

HERITAGE

VOLUME 24

No. 94, 2000

LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE

NEW
SOUTH
HOLLAND

WALE S
Botany B.
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Phoenician Colony in Australia? WILL HISTORY BE RE-WRITTEN?



SALUTE TO
WARTIME
NURSING LEGEND



TRIBUTE TO
GRAND LADY

One Man's Crusade
DEREK TURNER
Case for Electoral Ombudsman
DR AMY McGRATH

Hamlets All
PROFESSOR WALTER MURDOCH
Do We Have Fair Elections?
BRUCE HANNAFORD

Utopia is a Terrible Place
BOOK REVIEW
Australian Inventions

HERITAGE

No. 94

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FRONT COVER PORTRAIT

The oil painting of Sister Vivian Bullwinkel is by Victorian artist Shirley Bourne, the original of which is displayed in the Australian War Memorial, Canberra.

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

ADMINISTRATION & SUBSCRIPTIONS

The Secretary, Australian Heritage Society
P.O. Box 163, Chidlow, W.A. 6556
Telephone/Fax (08) 9574 6042

EDITORIAL CORRESPONDENCE

47 McHarg Road, Happy Valley, South Australia 5159
Telephone (08) 8381 3909 Tel/Fax (08) 8322 8665

WESTERN AUSTRALIA

Heritage Bookmailing Service
P.O. Box 163, Chidlow, W.A. 6556
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Domination OF THE MIND *by Money*

HERITAGE

EDITORIAL

THE recent World Economic Forum, held in Melbourne, Victoria, with the world's corporate high-flyers in attendance was not a peaceful affair as demonstrators blocked access to the venue in their efforts to get their share of corporate and media attention. From the environment and farming to Third World wages and conditions, from the hopeless debt structure of nations to calls for debt relief – the protest groups were many and varied. The people came from all walks of life, the hard-line revolutionaries were there as were the Christian charity workers; all wanting to highlight the damage these same corporate giants are causing to countries and peoples.

As for the solutions put forward, take our pick from any number of variations of internationalism and/or globalisation. There are those who believe the answers are found in the *Capitalist/corporate* globalisation of the World Bank and International Monetary Fund variety – centralisation of all power in the hands of an elite. Or there are the *Socialist Left-Right* varieties – they are not against 'globalisation' as such, just opposed to the version now in the ascendancy. They protest: *wealth* is not being globalised; *technology* is not being globalised; and complain, whilst "*capital* can roam the world, most of the world's *people* cannot. The borders remain closed to them." Whilst they are opposed to a *capitalist* variety of 'internationalism' they are not opposed to a *socialist* variety of 'internationalism'. They claim their "globalisation" is one of solidarity of people's power." What does that mean? ("The Choice is clear: globalisation for capital, or for people" *Age* 11th September, 2000: "Democratic Socialist Party".)

Deakin University (Victoria) lecturer, Scott Burchill, defended the protesters. It's alright for those who are all for the free market" but "The hysterical criticism of S11 (an acronym for the different protest groups) doesn't change the fact that it has good reasons to protest...Anti-capitalist protests such as S11 have a long and mostly honourable history, which can be traced back to the very origins of industrial society. What

began as resistance to wage slavery and the enclosure of common lands in the 17th century manifests itself today in the form of opposition to the odious effects of globalisation." He observed the "... establishment responses to these protests have changed little over four centuries..."

("All for the free market, except when it comes to ideas" *Age* 11th September, 2000.)

Peter Ellingsen, *The Age* (Melbourne) staff writer thinks, "The problem with contemporary capitalism is not that it is the embodiment of all evil. It is that it is prone to miss the point." This was made plain to him several years ago during a conversation with Bill Gates. In the process of having a US\$40M mansion built; a structure so self-contained Gates would never have to leave it, Gates was excited about working and playing in an environment that made human contact optional. Neither did he see anything odd about courting his wife "via 'virtual dates' on the Internet," says Ellingsen.

Peter Ellingsen may be nearer the truth than he realises when touching on historian (New York) Richard Sennett's comment that the concern of the younger generation is not how to get a bigger slice of the 'globalisation pie' but how to "use the system of life-producing affluence in order not to be smothered by it".

EXPRESSING INDIVIDUALITY

Man is not a robot designed to work and fit into a box (more like a coffin) made by the Bill Gates' of this world. Man is a *human* being, a *social* being and has needs that can be satisfied only through *human* relationships and his creative energies. What is crying out within this younger generation (though they may not recognise it as such) is their need to express their God-given individuality, their own unique personality. This cannot be done when the system sets out to smother the differences. Sennett traces the beginnings of the problems back to the Reformation and the Protestant 'work ethic'. The Reformation capitalists (doctrine of 'by faith alone' and not by 'works'), had to find virtue in their work. "Because religion was absent, work was scrutinised for goodness..." wrote Sennett.

Catholic writer Hilaire Belloc believed the Reformation led on to the dividing of the Christian in two – his Christian – or religious – life was separated from his life as a citizen. This had *economic* repercussions in the *idea* that a man can keep his religious and his business – or secular – life apart and not allow one to interfere with the other.

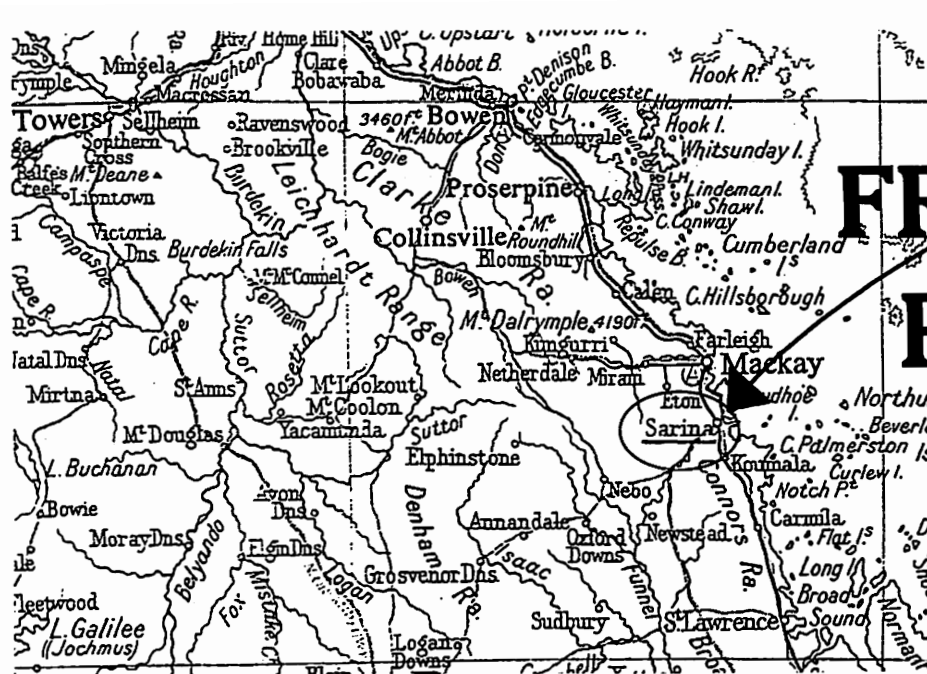
Other interconnected ideas that stem from the Reformation had the greatest effect upon the developments of politics and philosophy. The *idea* that ministers of the churches, although elected by their congregations or presbyters, could no longer be questioned once elected and ordained, had its counterpart in the development of the political and parliamentary systems. The same idea is very much in vogue today with our politicians – Sir Marcus Oliphant, former State Governor of South Australia described the present system as 'an elected dictatorship'. Once elected, politicians are no longer answerable to their electors. Parliament is supreme; in fact, The Party is supreme. There is no higher law than the Law of Parliament. A far different concept than that which was accepted before the Reformation.

In denying the effectiveness of good deeds and of the human will, the door was opened to the domination of the mind by *money*. There are many politicians and businessmen who say with sincerity and zeal that the glory of God is the only object worthy of human activity, but, in *practice* divorce good deeds from the *power* of saving the individual soul, as they go about their pursuit of riches and power. Another effect of the Reformation was the justification of the financial system being based on usury.

The Reformation remains the 'seed bed' of 20th century industrial capitalism which has led on to globalisation. Men are subordinated to production and production is subordinated to money (mammon). It is a reversal of right order. Judging by the tumult and chaos around us, we need to go back to the fork in the road where we took the wrong turning.

THE FRESHWATER POINT SITE A PHOENICIAN COLONY?

BY ELIZABETH DIXON



The complex was first discovered in 1990 near Sarina Queensland.

A fascinating report from Queensland's Sarina Shire Council claims that after "almost a decade of research," findings indicate that the ruins of a typical Phoenician Colony settlement have been discovered at Freshwater Point near Sarina. "Artefacts, inscriptions, ruins of harbours and settlements have been privately documented..." In fact, the report goes on to claim that not only have "adjacent sites been discovered on the Queensland coast, ... but Egyptian, Hebrew, Phoenician and Ogam scripts are documented from sites all over Australia along with constructions, harbours and roads."

The author expresses his deep concern at the refusal of 'the powers that be' to consider the fact that they might have to 're-write' Australian history in the light of these discoveries, and that the refusal to do so has 'political overtones'. Not only does history and politics become involved in the discovery and related research, but proof of settlements "will change Palaeontological history of aboriginal origins..." if the evidence reveals that the earlier Aborigines were used as galley slaves for colonisation.

"Aboriginal activity is well documented in later times..." such as local aborigines demolishing walls to create fish traps, etc." But what if the Australian Aborigines are "remnants of colonies brought from Africa and India by ancient sea-king expeditions?"

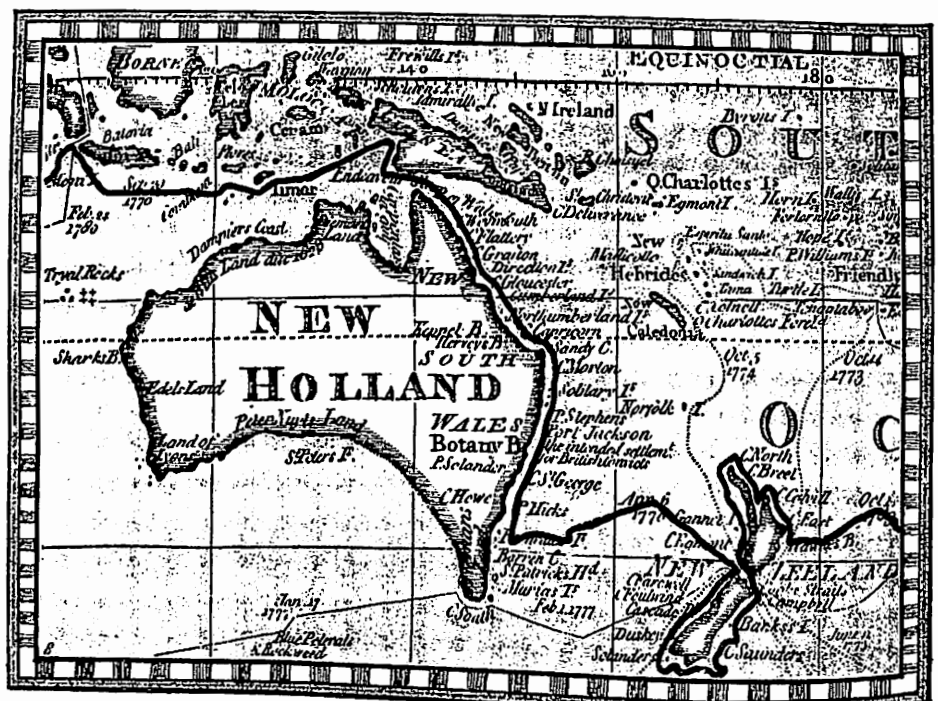
To get some idea in our mind of what we are looking at, let the author explain: "A typical Phoenician colony was an isthmus, with freshwater springs, twin harbours built of stone set in furnace slag cement, houses of mud brick, with adjacent fields for crops of millet and barley. The religious edifices were unique with Bel and Tanit shrines as God and Goddess, with a tophet cemetery and also small shrines of sawn granite with a crude idol. The sea people were essentially traders in exotic wares and exported and imported, also supplying navigators and shipwrights, with a monopoly

on maps, charts and navigation."

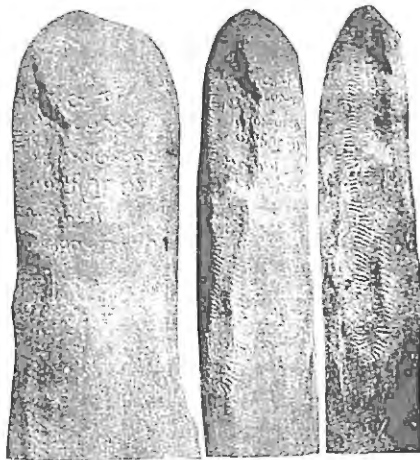
The complex was first discovered in 1990 by Mr. Val Osborne of Sarina. The decade of research indicates that the Sarina site is "... a typical Phoenician Colony settlement of the ancient sea kings of around 1000BC. Such sites exist the world over... Similar sites exist around the North African Coasts with Carthage, an old capital, and Tyre and Sidon, as Mediterranean capitals of the era 1500BC. The sea-king trading era began with the

Minos Kings out of Crete and Libya ending at Carthage, approximately 2000 BC to 400 BC."

Mr. Osborne believes that, "Nothing further in international sea trade after the collapse of maritime history became evident until the 14th Century AD. Ezekiel 27 and 1 Kings 10 in the Old Testament provide descriptions of the lifestyle, culture and cargoes with 3 year voyages utilising fleets. Ivory from Africa, peacocks from India, marmosets from the



The argument that James Cook 'discovered' Australia is fallacious

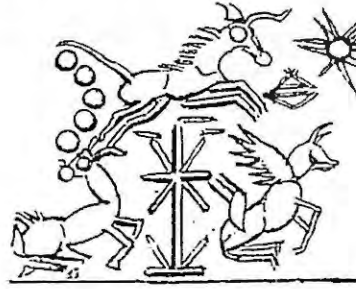


Aryan Phoenician inscriptions on Newton Stone of "B Briton," "Hittite," and "Phoenician"
a Face. b Semi profile. c Profile.

Amazon, etc. A mural from the same era in the giant El Amarna Temple on the Nile depicts Queen Hatshepsut's cargoes. Australia was called Ophir or Big Java or the Aurea Chersenosia in old maps and was well documented. Black opal from Lightning Ridge and sapphires were found in Nile jewellery and Ophir gold was highly valued in ancient times."

Of the new discovery the writer has this to say, "The two artificial harbours meticulously engineered are quite large and represent the labour of many over centuries. The East Harbour is keyed into a reef constructed of placed andesite boulders set in slag furnace cement with a back fill road of mined ore stone. The North Harbour jetty is of collapsed pylons of similar boulders set in gold slag cement, the pylons at intervals presumably once having a timber top. A quarried stone chip road meets this in a triangle fashion. Adjacent to this ruined jetty are slag heaps from furnaces of gold, mercury and copper ore. Furnaces were small, of dolomite bricks of half cubit sized, reinforced. Evidence of refining exists on the Sarina Inlet area with a sluice race and an artificial reservoir of water lined with clay, some 2 acres overall. A similar reservoir is found on the East Harbour complex along with a sluice and tilled fields adjacent. As the culture was always of mud brick housing, only retaining walls of stone are to be found to date.

"The sea has eroded beaches and foreshores up to 80 metres in places and many parts of the site are now below the tide line, proving great antiquity. The



Sun-horse of Phoenician Archangel Mikal (Michael) and his Cross vanquishing Dragon, inscribed DIAS in Sumerian, with equivalent 5 "cup-marks"
From Hittite seal of about 2000 B.C.

WILL HISTORY NEED TO BE RE-WRITTEN?

minerals mined were gold, copper and mercury, with dolomite mined for the furnace bricks. Intrusive hydro-thermal dykes, sills and stress veins occur from intrusive granite reefs - especially under water at high tides. Mining was carried out by heating the rock then quenching with water to crack the ore body, levering the ore out and then crushing and refining into ingots. Over one million tonnes of ore has been removed and processed, with placer deposits carefully cleaned out. Beach boulders along with furnace slag were used to construct both jetties.

"Three roads exist for loading of cargo, constructed of quarried ore body stone fill. The main ore bodies run NE from the headland and the miners hacked deep into the headland to the bottom of the "dip". The hydro-thermal bodies still are extremely rich. A further bonanza for a colony could have been the wealth of cowries in the area, known as "money cowries", worth their weight in gold in antiquity. As well, Murex shells indigenous to Phoenicia and the Sarina area exist in abundance. From these shells, the famed Tyrean purple dye was extracted. Evidence exists of ore from off-shore islands also being processed here. In Sarina Inlet, a tophet cemetery along with the usual Bel temple exists with a boat yard and stone slip. Artefacts in cast iron have come to light here on the surface.

ARGUMENT COOK DISCOVERED AUSTRALIA FALLACIOUS

"The Sarina complex is only one of many hydro-thermal, highly mineralised sites on the central Queensland coast. The mining techniques were limited and are strikingly similar to other antique mines such as at



Ancient Briton Coin of 1st or 2nd cent. B.C. of same scene, also inscribed DIAS

the Zimbabwe Plateau complex. It follows that the Sarina complex is of vital interest to indigenous peoples and world historians. The argument that James Cook "discovered" Australia is fallacious. His ship's log shows that he had maps. His instructions were to reconnoitre the coast for the purpose of colonising. The real history of Australia remains controversial.

"The geology within Sarina shire embraces almost every variation of" rock development and mineral formation known to science. Simply put, it is astonishing and as yet undocumented. Some 30 metres of sediments sit on metamorphic igneous intrusions in a marine coastal environment. Once Sarina town was a low-lying beach of pebble, adjacent to coral atolls and reefs. Upwelling magma created volcanic plugs that here and there did not reach the surface, in many places creating a complexity of sills intrusions in an explosion of hydro-thermal activity. Rare earths exist in the ancient sediments as well. The present coastal range, once a beach and headlands rose along with



Prehistoric Briton monument to Bel at Logie in Con Valley near Newton Stone. With Hitto-Phoenician inscription and Solar symbols.
(After Stuart 1. 3.)

upthrust limestone coral reefs and igneous intrusions, fissured by earthquakes and gases. The result is a geology student's dream/nightmare... Very rare minerals are present, along with rare metals and tiny gemstones. The entire area is known to be



Compare with Hittite seal of about 2000BC and Ancient Briton Coin 100-200BC

an unexploited gold and silver field... The area is extremely beautiful and hosts some 46% of Australian bird species, for instance. The marine environment adjacent provides a vast biota of marine life unique to this area, as yet, unrealised..."

WHO WERE THE PHOENICIANS?

"The able Panch ('Phoenicians') setting out to invade the Earth, brought the whole World under their sway."-- Mahā-Bārata Indian Epic of the Great Barat

"The Brihat ['Briton'] singers belaud Indra... Indra hath raised the Sun on high in heaven... Indra leads us with single sway—The Panch [Phoenicina Brihats] leaders of the earth. Ours only, and none others is He!"-- Rig Veda Hymn

"Brihat" as a dialectic Sanskrit variant of the more common "Barat" and the source of "Brit" or "Briton".

Taken from The Phoenician Origin of the Britons, Scots & Anglo-Saxons by L.A. Waddell

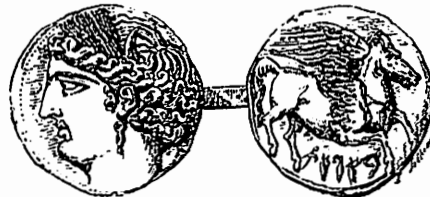
We know they were the great pioneering mariners and commercial peoples who explored the wide seas and confines of the Ancient World. We know they colonised the western half of the Mediterranean and Atlantic coasts, to the left and the right of the Straits of Gibraltar.

The Phoenicians of Tyre were celebrated for their manufactures of glass-work, textiles, embroideries and purple dyeing; they brought the art of purple-dyeing to a high state of perfection. Garments or hangings dipped in Tyrean purple were among the most treasured possessions of kings and rich men in every land. The

Phoenicians were looked upon as the inventive people *par excellence*; as the great trading nation; to them was ascribed the invention of Arithmetic, Measure, and Weight.

They are accredited with developing the *phonetic* alphabet; their script consisted of twenty two letters. The *phonetic* alphabet, that is the written language, represented the *sounds* of speech - the *vocal* sounds. The alphabetic character forms the foundation of all European alphabets. It was the Greeks who gave these ancient mariners and colonisers, traders and manufacturers the name of Phoenician. Their own language, the Punic language, was the commercial language of antiquity – just as English is the common language of the commercial world today.

It was presumed the Phoenicians were a distinct Semitic race - but not so according to L.A.Waddell, LL.D.; C.B.; C.I.E in his book The Phoenician Origin of Britons,



Phoenician Coin of Carthage inscribed "Barat."

Scots and Anglo-Saxons published in 1924. Dr. Waddell claimed the early Britons, Scots and Anglo-Saxons were a branch of the famous Phoenicians and seeks to prove his claim in his books, in particular the above book. Dr. Waddell was no slouch when it came to qualifications: Fellow of Royal Anthropological Institute, Linnean & Folk-Lore Societies, Hon. Correspondent Indian Archeological Survey, Ex-Professor of Tibetan, London University.

On translating the bi-lingual Phoenician inscriptions on the Newton Stone (Scotland) Waddell says the author of the inscriptions "... in dedicating a votive monument to the Sun-god Bel, calls himself by all three titles: "Phoenician", "Briton" and "Scot"; and records his

personal name and native town in Cilicia, which was a well known ancient city-port and famous seat of "Sun-worship" in Asia Minor"

Dr. Waddell claimed, "This British-Phoenician prince from Cilicia is, moreover, disclosed in his own inscription in Scotland to be the actual historical original of the traditional "Part-olon, king of the Scots" who, according to the Ancient British Chronicles of Geoffrey and Nennius, and the legends of the Irish Scots, came with a fleet of colonists from the Mediterranean and arrived in Erin, after having cruised round the Orkneys (not far distant from the site where this Phoenician monument stands) and colonized and civilized Ireland, about four centuries before the Roman occupation of Britain. And he is actually called in this inscription " Part-olon" by a fuller early form of that name."

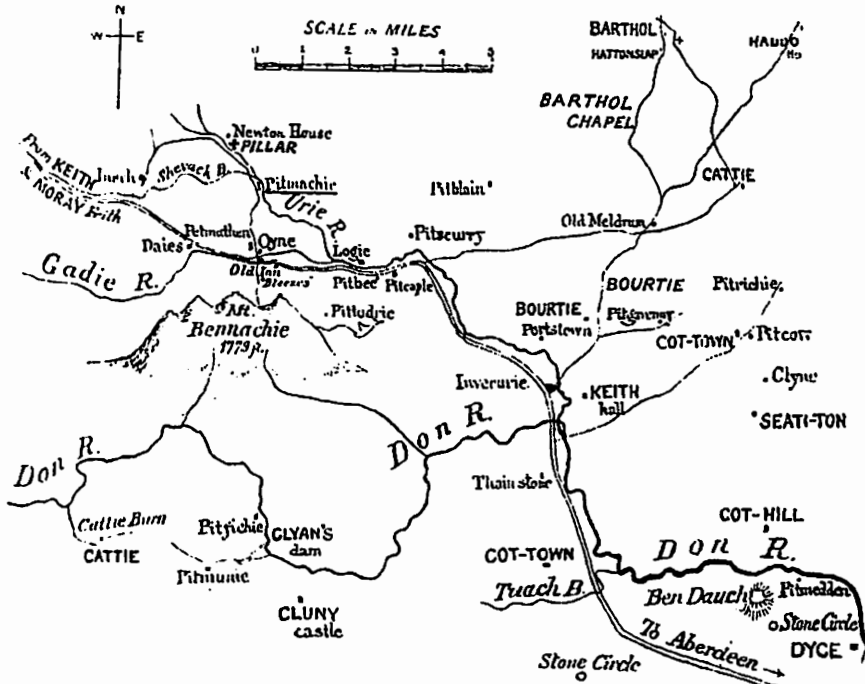
Dr. Waddell wrote that the British-Phoenician inscription on the Newton Stone rehabilitated the belief in the genuineness of the traditional indigenous British Chronicles as preserved by Geoffrey of Monmouth and Nennius, and, at the same time, extends the time of the Scots in Scotland back over eight centuries beyond the period previously thought.

On the British Chronicles he had this to say, "These chronicles, although formerly accorded universal credence in Britain and on the Continent up till about a century ago," (now two centuries later,) have been arbitrarily jettisoned aside by modern writers on early British history, obsessed with exaggerated notions of the Roman influence on Britain, as mere fables. But the genuineness of these traditional chronicles, thus conclusively established for the period about 400 B.C., is also now confirmed in a great variety of details for other of these traditional events in the pre-Roman period of Britain."

"This ascertained agreement of the traditional British Chronicles with leading ascertained facts of pre-Roman British History wherever it can be tested, presumes a similarly genuine character also for the leading events in the earlier tradition. This begins with the arrival of



"Catti" Briton Coins of pre-Roman Britain of about second century B.C. with Sun symbols. (A)



Sketch map of Site of Newton Stone and its Neighbourhood.

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Aryan Phoenician Inscription on Newton Stone
 Note Swastika Cross in 4th line. The 2nd letter (z) should have its middle limb slightly sloped to left.

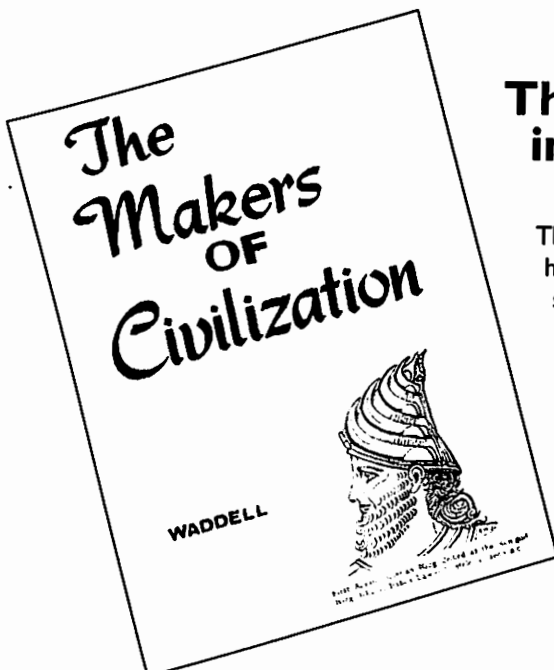
"King Brutus-the-Trojan" and his "Briton" colonists with their wives and families in a great fleet from the Mediterranean about 1103 B.C., and his occupation, colonization and civilization of Albion, which he then is recorded to have called after himself and his Trojan Briton followers "Brit-ain" or "Land of the Brits," after dispossessing a still earlier colony of kindred Britons in Albion.

"All the more so is this pre-Roman -British tradition with its complete king lists and chronicles probably genuine, as the Ancient Britons, properly so-called, are now found

to have been accustomed to the use of writing from the earliest period of their first arrival in Albion or Britain. And the cherished old British tradition that Brutus-the-Trojan and his "Britons" hailed from the Mediterranean coast of Asia Minor is in agreement with the fact that King Part-olon "the Briton" actually records his native land as being also on the Mediterranean coast of Asia Minor. And this tradition is now confirmed by the discovery that many of the prehistoric engravings and inscriptions on the rocks and monoliths in Britain are of the Trojan type.

"Fully to appreciate the historical significance of these long undeciphered Phoenician and Sumerian inscriptions in Britain, and their associated evidence, it is necessary to have some general acquaintance with the results of my researches into the racial origin and previously unknown early history and world activities of the Phoenicians for a period of over two thousand years beyond that hitherto known to our historians..."

I am sure we are going to hear more about the Freshwater Point colony near Sarina, and, could it be we need to look afresh at the



The Makers of Civilization in Race and History L.A.Waddell

This distinguished author has, in these pages unfolded before us the history of human existence from the remotest possible date in a very systematic manner in lucid and romantic style. The rise of the Aryans or Sumerians; their originations and propagation of civilization; their extension of it to Egypt and Crete; He has reconstructed his thesis from Babylonian, Egyptian, Hittite, Indian and Gothic sources. It will be no exaggeration if we say that Dr Waddell has laid the basis of study of world civilization.

\$50 Posted

Available from The Australian Heritage Society
 See inside cover for contact details

Wartime Nursing Legend Dies at 84

by Elizabeth Dixon

Former wartime nursing sister Vivian Bullwinkel, who died earlier this year, survived a Japanese massacre and became a byword of courage to Australians of WWII.

In its March-May, 1992 issue, the *Heritage Journal* featured a Memorial Journey of Australian Nurses back to Jahore and Singapore. These women had served with the 8th Division Army and they took part in services commemorating the 50th Anniversary of the Fall of Singapore. One of the nursing sisters who survived, Mrs. Betty Bradwell, related to us what had happened during those tragic days. Again we pay tribute to those women, and in particular, Sister Vivian Bullwinkel who died recently in a Perth hospital aged 84. She died of a cardiac arrest a few days after a complicated hip operation.

The 10th Australian General Hospital (AGH) was established in Malacca, Malaya in February 1941 with the 4th Casualty Clearing Station (CCS) at Port Sweetenam some miles further up-country. The newly arrived 13th Australian General Hospital had been set up in a partly completed Mental Hospital at Tampoi Jahore Bahru in November of 1941. Singapore was bombed for the first time in December of that year.

With the rapid advance of the Japanese, the 10th AGH was moved to Singapore Island, occupying the Manor House and Aldam Hall schools. On 18th January,



By permission West Australian Newspapers

1942, the 13th AGH and all its patients were also moved to the Island, taking over St. Patrick's School. On the night of 30th January 1942, all troops were moved onto the island and the Causeway linking Malaya to Singapore was blown up.

Because of the mounting casualties, on 10th February 1942, an old ship, the *Wahsui* was commandeered to carry 350 wounded and six sisters from the 10th AGH and take them to Batavia. The Australian sisters were off-loaded there and sailed back to Australia aboard the *Orcades*, departing on 21st February. The wounded went on to Colombo before returning home.

On 11th February, sixty Australian nursing sisters (thirty from each hospital) with English and Chinese sisters from a

nearby English Hospital, were evacuated. With great difficulty because of the bombing, they boarded the cargo ship *Empire Star* which had accommodation for sixteen persons - on board were 1254 souls. Early next day the ship was attacked by planes and a number were killed and wounded.

On 12th February the remaining sisters from both the 10th and 13th AGH and the CCS - 65 all told - were evacuated on the small coastal steamer, *Vyner Brooke*. With berths for only thirteen passengers the *Vyner Brooke* carried 300 women and children and elderly men. The *Empire Star* made it back to Australia but the *Vyner Brooke* wasn't so lucky.

MASSACRE ISLAND

The *Vyner Brooke* had been at sea for more than two days and had covered about 260 miles when the ship was spotted by a Japanese scout plane. Six medium bombers attacked, dropping 29 bombs on the helpless and overcrowded ship. There were three direct hits and the boat sank in about fifteen minutes. Most of the lifeboats had bullet holes in them and it was a struggle to reach the shore.

Only about 70 people survived the bombing and made it to nearby Bangka Island. About 50 of these were in a major group and the others spread along the shoreline. At dawn, the large group of survivors gathered and decided to surrender to the Japanese. Twenty civilian women and children were sent to the nearest village to get food, where they were taken prisoner. In retrospect, they were more fortunate than those left



By permission West Australian Newspapers

behind. The treatment of those who remained was horrific.

The Japanese rounded up the big group, as well as 20 British soldiers who arrived later. The men and women were separated and the men were marched around a headland out of view of the beach. There they stopped and the Japanese arranged them in single file. Suddenly, sub-machine guns opened fire and all the male prisoners were killed; bayonets finished off where bullets had failed.

The remaining women, 22 of them nurses, were ordered to wade into the water; when they were waist deep, the Japanese fired again. Only one woman survived that massacre. Sister Vivian Bullwinkel was that survivor.

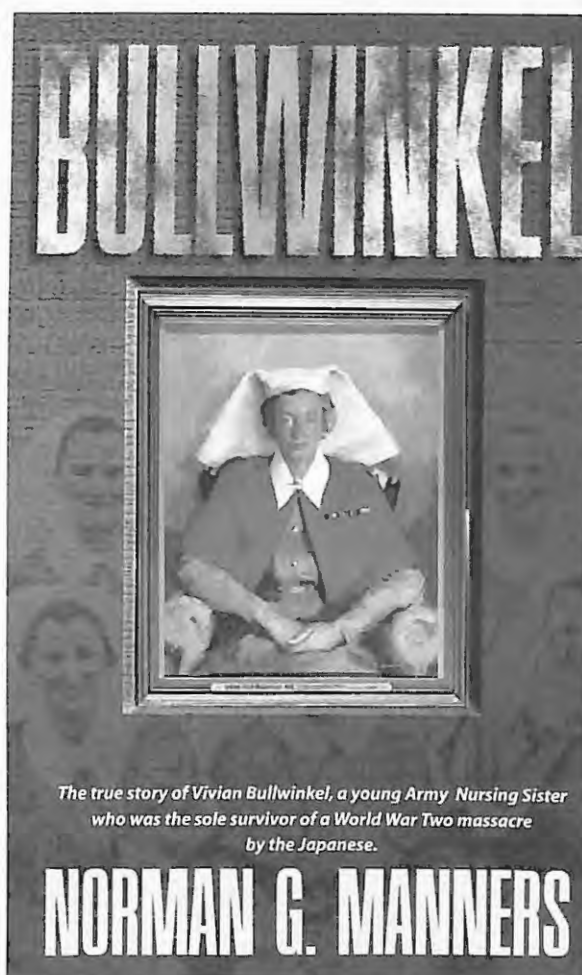
Though badly wounded, she teamed up with an injured soldier she met in the jungle and surrendered to the Japanese. They were not aware that she was a survivor of the Bangka Island massacre. She was taken to the Muntok POW camp where she met 32 nurses who were also on the *Vyner Brooke*. This group had escaped the massacre only because they had not been with the original party.

She was one among hundreds of women and children packed into 14 bungalows at the prison camp in Sumatra. With no food, no medicine and no linen, they had to find ways to look after 600 women and children. The crowded conditions were made worse by brutal guards and diseases such as beriberi, malaria and dysentery. The Japanese despised the prisoners - in their eyes the prisoners were beneath contempt because the menfolk had not committed suicide in preference to captivity.

WAR CRIMES TRIAL IN JAPAN

After she had surrendered to the Japanese and was held at the Muntok POW camp, she made a pact with a group of Australian nurses who were also prisoners. The pact was that after she had told them about the massacre they were never to discuss it again in the prison.

Sister Vivian Bullwinkel testified at the 1946 war crimes trial in Japan. Sister Bullwinkel told the trial that she gave evidence, not for revenge, but for the sake of the 22 nurses who died around her in the water off Bangka Island. The officer responsible for the massacre committed suicide before his arrest.



THE STORY OF SISTER VIVIAN BULLWINKEL AND THE WARTIME MASSACRE OF 21 AUSTRALIAN ARMY NURSING SERVICE SISTERS.

The Vivian Bullwinkel story takes the reader through her early years in Broken Hill and her struggle to become a certified nurse. Joining the A.A.N.S. at the outbreak of war in Europe, she enjoys the balmy days of pre-war Malacca and Singapore until the surprise attack by the Japanese in December 1941.

In 70 days the victorious Japanese capture Malaya and land on Singapore Island where the Australian Military Hospitals overflow with the wounded and staff work around the clock under shell and mortar fire.

Ordered to evacuate, to escape the looting, raping and murderous enemy, their ship is bombed and sunk off Bangka Island. Vivian and other survivors are lined up and shot by a Japanese patrol. Only Vivian survives by playing dead after receiving a bullet wound to her side.

After existing in the jungle for several weeks, where she cared for a badly wounded British soldier, they finally surrender. For the next three and a half years Vivian and the surviving Australian Sisters are constantly moved, starved, worked unmercifully and tortured. Although some were to die, their will to live and to see loved ones and Australia again, brought them through a living hell.

Their comradeship and togetherness, linked with their unstinting compassion for their fellow prisoners was an example to all who saw them and embodied the finest traits to be found in Australians.

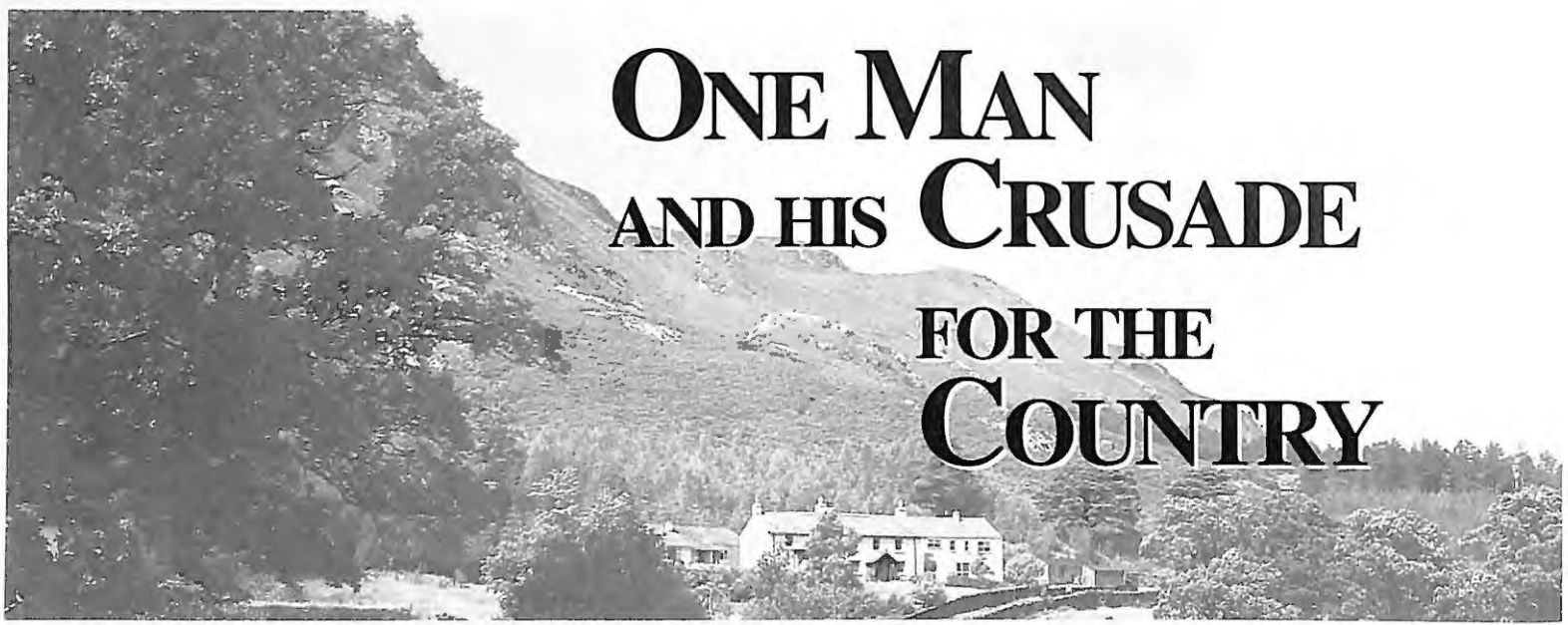
The Bullwinkel story, although at times harrowing, is one that should be read by every Australian. It generates a deep-seated pride for the country of our birth, or adoption, and for the men and women who helped build on the ANZAC tradition as did Vivian Bullwinkel - a quiet Australian Heroine

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ONE MAN AND HIS CRUSADE FOR THE COUNTRY

From an interview with Derek Turner, editor of *Right Now*

Robin Page, is an organic farmer, writer and conservationist of The Countryside Restoration Trust in the United Kingdom. The Countryside Restoration Trust (CRT), which went public in 1993, came about as the result of a simple observation on the part of myself, Gordon Beningfield, the Hertfordshire artist who died two years ago and Laurens van der Post.

Urban politicians have lost their link with nature. They do not realise that the air we breathe, the water we drink and the soil in which we grow our food needs to be protected and nurtured because it is our life-support system. Although that sounds corny, if you get separated from the basics then you can damage the future of our species. It also means that you have no regard or sense of responsibility for other species in your part of your planet - whether Britain or your own back garden.

Species such as the barn owl, grey partridge, skylark, bee orchid and otter were common during my childhood whereas if you want to see them now you will probably need to go to a nature reserve. That can't be right. These species once co-existed with agriculture but as agricultural practices changed, wildlife was wiped out and the environment was damaged.

As long ago as 1980, Gordon and I went to the RSPB and tried to persuade them to get interested in the countryside as a whole and to move away from the notion of "island conservation". This was a bit too much for them to cope with at the time. They could only see avocets in reserves, and these reserves were run by scientists who were without vision.

Things got progressively worse until we decided to do something about it ourselves. Thus we started the CRT, which we envisaged as a means of encouraging a

kind of agriculture in which efficiency, profitability and competitiveness were not the most important words. In saying this, we realised that farmers need to make a profit — but profit should always be tempered with responsibility. By coincidence, we had been working on our family farm here at Barton to try and improve habitats along the Bourn Brook, which is one of the tributaries of the Cam. In 1993, otters suddenly appeared — or rather their spraints did. A young lady knocked on my door and said "Come and I shall show you otter droppings", which was an offer I simply couldn't refuse. I rushed down there and examined the droppings, which smelt of bloater paste. It was wonderful!

This spurred us into action. 40 acres of land came up for sale along either side of the Brook, cultivated up to the water's edge. We managed to buy this when land prices were high. More land came up for sale right next to this plot — land belonging to Corpus Christi which hadn't been on sale since 1342! — and my father sold us 50 acres at the heavily discounted rate of £10,000. So we have now got 250 acres. We would like to double the size of the farm in order to make the farm fully viable. At one time our work was all restoration, but we have just been given a farm in Herefordshire which is in very nice condition and run very well with traditional Herefords. We have accepted it so that it does not get 'Improved'. This aspect of our work will become more important.

INDUSTRIALISATION OF FARMING

We are also going to get a farm in Dorset in memory of Gordon Beningfield, who loved the county and who was an expert on Thomas Hardy. Gordon was dyslexic and left school at 14. The army wouldn't allow him to do national service because they thought he was thick, but he had this wonderful gift of painting and talking about nature. We want to obtain a Dorset farm in his memory. To help raise money, we are going to have a ride for the countryside next year, from Cape Wrath down to Dorset, and plan to end with a rally on a beach in Dorset. It will be the modern equivalent of the Tolpuddle Martyrs!

We could bring the countryside back to life if only the subsidy system were changed. It is the industrialisation of farming that has damaged wildlife - industrialisation that has been driven by the Common Agricultural Policy, by means of which intensification is subsidised. It is the production that has been subsidised rather than the means of production. This seems totally beyond our present politicians. To fund our operations, we have over 5,000 members. We also obtain money from trusts and get a sizeable chunk from the Heritage Lottery Fund.

As we are part-subsidised by both the Countryside Stewardship Scheme and the Arable Stewardship Pilot Scheme, our tenant farmer makes a profit. We also charge him a lower rent than the average

landowner, as some of the land is out of production, with grass margins and "beetle-banks". We have also taken the whole flood plain of the brook out of production and turned it over to hay meadow. We cut the village green with a combine to get the local seed and it has worked wonderfully. The inspiration for this was the great Miriam Rothschild, now in her 90s, who pioneered hay meadow restoration.

LABOUR THE PARTY OF URBAN MAN

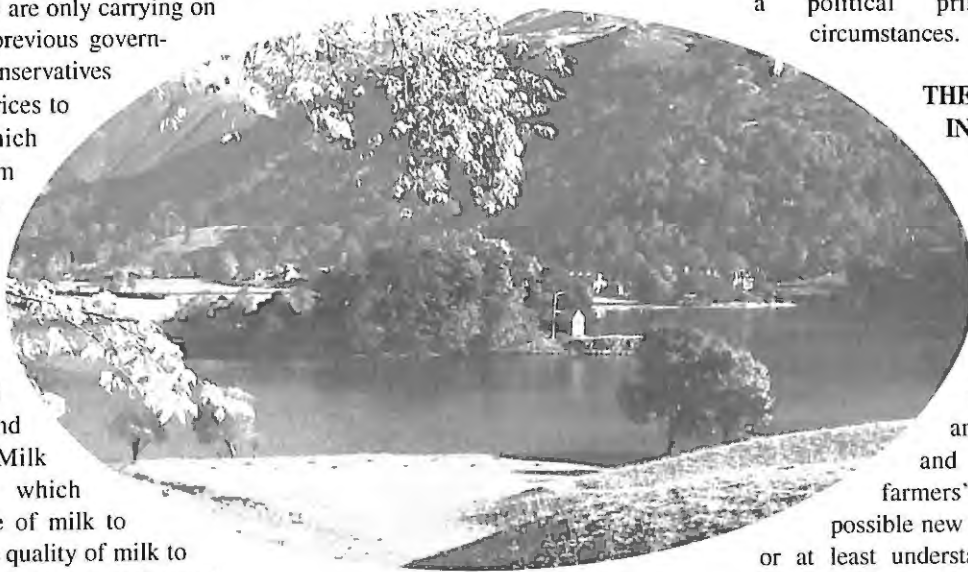
We have tried to get Labour politicians to come here but the truth is that Labour is the party of urban man. Labour policies are creating a dying, redundant countryside, but they are only carrying on the policies of the previous government. It was the Conservatives who linked cereal prices to world prices, which knocked the bottom out of arable farming. Then they screwed up on BSE and livestock farming. Then, most foolish of all, they deregulated milk prices and scrapped the Milk Marketing Board which guaranteed the price of milk to the producer and the quality of milk to the consumer. I simply cannot understand why the NFU and the Tory government decided to demolish it. Now, dairy farming is in crisis, with herds going out of business every week and all those cows being killed and burned because of BSE regulations. It blows my mind that a Tory government should have done this. I recently met a Tory candidate at a point-to-point meeting, where they had a Save the Pound lorry covered with Save our Countryside posters. I said to him: What about corn prices? What about deregulation of milk? What about BSE? You did it all. What are you going to do next time? I was greeted by absolute silence.

They don't understand what they did, they don't understand why they did it and they don't have the foggiest idea of what to do to put it right. If the main Opposition party is policyless, what hope is there for country people? I can't see any hope other than in civil disobedience. I believe we need a march for farming as we had a march for the countryside and hunting.

The situation is desperate — what else can we do? Ten weeks ago, a farming wife about eight miles away blew her head off in the kitchen — she could see no financial hope for her family. So the crisis in the countryside has gone from being a wildlife crisis to an economic crisis and now a social crisis. Yet Blair says there is no crisis, which is very good from a man from his background whose wife can earn £500 an hour.

WE HAVE GOT TO GET POLITICIANS WHO UNDERSTAND REAL LIFE.

We need to encourage regional trading. This would not automatically cut out regional trade but regional protection is needed



so that like trades with like. This would guarantee that primary producers would get First World prices for their produce and would not be compelled to compete with Third World producers. People like Blair (Prime Minister) or the accountants and solicitors who talk about global free trade do not understand this simple necessity because they are not themselves trading on the world market.

We have got to get politicians who understand real life. We have this elite class, few of whose members have done real jobs and who waltz in and out of constituencies without realising that real people live in these constituencies. I think there should be a residential qualification of five years before anyone stands for Parliament. This should be applied to the city as well as the country.

I want farmers to make a profit but not at the expense of huge chunks of rural England. The way things are going it will soon be one farm equals three or four

parishes. This will mean the end of rural culture as we know it because it will be the end of farming. On top of this we have Labour MPs who know nothing, saying that hunting should go. For some country areas this would be the last straw. Some people in the country are already saying that they feel as if they are at war. I believe that there will be civil disobedience on a scale that this country has not seen for hundreds of years. Personally, the day after hunting is banned I shall join a hunt and I shall hunt, because for me it symbolises the freedom of the countryside, the victimisation, lack of understanding and discrimination that is now being practised against country people. I would feel privileged to become a political prisoner in those circumstances.

THERE IS A NEED TO INVESTIGATE WAYS OF MARKETING

Although the urban middle classes are generally opposed to hunting, their growing demand for organic foods and free range meat and their support of farmers' markets signify a possible new area of collaboration or at least understanding which could benefit the country. There is growing demand for organic foods and, yes, there are farmers' markets but this movement is on the fringes. Here in Cambridge the farmers' market is struggling to survive. In supermarkets, the whole emphasis is on price and this obsession with costs affects producers adversely. A friend of mine sells carrots to Tesco and he is getting less for his carrots now than in 1976. Environmentally friendly food could get a much wider market. We have registered our skylark logo and the words "Wild Farm" because we'd like to get into this area, but we haven't decided how we are going to do it. The way things are, even if we sold in supermarkets it would be a gimmick and the producer wouldn't get the benefit. But we will have to engage with the supermarkets at some stage. I would like an expert to investigate ways of marketing which either eliminate the need to go to supermarkets or allow producers to hold out for higher prices when dealing with supermarkets. The supermarkets are calling the shots now, with the producers

doing what they are told; I'd like it to be the other way around.

THE HUNTING CONTROVERSY

What are your reflections on the Burns report and the rest of the hunting controversy? It has astonished me how Labour can tie itself up into emotional hysteria over jobs at Longbridge when over the last two years 22,000 jobs have gone in farming without them even noticing. And now they want to put all huntsmen, kennelmen, and grooms connected to hunting onto the dole too. This is massive hypocrisy. There are also principles of free will, civil liberties and personal choice at stake, and then there is the whole issue of having a living, diverse culture in our own country. And then there is the conservation angle. Farms where hunting is carried on have trees, hedges, grass and wetland and biodiversity. Commercial producers generally have no attractive features at all. If you examine the boundaries of environmentally sensitive areas, you will find that they coincide almost directly with strong hunting traditions. When Mr Blair looks out of his windows at Chequers across the Vale of Aylesbury, the incredibly rich and diverse land-scape he sees owes much of its beauty and diversity to hunting. But then he probably can't interpret the landscape around him and in any case he prefers the customs of Tuscany to the traditions and richness of his own country.

Hunting is less cruel than many kinds of food production. It is far kinder for a fox

to be chased and killed by hounds than it is to produce boiling fowl. 800,000,000 birds every year are dunked upside down in water with an electrode going through it, after which they are supposed to be dead. But many of them are not dead, and before they get to the vat of boiling water, which is meant to de-feather them, they have to be killed "humanely" again. I cannot believe that this process is allowed. The same government which is so appalled by people chasing foxes are closing down slaughterhouses under EU regulations, which means that many animals are unnecessarily and cruelly transported long distances.

BRITAIN MORE DENSELY POPULATED THAN INDIA!

How will Labour's plans to build millions of new homes around the country affect Cambridge and the surrounding area? We will be getting a brand new town near Cambridge, to be called Cambourn. I'm on the local district council which passed it by one vote with the press and the public removed from the chamber. The legal planning officer told the councillors that if they didn't grant planning permission for the new town the council could be held liable to the contractors for compensation of £1M. This was absolute nonsense, which frightened a few geriatric councillors into voting for a monstrosity.

Population growth in the UK is only about 0.14%. There is no need for any housing in this part of the country. In any case, in East Anglia there isn't the water to sustain

the development. If a Third World country was doing this, we would gasp at their incompetence. Here we have a First World country, and we are doing it knowingly — because of money, short term economic stimulation and greed by some landowners. We are making the same mistake as we made during the industrial revolution; we're moving people to the jobs rather than the jobs to the people. Large areas of the north are falling apart. Tony Blair admits that technology makes it possible for everyone to work from home, and in the same breath says that this area needs a science park because the companies need to be near the universities! It is also remarkable that we are taking in economic refugees in a country that is more densely populated than India! I believe one of the reasons we are having so many social problems now is that we are too densely populated.

Robin Page was born in Barton, Cambridgeshire, 1943. He is a farmer and the presenter of 'One Man and His Dog' on BBC. A columnist with the Daily Telegraph, he is the author of 23 books, including The Hunting Gene. He was a co-founder of the Country-side Restoration Trust, in 1993.

For more information about the Countryside Restoration Trust, please write to: CRT, Barton, Cambridgeshire, CB3 7AG. From "Right Now" July-September, 2000

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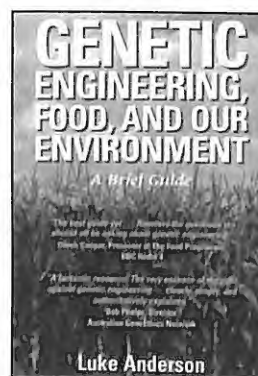


GENETIC ENGINEERING, FOOD & OUR ENVIRONMENT

Luke Anderson

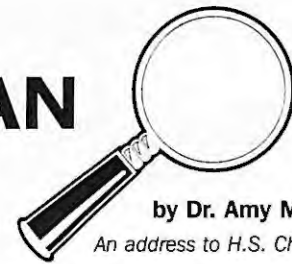
A timely book, author Luke Anderson has presented a clear picture of all aspects of the debate concerning genetically engineered foods. In particular the question is answered as to who is making the crucial decisions about the future of our food supply. Why are living organisms being patented? What are the implications to our health, the impact upon farming and the environment? Unsustainable chemical/industrial farming practices have already turned much arable land into desert, yet the Australian Government is pouring approximately \$80 million dollars this year into gene technology.

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CASE FOR AN ELECTORAL OMBUDSMAN



In Commonwealth Ombudsman's Office with special powers

by Dr. Amy McGrath OAM

An address to H.S. Chapman Society

DR. Amy McGrath, president of the H.S. Chapman Society claims that the Australian Electoral Commission has no policy for the investigation of manipulation and fraud. She says that the Electoral Act does not require the AEC to investigate irregularities and that it will pursue nothing but 'hard evidence' of fraud or multiple voting through optical scanning rolls. She then makes the point that the very secrecy of the secret ballot makes it almost impossible for hard evidence to be collected.

THE AUSTRALIAN ELECTORAL COMMISSION IS UNACCOUNTABLE

An independent ombudsman for parliamentary elections in Australia is an urgent necessity. Why? Because the Australian Electoral Commission (AEC) is not accountable to anyone but the Governor-General once he issues the writ which authorises it to hold an election or referendum.

At other times its very independence, as an 'independent' statutory authority from 1984, means electoral management has become effectively unaccountable either to the Commonwealth Parliament or the responsible minister. It could be accountable in two ways. First if it policed itself which it rarely, if ever, does, second if others did by legal challenge which seldom happens because the law is heavily weighted against success.

DIFFICULTY OF CHALLENGE IN A COURT OF DISPUTED RETURNS

1. Liability for costs

Anyone rash enough to mount a challenge against an election result in a particular electorate in a court of disputed returns, not only faces a likely flagfall of \$100,000 but also the liability for all the costs of the challenge if it fails, even the costs of the AEC itself.

2. Adversarial stance of AEC

The risk of failure is enhanced by the fact that the AEC, which should remain neutral as *amicus curiae* (friend of the court), adopts a defensive role: as Alisdair Webster found when he disputed his defeat in the 1993 federal election for his

seat of Macquarie in the High Court after an incumbency of 11 years.

The AEC's Assistant Commissioner Paul Dacey recently declared that there has been no case challenging a result since 1920 (in federal elections). To suggest this means, there is no 'fraud', is nonsense given that the Commonwealth Electoral Act imposes such absurdly harsh conditions as to deter any challenge.

3. 40 day time limit for gathering evidence

It allows just 40 days for a defeated candidate to accumulate the necessary evidence to dispute an election before a court of disputed returns. Marshall Cooke



QC, as one who has analysed seven union elections in a 2 1/2 year inquiry (1990-1992) for the Queensland Government, points out: 'This does not allow sufficient time to investigate the facts, or analyse the voting statistics, to identify possible fraud. As a result only blatant irregularities, usually of a technical sort, will be detected in time.'

4. Difficulty of checking the roll

Anyone attempting to investigate an election would need to check the electoral roll of voters, for any election is only as honest as the honesty of that roll. In a federal election, that means checking a roll of some 80,000 names, knowing that some 10,000 or more names of new enrolments, or re-enrolments, have been flooded on in the last week before it is closed. Why 10,000? Because some

500,000 new names have been added in that last week since the 1987 election when 750,000 were added. Given 149 electorates, an average would be some 10,000. but are they averaged? The rise in extra enrolments could be greater in marginal electorates, and may shift back to other electorates after an election. Has any study of this been done?

One thing is certain that any check after an election is an impossible 'ask' of any supporters for a defeated candidate. Who wants to go doorknocking to see if people are living where they say they live right after an election? It has only been seriously done recently by a team, professionally organised by the Citizens Electoral Council, after the 1993 Dickson by-election. They found 4,000 dubious names on the roll for golf courses, vacant lots in caravan parks, people no longer living at addresses, multiple voters in small houses etc, more than four times as many as the number by which the disputed election of Michael Lavarch was won.

5. Time delay in emergence of evidence

Problems after an election must be specified in 40 days to mount a challenge to a disputed election. But, as Marshall Cooke QC says, this is too restrictive. 'In most cases, it is only some time after the election that discrepancies in the roll are detected. It is too late then to do anything about the election result. Complaints to the AEC fall on deaf ears. The whole thing is shrugged off as insignificant.' (ibid)

6. Shortcomings in AEC roll-check before elections

Sometimes dubious names on the roll are discovered before an election, as in the electorate of Gosford, where the local member found 4,000 names on the roll that should not have been there, and had to persist before a sceptical AEC agreed to check only to find him right. If they had remained, he may have lost the election.

7. Prohibition against checking the roll in a court of disputed returns.

Sadly any enquiry, such as those cited, is futile as the accuracy of the electoral roll cannot be challenged in any court of disputed returns. This is ridiculous, given

a level of inaccuracy as high as that exposed in the Dickson electorate. Given that roll-padding, or roll-stuffing as some call it, is notoriously one of the chief ploys by those bent on corrupting an election, it is outrageous that the law specifically prohibits calling any evidence that it occurs, and that no one has sought to have it changed.

ROLE OF THE AUSTRALIAN ELECTORAL COMMISSION (AEC) IN POLICING ITS SYSTEM

1. It can question its own roll at any time except during an election

You and I may not be able to question the electoral roll but the Australian Electoral Commission can, and its Divisional Returning Officers (DRO's) do so as an ongoing process until an election looms. They constantly remove names by objection until an election looms, when they become too busy hiring and training people to run the numerous polling booths in their electorate to continue. The roll is closed.

Let me exemplify. Section 90 of the Electoral Act reads 'all proceedings shall be open to scrutineers'. In theory this could mean all proceedings from printing of the ballot papers to the final storage of the counted votes. In fact only proceedings in the polling booths and counting centres are open to scrutineers. But not even pre-polling booths at least in my region are, or DRO's offices on polling night when they enter vote tallies from polling booths for the national tally room. Let alone, the printing, holding or transit of ballot papers, or electronic operations either of outsourced unknown companies or the AEC itself.

7. The AEC has no policy for investigating manipulation of, and fraud in, elections.

The truth is that the AEC has no policy for investigation of manipulation and fraud. It has no manual to tell its own DRO's officers how to investigate fraud although it has manuals on virtually everything else. Moreover, if DRO's, prepared to give an honest answer, if they knew if fraud existed, they would probably admit they didn't know and would be highly unlikely to be able to identify it if people were intent on committing it. Indeed the AEC itself admitted this in a report to the Joint Standing Committee on Electoral Matters after the 1993 election in that it knew of ten ways of committing fraud, but could identify only one.

8. The AEC alone holds all evidence necessary for investigations

Some people believe the AEC does hold evidence of fraud in every election but the manner in which the evidence is interpreted and presented is part of the problem. For example in the case of multiple voting, the question to be asked is how many electors are recorded on Line C6 (d) for the whole of Australia. The figures might be rather different from those routinely published. The AEC accepts a multiple voter's answer (in the same name) on face value if that voter says he or she did not vote twice. As to any prosecution, the Federal Police give it a low priority.

9. The negative role of the AEC in policing elections

The AEC does not police its own elections. Rather, it seeks to persuade the Commonwealth Parliament no policing is needed on the grounds that 'there is no fraud', 'little fraud', 'no significant fraud' or 'no fraud that will overturn an election.' This view, that honesty prevails in elections, makes it harder to achieve safeguards in the Commonwealth Parliament, and thereby easier to be dishonest.

NECESSITY FOR AN ELECTORAL OMBUDSMAN

1. Role of an electoral ombudsman

Clearly if the AEC will not police itself on its own conduct of elections, an independent 'policeman' is necessary. This should be an electoral ombudsman to do so on behalf of the voters, party workers and officials, or candidates who have nowhere to go with their many 'grassroots' complaints during elections. In my experience, these, if aggregated, amount to a very disturbing level of concern about the integrity of the process in certain electorates or in toto.

Such an ombudsman would lift the responsibility from those citizens who detect serious deficiencies in the AEC's administration but are reluctant to go public with their concerns to the Parliament or the AEC itself knowing, if they do so, they will face a hostile reception and inadequate replies from the AEC and possible threats, character assassination and intimidation from elsewhere.

2. Evidence of corrupt voting culture in report on Richmond Council election 1982

To those many doubting Thomases who accept assurances of the AEC that 'all is best in the best of possible worlds' of democracy, I refer the article of Dr. Grabowsky, research director of the Australian Institute of Criminology, 'Machine politics, corruption and the Richmond City Council (Wayward Governance 1989) with a scathing exposure of its corrupt voting culture, exhibiting a blatant array of ballot-rigging tricks exposed in the 1982 inquiry into the Richmond Council in Melbourne. I ask them can they really believe this culture is really limited to Richmond Council.

3. Evidence of contentious management changes in November 6, 1999 referendum

To those doubting Thomases I also say 'take a hard look' at the AEC's conduct of the November 6, 1999 referendum. The AEC allowed postal and pre-poll votes 10 days before the issue of the writs by the Governor-General, and three weeks before the close of the roll. It allowed voting results to be posted on the Internet before voting closed in two eastern states. It published approval of 15 alternative ways of admitting formal votes, other than the mandatory Yes/No prescribed in the Referendum Act in the Scrutineers Handbook published on the Internet four weeks before the referendum including ticks and crosses, and No votes by either method crossed out with Yes and a tick substituted - the basis being an Attorney-General's advice of 1961 on the separate Electoral Act as to the discretion of the returning officer on the then handful of votes. It centralised the issue of postal ballot papers by computer with an outsourced Queensland firm without authorisation by DRO's for use of this 'other means' or of a facsimile of their initials to be inscribed thereon.

4. Failings of present mechanisms of complaint

Where does John Doe go to complain about such matters at present? To the Joint Standing Committee on Electoral Matters or the responsible minister. But what does he find when he appears before them? No continuity whatsoever. Members of the Committee constantly changing, most not attending every meeting. Ministers and their staffers also constantly changing.

Continued next page

SUMMARY OF IMPORT OF EXCHANGE OF LETTERS AND FAXES

Australian Electoral Commissioner, Bill Gray and Federal Director National Party, Paul Davey

Validity of 7 ways of voting other than 'yes' or 'no'

Mr. Davey challenged Mr Gray (Oct18) that the Act is quite specific:

'according to the Act, the AEC is required to accept only ballot papers marked as per Section 24 as valid votes. All others should be declared invalid'

In answer Mr. Gray quoted Sections 24 and 93(8) verbatim

1. Section 24 says each elector 'shall indicate his or her vote by writing the word

'yes' or 'no' in the space provided'

2. Section 93(8) says 'in deciding on whether a ballot paper has been marked in the manner prescribed by Section 24, the AEC must also take into account whether the voter's intention is clear and will favour the franchise wherever possible

Mr Davey challenged Mr. Gray's failure to allow Section 24 to stand alone.

'Given the unequivocal nature of Section 24 of the Act, we question why Section 93(8) should be interpreted 'as giving licence to a wider interpretation. We contend that 'effect shall be given to a ballot paper of a voter according to the voter's intention, so far as that intention is clear' means 'clear as per Section 24 in the writing of the words 'yes' or no.

Mr. Davey argued that the 'intent of the Act' should be pre-eminent viz:

'an unequivocal upholding of Section 24 of the Referendum Act would guarantee the most accurate ballot possible, which must surely be the intent of the Act the more interpretations that are allowed the greater the chance of mistake.'

ADVICE FROM THE ATTORNEY-GENERAL'S DEPARTMENT

Mr. Gray advised information on formal and informal votes in the Scrutineers Handbook was based on 'legal advice from the Attorney-General's Department (Oct.20) ' so that 'disputes at the scrutiny over formality of ballot papers can be dealt with efficiently.' Mr Davey asked for a copy given that departmental advice is 'clearly not confidential. (Oct. 20)'

Mr Gray refused Mr. Davey's request for the copy as subject to legal/professional privilege, and because it was not policy to release such legal advice to any party involved in an electoral or referendum event. Yet he revealed the substance, saying

'the gravamen of that advice' was as follows:

'Notwithstanding the mandatory terms of Section 24, this provision does not prescribe an exhaustive mode of indicating a vote as it must be read subject to section 93(8). Deviations from what is prescribed by section 24 will not render a ballot paper informal, if the ballot paper satisfies the requirements of section 93(8) by a clear indication of the voter's intention.'

To justify this argument, Mr. Gray quoted from a High Court judgement, Kane v McClelland (1962) 111 CLR 518 on the effect of involving Form E in the Schedule to the Commonwealth Electoral Act in relation to analogous provisions concerning Senate elections. This argument cannot be sustained. Yes/'No' vote is exhausted in itself. And the Referendum Act stands alone.

Mr. Davey challenged whether a tick should be seen as valid and not a cross.

'Our point about ticks and crosses is that people these days (far more so than at the last referendum in 1988) use them on an almost daily basis to indicate a positive and/or negative answer to a range of computer-based questionnaires.'

Mr Gray replied as follows:

'The Attorney-General's Department has confirmed that referendum ballot papers marked with ticks only would be formal, the ticks denoting approval in each case. However, ballot papers marked with crosses only would be informal as there would be no clear indication of the voter's intention. A cross may be used, by itself variously to denote approval or disapproval.'

Request to count and record the 7 alternative ways of valid voting

Should Mr. Gray not 'uphold' Mr. Davey 's position he 'respectfully' asked that

'all forms of valid votes be divided in separate blocks, counted and recorded separately. (Oct 18) Mr. Gray refused, saying 'such a process would not be in accordance with, the strict procedures for the scrutiny as prescribed in the Referendum Act'

Mr. Davey replied 'I can find nothing in Section 91 of the Act that would prevent the National Party's request from being

implemented. If anything our suggestion enhances the requirements of Section 91. By doing this at the initial count, any recounts that may be required would be undertaken more speedily. (Oct19)'

CONCLUSION

1. Unlimited interpretation of S. 93 (8) renders S 24 unnecessary and nugatory.

2. The Attorney General's Department's advice can have no legal force.

3. This advice has resulted in unlawful instructions to DRO's and scrutineers. -

4. This advice is contrary to explicit instructions in the Act reflected in 12,000,000 booklets to voters and TV advertising which declares, after explaining voters must vote only 'yes' or 'no' 'anything else won't count.'

The political parties should set up an office of Electoral Ombudsman to ensure accountability in the electoral process. . (HS Chapman Society, GPO Box 2391 Sydney NSW 2001)

OBJECTIVES OF THE H.S. CHAPMAN SOCIETY

To promote public understanding of the Australian electoral systems

To monitor the operation of the Australian electoral system and, where necessary, recommend changes to the law and practice of elections

To compare the Australian electoral systems with the electoral systems of other democratic countries

To develop and promote the principles of fair elections applicable to the Australian electoral system

To identify the opportunity for, and the occurrence of, electoral fraud, malpractice and maladministration, and to promote legislative and administrative solutions consistent with the principles of fair elections

To support the fundamental principle of the secret ballot, the integrity of the electoral roll and the public scrutiny of each stage of the electoral process

To develop links with comparable non-government organisations whose objectives are compatible with those of the H.S.Chapman Society



TRIBUTE TO A GRAND LADY
*Queen Elizabeth,
The Queen Mother*

The Queen Mother celebrated her 100th birthday 4th August, 2000 and we want to record that happy event in *Heritage* for our readers.

In a long round of engagements, Britain and the world joined with the Royal family in the celebrations.

The ancestry of the Queen Mother is firmly rooted in the history of Scotland. The young Elizabeth Bowes-Lyon's father was Claude George Bowes-Lyon, Lord Glamis; and was the ninth child and fourth daughter born to Lord and Lady Glamis. Her mother was the former Cecilia Cavendish-Bentinck, a grand-daughter of the Fourth Earl of Portland.

The former Lady Elizabeth Angela Margurite Bowes-Lyon can trace her ancestry back through the kings of Scotland and Ireland. Her direct ancestor, Sir John Lyon, married Jean, daughter of King Robert I of Scotland, who granted Sir John the lands of Glamis, still possessed by her family. She is also the great-great-granddaughter of the Marquess Wellesley (brother of the great Duke of Wellington) whose lineage is traced through the O'Briens, first family of Ireland, to King Brian Baru, from whom they take their name.

In a statement to the nation at the death of her husband, King George VI, the Queen Mother has this to say, "No man had a deeper sense than he of duty and service, and no man was more full of compassion. He loved you all... that was the pledge he took at the moment of his Coronation... Now I am left alone, to do what I can to honour that pledge without him... My only wish now is that I may be allowed to continue the work that we sought to do together."

This Her Majesty, The Queen Mother, has certainly done.



Hamlets All

From Professor Walter Murdoch's 72 essays.

I suppose it is beyond all question that Hamlet is the most popular play ever written, in English or any other language (I refer, of course to a long-term popularity, not to the dazzling success of a moment). Equally indubitable is the fact that the hero of this play is the best-known of all the creations of genius. I fancy it is unnecessary to argue about this.

Re-reading the play the other evening, I found myself asking, for perhaps the thousandth time, why it should be so. What mysterious quality has given to this play its enduring fame, beyond continue - other even of Shakespeare's? For what reason do whole books continue to be written about "the Hamlet problem"? Why has it become the supreme ambition of literary critics to say something new about it, and of actors to give a new interpretation to the central character in it? Hamlet himself defied his false friends Rosencrantz and Guildenstern to pluck out the heart of his mystery; can we hope to succeed where they failed? By what magic does he still draw us on to the attempt?

There is one answer so simple, so obvious, and so hackneyed, that I almost blush to mention it. In Coleridge's *Table Talk* there is a passage which, though it is well-known, will bear quoting once more. "Hamlet's character is the prevalence of the abstracting and generalizing habit over the practical. He does not want courage, skill, will, or opportunity; but every incident sets him thinking; and it is curious, and at the same time strictly natural, that Hamlet, who all the play seems reason itself, should be impelled, at last, by mere accident, to effect his object."

I have a smack of Hamlet myself, 'if I may say so.'? It is for the sake of the last sentence that I quote this passage. Coleridge notices some resemblance between Hamlet and himself; what he might have noticed, if he had been a less self-centred person, was that there are some resemblances between Hamlet and everybody.

Stevenson tells a story - without guaranteeing its truth - of a young man who went in an agony to Meredith after the publication of *The Egoist* with its devastating portrait of Sir Willoughby Patterne. "This is too bad of you," he cried; "Willoughby is me!" "No, my dear fellow," said the author; he is all of us." Well, so it is with Hamlet; he is all of us. Or at least, we all have a smack of Hamlet. I know of no other imaginary personage of whom this can be so truly Quixote, the traits of our common humanity are recognizable.

Yes, we are Hamlets all, in less or greater measure; and I think it useful to recognize this fact, not that it may help us to understand Hamlet, but that it may help us to understand one another.

Now at first sight it seems a difficult saying. If you have seen or read the play with any attention, you will be ready to agree (unless I am greatly mistaken) that you yourself have a good deal in common with Hamlet; but you will also say that neither Smith nor Brown nor Jones nor Robinson can by any stretch of the imagination be conceived as Hamlets. Hamlet was an extraordinary person; Smith is a dreadfully ordinary person. You yourself, you feel, have some extraordinary qualities; but Smith - good Lord! Hamlet, again, was a philosopher; yourself, you have often felt—and your friends have remarked it -too - are a bit of a philosopher; but surely nobody has ever mistaken Jones for a philosopher!

And so, too, Hamlet was and you yourself have often thought of exceedingly amusing things to say, though you may have thought of them too late for the occasion; but that dull dog Brown was never capable of a witticism in his life. No, it may be true that you have a smack of Hamlet; but it is merely laughable to suggest that there is a smack of Hamlet in the people one meets in the street, on the links, at the club, on the beach, or round the bridge table; the estimable people, the stodgy people, the dull, convention-ridden, people who waddle through life from the cradle to the crematorium without a

spark of originality or a gleam of the uncommon: human herd, in fact.

The longer I live the more untrue I see this to be. If you look at people from the outside, as it were, and judge them by their ordinary behaviour and their everyday conversation - if you listen only to men's twaddle about golf or politics, and to women's twaddle about their servants or their ailments - why, then, of course, you are tempted to indulge, if not in Swiftian indignation - against this little odious race of vermin, at least in Shavian contempt for the depths of human silliness; you are prone to liken your fellow-men, if not to a drove of Gadarean swine, at least, and at best to a flock of docile sheep.

But if you look at people more consideringly, getting by an effort of sympathetic imagination a glimpse of what is going on in their hearts and minds, a very different spectacle confronts you, and you are inclined to say (with Hamlet). "What a piece of work is a man! How noble in reason! How infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god!" Or, if you are not prepared to go quite so far as this, you will say at least, "How like a Hamlet!" That is why Hamlet is universally attractive.

I have even noticed a hint of Hamlet in other animals than man; and especially in the animals most closely associated with human life. Have you never seen a dog - say a cocker spaniel - with the brooding philosophic look in his melancholy eyes, as if he were telling himself that the time was out of joint? I have seen the same look in the face of a horse; and the same, but a thought more tragical, in the face of a donkey. I have seen a meditative haboon that seemed to be on the point of breaking out in a soliloquy beginning, perhaps, with some such words as "To be, not to be..." But there is one domestic animal that you never by any chance catch with the Hamlet look on its face, and that is the cat - the sedate, self-satisfied, placid, imperturbable cat; the grave, inscrutable cat.

In ancient Egypt the cat, as you know, was held divine. Temples were built in its honour. When a cat died, all members of the household shaved their eyebrows. In a modern house, a cat is the living reminder of a remote antiquity, a chip of the immemorial rock of life. Just such a cat - you reflect as you look at yours - may have purred to watch a pyramid a-building, or rubbed her cheek against the ankle of King Thothmes the Third. There is nothing, in the cat, of the modern spirit, of the troubled mind that broods over that tangle of frustrations and bewilderments that we call life; the mind of Hamlet.

As I have said, I think it quite possible that this theory - the theory that Hamlet's singular attractiveness rests on the fact that we are Hamlets all - may strike you at first as a monstrous absurdity. "Have you never mixed with the world?" I may be asked. "Have you known nobody but wits and philosophers? Have you never kept your ears open, never noticed of what stuff the ordinary conversation of men and women is fashioned? It is an entire mistake to think that what you call the brooding philosophic spirit is anything but an extreme rarity. The great majority never brood, never philosophize, never ask questions about the meaning or purpose of human life. They take things for granted; they swallow the universe like a glass of beer.

Next time you are in your club smoking-room, do, for heaven's sake, pay a little attention to the stream of fatuity that flows from the lips of your fellow clubmen; and you will never again afflict us with nonsense about everybody being a Hamlet!" To which I reply: My dear friend, I used to think exactly as you do; but the years, which have brought me cares a-many and troubles have also brought me the power of seeing a little deeper than I used to see into the hearts of my fellows, and also into my own heart. I quite agree with you that we are not very like Hamlet in our talk or in our outward semblance. He is a wit; we are dull and muddy-mettled creatures beside him. He can utter deep things about life and death; we can utter only inanities and trivialities. But what of it? The real difference between us and Hamlet is that we are inarticulate, while he has at his beck and call all the vast resources of his creator, who was the greatest lord of language that has ever been. We are dumb; he has a word for everything he wants to say. I judge other people by myself; and I know that the shallow stuff I utter, in spoken or in printed words, is a wretched caricature of the real me.

We cannot express our deeper selves, and the reason why we are endlessly drawn to Hamlet is that he finds words for us; that he puts our questionings into speech, and finds utterance for our

coiled perplexities. He too has stood face to face with the sphinx; we are less lonely, having found a companion in our bewilderment.

Most of the people we meet seem dull and uninteresting; as we, probably, seem dull and uninteresting to most of the people we meet. But there are no really uninteresting people on earth if we could only see into everybody's heart and mind as Shakespeare lets us see into the heart and mind of Hamlet. The dullest of us, had he only the power of saying what he feels and thinks, would be thrillingly interesting to all the rest of us. As we read this play, the gulf that separates us from the Elizabethan age is bridged; the little accidental differences disappear; Hamlet is the modern man; he is all of us - with only this distinction, that what we must dumbly think and feel he can say.

What a sermon could be made out of this, if I were gifted with pulpit eloquence! Here we are, all Hamlets, all groping after the meaning of life, all brooding over the same tragedy of sin and sorrow, all striving after the same ends, all whirled round on the same planet towards the same doubtful doom; a little handful of shipwrecked mortals on a raft in the ocean of infinity. How strange, in the cosmic picture, seem our squabbings, our back bitings, our international rivalries and our racial hatreds!



FIVE FINGERS FORM FINE FEDERATION

by Neil McDonald

Five fingers were having an argument. "We're all on strike," thundered the thumb. "There's no level playing field or equal pecking order. When people say "Thumbs Up! Tribute is paid because I am considered the most important."

"Get lost!" challenged the index finger... "I am the signpost pointing the correct direction."

"I stand still and stretch," interrupted the middle finger. "I am the pivot - as prominent as pyramid peak or tip of iceberg."

"Fools," called the fourth finger. You are male chauvinist chatterers... ask the women - more than half the human population - which favourite finger is worthy of treasured rings?"

There was a flurry of bumping and poking - a quartet quarreling over greatness. Then, suddenly a softer voice urged silence. "Fellow finger rings, you haven't considered the little finger?"

The squabblers stopped and stared. "Hello, midget digit - you've woken from slumber," barked the thumb. "Go back to sleep!" snarled the index finger. "Look up and learn," advised the middle finger. "Is there any wisdom that our most silent partner could offer?" enquired the ring finger.

The little finger leaned forward, "Not one of you garrulous critics is more important than I - the smallest member. Are we not similar to the separate states of Australia, each contributing to a Commonwealth? Fingers are essential parts of the human hand, achieving varied skills from grasping a rattle to the dexterity of a concert pianist. Take one little finger from an orchestra and melody will collapse."

"The little finger is too often overlooked. Notice carefully when an auctioneer, judge or politician drives and delivers a statement - all fingers are curled into a fist. At the climax, the fist is struck heavily onto bench or table. Which finger receives the impact and absorbs the shock? With modesty I point out, it is not the dominant thumb or the talkative trio - but I, the little finger. I am the Protector of the human hand!"



DO WE HAVE FAIR ELECTIONS?



by Bruce Hannaford
Australian Freedom Foundation

MOST WHO HAVE TAKEN THE TROUBLE TO THINK ABOUT ELECTION RULES, PROCEDURE AND VOTING SYSTEMS ARE HORRIFIED AT THE UNFAIRNESS CLEARLY EVIDENT. EQUALLY HORRIFYING IS THE EASE WITH WHICH FRAUDS CAN AND ARE BEING USED. FOLLOWING THE 1998 FEDERAL ELECTION I STUDIED THE ALARMING SITUATION. I OBTAINED FROM MY LOCAL ELECTORAL OFFICE ALL THE INFORMATION I COULD GET.

WAKE UP AND ACT

I am sadly aware that most 'freedom groups' are neglecting the vitally important necessity of reforming the election systems. What is the use of working your guts out to get 'freedom people' elected if a crooked system then robs you of a victory.

I submitted a number of suggestions for a better electoral system to the Joint Standing Committee on Electoral Matters and received a good reply from them. Part of their reply stated, "Thank you for your letter dated 6 April 2000 it has been considered carefully by the committee and included in the committee's correspondence for the 1998 federal election inquiry." The word "carefully" sounded very good to me. I implore other 'freedom' minded people to likewise forward suggestions and/or complaints to the Electoral Committee.

Their address is: -Parliament of Australia, Joint Standing Committee on Electoral Matters, Parliament House, Canberra, ACT 2600. - Email JSCem@aph.gov.au

A FAULTY SYSTEM

I have been saying how bad the system is - what proof and complaints do I have? Election victories are mainly for the rich; those with little money can't afford to compete with the brain-washing big spenders.

The media often looks after its big spenders and will at times suppress publication of anything they hate. I suggested that election publicity be limited by law to a maximum of \$2000 per

candidate so minor parties and Independents get a fair go.

THE VOTING SYSTEMS

The present voting systems must be modified, the main problem being the Lower one member per electorate preferential system. This system almost guarantees a major party person will win. Greatly to be preferred is a system of large Lower House electorates 3 to 5 members per electorate and these elected by proportional representation. If we must have one member per Lower House electorate the preferential system must be changed.

For a start it must not be essential to give preferences to all candidates.

The present system usually means one of the major parties finish up getting a full value vote even when it is passed on through several defeated candidates.

In a democracy you must not be compelled to vote for people or parties you dislike or even hate. It all seems very much like the voting system of the failed Soviet USSR and should have no place in a true democracy.

MORE SUGGESTIONS

I submitted a suggestion to the Electoral Committee where the voter could optionally fill in whatever number of preferences they liked, even not fill in any if they wanted to only vote for one person.

This would mean the rule that '*a winner must get a majority of votes*' would need to be abandoned; many votes could be lost due to not being passed on by losing candidates.

However the usual elimination of the lowest scoring candidate and the passing on of their preferences (if any) would proceed as usual until only two remained and then the highest scoring one would win.

I added much greater detail than I present here and, if you would like to see the complete suggestion, contact me or look at it on my Internet www page. You can contact me on email at: brucchan@senet.com.au

UPPER HOUSE SYSTEM

The Senate or State Upper House voting systems are much fairer than the Lower House one-member-per-electorate - system that favours major parties.

Without going into many details, it is approximately true to say of the Upper House that if say one fifth of voters want a Democrat one fifth of those elected will be Democrats.

But in the Lower House if one fifth of the voters want a Democrat there is no chance of winning when both major parties are contesting the electorate.

The Upper House system is carrying out the voters wishes, the Lower House system is largely limiting the voters choice to one of the two major parties.

ABOVE THE LINE VOTING

Although the Upper House system is good there is an unfair obstacle for some minor parties and independents. This is due to the 'above the line' voting system now allowed.

To qualify for an above the line box you need to be a party or political group, so independents miss out. This is a tremendous disadvantage as usually more than 90% of voters use above the line voting. This system is a cunning move by major parties to make the election of troublesome independents almost impossible. Who is going to bother filling out about fifty numbers below the line when one figure above the line will suffice?

PREDICTIONS COME TRUE

I have for years been predicting the major parties will try to either abolish the Upper House, limit its powers, or change the voting system, to make life difficult for minor parties or independents.

As I write this article there are moves afoot in SA to basically do most of what I predicted.

There is a suggestion that the numbers in the Upper House be reduced. Now if this is done a higher quota of votes will

be needed to win a seat and low scoring minor parties and independents will have less chance of winning.

There is also a suggestion to change the present whole-State as one electorate and instead, form a number of multi-member Upper House electorates with a few members each. Low numbers per electorate, will of course, disadvantage minor parties and independents.

It is only when there is a large number of places to be filled that minor parties and independents get a fair go. The major parties know this and so deliberately plan to benefit themselves by these changes.

VOTING LEAFLETS

Another problem with the present system is 'how to vote' leaflets and the handing out of same at polling places. What a colossal waste of paper and manpower it all is.

It favours the major parties as they are usually the only ones that can afford the cost of printing enough leaflets, to serve all polling places and then have enough helpers to hand them out.

I trust I have stirred your thoughts into action and you will pursue this subject in more depth. Remember, while knowledge is a fine thing, it is only actions that achieve results.



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 stamped and self-addressed envelope.

Editor

COOK'S ENDEAVOUR

(1768-71)

by Dan O'Donnell

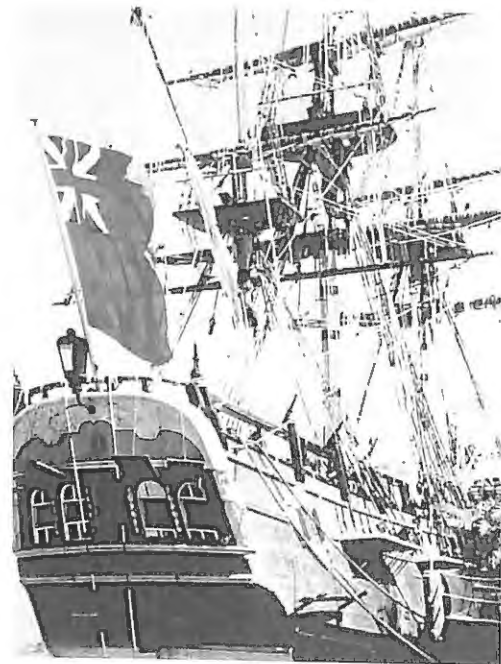
In '65 she carried coal,
a humble ship with heart of oak,
from Whitby south to Londontown,
bearing the name of Earl of Pembroke.

This dirty British coastal collier
was transformed there by shipwrights clever
with English elm and spruce and fir
then dispatched abroad as Cook's *Endeavour*.

To the Horn Cook sailed in '68,
Tahiti-bound with his gallant band,
then south and west to Aetoroa,
mapping North and South of Maoriland.

For Australians all, Cook's greatest feat
was to chart New Holland's eastern shore
and in eighteen years it became our home –
Australia Fair, which we adore.

While its wondrous bounties rich and rare,
we take for granted with no second look,
it's time we honoured such pioneers,
as intrepid mariner, James Cook.



This tribute to Lt. James Cook was inspired by the replica of the Endeavour, photographed by the author at the Mooloolaba Marina, Queensland, 17th August, 2000. Cook's cabin, where history was made in 1768-71, lies through the four windows at the stern of the vessel, immediately below the Union Flag of England and Scotland. The phrase "dirty British coastal collier" is an adaptation from John Masefield's "Cargoes".

Surprisingly it has passed unnoticed that A.D. 2000, is the setting for one of the most famous socialist Utopias which pre-dated both Huxley's Brave New World and Orwell's Nineteen Eighty Four. Edward Bellamy's Looking Backward was published in 1888 and was influential in shaping the policy of the Social Democratic parties in Great Britain and America.



LOOKING BACKWARD

UTOPIA IS A TERRIBLE PLACE

by ANTHONY COONEY

Written as a novel the plot was simplistic and contrived. A wealthy young man, Julian West, suffering from insomnia, employs a mesmerist to put him to sleep in the soundproofed but ventilated basement of his house. One night the house is burned down and he is presumed dead. His next waking experience is of being revived by a doctor and his daughter, Edith, in the Boston of the year 2000, though he himself has not aged in the least. The novel ends with the revelation that Edith is indeed the great-grand-daughter of the Edith whom Julian was to marry. The book ends with the marriage of Julian and Edith, who presumably live happily ever after in the socialist paradise where no change is possible.

Carried on this adequate, if scarcely enthralling, plot, the bulk of the book consists of descriptions of the future socialist paradise as revealed to Julian by tours of the new Boston in the company of either Edith or Dr. Leete. Both the desirability and inevitability of socialism are expounded and the criticisms of socialism current in Bellamy's lifetime, demolished, at least to the author's satisfaction. Notable in our impression of the new Boston is the total obliteration of the past.

The world of A.D.2000 which Julian West discovers is the opposite of Orwell's vision of "Oligarchical Collectivism" in Nineteen-Eighty Four, although a hostile critic might make a case that it has in it the seeds of Huxley's Brave New World. The chief impression of the new world order is of a comfortable, even luxurious, sterility without struggle, pain or the beauty of life. William Morris clearly felt this in his criticism of the book in Commonwealth for June 22, 1889, "The danger... is that they also

accepting its speculations as facts will be inclined to say, 'if that is Socialism, we won't help its advent'."

The world of Looking Backward is clinical, efficient and organized. How does it come about, by what process, Revolution or Evolution? Bellamy plumps for Evolution. Socialism is so inevitable that it seems to the historians of A.D.2000 that the Communists and Revolutionists of the 19th Century were hirelings and agents provocateur subsidized by the Capitalists to discredit Socialism. Bellamy is persuasive here. Industry, particularly in his native America, was being increasingly amalgamated by Trusts and Cartels. The logical end of the process would be the amalgamation of all production and distribution in a single monopoly. Although Bellamy suggests that the state would then "nationalize" this Monopoly, there is an ambiguity which leaves the possibility that it is the Monopoly which will take over the state. The ambiguity is suggested by the model for Government which Bellamy proffers. The system is eminently "democratic" with innumerable officers, ranging from shop-steward to President of the United States, being elected and delegated through an elaborate Guild system. The juridical power of the State is not abolished, but transferred to an all embracing Syndicate.

The growth of monopoly to the stage where it and the state are inseparable is plausible, though Bellamy gives no hint that that growth is promoted by, and dependent upon, the control of credit and its allotment. It is complemented in Bellamy's Utopia by a similar collectivization of labour.

"The moment the nation assumed the responsibilities of capital, those difficulties vanished... The national

organization of labour under one direction was the complete solution of what was, in your day and under your system, justly regarded as the insoluble labour problem. When the nation became the sole employer, all the citizens, by virtue of their citizenship, became employees, to be distributed according to the needs of industry."

Bellamy's basic assumption is Scarcity Theory. Scarcity Theory proposes that resources are not only limited, but scarce, and that it is the business of the economist as administrator to allocate them as effectively as possible. It is Bellamy's position that this cannot be done except by centralized administration and planning. Bellamy of course never knew of the chaos brought about in Communist countries by precisely such centralized control. Given the assumption of scarcity in Bellamy's Utopia, it follows that all must work to obviate the ever constant threat of shortage. This naturally applies to women as well as men, and all women must perform industrial service, though this is presented as being their "liberation" rather than their degradation to "hands" in the "Industrial Army."

Bellamy insists that in this Communist system every man will be free to choose his occupation albeit after three years' service as a general labourer under direction to work where needed. Further he assures us that work will be stripped of all toil by the application of machinery. However the impression is of a universal standing army, highly disciplined and tightly drilled, compelled by unceasing anxiety to produce goods to satisfy the demand of every caprice, however trivial.

The subsidiary assumption to scarcity is that work is unpleasant, and therefore it

is desirable to shorten both the hours and the years of service in the Industrial Army, Morris' criticism of this is worth considering:

"As an illustration it may be mentioned that everybody is to begin the serious work of production at the age of twenty-one, work three years as a labourer, and then choose his skilled occupation and work till he is forty-five, when he is to knock off his work and muse himself (improve his mind, if he has one left him.) Heavens! Think of a man of forty-five changing all his habits suddenly and by compulsion! It is a small matter after this that the said persons past work should form a kind of aristocracy (how curiously old ideas cling) for the performance of certain judicial and political functions."

Bellamy is what Orwell described as "A vulgar machine worshipper. It interprets life as a mechanical process, relentlessly at war with scarcity. He does not see the possibility of pleasure and fulfilment in work, and therefore proposes not its elevation to art, but its reduction to function by ever increasing mechanization.

Bellamy's view of art in the socialist Utopia is philistine. Boston, it is true, is filled with statuary and art galleries, but all is kitsch, rather in the manner of the "Socialist Realism" of Stalin's Russia and Hitler's Germany. Whilst wireless and television were unknown to Bellamy he does make an intelligent guess at the possibility of what became known as "Rediffusion" through the telephone system. By this means the happy populace can tune into music of high quality both in its composition and performance, though one doubts if it will include Bartok's sense of dissonance, much less Schoenberg's atonality. Yet it is in this very matter of art and music that the sterility of Bellamy's Utopia is most manifest. Julian West is introduced to the wonders of the telephone system when Edith asks him,

"Are you fond of music, Mr. West?" Julian replies,

"Nothing would delight me so much as to listen to you."

"To me!" Edith replies, laughing, "Did

you think I was going to play or sing to you?" Julian learns that whilst people may sing or play for their own amusement, they do not do so for family and friends since "professional" music is so easily available:

"I suppose it was these difficulties in the way of commanding really good music which made you endure so much playing and singing in your homes, by people who had only the rudiments of the art?" Edith says and Julian meekly agrees. But what of the joy of making music with others? It is banished, as Edith explains:

"All the really fine singers and players are in the musical service, and the rest of us hold our peace for the main part," and again "We have simply carried the idea of labour-saving by co-operation into our musical service as into everything else." In this Utopia the performers are so numerous that although there is a wide choice of performance throughout all twenty-four hours of the day, "no individual performer, or group of performers, has more than a brief part." Are we to understand that making music is regarded as a task to be, like everything else, minimized to the point of extinction? Money has no part in Bellamy's Utopia. It is not merely unnecessary but undesirable, precisely because as Douglas argued, the gold sovereign makes its possessor sovereign, at his command ships sail, farmers reap, factories fabricate and shop-keepers take down goods from the shelves. The problem of money as Douglas saw it, was simply that not enough people had enough sovereigns to make their demand for goods and services effective. Bellamy will have none of this; in his Utopia trade, buying and selling, as we know them, have disappeared. Everyone receives an equal monthly allowance of credit, irrespective of occupation. The credit is made available by a kind of ration card measured in notional "dollars." When a person needs or desires an article, whether it be a hat or a loaf they go to the state retail outlet and order it. A clerk cancels the equivalent credit on their card and the goods are delivered, Bellamy would have us believe,

promptly. As a method of economic control and coercion the system is probably perfect.

What Bellamy fails to understand is that even if the administrators of this Communist State have all the fair-mindedness, honesty, integrity of intention, impersonal justice and total objectivity which he assumes they will have, there remains, inherent in the system something psychologically repellent – there are no shops, there is no price hunting, there is no bargaining. When Edith takes Julian "shopping" they go to an office where Edith looks through sample books and orders the dress material she requires. This, Julian learns, is how everything is procured. There would be no advantage in "shopping around" among these ordering points because all the patterns, qualities and prices are exactly the same. What is illustrated is Socialism's restricted concept of human life. Shopping is viewed as merely procurements completely divorced from pleasure. Is it really possible that people could regard the excitement of shopping, the special smell of a grocer's, of a tobacconist's, a draper's or a coffee merchant's, the sight of lighted windows on a winter's evening, of displays of fruit and vegetables on a summer's morning, anti-social? Is it really possible that they would find desirable the reduction of shopping to a tedious function?

Nothing perhaps illustrates the thorough going collectivism of Looking Backward more than the "umbrella" incident! Indeed Bellamy makes the special point that the cameo is such an illustration. Julian and his hosts are to go to a restaurant for dinner. We learn, incidentally, that this is the normal thing, socialists, ten and now, favour communal eating and rarely dine in their own homes and this for the oddest reason, they regard cooking and the nurture of her family as degrading of the wife and mother. However there is a heavy rainstorm and to Julian's surprise this does not deter his hosts in the least. Stepping from the house Julian is astonished to find that the pavements have been enclosed by a continuous waterproof covering which provides a dry corridor throughout the whole city.

As Dr. Leete explains:

"The difference between the age of individualism and that of concert, is well characterized by the fact that, in the nineteenth century, when it rained, the people of Boston put up three hundred thousand umbrellas over as many heads, while in the twentieth century they put up one umbrella over all the heads."

Bellamy of course had never experienced a modern "shopping precinct" with its grit, litter, noise and lurking idlers, all of which rain might have washed away in a normal High Street. But is there no joy in rain wet paving stones? Shall no child ever again splash in puddles. Can anything be conceived of as more dreary, nay more unhuman, than a pavement which is never washed by cleansing showers or people who have never felt the glad rain upon their faces?

One of the curious things about Looking Backward is that the world is a bourgeois world, with all the vices of conformity and philistinism as well as

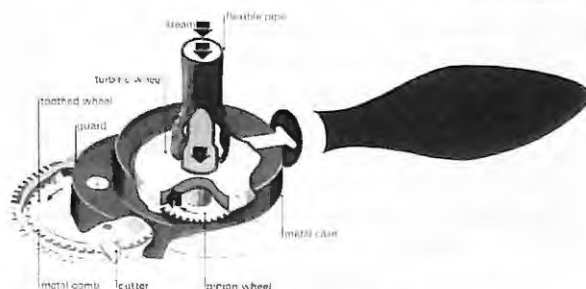
the virtues of thrift and industry of that class. The people we meet, and there are few of them, are doctors, lecturers, professors, writers, all that class who still meet in their cafes and common rooms to plan the revolution which indeed has gone by in the night. We never meet, or even hear of, those who spin the cotton and weave the web, who smelt the iron and smite the white hot steel, though we are assured that men are encouraged to be coal miners by the prospect of shorter shifts in the pit. Bellamy's New World Order is but the Old World Order but with the "workers" and "peasants" happily having become just like us.

Utopias have this in common, that they cannot be larger than their creators' imagination, or to put it the opposite way, they are all as narrow as one man's vision. Morris rightly says of them that they tell us more of the author's character and background than they do of reality. Bellamy's "Looking Backward," however still has something

to teach us if we view it, not as a promise, but as a threat. The magic of shopping in little shops along a bustling High Street, or even in a grand Department Store, has indeed been largely destroyed, not by Socialism but by supermarkets which periodically amalgamate. The production of most essentials and many inessentials, has been monopolized and the process continues. We are indeed threatened with a cashless society where every transaction can be traced and studied. We live, not in a "Consumer Society" but in a Managerial Society where choice and variety are remorselessly eliminated. State subsidy of the arts rams down our throats, not only the "politically correct," but the banal and the philistine.

If we have been fortunate in not reaching Bellamy's Utopia of A.D.2000, we are nevertheless on our way to it, and Utopia is a terrible place.

AUSTRALIAN INVENTIONS



REMEMBER THE DELIGHTFUL STORY OF DAVID UNIAPON?

Mr. Noel W. Clarke of Wangaratta, Victoria knew David Uniapon, the Aboriginal gentleman featured on A\$50 note, and in his youth spent many a pleasant hour with David. In the story Noel took to task the ABC radio for perpetuating the myth that Mr. Uniapon was the inventor of the shearing machine. It was invented in Australia but not by him.

As Noel wrote, "Any good library will have material on the inventors of the shearing machine."

Well, not just libraries would have this information, but the Patents Office too! It would not be too difficult to search

out the patents thereby settling the issue – should the ABC radio be interested in correct history!

According to author of "The Dictionary of Australian Inventions & Discoveries", Margaret McPhee, (Allen & Unwin publication 1993), the mechanised shears were patented by a Robert Savage and emigrant Englishman Frederick York Wolseley in 1877.

MECHANISED SHEARS *an Australian Invention*

Patented by Robert Savage and emigrant Englishman Frederick York Wolseley in 1877, the mechanised shears were driven by the friction from a large wheel on an overhead shaft.

Power driven shears which could remove more of the fleece than hand clipping.

In the first public demonstration they were pitted against a champion blade shearer. The blade shearer finished first, but the superiority of the mechanised shears was proved when they were able to take a further kilogram of wool from the hand-shorn sheep. The first mechanised handpieces were made commercially at the R.P. Park engineering works in Melbourne. The foreman there, Herbert Austin, made suggestions for improvements to the shears, and took out several patents. In 1889 Wolseley returned to England where he set up the Wolseley Sheep Shearing Co. Pty Ltd. Four years later

he was joined by Austin, also English-born, and the men became known for their association with the design and manufacture of motor cars.

In 1888, Dunlop Station, near Bourke, New South Wales, became the first property in the world to shear an entire wool clip with machines, despite initial opposition by the shearers to adopting the new methods.

The difficult job of persuading shearers to change from blades to machines was undertaken in large part by blade champion Jim Davidson, one of the 1888 Dunlop shearers, who was convinced of the value of mechanised shears. As the leading advocate of their use he patiently demonstrated them in sheds all over Australia.

Several earlier innovative but unsuccessful attempts had been made in Australia to develop shearing machines. The first, by Melbourne inventor James Bolton Higham, was patented in 1868. It had a semi-circular plate with a serrated edge. A two-bladed cutter revolved on the plate. It was designed to operate by steam, water or compressed air—power sources which at that time were unreliable or difficult to transport.

Another machine was patented by J.E.A. Gwynne in 1870. Although considered too complicated, it did incorporate several important advantages, the main one being the flexible joint between the shear and the shaft. The machine was powered by hand—an assistant turned a large wheel connected by a rope drive to a smaller pulley.

Taken from *The Dictionary of Australians Inventions & Discoveries* by Margaret McPhee

*Another Invention
'Made in Australia'*

**THE CHAFFEY
IRRIGATION
PUMPING ENGINE**

The irrigation pumping engine, based on a marine steam engine and connected directly to a centrifugal pump was used

to move water into irrigation channels.

The two pumping plants designed by George Chaffey which supplied the Mildura irrigation district with water for more than 60 years had 100 cm centrifugal pumps which were driven by triple expansion marine steam engines. The engines were connected directly to the pumps, without belts, ropes, or any kind of gearing.

The engines were built by the British engineering firm Tangye Bros to Chaffey's revolutionary design. The builders, doubting the efficacy of the design, refused to accept responsibility for the machines. They decided not to use their own brand but instead labelled the machines with Chaffey's name. These engines supplied water to the irrigation channels around Mildura and Renmark until replaced by electric motors more than half a century later, working at an average hourly output rate of some 8,500 000 litres each. The pumps were the largest in the world at the time of their installation.

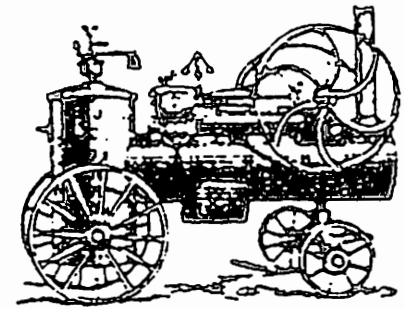
GEORGE CHAFFEY:

Pioneer of the use of engine-driven centrifugal pumps for irrigation system co-founder, with his brother, of Mildura and Renmark irrigation.

George Chaffey and his brother William Benjamin Chaffey (1856—1926) were born in Canada. George, an engineer, pioneered his irrigation techniques in California, where in 1882 he tapped underground water resources to establish the Etiwanda Irrigation Colony near Los Angeles. He was encouraged to bring his skills to Australia by Alfred Deakin, then the Victorian government minister in charge of water resources.

The Chaffey brothers arrived in 1896 and settled on drought-ridden land near the old Mildura cattle station on the lower Murray which, under an agreement with the Victorian government, was to be granted to them progressively following the establishment of permanent irrigation. The Chaffeys formed a company through which they offered both irrigated blocks for fruit growing and residential blocks.

They excavated 250 kilometres of main



channels, 500 kilometres of secondary channels and installed pumping stations powered by triple expansion direct drive engines designed by George Chaffey. By 1891 they had acquired and sold some 7000 hectares of land. However, problems associated with soil salinity and yabbie damage to the canal banks, compounded by the collapse of the land boom in the mid 1890s, led to bankruptcy.

George Chaffey returned to California, where he carried on his work in irrigation. William Benjamin Chaffey remained in Mildura and continued his involvement in irrigation, fruit growing and community affairs. The present towns of Renmark and Mildura, and the irrigation areas surrounding them, are the result of the Chaffeys' work.

\$22

AMONG THE BARBARIANS
The Dividing of Australia
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ACT OF SELECTED HISTORY

"I was most interested to read the article by J.M. James reproduced from the Weekend Australian in the latest issue of Heritage No. 93.

The continual use of Singapore by Paul Keating – and others – to encourage anti-British sentiment is one of the most blatant acts of selective history possible. In January 1942, Rabaul then capital of the mandated territory of New Guinea, was under Australian administration. Rabaul fell to the Japanese on 23rd January, that is 20 days before Singapore. No British forces were directly involved in the area.

The following review of my book *Masked Eden: A History of the Australians in New Guinea* by Professor Anthony Flew, gives some idea of the importance of this book and the way it has been treated by many in the establishment.

This ignoring of events in WWII New Guinea, affects not only British/Australian relations but also relations with the present day peoples of PNG. It also has relevance for those concerned with aboriginal relations.

Anne McCosker

A notice about *Masked Eden* appeared in *Heritage* issue No.88. Published Australia 1998. ISBN 0 646 3528 9x. Available from Matala Press, P.O. Box 829, Maleny Qld. 4662 \$57 plus p&p \$6. No GST.

Masked Eden

reviewed by Anthony Flew



This book, sub-titled "A History of the Australians in New Guinea" is centred around the capture of Rabaul by the Japanese in January 1942. The military importance of this small town, which was the capital of the Australian Mandated Territory of New Guinea, lay in its splendid harbour. Anne McCosker was born in and loves this country, and her parents lived and worked there both before and after the period of Japanese occupation. Her sources for her history are recorded conversations with her parents and their parents, who lived through it all, as well as various official records in Canberra and elsewhere.

It all makes a fascinating 'human interest' story. But what gives her book a different and a wider significance is the fact and the reasons for the fact that it seems to have received almost no media attention in Australia. The most important reason for this reluctance to attend to what Anne McCosker has to say is that anti-British Australian politicians, both professional and amateur, have for years been making much of the failure of the grossly inadequate available British forces effectively to defend Singapore and Malaysia. Indeed one recent Labor Prime Minister went so far as to

mendaciously assert that the UK had made no attempt to defend these territories.

Very understandably, such persons do not want either themselves to read or to encourage others to read Anne McCosker's story of the shambolic ineptitude displayed by the authorities in that Australian Mandated Territory throughout the entire critical period. They failed both to employ the shipping which was lying ready to evacuate non-combatants and to deploy their scanty military resources so as to inflict some casualties on the invaders before beginning a fighting retreat.

The result was that the loss of Rabaul cost Australia more than twice as many men as did the whole Vietnam war – a number nevertheless, still smaller than the total UK losses in the sinking of the Prince of Wales and Repulse in the vain attempt to defend Singapore. Significantly there never has been any official enquiry in Australia into the shameful circumstances of the loss of Rabaul.

The other reasons for not giving due attention to Anne McCosker's work is

that she is unwilling to present a politically correct, albeit historically incorrect, picture of Australians in pre-World War II New Guinea as institutionally and individually racist and sexist.

Anthony Flew, Emeritus Professor of Philosophy, University of Reading. Right Now UK

'Masked Eden' by Anne McCosker
Matala, 1998, PPS XIV + 354,
ISBN 0-646-3528 9X



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



Flag Critics LIKE A CRACKED RECORD

by Jeremy Lee



SURELY there can be very few Australians who did not experience a thrill of pride when 150 horsemen, mounted superbly, swept at full gallop into the Olympic arena, each carrying an Australian flag, to mark the opening of the Games.

No sooner are the games over, however, than the small gaggle of flag-changers are at it again. Harold Scruby repeated his usual tirade in *The Australian* (6/10/00), under the heading IT'S ABOUT TIME YOU HIT THE ROAD, JACK, with an opening paragraph full of wishful thinking:

"According to John Howard the Sydney Olympic Games have put back by a generation the cause of those who want to change the flag. Implicit in this remark is an acknowledgement that a new flag is inevitable. Like the republic, he knows it's not a matter of if but when"

Anyone who can read such an 'implicit' meaning in Howard's remarks must have been playing Bingo when the Games opening was taking place.

The Murdoch press can be expected to continue its flag and republic campaigns. Four days before the Scruby article, another paper in the Murdoch stable (*The Chronicle*, Toowoomba, 2/10) carried an editorial which said, in part: *"....If the Olympics have proved one thing, it is that Australia can stand tall as a sporting country, but more so as a mature, confident, multicultural society. Given that, I think the time has come to consider a change in our flag. I have always been cautious of this in the past, but now believe the time has come to do away with the Union Jack in the corner"*

This is astonishing! Was not Australia "mature" and "confident" before the Games? Of course it was – and is.


A large part of its maturity is a grateful acknowledgement of its heritage as it faces the future.

In a blazing response to the editorial, Flag Association Branch President Mr John Brett reminded readers that during Bob Hawke's time, *"....a corporate organisation called "Austflag" was formed by a few wealthy and powerful people, who were to run a new competition to select a new flag to present to the Australian people."*

The new competition, with a substantial sum of money for the winner was held by Austflag and a winner found. Then the new prize-winning flag was presented to Australians, who were asked – via polls – to approve the new design. Well, it was an expensive disaster for they could not even reach a 5% approval rate

After the Republic Referendum last year the approval rate (for the existing flag – ed.) got into the 90% plus area"

Six hundred pounding hooves have probably taken it over 100% by now!



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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. Twenty five 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.

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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.

NEED FURTHER INFORMATION?

A comprehensive list of literature and tapes is available on a wide range of topics. A catalogue will be posted on request.

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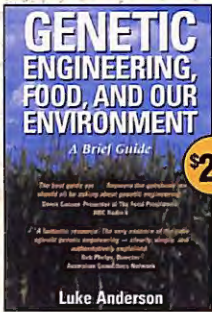
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"3000 years before the Europeans ever raised a single cathedral, their ancestors had already constructed pyramids in Egypt, Stonehenge in Britain, and palaces in Crete."

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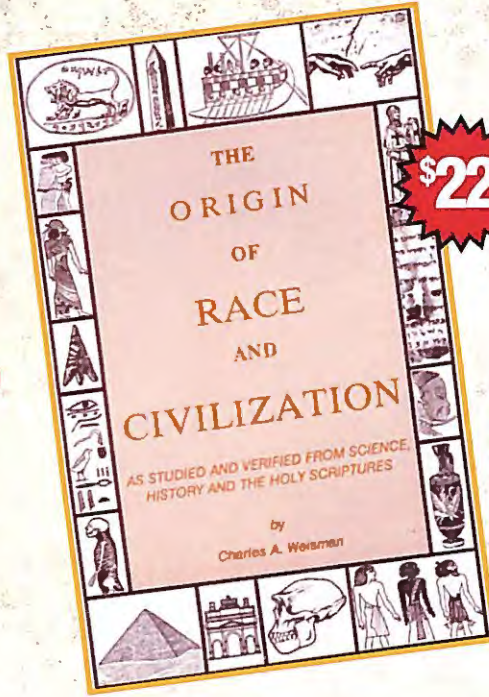


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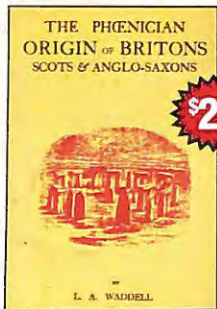
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Luke Anderson

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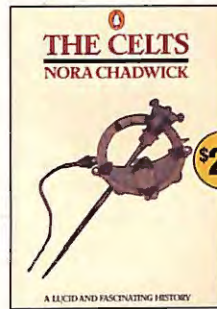
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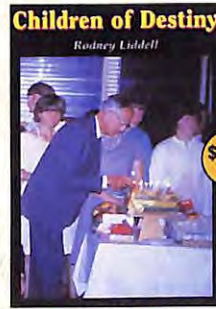
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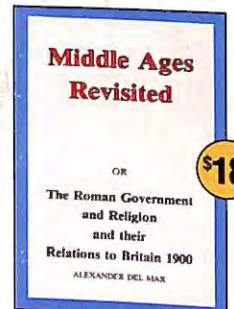
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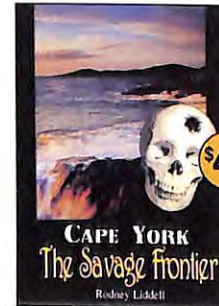


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The establishment of the Australian Constitution in 1901 is a much neglected and underrated event in this nation's history.

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Doug Collins

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AND

His Fight Against Censorship