

HERITAGE

VOLUME 23

No. 89 1999

LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE



HANDS OFF OUR HERITAGE!

The Crown is more than a symbol.
It is the central pillar of the
Australian Constitution,
the foundation stone of the nation.
It represents the Australian Monarchy,
and guarantees the spirit of freedom.



- **Keep the Faith.** Don't blame the Queen.
- **State of the Monarchy.** The Head of State Myth.
- **King O'Malley.** Protecting the Lambs from the Ravenous Banking Wolves.
- **Searching questions on Australia's future** Can we trust politicians?
- **Preambling Towards the Precipice.** Destruction of Australian Sovereignty.
- **Refuting the Constitution Con.** The true nature of our Constitutional Monarchy.

HERITAGE

No. 89

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FRONT COVER

The members of the constitution drafting committee at the 1897 Adelaide session of the second National Australasian Convention, from left: Sir John Downer (South Australia), Mr (afterwards Sir Edmund) Barton (New South Wales), and Mr R. E. O'Connor (New South Wales). The committee drew heavily on the draft from the 1891 convention, drawn up by a committee headed by Sir Samuel Griffith, then Premier of Queensland.

Sir Samuel Griffith subsequently became the first chief of the High Court when it was established in 1903, and Mr Barton and Mr O'Connor became the founding justices. Mr Barton, before going to the High Court, was Australia's first Prime Minister.

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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The Socratic Approach

by E.D. Butler

GUEST
EDITORIAL

R.S.L. LEADER
Bruce Ruxton
may be proved
correct with his
prediction that
the republican
referendum,
scheduled to be



held in November of this year, will be so decisively rejected by Australian electors that it will prove a waste of further money even to hold the referendum. But supporters of the system of constitutional Monarchy should not be lulled into a false sense of security. They face a deadly enemy. What is required is that constitutional monarchists do not make the fatal mistake of allowing the republicans to dictate the conditions upon which the most important constitutional battle in Australia's history is fought. They must take the initiative in attacking the most vulnerable aspects of the republicans' campaign.

Beyond doubt, the most effective tactic available to the monarchists is to use the Socratic method of illustrating the truth by a series of searching questions. Mythology has it that the famous Greek philosopher's method so upset his fellow-philosophers that they insisted that Socrates commit suicide by drinking the deadly hemlock. It may be true, of course, that Socrates was guilty of taking advantage of his teacher's position to seduce their students. But his teaching methods were most effective.

The most deadly opening salvo by the monarchists should be: *"Why do the republicans justify their major media supporter, the Murdoch media empire, led by the blatantly - internationalist 'The Australian', in promoting bare-faced lies in order to wage their campaign?"*

This should be followed by supporting questions: *"Why do the republicans suggest that it is demeaning for an Australian democracy to have a foreigner, the Queen of England, as an Australian head of state when this is not true?"* A follow-

up question: *"When nowhere in the Australian Constitution is the term 'Head of State' to be found?"*

A careful reading of the Constitution reveals no reference to a Head of State; neither was there any original mention of political parties, which have managed to subvert the Constitution in a manner which discriminates against independents. It must be a blow to John Howard's pride, but his political post as 'Prime Minister' is not codified or even mentioned in the Constitution, like the oft-mentioned but little-understood 'Westminster System'. The position of Prime Minister is but a convention which has grown over the years. The literal meaning of 'Prime Minister' is "the first among a number of paid Ministers of the Crown".

The republican and international threat to Australia can be decisively defeated by Australians uniting behind a mounting barrage of questions.

A study of the development of constitutional government in Australia shows that, like the British Constitution in which it has its roots, it has developed organically, without violence and social upheavals.

Why change what has worked so satisfactorily?

Do not make the mistake of being side-tracked into sophisticated debates. Simply follow the Socratic method, continuing to ask questions. Such tactics will progressively reveal the truth about the preachy and hypocritical double-standards of the republicans.

The republican and international threat to Australia can be decisively defeated by Australians uniting behind

a mounting barrage of questions.

C.H. Douglas enunciated a powerful truth when he said it is much easier to unite people **against** something they instinctively distrust than in favour of something they do not understand.

SEARCHING QUESTIONS

Further questions can be asked:

"Why do the republicans talk so much about how Australia would become independent under a republic when our country has been legally and constitutionally independent since the beginning of the century?"

"Why are the millionaire international bankers like Malcolm Turnbull talking about 'independence' when they have taken a prominent role in internationalising Australia's financial and economic sovereignty?"

"Can we trust politicians with greater powers than they already possess?"

"Can we trust politicians who take an oath of loyalty to the constitutional Monarchy when sworn in as Members of Parliament, but who, in fact, are preparing to betray that oath when elected?"

"Bearing in mind the current turmoil in the republic of the USA, can promoters of republicanism outline how an Australian President would be removed from office if charged with alleged criminal acts?"

"Who would control the Australian Armed Forces if the Governor-General who, under the existing Constitution, is the Commander-in-Chief, were replaced by a President?"

"What authority would protect the sanctity of title-deeds to land - freehold or leasehold - currently guaranteed by the Crown, if a republic was introduced?"

These and similar questions should be asked on every possible occasion, and answers demanded. Such a campaign will force the truth to become clear for the majority of Australians.

Christmas Broadcast by Her Majesty The Queen, 1998

“ . . . the timeless virtues of honesty, integrity, initiative and compassion are just as important today as they have ever been.”



CHRISTMAS is a time for reflection and renewal. For Christians the year's end has a special and familiar significance, but all faiths have their calendars, their sign-posts, which ask us to pause from time to time and think further than the hectic daily round. We do that as individuals, with our families, and as members of our local communities.

It is not always easy for those in their teens or twenties to believe that someone of my age – of the older generation – might have something useful to say to them.

But I would say that my mother has much to say to me. Indeed, her vigour and enjoyment of life is a great example of how to close the so-called generation gap. She has an extraordinary capacity to bring happiness into other people's lives, and her own vitality and warmth is returned to her by those whom she meets.

But there are many of my mother's generation still with us. They can remember the First World War. Prince Philip and I can recall only the Second. I know that those memories of ours define us as old, but they are shared with millions of others, in Britain and the Commonwealth, people who often feel forgotten by the march of time. They remember struggles unknown to young people today, and which they will not forget. Nor should their countries forget them. And in recent days we have had another reminder of the courage and dedication shown so often round the world by our armed forces in the cause of peace.

Memories such as these are a consequence of age, and not a virtue in themselves. But with age does come experience, and that can be a virtue if it is sensibly used. Though we each lead different lives, the experience of growing older, and the joys and emotions which it brings, are familiar to us all. It is hard to believe that a half century has passed since our son Charles was christened, and now, last month, he had celebrated his fiftieth birthday. It was a moment of great happiness and pride on our part in all he has achieved during the last three decades.

As a daughter, a mother and a grandmother, I often find myself seeking advice, or being asked for it, in all three capacities. No age-group has a monopoly of wisdom, and indeed I think the young can sometimes be wiser than us. But the older I get, the more conscious I become of the difficulties young people have to face as they learn to live in the modern world. We parents and grandparents must learn to trust our children and grandchildren as they seize their

opportunities, but we can, at the same time, caution and comfort if things go wrong, or guide and explain if we are needed.

My own grandchildren and their generation have a remarkable grasp of modern technology. They are lucky to have the freedom to travel and learn about foreign cultures at an age when the appetite for learning is keen. I see them pushing out the boundaries of science, sport and music, of drama and discovery.

Last June, Prince Philip and I gave a party for nine hundred of Britain's Young Achievers. Buckingham Palace was brimming with young people who, in their short lives, have already set an example to us all. They are living proof that the timeless virtues of honesty, integrity, initiative and compassion are just as important today as they have ever been.

We hear much of 'public life' – the hurly-burly of Parliament, the media, big business, city life. But for most people their contribution, at whatever age, is made quietly through their local communities just like so many of those Young Achievers. To most of them, service is its own reward. Their 'public life' is their church, their school, their sports club, their local council.

My work, and the work of my family, takes us every week into that quiet sort of 'public life', where millions of people give their time, unpaid and usually unsung, to the community, and indeed to those most at risk of exclusion from it. We see these volunteers at work in organisations such as the Scouts and Guides, the Cadet Force, the Red Cross and St. John's, The Duke of Edinburgh's Award Scheme and The Prince's Trust.

These organizations, and those who serve them so selflessly, provide the bridges across which the generations travel, meet and learn from one another. They give us, with our families, our sense of belonging. It is they who help to define our sense of duty. It is they who can make us strong as individuals and keep the nation's heartbeat strong and steady too. Christmas is a good time for us to recognise all that they do for us and to say a heartfelt thank you to each and every one of them.

Happy Christmas to you all.

HOMAGE

(from the introduction in Queen's Coronation, 1953)

To our Queen we have already pledged our loyalty, for it rises naturally, with our love and respect for the woman, from full hearts. These words are written in gratitude, in reverence. The office of Kingship in the British Family of nations places an extraordinary burden upon the man or woman called to uphold it. Everything wise or unwise is done in her name. We require her to see all, to know all, to suffer all, reigning but not ruling. Hers is a life-long vigil, an ever-renewed prayer that foresight, good sense and magnanimity will prevail in every crisis. Do we realize what this must mean to human nerves, to an individual mind, however well schooled to take the strain, to a soul which knows that strain can never end, save by her death?

Long to reign over us!

God save the Queen!

The State of the Monarchy

The principal of Toowoomba's Fairholme College, Mr. Stan Klan, MA, BD, MEd, MACE, was the Australia Day Guest Speaker for Australians for Constitutional Monarchy. He argued that supporters of an Australian republic are less than honest when they reduce the republican push to a simple matter of acquiring an Australian Head of State. We have an Australian Head of State, he says.

SUPPORTERS of an Australian Republic see things so clearly. There is, they say, only one question that really matters – "Don't you want an Australian as Head of State?"

Their question is not only a gross oversimplification, it is also mischief of the very naughtiest kind. They choose to propagate the half-truth that the Queen of England is Australia's Head of State. The whole truth (as always) is not so simple. The phrase "Head of State" does not appear in that widely-quoted but rarely-read document, the Constitution of Australia.

What the Constitution suggests, rather, is that while the Queen is our symbolic Head of State, it is the Governor-General who is the Constitutional Head of State of Australia.

I returned recently to the textbook of my university days (in the 1970s) P.H. Lanes, *An Introduction to the Australian Constitution*. I searched the index for the entry "Head of State", and what did I read? "Head of State: see Governor-General".

The Australian newspaper, never reticent about its full support for an Australian republic, has repeatedly referred to Governors-General as Australia's Heads of State.

Within the past four years, both Mr. Bill Hayden and Sir William Deane have been called "Our Head of State" in *The Australian newspaper*.

In his address to the Parliament

outlining his proposals for an Australian republic, former Prime Minister Mr. Paul Keating referred to the Governor-General as Australia's Head of State. (See Hansard, 7 June 1995, pp. 1434-41.)

SECTIONS 2 AND 61 ARE KEY PASSAGES

Why, then, did the founding fathers not spell out unequivocally, in the Constitution, what is now clearly evident – that the Governor-General is the Head of State of Australia – or did they? Sections 2 and 61 are the key passages.

When we compare Australia's constitution with Canada's, one of several studied very carefully by the framers of our own Constitution, we find that our founding fathers gave our Governor-General a position of authority vis-à-vis the British monarch, unequalled in any other British colony or dominion. The executive power of the Commonwealth is exercised by the Governor-General. Section 61 of the Constitution is quite clear.

The events surrounding the Governor-General's dismissal of the Whitlam Government in 1975 clearly illustrate this. The Governor-General of the day, Sir John Kerr, did not seek permission from the Queen to withdraw the Prime Minister's commission; he did not even advise her in advance. To do so, he said, would have been "to involve her in a constitutional crisis in relation to which she had no legal powers".

Understandably peeved about the dismissal, the Speaker of the House of Representatives wrote to the Queen asking her to overrule the Governor-General's action, and to reinstate the Whitlam Government. Buckingham Palace replied and I must quote at length:

"The Australian Constitution firmly places the prerogative power of the Crown in the hands of the Governor-General ... the only person competent to commission an Australian Prime Minister is the Governor-General ... it would not be proper for (the Queen) to intervene in person in matters which are so clearly placed within the jurisdiction of the Governor-General by the Constitution Act."

Can it be any clearer than that? Why the confusion? Are the republicans trying to stir up anti-British feeling by continuing to insist that we have a foreign Head of State?

Let us be kind enough to suggest that they are simply misled and not deliberately dishonest. Their misunderstanding may result from the long British tradition of gradual evolution of institutions with not much written down.

Our Westminster system, for example, probably dates in embryo from 1215, almost 800 years. Britain has not known bloody social and political upheavals to rival Germany's, France's or Russia's because of its tradition of gradual reform and evolution. Its own

revolution, the execution of King Charles I in 1649 and the setting up of the 11-year republic of Oliver Cromwell, resulted eventually in our present Constitutional Monarchy dating from 1688.

Similarly, we find this gradual evolution in the history of our Constitution. What is written down often follows what is, in fact, the situation. Four key dates in this evolution – 1926-1930, 1953, 1984 and 1988 – require our attention. Between the Imperial Conferences of 1926 and 1930 the British Empire died and the British Commonwealth of Nations was born. It was agreed at the Imperial Conference of 1926 that "the Governor-General (of Australia) is the representative of the Crown, holding, in all essential respects, the same position in relation to the administration of public affairs (in Australia) as is held by the King in Great Britain, and that he is not the representative or agent of His Majesty's Government."

From 1926, then, it was quite clear that the Governor-General exercised the power of the Head of State.

The Statute of Westminster declared all Commonwealth dominions "autonomous communities, ... equal in status, ... in no way subordinate to one another, ... united in common allegiance to the Crown".

In 1953, in preparation for the first visit to Australia by a reigning monarch, the parliament passed (unanimously) the Australia Act, giving the Queen back some powers for her to exercise while she was on these shores.

The third key I mentioned was 1984, nine years after the dismissal and in the second year of a new Labor Government.

On the advice of Prime Minister, Mr. Bob Hawke, the Queen revoked Queen Victoria's Letters Patent and Instructions to the Governor-General, formalising the situation which had existed in fact certainly since 1931, and almost certainly since 1901. The fourth key date is 1988. In that year Mr. Hawke's Constitutional Commission gave its final report, asserting that "although the Governor-General is the

Queen's representative in Australia, the Governor-General is in no sense a delegate of the Queen. The independence of the office is highlighted by changes made in recent years to the Royal Instruments relating to it".

The role of Governor-General has evolved from an Englishman appointed by the British Parliament, to an Australian Head of State chosen by the Australian people's elected representatives, without any need to change the Constitution.

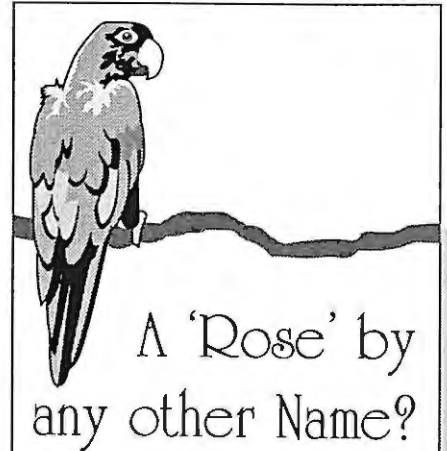
This not only speaks volumes for this wonderful document, but proved unequivocally that Australia has been an independent sovereign nation from the outset.

Why, then, is the myth of the foreign Head of State the principal plank in the republicans' campaign? Knowing that a republic offers nothing new but is likely to detract from the democratic freedoms and security we presently enjoy, they play the racist anti-British card.

Let us be kind enough to suggest that they are simply misled and not deliberately dishonest.

Why is there no republican movement to speak of in Canada or in New Zealand? They got the Englishmen and the Scots; we got the Irish. I love Ireland and the Irish dearly and they have 800 years of very good reasons to hate the English, but I urge them to recall that the worst massacres were inflicted on Ireland, not by the English monarch, but by an English republican, the Lord Protector – President Oliver Cromwell.

He rode into the Vale of Tipperary declaring "my God, Ireland is a land worth fighting for" and promptly put 20,000 Irishmen to the sword. Why? They were Irish and Roman Catholic. England quickly came to its senses and replaced the republican dictator with a monarch. Let us not allow any racist feeling to fog clear-thinking in our constitutional debate.



A BURGLAR broke into a house one night. He shined his flashlight around, looking for valuables, and when he picked up a CD player to place in his sack, a strange disembodied voice echoed from the dark, saying, "Jesus is watching YOU." He nearly jumped out of his skin, clicked his flashlight off and froze.

When he heard nothing more after a bit, he shook his head, promised himself a vacation after the next big score, then clicked the light back on and began searching for more valuables. Just as he pulled the stereo out so he could disconnect the wires, clear as a bell he heard, "Jesus is watching YOU."

Freaked out, he shined the light around frantically, looking for the source of the voice. Finally, in the corner of the room, his flashlight beam came to rest on a parrot.

"Did you say that?" he hissed at the parrot. Yep," the parrot confessed, then squawked, "I'm trying to warn you." The burglar relaxed. Warn me, huh? Who are you?"

Moses," replied the parrot. Moses?" the burglar laughed. What kind of stupid people would name a parrot Moses? Probably the same kind of people that would name a Rottweiler Jesus, the bird answered.



KEEP THE FLAG. KEEP THE CROWN.

KEEP THE FAITH

KEEP AUSTRALIA FREE AND INDEPENDENT



Say "NO to a republic!"

IN 1916 the war-time poet C.J. Dennis could write *Australia will be There*, but what of the year 2000? Will Australia disappear - absorbed into "Asia" as Britain is being absorbed into "Europe"?

The future of Australia is not to be found in Asia, nor in Britain, but where it has always been - right here in Australia. It is simply not true that Australia has no unique culture or identity.

The distinctive Australian identity has been superbly expressed in the many achievements of our people in the arts and in industry, in peace and in war. It has been moulded by the hardship and triumph of the pioneers who opened the harsh outback. It has been forged under conditions of great adversity, like the furnaces of Gallipoli, Ypres, Tobruk, the Kokoda Track, Singapore, Changi, Long Tan. . .

In only 200 years Australians have placed their distinctive stamp upon this Great South Land, and produced a breed of people known for their ingenuity, courage, loyalty, sense of humour and a "fair go". This is the Australian identity. It is protected by divided political power under the Crown, and independent courts under the Crown!

THE ASSAULT ON OUR SYMBOLS

Today, the struggle for Australia takes place not upon distant battlefields, but right here, at home. The symbols of our heritage are under assault. The courage and commitment shown by the ANZACS is now required in the defence of the flag and the Crown.

But the Crown is more than a symbol. It is the central pillar of the Australian Constitution, the foundation stone of the nation. It represents the Australian Monarchy, and guarantees the spirit of freedom.

Queen Victoria's Prime Minister Benjamin Disraeli wrote that while others are elected to represent our differing interests and opinions, the Queen belongs to no class and no

party, and her interest is that of the nation as a whole. She is the sole common denominator of our democracy, and the representative of the people themselves. Her hereditary throne links the whole nation in a timeless union, the component parts with one another, and the living with the dead .

WHY BLAME THE QUEEN?

Republicans assure us that if only we could scrap the Crown and appoint a president Australia would be truly independent. This is nonsense.

Why do republicans like Malcolm Turnbull talk of "independence", but appear unconcerned by the role of millionaire international bankers in undermining Australia economic sovereignty?

Why do multinational media barons like Rupert Murdoch, campaign to destroy the Crown?

- It wasn't the Queen who signed the United Nations conventions and treaties that undermine our laws.
- It wasn't the Queen who ran up the massive foreign debt to international banking groups.
- It wasn't the Queen who committed Australia to the global market, permitting the multinational corporations to destroy our industries.
- It wasn't the Queen of Australia who betrayed the country's sovereignty. . .

it was the politicians we elected

. . . under pressure from the bankers, media barons and other internationalists.

A POLITICIAN AS HEAD OF STATE?

The republicans are now urging us to abandon the Crown, and permit federal politicians to appoint a president. This process would be dominated by the big political parties, who corrupt almost everything they touch. There is every chance we would end up with a *politician as Head of State*.

The republicans have yet to explain how this will improve our economy, or

OUR children's chances of getting a good education, or a job.

WHAT ABOUT THE FLAG?

Republicans claim that the future of the Australia flag is a separate issue from "the republic". ***This is not true!***

Leading republicans, like Nick Greiner and Neville Wran are prominent campaigners for a new flag.

**If the Crown is abandoned,
the flag will be next.**

SUPPORT THE CROWN AND THE FLAG

How many could argue the case for our Monarchy, Constitution, system of government or law? Our children are growing up in ignorance of a priceless heritage because they have never been taught it's true value.

The Crown and the Flag are Australian symbols of sacrifice and freedom.

The Australian Heritage Society campaigns to keep them.

Join us, and add your voice to ***keep the faith***.

On Anzac Day this year the *Australian Heritage Society* published a hard-hitting leaflet as a salute to the spirit of the Anzacs.

The response by supporters resulted in tens of thousands of leaflets being distributed on Anzac Day.

The feedback has been most encouraging. This is an abridged version of the leaflet.

The *Australian Heritage Society* distributes a wide variety of material as advertised throughout Heritage.

**Play your part by
getting this material
into the right hands.**

Powerful forces are working to have the 2000-year celebrations usher in an Australian Republic for their own ends. It is clear they will stoop to every depth to achieve their own ends.

REFUTING THE CONSTITUTION CON

by Arthur Tuck

THERE is an idea being promoted which claims that the Constitution is illegal and that therefore we have no legal government and therefore no valid law in Australia. It is claimed that the Constitution was formulated and foisted on Australia by a foreign power and therefore not valid; further that to be valid it would need to be voted on by all Australians.

It is true that the framers of the Constitution were British Subjects. Anyone born in Britain or the then colonies of Canada, New Zealand or Australia and other places under the crown were automatically British subjects of the crown. They were **not** Australian citizens because then there was **no such term**. In any case, 'Citizen' is a republican term. To be correct, we are all Australian Subjects of the Crown.

So, anyone born in Australia in 1900 was a British Subject, but the framers of the Constitution were all long-term Australian residents with allegiance to Australia and the people of Australia. The Constitution was the result of intense debate among the British subjects who were then permanent residents in Australia.

Further, it was agreed to by a referendum of the electors of each of the colonial States of Australia. It is true that not everyone had the vote. The vote was restricted to male British subjects who owned property; however, this was certainly a more universal suffrage than in most, possibly all, other countries in the world at that time.

The further claim is made that unless a Constitution is adopted by a referendum of all the people it is not valid. This claim is followed by appeals to the United Nations!

If this was a valid claim, then I doubt if there is one valid Constitution or government anywhere in the world. Did the people of the United Kingdom vote to adopt their Constitution? It is not even written down and they certainly did not vote on it. Is the government of the United Kingdom therefore invalid? Did the people of the United

States vote to adopt their Constitution, or the people of France? No! Are those governments then also invalid?

The appeal to the United Nations is a bit hollow since the majority of the nations represented there are dictatorships whose dictatorial leaders took over their nations by force and tore up any Constitution there was.

It is true that the Constitution was made law by Queen Victoria with the advice of the Imperial Parliament at Westminster. This was quite in order. The States were self-governing British Colonies and the lawful government to set up the new Federation was Her Majesty's Parliament at Westminster. So, in the words of the Preamble to the Constitution Act, the people of the self-governing colonies of "Victoria, New South Wales, South Australia, Queensland and Tasmania joined in an indissoluble Federal Commonwealth under the Crown of the United Kingdom and Ireland and under the Constitution hereby established." Note: Western Australia is not included because, at first, that state voted against joining and only joined later.

Over the next twenty years – like a child growing up through adolescence – Australia became independent of the parent. Who can say at what point in time an adolescent becomes fully independent of his parents? Suffice to say that this independence was

recognised by the international community when Australia was accepted as an independent signatory to the infamous Treaty of Versailles after the end of the First World War.

Between 1926 and 1930 there were a number of conferences of delegates from UK, Canada, Australia, New Zealand and South Africa. As a result, the United Kingdom Parliament passed the Statute of Westminster in 1931. This formally recognised that the Commonwealth Government could repeal or amend any law previously made by the United Kingdom in respect to Australia and that the United Kingdom Parliament would not make any





*Why is
Prime Minister
Howard
pushing
for a
change to
the
Preamble?*

law for Australia unless Australia requested and consented to their doing so. Interestingly, this was not adopted by Australia until eleven years later in 1942, and then only in part. As a result, the former colony of Australia was formally recognised as fully independent of the parent.

WHEN A COLONY BECOMES INDEPENDENT

This is where those who claim the Constitution is invalid make a great leap. They claim that since the UK is now a 'foreign country' and cannot make law for Australia, the Constitution Act is invalid. This, I submit, is patent nonsense since the UK was not a 'foreign power' when the Constitution Act was made law.

When a colony becomes independent, the pre-existing law remains as law. There is not suddenly a vacuum in law. The day after independence, the law is the same as the law of the day before. However, the new government of the newly-independent nation can now amend or repeal any of the pre-independence laws and the previous Imperial Government may no longer make laws for the newly-independent nation. We have already seen that this was formally spelt out in the Statute of Westminster. I was present when the colony of Seychelles became independent. The law the day after independence was the same as the law of the day before. The pre-independence colonial law remained in force unless or until the newly-independent Legislature and President of Seychelles changed it.

In our case the Constitution Act remained as law once Australia was independent, as did all the other law and Common Law precedents.

This raises some interesting considerations in relation to the proposed change to our Constitution. The Constitution forms Section 9 of the Constitution Act. Section 128 of the Constitution makes provision for the Constitution to be changed "if in a majority of the States a majority of the electors voting approve the proposed law".

But what about changing the Constitution Act itself?

Does Section 128 of the Constitution apply to this? It would appear that this is entirely in the power of the Commonwealth Government. I doubt that any referendum would be necessary.

IF THE CONSTITUTION ACT WERE TO BE REPEALED?

The nature of the Constitution Act is to form a union of the self-governing States, each of which is itself a Constitutional Monarchy. So, if the Constitution Act were to be repealed, there would then be no union of the States and no Commonwealth. A new or revised Constitution – a new union of the States – would then require, not a majority in a majority of states, but agreement by **all** States. Only those agreeing would be part of the new Commonwealth or new Republic.


It seems to me that this may well be the situation we are facing. If there is to be a change to 'the Preamble', it means there is to be a change to the Constitution Act itself and therefore it seems to me that Section 128 does not strictly apply and therefore an agreement is required by **all** the States. If one state did not agree, that State would become an independent nation, outside the Commonwealth (or the Republic) of Australia.

Incidentally, those who promote the arguments of the Constitution Con are very hot in claiming the Constitution invalid because it was enacted by a 'foreign power' but they seem to be quite happy to accept the dictates of the United Nations, which is surely just a collection of 'foreign powers', and the international law they espouse is just the product of such 'foreign powers'!

Powerful forces are working to have the 2000-year celebrations usher in an Australian Republic for their own ends. It is clear they will stoop to every depth to achieve their own ends.

I am convinced the so-called "Constitution Con" is itself a monumental con. I cannot help but wonder if it has been spawned to con those who would otherwise be expected to support the Constitution!

Rather than peddle false ideas, like the Constitution Con, we should be educating ourselves and others into the true nature of our Constitutional Monarchy.



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"What can one person do?" people ask.. The result is that wordy minorities, loud-mouthed in their advocacy of chaos and unfettered liberty, win the day. But I say, don't allow yourselves to be bullied into silence. You matter. Your actions count. One person on the side of right, decency and honesty is a real force.

Sir Wallace Kyle, former Governor of WA writing in 1977 *Heritage*

Australia's Future – A Vision Splendid

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

Sir Raphael Cilento; First patron of the Australian Heritage Society

A AUSTRALIANS have come to realise that their country is being steadily stolen away from them, but few know what to do about it.

Agonised discussions are occurring with increasing frequency all over the land as worried citizens ponder how they can wrest control of excessive government back from the treacherous elites who presently steer us down the path of destruction as a nation.

Out of concern at the erosion of our traditional heritage, *The Australian Heritage Society* was launched in 1971 as a specialist division of The Australian League of Rights.

Believing the Truth will always prevail, The League continues to provide its services, including books, literature, tapes, videos and regular newsletters, many not obtainable elsewhere. The League proudly celebrated its 50th Anniversary in 1996. More information is available on request.

Further expansion took place in 1976 when the quarterly publication, *Heritage* was first published. Over twenty years later *Heritage* still enjoys a wide and increasing readership with contributions from around the English-speaking world. *Heritage* will appeal to those who agree with the old saying; "Don't believe everything you read in the papers". There is a side to Australian and world events that is never discussed in the "popular" press because too much controversy is not good for business. *Heritage* is an independent publication, striving to articulate a noble and comprehensive vision of Australia. That which could be – if enough Australians strengthen their resolve to make it happen – a vision splendid.

A subscription to *Heritage* can be your first step in defending and upholding Australia's traditional values.



OUR POLICY

To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.

To defend the free Society and its institutions – private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.

To promote financial policies which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, either described as public or private.

To encourage all electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting natural (God's) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common Heritage.

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PREAMBLING TOWARDS THE PRECIPICE

IT was not difficult to write a suitable new preamble for the Australian Constitution, within the context of contemporary discussions; on 21 February I composed and sent the following suggestion to the Prime Minister (who had kindly intimated that he might allow himself to be influenced by the national word-smiths).

Here is the text of my submission, which may not, of course, be the best possible but which (I think) avoids the pitfalls of partisan ideology and mean-spirited political correctness – something which the Constitutional Convention, not having been wisely constituted, failed to do.

Humbly relying on the divine source of all life for inspiration and guidance, the people of Australia proclaim their respect for the dignity and intellectual freedom of speech and every member of the nation, giving thanks for the cherishing of this land by the Aboriginal people, by the British and by immigrant folk from other countries throughout the world, and announce their determination to continue a commonwealth in which all citizens are protected by the rule of law and true justice based in equity.

Recent comment in our public forums of what should and should not be included in a new preamble to our Constitution has, like the ongoing debate about the merits or otherwise of becoming a republic, starkly exposed the mire of confusion, ignorance and corruption in which Australia is now wallowing. For this reason, before explaining the choice of words and phrases in my proposed preamble, I will begin with a succinct statement of what I think has gone wrong with Australia and how we can

gradually restore our national health and fortunes.

The Australian and *The Age* (Melbourne's more intellectual newspaper) both reported on 26 February on a lavish fund-raising party for the Australian Republican Movement held in a mansion in the posh Melbourne suburb of Toorak the previous evening. Was it to oblige the ARM that the more plebeian *Herald Sun* did not display to the battlers, who probably form the majority of its readers, the identity and nature of the elite pushing for a republic? For it did not carry a report of the event.

We learned that the 350 guests revelled at the "palatial" home of "billionaire Richard Pratt's daughter, Heloise Waislitz, and her millionaire investor husband, Alex." Thus, Jewish power and money was plainly seen as the foundation of the whole operation. Tickets cost \$250 per head. Among the guests as mentioned by the two newspapers were Neville Wran, Jennifer Keyte, Steve Vizard, Malcolm Fraser, "Corrs partner John Denton, up-and-coming stockbroker Hugh Robertson, lawyer-investor Michael Brereton, investors and young philanthropists Andrew and Clare Cannon", Richard Pratt, Tim Costello, Michael Gudinski,



CHAPTER 12.

An Act to constitute the Commonwealth of Australia.

[9th July, 1900.]

WHEREAS the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, humbly relying on the blessing of Almighty God, have agreed to unite in one indissoluble Federal Commonwealth under the Crown of the United Kingdom of Great Britain and Ireland, and under the Constitution hereby established: And whereas it is expedient to provide for the admission into the Commonwealth of other Australasian Colonies and possessions of the Queen: Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

I. This Act may be cited as the Commonwealth of Australia Constitution Act. Short title.

II. The provisions of this Act referring to the Queen shall extend to Her Majesty's Heirs and Successors in the Sovereignty of the United Kingdom. Act to extend to the Queen's Successors.

III. It shall be lawful for the Queen, with the advice of the Privy Council, to declare by Proclamation that, on and after a day therein appointed, not being later than one year after the passing of this Act, the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, and also, if Her Majesty is satisfied that the people of Western Australia have agreed thereto, of Western Australia, shall

Proclamation of Commonwealth.



Tom Keneally, Eddie McGuire, Noel Watson, Max Gillies, Gerry Connolly, Malcolm Turnbull, "left-wing industrial officer Jenny Doran", Sir Rupert Hamer, Sandy Grant, Mary Delahunty, Sam Newman and Lillian Frank "in revolutionary red". Those names are a representative selection of the oligarchy that currently rules Australia, together with its hangers-on from the fields of politics, the arts and popular entertainment industries. For the truth is that Australia is a monarchy in name only and a democracy in name only. Australia is a timocratic oligarchy in which, as in other nations and in the 'New World Order' of 'globalism' and 'internationalism', financial power appears to be predominant.

The major media and the majority of our politicians, in my opinion, support the republican project at the behest of that power, more often knowingly than not. Thus a whole segment of monarchist opinion, that represented by the Australian Monarchist League and the Australian League of Rights, is excluded from the major public forums, excluded from a say in the composition of the NO case at the coming referendum and not even (it now seems) allowed to complain about this exclusion in the letter columns of the major newspapers.

Implications of the decoded political reality include the following: A major purpose behind the push for the republic is the destruction of real Australian sovereignty and the easier integration of our nation in a world tyranny. The decline of Australia during the past thirty years or more is largely the result of the gradual takeover of a former Christian and British dominion under the Crown by the New Power.

The populace as a whole is largely kept befuddled by the promotion through the mass media unrelentingly of a simplified worldview in which 'parliamentary democracy' is treated as the instrument of light, while 'dictatorship' (especially of the 'Nazi' or 'Fascist' type) is presented as the opposed agency of darkness. This, of course, is a false pair of alternatives, as shone into the mind of the ordinary

person by the evil mirror of the oligarchy.

The truth is that the real alternatives are **traditional** political order, based in sacred tradition and a particular religion and having a properly constituted system of castes or classes, and the modernist **anti-traditional** political orders, inspired by what Eric Voegelin in his unforgettable *The New Science of Politics* (University of Chicago Press, 1952) termed "modern Gnosticism", of which marxism, communism, liberalism, fascism and nazism are all variants. The only way out of the current muddle for Australians is to go about reconstituting a traditional order and that will take immense effort over several generations backed by faith – by **faith**, not by belief in a creed or theological system.

***A major purpose
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nation in a world tyranny.***

At the present time we retain vestiges of our ancient traditional order of Christendom (which was never, of course, perfect). These are forms, existing more in a *de jure* than a *de facto* status. Our task is to prevent our enemies from dismantling these and then to see that new life is breathed into them. It is a matter of safeguarding the sword in the stone and then finding One who is capable of taking the sword out and wielding it. Most of all, that sword represents Truth – and perhaps Merlin carries it before Arthur does.

No form of populism is equal to the role, neither that of a Graeme Campbell and Pauline Hanson (on 'the right') nor that of a Phil Cleary (on 'the left'). In Australia we have to start afresh if we wish to revive the nation. And to go forward means to go back, in order to recover understanding – as Rene Guénon knew.

Returning to my proposed preamble, it must follow the wisdom of our present

preamble by first of all stating a humble reliance on the divine will. Barney Zwartz, writing in *The Age* on 26 February ("A place for God"), correctly commented: "Belief in God is part of our shared national story, the context from which today's culture has sprung." He added that the 1996 Census showed that 84% of Australians "share some sort of commitment to spiritual transcendence", while 70% "called themselves Christian in some sense". Zwartz felt that the word "God" should be retained in the preamble, since it "is a good inclusive term in English – the best we have – and can encompass a multitude of faiths".

By contrast, James Murray ("Keep creed out of Constitution", *The Australian*, 22 February) and Frank Devine ("Message to the PM from on high: leave Me out", *The Australian*, 26 February) opposed reference to God in any new preamble. "Why not Yahweh, Allah, Vishnu, and many another divine name or attribute, if the Constitution is to respect all beliefs and usages?" asked Murray disingenuously – as though pretending unawareness that the same One Divine Creator is naturally approached by different peoples through different sacred traditions, religions and names! However, even while acknowledging that, we Australian Christians can afford to be magnanimous. The word "God" is undoubtedly associated largely with Christianity and with "God the Father" (as Martin Flanagan noted in a profound article, "Our land calls us to honor its spirit", *The Age*, 26 February). There is no reason why we cannot accede to a more general term, like my proposed "the divine source of all life". This may be a happier form of expression for the 14% of Australians of other faiths.

We can understand that atheists and agnostics might prefer to have no mention at all in the preamble of that which they regard as at best a hoary superstition and at worst the cause of much bigoted fanaticism and oppression. But they are a small minority; and it seems to me that their chief concern can be met by the inclusion of the reference to "the dignity and intellectual freedom of each and every member of



the nation". Their freedom to disbelieve must be respected and protected. Use of the word "dignity" (fundamental worth) is a much better tactic than any references to "equality" (an often misapplied term) and "democracy" (for Australians of the future may well prefer to form themselves as an aristocracy, and, in any case, we do not have a real democracy at present). A reference to "intellectual freedom" has been made essential, also, by the sustained attack on freedom of speech by the introduction of 'anti-racist' legislation, the threat of extending its scope and severity, and the manipulation of immigration laws to exclude British historian David Irving from perfectly innocent and legitimate visits to our land.

More importantly, an invocation of the "inspiration and guidance" of the divine will is indispensable for our Constitution, since otherwise that document and any laws made under its aegis will be arbitrary and the result of the human whim and caprice of the time. As soon as the invocation of the divine will is included, all laws can be scrutinised and (if necessary) challenged in the context not merely of the Christian sacred tradition but of Sacred Tradition generally.

Murray moaned that the inclusion of a reference to God "threatens the neutrality of the State on religious matters". Strangely, this long-term 'religious correspondent' of *The Australian* is happy to view our nation as "a safely secular democracy" and "a pluralistic society". But we do not want the State to be "neutral" on religious matters; we want a state founded in accordance with the divine will.

Murray adds that inclusion of reference to God "could be used by fundamentalists of any faith to attempt to impose their ideology on unwilling victims". It is, however, most unlikely that any such fundamentalists will gain a majority of Australian voters in the coming century, if ever; and Murray neglects to consider the danger of **irreligious** fundamentalists, such as communists and secular Zionists, if there is no appropriate obeisance to the Lord.

"I thought we were rid of the divine right of kings centuries ago," he smarmily continued, playing to the ignorant gallery. The phrase "divine right" has a number of connotations, not all of them unacceptable to reason and wise faith. Monarchists are happy that the new king or queen swears profound oaths of obedience to God during the coronation ceremony; they are also inclined to prefer the mystery of 'divine selection' of the heir to the throne by means of family inheritance to public election of Clintons, Hitlers and others. A demon had Murray in its clutches the hour he wrote that column! "Let us not saddle God ... with responsibility for the political shenanigans of our elected leaders!" he declaimed. As though a humble invocation of the inspiration, guidance and blessing of Almighty God does any such thing!

***But surely Murray is
not unaware of the
magnificent public service
performed for many
decades by both the Queen
and the Prince of Wales***

Scratching around for tinder to keep alight the flickering of his petty prejudice, Murray bemoaned the unimpressive performance of kings in the biblical history of Israel (ignoring the overall magnificent record of eleven hundred years of British sovereigns – which is rather more to the point!). He also spitefully criticised "the lifestyle of a monarchy, with its accrued wealth and instant profligacy provided by what are really public funds". This cheap demagoguery ignores the profound strengthening of the spirit of the people which is enabled by the glory and pomp of ceremonial surrounding the lives of the beloved Royal Family: the public investment makes a spiritual return which is 'a hundredfold' or more.

Murray muddied himself even further by asking: "What of the moral example of many of the members of the present Royal Family? And even their extraordinary inability to forgive one another?

How godly is that behaviour?" He might have been wiser to recall the precept: "Let he who is without sin cast the first stone." But surely Murray is not unaware of the magnificent public service performed for many decades by both the Queen and the Prince of Wales, or of the truth that blots of personal behaviour in members of the Royal Family do not effectively tarnish the value of the ancient institution of the Crown to the nations who share it!

Murray even draws the longbow of arguing that "the concept of monarchy" is "increasingly difficult to defend as consonant with most of the tenets of the teacher from Nazareth who fled from any attempt to make him a king". This ignores the majestic manner in which Jesus rode into Jerusalem, with palms under the feet of his donkey (chosen to accord with earlier prophetic symbolism), the fact that he regularly chose the image of kingship to announce his own role, albeit that his Kingdom was "not of this world", and the fact that the New Testament rings with homage to Jesus as prophet, priest and king!

Frank Devine produced a fresh crop of spurious aspersions against inclusion of reference to God in the preamble. "Render to Caesar the things that are Caesar's, and to God the things that are God's," he quoted, failing to remember that primary authority for all laws rests with God, not with man.

State and church should not be joined, however loosely, he added; but God is a member of no church, indeed of no religion – so no such joining is occurring in the preamble. Nor does an invocation of God in the preamble involve "not taking him seriously" or making him "patron of official state positions". Was it Murray's demon who had transferred himself to Devine's pen? Who knows? But Devine descended to the asinine in comparing our proposed preamble with the 1924 Soviet constitution and asserted that "the idea of God's being rallied to a national cause is rather repellent". No such rallying is involved, of course. "It is hard to believe that there is a god of nations. ... It is hard to believe a col-



lective, concerned mainly with other things, would have much luck attracting God's attention, or much genuine interest in doing so." Devine, as can be seen, did not hesitate to insult the community of faithful Australians; and only a man possessed by such arrogant stupidity could fail to note that, if God cares for individual human beings, he also cares for nations, "for his people Israel"!

Devine, having staggered from folly to folly, reached his climax with a classic statement of the reverse of truth: "The main reason for objecting to a reference to God in a constitutional preamble ... is that it is a temptation further to secularize religion. ... (It encourages) the use of religion to give a semblance of authority to expressions of personal opinion about

secular matters. ... (It) will encourage concentration on affairs of state rather than ... God's purposes." All this from a brief invocation of divine aid in a preamble?! *The Age*, by the way, devoted a whole editorial to the case for dropping the reference to God!

The remaining sections of my preamble can be dealt with briefly. To the clamour of the politically correct who wish for mention of the Aborigines and the "cultural diversity" of modern Australia, must be met the determined riposte that in that case the actual founders and builders of Australia – the British – must be given a mention as well. My preamble does this, puts the three groups in chronological order and praises them in a manner that should satisfy all readers and at the same time avoid disastrous litigation by addicts of

(or profiteers from) "Aboriginal rights" and "multiculturalism".

We should think of our nation as a "commonwealth" – a possession shared by all (which is not a communist notion). I finally adverted to the all important question of law: "the rule of law and true justice" sums up an ideal we can surely all give our allegiance to; and any competent political philosopher knows that it is equity (fair shares) and not equality that should prevail in judging how the "common wealth" should be shared out. The science of equity is a complicated matter, does not lend itself to propaganda or the diatribes of demagogues; indeed, it calls for wisdom as well as knowledge in its exercise.

SCHEREZADE

A Shear Delight

by
Neil McDonald

SILVER locks tickled my shirt collar. Time to search for a barber. No sign of the once familiar red and white striped verandah posts -- symbol of cut throat razors, blood and soapy shaving water.

My regular shearers have gone to greyer pastures and I decline acceptance as a long-haired hippee. So, yippee, with courage conquering fear, I trembled into a new experience -- surrender to a lady hairdresser

Suddenly, instead of a smoky row of shaggy blokes reading yesterday's newspapers and enduring radio crackle of race start prices, came sweetness and delight.

I had trespassed -- lured into a modern salon of pastel, mirrors and magic. Comfortably cushioned on a cosy chrome throne, doubts drifted into a fantasy of Arabian Nights -- a sultan supreme in a majestic hair harem.

One of four delicious damsels smiled a greeting. "Any particular style, sir?" "Nope," I mumbled. "Just short, back and sides -- no ducktail, spikes, oil or razor."

Came a mist of Eastern music -- the lilt of harp and lute. Slowly, my eyes opened to see reflected in the large wall mirror, a veiled Scherezade. "Be not afraid," she spoke sweetly. You are in my hands -- not my arms."



With skill and tenderness, her fingers played a duet with comb and scissors. Our eyes collided as she glided clippers across a sea of mane. Not fully headbare, I chortled a compliment, "My knees no longer knock. I'm captive of a luscious, little trimmer."

Two chairs along, a veteran lady was being coiffured. She wore a bonnet of electric hair-curlers and beamed a debutante smile.

On the crest of a permanent wave, a lady on my left was locked in embrace of a moulded hair-dryer. Curious, I couldn't resist a neighbourly call: "Off to the Ball?" With a merry wink, she chirped, "If I can get a partner."

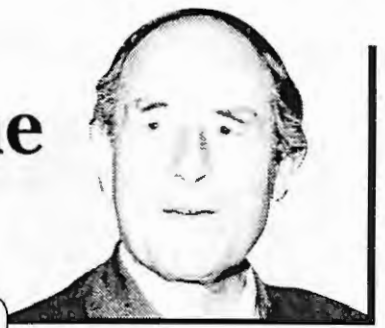
Scherezade snared distraction and sought approval of hair removal. Her dainty hand held an oval mirror for rear reflection in the large wall mirror. My nude neck looked unscarred.

Stylists and clients listened, when I told of a wartime Townsville barber who lured soldier customers with a swinging sign, "Army haircuts repaired here."

Brushed, undraped, reluctantly I escaped the Arabian Nights daze. Unseated, I bleated, shorn neater than a ram lamb, "Thanks, Scherezade. Will I ever find another ewe?"

Protecting the Lambs from the Ravenous Banking Wolves

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



KING O'MALLEY, one of the Founding Fathers of the Australian Federation, was over eighty years of age when I first met him at 58 Bridgeport Street, his South Melbourne home. This was in 1939. In spite of his age, O'Malley was still a trim and alert figure. He lived on until, he suggested, he was 98, although there is some doubt about this.

Over the years O'Malley's home had become a type of 'holy grail' to which a large number of people of different backgrounds were drawn. Some were past political colleagues. O'Malley revelled in holding court and those attending were treated to some colourful reminiscences. Obviously some of these were exaggerated.

His second wife Amy dutifully provided cakes and sandwiches for visitors. O'Malley entertained visitors in the large drawing room of his house and there were many chairs with a special one for O'Malley. This was near his desk. Behind it stood bookshelves, which reached to the ceiling. I formed the opinion confirmed by all the evidence I was able to obtain that O'Malley was a well-read man. But he was a born actor and one had to attempt to sift fact from fiction. My one regret was that I did not have a tape recorder to record O'Malley's wide-ranging comments on a variety of subjects. I particularly regret that I did not keep a copy of the generous cheque presented to me during my campaign to assist O'Malley during the anti-Casey bank legislation campaign.

While we all received a warm welcome at his South Melbourne home, the strongest drink offered was either tea or coffee. From his earliest days of preaching in the USA, O'Malley was a strong opponent of what he described as the evils of "stagger juice". Everyone was 'brother' to O'Malley. He

was a genuine wit: in his latter years when filling out his taxation return he described his occupation as "dodging death".

I first met O'Malley in 1939 as a result of my activities in opposing legislation concerning the Commonwealth Bank which was introduced at Canberra in November 1939, by the Treasurer in the U.A.P. Government, led by Joe Lyons, former Labor leader from Tasmania.

Much to the dismay of King O'Malley who had been the main driving force behind the original creation of the Commonwealth Bank, the Bruce-Page Coalition government had destroyed the independence of the Bank, when, in 1924, it had been placed under a Board of Directors comprised of men who were representatives of the private banks. The R.G. Casey legislation worsened the situation, with a suggestion that the control of the banks should be passed to the Bank of

International Settlements based in Basle, Switzerland.

To the surprise of many, O'Malley's Will revealed that he had died a relatively wealthy man, the result of careful property investments over a lifetime: starting back in the 1890's when he was selling insurance for an American insurance company in Wangaratta, north east Victoria. It would appear that one of his first investments in Wangaratta was a solid brick home with a number of rooms, which he let, but kept one for his own use when later he made periodic visits to Wangaratta to keep a watchful eye on his investments.

One of those visits was in 1929. It was during this visit that O'Malley met with a number of prominent citizens in the home of Mr Tom Nolan, later to become involved in a strong local Social Credit movement. Present at the meeting was a 13-year old school boy, Noel Clark, brought by his father,



One of the most remarkable men that ever strutted the Australian political stage.



R. G. Casey Joe Lyons

prominent businessman Harry Clark who had persuaded his wife that his son Noel could miss his homework to attend the O'Malley meeting, which he would find 'interesting'.

Also present at the meeting was another local business leader, Mr. George Morrow, who raised the question of raising low-interest credit through the Commonwealth Bank to offset the emerging Great Depression, which could be implemented through the Victorian State Savings Bank. O'Malley expressed little interest in the concept.

Morrow became one of the leaders of the Wangaratta Social Credit group, with daughter Lorna later becoming a volunteer worker at the League of Rights in Melbourne. I became a close friend of the Clark family; Harry Clark subsequently becoming one of those who influenced

the Country Party candidate at the 1934 federal elections John McEwen who became an advocate of monetary reform. 1934 saw my introduction to the political campaigning. Noel Clark remains a close friend and a Social Credit stalwart.

My summary of O'Malley is that he was a typical eccentric, a larger than life character whose formative early years were in the America of the 'Wild West' and later in a developing new nation. He would, with a missionary zeal, help to develop its own special place in the world. Of English, Scottish and Northern Irish background, O'Malley's roots were deep in the soil which formed what came to be known as the United Kingdom.



Head Office of the Commonwealth Bank in Martin place, Sydney, NSW

In his early political career in Australia, which started with his election to the Colony of South Australia, there was controversy about whether O'Malley, an American, was entitled to sit in a parliament of the British Crown. The controversy was never settled satisfactorily, and he, over the years, produced conflicting stories of his origins, depending upon the circumstances.

There appears little doubt that his mother, Jane, was of English stock born in Virginia; later she and her husband established a farm in the north of the USA close to the Canadian frontier. O'Malley's mother's sister lived across the border in Canada. According to one version of events, his mother crossed the border to be with her sister for her confinement, with son King. O'Malley's version of events was used to justify his claim in Australia that he

was Canadian born. Later, when the matter was of more importance, O'Malley said that he was American and that his father died in the American Civil War.

He was taken in to the New York home of an uncle, Edward O'Malley and at an early age was introduced to banking. O'Malley's interest in banking became a dominating influence for the rest of his life. He saw the creation and development of the Commonwealth Bank as the major instrument for achieving the Federal objective. He always spoke proudly of his role in the creation of the Transcontinental Railway.

Long before feminism became fashionable, King O'Malley was campaigning successfully for women to be given the political vote; he was the toast of large numbers of South Australian women. His constant campaigning against the "demon stagger juice" was also linked with his support for the creation of stable homes. O'Malley's campaigns for the status of women was not driven mainly by his political ambition.

Knowing O'Malley's views, I was not surprised to learn when O'Malley's will was published that in the Trust formed out of his assets, he made provision for the study of domestic sciences for the benefit of young ladies. He commented concerning his project, "The world's great women are the great housewives. Young women that made the home so

22nd 7/1944
 Brother Barton,
 I have discovered that the reason the voters favor Reid to oppose you is because they think you are against in-state trade while Reid will immediately establish it & protection against the outside world. I have been explaining that that matter has been embodied in the constitution. When speaking you should declare that while strongly in favor of interstate trade you are a protectionist against the outside world. I can assure you Reid will have a majority in the first Parliament.

2
 unless affairs are changed I am the only protectionist candidate facing the music. I am talking only so far as wrong people as any of the side trade advocates a few days ago I went to bond you all wire on the matter & the Habart telegraph bore to far while not caring much for the amount. Still the principle is at stake I fear they are all Riddite. Trusting you are enjoying great part of mind.
 Yours sincerely,
 King O'Malley
 (Signature)
 (Signature)



Discussing the creation of the Commonwealth Bank

charming that it was hard to leave." I always found O'Malley to be the perfect gentleman, particularly when in the company of women.

In his later years O'Malley became increasingly critical of Labor leaders but formed a high opinion of Menzies. When O'Malley died during a heatwave in December 1953 Menzies, as Prime Minister, paid tribute to O'Malley as a national figure by giving him a State Funeral which was held at St. Patrick's Cathedral, Melbourne. Although O'Malley did not appear to support any Christian church he continually spoke about Christian financial principles.

His funeral brought together men with whom he had fought public battles over the years. As one of his admirers said, King O'Malley was a great man but far from perfect - he did tend to mix fact with fiction. As the controversial

J.T.Lang, another admirer of O'Malley, once said, "King was the last man to spoil a good story." I was privileged to listen to many such stories, told by O'Malley in his inimitable language. I recall him describing the Roman Catholic Archbishop of Melbourne, Dr. Daniel Mannix, whom he liked, as that "ecclesiastical rooster"

O'Malley was quick to protest at any suggestion that he was not the founder of the Commonwealth Bank. He said that Senator Darcy had inadvertently suggested that he was not a member of the Fisher Administration which established the Commonwealth Bank. He wrote, "Yes Brother, I was there...O'Malley was a member of the Labor Ministry that established the Commonwealth Bank...Will you please name the man who put up a fight from 10 o'clock in the morning until a quarter past six o'clock in the evening, and,

after twenty one members went to dinner, won out by one vote!" O'Malley's remarkable five-hour speech was punctuated with numerous colourful terms. It can be read in the Federal Hansard December 9th, 1909. "The lambs of society had to be protected from the ravenous banking wolves," and much more.

It was during the campaign against the Casey legislation that O'Malley produced a typical O'Malley brochure entitled :

BIG BATTLE

by The Hon. King O'Malley

Founder of the
Commonwealth Bank
of Australia.

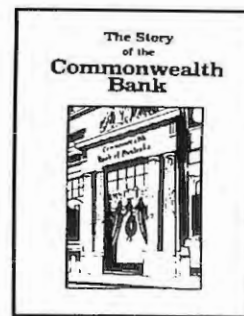
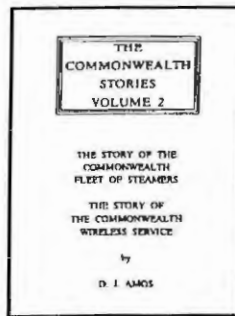
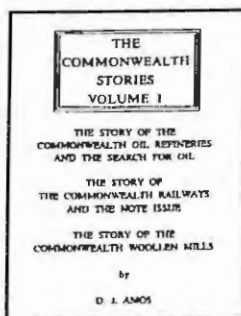
To save it from destruction by the political tools of Capitalism.

The brochure was issued "with the compliments of The Hon. King O'Malley" and the cover of the brochure contained the following classic O'Malley comment, "Oh would that I possessed the power to arouse the Australian people."

Having listened to O'Malley in the drawing room of his South Melbourne home, it is easier to visualise him in his prime with his ten-gallon hat, frock coat, brown pants, goatee beard and a mop of hair that looked as if it had never seen a comb. Having seen King O'Malley in action, I can only say that he was one of the most remarkable men that ever strutted the Australian political stage.

ESSENTIAL READING

THE COMMONWEALTH STORIES



For the student of economics, history and finance. A valuable insight into what Australians achieved before "experts" were given a free reign to "plan" our economy.

\$7.00 each posted or the set of 3 for \$16.00 posted.

Available from the Australian Heritage Society.

Thank God for Good Results

*The English and the Scotsman came;
The good old Irish too.
All heading for this Great South Land
To start their life anew.
The voyage took them six long months
To reach these distant shores.
Some came because they had no choice,
While others had a cause.
Two cultures met, so friction came,
As neither understood
Exactly what the other thought,
'Twas hoped in time they would.
Lieutenant Collins was sent South;
Young David Bowen, too.
And credit to those two young men
And also to their crew.*

*Van Diemen's Land they called the Isle;
And settled Hobart Town.
They beat the French and raised the flag
To honour Britain's Crown.
Those Christian crosses formed the base
Of this land's Common Law.
Designed to give men equal rights;
The same for rich and poor.
The English Rose, the Scottish Clan;
The good old Irish lilt.
Those early pioneers were tough;
They battled and they built.
Because they had their ups and downs,
Successes and their faults,
This state's been blessed through what they learnt.
Thank God for good results.*

This poem, written by David Murray,
was published in a
recent issue of *Tasmanian Life*.

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material to be returned, should enclose a
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AUSTRALIA

Yes, there is a way through the whirlwinds!

Dan O'Donnell's response to

Nigel Jackson's review of the film *Elizabeth*

I CANNOT agree with Nigel Jackson's review of the film *Elizabeth* (Heritage, Dec-Feb 1999) which does not live up to his fulsome praise, notwithstanding the performances by Australians Cate Blanchett and Geoffrey Rush. Instead of faithfully recreating the past, it is a cavalier mish-mash of fact and fiction with a liberal overlay of provocative twentieth-century themes including homosexuality, women's liberation, equal rights and political correctness. The glaring errors of fact and the anachronistic embellishments detract considerably from its credibility. One notable example of the former is the murder in Scotland of poor Mary of Guise by Elizabeth's most trusted adviser. An example of the latter is the portrayal of the Count of Anjou as a mincing queer who flaunts his unnatural sexuality with lispng pride, and when outed at a palace orgy for kindred spirits, emits a defiant "Up yours!" to the Monarch he has been seeking to wed. Despite flagrant boo-boos in historical accuracy and judgement, Mr. Jackson purports to find lessons for OZ four hundred years down the track.

There are quantum leaps with the facts. Elizabeth I was Queen of England and Ireland not France, even though she is boldly proclaimed as Monarch of all three. Before her death in 1603, her predecessor had lost Calais, the only portion of France still remaining from the One Hundred Years' War. Mary Stuart, Queen of France and Scotland in real life, is upstaged completely by Mary of Guise, all her royal castles apparently at the disposal of Mary of Guise who has

slipped undetected across the Channel with some 5000 French troops to wage war against the English Protestants. How proud modern-day feminists must be of this latest addition to feminist literature! Unfortunately, such events never happened, no matter how much the Sisterhood would like to think that ticket-carrying members can do everything the big boys do. In the film, Elizabeth is at pains to



deny any complicity in the murder of Mary of Guise at the hands of Sir Francis Walsingham (c. 1536-90). And quite right, too, for not only did it not happen but Walsingham was a mere boy of 22 when Elizabeth assumed the throne even though he is depicted as a wise, ageing, mysterious figure who could leap tall buildings. In real life, Walsingham became Elizabeth's Principal Secretary of State in 1573, not 1558. The depiction of Walsingham as red-hot lover also exemplifies the liberties taken with the truth. In real life, he was utterly despised throughout Catholic Europe especially in

Scotland, yet he appears as welcome guest at the temporary Scottish abode of Mary of Guise. There, he has little difficulty in bedding her before swiftly slitting her throat. Mary of Guise and the poor French are caricatured beyond belief.

Film-goers are deprived of the information but would surely be interested to know that on Elizabeth's death in 1603, the son of Mary Queen of Scots himself ascended the English throne as James I, having hitherto been King of Scotland* as James VI from 1567. It marked the historic union between the two erstwhile enemies, the event being commemorated in the top left corner of the Australian Flag.

There are other distortions, too, that detract from the integrity of the film. Cate Blanchett, cast as Elizabeth, is no beauty yet the script calls for lavish praise for her gorgeous looks. On the other hand, Mary Tudor (1516-58) or Mary I, her older half-sister – is portrayed as elderly, obese and grossly ugly, yet she was just over 40 at the time of her death. If the portrait by Hans Holbein the Younger is at all accurate, Mary Tudor was in fact a striking beauty like her mother (Catherine of Aragon, first wife of Henry VIII). The film-makers clearly had another agendum: to idealize Elizabeth at the expense of her rivals. Mary of Guise is another case in point, caricatured as a ruthless old boiler, even in an incestuous relationship with her cousin Anjou, yet so lacking in wisdom that she actually engages in sex with her arch enemy while at war with him. Mr. Jackson

suggests symbolic significance in the fact that Walsingham arrives for the tryst in a carriage drawn by white horses, "symbols of goodness and of the Goddess". Goodness? Fair crack of the whip! And one has to ask, which Goddess? Debauchery? Murder? Whatever it takes?

Extraordinarily, Mr. Jackson argues that the film upholds traditional values despite the strong message that the winners (including Elizabeth) appear to be poker-players best able to organise hanky-panky to suit themselves, or dirty tricks such as imprisoning seven or eight Bishops to prevent their attendance at the critical conscience-vote on continued subservience to Rome. Such practices hardly equate with honour and integrity, nor with good as opposed to rotten (as in the state of Denmark!) behaviour. In Mr. Jackson's words, "A balanced grasp of reality, daring and normality easily dispose of folly and degeneracy." Easy it all is too if civil war, ugly religious intolerance, and murder foul are ignored! Nor can it be plausibly advanced that Walsingham truly typifies "personal courage and superlative statesmanship" – as Mr. Jackson asserts. The examples he cites better demonstrate the man's utter ruthlessness and total immorality. Walsingham's film persona eloquently demonstrates the dictum that all foes of the State deserve death, the more horrific the better, and whatever has to be done to achieve that end, so be it. Take his seduction of Mary in order to assassinate her. It is a dramatic scene but it simply did not happen so historical conclusions based on it are fallacious.

Mr. Jackson also tends to overstate his case in flowery hyperbole. Thus he regales us with:

"What British patriot could fail to make a pilgrimage to the latest art-

biography of Good Queen Bess ...?" [I suggest British Catholics might not, and serious students of history should not!]

"Cate Blanchett's Elizabeth credibly embodied the English talent for moderation, sensible compromise and respect for individual conscience." [I suggest that other nations also possess these qualities.]

"Elizabeth is a noble film which celebrates unequivocally the greatness and glory of England's all-time most renowned woman." [Really? What about Maggie Thatcher? Boadicea? Queen Victoria? Elizabeth II?]

"Nothing, probably, can be achieved in today's Australia without a Sufic intervention." [Nothing? Nothing at all? Surely some old-fashioned Aussie ingenuity would serve us well.]

Mr. Jackson also displays a disconcerting tendency to re-write British history, quoting liberally from the respected Sir Arthur Bryant (Freedom's Own Island) but adding his own unauthenticated embellishments, often to take us off on circuitous detours. Thus the Count of Anjou becomes a "fatuous, egocentric cross-dresser under the psychological domination of his aunt, the ruthless French aristocrat, Mary of Guise". That part of the plot and the x-rated scenes of boobs and bottoms have all the hallmarks of titillating contrivance mandatory in modern-day films. So too does the opening scene showing three Protestants being burned alive by hate-crazed Catholics. That sets the tone for the rest of the film. God, it is strongly implied, will certainly punish such wrong-doers in the fullness of time. Moreover, we soon discover that God is on Elizabeth's side. Such scripts might please bigots but also per-

petuate racial and sectarian hatreds.

Mr. Jackson is at pains to identify a latent homosexuality in Walsingham whose character – he says – provides "the key to the meaning of the film". Walsingham becomes another "hero", displaying courage in assassinating his would-be murderer "ruthlessly, with impeccable adroitness", and statesmanship in murdering Mary of Guise. But that homosexuality has to be searched for, the only plausible clue being the youthfulness of his would-be murderer. The attributes of courage and statesmanship do not follow from the examples cited, although ruthlessness and opportunism can be extrapolated from the first, and brutal disregard for human life from the second. The point exemplifies the major flaw in Mr. Jackson's review of reading too much into a fictional story-line. Accordingly, Walsingham becomes "strangely wise", with a noble vision and a sense of "Authority and mission" enshrouded in an aura of inexplicable mysticism. "The question is left open as to the real source of Walsingham's authority and mission," Mr. Jackson hints mysteriously, even though the man was not even around at this period of Elizabeth's life. It is this fanciful and exaggerated interpretation of the Walsingham persona which leads Mr. Jackson into occult and mystical realms, including the involvement of the Sufis whom he identifies as "a community of advanced beings ... probably centred in Afghanistan". To them, he attributes credit for the sudden efflorescence of culture during the Elizabethan period.

SHAKESPEARE'S AUTHOR?

Even the tired old debates about the true authorship of Shakespeare's plays enters the pic-

ture, as does the legend that a mysterious person named Raymond Tully migrated to England in the second half of the thirteenth century. What began as a simple review of the film Elizabeth suddenly becomes a wide-ranging examination of man and his destiny. Somehow linked with Walsingham and Elizabeth I are the mysterious author of Shakespeare's plays and poems and the legendary Raymond Tully who is supposed to have made alchemical gold for Edward II before founding the Bank of England. Out of this preposterous admixture, Mr. Jackson then argues that there is "a mysterious secret at the heart of the Elizabethan phenomenon". If only the secret of Raymond Tully from Afghanistan could be unravelled, he suggests, so too could the mystery of the authorship of Shakespeare's plays. "The prodigious effect on the British soul of that amazing literary and psychological achievement is very difficult to assess, because of its unique nature," Mr. Jackson says and then asserts, "but the relative humanity of the British Empire was surely one result." Relative to what? The French and their overseas Empire? The Old Roman Empire? Americans? Pacific Islanders? Everyone else? Those of us of British origin can hardly claim exclusive mandate over humanity and humanitarian aspirations and behaviour!

Such swaggering generalisations detract enormously from the credibility of the review. So too do sweeping speculations that Walsingham is perhaps best understood as Merlin playing to Elizabeth's Arthur. Mr. Jackson quotes extensively from Jean Markale (Merlin: Priest of Nature, 1995) to advance his own romantic notion that Walsingham, Merlin, Francis of Assisi and most of the great heretics were really "great mystics of Christianity", and were

all committed to keeping "alive the flame that sought to illuminate the world". From this foundation, Mr. Jackson leaps forward four hundred years purporting to detect a parallel between Australia's "present disastrous state of national disorder and weakness, in a chaotic world of Asian Tigers and collapsing economies" and the year 1558 when Elizabeth ascended the throne (at age 25). Australia, he suggests, is ripe for a Sufic initiative which could make OZ a "fortress of culture and illumination for the whole of the south-east Asia and Pacific regions". The mind boggles! This tiny divided nation of 18 million actually dictating to Indonesia, Malaysia, India, Japan and China, or even setting them an example? Many in the Land-Down-Under fear that former Australian values, once enshrined in fair play and decency and symbolised by the national game of cricket, have also succumbed to Machiavellian pragmatism.

Despite his perfectly comprehensible admiration for the first Elizabethan Age, Mr. Jackson has huge difficulties in identifying modern-day allies for his cause to effect change for the better. He savagely lambasts some individuals and organizations whose contributions in restoring old Australian values excite admiration, confidence and gratitude in other quarters. Take his comments on Graeme Campbell whom he insinuates is a misguided patriot who made a considerable mess of the nationalist cause, and "evidently" lacked the vision to include religious and cultural symbolism in his platform. Worse, he argues that Campbell "perhaps" lacked the ability to find funds to empower his Australia First Party. Both charges are utter rubbish. Mr. Campbell's moral courage even before his expulsion from the Australian Labor Party

was inspirational, and he fired with enthusiasm those who comprehended his call. It is arguable that those who lacked the wit to back him financially were themselves at fault, preferring as they did to remain with the jaded political monoliths which created the mess the nation is in.

On One Nation, he errs grievously. Rather than a debacle – as he asserts – Pauline Hanson's One Nation remains a potent new force in Australian politics, still with ten elected members in the Queensland Legislature – the Democrats and Greens have none – and one Senator-Elect in Canberra. What is more, a substantial base of 1.2 million Australians across the land solidly support this new political entity. Bickering, incompetence and follies have, as he says, marked the first phase of One Nation but those teething problems are nothing compared to the historic in-fighting of Liberal and Labor camps. Moreover, they appear to have been resolved with the departure, resignation and expulsion of disgruntled dissidents and trouble-makers. From its solid national support base – greater than that of the National Party, the Democrats and the Greens – One Nation can but grow.

Mr. Jackson's claim that One Nation failed to "attack openly and honourably the menace of Zionist Jewish influence" reveals more of himself than of One Nation. The party has never been anti-Semitic, even when a paranoid Jewish editor published that list of 2,000 members of the fledgling Party, in the process subjecting them to potential humiliation, intimidation, hostility or even worse. Mr. Jackson made no reference to that reprehensible action from a religious sect in the Australian community which perpetually

denounces Nazi-style behaviour yet unashamedly resorted to identical tactics to demonise the new Party.

Other groups also attracted Mr. Jackson's criticism, including the National Action group and the League of Rights. I know little of the former but have watched with continuing interest and approval the work of the Australian League of Rights. Let me declare at this point that I am not a member but would be proud to be one. That is, unless it follows the course recommended by Mr. Jackson down that obscurantist, metaphysical, Perennialist path of the New Awareness which he recommends. He worries me enormously in advocating that the League or any other respected, middle-of-the-road body which has spent its total existence in promoting traditional Australian values should now be forced to "include an element of the druidic sacred tradition of Merlin (the Magician)". And I utterly reject his absurd notions that "patriots all must rise beyond their attachments to limited and outdated cultural and religious dogmatisms"; that the British Crown must be supplanted by a bastard Australian version; that the Christian language of our political system must be altered; and that only a Sufic intervention can save us. I urge him to read the words of Sir Raphael Cilento which are published on the inside front cover of every edition of your excellent journal, *Heritage*: "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."

HONOUR AND INTEGRITY

Those words I can understand, regardless of the concerted attempts of journalist Phillip Adams and Senator Ron Boswell to endow them with sinister intent. Why do they hate the League so much? Why do they demonise the League and other soft targets such as Pauline Hanson? What makes Nigel Jackson tick? Australia does not need a Sufic intervention but it does urgently need to address the matter of fundamental values raised by Sir Raphael Cilento. If our nation could but rediscover the timeless virtues of honour and integrity, we could indeed experience our own equivalent of England's Elizabethan efflorescence – as Mr. Jackson puts it so eloquently. Is there a way through the whirlwinds? Yes, but we must start in our schools, inculcating a value-system built on respect for our heritage including the contributions of our forebears, the rights of all citizens, and a deep-seated awareness of the obligations of all citizens to maintain a harmonious society. It's not yet too late though our school-system is in very poor health.

Finally, may I draw attention to a telling example of today's standards? On 17 November 1998, nine professors (at least five being non-Australian-born) from the Government Department of the University of Queensland conducted in Brisbane a blitzkrieg on both the League of Rights and Pauline Hanson. Though it was widely promoted as a public forum into "Hansonism – past, present and future", not one One Nation person was on stage, and neither Bill Feldman (Leader of One Nation in the Queensland Parliament) nor Senator-Elect Heather Hill was permitted to speak from the floor, even though a Professor of Democracy was helping to run proceedings. Instead, three batches of

three speakers all ranted and raged against Hansonites who were depicted as mostly ill-educated, middle-aged males all with the hots for Pauline. Hansonites were described as hopelessly prejudiced (particularly against Asians and Aborigines), bitterly opposed to the 'elites' (especially the clever dicks on stage), and because of their closet association with the League of Rights, terribly anti-Semitic. While both One Nation and the League were vilified – without right of reply, of course, since this was a University forum where academic twaddle is sacrosanct – John Howard also copped a bucketing, and the former Borbidge Government was described as "the worst in the history of Queensland – indeed in the history of the world!" The impact of such university teachers on the minds of captive students has been incalculable during the past twenty years in OZ. It is one immediate problem that must be addressed. Polemicists and propagandists at all levels of our school system have to be ruthlessly weeded out.

*[Dr. O'Donnell is the author of fifteen books on Australian history and Education. His latest include *Bach Society of Queensland, 1871-1995; Montessori Education in Australia and New Zealand* and *Cecilia McNally, MBE – Duchess of Spring Hill.*]*

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.

Editor

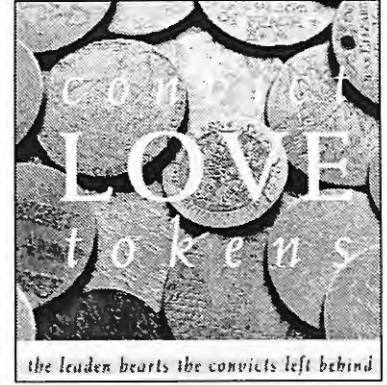


Convict Love Tokens:

The leaden hearts the convicts left behind

by Michele Field and Timothy Millett

"How hard is my fate, how galling is my chain." These words, engraved by convict Joseph Comporo almost 200 years ago, tell the despair of a sentence of transportation to the penal colonies of Australia.



Intriguing and poignant messages from the past are borne by the 'love tokens' produced by British convicts sentenced to transportation to Australia. The words on the tokens are written mainly by men. The etched inscriptions on cartwheel pennies span more than 60 years and give a touching insight into convicts' lives.

Grief, humour, hope and even a two-timing romancer's words are hammered into the shiny metal.

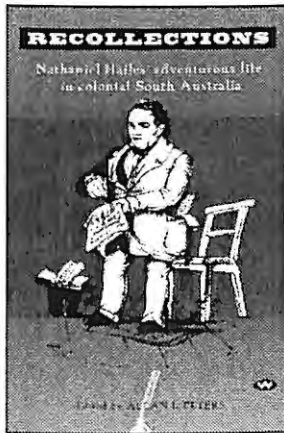
"Almost every word written about the Australian convicts has judged them, damned them, romanticised them, or conferred martyrdom on them. Now we have a unique chance to see how the convicts saw themselves."

[ISBN 1 86254 434 4, Aus. \$29.95. Michele Field is a London-based author; Timothy Millett is a director of the London numismatic firm of A.D. Baldwin and Sons.]

Recollections:

Nathaniel Haile's adventurous life in colonial South Australia

edited by Allan Peters



"The sites nearest the Torrens River were by far the most popular, for the river supplied indispensable water. If the weather were fine the first few nights on arrival would be spent under the lee side of a gum tree with no canopy save the clear radiant sky."

Nathaniel Hailes was a wry chronicler of early colonial South Australia. He arrived in Adelaide from England in 1839 and throughout his colourful career witnessed many strange and wonderful happenings. He got to know the Aboriginal people of the region; supped at the first illicit still in the colony and became acquainted with some of the colony's first murders and executions.

When Joseph Stagg was found guilty of murder in 1840, Hailes wrote: "That the infant colony could not furnish an individual skilful in the art of hanging may be a credit to it, but certainly a melancholy tragedy ensued"

Hailes' witty and affectionate Recollections appeared in the South Australian Register newspaper in 1878. They are published here for the first time in book form.

[ISBN 1 86254 467 0, Aus. \$19.95]



\$18

THE MUDDLE-HEADED REPUBLIC

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

by Alan Atkinson

Available from The Australian Heritage Society

FREEDOM WEARS A CROWN

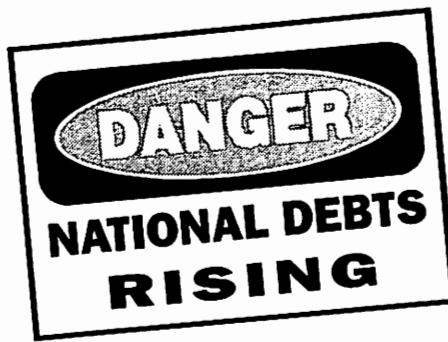
Few appreciate or understand today the impact of Christianity on the development of British Constitutionalism and the priceless heritage of Common Law.

by John Farthing

Available from The Australian Heritage Society



\$13



The Debate on Debt is in its Infancy

by Michael Rowbotham

THE debate over Third World debt grinds on and on and still no one is asking the right questions.

The most obvious considerations are being systematically ignored. It is not just Third World nations that are drifting even deeper into apparent bankruptcy. The United States now has a national debt that exceeds \$5 trillion; the UK's national debt is more than 400 billion pounds; Germany's exceeds DM600 billion. (Australia's is \$148 billion. . editor). All nations carry mounting debts of such magnitude that they are clearly just as unrepayable as Third World debts. In addition to these escalating national debts, the level of private and commercial debt is also spiralling. So why are we trying, to address Third World debt in isolation?

Third World debt is the most tragic result, amongst many of a deficient and wholly unjust financial system based on fractional reserve banking. Banking has, over the years, switched from being a mechanism whereby money is lent between people, to becoming the money creation and supply process underpinning modern economies. A staggering 95% of all money throughout the global economy is bank credit. If we rely upon borrowing and debt to create and circulate money, we cannot express great surprise when debt becomes a problem.

But throughout the recent debate, the actual financial structure of Third World debt has not been analysed. Also, its history has been misrepresented, and its relationship to the rest

of the world's financial economy not even discussed.

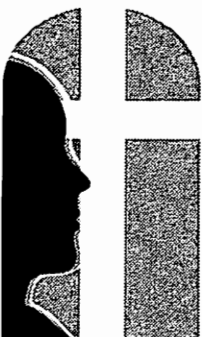
The Christian Council for Monetary Justice (CCMJ) was founded shortly after the Congregational Union of Scotland published its 1962 report, in which it criticised the financial system as both fraudulent and destructive. Applying a similar analysis today shows that Third World debt lacks economic validity and is probably open to legal challenge.

CCMJ has attempted to enter into dialogue with the Jubilee 2000 co-ordinators, with leading politicians, as well as the clergy who organised the Lambeth Conference. The silence that has greeted our efforts has been deafening!

Taken from the ERA Newsletter May-June 1999

Limestone Into Loveliness

BY NEIL MCDONALD



IN the midst of farms stand ghosts of the past. Near the coast of Yorke Peninsula I braked close to a sturdy building. An early Church or Sunday School had lost its flock and become a barn. No evidence of a nameplate - perhaps Saint Barnabas or the Church of Saint Barnacle?

Bare and lonely, its open door invited curiosity, "Forgive my trespass", I muttered.

The lovely little sanctuary had run its earthly span - three score years plus ten and was denied its burial. The limestone flesh was not in decay swaddled in a mortar mixture. Time ago, someone must have selected a base for strong foundations. Corner stones stood straight and strong. Only its heart was broken. A prophet skilled in stone masonry had used sturdy arms to set a gable with corbels concealing spout ends.

Curved arches difficult to construct - were spiced ~with a halo of cut stones fanning edges to form a circle. I our slim windows and one broad front doorway invited worshippers to stay and pray.

Slowly I entered. No whiskered verger stepped forth with warm handshake and hymnbook. Where the back pew used to be, I listened to the silence, there was the same silence when prayer stilled the farm folk and a sermon lit a path. Once the rafters rang with joyous harmony.

Now the pulpit and preacher have gone, the little pedal organ and baptismal font have vanished with the memories of confetti and mourners.

Once the social venue of a rural district and now blessed with emptiness. But not quite for birds invade the roof trusses. Streams of sunlight stretch through roof iron, ventilations provide refuge for spiders and rusty spouts sprinkle raindrops to nurture weeds below. Field mice scurry from sun-kissed stubble to enter their own paradise.

Spared by vandals, the little Church awaits a Second Coming, uncertain if another decade will bring renovation or demolition a perfect place for reflection on the Resurrection



Letters to the Editor

MIGHT IS RIGHT OR RIGHT IS MIGHT?

Nigel Jackson's comments on One Nation (On the Anvil, *Heritage* No. 88) are less than helpful. Thousands of us are doing our utmost to support Pauline Hanson's One Nation, for the simple reason it is the only glimmer of light we have ever had that might show us the way out of the awful mess this country is in -- mess brought about by anti-Australians bowing down to external 'big shots'. For what? Promises of wealth?

I liken One Nation to a tree which, if carefully pruned, will provide solid and sound rootstock on which to graft an honourable and loyal organisation; one that will bring into being an enduring Australian national sovereignty.

Those who may consider themselves superior -- and others -- "hate to love", inasmuch as they never utter a word of praise or encouragement. Not one word has been squandered by Hanson knockers in recognition of the gargantuan effort this one human being made.

Is sour criticism safe because it is 'politically correct'? Or is it the fear of losing face which prevents giving credit where it is due? At least Pauline's heart is in the right place, for all her inexperience, which is more than can be said for the majority of our seasoned and experienced politicians who, in their wisdom, bare-facedly used skulduggery and cowardly manoeuvres to crush Hanson. The PM virtually declared open season on the woman!

Dear God! What has gone wrong with our once "fair go"-minded Australians? It seems they all "love to hate" now, joining in the "beat Hanson" fray, whilst turning a blind eye to the blatant dirty tricks of those supposed to be above such reprehensible behaviour.

Hanson has not hurt the people. Those who oppose her agenda have. Those who are in league with evil forces intent on bring Australia to her knees, according to the gospel of the New World Order, are those who are causing the pain.

This age of "might is right" must be redressed. It is only by supporting organisations, such as One Nation (be they ever so inexperienced) that "right is might" will return and prevail.

Tony Greene-McCosker, Montville, Queensland.



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.

BULK GRAIN BANISHES BAG NEEDLES

by Neil McDonald

THOUSANDS upon thousands of grain trucks and trailers delivered bulk harvests into Australia's clusters of silos and bunkers. Few bare hands were used in the mechanical processes of reaping, elevating, transporting and delivering. So different to pre-war conditions when wheat and other crops were threshed and poured into sturdy hessian or jute bags. In oppressive mid-summer heat, the farmer would hand-sew every bag to seal the top, then carry a succession of filled bags to form a load on a horse-drawn wagon.

At Port Turton on South Australia's Yorke Peninsula, I slumped in a vehicle and dozed into dreamtime. Came the creak of wagon wheels carrying an uncovered cargo of bagged grain. At the jetty wharf; a small ketch waited - its below-deck space empty after casting a belly-load of ballast into the shallows. A swing crane lowered a rope

sling to capture a load of grain. It lifted, then levered the load for placement below deck.

A procession of laden wagons, pulled by Clydesdale draught horses, waited their turn. The ketch sealed the hold and sailed away with up to 2000 bags of wheat or barley. At a deep-water port, the cargo would be transferred to a larger vessel destined for Britain or Europe. Empty wagons were pulled back to farms for another load.

When no ketch was at the jetty, the bags of wheat had to be stored in a spacious area - tall and roofed. Singly, each bag was placed into a sling attached to a long rotating pole - a 'whip'. Led by a driver, one Clydesdale pulled a sturdy cable and the bag of grain was rotated to the top of a growing stack. Muscled 'lumpers' pulled, pushed and squeezed each bag into place. Perspiration brought exhaustion and chills - part of

the cost of a seasonal job. Arrival of a ketch lowered a stack and disturbed the rats and mice from their refuge.

'Three 'dings' of the ketch's bell disturbed my slumber, the jetty wharf was empty except for some fisher folk at the edges.

Tough times no longer - but harvest brings no certainty of top rewards. Samples make payments variable and weather obstacles - wind, fire and flood can kill a crop. Transport and overhead costs are considerable.

Mechanisation has made easier the cycles of grain farming, but nature always has the last say. Lucky are those to be favoured with no losses and top quality, but seldom is there grain without pain! When the crop ripens and is ready, removal and delivery is a dawn to dusk task for the fair 'dinkum' good old Aussie battler.

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The Singing Soldiers

"When I'm sittin' in me dug-out wiv me rifle on me knees,
An' a yowlin', 'owlin' chorus comes a-floatin' up the breeze --
Jist a bit o' Bonnie Mary or Long Way to Tipperary --
Then I know I'm in Australia, took an' planted overseas.
They've bin up agin it solid since we crossed the flamin' foam;
But they're singin' -- alwiz singin' -- since we left the wharf at 'ome.

So I gits it straight frum Ginger in 'is letter 'ome to me,
On a dirty scrap o' paper wiv the writin' 'ard to see.
"Strike!" sez 'e. "It sounds like skitin'; but they're singin'
while they're fightin';
An' they socks it into Abdul to the toon o' Nancy Lee

When they socked it to the Southland wiv our sunny boys aboard --
Them that stopped a damn torpeder, an' a knock-out punch wuz scored;
Tho' their 'ope o' life grew murky, wiv the ship 'ead over turkey,
Dread o' death an' fear o' drownin' wuz jist trifles they ignored.
They spat out the blarsted ocean, an' they filled 'emselves wiv air.
An' they passed along the chorus of Australia will be There.

Yes, they sang it in the water; an' a bloke aboard a ship
Sez 'e knoo they wuz Australians be the way they give it lip --
Sung it to the soothin' motion of the damn devourin' ocean
Like a crowd o' seaside trippers in to 'ave a little dip.
When I 'eard that tale, I tell yeh, straight, I sort o' felt a choke;
Fer I seemed to 'ear 'em singin', an' I know that sort o' bloke.

Yes, I know 'im; so I seen 'im, barrackin' Eternity.
An' the land that 'e wuz born in is the land that mothered me.
Strike! I ain't no sniv'lin' blighter; but I own me eyes git brighter
When I see 'em pokin' mullock at the everlastin' sea:
When I hear 'em mockin' terror wiv a merry slab o' mirth,
'Ell! I'm proud I bin to gaol in sich a land as give 'em birth.

This is from an Angus & Robertson edition, first published in 1915; an Arkon edition published in 1976 and reprinted in 1980, p56ff. Do you remember when, in primary school, children were always bein' corrected for droppin' the g's and h's (eg. our 'arry 'hit our 'orse on the 'ead wiv a 'ammer, under the 'ouse near the 'arness); for saying 'wiv' instead of 'with', etc? Was it the difference between the way the English spoke the Queen's English and the way the poor Irish peasant immigrants pronounced it, or even the poorer Cockney immigrants? Why was it thought necessary to alter Dennis' spelling/pronunciation and punctuation as well as his line structure-pattern within the verses? Can you imagine what it would be like running the computer spell-check programme on the original? Maybe that's why the spelling/pronunciation was altered.

Old School Readers Turn The Memory Clock

by Neil McDonald



Earlier school days in Australia had a good serve of English literature.

Before the era of television, flooding minds with jingles and slang, State schools taught reading and writing.

In Victoria, through depression and war, every student received, free, a new school reader. Stories and poems turned imagination into memories. Wondrous the descriptive words used in lovely literature.

The Highwayman by Alfred Noyes bears no resemblance to today's freeways, where police cars chase errant drivers along a forest of parallel lanes. Listen to a more melodious approach than wailing sirens:

"Tlot-tlot! Tlot-tlot! Had they heard it? The horse hoofs ringing clear,
Tlot! Tlot! in the distance. Were they deaf that they did not hear?"

Descriptive beauty eludes many moderns, restricted to yawns of "yep, nope and dunno".

Crystal clear:

"The wind was a torrent of darkness among the gusty trees.

The moon was a ghostly galleon tossed upon cloudy seas,

The road was a ribbon of moonlight over the purple moor,

And the highwayman came riding -- riding -- riding --

The highwayman came riding, up to the old inn-door"

Skip a verse.

"Over the cobbles he clattered and clashed in the dark inn-yard;

He tapped with his whip on the shutters but all was locked and barred;

He whistled a tune to the window and who should be waiting there

But Bess the landlord's daughter,

The landlord's black-eyed daughter,

Plaiting a dark red love knot into her long black hair"

Skip another verse.

"One kiss, my bonny sweetheart, I'm after a prize tonight,

But I shall be back with the yellow gold before the morning light;

Yet, if they press me sharply and harry me through the day,

Then look for me by moonlight,

Watch for me by moonlight,

I'll come to thee by moonlight, though hell should bar the way"

But tragedy struck. The Red-coat troop came marching, up to the old inn-door. They gagged and bound Bess with a musket beside her. The landlord's black-eyed daughter sacrificed her life with a warning shot. The highwayman turned, spurred to the West, shrieking a curse to the sky,

"When they shot him down on the highway,

Down like a dog on the highway, with a bunch of lace at his throat."

Gripping verse to send childhood memories racing.

**"Down like a dog
on the highway,
with a bunch of
lace at his throat."**





STINGING ATTACK ON REPUBLIC

AUSTRALIA'S best-known historian, Professor Geoffrey Blainey, launched a stinging attack in a major address on March 10th, on the drive for an ill-defined republic. He compared the position with Hitler's rise to power ". . . *Hitler rode through the constitution. He became both the prime minister and the president. Does our new constitution prevent that? I doubt it,*" Professor Blainey said. "A democratic system needs checks and balances, and one of the important tasks is to balance the relative rights and duties of the president and the prime minister." (*The Australian*, 11/3/99).

Professor Blainey went on to say that, while our constitution was not perfect, it was far ahead of the proposed alternative, which was seriously deficient in safeguards.

BRIBING US WITH OUR OWN MONEY

Premiers feed from the Federal table.

THE Premiers' Conference was a farce. An extra handout and every tail wagged. Prime Minister Howard and Treasurer Costello hailed the gathering as the final endorsement for the GST, which – for the time being – will be handed over to the States as a reward for their compliance. The last stumbling block is the Senate, and enormous pressure will be put on Tasmanian Brian Harradine and the one-time pariah Mal Coulston to "bow to the inevitable".

The annual pilgrimage by State Premiers to Canberra for a feed from the Federal table is something Australia's founding fathers never envisaged – although Alfred Deakin in a moment of prescience foresaw the break up of federalism through the central monopoly by Canberra over the money system. He warned ". . . Our Constitution may remain unaltered; but a vital change will have taken place between the States and the Commonwealth . . ."

The same argument is taking place in Canada. Reporting on a major conference on federation in Canada, the Canadian Intelligence Service for March reported: ". . . Social policy – medicare, education, welfare, etc. – is a provincial jurisdiction and responsibility. But the federal government today sucks such a volume of taxes out of the provinces that they don't have enough tax revenue left in the provinces to discharge their

responsibilities . . . The key to solving the 'Quebec Problem' is a return to the constitution division of powers spelled out in the BNA act, which has served as our Constitution for 132 years but which has been shamelessly ignored and violated by the federal governments these past years. Indeed, a return to this constitutional basis would give – or, more accurately, return – to Quebec, and to every province, the jurisdiction and sovereignty that rightfully is theirs under our Constitution . . ."

Both in Canada and Australia it is the old story of central governments ruthlessly extending their own power by any means – as warned of by Mr. Harry Evans.

Financial crisis and pressure has helped both governments consolidate their power. Canada's public debt is frightening. Australia has kept its public debt at a more modest level by the expedient of selling a huge range of valuable assets and utilities, delivering Australia's productive process into foreign ownership in the process.

The Canadian Intelligence Service (March) gives this picture of Canadian public debt: ". . . When the Trudeau regime came to power in 1968, after 101 years of confederation, our federal debt was less than \$20 billion. By the time the Chretien regime came to power 25 years later in 1993, the Trudeau

and Mulroney governments had run our federal debt up 2000 percent to over \$400 billion! And in the past six years the present federal government has run the debt up to nearly \$600 billion – that's \$20 000 of debt for every man, woman and child in Canada; or for a family of four \$80 000. And that's for only the federal government!

"And by far the largest single factor in the escalation of this huge federal – and provincial – debt has been medicare costs, which are now running at about \$80 billion a year or \$10 000 (\$200 a week) for a family of four . . ."

Australia's public debt is more modest. The net debt of the Commonwealth, States and local Governments in Australia has actually come down: 1995 – \$163.8 billion; 1997 – \$148 million. (Source: 1999 Pocket Yearbook)

The price Australia has paid is "selling off the farm". Figures for foreign investment in Australia: 1996 – \$458.9 billion; 1997 – \$510.3 billion; 1998 – \$562.3 billion. (Same Source)

Among those who have done "very nicely thank you" out of this huge Australian garage-sale has been Goldman Sachs & Co. with Malcolm Turnbull heading its Australian arm.

On Target 1/99

RECOMMENDED READING



**SOVEREIGNTY
IN
AUSTRALIA**

The Coronation Service
and its Relevance to Australia Today

by
Arthur Tuck

\$5

**SOVEREIGNTY
IN AUSTRALIA**
by Arthur Tuck
The Coronation Service and its
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OUR AUSTRALIAN
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MONARCHY UNDER
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ARTHUR A. CHRESBY

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**OUR AUSTRALIAN CONSTITUTIONAL
MONARCHY UNDER ATTACK!**
by Arthur A. Chresby
*Research Analyst in Constitutional Law
and formerly Federal Member for Griffith
in the House of Representatives*

**DON'T CHANGE OUR
FLAG**

An exposure
of
false and misleading
arguments

by
Rupert Goodman

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DON'T CHANGE OUR FLAG
by Rupert Goodman
"... there is not one
valid reason for
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GLOBALISATION

DEMISE OF THE
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Graham L. Strachan B.S.

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*Demise of the
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by Graham L. Strachan

HANS-PETER MARTIN & HARALD SCHUMANN

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PAUL SHEEHAN

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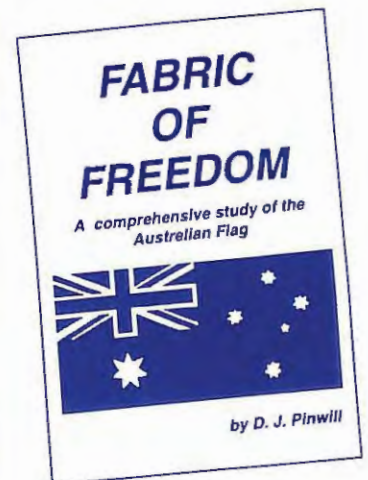
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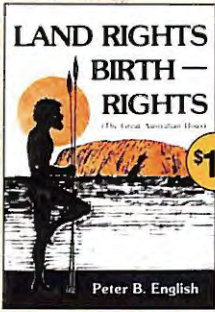
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HERITAGE

SUGGESTED READING

Many of these publications are unavailable through book outlets

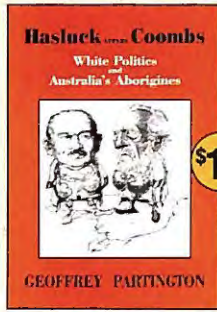
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LAND RIGHTS BIRTH RIGHTS

Peter B. English

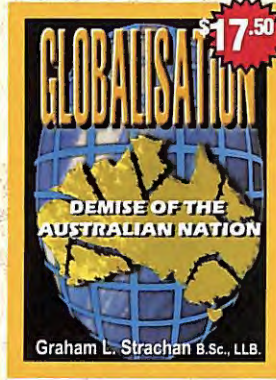
An authoritative investigation of the landrights issue. Asks poignant questions about who the real players in the landrights battle are and what benefit the majority of Australia's Aborigines would gain from victory. Peter English calls the landrights battle 'The Great Australian Hoax' and puts forward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



HASLUCK vs COOMBS

Geoffrey Parlington

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.



GLOBALISATION

Graham L. Strachan

People ask what would a lawyer know about economics, but this book is not really about economics. It is about dishonesty... dishonesty born out of greed for wealth and power by people persuaded that they can have all the benefits of civilisation without the need to behave in a civilised manner, in accordance with moral principle. Dishonesty of that nature should be the concern of every lawyer.



RED OVER BLACK

Geoff McDonald

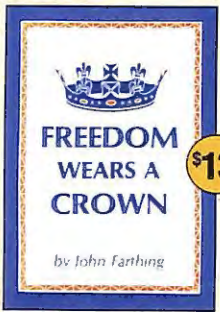
This book is the chilling story of the Marxist manipulation of the Aboriginal land rights movement. Geoff McDonald reveals a long standing plot to establish an Aboriginal Republic under Communist control. This book is essential reading for those Australians who value their security and freedom.



AUSTRALIA'S CONSTITUTION

The establishment of the Australian Constitution in 1901 is a much neglected and underrated event in this nation's history.

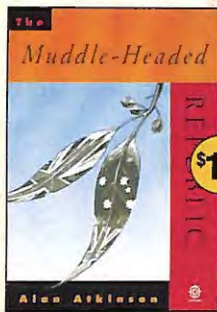
It is time for the Constitution to be reclaimed by those whose interests it is designed to serve - the people of Australia.



FREEDOM WEARS A CROWN

John Farthing

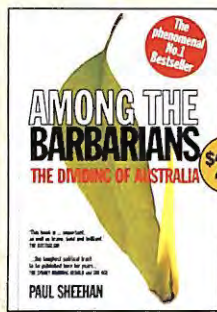
Few appreciate or understand today the impact of Christianity on the development of British Constitutionalism and the priceless heritage of the Common Law. Monarchists will find this new edition most opportune as the question of Monarchy continues to be debated. It is not too much to say that the future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

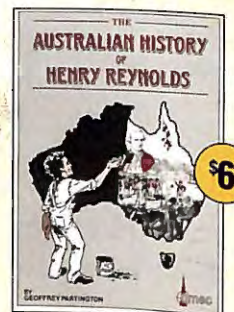
'This book is... important, as well as brave, bold and brilliant.'
THE AUSTRALIAN
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DISCRIMINATE OR BE DAMNED!

John Fairbanks Kerr

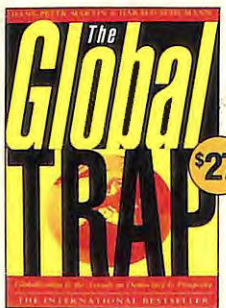
No greater deception has been perpetrated on the public in recent years than the allegation that we should not discriminate. John Fairbanks Kerr describes the many injustices and absurdities that have resulted from anti-discrimination measures in Great Britain, America and Australia. Many are denied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



AUSTRALIAN HISTORY OF HENRY REYNOLDS

Geoffrey Parlington

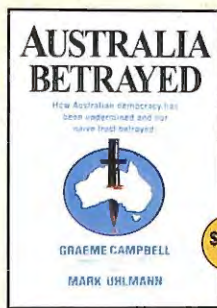
This short monograph considers the contribution made by Dr Henry Reynolds to the High Court of Australia's conscious rejection of Australia's history in the Mabo Judgement of 1992.



THE GLOBAL TRAP

Hans-Peter Martin and Harold Schumann

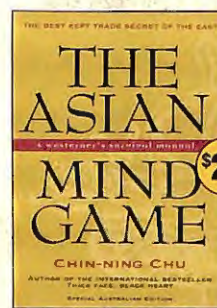
This remarkable book explores the spread of globalization and the likely consequences for jobs and democracy. Written by experienced journalists on *Der Spiegel*, it is informed, up-to-date, thought-provoking and compelling reading.



AUSTRALIA BETRAYED

Graeme Campbell MHR and Mark Uhlmann

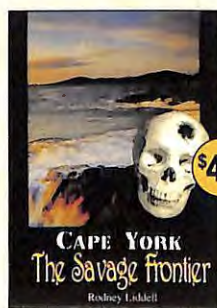
Australian leadership elites in politics, the bureaucracy, academia, big business, the churches and the media have effectively cut themselves adrift from the interests of the majority of Australians. Many have betrayed the trust of the people they are supposed to represent. If you want to understand 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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