a Canadian Press report (*Edmonton Sun*, 22 December 1986) described the results:

"There's a cheque in the mail, as of today, for \$556.26 for every single Alaskan. Be they nine months of age, or 90 years, every single person of six month's residency in the State will receive that cheque.

In case you're curious, that works out to about \$750 Canadian. For a family of four that means a Christmas present equal to about \$3,000 Canadian. ... The gift comes courtesy of the Alaska Permanent Fund, and it's the fifth year those folks have received a bonus, courtesy of the State's oil wealth. As good as that looks, next year the cheque is expected to grow to US\$650 for each of the lucky 550,000 Alaska citizens.



Alaska's capital, Juneau - population under 10,000

The idea was not without its opponents. One Alaskan lady took the government to court on the grounds that 'unearned income' would destroy the character of the citizens. The court, deciding its role was not to make moral decisions, refused to intervene, and the proposal went ahead.

CONTINUED GROWTH

By the mid-1990s the idea had become an appreciated permanent fixture in Alaskan life. A further press report (*Courier-Mail*, Queensland, 16 June 1995, said: "This State (i.e. Alaska) still makes its living by pulling riches from the ground: 85% of Alaska's budget is provided by oil revenues, and Alaskans pay no income tax. In fact, they receive money from the State each year, about US\$900 (Aus\$1,260) each last year ..."

The most recent update (*Australian Financial Review*, weekend 27-28 June 1998) gives further details: "The oil industry has been very good to Alaska. Thanks to royalties that the State Government in Juneau receives from the Prudhoe Bay fields, there are no state-wide income or sales taxes.

"Indeed, the Alaska Permanent Fund, which was formed in 1976 to set aside much of these riches for future generations, now is providing greater returns from its stockmarket, property and other investments than the State makes from flows



A seahird caught in the immense oil-slick caused by the Exxon-Valdes, March 24 1989

coming down the trans-Alaskan pipeline. This comes at a time when revenue is under heavy pressure from years of declining oil prices. While the rest of the U.S. cheers the stimulus such deflation brings, Alaskans usually are heard to groan.

"The fund is set up so that half its annual income, after accounting for the effects of inflation, is distributed to residents. That amounts now to a handout of about US\$1,300 (Aus\$2,151) for every man, woman and child.

"An economics professor at the University of Alaska Anchorage, Dr Scott Goldsmith, has written a report saying that this state of nirvana could continue for ever, whereas it was just seven years ago that he had warned that declining oil revenue and rising State spending made it inevitable that Alaskans would have a fiscal gap to deal with ..."

BRIGHT FUTURE

The Alaska Permanent Fund now has US\$24.4 billion (Aus\$40.7 billion) in assets, mostly invested outside Alaska. The Financial Review report continued: "... For the March quarter, its income amounted to US\$1.6 billion – an annual return of some 26%. Not only do the investments provide security for the State, but it seems the oil royalties themselves will run for many more generations..."

This leads to the question: If Alaska, with such a limited field of resources, can provide such benefits for present and future citizens, what could Australia provide from its providential mass of wealth under such a scheme?

In September 1995 the World Bank carried out a major survey of economies throughout the world. A press article at the time reported: "The World Bank found Australia's *per capita* wealth was US\$835,000 – highest of the 192 countries to which it applied the new procedure. Canada was second (US\$704,000), followed by Luxembourg, and at number twelve was the United States ..."

Sadly, however, the leadership of a few years ago, which could have secured for all Australians much greater benefits than those enjoyed by Alaskans, fell for the fallacy that only by borrowing, and by allowing foreign-ownership of the nation's asset-base was development possible.

The result is that over 90% of Australia's mineral production is not owned by Australians. Over 90% of corporate Australia is foreign-owned. More profits and dividends flow out of Australia to overseas owners each year than the complete asset-base of the Alaska Permanent Fund, which it has taken 22 years to build.

Sooner or later a leader is going to suggest an "Australia Permanent Fund" to secure the future for tomorrow's Australians – if the nation has not been completely taken over before that can happen.

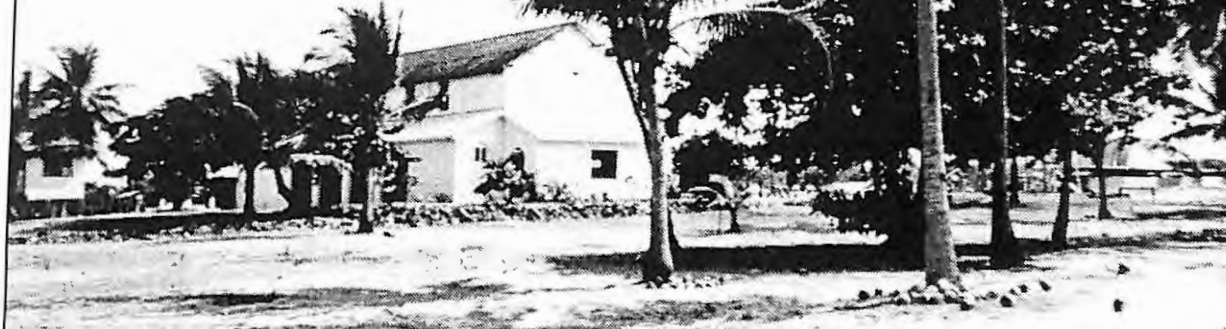
Think of it. Each year an Alaskan family of four – father, mother and two children – receives a dividend cheque of Aus\$8,600, payable just before Christmas! The same family pays no income tax, nor any sales taxes on the goods it buys.

If we are really going to talk about tax reform in Australia, there just may be a few lessons in Alaska, the "49th State", which we should heed.



MILESTONE

In Island Autonomy



St. Mark's on Badu Island was the venue for the consecration.

BISHOPS FOR TORRES STRAIT

IN A dramatic ceremony on Badu Island (an island in the Torres Strait, seventy kilometres from the coastline of Papua New Guinea) two bishops, the Right Reverend Gayai Hankin and the Right Reverend Dave Passi, were consecrated for the Church of Torres Strait on Sunday, 26 April 1998.

The Islands of the Torres Strait have been Anglican for over a century. They are dotted with landmark churches, white-painted and always near the beaches. Badu has one of the most impressive, complete with a perfect beam-roof that would grace any parish church in England, yet decorated with palms, coconuts and brilliant colours of Islander art and ceremony.

This church was formed by Islander people after they refused to follow the lead of white Australia's Anglican Church and introduce changes to belief and practice which they state are at odds with the Christianity they accepted a century ago.

EXTRAORDINARY CEREMONY

In a ceremony seldom seen since the first centuries of Christianity, the new bishops were escorted by a thousand-strong crowd of Islanders, clergy and political leaders to be presented to the Church for consecration as the chosen candidates of the people. Islander warriors in full costume escorted

the new bishops with traditional dancing and singing to the church after Elders from the bishops' own islands had dressed them in woven coconut palm robes for their procession to the church. They were handed to the bishops who would perform the consecration.

Singing in church was a careful balance of the Islander languages, accompanied by the booming of drums. Before the solemn moment of the Litany, when the candidates lie prostrate on the floor before the altar while the whole company of heaven is urged to protect and bless them, a single mat, woven of coconut, was spread on the floor. They lay side by side on the one mat, a sign of their unity and of the new religious unity of the whole Torres Strait.

Bishop Robert Mercer, a former Anglican bishop of Matabeleland in Zimbabwe and now in Canada, preached. At the moment when the mitre was placed on the head of the new diocesan bishop, there was an eruption of singing, shouting, dancing and whistling that could not be silenced for some



The Right Reverends Gayai Hankin & Dave Passi after their consecration.



minutes, as it spread from those in the church to the crowd on the sand outside.

FEASTING, DANCING, SPEECHES

For days, boats had been arriving with gifts of turtles for the feast to follow the consecration. But first,

the new bishops blessed the people of each island in turn. As night fell, twenty of those present – leaders of Islander political organisations, the wonderfully rotund chairman of Badu, representatives from the Australian Parliament and church leaders, made speech after speech, emphasising the significance of the event for the Torres Strait, for the whole church and for Australia.

CONTROLLING THEIR OWN DESTINY

Then the great Island feast, and dancing and gift-giving and more dancing – till dawn. Some had doubted that the people of the Strait were committed to the Church of Torres Strait. The deacon in charge of the church on Badu stated that he had lost count after two thousand had made their communion. Others of us lost

count of the dances and speeches. A significant part of the Island population had gathered in one place to celebrate their freedom to worship as they believed they must – and in the process they had discovered an ability to take control of their own destiny and raise up their own leadership. This new feeling will not be easily suppressed again.



[Taken from *The Messenger*
(11 Standish Street, North Rockhampton),
newspaper of *The Traditional Anglican Communion.*]

Courage

by Beryl Mitchell

*The spirit deep inside her
Kept on fighting back,
Courageous Mother Dingle*

*In her tent Outback.
Landing up dry gullies,
Feeling very weak,
She battled for her family,
In the searing heat.
She's now my friendly neighbour,
A dear sweet diamond bright,
All her dreadful trouble
Mad my load seem light
Her little Girl called Mary
Went walking out one day,
She'd gone to get the cows in
But the small child lost her way
All the neighbours gathered
On horseback foot and dray,
To find that little darling,*

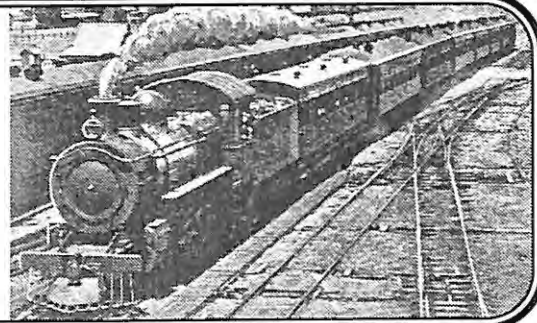
*Who'd wandered far away.
A man who was travelling
Down the dusty road,
Saw a lumpy bundle
That looked like crumpled clothes.
He jumped down to view it,
Oh how his heart did leap,
To find 'twas tiny Mary
Lying fast asleep.
Her pretty sunburnt face,
She'd covered with her dress,
The soles upon her tiny feet
Were in an awful mess.
Mrs Dingle told me
About that awful day,
When her little child called Mary
Wandered far away,
Her husband was very sick,*

*She nursed him on her own,
Struggling on with a broken heart,
Without a proper home.
When Mrs Dingle's husband died
Out there on Jones' Creek,
She worked hard for her children
And found them food to eat.
Living in a large tent,
She kept them all alive,
That courageous little woman
Made sure that they'd survive.
She washed all their clothes
And with an old kero drum,
Tugged water from the river
In the blazing sun.
I think of her so often,
Courage she did not lack,
She reared some lovely children
From that tent outback,*

PRINTING-PRESS MONEY

or the Story of the Commonwealth Railway

TAKEN FROM D.J.AMOS' BOOK



THE RECENT televised attack on One Nation by Federal Treasurer, Peter Costello, was patently dishonest and obviously intended to destroy the Party's credibility. Mr. Costello ridiculed the idea of the Government "printing its own money". Mr. Costello might be interested to learn that at one time not only did the Government "print its own money" but the Australian people were left with no debt or interest charges.

By the middle of the 1870's, the people of the eastern States of the continent that was one day to become known as the nation of Australia, had just about worked out their alluvial gold diggings and settled down to farming and pastoral pursuits in the country and to trade and industry in the vicinity of the capital cities.

This activity resulted in property, and especially real estate, rising in value, and the private banks had such a field-day charging such high rates of interest that they paid out 6% upon their fixed deposits.

This fact, together with Government borrowing abroad, brought money pouring into the coffers of the private banks. Although business was booming, confronted with this abundance, the banks were at their wit's end to know what to do with the accumulated funds. Like their descendants of today, their one idea was to get back to scarcity conditions – scarcity of money, Peter, not scarcity of goods and services.

In 1880 the private banks dropped the rate of interest on fixed deposits from 6% to 3% and the flow of money from abroad stopped. But at the same time, Australian depositors withdrew their money from the private banks as they became due, and put them into large land, building and mortgage Societies at 5% interest.



Sir Edmund Barton



Andrew Fisher



William Morris Hughes

Altogether £25 million in deposits were withdrawn from the private banks and invested in the Societies, reducing the banks' deposits with a vengeance. This was a serious blow to the banks, Peter, for although loans created deposits then, just as they do today, there was at that time no Commonwealth Bank, with its power to turn the national credit into money, nor to stand behind the private banking system in case of need; therefore every private bank had to possess a good solid wad of genuine deposits to meet an unforeseen emergency.

In 1882 the private banks raised their interest rates and entered into fierce competition with the Societies. The great boom in real estate began. But the private banks gradually got the upper hand, assisted by a terrible drought and lower prices for exports. By 1887 most of the Societies were indebted to the private banks for considerable sums.

It is quite correct, therefore, to say that most of the money used in the construction of the railway was obtained by printing notes, and that none of it involved the people of Australia in debt or interest charges.

In 1888 the private banks started to call in the overdrafts and prepared for the slaughter. **No, Peter, this was not in the recent 1980's; this was in the 1880's!**

But the Societies fought back, having discovered that plenty of money was available from English depositors. But the private banks weren't finished

with the citizens of the States; they established agencies throughout the British Isles and bid against the Societies for this money. Finally they got the upper hand there as well.

At the end of 1889 the Premier Permanent Building Society failed and in 1890 a complete financial collapse in the Argentine eventually led to a financial crisis in England. The Societies could not obtain any more money and the private banks prepared for the kill!

Never was there such a killing. One after the other no fewer than forty of these institutions went down and the Australian public lost the £25 million of deposits entrusted to them. But the failure of so many big financial firms in such a short time had an effect which the private banks had not anticipated. There was a panic-stricken rush upon the private banks themselves; before the year was out, fifteen of the twenty-six private banks operating in the States had to close their doors. More of them would certainly have failed if the various Governments had not come to their assistance.

The reconstruction of some of the banks that failed was scandalous enough but the final result was, at the cost of widespread ruin and distress to their depositors, the private banks, the trusted custodians of other people's money, emerged from the struggle more wealthy than ever.

It was owing to this crash and the subsequent distrust of private banking which it engendered, that the second Fisher Administration, when it came to power in 1910, brought with it support from the people to reform the Australian banking system.

This reformation was carried out in two steps. The first step consisted in removing the Note Issue

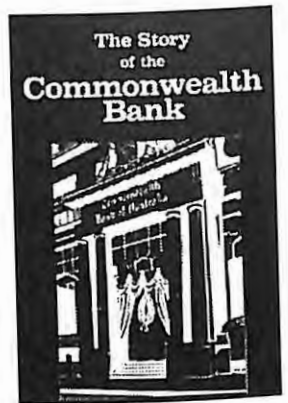
from the hands of the private banks, and placing it, as well as the coining of the metallic money, in the hands of the Government of the country.

This power – that of converting the National Credit of Australia into money in the form of bank notes – remained in the hands of the Government from 1910 to 1920, when William Morris Hughes, the then Prime Minister of Australia, transferred it, for political reasons, into the hands of the Commonwealth Bank.

The second step consisted in the formation, in 1912, of the Commonwealth Bank, the only true national bank in the world, as it was originally constituted. (See: *Story of the Commonwealth Bank*)

Between the years 1914 and 1920, the Government increased the Note Issue by, in round figures, \$50 millions, and these notes were put into circulation in the following ways:

- (a) Some were given to the banks in exchange for gold.
- (b) Some were lent, at interest, to the State Governments.
- (c) Some were placed on fixed deposit with various banks at different rates of interest.
- (d) More than half of the notes were invested in interest-bearing securities.



(see book advertisement page 11)

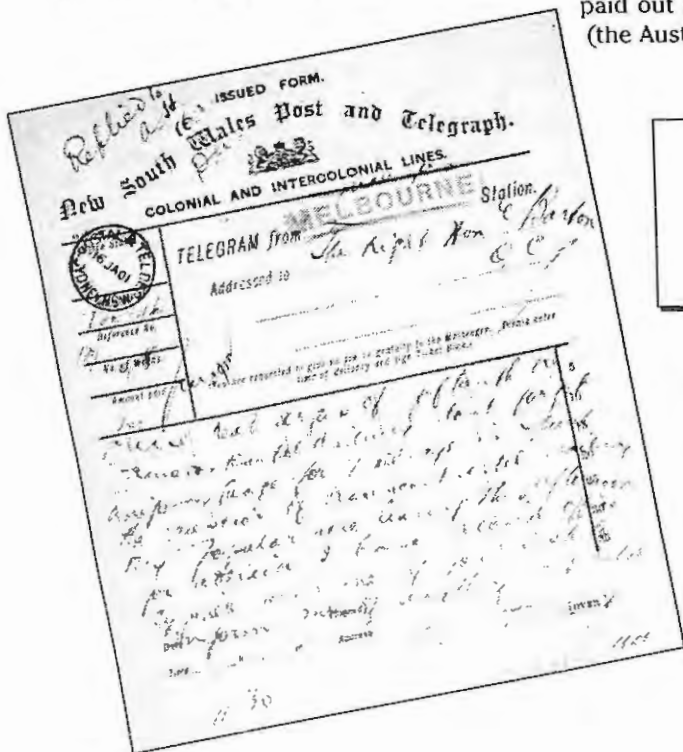
The last two items formed "The Australian Notes Account" – the nation's own property, which amounted, in 1920, to \$37,808,770, and returned an annual income to the Government of a little more than £1,500,000, known as "profits" on the Australian Notes Account. (See *Commonwealth Year Book*, No. 14, p. 691.)

We are now in a position to understand where the money came from to pay for the Commonwealth Railway. It was paid for in the following manner:

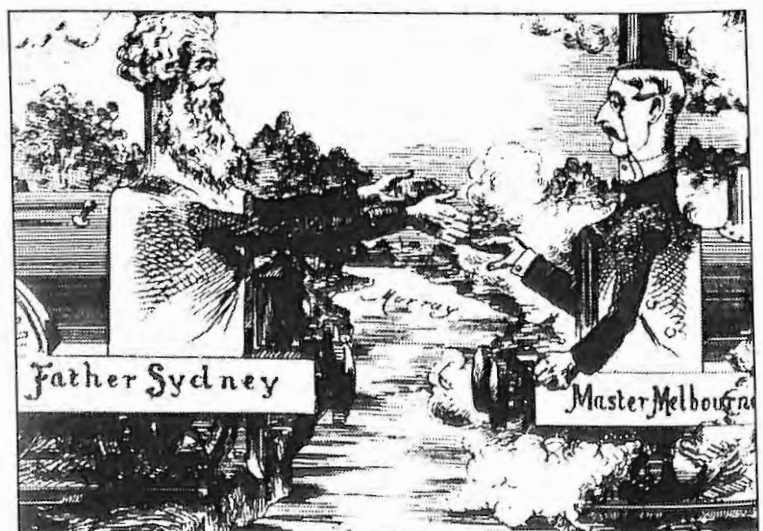
(1) From revenue (taxation)	£1,205,651
(2) From "profits" on the Australian Notes Account	£3,428,519
(3) From the sale of some of the securities held by the Australian Notes Account	<u>£2,335,372</u>
	£6,969,542

(Hansard, Vol. 129, p. 1930)

For book-keeping purposes, (2) and (3) were treated as loans from the Australian Notes Account to the Transcontinental Railway. They appear as loans in the Commonwealth Year Books, but they were really transfers of money from one Government department to the other, and there would have been no money to transfer without the increase in the Note Issue. The interest charges on these "loans" were merely book-keeping entries between the two departments – what the Government paid out of one pocket (The Transcontinental Railway) it put into the other (the Australian Notes Account).



It is quite correct, therefore, to say that most of the money used in the construction of the railway was obtained by printing notes, and that **none of it involved the people of Australia in debt or interest charges.**



ACKNOWLEDGEMENT
 Telegraph: Australian Archives, A6
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 of Western Australia, Battye Library
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No One Will Want the Job



BY RANDALL J. DICKS

No person, however highly qualified and competent, will want to subject himself or herself to such microscopic scrutiny, or to take the risk of being the target of manufactured malice.

MORE than four decades ago, Nevil Shute, the English-born novelist and aviation engineer who emigrated to Australia after World War II, wrote an engrossing novel, *In the Wet*. The "wet" of his title refers to the rainy season in the remote Australian bush country, but part of the complex plot involves what was then the future, the future of the United Kingdom, of Australia and of the Commonwealth. He envisioned a Britain beset by economic woes, social upheaval and radical political instability, while the Commonwealth countries were comparatively more tranquil. One of his central characters becomes an Australian pilot for the Queen's Flight, enabling the reader to have some intimate glimpses of the workings of an imagined future monarchy.



The political situation in Britain had become so unpleasant, and the government so antagonistic toward the monarchy – burdening it with trivial regulations

and questioning its every move – that the Queen's two children (*In the Wet* was written when the present Queen had only two children) wanted nothing to do with "the family firm". Service to the nation had become entirely too disagreeable and thankless in Shute's imagined near future.

The events following the tragedy in Paris last August may have brought Shute's novel to mind for many observers. Surely, in the face of such a vicious and unjust criticism from every side, being a part of the Royal Family must have seemed not only thankless, but one of the least desirable occupations on record. It has been reported a number of times that Prince William of Wales "does not want the job" – which would be entirely understandable, if true. Under the scrutiny of the modern media, his parents' marriage was destroyed, his mother was, to some extent at least, hounded to death, and his estimable father was portrayed as everything from boor to ogre.

Now, months later, there has been something of a turn-around. Prince Charles, the demon, the cruel husband, the heartless father, is seen in a new light – his own light, in fact, rather than a part of his wife's shadow. "Prince of Compassion," read one

newspaper headline: "Prince Charles gently comforted the parents of a dying baby as they sat at her bedside. Little Chelsea Billingham's ventilator had been switched off, ending her brave twenty-month fight against crippling illness ..." When the Prince of Wales appointed a black woman to his staff, the headline read, "Prince Charles Shows Britain the Way".

We heard media commentators and consultants rhapsodizing endlessly last September about how the Princess of Wales had changed Britain, how she had remade the Royal Family, how her passing had brought the British to an unprecedented show of emotion. Now that national irrationality is being seen in a new light. A headline in the *Electronic Telegraph* (for newspapers, fearing loss of readers of the actual printed page, have all gone into cyberspace) of 17 April 1998 states that a "Tidal wave of cheap sentiment 'is sinking the nation'" – a far cry from the media glorification of emotion last September.

MORE CONCERN WITH IMAGE THAN SUBSTANCE

A new book by Professor Anthony O'Hear of Bradford University, *Faking It: The Sentimentalization of Modern Society*, puts the criticism strongly. His position is that the sentimentality of modern society, which reached its high point with the death of the Princess, pervades nearly every aspect of life. According to the *Electronic Telegraph*: "Food 'faddists', environmentalists, teachers, the

Church, politicians and the media are all accused of offering escapist remedies for the nation's perceived ills with all the fervour of snake-oil salesmen." Professor O'Hear asserts that Great Britain's "voracious appetite for sentimentality" results in "feel-good" government policies which are more concerned with appearance and image than with substance. This "voracious appetite" exists elsewhere, too, of course, as witness the world's weekly illustrated magazines, but Professor O'Hear is dealing with British society specifically.

Philip Johnston, Home Affairs Editor of the *Electronic Telegraph*, wrote further that "children's whims have been indulged to the detriment of their education, the inevitability of sickness and death is denied and a sentimental belief in egalitarianism has created a welfare system that has produced a dependent underclass, and members of society increasingly cannot differentiate image from reality.

These are grave observations, but Professor O'Hear, who is also honorary director of the Royal Institute of Philosophy, does not stop there. He suggests that the critical moment in the sentimentalization of a society which used to be known for its stiff upper lip came with the funeral of Diana, Princess of Wales: "Because of her life and even more because of her death, what it is to be British has changed, irrevocably. Diana's personal canonisation was at the same time a canonisation of what she stood for – the elevation of feeling, image and



spontaneity over reason, reality and restraint." There will be those who will think that "reason, reality, and restraint" were precisely what the Royal Family was

displaying at that time – and were vilified for it. At that time, "the culture of caring, of niceness of the people, was triumphant ... All the tendencies in education, in religion, in attitudes to culture and welfare and the self, in irrationalism and in the paramount need to express one's feelings somehow came to a head that week".

Since "that week", some things have changed and some have not. The Union Jack now flies at Buckingham Palace when the Queen is not present; is this a major change in response to public opinion, or trivia, a response to irrational emotion? The attitude of the media toward the Prince of Wales has changed; they cannot continue to depict him as the Compleat Cad, because they need a hero, a model, an image to sell newspapers (or to attract visitors to websites). This, happily,

has resulted in a far more accurate depiction of the Prince, whose extraordinary qualities are obvious to anyone who takes the trouble to check the record.



On the other hand, the media (and public) have not given up on their fascination with the late Princess. The headlines about engagement rings, conspiracies, and every other aspect of her life and death continue. There have been no fewer than two dozen books about Diana, Princess of Wales, published since her demise. *People* magazine will perhaps never stop featuring her on its cover now and then. Unfortunately, young Prince William of Wales has inherited much of his mother's attraction for the public, as was seen in the wildly enthusiastic reception for the recent visit of the three Princes to British Columbia, where Prince William may have been sur-

prised to be so frequently compared to Leonardo DiCaprio, whose popularity, all agreed, he had surpassed. Prince Harry has inherited a share of the adulation, as well, whether on tour in southern Africa with his father, or receiving the Spice Girls for tea at Highgrove. Whether the media will exercise restraint in its pursuit of the young Princes remains to be seen.

On the other side of the Atlantic, occupancy of high office seems to have become just as disagreeable. Since taking office, President Clinton has been dogged by a number of scandals, the substance of which seems to be highly inflated, at best. The Whitewater affair, involving a minor real estate investment by then Governor and Mrs Clinton and questions about undue influence and campaign contributions, has thus far resulted in no finding of fault on the part of the Clintons, but has cost the American taxpayers scores of millions of dollars – and the investment that started it all was a mere US\$10,000.

***The Prince of Wales
was taking an interest
in the poor,
the unemployed, the
young, the old, and the
problems of the
inner city long before
his marriage.***

It has become easy in recent years to allege "sexual harassment" for any offensive personal behaviour not covered by more specific rubrics; what should be a serious matter has become a joke, with the widely reported stories of the suspension of various six-year-old boys from school for the offence of smooching a female classmate on the playground. The notorious suit against the President over an alleged incident when he was Governor of Arkansas was dismissed because the judge found that, as a matter of federal law, the complainant had failed to state a claim upon which relief could be granted, even if all of her allegations were interpreted in her

favour. Yet this suit has distracted the attention of the chief of state, and of the nation, from vastly more serious issues; the case has ruined reputations, and may personally bankrupt the President, whose legal bills are staggering, and not paid by the government. One must wonder, at the same time, who is providing the funds to pay the plaintiff's million-dollar legal bills.

It is a common tactic for politicians who do not wish to deal with the hard problems to try to come up with a dramatic diversion. That is how the *monarchy vs. republic* brouhaha started in Australia, and it seems to be what the Republican-dominated Congress has been doing in the United States. With entertaining diversions such as Whitewater and sexual harassment and other sensational allegations of sexual impropriety at the ultimate level, the news media have had no time by comparison for wars, revolutions, genocide, and the like, and no one even noticed what happened at the trial of the Unabomber. Congress has certainly made no headway with national health insurance, maintaining the Social Security system, or campaign-finance reform.

**FINANCIAL CONTRIBUTIONS
TOWARD DOWNFALL**

More and more Americans seem to feel that the President is being persecuted by a special prosecutor whose zeal has exceeded his mandate, and questions have been raised about the prosecutor's objectivity, both political and personal. Additionally, there are powerful and wealthy conservative Republicans who do not wish the President well, and some have been actively promoting his downfall through financial contributions to his political and personal opponents.

The same is true in the United Kingdom, although in that case the activity is not aimed so much at the monarchy as against anything British, and what symbolizes "anything British" more than the monarchy and Royal Family? It must be noted as well that the Prince of Wales, who is an

independent thinker and, at least until he assumes a higher position, is able to speak relatively freely, has some powerful opposition as well. The Prince of Wales was taking an interest in the poor, the unemployed, the young, the old, and the problems of the inner city long before his marriage. The Prince's Trust was his idea; it was scorned in the beginning, but over the years it has grown to be a major charitable enterprise, with far-reaching projects which have assisted tens of thousands of people in improving their lives. The Prince is an observant man who takes note of things which should be changed, and tries to do something about it. That can make enemies; it certainly did for the last Prince of Wales, even though he differed greatly in character from the current Prince.

Perhaps President Clinton may be described in the same way, and perhaps he has attracted such bitter opposition – as well as such enthusiastic support on the other side – for similar reasons.

At the time of the Watergate affair in the United States, many young people lost interest in careers in public service, having been disillusioned by the acts and practices of the highest officials in the nation. The present pursuit of the President may have a corresponding effect; no one will want the job. No person, however highly

qualified and competent, will want to subject himself or herself to such microscopic scrutiny, or to take the risk of being the target of manufactured malice.

In President Clinton's case, the malice has been directed toward his wife, who had been so highly praised at first, being described as being of presidential timbre herself. If the Clintons' daughter, Chelsea, had been of age, she would undoubtedly have been a target too. The effect has already been seen; candidates have withdrawn, incumbents have decided not to stand for re-election, and potential candidates have chosen not to become candidates at all, as in the case of General Colin Powell. Many people of quality do not care to subject themselves and their families to being constantly spattered with mud, flung more or less at random by anyone with a shovel.

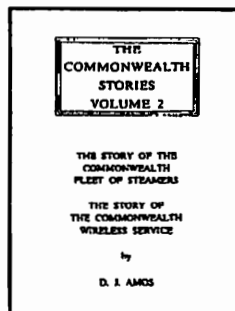
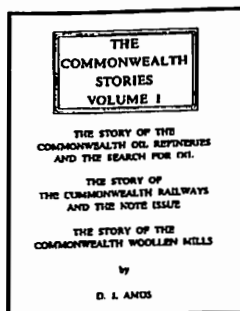
RESPECT FOR AUTHORITY DEGRADED

The obsession with personality which is so apparent on both sides of the Atlantic (and perhaps both sides of the Pacific, with some differences) has taken place simultaneously with a degradation of respect of authority and institutions. No one would have thought of reporting on the private lives of the Royal Family in the 1930's, nor would anyone have thought of

reporting on Franklin Roosevelt's friendships while in office. Doubtless journalists would argue that it is the public's right to know; but it is debatable that the public has the right to know everything about every public figure; this phrase is much abused and misunderstood, just as 'freedom of speech' in the United States, among persons who do not know the difference between freedom and license. It is another question whether the public even cares; novelist Les Roberts wrote recently that "there is nothing more boring than somebody else's sex, lies, and audiotapes – even if they happen to be those of the President of the United States". During the entire recent sex scandal, President Clinton's popularity ratings have not just remained steady, they have gone up. Indeed, polls have repeatedly shown a public perception that the investigation of the President is unfair, and should be stopped. Since the funeral of his former wife, the Prince of Wales' popularity ratings have soared. He has come back into his own, and apparently people like what they see. Yet concerted attacks on one's character, activities, policies, proposals, family, and even background, day in and day out, may make it less and less likely that the most qualified people will want these jobs in the spotlight, whether one is born to them or seeks them by election.

ESSENTIAL READING

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Reflections of a Constitutional Convention Delegate

(An address by Sir David Smith AO KCVO at a luncheon of the Cook Society, Melbourne, 27th March 1998)

I THANK the Society for your invitation to lunch with you today and to share with you some reflections on the Constitutional Convention which took place in the first two weeks of February in Old Parliament House, a building which has played such an important part in the political and constitutional history of this country, and is now itself part of our cultural heritage.

I first entered it in December 1958 and spent the next five years working in it as Private Secretary to a Minister in two Menzies Governments. Between 1973 and 1990 I returned to it from time to time for vice-regal ceremonies, both inside and outside the building. Since 1993 I have been a volunteer guide at Old Parliament House, and once a fortnight I guide tourists through it and tell them something of its story. Against that background, it was an especially wonderful experience to find myself last month sitting on the green leather benches of the House of Representatives and participating in vigorous debate about this country's future, just as I had seen so many parliamentarians do over the past forty years.

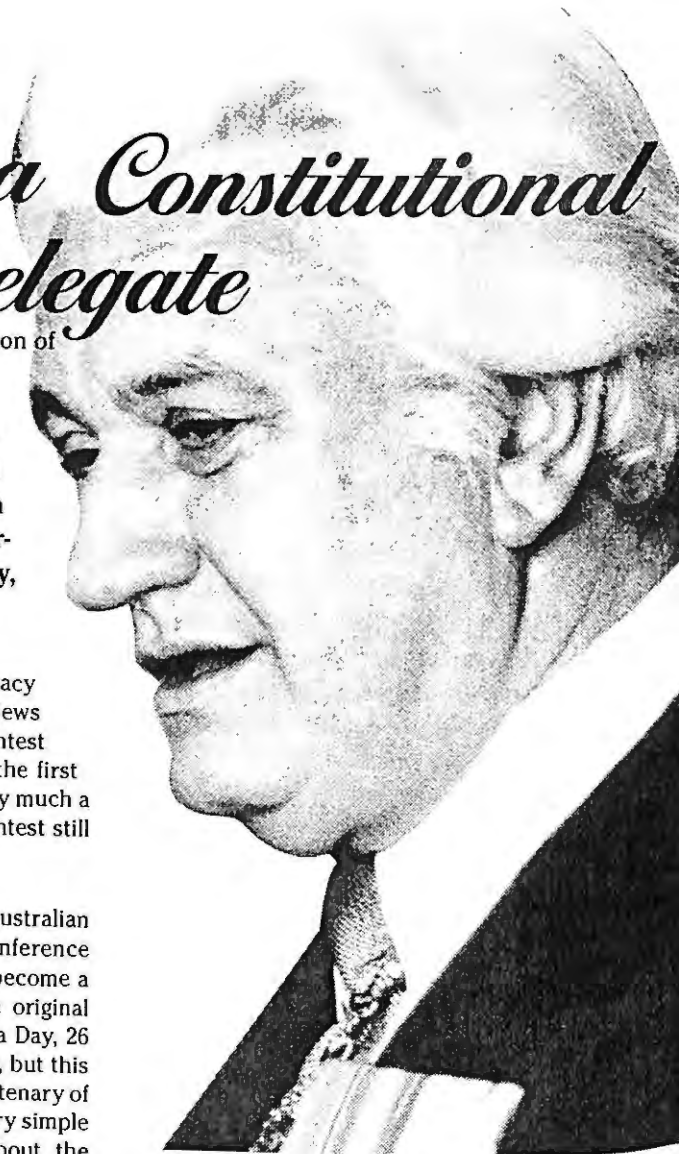
As some of you will know, I am an outspoken supporter of our present Constitution and our present system of government. I served both for the whole of my working life, and I know how well they have served and continued to serve this nation. I also respect the views of those who equally strongly wish for con-

stitutional change. Our democracy is able to tolerate both sets of views and to withstand a civilised contest between them. The events of the first two weeks of February were very much a part of that contest, and the contest still has a long way to go.

It began in April 1991 when the Australian Labor Party's national conference resolved that Australia should become a republic in January 2001. The original motion had nominated Australia Day, 26 January, as the change-over day, but this was quickly amended to the Centenary of Federation, 1 January, for the very simple reason that it would bring about the change 25 days sooner. Apparently no one saw the irony of celebrating the nation's one-hundredth birthday by rewriting its birth certificate.

The motion was moved by a junior backbencher right at the end of the conference, when most of the delegates had already begun packing up to go home. The conference chairman, in declaring the motion carried on the voices, chided delegates for their apparent lack of enthusiasm. From this inauspicious beginning was born a campaign based on bitterness and division, a campaign which has made it perfectly clear that in multi-cultural Australia there is room for every cultural inheritance except the one which established the nation, laid the foundations for all that it has achieved in its relatively short existence, and is still the cultural background of the vast majority of its inhabitants. For the next eight months the Hobart resolution simply sat on the conference record.

Bob Hawke was still Prime Minister, and he was of the view that no change should be made to our present constitutional arrangements during the Queen's reign. But in December 1991 Paul Keating became Prime Minister, and he set about



Sir John Kerr, Governor-General of Australia, July 1974 to December 1977

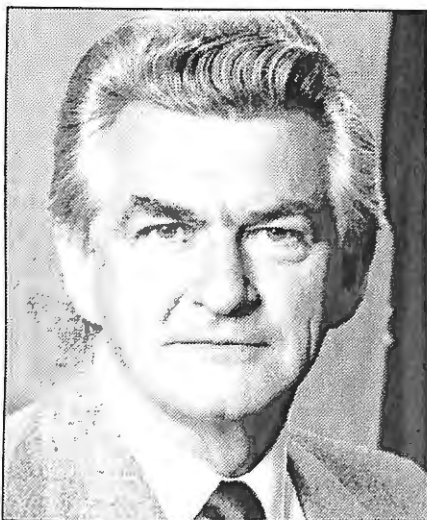
trying to turn Australia into a republic as quickly as possible.

KEATING ANTI-BRITISH



From the outset, Keating's motivation was clearly anti-British. He denounced those of us who proclaimed our loyalty to the Queen and the Constitution as "lickspittles" and "forelock-tuggers"; he derided the Constitution as a British document despite its inspiration and its drafting being entirely Australian; and he publicly attributed his republicanism to his Irish Catholic background, a view which I know is not shared by all Irish Catholic Australians. Soon other republicans announced their reasons for wanting to change our Constitution. We were constantly reminded that the republic was inevitable. The arrogant assumption of the inevitability of something on which the electorate is yet to exercise a free and democratic vote is an insult to the intelligence of the Australian people.

The media quickly weighed in with their support. On the whole, most of those



Bob Hawke was of the view that no change should be made to our present constitutional arrangements during the Queen's reign

who are engaged in the media are personally committed to the republic, and are able to push their personal views in a way that no one else is able to do. They are allowed to intrude their personal views into their news stories and commentaries, so that the line between news-reporting and comment becomes blurred or sometimes even disappears altogether. It's not very professional or ethical but it's very effective in skewing the debate.

As Paul Kelly, the then Editor-in-Chief of *The Australian*, told a constitutional seminar, the media support constitutional change because the media have a vested interest in change, because change equates to news, and news is the life-blood of the media. In other words, the media support constitutional change, not because it is good for Australia but because it is good for their business. I turn now to some of the arguments for constitutional change that the media have been so keen to report and support.

Peter Collins, a former senior Liberal Minister of the Crown in New South Wales, and no Leader of the Opposition in the State Parliament, believes that the ultimate decision-making process for Australians rests with a foreign government, and that "it would be from the British Government that any monarchy receives, and will continue to receive, advice on constitutional issues". This, said Peter Collins, was why he was a republican, but his assertions are simply not true, and what is more, they ceased to true two years before he was born.



Al Grassby

Mr. Al Grassby, a Minister of the Crown in the Whitlam Labor Government, believes that the monarchy was responsible for the recession of the late 1980s, for the one million

Australians who were unemployed and for the business excesses of that period, and for the exodus from Australia of our top scientists! How can you possibly have a debate with people who argue like that?

Just to show that it isn't only politicians who are able to produce weird and wonderful reasons for becoming a republic, let me give you some more examples. Mr. Michael Lynch, General Manager of the Australia Council for the Arts, has this

view of the monarchy: "The unfortunate reality is that there is still a sense of outside control, even if that control is only psychological. It must be broken in order for artists fully to express themselves as artists." So now the monarchy stifles artistic talent and prevents our artists from fully expressing themselves!

Last October, former Chief Justice of the High Court of Australia, Sir Anthony Mason, confessed that he had become a republican at the age of eight, while watching a cricket Test match between Australia and England during the 1932/33 bodyline series, though it would seem that he waited for sixty-five years before revealing it.

Mrs. Sallyanne Atkinson, former Lord Mayor of Brisbane, former Australian Trade Commissioner to France, and an Australian Republican Movement delegate to the Convention, said that she was a republican because she found the French confused by the fact that the Queen of England was also Queen of Australia. I should have thought that the French would have been more confused by the fact that, following their bloody revolution of 1789, they have endured the Reign of Terror, an empire under Emperor Napoleon, the restoration of the Monarchy, the Second French Empire, as well as Republics One, Two, Three and Four, not forgetting the Vichy Government's collaboration with the Nazis during World War II, before President de Gaulle gave them their current Fifth Republic. The Trade Commissioner might more usefully have spent her time in Paris in telling the French something of the enduring stability of our constitutional arrangements.

SHOULD WE CHANGE TO PLACATE FOREIGNERS?

Unfortunately, Mrs. Atkinson is typical of so many in our foreign service, from former head of the Department of Foreign Affairs and Trade, Mr. Richard Woolcott, down, who have stated publicly that our Constitution should be altered simply because they have difficulty in explaining it to foreigners. Only two days ago in Sydney, Mrs. Janet Holmes a Court told a delegation from the British Chamber of Commerce that she wanted a new flag and a new Constitution because an Asian Cabinet Minister had told her that his country would help the Australian people in their struggle for independence from Britain! If our diplomats and trade representatives cannot understand, explain and defend our present system of government they should get off its payroll.

The former Chairman of the Board of the Australian Trade Commission, Mr. Bill Ferris, believes that: "A move by Australia to a republic status would present a windfall marketing opportunity to Australian exporters. Getting the international market's attention is always a challenge, but especially if your image has become outdated, outmoded and possibly harmful to the promotion of your products and services." So now the monarchy is responsible for our trade deficit!

Last November Mr. Ferris was joined by a number of prominent businessmen, led by Mr. Lindsay Fox, Founder and Chairman of Fox Group Holdings Pty. Ltd. and an elected Australian Republican Movement delegate to the Convention. Mr. Fox and his colleagues saw the republic as an opportunity for Australia to "re-badge" and "re-brand" itself, thus reducing the nation, its history, its Constitution and its system of government to the level of a new car or a packet of detergent.

So I was delighted to read last week of the views expressed at the World Economic Forum by another Australian businessman, Mr. Richard Pratt, Joint Chairman and Managing Director of the Visy Board Group of Companies and Vice-President of the Victorian Chamber of Manufacturers, who saw the current state of the Asian economy as offering exciting and unlimited opportunities to Australian manufacturing companies. He spoke of our relatively strong and flexible capital markets, our diversified and sophisticated banking sector, our educated work-force with its many skills, our access to raw materials, and our financial and political stability. And he said nothing about having to get rid of the Monarchy in order to make all these valuable national assets work for us.

I have recounted some of the more bizarre arguments which have been advanced for wanting a republic because I believe they indicate the defective reasoning which has bedevilled much of the debate. With so many specious arguments being advanced, what hope is there for the ordinary Australian to understand how the system works? The great difficulty in having a sensible debate in Australia today about proposed changes to our processes of government is that most Australians don't know enough about our present system to enable them to put into proper context any proposals for change.

LITTLE KNOWLEDGE OF CONSTITUTION

The Constitutional Commission appointed by the Hawke Government in 1984 to inquire into certain aspects of our Constitution, and which reported in 1988, found that almost 50% of all Australians were unaware that we even have a written Constitution, and that in the 18-24-year age-group the level of ignorance rose to nearly 70%. The Civics Expert Group appointed by the Keating Government in 1994 reported that nothing had changed, and that our present system of government and the principles underpinning it were still well-kept secrets, with 82% of Australians knowing nothing about the content of our Constitution.

While we have no concrete evidence that much has changed in the intervening years, the nature and extent of the media coverage of the Constitutional Convention, and the level of public interest taken in the Convention, suggest that some improvement may have taken place.

Because we take so much for granted, we tend to forget that, in a world where most nations can have their constitutions changed by their parliaments or governments, ours may be altered only with the approval of the people. The referendum provisions in Section 128 of our Constitution are rare and precious. Constitutional change in this country requires our consent, and democracy requires that it be an informed consent. Though we still have a long way to go, I like to think the Convention made some contribution towards a better informed electorate.

There was also our other major achievement at the Convention which gave me much satisfaction, and I am most grateful to the republicans for it.

In the years since my retirement from public office I have written and spoken, amongst other things, about the role of the Governor-General, about the evolution of that role, and about a growing awareness, in government circles at least, of the true nature of the Governor-General's constitutional position. In speaking about these matters on the first day of the Convention, I tabled a document giving chapter and verse on these matters. In summary, the paper makes the following points about this country's constitutional arrangements:

- Australia achieved full independence

from Britain, and became a sovereign nation, some time between 1926 and the end of World War II.

- Australia is already a sovereign and independent nation, and becoming a republic cannot and will not make us more independent.
- The Monarch is our symbolic head of state and, as part of our Constitution, has an important role in ensuring the stability of our system of government.
- In seven years of seeking to remove the Queen from our Constitution the republicans have not been able to agree on who or what to put in her place.
- The Queen is Queen of Australia by the decision of the Australian Parliament in 1953.

They refuse to acknowledge the fact that, in drafting our Constitution, our Founding Fathers gave to the Governor-General powers that had never before been conferred on any other Governor or Governor-General within the British Empire.

- A multicultural Australia should not be saying to the other fifteen monarchical countries of the Commonwealth, most of whose people are neither white nor Anglo-Celtic, that we refuse to share a monarch with them.
- The Governor-General by virtue of the provisions of the Australian Constitution, and particularly Section 61, is our constitutional head of state, and has been since 1901.
- Because the Governor-General is appointed by the Queen on the advice of the Australian Prime Minister and is not elected either by the people or by politicians, his allegiance is to all the people and not just to those who might have voted for him.
- Our Constitution confers the constitutional powers on the Governor-General in his own right and not as a surrogate, delegate or representative of the Sovereign.
- The Queen cannot and does not perform any of the Governor-General's constitutional duties, not even when she is in Australia.
- The Queen cannot and does not direct the Governor-General in the performance of his constitutional duties.
- The Governor-General continues to perform his constitutional duties even when the Queen is in Australia.
- The Governor-General does not consult the Queen before he performs any of



Under a Keating-Turnbull republic the Queen would not be replaced by the president but by federal politicians.

his constitutional duties.

- The republic will not give us an Australian head of state because we have had one for nearly thirty-three years, since Lord Casey became Governor-General in 1965.
- Under a Keating-Turnbull republic the president would replace the Governor-General and go on doing exactly the same job in exactly the same way, but without the restraints which appointment, as distinct from election, imposes on the holder of high public office.

The republicans have pretended not to see the evidence which I have produced for my view of the role of the Governor-General under our Constitution. That evidence begins in 1901 and culminates in a legal opinion given to Prime Minister Whitlam by the Commonwealth Solicitor-General, Sir Maurice Byers, in 1975, and in advice given to the Queen by Prime Minister Hawke in 1984. Acting on that advice the Queen revoked Royal Instructions which Queen Victoria had issued to the Governor-General in 1900 – Instructions which were never valid or lawful under our Constitution and which should never have been issued. A Governor-General possessed of significant executive powers under our Constitution is not to be compared with a purely ceremonial figurehead, which is what some republicans would reduce the office to. They refuse to acknowledge the fact that, in drafting our Constitution, our Founding Fathers gave to the Governor-General powers that had never before been conferred on any other Governor or Governor-General within the British Empire. Instead, they have preferred to debunk me without providing a single, valid, countervailing argument.

But what did they do at the Convention? Everything they did, said and voted for confirmed what I have been saying these past seven years. They used to say that their minimalist constitutional change would replace the Queen with a president, but they now offer us a Constitution under which the Queen would be replaced by federal politicians, for it is they who would perform her only constitutional duty. By their own reasoning,

wouldn't that make parliament the new head of state? The republicans also maintain that the Governor-General is not a head of state, but that a president having exactly the same duties and exercising exactly the same powers would be a head of state. I await their explanation for such palpable nonsense!

Though republicans agree that they want to remove the Queen from our Constitution, the biggest arguments in the Convention, leading ultimately to a bitter split between republican delegates, was over how to replace the Sovereign. And we saw the seriousness of this division at the Convention when those republicans who want the president to be directly elected by the people refused to support the final model under which Parliament would elect the president, saying that they would rather support the present system of constitutional monarchy than support the Convention's republican model.

The extraordinary aspect of the republican performance at the Convention was the fact that they used the Convention to do the negotiating among themselves. After saying for years that "it" was inevitable, they were still not able to come to the Convention with a clear and single version of what "it" actually consisted of. Although the Australian Republican Movement had its version of "it", they found that they had to negotiate it on the run, and we even saw Malcolm Turnbull drafting amendments on the floor of the Chamber just before the final votes were to be taken.

So it was not surprising that, while the principle of an Australian republic received 89 votes from the 152 delegates, and all the transitional bits and pieces and all the motherhood statements that everybody wanted to shove into a new preamble to the new Constitution received 102 votes; the final Turnbull model received only 73 votes – or 48% of the total – while 79 delegates either voted against it or refused to vote for it.

So bitter were the disappointed republicans over the model finally chosen that, in the public debate that lies ahead, and in the referendum to follow, the monarchists will be supported by a significant number of disaffected republicans: hence the wide-spread view that the republicans will be defeated. Right after the Convention a Newspann found that public support for the final model was at 47% – one percentage point less than its support at the Convention – and former Chief Justice Sir Anthony Mason has con-

ceded that the referendum would be unlikely to succeed.

During the Convention a number of speakers, led by the Premier of New South Wales, Mr. Bob Carr, maintained their rage against Sir John Kerr and spoke of codifying the powers of the president in order either to reduce them or remove the element of discretion; they also spoke of removing the power of the Senate to block supply. This, of course, raised the hopes of those delegates who favoured direct popular election of the presidency, for direct election would be unlikely to succeed without those additional changes to the present Constitution. But when push came to shove the Australian Republican Movement conceded that these changes were unachievable and insisted on elec-

***I hope that the community
debate that lies ahead of us
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bastards honest.***

tion of the president by the Parliament. Those republicans who favoured popular election withdrew their support. For them the chosen model is not a real republic at all, and they were vehement in their criticism of it and of its proponents.

These 'direct elect' republicans, as they came to be known, were joined in the final votes by a significant number of delegates who chose to abstain. To have 32 and 22 abstentions respectively in the last two votes on the preferred model, and that after two weeks of intensive debate, discussion and negotiation, indicates a very high level, not just of dissatisfaction but of downright opposition. Some were not prepared to vote for a republican model which contained features which they could not support. Some found themselves being asked to vote for resolutions worded in ways which they could not support. Others refused to vote on questions which they felt were matters for the Australian people to decide, and not the Convention.

Under our present Constitution our constitutional head of state is chosen by the Government-of-the-day, is advised by the Government-of-the-day, and may be removed by the Government-of-the-day. Nothing could be more democratic or more republican. But over and above this republican democracy our Founding Fathers placed the Crown, which denies even Parliament the ultimate sovereignty and places it with the people. For when

the Governor-General exercises the reserve powers of the Crown, as was done in 1975, it is to remove an issue from Parliament and to remit it to the people.

As Bishop John Hepworth, an elected Convention delegate from South Australia representing Australians for Constitutional Monarchy, reminded us during the closing debate: "What we have before us now is a proposal to shift the sovereignty of this nation from the Crown to the parliament. That is the inevitable consequence of what we are now being asked to do. It is not a debate about republic versus something else. We are debating heads of state and therefore we are debating sovereignty." Bishop Hepworth continued: "I am happy to enter into the argument that the Crown, as it has evolved, especially in the past 200 years, is in fact the encapsulation of the sovereignty of the people, and I am happy with an Australian system which does not give sovereignty to the parliament. Sovereign parliaments have always been dangerous creatures and they are not to be trusted." The Bishop concluded with this: "May I appeal in conclusion to those who have come here to argue for different republics. I find myself in strong disagreement with Archbishop Pell. All republics are not the same. Look around the world and that is obvious. You cannot vote for just any republic on the basis that any republic is better than what we have."

In my view Bishop Hepworth got it absolutely right. The role of the Crown in the appointment process ensures that the Governor-General's allegiance is to the entire nation and not just to those who voted him into office. In our democracy there is an important distinction between being elected and being appointed. Election to a public office, as distinct from appointment, carries with it the notion of a mandate, with policies to pursue and supporters to be rewarded, and there is no place for such influences on the person who sits behind the desk at Government House, Canberra.

If there was one disturbing feature about the Convention it was the way in which various groups of republicans tried to rig the proceedings to prevent other groups of delegates from participating in the debate or in voting in certain ways. On Day 1, the "direct elect" republicans tried, unsuccessfully, to have the constitutional monarchists excluded from further participation in the Convention beyond Day 3. On Day 2, the ARM republicans succeeded in having the "direct

elect" republicans excluded from further participation in the Convention, and it was an initiative taken by former Governor-General Bill Hayden, and supported by constitutional monarchists, that next day saw them readmitted to the debate.

On Day 7, the Convention adopted a contrivance that had been deliberately designed to control the way in which constitutional monarchists could vote in the final votes. It was deliberately contrived to prevent us from voting strategically, and the republicans were quite shameless in admitting this when called on for an explanation. What they didn't realise was that, in the final vote to choose the Convention's preferred republican model, we still had the capacity to stuff them up completely anyway, had we wanted to.

What they didn't know was that we had taken a decision last December to allow the republicans to choose their own model without any interference from us. On the tenth and last day of the Convention, the constitutional monarchists voted with the republicans to

recommend to the Prime Minister and the Parliament the holding of a constitutional referendum, for we are not afraid to face the people on the issue.

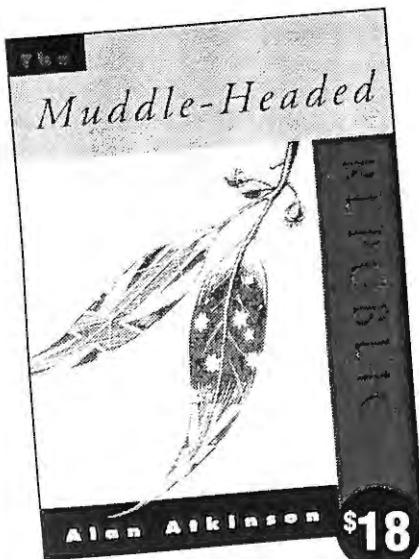
In moving the motion for the adoption of the Australian Republican Movement's compromise model, Archbishop George Pell spoke of the constitutional monarchists having voted with discipline, integrity and honour, a theme that was taken up by other delegates and by sections of the media. I was angry earlier at the suggestions that we might have voted strategically and that this had to be prevented, and I said so at the time. But I think I was even more upset later by those who seemed surprised that we had in fact acted honourably and with integrity, and praised us for it. Had they really expected us to act differently?

With the Prime Minister committing himself yet again, on the final day of the Convention, to putting to the Australian people the republican model that emerged from the Convention, republicans and constitutional monarchists alike will have been disturbed by media reports attributing a different view to the Treasurer, Peter Costello, and to the

Attorney-General, Daryl Williams, just two days after the Convention had concluded. After describing the final republican model as "a hybrid on a hybrid on a compromise" and after referring to elements of it which he believes are unworkable, Peter Costello was reported as vowing he will urge the Federal Parliament to amend the model produced by the Convention. Other reports spoke of Daryl Williams tinkering the model during his Department's drafting of the referendum Bill. For the Government to allow the Treasurer and the Attorney-General to produce their own version of what they think the Constitutional Convention should have come up with, or for Parliament to tolerate such action, would be a betrayal of the Convention and a repudiation of the Prime Minister's undertaking. I hope that the community debate that lies ahead of us will be aimed at keeping the bastards honest.

*[Further information may be obtained from
The Australian Monarchist League,
PO Box 1068, Double Bay,
New South Wales 2028.
Phone: 61 2 9365 6684.
Fax: 61 2 9365 2891.]*

RECOMMENDED READING



\$18

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THE MUDDLE-HEADED REPUBLIC

The most eloquent defence of the monarchy to be published in this country
by Alan Atkinson



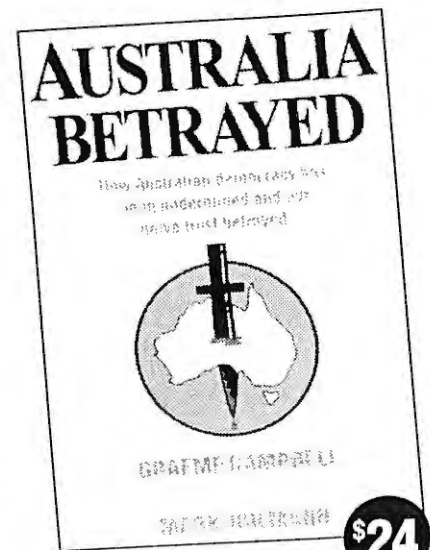
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SOVEREIGNTY IN AUSTRALIA

by Arthur Tuck

The Coronation Service and its Relevance to Australia Today.



\$24

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AUSTRALIA BETRAYED

by Graeme Campbell MHR
and Mark Uhlmann

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

Available from The Australian Heritage Society



WHAT IS AUSTRALIA?

IT IS easy to ask the question, but hard to answer it.

After I had delivered an impassioned address in favour of the retention of the monarchy in Melbourne on 2nd February, members of the audience dignified the occasion by asking a series of interesting and important questions. One of the challengers was Robin Spencer of **Australians Against Further Immigration** and now the Victorian head of Pauline Hanson's **One Nation Party**, who drew attention to the basically Anglophile nature of my address and asked whether we should not be putting our case in terms of "Australian images and realities". I felt at once that this was a major issue which required some thoughtful consideration at a later date. At the time there sprang into my mind a plethora of "images of Australia" which are often touted about, and which have some validity,

but which I do not believe are sufficient to take us safely into a long-term future. The great song, *Waltzing Matilda*, is one of the prime national icons in our short history. It tells of an ordinary fellow, a common swagman, who rose to heroic stature by preferring death to the loss of his freedom to the laws of the wealthy Establishment. It celebrates what could be called, after Edward de Bono, **lateral action**. That immortal swagman is the Original Savage in all of us, who wandered through the Garden of Eden unfettered by any regulations and in whom lived the **wildness** that Keats loved to see in the eyes of the beautiful woman he loved. No wonder that swagman's spirit still haunts the billabong, for all the millennia of agricultural, urban and technocratic development have not expunged him from our hearts. He tells us that one essential attribute of Australia is freedom, and that any activities taking away our **freedom** are likely to be un-Australian and should be opposed.

Another important image is the central mythical symbol we have absorbed from the Earlier Peoples who dwelt in this continent before the British incursion that made Australia - the Dreamtime. Aboriginal faces make an indelible impression on the soul of any youngster fortunate enough to see them, even in reproduction, in the first six or seven years of his life. It is the wisdom, the dignity and the serenity of those faces that are in such marked contrast to the volatile and harried faces of his own family and friends. They are faces which, like that of the Sphinx, inhabit another time, another dimension, another mode of human existence. The men of high degree, the lubras at their tasks, the warriors, the nubile maidens, even the piccaninnies - all of them appear in next to no clothing at all and possessed of the barest minimum of property, yet at the same time they shine forth as masters and mistresses of some magnificent but invisible domain. The domain is the Dreamtime. The Dreamtime is a place/state of joy and heightened life, which interpenetrates the mundane world of our daily existence. We

recognise its affinities with that beautifully-named (from the Persian) "walled garden" which is the Paradise of our Christian tradition, Heaven in our more native language. Peace, serenity, fulfilment are all aspects of the paradisaical experience, to which Dante spent so much effort in pointing the way in his exquisite verses of the *Commedia Divina* nearly seven hundred years ago.

The Dreamtime is also the litmus test for anything claimed as "Aboriginal" in our present muddled time. If not compatible with the Dreamtime, the item concerned is highly suspect. Most Aboriginal political activism fails the test. The artificial "Aboriginal flag" is a case in point. It is doubtful if any kind of flag at all is Aboriginal in essence.

CHRISTIAN TRADITION AND DREAMTIME

Of course, a good deal of what we Europeans brought to Australia can also be judged against the wisdom of the Dreamtime. The wonderful wisdom teaching of Jesus ("Consider the lilies", "the Sabbath was made for Man", "have no care for tomorrow" and "the Kingdom of Heaven is within you") is completely sympathetic to the Dreamtime; but much of our theological Babel fails the test utterly. I have touched here on **the basis on which a great Australia of the future can be soundly constructed**. It involves the making firm of a bridge between the sane elements of Christian tradition, the Dreamtime and associated myths of our Early People and also the magnificent sacred tradition of pre-Christian Europe. Insights from other great religions, such as Islam, Hinduism, Buddhism and Taoism can assist us here; and it is probably providential that living adherents of these ways have come to join us in our vast and strange continent. Perhaps the political dishonesty so recently exposed by Paul Sheehan of *The Sydney Morning Herald* in his book, *Among the Barbarians*, was an instrument of much more benign purpose than many of us pro-British patriots





realised in the past! And perhaps the growth of the largely bogus "Aboriginal industry" was a countering move by the Dark Power in an attempt to hide from us the vision of the Dreamtime.

The heroism of the Anzacs and the story at Gallipoli of Simpson and his donkey are a part of our national self-identification; and Anzac Day remains one of the great festivals in the Australian calendar. There are British overtones in this symbolism, since Australians and New Zealanders were fighting with the mother-country, Britain. Our national warrior symbolism from later wars is less compelling, possibly because of the American participation. The 1776 American Declaration of Independence is not entirely sympathetic to the fundamentally Christian and royal symbolism of our British monarchy.

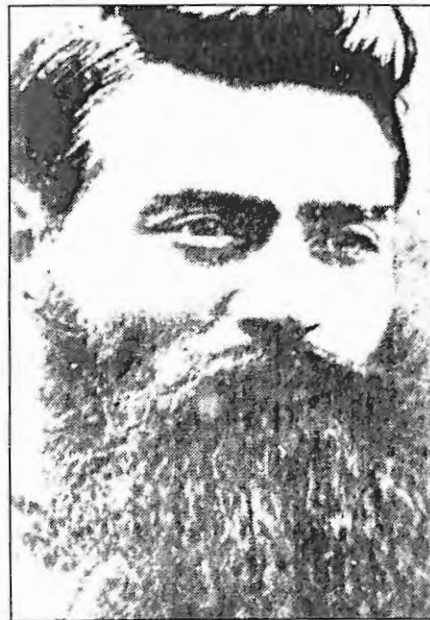
Ned Kelly remains a hero to many Australians, such as independent activist Phil Cleary who celebrates his championship of fair distribution of wealth in his recent lively autobiography, *Cleary Independent*. Douglas Stewart, a gifted poet, has left us a marvellous play about Kelly which perhaps is equitable in its assessments. Magnificent popular songs such as *The Wild Colonial Boy* and *Bold Jack Donahue* are a part of this side of the Australian memory; and we should throw in the stand at the Eureka Stockade in 1854 and the unfurling of the Southern Cross flag. The essential theme here is of **opposition to unjust authority** and takes us back, of course, to *Waltzing Matilda* and the insistence upon private freedom. It should be noticed, however, that these are all **working-class heroes**, and there is a certain limitation of validity or inspirational power as a result.

It so happened that providentially I spent the depth of my childhood, the critical years of emotional attachment, in England, the heartland of the British and English-speaking peoples. I arrived in England around May 1946 at the age of six and one-half and left to return to Melbourne five years later. During that period I identified unquestioningly with England, its natural beauty, its history, culture, literature and empire. This has left me for the last forty-seven years an especially Anglophile Australian, a poet who feels that his work is more a continua-

tion of **English** literature, whose immediate heroes are Robert Graves (my personal master, although I did not meet him), W.B. Yeats (I have never felt any sense of alienation from the Irish and have little sympathy for either side in the "troubles" of the Twentieth Century), T.S. Eliot (his essays decisively authoritative and

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influential, his poetry inspiring for its genius of composition despite our utterly different temperaments), Tennyson (the main influence mediated through my parents who were first generation Australians and still deeply attached to "Home"), Keats (for his extraordinary capacity to create beauty and convey an appreciation of its meaning), Hopkins (whose amazingly innovative language-use I hope to incorporate in verse written in the



*Ned Kelly remains a hero
to many Australians.*

years of retirement that lie ahead), Browning (for his sanguine lyricism of love, the countryside and British warrior glory), Charles Morgan (for his championship of sexual love and prose novels and essays of almost ineffable grace and dignity), Chaucer (for his effortlessly genial and easy-going insight into the range of

behaviours and personalities of the Canterbury pilgrims), Tolkien (for his astounding invocation of pre-Christian wisdom to defy the corrupting political powers of the Twentieth Century with the eye-opening – the eye of the heart, that is – fantasy adventure of *The Lord of the Rings*) and William Shakespeare (the towering master of them all, whose mysterious identity remains unplumbed today, having evidently been carefully hidden at the time, perhaps to ensure the very safety of his life).

The hallmark of the work of these men is **quality of achievement by an individual of altogether superior sensibility and integrity**. In those English years I first heard of and identified with Rudyard Kipling's "Cat Who Walked By Himself" (an ally, beyond doubt, of Lewis Carroll's Cheshire Cat with its indomitable grin and baffling capacity to avoid unpleasant authorities by disappearing as completely as Jesus seems to have done on certain occasions during his mission to "bring abundant life" to the sons of Man). Much later in life I read the *I Ching* and other documents of traditional China and became cognisant of the reality of "the Superior Man". A Hindu sage, such as Sri Ramana Maharshi (1879-1949), or a Muslim sage, such as Sheikh Alawi (died 1934) is a shining exemplar of such a person.

In those formative years in green and flowering England I also drank in the glory of the exploits of Britain's warrior heroes – King Alfred (who "burned the cakes" while meditating his magnificent comeback amongst the Wessex fens), Admiral Horatio Nelson (breathing his last after his great victory off Trafalgar), Sir Phillip Sidney (offering his glass of water to a wounded footsoldier with the immortal words: "His need is greater than mine."), Clive of India, General Wolfe (dying like Lord Nelson at the moment of a striking victory) and (greatest of all) the mysterious druid-wizard, Merlin. And again, with the possible exception of Robin Hood, all of these mighty heroes were **upper-class men**, men who embodied the nature and caste honour ("*noblesse oblige*") of a **fundamentally aristocratic class**. And European heroes were linked to them, such as Roland of France and Lohengrin of German myth.

Caste, not class, is the key word here. The ancient and noble caste system of traditional India distinguishes four



Mrs Pauline Hanson. Australia desperately needs an altogether different kind of leadership than she can give.

categories of human beings: the sages, the knights, the producers for gain and the ordinary people. The iconography of contemporary Australia fatally lacks inspiring symbols and heroes of its own related to the two higher castes, the two castes fitted by nature to govern, the two castes represented effectively in the British soul by Merlin and Arthur, Gandalf and Aragorn. The sages give advice, and heeding that, the true kings rule. Australia needs to give birth to its own Merlins and Arthurs, or else Professor Geoffrey Blainey's gloomy prediction will come true and Australia will sink beneath the boots of one or more invaders from the Asian folk.

As I conclude this essay, the news comes of Pauline Hanson's **One Nation** party's victories in the

Queensland state elections. Rightly or wrongly, I mourn the failure of Graeme Campbell's **Australia First** to take those seats, as I have confidence in his integrity, decency and ministerial-level competence, but doubts about a **One Nation** campaign bankrolled by some unknown influences and puffed enormously by a pretend-unfriendly press. Ms. Hanson's image is clearly assimilable to those of Paterson's swagman, Ned Kelly, the Eureka men and other lower-class heroes; the aroma of her fish and chips fits easily there. But Australia desperately needs an altogether different kind of leadership than she (or even Mr Campbell, as I fear) can give. He, too, remember, is a working man who fought his way to where he is; but, on the way, he somehow acquired a profound sense of the kind of national leadership we need, together with an impressively humble awareness that he is not quite the man to take that role.

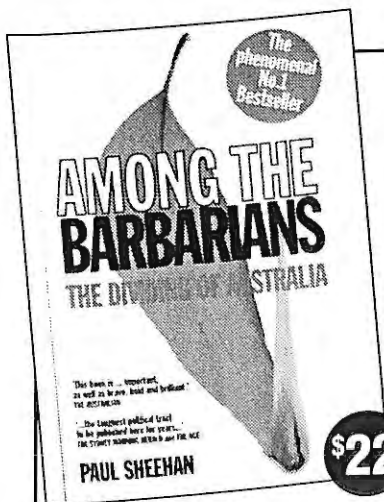
Australia is a child born in unfortunate circumstances – the culture and civilization of Europe was already decadent, as a vitiated religious tradition failed before the onrush of a usury-based financial force aided and abetted by the blinkered materialism of "the scientific method". The natural adventure of our pioneering phase gave birth to a variety of explorer-heroes and outback heroes, celebrated by Henry Lawson, 'Banjo' Paterson and others. Again, however,

this iconography is also largely of the working class, the two lower castes. To say this is not to depreciate, but to express an awareness of inevitable limitations as to potency and cultural fertilizing power. The profound political changes signalled by the French Revolution ushered in another powerful iconography – that of liberal democracy – under whose influence the failing royal and aristocratic leaderships of Europe were gradually overthrown or paralysed. This propaganda of democracy, with its accompanying egalitarianism, is the sworn enemy of the traditional social and political order defended by Rene Guenon and the Perennialist writers, the arena in which arises the "superior man" without whom great cultures and civilizations cannot be born and flourish.

A NEW KIND OF PIONEERING

Can this country break free from the limiting conditions of a partly unfavourable hour of birth and phase of early nurturing? Great and corrupting worldly forces are already trying to prevent it, with the promotion of their dreary republic and drab spokespeople for that out-of-date political idea. We cannot cling to the past, to faded forms of religion and royalty that belong elsewhere and elsewhere. **A new kind of pioneering** is required – a going forward that is at the same time a going back to very distant roots.

Floreat Australia!



AMONG THE BARBARIANS

The Dividing of Australia

by Paul Sheehan

\$22

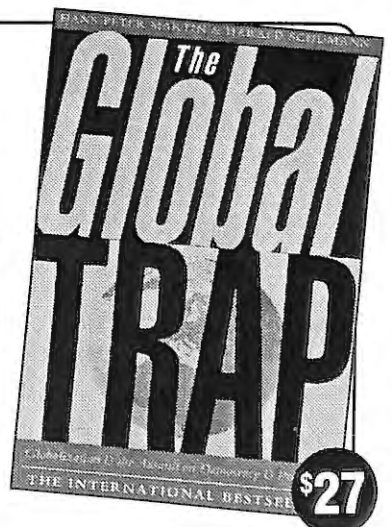
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This remarkable book explores the spread of globalization and the likely consequences for jobs and democracy. Written by experienced journalists on *Der Spiegel*, it is informed, up-to-date, thought-provoking and compelling reading.

Prices include postage. Available from The Australian Heritage Society

The Voyage of the Gellert

Bremerhaven 27.8.1847 to Port Adelaide 21.12.1847

by Thomas Dolling

JANUARY 11th 1988 saw a Reunion of descendants of families who emigrated from Prussia on the Bremen ship, Gellert.

Among the original group were families of Lutheran background who, some ten years earlier, had applied to the Prussian authorities for permission to emigrate. A Letter of Call was signed by at least thirty-three people, asking that Pastor Phillip Jacob Oster be allowed to accompany them as "shepherd and carer of souls" to their new homeland. This Letter of Call was discovered in the ceiling of a Rosedale residence in 1970, photo-copied and painstakingly deciphered. The original is held in the Lutheran Church Archives in North Adelaide, as is the diary kept by young Phillip Oster, the 17-year old son of the Pastor, and it is from this diary that I gathered most of the information for this article.

The Gellert was described by young Phillip Oster as a "lovely big frigate" of 600 tons, 160 feet long, 32 feet wide, with the main mast the same height as the length of the ship. There were fifty-six sleeping places between decks.

The cost of a berth was 80 Thaler, with children under nine years of age, including infants, being charged half-price. The ship's owner had agreed to lend the congregation 1,000 Thaler for two years at 5% so that some without means could be accepted as passengers.

On Sunday, 29 August, 1847, the Gellert sailed down the Weser River towards the open sea. One family and another person who had stowed away were put ashore before the ship reached the open sea. Many passengers experienced sea sickness almost immediately because, although the open sea was "most magnificent", it was also "particularly agitated".

A young doctor who had been serving in the Seventeenth Royal Prussian Line Infantry Regiment accompanied the emigrants and the first death was recorded after twelve days at sea. The mother of this nine-month old baby

had been unable to feed it and it eventually died of starvation and dehydration.

From time to time other ships were sighted and sometimes mail was passed to them for posting on arrival in Europe. A barrel filled with seawater was used as a bath, with a "little bath-house" set up so that people could be protected from prying eyes.

On 26 September a brief storm broke over the boat, snapping the three upper stages of the topmast as well as the front sections of the bowsprit and the top yard of the mainmast. A sailor who was working on the mainmast was thrown overboard and lost at sea.

A Gellert newsletter was produced twice each week from Sunday, 4 October, onwards. Sharks and albatrosses were caught and eaten from time to time.

On Monday, 11 October, the passengers enjoyed a rather hilarious instrumental variety concert on deck. The performers included a violinist who scratched away vigorously at an old instrument, a flautist, a guitar player, a percussionist who used a plate, a drummer who hammered energetically with two spoons on the bottom of a tin pot, two boys who hit a suspended ramrod with a knife, and a kettle-drummer who thumped on an upturned barrel with a huge mallet.

On Tuesday, 19th October, the 1813 Battle of Leipzig was celebrated by the firing of a canon in military style while the crossing of the equator was celebrated with ceremony of the baptising of Neptune, the king of the sea. It seems a "bit of grog was drunk" from time to time. One birthday party ended up in a fight and the birthday boy had to be given a dose of ether to quieten him after he suffered an epileptic fit after his "bit of grog".

Pastor Oster became very ill and died of pulmonary tuberculosis on Sunday, 24 October. One child was born to the Brock family.

During a storm the breakers were so forceful that water penetrated the tightly-closed cabin windows.

Occasionally there were tragi-comic scenes at meal times during rough weather when waves were breaking over the decks.

The deceased Pastor's son admits to having "shut myself in my chamber and confessed to God my difficult situation, my sins, ... and prayed for consolation, illumination, blessing and relief. I became so moved that I wept and sobbed."

A sailor by the name of Luder shot off his right hand when a cannon misfired because it hadn't been cleaned properly. Two adults and two children died during the voyage. The educational needs of the "juvenile emigrants" were met by a schoolmaster.

At 3 a.m. on 20 December the Gellert sailed into St Vincent's Gulf, eventually docking at Port Adelaide with the help of a pilot. Some of the group were met by families who invited them to go to Lobethal in the Adelaide hills where Christmas Eve was celebrated in church. Young Phillip Oster wrote: "On Saturday, Christmas Day, Pastor Fritzsche preached – a man like I imagine Obadiah to be, good-natured and sensitive, with all sorts of eccentricities."

One report at the time stated, "We must also regard with satisfaction the continued influx of a respectable class of passengers from Germany." After 113 days at sea, 247 new emigrants began their new life in Australia.



CONTRIBUTIONS WELCOMED

ARTICLES and other contributions,
together with
suggestions for suitable HERITAGE material,
will be welcomed.

However, those requiring
used or unused material to be returned,
should enclose a stamp
and addressed envelope.

CORN DOLLIES

IT WAS over 5,000 years ago that Corn Dollies, their myths and mysteries, had their beginnings in the lives of farming communities.

Pagan farmers, always superstitious concerning their crops, fully believed that a spirit lived in the growing grain, and that to ensure a bountiful harvest, the need to keep this spirit was of prime importance. Therefore, at harvest time, the very last patch cut was fashioned into a likeness of their goddess and taken home to be kept in a place of honour until the following year. At the next sowing, the Dolly or "Maiden" would be returned to the earth to ensure a good harvest.

Over the centuries the likeness of the Goddess has become symbolic. Nevertheless we are reminded of her in the many designs of the Dollies, both traditional and creative, as well as the significance of the ribbons used to decorate them: red for warmth, blue for love, green for the new corn, yellow for the ripened crop, and white for purity and the Goddess herself.

Another agricultural tale of the 18th century concerns the verse recited by the boy who followed the farmer as he dragged the dibber (the original



dibbling stick) across the field. Into each hole made by the dibber, the lad dropped four seeds, "one for the rook, one for the crow, one to rot and one to grow". Similarly, an Australian farmer had this to say when asked how many acres of wheat he harvested, "Some for drought and the cockatoo; some for me and some for you." Surely farmers are as one, despite the separation of time and distance.

Together with sickle and scythe, many of these old customs and superstitions no longer are associated with modern farming, although one interesting tradition of those days still survives. How many young brides realise their wedding cake is a relic of the pagan past? The symbolic ears of corn, worn by the bride to ensure fertility, were gradually replaced by small cakes, scattered over the couple as they left the Church, and are now seen in the happy custom of giving pieces of cake to guests and friends, sharing with each other the magic of the Corn Spirit.

Today Corn Dollies no longer have the ritual significance they once enjoyed, but, with modern ideas and techniques, have evolved into a creative and decorative art form of their own.

Men In Uniform Conquer Saleroom

STRONG bidding for a World War I painting by George Washington Lambert at a recent sale has highlighted continuing interest in heroic and patriotic themes in the local art market, despite the more cosmopolitan veneer it has taken on in recent years.

Goodman's Fine Art Auctioneers and Valuers offered Lambert's Trooper and the Maid at a sale in April, with an estimate of \$9,000 to \$12,000. It was sold for \$21,000.

Trooper and the Maid depicts the delicacy of the relationship between two young people amid the horror of war.

Lambert was an official artist with the Australian Light Horse Brigade in Palestine. During his war service he produced a succession of brilliant drawings, paintings and sculptures. Trooper and the Maid was done in 1919 before Lambert's return to Australia. A light horseman in full uniform faces a maid who is offering him a glass of water.

The painting is one of a number in which Lambert explores war-time

adulation for men in uniform. The light horseman has a noble bearing and there may be a courtship in the making. Lambert was one of a large number of Australian artists who distinguished themselves during war time.

Other artists who served in World War I included Sir Arthur Streeton, Harold Power, Fred Leist, Will Dyson, Will Longstaff, George Coats, A. Henry Fullwood, George Bell, Daryl Lindsay and George Benson.

Much of their work shows the struggle, worked through in pencil, ink or paint, to rationalise the horror of that war. Australia has a great visual archive of that experience and a lot of good art is included in it.

The \$21,000 paid for Trooper and the Maid indicates that the Anzac story comes up financial trumps in the saleroom.

The Australian War Memorial has a travelling exhibition, Too Dark for the Light Horse, currently on show at the

Wollongong City Art Gallery. A viewing would remind collectors that our national history and legends continue to give value to our art.

The Australian, 23 May 1998

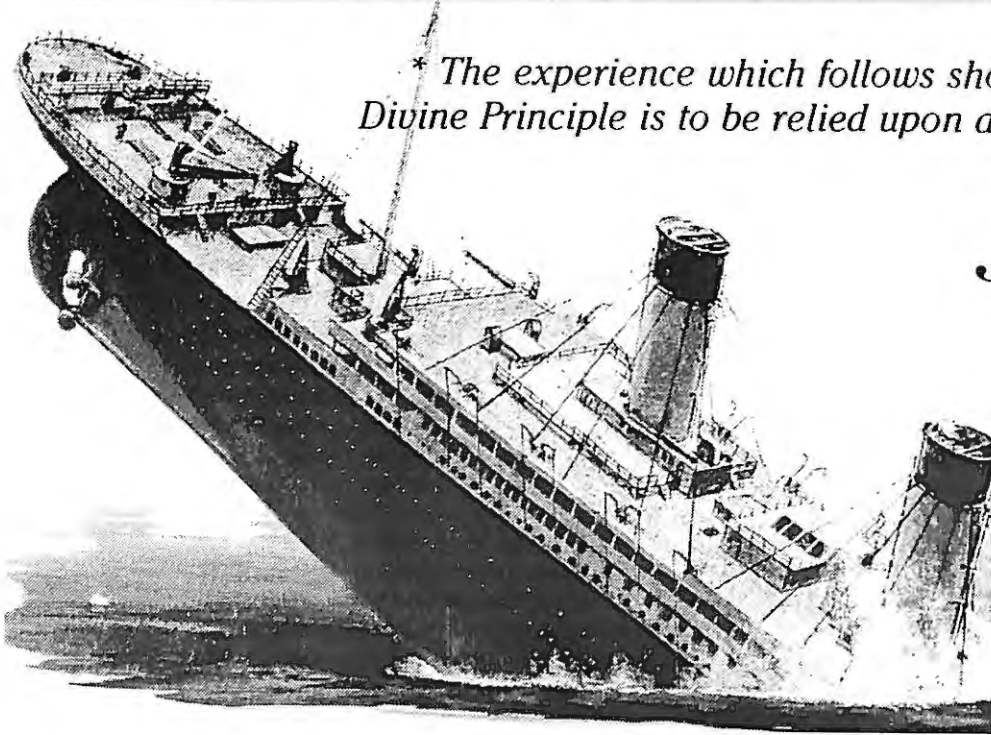


Trooper & the Maid

ON THE SINKING OF THE TITANIC

by William F. Scott

** The experience which follows shows that
Divine Principle is to be relied upon at all times.*



WHILE the Titanic was sinking, and during the whole time I was working at the boats, I held to the truth, thereby eliminating all fear. I was on the port side where all boats were got away without a hitch, the last one, a flat-bottomed collapsible, floating off the deck.

I called on men to follow me up on top of the officers' quarters to cut adrift the last boat. We had no time to open it up, so just hove her down to the deck. I ran across the deck and could see that all material work was finished, so from where I was above the bridge, I walked into the water. The sudden immersion in this penetratingly cold water for a few seconds overcame all thought, and I struck out blindly for the crow's-nest which is on the foremast and then just above the water. I found myself drawn with great force against the grating covering the mouth of the huge forward blower. In this position I went below the surface with the ship.

A doubt never entered my mind as to the ability of divine power to save me. These words from the 91st Psalm came to me so distinctly: "He shall give His angels charge over thee." Immediately, I think, I was thrown away from the blower, and came up to

find a piece of wood in my hand which seemed to be attached to the top of the funnel by a wire. A second time I went down and again came to the surface. My piece of wood was gone, but alongside me was the flat-bottomed collapsible boat which I had thrown down on the other side of the ship. This I laid hold of, but made no attempt to board it.

It was clear to me there was a divine power and it seemed perfectly natural to rely on it with the spiritual understanding spoken of in the Bible. With the sinking of a great ship like the Titanic, there was also the fear of suction to overcome, and at this time the forward funnel fell, throwing the boat, me, and other survivors about twenty feet clear of the ship, so that of suction we felt nothing.

About thirty of us floated the remainder of the night on the upturned boat. At daybreak we found two life-boats floating nearby, into which we were taken. Reaction or effects from the immersion were none; and though surprise has been expressed by very many, it only goes to prove that "with God all things are possible".

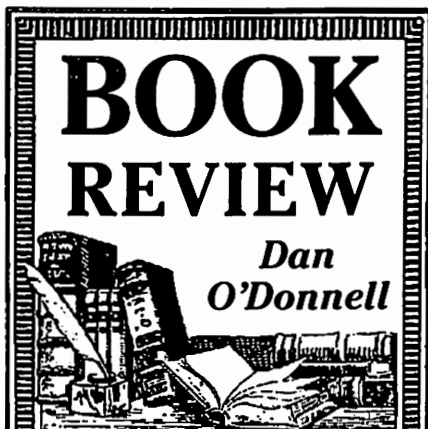
[Source: Article by Lieut. C.H. Lightoller, RNR, Second Officer on the Titanic, in Christian Science Journal, October 1912]

I was a passenger on the steamship Titanic. At the first sign of danger, after the collision, I read the ninety-first psalm through carefully three times. I was then able to remain quietly in the position where I first placed myself, on the starboard side, watch the boats fill with women and children and row away into the darkness. While doing so, a rumour went around the men on the top deck that they would be taken off on the port side, and although it had no official origin, was acted upon by nearly every one. But it seemed more in harmony with the spiritual sense of the ninety-first psalm to "be still, and know that I am God", to avoid the crowd and remain quietly on the starboard side until some opportunity of escape presented itself.

Some little time later there were repeated calls for women on the deck below, and looking over the edge of the top deck I saw a life-boat almost full. One of the crew, seeing me, first inquired if any women were to be found on the top deck, and on replying that they had all been sent down, he told me to jump in. After some hours of our wandering about in the darkness we reached the Carpathia safely, where all the passengers landed in perfect health and without any untoward incident.

Any knowledge which I had of the material laws of natural science was useless during my escape from the Titanic. It would never have occurred to me to turn to them for help in such conditions of danger, but it was quite a natural and almost unconscious act to resort at once to the Bible and the availability of divine laws for humanity in every conceivable circumstance.

[Source: Article by Cambridge University Science Graduate, Lawrence Beesley, in Christian Science Sentinel, 13 December, 1913]

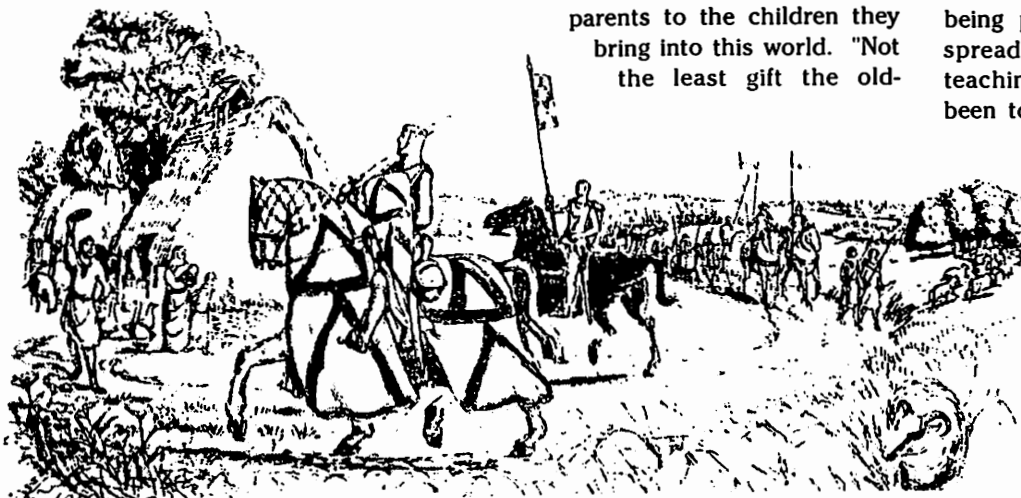


Banished Camelots

by John Redrup

Recollections of a Catholic Childhood - A Celebration and a Requiem

This autobiography, once begun, is difficult to put down. After an introductory chapter which traces family roots to Robert Rudroppe (Tudor forebear and graduate of Christ Church College, Oxford), it covers the first sixteen years in the life of John Redrup who was subsequently – as lifelong friend Alan Barcan tells us in the Foreword – co-editor of *Honi Soit* (1946); journalist, businessman, staff member at the fledgling Australian National University; a tropical-pasture seeds grower; UN consultant; and book-distributor-publisher. As the title proclaims, *Banished Camelots* is both a celebration of a very happy childhood in a loving Catholic family and a requiem for some worthy Catholic institutions and traditions now stricken from the human experience.



The demise of the Marist Brothers Juniorate at Mittagong inspired the book. When Redrup attended in 1932-36, it was but one of 46 Marist Juniorates worldwide, with some 2000 Juniors in training for the teaching brotherhood. By the mid-1960s, the number of such institutions had doubled and their enrolment trebled. From this peak began a dramatic decline as the great Orders simply closed them down following the modernising attendant on Vatican II. The Mittagong Juniorate ceased to exist, and so too did "every Juniorate-type Roman Catholic institution that ever was, anywhere". There is a compelling pathos in Redrup's depiction of the impact of this loss of lifeblood of new recruits to the ranks of priests, nuns, brothers and ordinary lay worshippers. For Redrup himself, the ninety-odd Camelots were profoundly mourned, his antipathy to the "post-modernist/relativist path" in the wake of Vatican II as unmistakable as his contempt for the "extreme modernist Catholic view" which consigned "several generations of remarkable Catholic educational and catechetical endeavour to the Marxian rubbish-bin of history".

Of particular interest are Redrup's sharp, unlaboured asides on some modern indulgences. I have to confess to a swiftly-stifled impulse to applaud one sensible, pragmatic Tudor practice articulated unambiguously in the Statutes of The King's School, Chester:

"If any boy shall remain unre-markable, dull and stupid, and naturally averse to learning, we will that boy after full trial, be expelled by the Dean and sent elsewhere, lest, like a drone, he should devour the bees' honey to no purpose."

Nor does Redrup leave room for doubt about the prime responsibility of parents to the children they bring into this world. "Not the least gift the old-

Australia gave myself and my brothers and sister, was to find our mother always awaiting us when we returned home: from school, from footy, from the beach, from the Cubs, from church; from anywhere," he declares in the Preface:

"Always it was the same mother, Terry, and always, it seems to me now, Terry and we children were impatiently awaiting the return from his work of the same dear man, Jack: our lifetime father, and her lifetime husband."

At perpetual odds with such safe, secure fixed points for children are what Redrup calls the "unsettling aspects of the new age". The point is mentioned only the once – eloquently and succinctly – in the preface. The collapse of the traditional family Redrup attributes to the increasing capacity of the media to beguile and seduce Australians into the belief that "everyone out there is having more fun-fun-fun" and that they have only to tap "into that guaranteed current of unending pleasure" for their rightful share.

Banished Camelots is a gripping read for educators, social historians and laymen. Following the brilliant account of life in Tudor England is the engrossing and moving account of the ups-and-downs of this immigrant family in Australia, with the devastating discovery awaiting the writer that his much-loved older brother was really just a half-brother. The book is often painfully honest, detailing the father's chequered employment history, Jack's jealous spats over his wife's too-persistent admirer, and two brief homosexual experiences of the adolescent Juniorate before he discovered girls and his much-loved wife. Indeed, it is a measure of Redrup's moral courage that those two trivial incidents are mentioned at all, his motive being precisely "to offset the widespread notion that the Catholic teaching-orders have traditionally been tolerant of the very occasional instances of homosexual offence which show up within their ranks". The Marist Brothers left an enduring mark on the young man, his sojourn at Mittagong being depicted as "one of the supreme graces" of his life. The book is Redrup's grateful tribute to their novel work.



A Definitive Guide to Federation Records

With the centenary of Federation a mere three years away, we can soon expect a surge of interest in the events that led to Federation and how it shaped the nation.

But where will researchers find the plethora of original records relating to Federation? What material will teachers look for to enthuse their students? How will journalists locate specific records for documentaries and articles? How will libraries deal with the wave of queries as the time draws near?

The Australian Archives has come to the rescue with its authoritative publication, *FEDERATION: The Guide to Records*. This timely release short-circuits the laborious process of trying to locate Federation records around the country. On behalf of the Archives, Australian Heritage Projects have assiduously gathered all the relevant material into a single volume.

The 400-page guide is fully indexed and includes a comprehensive chronology tracing the early movements towards Federation in the 1840s right up to the present day. The guide itself is structured chronologically, with introductory essays for the four periods of Federation:

- Precursors to Federation, 1840s to 1880s
- The Making of Federation, 1883 to 1901
- The Making of the Commonwealth, 1901 to 1914
- The Legacy of Federation, 1901 onwards.

The collections of more than 60 organisations including the Australian Archives, the National Library of Australia, state libraries and art galleries, and the smaller holdings of regional museums and historical societies are detailed in the Guide.

The material covers a wide range of Federation memorabilia and includes:

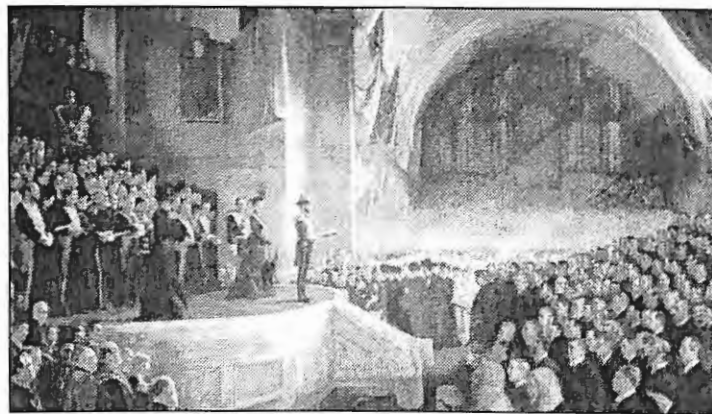
- Official records of constitutional conventions, annotated drafts of the constitution, departmental files and correspondence between states
- Photographs of celebrations, early film and sound recordings, commemorative plates, celebratory songs and poems, stamps, portraits, busts, medals, invitations and programmes
- Designs for the Australian flag and coat of arms

• Diaries, correspondence, speeches and other personal papers of Federation figures such as Parkes, Deakin and Barton, politicians and Governors-General

• Papers from community organisations such as the Australian Natives' Association, Graziers' Association of NSW, Westralian Secession Movement and many others.

The Australian Archives has produced a landmark publication which will soon reside in the bookcases of every library, researcher, media organisation and every Australian interested in the origins of our federal system. It unlocks the door to our distant past and will help preserve the nation's memory for many years to come.

"Every lesson in history teaches that the manifest destiny of Australia is to be one people. Those who oppose union are opposing an irresistible force, which, however strenuous the opposition, must ultimately prevail." (Chief Justice of Queensland, Sir Samuel Griffith (1895))



[FEDERATION: The Guide to Records is published by the Australian Archives and may be ordered from Publication Sales, Australian Archives, PO Box 34, Dickson, ACT 2602. Price \$60.]

DON'T CHANGE OUR FLAG



An exposure of false and misleading arguments

by Rupert Goodman

Don't Change Our Flag

An exposure of false and misleading arguments to change our Flag.

This is the title of a timely and controversial booklet just released by eminent scholar, Dr Rupert Goodman, President of the Australian National Flag Association of Queensland Inc. In a hard-hitting and provocative introduction, Dr Goodman claims a minority group of social reformers, hell-bent on changing our Flag, have embarked on a deliberate campaign to confuse people with illogical reasons, half-truths, misrepresentations, historical inaccuracies and even outright lies.

Dr Goodman takes eighteen of these popular statements such as "We need a new Flag for the Olympics", "Now we are no longer a colony of Great Britain, we need a Flag of our own", "We never went to war under the Blue Ensign", etc. and destroys them one by one.

Rupert Goodman comes to the conclusion, "The evidence in the booklet sets the record straight; there is not one valid reason for changing our Flag." As 'Digger James says in the Foreword, "I believe every Australian of every age and in every city, town and community should have the opportunity to read this publication."

[Orders to the Hon. Sec. Australian National Flag Assoc. Queensland Inc., GPO Box 172, Brisbane, Queensland, 4001 OR Phone (07) 3892-2965 or (07) 3870-9127. Price: \$6 posted.]



Wisdom & Innocence

Joseph Pearce

Life of G.K. Chesterton

A criticism of Joseph Pearce's biography of Chesterton is that "it tells us nothing new". This is not so strong a criticism as it may at first appear. To put it in context, Alcuin's was the first "life" of Charlemagne, and it might be said that all subsequent biographies up to and including Pirenne's brilliant Mohammed and Charlemagne have "told us nothing new". The response might be "It's the way that they tell it that matters". Pearce develops a new way of telling it. Although each of his chapter headings suggests an aspect of Chesterton's character, work and life, he has overcome the desiccation such a division of subject threatens (as for example in a "Pelican" history) rather neatly. The chapter may begin at the beginning of the development of, for example, Chesterton's novel writing or his launching of G.K's

Weekly but the end of each chapter has carried us a few years forward in Chesterton's life.

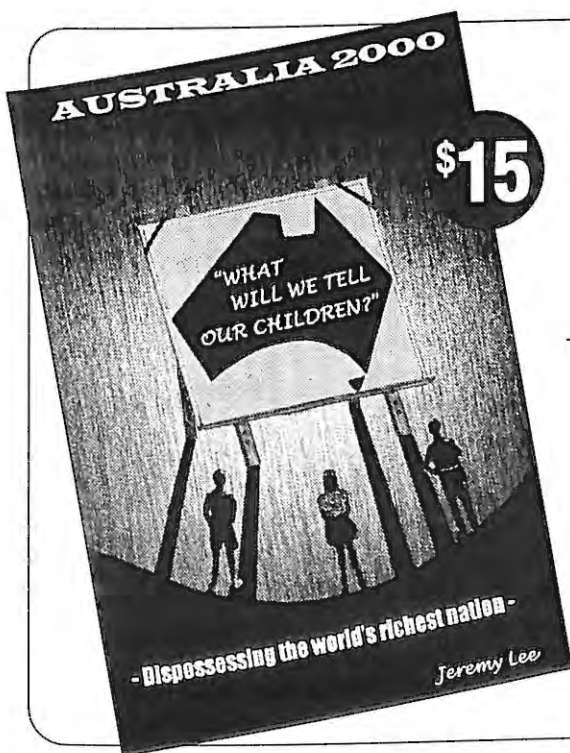
What cannot be disputed is that this is an astonishingly well researched book, not only in its delving into Chesterton's own papers, but in its scouring of the newspapers and literary journals for the critical reactions to Chesterton's books as they were published. It is a mark of the book's power that one is left in awe at the personality and achievement of Chesterton; that one man could encompass and achieve so much. One is humbled; to have achieved one-tenth of what Chesterton achieved would satisfy the vast majority of men.

After the publication of this book Pearce found it necessary to offer a long explanation of his youthful membership of the National Front. Apparently one of our "liberal" newspapers triumphantly produced "evidence" that Pearce has been ("Shock, horror, gasp") a prominent member of the National Front, and (Oh, despicable person) had not "revealed" this to Hodder & Stoughton. In fact Pearce had never troubled to deny it, and if he was such a "prominent" member there would scarcely be need for him to "reveal" it. The critic's onslaught (we will not dignify it with the name of "criticism") in truth reveals more about the critic and the newspaper than it does about Pearce. What has happened to that

genuine liberalism which directed its criticism at the book as book, at what the author said, rather than at the author? This new "criticism" is purely Marxist. Unable to refute the argument, the Marxist critic takes refuge in "analysing" motives and comes up with something which has nothing whatsoever to do with the truth-content, or otherwise, of the book. This approach, as in the Soviet Union, surely signifies the death of all art and literature? Do we dare to whisper in the "liberal" ear that dread word "McCarthyism"? Pearce in his apologia explains that as his knowledge of Chesterton grew and drew him toward the Catholic Church, so also it drew him away from the tenets of the National Front. It might also be added that during the later part of his membership he also drew the National Front away from the tenets of the British National Party and toward Distributism – a process which led to a further splintering of the former and the exit of Pearce and those who shared his view.

We may ignore the prattle of Marxist-conditioned pundits and assert that Pearce has written a powerful and moving biography of Chesterton, and that if indeed it "tells us nothing new", it tells it in a strikingly new way.

(Hodder & Stoughton,
ISBN 0-340-69434-3, 522 pp with index;
illus. £12.99)



Every Australian should read this!

Australian 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 intente 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 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.

Available from The Australian Heritage Society. Price includes Postage & Handling.



The Great Betrayal

by Patrick Buchanan

How American Sovereignty and Social Justice are being sacrificed to the Gods of the Global Economy

I have always found the Free Trade case too slick so I will confess that I have a pre-disposition toward Pat Buchanan's book. He also begins with a confession, that he was a Free Trader until he met men who had lost their jobs because their factory had moved to Mexico. Buchanan's book traces the history of Free-Trade and concludes that it has neverbrought any country anything but financial ruin.

The case for Free Trade is difficult to refute. One reason is that it opposes a logical unreality to the illogical reality. Tory opponents in the Nineteenth Century found themselves baffled because the practical case for Protection can only really be presented by time and consequence. The slyness of Whiggery is part of this logical unreality. Adept at seizing the moral high-ground, it puts forward in moral form something which it is not really aiming at, at all. Buchanan argues that the Free-Trade theorist is a Utopian, and quotes Cobden:

"I believe that the physical gain will be the smallest gain to humanity from the success of this principle. I look farther: I see in Free Trade principle that which shall set on the moral world as the principle of gravitation in the universe - drawing men together, thrusting aside the antagonism of race, and creed, and language, and uniting us in the bonds of eternal peace."

There I think we have it. Free Tradism is a metaphysical rather than an economic programme. Its aim, frankly admitted by Cobden on another occasion, is the multi-cultural, multi-racial "One World".

Of course it will be objected to Buchanan's thesis that Free Trade ushered in Victorian prosperity, and there are other examples to cite. The truth is that Free Trade makes a small elite rich. The cost: the stunted children, the foetid slums, the poisoned acres, the stripping of our land of grass and grain and its covering with bricks and concrete, was borne by the nation. Cobden indeed could see goods flowing freely into and out of Great Britain but he did not foresee what was inherent in Free Trade, that the goods would be followed by the machines which made the goods and then by the machines which made the machines; that men would accumulate and wealth decay.

One remembers an incident on Clydeside in the inter-war years. A shipyard was being dismantled and sold as scrap. The buyer was a Japanese firm and the 'scrap' was carefully dismantled and packed; labelled "With Care - Machine Tools". We see the consequence of current 'European' Free Trade in our lost industries, our closed mines and our ruined agriculture and fisheries.

Cobden, when replying to the charge that he and Bright wanted the repeal of the Corn Laws in order to depress the wages of industrial workers, declared, with moral passion, "I care not if the price of bread be higher or lower, so long as it be the true price." But, what is the true price? Did the price of American wheat which brought ruin to British arable farming after 1870 include the lost value of the top-soil which blew away "in one night" and left the American dust-bowl? Did the price of Brunner-Mond's soda ash include the ongoing cost of reclaiming the acres of poisonous dereliction on the Upper Mersey? If not, in what sense was it the 'true' price? Cobden's statement was based upon the Free Trade credo:

"That the maxim of buying in the cheapest market and selling in the dearest, which regulates every merchant in his individual dealings, is strictly applicable as the best rule for the trade of the whole nation."

But is it? The Europeans who argue that if the abolition of tariff barriers between England and Scotland was beneficial then the abolition of tariff barriers throughout Europe must be even more beneficial, have not read their own book in which is contained

the "Law of Diminishing Returns". The dead lift of a balloon after a critical volume is reached, does not increase proportionately to increase in volume; on the contrary, the ratio declines and declines algebraically. The same is true of a "Free Trade Area"; it is subject to the Law of Maximum Size. The more it is extended, the more localized, relatively, becomes production, and reduction in the costs of production are more than offset by increases in the costs of distribution. The Utilitarians were wrong in saying things should be produced where they can be most economically produced. Things should be produced where they can most economically be consumed.

Buchanan looks at both the history and the theory of Free Trade and asks if anything which has caused so much misery can possibly be good. The answer is a clear "No".

Heritage Society brochure boosts subscriptions!

Distribute them widely - they are working!

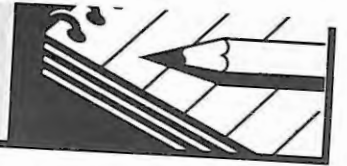
The Australian Heritage Society recently invested in more of these high quality folders.

Their circulation has resulted in a marked increase in *Heritage* subscriptions and book sales, as well as requests for information.

We recommend that readers avail themselves of a supply of these brochures and distribute them to appropriate people as widely as possible.

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"GLOBAL" RELIGION VERSUS 'UNIVERSAL' RELIGION

We have all become familiar with 'political correctness' that requires one to support the latest 'ism', which today includes multiculturalism, globalism and economic rationalism. To fail to conform can mean no promotion, harassment, unfair dismissal, forced early retirement etc., as whistle-blowers can testify.

Are we now to have 'religious correctness'? Would that be a new phenomenon? Hardly! History tells of trials, defrocking of clergy, excommunication, exile, burning at the stake -- all because the offenders spoke out publicly, or wrote strongly, against the ruling hierarchy of the times. Wherever there has been a 'state' religion, that religion has been used as a political and economic tool to enhance the cohesion of a nation by controlling its people.

There has always been an outer or exoteric way, with emphasis on sacred scripture, sacred stories and sacred history as understood by the ruling hierarchy and acted out in religious rituals and festivals. The primary function of this outer way is to teach the accepted doctrine to the next generation of children and to persuade outsiders to become converts.

However, some people do have subjective experiences, that they regard as intensely spiritual, which cannot be verified as objective truths can be, or tested by others much as scientists can repeat experiments in an effort to verify the conclusions of other scientists. Such subjective experience has, in the past, been labelled 'mystic' or 'gnostic'. This is an inner or esoteric way but it can't be taught as easily as the outer way; it can only be encouraged by allowing people to ask questions and to work through the doubts they have without being condemned for doing so.

Most religions are revelatory in nature but when a ruling religious hierarchy selects and concentrates on what they regard as the very last historical revelation, they deny present-day revelatory experience to their laity and tend to declare, as heretics, anyone who claims to have had such experience.

We are used to the word 'truth' as opposed to falsehood, but if we want to talk about God's truth as Ultimate Truth, we have to resort to the use of capital letters to make the distinction. The outer, exoteric way may well be true, limited in its truth by the very language we speak. What is revealed in mystic experience seems to be 'truer-than-true' and hence it is often regarded by the experiencer as Truth revealed in silence. Hence the word 'esoteric' also means 'that which can't be expressed in words'.

In our Christian culture it is claimed Jesus said, "I am the Way, the Truth and the Life". (John 14:6) Did He mean that He supported the outer doctrinal teaching method, the deep inner questioning method that could lead to the subjective experience of Truth, and that together these would lead to a living, vital whole that He called 'Life'?

The next question to ask is: "Is it the esoteric Truth that is universal to all people, while the exoteric truth develops along different lines depending on the geographical location and life-style of the various cultural/racial groupings?" Most cultures denigrate the myths (sacred stories) of other cultures while failing to recognize that their own religion is also mythic in character, i.e. outer stories carrying within them the inner spiritual Truths.

Whatever the outcome of present efforts toward a global-religion, the outer way of words will continue to require adherence to defined dogma. The inner way of revelation-to-the-individual will surely continue for those who ask serious questions about the dogma being imposed upon them. As in the past, the outcome may be that the inner-way adherents become an underground series of brotherhoods until circumstances change and they can once again speak out publicly without fear of being persecuted.

Propaganda and indoctrination do influence human minds but until would-be world dictators can control all people's minds simultaneously, their efforts to impose a one-world religion, of their devising, will be doomed to failure and there will be another 'reformation', unless the Revealer of Truth chooses to cease to reveal anything at all to earnest enquirers which, from past human experience, seems most unlikely.

Do we then react in alarm to the threat posed to our own particular belief system by the globalists, or do we live in hope that more Truth will be revealed? Can we be bold enough to ask why we believe the things we do, and then still have the courage never to be satisfied with the answers we give ourselves in words, but continue to ask the question until such times as it is answered 'in silence'?

Jenifer Jefferies, South Australia.



Letters to the Editor

REGAL COMPASSION

Compassion reigned within the Royal Family for Diana Princess of Wales, on her sudden tragic death in August 1997 and indeed even beforehand. This, even though the general impression given by the media was quite the opposite. It was after reading the excellent article by Randall Dicks in Heritage No. 85, 1998, "You have been misled!" that I felt compelled to write my own observations.



- Prince Charles sent a tender handwritten letter to the Princess just hours before her death, on normal parental matters. The letter began, "My dearest Diana" and concluded, "Lots of love, Charles".
- Charles invited Diana and their sons to join him on board the royal yacht Britannia. She had agreed. It seems the couple had become reconciled, both were forever united in devotion to their children. Five years of bitterness had been swept away.
- Within forty-eight hours of Diana's fatal accident Tiggy Legge-Bourke was recalled to comfort the Princes. She responded immediately. One of Diana's circle commented that William and Harry adored Tiggy so, as a result of the new situation, Tiggy stepping again into their lives would have Diana's blessing.
- Diana's body was conveyed to London and from there to her final resting place draped with the red, blue and gold Royal Standard flag, an honour reserved only for the most senior members of the Royal Family. This meant that in all but an official acknowledgment, Diana was interred as Her Royal Highness Princess of Wales.

William F. Scott, Beaumaris, Victoria.

GALLIPOLI PHOTO BACKGROUND

I have just received Volume 22, No. 86, issue of Heritage, and I wish to compliment you on the photograph of part of Cape Helles, Gallipoli on your front cover.

In fact the photograph is on "Y" Beach where the River Clyde was beached, and those people in the water would virtually be swimming exactly where the ship was put aground. The background of the photo shows an old Roman fort from which the Turkish machine-gunners aimed at the soldiers disembarking from the River Clyde, and the cemetery, which is right on the beach, is where most of them ended up.

I believe the Royal Dublin Fusiliers, who were the first to disembark from the ship, were pushed out of the ship at the horizontal. I do not know how many Turkish machine guns were in the fort, but whether it was two, six or more, they certainly decided the fate of the campaign in the Dardanelles.

A very captivating front cover -- congratulations!

Bruce Ruxton; State President, RSL, Victorian Branch.



Private Enterprise

The power to choose the work I do
 To grow and have a larger view
 To know and feel that I am free
 To stand erect, and not bow the knee
 To be no chattel of the State,
 To be the master of my fate,

To dare to risk to lose, to win,
 To make my own career begin.
 To serve the world in my own way,
 To gain wisdom, day by day.
 With hope and zest to climb, to rise,
 I call that Private Enterprise.

(Seen hanging in an old shop window in Berry, NSW). First published in Heritage, 1997.



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PROTECT OUR FLAG!



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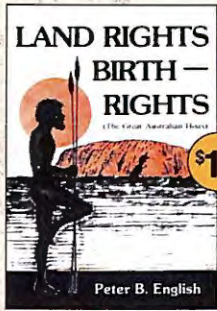
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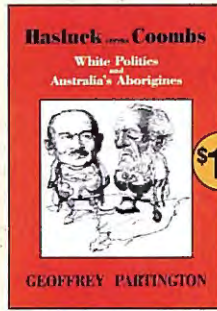
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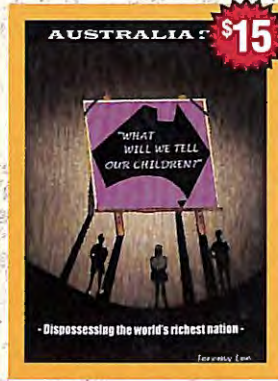
LAND RIGHTS BIRTH RIGHTS
Peter B. English

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 economies. 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.



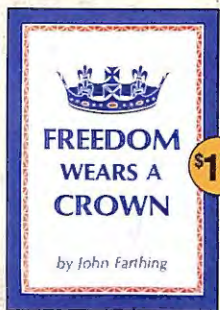
RED OVER BLACK
Geoff McDonald

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.



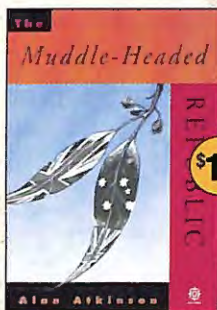
THE HIGH COURT OF AUSTRALIA IN MABO

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.



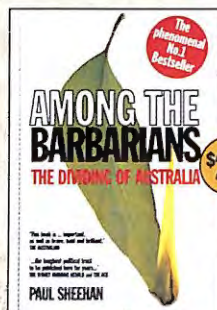
FREEDOM WEARS A CROWN
John Farthing

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.



AMONG THE BARBARIANS
Paul Sheehan

'This book is . . . important, as well as brave, bold and brilliant.'
THE AUSTRALIAN
... the toughest political tract to be published here for years . . .
THE SYDNEY MORNING HERALD and THE AGE



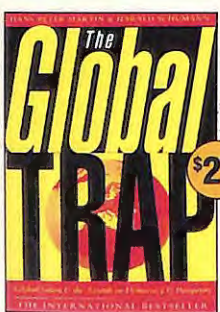
DISCRIMINATE OR BE DAMNED!
John Fairbanks Kerr

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.



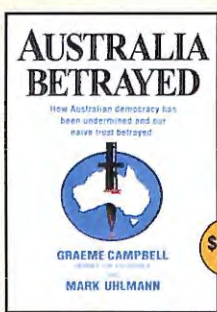
AUSTRALIAN HISTORY OF HENRY REYNOLDS
Geoffrey Partington

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.



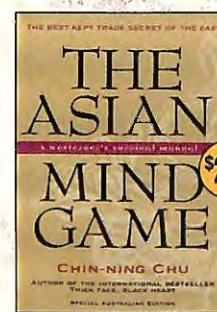
THE GLOBAL TRAP
Hans-Peter Martin and Harold Schumann

This remarkable book explores the spread of globalization and the likely consequences for jobs and democracy. Written by experienced journalists on *Der Spiegel*, it is informed, up-to-date, thought-provoking and compelling reading.



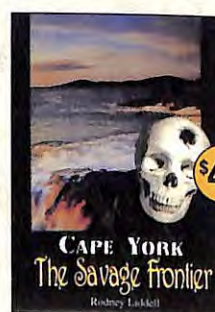
AUSTRALIA BETRAYED
Graeme Campbell MHR and Mark Uhlmann

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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