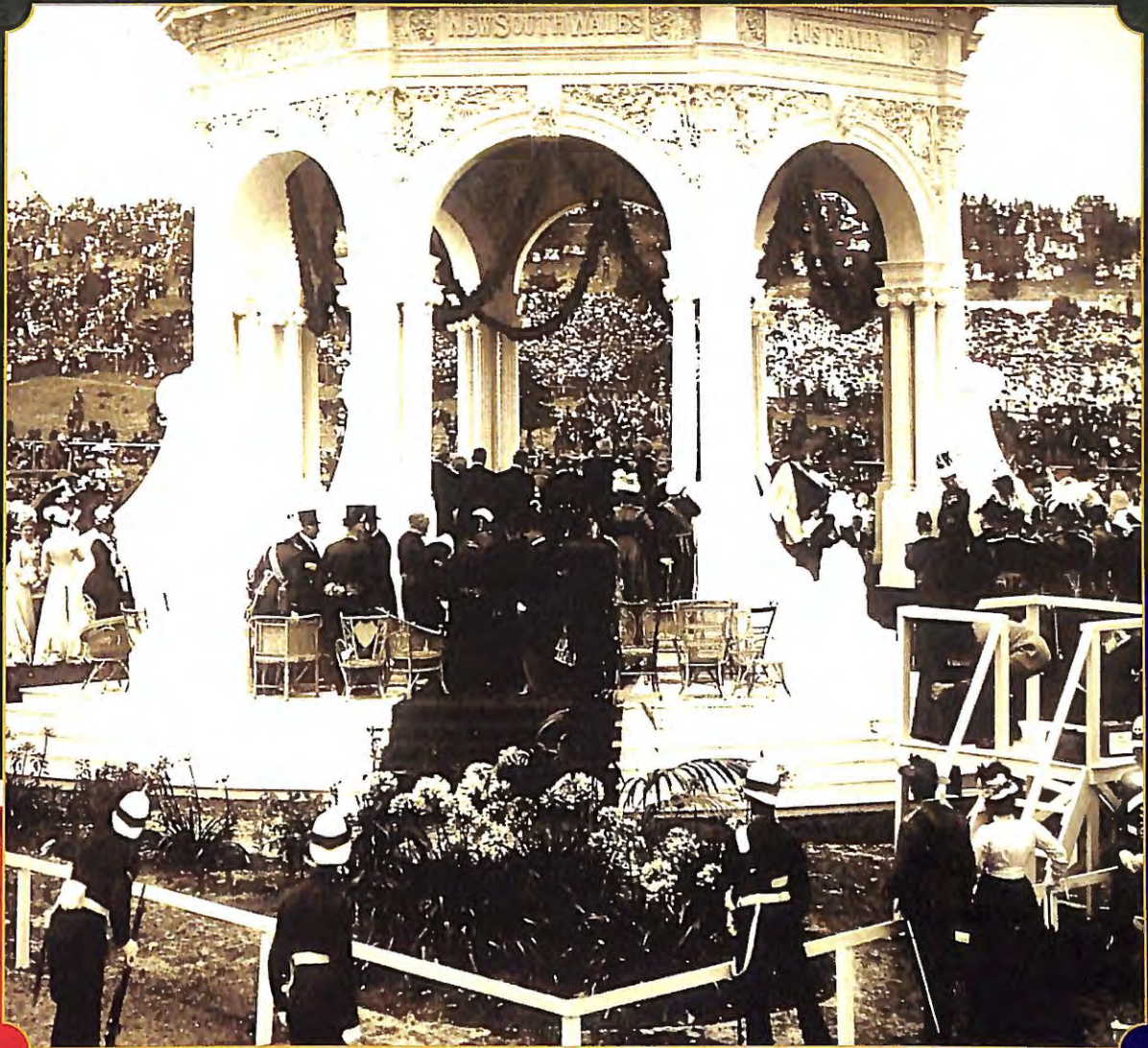


FEDERATION ISSUE

HERITAGE

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LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE



OUR OWN
CITIZENS
OF THE
CENTURY

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HERITAGE

No. 95

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FRONT COVER PORTRAIT

Australia's first Governor-General, Lord Hopetoun, takes the oath of allegiance in Centennial Park, Sydney, on 1st January 1901.

The Australian Heritage Society

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

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

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

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

SIR RAPHAEL CILENTO
First Patron of the Australian Heritage Society

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“As Beautiful as Morning . . .”

IT is as well to check one's bearings before going forward, and in order to be accurate, that should involve having a look at where one has come from. If it is really true that Australia, China's "southern land of Chui Hiao" ¹, and the exotic "Ophir" ², renowned in story and song for centuries, are one and the same, then she has been playing her part in the scheme of things internationally for a very long time indeed. Vistas of possibility appear - for instance, could the gold used to adorn the fabulous temple of King Solomon, or the treasure accompanying the pharaohs into the next life, be Gympie or Kalgoorlie gold? Imagine!

Yes, well, in the meanwhile, we are very properly proud of Captain James Cook, what he achieved, and the new Australia that had its beginnings when he planted the British flag at Botany Bay. There is no need to rely on the skills of archaeologists, ancient rock carvings and excavations for our knowledge of events since that time.

Famous explorers, farmers, stockmen, miners and politicians, artists, writers, doctors and inventors combine to give us a history of which we can be immensely proud.

GREAT ACHIEVEMENTS

Many years before federation, a prodigious amount had already been achieved. There were efficiently functioning cities, roads, railways, ports, industries and agriculture. Although anomalies in tariffs and customs existed, and there was a need for common quarantine laws and defence strategy, the catalyst that finally revived the idea of federation in the 1890s was severe economic depression. Originally canvassed in the 1840s by the British Secretary of State for the Colonies, Earl Grey, it had been met with hostility in the colonies at that time.³

There were sound reasons for federating. It's a pity, though, that federal politicians have subsequently been unable to resist the urge to do for Australians that which the States are able to do, resulting in ever-increasing centralisation and loss of sovereignty for the individual.

According to my dictionary, "Economy" relates to the "condition of a country as to material prosperity". Although Australia has its share of droughts, floods, and fires,

and is challenged by distance, bean-counters (in the form of the prestigious World Bank) reckon us as the wealthiest nation on earth, and we are indeed amply provided for by the resources of this rich land. Acts of God apart, our good times and our bad times, our depressions, recessions and booms are not naturally occurring economic "cycles" as some suggest, rather they are skilfully managed techniques in the hands of a few, designed to achieve discernable and consistent centralisation of power.



Henry Parkes

CHRISTIAN BASE

Unlike our present politicians, the fathers of federation had no qualms in acknowledging the spiritual heritage of the vast majority of Australians. Sir Henry Parkes' opinion was ". . . we are . . . pre-eminently a Christian people - . . . our laws, our whole system of jurisprudence, our Constitution . . . are based upon and interwoven with our Christian belief. . ."⁴. In the Preamble Debate on the Constitution in 1898, Sir John Downer commented, "I don't know whether it has occurred to Honourable Members that the Christian religion is a portion of the English Constitution . . . It is part of the law of England which I think we undoubtedly brought with us when we settled these colonies . . ." In the unlikely event of his great grandson, our Minister for Foreign Affairs, Alexander Downer, expressing similar views today, he would probably lose his job! Only rarely have our eminent Churchmen sounded the alarm when Christian principles on which our system of government is based have

been breached. Those portions of the bible that exhort them to "Cry aloud, spare not, lift up your voice like a trumpet, declare to my people their transgression . . ." (Isaiah 58:1) are apparently not for them.

At the beginning of the 1900s there were high hopes and great expectations of the new nation. "A larger and more inspiring national life will . . . be opened to them" (J. Bryce, author of *The American Commonwealth*).⁵ Henry Rix's 'Australia For Ever: A Federation Song' of 1896 exhorts fellow Australians to 'Unfurl the Flag and federate' and 'Become a people strong and great, a well-ruled, world-respected state' ⁶

FRUITS OF FEDERATION

Have these hopes materialised? It is fair to say that a lot of them have. Our defence forces have acquitted themselves with honour, and kept us free from invasion; magnificent engineering feats such as the Snowy River Scheme have opened up vast areas of country to production; all manner of inventions have appeared on the world scene, born in the brains of Australians, even if our governments have not been quite smart enough to keep them at home. We were among the first to enfranchise women; our farmers and graziers have the capacity to feed and clothe us and millions more; our sporting achievements are legendary. Most importantly, our constitution and system of government has stood the test of time: we have had no coups, no dictators, no secession, no civil war. When put to the test in 1975 they worked magnificently, returning the decision-making power to the people where it belongs.

CENTRALISATION BY STEALTH

So on the face of it we are up there with the best of them, . . . "a well-ruled, world-respected state", with power carefully distributed between the Crown, two houses of parliament, and the judiciary, and decentralised - with a few key exceptions of mutual concern - to six autonomous State governments.

That is what the average man-in-the-street believes. That is what our official literature portrays. That is the theory. Well, if it is not true, why is it not true?

Alfred Deakin, our second Prime

Minister, perceived the danger early on: "As the power of the purse in Great Britain established by degrees the authority of the Commons, it will ultimately establish in Australia the authority of the Commonwealth. The rights of self-government of the States have been fondly supposed to be safeguarded by the Constitution. It left them legally free, but financially bound to the chariot wheels of the Central government. Their need will be its opportunity. The less populous will first succumb; those smitten by drought or similar misfortune will follow; and finally even the greatest and most prosperous will, however reluctantly, be brought to heel. Our Constitution may remain unaltered, but a vital change will have taken place in the relations between the States and the Commonwealth. The Commonwealth will have acquired a general control over the States, while every extension of political power will be made by its means and go to increase its relative superiority."

In 1980, retiring Federal Labor MP Clyde Cameron was moved to comment: "We've got an elected dictatorship, we haven't got a parliamentary democracy in the proper sense of the word. The parliamentary system has been completely castrated by the need for parliamentary expediency and mere survival . . ."

At the conclusion of a famous court hearing in 1982, one of our High Court judges found it necessary to say: ". . . It is no exaggeration to say that what is emerging is a sophisticated network of international arrangements directed to the personal, economic, social and cultural development of all human beings. The effect of investing the Parliament with power through Section 51(29) in all these areas would be transfer to the Commonwealth of virtually unlimited power in almost every conceivable aspect of life in Australia . . ."

THREE SANCTIONS

During the last one hundred years, have we evolved to a point in time where we actually *choose* to be governed in this manner? Were we ever asked whether or not we thought centralised power was a Good Idea?

More to the point, and if not, could we have prevented it, can we reverse the situation now, and is it possible to prevent it happening in the future?

Power comes in three forms - the Dollar, the Vote and the Gun. At the dawn of Australia's second century as a nation, we have to admit that none of these sanctions are presently available to us. We have ceded our right to create our own money to private banks, our voting power is emasculated by a rigid and corrupt party system, and we no longer have the right to own guns. And all without any alteration to the specific provisions regarding them in the Constitution. Our twenty-first century politicians are now falling over themselves to divest Australia of what little sovereignty remains, in the name of globalisation.

It is easy to be critical, but every time we vote in a manifestly corrupt electoral system; every time our hard pressed farmers sow, reap and husband their crops in a manner they know is environmentally unsound, every time we borrow large sums of money at grotesque rates of interest; every time we give preference to foreign goods in the name of economy; every time we keep silent when we should speak up; we are accomplices in the subjugation of our own country.

It is a subject of some speculation as to just exactly what, or if, we will be celebrating on the 1st January, 2101 AD.

i *Pyramids in the Pacific*, Rex Gilroy, Uru Publications Katoomba 1999

ii "The Freshwater Point Site", Elizabeth Dixon. *Heritage* No. 94/2000.

iii *Federation: the guide to records*, Commonwealth of Australia 1998.

iv *Sydney Morning Herald* 26/8/1885

v National Library of Australia MS 51 Edmund Barton papers, item 159, J. Bryce to Barton, 18 August 1891.

vi Australian Archives A1786. 8281B

vii Justice Wilson, a High Court Judge, made this comment in his findings in the *Koowarta Case*, (1982, 153 CLR 168

SONG OF THE FEDERATION

By A.B. (Banjo) Patterson

*As the nations sat together
grimly waiting -
The fierce and ancient nations
battle-scarred -
Grown grey in their lusting and
their hating,
Ever armed and ever ready
keeping guard,
Through the tumult of their
warlike preparation
And the half-stilled clamour of
the drums
Came a voice crying,
"Lo, a new-made Nation,
To her place in the sisterhood
she comes!"*

*And she came.
She was beautiful as morning,
With the bloom of the roses on
her mouth,
Like a young queen lavishly
adorning
Her charms with the splendours
of the South.
And the fierce old nations,
looking on her,
Said, "nay, surely she were
quickly overthrown,
Hath she strength for the burden
laid upon her,
Hath she power to protect and
guard her own?"*

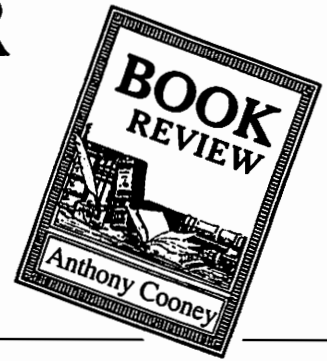
*Then she spoke, and her voice
was clear and ringing
In the ears of the nations old
and grey.
Saying, "Hark, and ye shall hear
my children singing
Their war-song in countries far
away.
They are strangers to the tumult
of the battle,
They are few but their hearts are
very strong,
'Twas but yesterday they called
unto the cattle,
But they now sing Australia's
marching song!"*



I FEAR NO PEEVISH MASTER

JOBS OF OUR OWN: BUILDING A STAKEHOLDER SOCIETY : ALTERNATIVE TO THE MARKET AND THE STATE

Foreword by the Rev. Peter Thomson.



Race Mathews

Pluto Press, London and Australia 1999: papers, 308 pages with index.

"*Jobs Of Our Own*" is the third book in two years which offers an academic treatment, though in different ways, of what is generally termed "Distributism" and its associated ideas. The first, being "*The Political Economy of Social Credit and Guild Socialism*" (1997) by Dr. Frances Hutchinson, and the second, "*The Grip of Death*" (1998) by Michael Rowbotham, both reviewed in *Heritage* No. 92. Of the three "*Jobs Of Our Own*" concerns itself entirely with Distributism, its origins and what is claimed to be its evolution. The appearance of three heavyweight books from independent sources indicates that something is stirring and that the social and economic aspects of the *Chesterbelloc* are now being taken seriously.

Distributists will find Part One of "*Jobs Of Our Own*" particularly interesting as a reminder of their forgotten history. Mathews identifies Leo XIII's Encyclical *de Rerum Novarum* as a primary source of Distributism, influencing Belloc in particular. However he gives equal weight to native movements reacting against the alienation and degradation resulting from the Capitalist Revolution. Such movements can be traced back to Cobbett, Ruskin and William Morris, but Mathews rightly gives pride of place to Orage and Penty and their journal, *The New Age*, around which they built the Guild Socialist Movement. The latter was to influence the thinking of both Cecil and Gilbert Chesterton and the confluence of these streams was the *Chesterbelloc*. Whilst Mathews pays full tribute to *The New Age*, I find it all but incredible that he totally ignores the monetary theories, first published in that paper, of C.H. Douglas, described as "Social Credit" by Orage. It seems to me to be axiomatic that widely distributed property cannot be achieved, let alone maintained, alongside a monopoly of credit creation. Douglas, in his journal, *The Social Crediter*,

(16/1/43) paid tribute to Chesterton and Belloc and asserted that Social Credit was the "*practical mechanism*" of Distributism, whilst Belloc testified to the correctness of the Douglas analysis in "*G.K's Weekly*" (8/6/33) and Canon Drinkwater in his "*Why Not End Poverty*" made the obvious point that the Douglas proposal of a "National Dividend" would, if implemented, enable everyone to become proprietors. Mathews' failure to address the problem of credit creation is, in my opinion, a weakness.

In Part One chapters are devoted to "Henry Manning and Cecil Chesterton"; "Hilaire Belloc"; "G.K. Chesterton" and to "Putting Distributism on the Map" which considers the work of both Fr. McNabb and of the Distributist press. These chapters will not tell the *Chesterbelloc* enthusiast anything new and do not throw any light upon the mystery of "Where was Cecil?" during Gilbert's crisis years, but will be highly informative for the newcomer. What I found surprising was that Mathews admires Cecil above Gilbert and certainly more than Belloc, of whom he is critical. His assertion that Cecil would, if he had lived, been greater than Gilbert is in fact Gilbert's own opinion, and, incidentally, A.K. Chesterton's, but one which most of us do not share. The reason may be that Mathews is something of a "Latter Day Saint" in Distributist circles, having only recently trod the Damascus Road from Fabian Socialism to Distributism. Cecil Chesterton may be regarded as the "Left Wing" of the Movement and Belloc as its "Right Wing," so that it would be surprising if Mathews did not have a predisposition toward Cecil. I had not however until reading his book realized the importance of Cecil and it is certainly true that his death at the front was a blow that was ultimately fatal. The criticism of the Distributist League

is severe, but largely justified. What the League neglected to do was to analyse itself under the headings "Philosophy," "Policy" and "Means", which may be applied to action in terms of "Aims," "Objectives" and "Methods." What is the *Aim* of Distributism? That is the first thing to determine. The Distributists did not, and neither does Race Mathews, so I will risk doing so - it is to create the social and economic conditions in which the Moral Law and the Norms of Civilized life *may more easily* function and flourish. That does not mean that we can create William Morris' "Earthly Paradise," but it does mean that we can make it easier for men to be civilized. As C.H. Douglas pointed out, virtue may flourish in the gutter, but it does so in spite of the gutter, not because of it! The Distributists having failed to define their *Aim* were unable to set themselves a series of attainable objectives and devise methods for achieving them. A full account of the confusion and conflict which resulted can be found in "*The Chesterton Review*" Vol. XXIII, No. 3, August 1997 in *Toward a History and Interpretation of the Distributist League*. I must disagree however with Mathews when he says that Distributism was rejected because it was associated with "anti-Semitism." In forty years of promoting Distributism/Social Credit I have never found this a reason for rejection for the simple reason that no one I have debated with has ever suggested that it was, certainly Arnold Wesker did not when he wrote his Distributist play, *I'm Talking About Jerusalem*. The usual reason for rejection is the close association between Distributism and the "Back to the Land" movement with the ancillary reason that it is "impractical". I have dealt with this charge in my monographs, "*One Sword at Least - G. K. Chesterton*," "*Hilaire Belloc*," and "*C.H. Douglas*," and

ospace does not permit a recap. here. The practical reason for the failure of the Distributist League lay in its not giving rank and file members anything to do and this derived directly from the failure to define its *Aim*. The Communist Party, in contrast, fully understood the paramount importance of "Cultivation and Involvement" as the means of increasing and keeping membership. It is on this point that the Distributist press merits Mathews' criticism. It *ought*, week by week, to have set its readership objectives and explained the methods by which readers could achieve them, and it did not. Part Two of "*Jobs of our Own*" is if anything more densely written and referenced than Part One. Mathews' thesis is that Distributism having sunk without trace in Great Britain was reborn with partial success in Antigonish and with all but complete success in Mondragon, Spain. He is careful however to describe both developments as "Evolved Distributism," and to stress that they were developed without reference to the *Chesterbelloc*.

The Antigonish Movement in Nova Scotia was the work of two priests, Frs. Tompkins and Coady. They served communities overwhelmed by poverty in a plenteous land and sea, and they launched a co-operative.

The rise and decline of the Antigonish co-operative movement is chronicled with great attention to detail, except the detail of Credit. Douglas was of the view that the Co-operative Movement in Great Britain needed, first and foremost, to secure control of its own credit creation. The Antigonish experiment failed because it did not. As Mathew's describes it:

"Within a few years, all that remained to remind Nova Scotia of what had once made it the subject of worldwide attention was reduced to a handful of large consumer co-operatives conducting their businesses along lines which were largely indistinguishable from their conventional competitors."

The Mondragon experiment is different in that it is based upon Producer Co-ops. Space does not allow a full description of its origins with Fr. Jose Maria Arizmendiarieta. Mathews is clearly an enthusiast, and upon the

reams of statistics he supplies one must agree that the experiment is a success. As he puts it:

"Members of the Co-operatives have property of four kinds: firstly ownership of their jobs, secondly, direct personal ownership of the balances held for them in their capital accounts. . . . thirdly, a shared ownership of the assets of their co-operatives such as buildings, equipment and reserves..... and finally,...albeit less direct the secondary support co-operatives in which the primary co-operatives are major stakeholders."

There is no need to dispute that all of this is beneficial, but is it *Distributism*? The shareholder may be an "owner" (of something abstract) but is he a proprietor? My own view is that there is, as William Morris said of Bellamy's "*Looking Backward*," an unwelcome emphasis on production and expansion, and this finds expression in the very title of the book "*JOBS of our Own: Building a Stakeholder Society*". Distributism is not about "Jobs;" work certainly, but personal, unalienated, work, associated with stewardship, stewardship of the land, stewardship of the craft. Can any work which is a "Job" directed by a collective, whether of the Capitalist or Communist sort, echo the beautiful words of the English folksong "*On Lindon Lea*" - "I fear no peevish master"? Ironically a "Stakeholder" is not a proprietor, more usually he is one who holds the bets on such sordid gambles as dog-fighting and bare-fist pugillism, and who must be prevented from melting away over the horizon at the conclusion of the bout. This brings me to a major criticism of the book. Mathews and the person who wrote a Foreword, the Rev. Peter Thompson, evidently suffer the delusion that because Blair has dropped such phrases as "The Third Way" and "A Stakeholder Society" that he is a Distributist, the longed for Messiah, defender of marriage and the family, of childhood innocence against sodomites, of small property against multinationals, usurers and tax gatherers, of the rooted community against cosmopolitanism and what Salzaar described as "Wealthy vagabondage," of Law and Tradition against fads and fancies. He even heads his final chapter with the photograph of

this leader, inspirer and foundation of the most morally evil government that God has seen fit to punish an apostate nation with since Henry VIII.

Mathews' book is spoiled in my view by this misplaced trust in a smiling Cromwell, something which I think, from his last chapter, he begins to suspect himself. Nevertheless it makes for absorbing reading, and to the individual reader must belong both the question and the answer: "Was the Antigonish Movement and is the Mondragon Experiment really Distributism?" For my part, hopeless Idealist or idle dreamer as I am, I will await until "*The apple tree bends down low on Lindon Lea*."

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CITIZENS OF THE CENTURY

AUSTRALIA is not short of remarkable performers in most fields of human endeavour, and many of them will receive acclaim and honour in centenary celebrations this year. From Sir Douglas Mawson, Antarctic pioneer, and Sir Charles Kingsford Smith, aviator, to 'Weary' Dunlop, war-time surgeon, or Fred Hollows, eye surgery pioneer, to Dawn Fraser, champion swimmer, or Barry Humphries, female impersonator extraordinaire, we will be celebrating their achievements during our first century as a Commonwealth.

The following three individuals are unlikely to feature in government-sponsored citizen award ceremonies, but *Heritage* is proud to nominate them as candidates for outstanding citizens of the century. It is hoped to study their achievements on behalf of Australia in greater detail in future issues.



King O'Malley, a member of the first federal parliament, for his crusade to protect the Australian battler from 'the powerful wolves of society with their high interest rates' (the private banking institutions). Outraged at the waste of money in high interest on Government loans and in business, he accused financiers of securing "the last farthing from the producers of the wealth of the Commonwealth, under the pretence that money or bullion is real wealth. They live in luxury on what the workers

produce." Although the idea of a national bank did not originate with King O'Malley, his was the drive and persistence that finally resulted in the establishment of a people's bank. Even his detractors acknowledged that "his influence on banking at Federal conferences was decisive". The Commonwealth Bank of Australia came into being in 1912, actually opening for business in June 1913.



Denison Miller, the first governor of the newly created Commonwealth Bank. The new bank had an immediate effect in forcing the private banks to drastically reduce their charges on current accounts, and to keep their charges on loans and overdrafts within reasonable limits. In 1914, on the outbreak of World War I, by making \$700 million available to the Government at a charge of 0.56%, as compared with the 6% sought by London institutions, Australians were thus saved some \$12 million in bank charges, while the Commonwealth Bank still made a profit of 0.2%. When asked in a subsequent interview in 1921, whether he had really done this, he agreed: "Such was the case, and I could have financed the country for a further like sum had the war continued." Asked if that amount was available for productive purposes in times of peace, he said that it was.

Although he was at pains to maintain cordial relations between the Commonwealth and the private banks, the private banks excluded the Commonwealth Bank from their Clearing House, and forced it to make its clearings through the Bank of New South Wales, watching the progress of the Commonwealth Bank with ill-concealed rage.

Tragically, Sir Denison Miller died in

1923, but not before leaving a clear footprint in the sand of our past, which irrefutably demonstrates the simple principles required to redeem our ever-increasing indebtedness and loss of sovereignty today.



Eric D. Butler, whose awesome dedication and commitment almost single-handedly kept alive and spread the Social Credit philosophy of C.H. Douglas in the 1930s in Australia, keeping the flame burning for future generations and other countries as well. "The prospect in the post-War world which had never heard of Douglas, for the small remnant seeking realistic Christianity in the form of Social Credit looked extremely grim, until we heard from an Australian visitor that in Australia, under the leadership of a brilliant young man named Eric Butler, a Social Credit Movement . . . was flourishing and attracting the young as well as the older people" wrote Elizabeth Dobbs, a prominent member of the British Social Credit Movement. Founding the Australian League of Rights in 1946, Eric Butler campaigned ceaselessly for more than fifty years against policies of debt-finance, monopoly and centralisation. A courageous and constant thorn in the side of Australia's social engineers, history sanitizers, and political sycophants, he has been dubbed by journalist and media spokesman Philip Adams as "the most dangerous man in Australia". What little remains of Australia's national sovereignty is due in no small measure to the patient and prolific lecturing, teaching and writing of this outstanding man.

Australia's first Governor-General

by Nicole Laurie

WHAT'S THE CONNECTION BETWEEN INSURANCE COMPANY, AAMI, AND AUSTRALIA'S FIRST GOVERNOR-GENERAL?

The insurer recently sponsored an investigation to determine the possibility of bringing some of Lord Hopetoun's memorabilia from Hopetoun House, in Scotland, to Australia as part of the Centenary of Federation celebrations.

AAMI's General Manager of Consumer Issues, Simon Smith, said it was during a European holiday that he came first across some of Australia's early Federation history, hidden away at the historic family home of Australia's first Governor-general, Lord Hopetoun.

The tour of the home quickly transformed into the unveiling of a treasure trove of items from Australia's early days.

"I realised that I had come across a relatively unknown part of Australia's history, and there was a wonderful opportunity to help raise community

awareness about it," Simon said.

"Most people tend to think that Australia's post-Federation history started with Gallipoli, but there were a lot of significant developments in our nation's early years which are fascinating."

John Waugh, legal historian and academic based at the University of Melbourne was then sponsored by AAMI to conduct the investigation. He said while the collection would not be returned to Australia for Centenary of Federation he was delighted to highlight the items relating to Lord Hopetoun's time as federated Australia's first Governor-general.

"It tends to be the day-to-day items that are most special including photographs, clothing, accounts, letters from the Prime Minister, books, wages books, souvenirs from the Farewell Banquet and sketchbooks belonging to Lady Hopetoun.

Among the collection are letters and telegrams from the Prince of Wales, including one sent at the end of the

Boer War.

Hopetoun brought 20 of his servants with him to Australia along with five other personal staff.

"One of the most visible signs of opulence was in the uniforms he provided for his servants which were elaborate, even by the standards of the day. Some of the uniforms featured gold braiding, while the coachmen had gilded whips."

"The Governor-general had his own railway carriage and travelled extensively during his term. Hopetoun was a likeable man and got on well with people. Importantly, he believed in the dignity of the job."

John Waugh says the Hopetoun collection is a wonderful snapshot of what Australia was like at the turn of the last century. Hopetoun House is open to the public and includes a museum featuring elements of the entire family history. The majority of the material relating to Lord Hopetoun's time as Governor-general is located in the private residence.

WEEVILS IN THE FLOUR

An oral record of the 1930's depression in Australia



Wendy Lowenstein

WEEVILS IN THE FLOUR by Wendy Lowenstein

An oral record of the 1930's depression in Australia - 20th Anniversary Edition

This magnificent account of the experiences of ordinary Australians during the Great Depression of the 1930's has been continuously in print since it was first published in 1978. Originally, the questions it posed and the stories it told were safely in the past. Nowadays they have an ominous relevance to our daily lives.

What does the family breadwinner do after suddenly getting the sack? How do you manage when you are working every second week on, or your wages – but not your mortgage – have been cut by 20 percent or more? Working for the dole, living in shanty towns, squatting in empty buildings, standing forever in queues, despised by bureaucrats and slowly losing self respect. – all these experiences and more are described vividly within these pages.

Now more than sixty years after the event it deals with, when nearly 1 in 10 Australians are officially out of work, and hundreds of thousands have had no work for years. *Weevils in the Flour* rebukes a new generation of failed policy-makers. This twentieth anniversary edition carries a new Preface by the author which comments angrily on 'the same old system, with the gloves off' that has produced such prolonged, intense distress.

Available from *The Australian Heritage Society*. See inside cover for details.

\$36.95

Posted Soft Cover, 463 pages

The Volunteer Defence Corps (VDC) Australia's Home Guard

By Alan Barton

IT is certain the 1930s Depression contributed greatly to the 1939-45 World War. It assisted Hitler to power in Germany, but it also had harmful effects on many other countries.

Until we can face truth in finance-economic matters the spectre of future wars remains with us. The great pioneer of financial reform, C.H. Douglas, 1879-1952, has still not received the recognition due to him.

The corrupting force of power politics has also had a detrimental effect on world history. While the only true laws for people to live by are those of our Creator, in a free society the ultimate responsibility in upholding these laws is at the grassroots level.

US civilisation has declined, but at its start it was a Christian society and accepted these truths, its armed citizen militia, its "Minute" men, defeating the world's best professional army of the period when their Congress adopted their Declaration of Independence in 1776.

Switzerland's small size makes her very vulnerable to conquest and her policy of arming her citizens so they can react to aggression at short notice, is a world success story for this philosophy.

Until the tragic events at Port Arthur, Tasmania, on the 28th April 1996, many freedom-loving Australians kept weapons in their homes. This custom was seldom abused and was indeed an ideal and cheap form of national defence.

It can be argued that large professional and government led military forces in a nation can cause a sense of fear and insecurity in adjoining nations, which then often feel they must themselves spend excessively on military build up.

PORT ARTHUR KILLINGS

It is too early to assess the final outcome of the Port Arthur massacre, but Mr. Joe Vialls of Perth, W.A., an expert on firearms, contends that Martin Bryant was framed for this crime. The proportion of dead, killed mostly from head shots, compared to the few

wounded at Port Arthur, shows clearly the killer or killers to have been highly trained and far beyond the capability of Martin Bryant, who has an IQ of 66, or that of a slow eleven year-old child. In nearly all these sad cases of random shootings the wounded usually far outstrip the number of dead.

While World War II is now largely forgotten, events in it could easily have turned out differently, with disastrous results for Australia.

Suppose, for instance, when Japan struck at Pearl Harbour on Sunday 7th December 1941, the US Aircraft Carriers had been in port instead of luckily being at sea. Suppose at the Battle of Midway the US Carriers were sunk instead of the Japanese Carriers. Suppose we lost the Battle of the Coral Sea and Japanese forces had captured Port Moresby. This was the period of the "Brisbane Line", when Australia beyond our industrial areas on our east coast was to be abandoned to the invader. This may have been a practical contingency plan, but it indicates how grim the situation was, and the mindset of our leaders.

MILITARY EXPERIENCE

By the late 1930s the possibility of another World War was apparent. Australia then had a very small but highly efficient navy, army and air force, but it had among its citizens a large number of over-military-age individuals who had been highly trained and had served in the 1914-18 war.

The idea of a "Volunteer Defence Corp" came from the Returned Sailors, Soldiers and Airmen's Imperial League of Australia (the original RSL). At the League's twenty-second annual congress held at Hobart in November 1937 came the following resolution: ". . . that a national volunteer defence force be raised . . . to relieve existing forces from certain necessary duties in the event of a national emergency."

This resolution was adopted and submitted to the Minister of Defence, but at that time the government aim was to concentrate on the training and equipping of men of military age.

However, a year later in December 1938 the Minister of Defence advised the League he

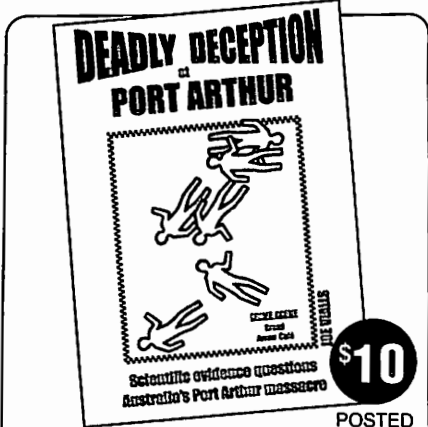
had approved a committee to examine using the services of 1914-18 experienced men as a potential military reserve. The League then appointed the famous Australian who had led the Light Horse in World War I, General Sir Harry Chauvel, G.C., M.G. K.D.B., as their representative on this committee.

On the 31st May 1940 the Federal Executive of the League decided that a Commonwealth-wide organization of ex-servicemen be established immediately for home defence purposes. This decision was immediately given to the Prime Minister, the proposal being given public recognition by the Commonwealth government on 5th June 1940.

By the end of 1940 the Volunteer Defence Corps had a membership total of 37,120. State totals were: Queensland 6,000; New South Wales 12,000; Victoria 6,000; South Australia 8,000; West Australia 4,000; Tasmania 1,000; A.C.T. 120.

JAPAN STRIKES

By May 1941 the V.D.C. had a definite operational role. This covered early warning, home defence and guerrilla warfare. After Japan struck south towards Australia the Corps was to double in numbers, even accepting members under military age.



**DEADLY DECEPTION
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The views expressed in this book are not necessarily
those of The Australian Heritage Society.

At first it was beyond Australia's means to uniform and arm the V.D.C. While I have found no details it is logical to believe that when the British army left many of their rifles behind at Dunkirk, Australia would have sent rifles she could ill spare to England.

Whatever the reason, the V.D.C. was initially short of rifles and men trained with wooden sticks until the necessary equipment became available. However, by May 1941 a well-trained, well-organised V.D.C. force of 50,000 was available for Australia's defence if needed.

The only V.D.C. unit to meet the enemy in combat was the New Guinea Volunteer Rifles. When the Japanese forces invaded New Guinea these men were on the spot. They were trained in marksmanship, demolition work, guerrilla fighting and mapping. They were involved with civilian evacuation, scorched earth action at Lae.

Their actions may have been minor, but still important. Watching and harassing the enemy, sniping and ambushing.

When Darwin was bombed, killing about 240 people, V.D.C. would have been present.

In March 1942 a number of Catalina flying boats were re-fuelling on the water in Broome. They were packed with refugees, mainly women and children fleeing the Japanese invasion of the Dutch East Indies (now Indonesia). An attack by Japanese fighter planes destroyed these Catalinas as they sat on the water, the fuel ignited and there were many people killed. The local V.D.C. unit helped rescue survivors from the water.

On 20th July 1942 a Catalina flying boat that had run out of fuel ditched in the open sea off the Queensland coast. It was drifting out of sight and being damaged by big waves, until towed to safety by the local V.D.C. in a

twenty-foot motor launch.

Our isolated position at the bottom of Asia could easily put us at risk of a future invasion. The tragic events in East Timor demonstrate this fact vividly. We no longer have a British army and fleet to our north to protect us.

Who can tell when a V.D.C. would be required again? Our present defence forces have been run down, and it was a scoundrel action of past governments to destroy our reserves of weapons.

Irregular forces won in Vietnam, so the day of the citizen soldier may not be over.

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RECOMMENDED READING

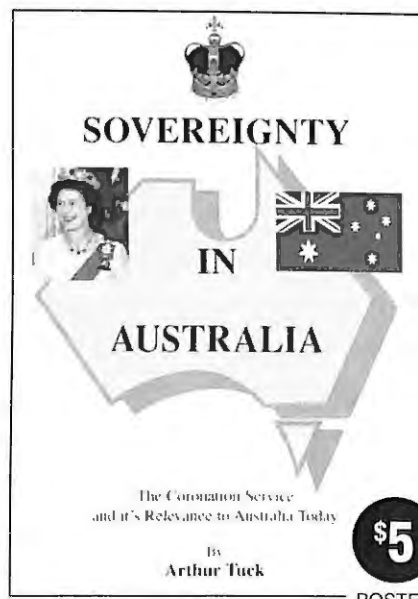


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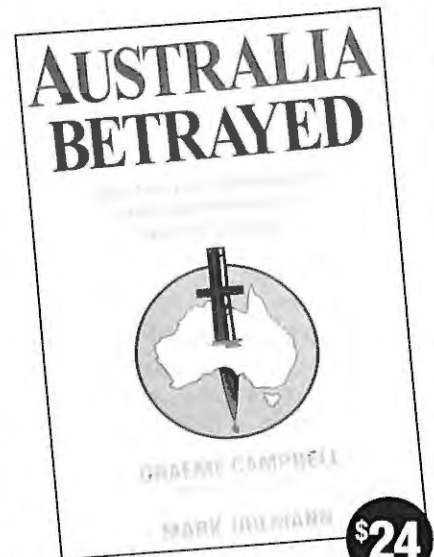


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Australian Labor Party
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17 September 1914 - 27 October 1915



Alfred Deakin (1856 - 1919)
Protectionist
Served 7 months, 4 days
24 Sept 1903 - 27 April 1904



William (Billy) Hughes (1862 - 1952)
Nationalist Party
Served 7 years, 3 months, 14 days
27 October 1915 - 9 February 1923



John Watson (1867 - 1941)
Australian Labour Party
Served 3 months, 21 days
27 April 1904 - 17 August 1904



Stanley Bruce (1883 - 1967)
Nationalist Party
Served 6 years, 8 months, 14 days
9 February 1923 - 22 October 1929



George Reid (1845 - 1918)
Free Trade
Served 10 months, 18 days
18 August 1904 - 5 July 1905



James Scullin (1876 - 1953)
Australian Labor Party
Served 2 years, 2 months, 16 days
22 October 1929 - 6 January 1932



Alfred Deakin (1856 - 1919)
Protectionist
Served 3 years, 4 months, 9 days
5 July 1905 - 13 November 1908



Joseph Lyons (1879-1939)
United Australia Party
Served 7 years, 3 months, 2 days
6 January 1932 - 7 April 1939



Andrew Fisher (1862 - 1928)
Australian Labor Party
Served 6 months, 21 days
13 November 1908 - 2 June 1909



Sir Earle Page (1880 - 1961)
Country Party
Served 20 days
7 April 1939 - 26 April 1939



Alfred Deakin (1856 - 1919)
Fusion
Served 10 months, 28 days
2 June 1909 - 19 April 1910



Robert Menzies (1894 - 1978)
United Australia Party
Served 2 years, 4 months, 4 days
24 June 1939 - 29 August 1941



Andrew Fisher (1862 - 1928)
Australian Labour Party/Labor
Party
Served 3 years, 1 month, 26 days
29 April 1910 - 24 June 1913



Arthur Fadden (1895 - 1973)
Country Party
Served 1 month, 9 days
29 August 1941 - 7 October 1941



Joseph Cook (1860 - 1947)
Liberal
Served 1 years, 2 months, 25 days
24 June 1913 - 17 September 1914



John Curtin (1885 - 1945)
Australian Labor Party
Served 3 years, 8 months, 29 days
7 October 1941 - 5 July 1945



Francis (Frank) Forde (1890 - 1983)
 Australian Labor Party
 Served 8 days
 6 July 1945 - 13 July 1945



Joseph (Ben) Chifflery (1885 - 1951)
 Australian Labor Party
 Served 4 years, 5 months, 7 days
 13 July 1945 - 19 December 1949



Robert Menzies (1894 - 1978)
 Liberal Party
 Served 16 years, 1 months, 8 days
 19 December 1949 - 26 January 1966 (later Sir Robert Menzies)



Harold Holt (1908 - 1967)
 Liberal Party
 Served 1 year, 10 months, 23 days
 26 January 1966 - 19 December 1967



John McEwen (1900 - 1980)
 Country Party
 Served 23 days
 19 December 1967 - 10 January 1968



John Gorton (1911 -)
 Liberal Party
 Served 3 years, 2 months
 10 January 1968 - 10 March 1971



William McMahon (1908-1988)
 Liberal Party
 Served 1 year, 8 months, 25 days
 10 March 1971 - 5 December 1972



Gough Whitlam (1916 -)
 Australian Labor Party
 Served 2 years, 11 months, 7 days
 5 December 1972 - 11 November 1975



John (Malcolm) Fraser (1930 -)
 Liberal Party
 Served 7 years, 4 months
 11 November 1975 - 11 March 1983



Robert (Bob) Hawke (1928 -)
 Australian Labor Party
 Served 8 years, 9 months, 9 days
 11 March 1983 - 20 December 1991



Paul Keating (1944 -)
 Australian Labor Party
 Served 5 years, 2 months, 20 days
 20 December 1991 - 11 March 1996



John Howard (1939-)
 Liberal Party
 Served
 11 March 1996 - present

RECOMMENDED READING See page 8

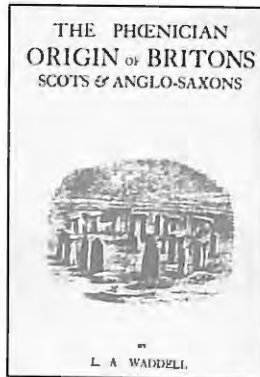
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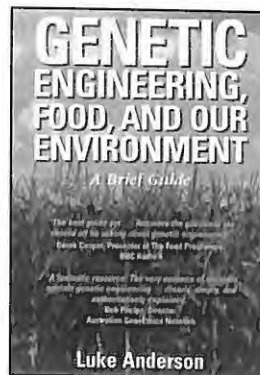


GENETIC ENGINEERING, FOOD & OUR ENVIRONMENT

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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INHERITANCE

Do we still have it to pass on?



Edward Rock and his son David are Victorians, Tony Symonds and his son Damien are Queenslanders. Coming up to the celebration of federation, *Heritage* asked these Australian-born and bred citizens how they perceived their heritage; what they believed they had inherited from their fathers, and how much of that heritage that was important to them they still have to hand on to their sons.

MY HERITAGE

Edward Rock

MY heritage reduced to one single factor is my Christian faith. Loyalty to the belief that the seal of all power in heaven and on earth is vested in God the Father, Son and Holy Spirit. Jesus Christ was sent by his Father, not so much to castigate us for our sins, but to deliver us from evil. It was not because of what he had to say about the sins of the largely innocent to whom he ministered that he was crucified, but because he challenged the forces of evil who dominated and oppressed



mankind. Those forces of evil he nominated as the power of mammon. In today's world the power of mammon is chiefly money through which the minds of those in high places are bought and governments are manipulated to establish the kingdom of mammon on earth.

The only institution that can save the world from the power of mammon is the Christian Church. At this point of time it has no power because it has repudiated the principles Christ established concerning the creation and distribution of money.

It is my daily prayer that all those ordained in the name of the Father, Son and Holy Spirit, sent out into the world

to become the shepherds of Christ's flock, will come to know those principles and fearlessly teach them as essential to "the way, the truth, and the life" in Christ.

As part of my Christian heritage I learned those principles from a great Christian layman, Clifford Hugh Douglas. They are all recorded in his books and essays sent out to the faithful in much the same way as the Apostle Paul wrote to the Churches. They were sent to the Christian Church, but the church repudiated them, mainly, I believe, because Douglas wrote with the same authority with which Christ spoke, and just as the Church of Christ's day resented a superior authority to their own, so does the Church of our day.

Therefore the Christian church today rejects the simple truth that all money created in accordance with the teaching of Christ must be created free of debt, and its distribution from the point of creation must go direct to each individual citizen, thus making the ordinary humble citizen the pivotal point of power, making those who are greatest among us, government etc., his servant. This is what Douglas taught, and in that simple act of creating and distributing financial credit he released the equivalent of the pebble which David the shepherd boy used with unerring power to bring Goliath crashing to the ground.

Douglas was ordained by God to testify to the truth. For a brief moment his testimony was heard worldwide and his star shone brightly until extinguished by the forces of mammon, and his name disappeared overnight from all avenues of public comment. Those loyal to him in the universities and teaching profession were persecuted.

Douglas used his gifts as an electrical engineer of international standing, coupled with his outstanding ability to

solve complex industrial and social problems to promote God's kingdom on earth. His expertise was undeniable and his services sought by governments and eminent personages up until the time the powers of mammon moved against him. After that no one in high places had the courage to consult him.

My simple prayer, coming out of the gifts Douglas offered, is "that both money and government shall become the servants of the people under the authority of Jesus Christ our Lord." I encourage fellow Christians to pray likewise. I believe in its power and finality as unassailable, and will be answered with a fullness that will put the powers of darkness to flight. That victory will be by my heritage.

Edward Rock's son, David



IN writing of my heritage I guess I have two catalysts that have caused me to consider this on more than one occasion. Firstly the birth of my own two children caused me to ask often, "What is it that I want to hand onto them?" Secondly having the privilege of working with young people, I often reflect on my years growing up so that I do not lose touch with the emotions and feelings they are experiencing. With these "parenting" roles, I am constantly reflecting on my "heritage."

What childhood memory do you hold onto with a fondness that doesn't fade

with time? Without hesitation, I remember sitting on the landing of our two-storey home yelling out to one of my parents to "come and say prayers" before I went to sleep. It was such a routine to me that the concept of going to sleep without it seemed impossible. Though like most teenagers I had my wayward moments, I was to become a living example of, "Train a child in the way he should go, and when he is old he will not turn from it." Proverbs 22:6. Looking back on all the things I value that my parents handed down to me - and there are many - by far the greatest is the heritage of knowing about the person of Jesus. As a family, many of our values came from Christianity. However, to say it was "Religion" that gave us this heritage is extremely inadequate. A far better description is that Christianity is a dynamic relationship with Jesus Christ, which lies at the heart of what was passed down to me. My life and that of my own family is richer for this heritage, and while I can never force my children to adopt this relationship with Jesus, it is my greatest wish and prayer that they will. Consequently it is a continual focus of mine to be an example to not only my own children but also my church and community to this great gift I have received.



INHERITANCE

by Tony Symonds

THE question has been posed to me as to what I would desire my son to acquire from me in the way of cultural heritage. On considering this question, one naturally turns one's mind to those numerous facets of one's Christian belief. These beliefs were, to a large extent, handed down to me from my own parents, conditioned in a small way by my own observations,

experiences and situation. I also recall being told as a boy that hanks lend money they borrow from the public. I couldn't live with that!

Throughout the formative years of my son's life, I made a conscious effort, in partnership with his mother, to impart a range of beliefs and attitudes. Our religious beliefs were taught, attitudes on the sporting field, towards friends and neighbours, towards people we disliked and mistrusted, and so on.

But to me, the real test of success is in those attitudes and beliefs that he picked up subsequently. A friend told me quite some years ago that his sons were unable to go to a private boarding high school, as he had done himself, due to the decline in rural fortunes, where they would have mixed with boys of similar conservative backgrounds. Instead they attended the local state school. He was quite surprised when he found that whenever politics were debated at school, they took a viewpoint very much like his own! Yet the subject had not been deliberately discussed in the home. They had unconsciously picked up the vibes.

So, how much does the next generation absorb in addition to deliberate instruction? Quite a lot, I would say. What do they learn - and who from? This is a crucial question. It would take a lot of serious thought to be able to list all the beliefs and attitudes I would like my son to acquire. But I do know that the best place for him to acquire them was within the family and home.

It would have been quite easy to leave his upbringing to influences outside the home, and he would in all probability have developed some beliefs and attitudes that were not to my liking. Easy also to say, "Do as I say, not as I do", in which case he would most like do as I do.

So, at the end of the day, if I witness my son believing in my Catholic faith, in equality of opportunity, in defence of the underdog, content with his Anglo-Saxon-Celtic heritage, proud to be an Australian, I will be content in the knowledge that I have passed on what I value.

Tony Symonds' son, Damien

RECENTLY, when I spent a night at my parent's property - a regrettably infrequent occurrence these days - I marvelled at how much like my father I have become in some respects,



despite the fact that we have seen little of each other in the six years since I left home.

On reflection, however, I am not so surprised by our similarities. I realise that my father has spent my childhood years instilling in me the morals, values and ideals that are necessary for responsible adulthood. Now that I am an independent young man, developing a broad new circle of acquaintances and forging a career path, these traits provide me with steady guidance.

As children, my sisters and I were taught good manners and common courtesy from the beginning. I was to behave like a gentleman - Say please and thank you; Don't interrupt; Respect your elders; Ladies first; Hat off inside a house; Take pride in your appearance;... this was what I was shown and what was expected of me. Though at times I forgot or ignored these general courtesies, as children do, my parents persevered beyond where I have since seen other parents give up in despair, and eventually I could be relied upon to behave properly in polite company.

An important lesson was moderation. During my youth I was allowed luxuries now and again, but gently denied too much of a good thing. For a youngster, no amount of sweets or toys is ever enough, but I learned to enjoy treats while they lasted, and savour the anticipation of their next occurrence. In my teens, my father carefully introduced me to alcohol, no doubt

keenly aware that this is a true test of a young man's control over extravagance. I wish I could say that I have never "socialised" excessively, but alas I cannot. On the whole, however, I am proud of my responsible approach to drinking, and I hope that he is too.

Above all, I was taught right from wrong. There was black and white, and no shades of grey. I think these boundaries are very important for a child to learn from his parents, today more than ever, as society's morals become looser and temptations greater. My parents never failed to discipline me when I did wrong, with a sound spanking if necessary, and I am a better person because of it.

Alongside everything, providing a firm basis for morals and ideals, was religious education. Due to circumstances beyond our control, our family could not attend a church service for most of my life, but our parents carefully instructed us in Catholic doctrine every Sunday. It seemed like a drag at the time, but I realise now how very important it has been.



All of these elements are, I think, very important for any child's upbringing. My parents did the very best they could in providing for us and making us valuable members of society. However, when I was asked to pen this piece outlining what values my father has passed on to me, I realised that much of his influence has been not through what he has taught me, but what he has shown me.

The most significant thing about my family is that we have always been different. Not so different that we

didn't fit in, just different enough to make us individual. If ever I had school friends come to visit, they must have wondered why there was no television in the house, or why we said grace before each meal. To a child or a teenager, for whom conformity is everything, I must have seemed very odd.

Sometimes this bothered me, but on the whole, I was not concerned with seeming out of the ordinary. My father has made his life out of being different, and I have great respect for that. Now, in adult life, I really enjoy standing out from the crowd and being a leader, never a follower. Here once again my father's words guide me: "Lead by example. People will respect you if you show them, not tell them, what to do.

To this end he and I both become involved in everything. For as long as I can remember he has sat on committees like the Parents' and Citizens' Association and the local historical society, to name a few. Working bees, fundraising, helping out - all in a day's work. I have since discovered that people like him are a dying breed, especially in the city, where I now reside.

Without a doubt the most important goal in my life is to have a family of my own. Though I expect it is quite some years away yet, I enjoy contemplating the fun and responsibility of fatherhood. It makes me a little nervous, too, wondering if I will be a good parent. At least I've got an excellent role model.

My father has devoted his life to us. He has worked very hard to support us, and only now am I beginning to realise how much of a struggle it was for him at times to keep food on our table. Yet I never recall being deprived of anything that I needed for a happy childhood. Nor do I remember him ever refusing to make time for me whenever he was home. He built me a cricket pitch and a basketball ring, and would join me in a game if I asked him. He taught me to drive and shoot and play cards and all sorts of things that a boy should learn from his father.

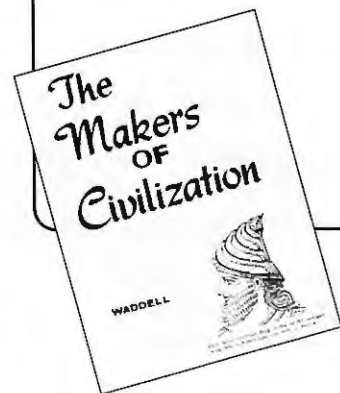
I pray to God that I will be as good a father to my children as mine is to me.

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.

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The dictionary definition of the word "anthem" is "a hymn sung . . . a biblical quotation set to music, a national hymn," (Nuttalls Standard Dictionary of the English Language), or "composition for church use . . . set to sacred music; song of praise or gladness," (Oxford Concise English Dictionary).

Over time, the colloquial use of a particular word is consistent enough to be included by lexicographers in orthodox definition. American, Australian and English dictionaries do differ slightly as a result.

In general, Australians accept "Advance Australia Fair" as our national "anthem". The original words of P.D. McCormick have been adapted by Dr. Robin Lorimer Sharwood, fourth Warden of Trinity College to be sung as a hymn - or as a "traditional" anthem - in St. Paul's Cathedral, Melbourne.

AUSTRALIA'S NATIONAL SONG

ADVANCE AUSTRALIA FAIR

Australians all let us rejoice,
For we are young and free;
We've golden soil and wealth for toil;
Our home is girt by sea.
Our land abounds with nature's gifts
Of beauty rich and rare;
In history's page, let every stage
Advance Australia Fair.
In joyful strains then let us sing,
Advance Australia Fair.

Beneath our radiant Southern Cross
We'll toil with hearts and hands;
To make this Commonwealth of ours
Renowned of all the lands;
For those who've come across the seas
We've boundless plains to share;
With courage let us all combine
To Advance Australia Fair.
In joyful strains then let us sing,
Advance Australia Fair.

P.D. McCormick



O God, who made this ancient land,
And set it round with sea,
Sustain us all who dwell herein,
One people strong and free.
Grant we may guard its generous gifts,
Its beauty rich and rare;
In your great name, may we proclaim
"Advance, Australia fair!"
With thankful hearts then let us sing,
"Advance, Australia Fair!"

Your star-bright Cross aslant our skies
Gives promise sure and true;
That we may know this land of ours
A nation blessed by You.
May all who come within its bounds
Its peace and plenty share,
And grant that we may prayerfully
Advance Australia fair.
With thankful hearts then let us sing,
"Advance, Australia fair!"

Dr. Robin Lorimer Sharwood.

WERE THE ABORINGINALS THE FIRST AUSTRALIANS?

BY REX GILROY

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PART 1

ACCORDING to the “traditional” history of Australia’s stone-age occupation, the Aborigines were the “first Australians”, having arrived here from island south-east Asia about 50,000 years ago.

This long-accepted belief has been grounded into school text-books and widely publicised for so long that the average Australian has come to accept that the Aborigines were the first inhabitants of our island continent.

This idea has become a powerful weapon, not only in the possession of the left-endorsed “Land Rights” movement, but a cudgel in the hands of those who argue that the European Race has no right to Australia at all.

This author utterly rejects the above “politically correct” indoctrinated theory for the falsification that it is.

As a field-researcher and historian who has spent a lifetime investigating our stone-age past, I have seen more than enough to convince me that our current scientific dogma is in error. What I now present is an astounding array of fossil and archaeological evidence, to demonstrate that far earlier primitive races roamed this continent at the dawn of, and even before the Pleistocene period; that some of these races were giants; and that the first modern humans [*Homo sapiens*] evolved in Australia: and that our Aboriginal people evolved here from the

This article is compiled from Mr Gilroy's recently published book:
"Pyramids In The Pacific - the unwritten history of Australia"
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admixture of two earlier races.

Initially, in the 1950's, archaeologists considered our Aboriginal people had only occupied Australia for a mere 10,000 years. Then, in the 1970's this age was pushed back 30,000 years. Since the mid-1980's the combined efforts of archaeologists, anthropologists and palaeontologists have extended human occupation back towards 200,000 years. These findings definitely place human occupation of Australia much further back into the

last ice-age than scientists previously speculated.

Their discoveries tend to support the theory of this author that, not only were the Aboriginal people preceded on this continent, but that they actually evolved here, alongside an earlier race now being recognised as the earliest form of *Homo sapiens*, who gradually spread from Australia to other parts of the Earth by 50,000 years ago.

Yet my findings have lately met with criticism from various quarters, and some Aborigines have suggested that I remove the terms “stone-age” and

“primitive” in reference to a chapter in my first book *“Mysterious Australia”* [NEXUS Publishing 1995] concerning Aboriginal antiquity.

It is an indisputable scientific fact that our Aboriginal people occupied Australia in “stone-age” times, and it is also an indisputable scientific fact that as they never advanced beyond stone tool manufacture to discover metalurgy as did the civilisations of the Old World, then it is an unbiased fact that



Skull No. 2, Tarana NSW, found by Rex Gilroy in 1973.
It resembles Wadjak Man examples from Java
© Rex Gilroy 2000.

they possessed a “primitive” stone-age culture which had not changed by the time of the establishment of European settlement, beginning at Sydney cove in 1788.

It is “politically correct” to accept the conservative scientific theory that, at the time modern Aboriginals were developing here, sea levels were much lower than they are today, by up to at least 130 metres. What is now island south-east Asia was, say the scientists, an extension of mainland Asia, this great land shelf extending as far as what are now the Indonesian islands. At this time Tasmania was joined to the Australian mainland as was New Guinea. Therefore, say the scientists, the ancestors of our modern Aboriginal people would have to have arrived here by water craft, making them the world’s first seafarers.

This conservative scientific theory would appear to be in error, for it cannot explain how, as I am about to demonstrate, *Homo erectus* and other primitive pre-Aboriginal races lacking watercraft construction skills could have reached Australia. The implications are that, at a period earlier than 50,000 years ago, Australia was connected to mainland Asia, by a

continuous land-bridge between Indonesia and New Guinea.

At this time the world was in the grip of the last great ice-age, the Pleistocene, which in Australia covered a time span of from about 2 million to 10,000 years ago, and which supported a vast number of life forms now extinct worldwide. Much of the northern hemisphere was glaciated, creating extremely harsh conditions differing considerably to those experienced in

the southern hemisphere, which included the Australian region.

For, unlike the northern hemisphere, the Australian continent did not experience extensive glaciation, this being confined to the Victorian - New South Wales Alps, and also Tasmania. The rest of Australia experienced a warm climate, the interior being a land of richly vegetated plains, lush forests, lakes and river systems, which supported a vast population of marsupial, bird and reptile species, which in turn provided an endless supply of food for our stone-age human inhabitants.

It was the age of the “megafauna” - giant kangaroo species ranging in heights from 3 metres or more; giant emus that rivalled the giant kangaroos in height, together with the largest mega-marsupial of all, *Diprotodon optatum*, which was nearly 3 metres long and 2 metres tall at the shoulder. Crocodiles, today confined to the far northern Australian water courses, in those times ranged deep into South Australia; and the ‘ancient giant butcher’ *Megalania prisca*, a giant 7 metres in length, 700 kg weight goanna, preyed upon animal and human



The Mudgee NSW *Homo erectus* skull (right), compared with the cast of an Asian *Homo erectus* skull type. Found by Rex Gilroy in 1997, despite its missing right facial section, its surviving left eyebrow ridge and long, narrow braincase matches those of Asian *Homo erectus* skulls.
© Rex Gilroy 2000

life large and small.

Then, somewhere around 30,000 years ago this idyllic Australian ice-age world began changing forever. The mega-fauna and many other smaller species began to vanish in the wake of worldwide climatic changes which ushered in the close of the ice-age. As the climate turned warmer, the southern ice-sheet retreated and the interior dried up. With it the vast networks of lakes, swamplands and rivers diminished and the forests retreated, and there began a monumental drought of several thousand years duration. With the melting ice-sheets worldwide the sea-levels rose, gradually separating Australia from New Guinea, and Tasmania from the mainland; while the remaining land-bridges were flooded to form the present-day islands of south-east Asia and Melanesia.

Australian scientists have long argued that our megafauna vanished rapidly not only because of the climatic changes that came about as the ice-age vanished, but also because of the hunting activities of Aboriginal Man. Yet, as evidence suggests there were earlier human inhabitants, the extinction would have been a gradual process over a much longer period,



The Katoomba NSW cranium, found by Rex Gilroy in 1974. Believed to date over 300,000 years BP, it may be the oldest known Homo sapien skull known in the world at present.

© Rex Gilroy 2000

accelerated only by the drying up of the continent.

Some major Pleistocene fossil human skeletal finds made in Australia have attracted worldwide scientific attention. In 1967, at Kow Swamp in northern Victoria, archaeologists found ancient burial sites between 15,000 and 9,000 years old. The skeletons unearthed display anatomical features quite different to those of modern Aboriginals, for these people were far

more robust and heavily built in physical appearance. Their skulls were very thick, longer and larger than any modern Aboriginal types, with receding foreheads and thick eyebrow ridges, huge cheek bones, jaws and teeth.

Soon after the Kow Swamp discoveries, archaeologists made further significant discoveries at Lake Mungo in south-western New South Wales. The skeleton of a female excavated here, and later carbon-dated to be 25,000 years old, displayed physical features reminiscent of modern humans.

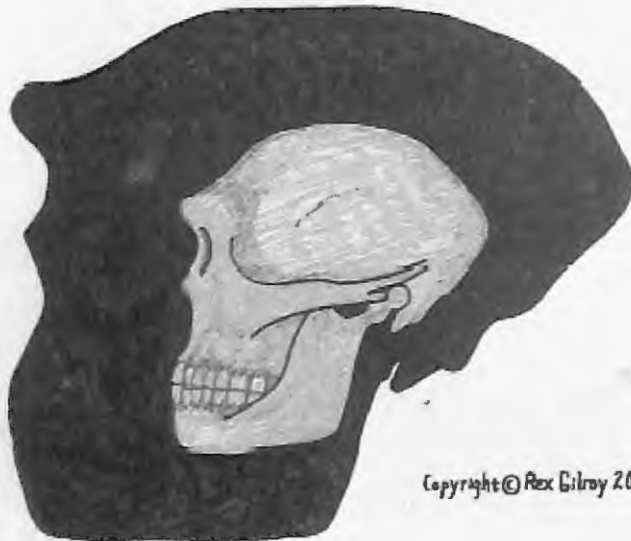
These discoveries demonstrated to scientists that two distinct races of people had occupied Australia at the same time, during the last ice-age. They now believe that these two races inter-bred to produce the modern Aboriginal.

The evidence thus implies that the robust Kow Swamp race are descendants of the Java Man [*Homo erectus*] of 500,000 - 1.8 million years ago, while the smaller Lake Mungo race entered Australia from China, probable descendants of the Beijing Man [*Homo beijingensis*], and a later Java type, Wadjak Man [*Homo wadjakensis*].



The 52 cm length by 25 cm width giant hominid fossil footprint, found by Rex Gilroy in 1994 at the Kanangra Boyd Plateau giant hominid footprint site.

© Rex Gilroy 2000



Profile reconstruction of a hypothetical giant *Homo erectus* skull type, based upon the Coolah NSW skull fragment, in relation to a normal-size *Homo erectus* skull. The "Coolah Giant" would have stood at least 3m tall, and been of powerful muscular build.

Drawing by Rex Gilroy © Rex Gilroy 2000

Certain fossil and artefact discoveries made by me could help push back the antiquity of Man in Australia, to a time comparable to that of the old stone-age races of Java, China and Africa. These findings suggest that before the Aborigines [*Australoids*], our continent was shared by a proto-Australoid race of Wadjak Man, and another, earlier people similar to Solo Man [*Homo soloensis*], both of Java; and that besides other, normal-size hominids, Australia was once inhabited by perhaps more than one race of stone toolmaking giant hominids of around 3 to 4 metres or more in height, reminiscent of giant races known to have inhabited Java and China in mid-Pleistocene times. However, my evidence has been attacked by certain members of the scientific establishment in this country, and every effort made to prevent publication of my skull-types and other finds, and of course, my pre-Aboriginal researches have been labelled "racist".

In the Tarana district, west of the Blue mountains, New South Wales, in May 1972, my late father, Mr W.F. [Bill] Gilroy, was fossicking at a creek when he retrieved a large fossil hominid skull

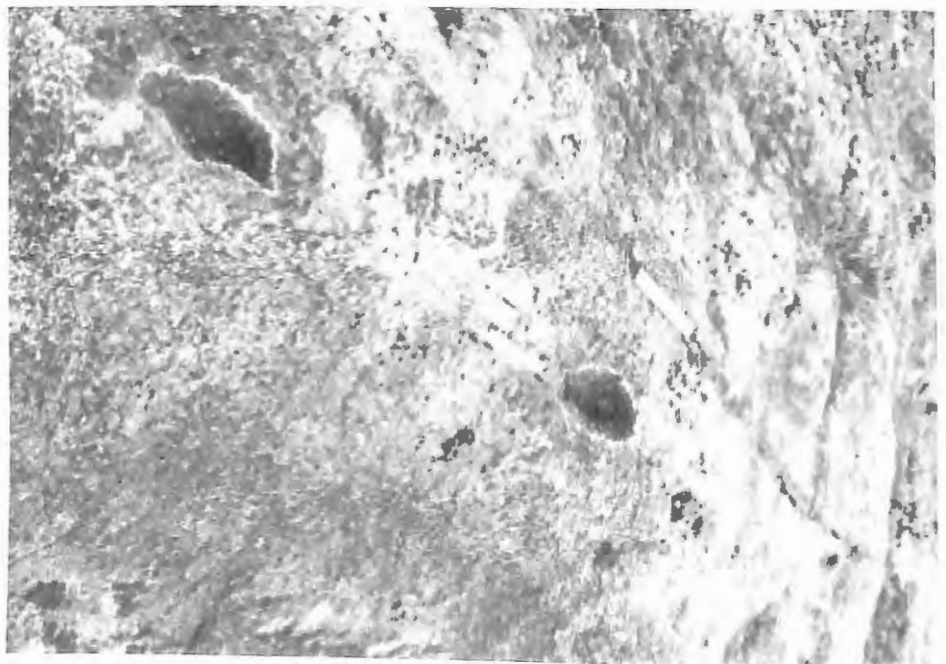
from surface gravels close to an alluvial bank at a point 6.6 m from the water's edge and 2m above the water level.

The skull was actually a completely mineralised specimen, turned to limestone. Due to ancient geological pressures caused by deep burial in the past the fossil was distorted, the brain case being flattened at the back, and part of the lower jaw is fused to the palate. The right side of the skull is

pushed inwards, crushing the right brow ridge. The fossil measures 25 cm in length across the dome, 19 cm width and 18 cm in depth. Reconstruction of the skull shows it to be a more modern rather than primitive hominid. For example, the skull lacks a receding forehead, and thick projecting eyebrow ridges as found in *Homo erectus* skull types, and it is Brachiocephalic [ie rounded] rather than Doliocephalic [ie long and narrow] as in the case of *Homo erectus* skulls.

The appearance of this skull places it within the genus *Homo*, but not with *erectus*; rather it resembles the late Java Man offshoot known as Solo Man, now seen in a direct line between *Homo erectus* and modern humans [*Homo sapiens*] who lived in Asia between 100,000 and 300,000 years ago.

A year after the first discovery a second mineralised hominid skull was recovered by me at the same site, but at a distance of 33.3 m further along the same gravel bed. Measuring 16 cm across the dome, by 14 cm in width and 9 cm in depth, this limestone specimen lacked some braincase and jaw, and like the larger skull had been crushed on the right side during the mineralisation process.



The "fossil trackway", going north to south. They are evidence that the modern human foot had already evolved by 3 million years ago in Australia, about the same time it was appearing in Asia - Africa

© Rex Gilroy 2000

This skull displays distinct differences to those of Skull No 1 and is the more primitive or archaic of the two. This fossil possesses Doliocephalic anatomical features with a receding forehead and prominent eyebrow ridges, beneath which, as in Skull No 1, the eye sockets are clearly defined. A portion of lower jaw survives fused to the palate.

In some respects the second Tarana skull resembles the famous Talgai Skull, found in the Darling Downs of southern Queensland in 1886. There is a suggestion that the Talgai fossil stands somewhere between the Wadjak and *Homo erectus* skull types.

The Tarana Skulls had been exposed from the base of 3 m deep Pleistocene sediments covering a former campsite dating to around 50,000 years BP [Before Present]. As the mineralisation process takes at least 200,000 years, the skulls date to around 250,000 years.

The presence of both skull types at the same site suggests that, by at least 250,000 years ago, populations of both Solo and Wadjak-type people were already well established in this region, presumably inter-breeding in a continent-wide process from which would evolve the Australian Aboriginal people.

In November 1974 I uncovered a mineralised [ironstone] cranium from sandstone-ironstone deposits in scrub at Katoomba on the Blue Mountains. Bearing Brachiocephalic features, it is an undoubted archaic *Homo sapien* skull-type. Yet, as ironstone mineralised skeletal fossils can be twice the age of limestone specimens, and taking the age of the sediments covering it into account, the Katoomba cranium is well over 300,000 years BP in age.

As the Katoomba cranium appears to be the oldest *Homo sapien* skull found anywhere in the world at present, and therefore evidence that the first modern

humans evolved in Australia, their forefather, *Homo erectus* would have to have entered Australia from Java at a considerably earlier period.

From highly technical DNA research findings published in 1987, leading American Geneticist, Dr Allan C. Wilson [University of Hawaii], suggests genetic traits among the Australian Aborigines point to the earlier presence of *Homo erectus* on this continent. He is joined by Oxford University UK scientist Dr. Jeremy Cheras, who suggests *Homo erectus* may have entered Australia by 400,000 years ago to evolve into the earliest modern humans, who eventually spread out into the rest of the world.

To date, all that has been lacking to complete the picture to the satisfaction of scientists has been the discovery of actual *Homo erectus* fossil remains. I believe I now have that evidence.

In June 1997, while fossicking along the bank deposits of a long-vanished ice-age course of the Cudgeegong River, outside Mudgee, in central western New South Wales, I chanced to unearth, from beneath the 3 m high bank, a mineralised, partly intact, primitive hominid skull.

The right eyebrow ridge and facial section were missing and there was no lower jaw. Much of the skull cap was missing, exposing internal mud [now limestone] filling, but the skull bears deep pit marks, signs that it had a long history of having originally been fossilised under deep sediments, then re-exposed for a considerable period, before becoming re-buried beneath the present 3 m deep sediments dating around 100,000 years BP. On these grounds, and its state of mineralisation, it is much older than the 400,000 years estimate for *Homo erectus* Australian entry of Dr Cheras, and more than one geologist suggests an age anywhere between 500,000 and 800,000 years BP.

When I attempted to make public this important discovery in the media, my

press releases were largely silenced by the efforts of one particular academic, who advised journalists that my lack of academic credentials made the discovery "highly questionable", and that the announcement would be "upsetting" to "indigenous people"!

I wish to state here firmly, that my researches are purely aimed at expanding our knowledge regarding the true antiquity of Man in Australia, without any thought of bias toward our Aborigines. Yet I do question current claims that our Aboriginal people were the sole stone-age inhabitants of this continent. As an unbiased researcher, I believe the evidence I have gathered, demonstrates the "nobody before the Aborigines" 'politically correct' left-wing indoctrination, as taught in our educational establishments, is in error.

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Rex Gilroy is a noted amateur archaeologist and historical researcher. The author of two books, "*Mysterious Australia*" (nexus Publishers 1995) and "*Pyramids In The Pacific*" (URU Publications 2000), together with his wife and fellow researcher, Mrs. Heather Gilroy, he regularly searches Australia for evidence supporting a variety of theories, and has gathered the largest privately owned natural science collection in Australia.

Rex welcomes queries from readers. He can be contacted by phone on 02 47 823441, or at P.O. Box 202 Katoomba 2780. Email: randhgilroy@mpx.com.au



Shakespeare and the Soul of Britain

HOW much the British people owe to the man who wrote the plays and poems of William Shakespeare! *Hamlet* may be set in the Danish town of Elsinore, *A Midsummer Night's Dream* may be set in the Greek city of Athens and its nearby woods, *The Tempest* may be set on a fantasy island in the Mediterranean, but there is something quintessentially English in the language and ethos of these plays. It is more than a pervading lyrical sense of the beauty and freshness of the English countryside with its flowers, trees, animals and homely wisdom built out of centuries of lives lived close to the rhythms, harsh as well as benign, of Mother Nature. It is also an incarnation of the national genius that developed, gradually and not without shortcomings and corruption: a genius that places an emphasis on qualities of justice, equity, tolerance, magnanimity and mercy - a genius that cherishes balance and abhors fanaticisms, whether religious or political, as well as follies - a genius with a highly developed sense of comedy and humour, which means also an exquisite sense of proportion.

But who was William Shakespeare?

The conventional view is that he was a man of relatively humble class, born in 1564 in the little town of Stratford on Avon, who travelled to London in his later twenties and made a name for himself as an actor and shareholder in acting companies, before retiring around 1610 to live in his home town until his death in 1616. However, anyone who has studied the famous authorship question, which concerns the identity of the actual writer of the immortal works, knows that *there is almost nothing which connects the Stratford man to the author* and that there is a great deal of evidence which strongly suggests that, at the very most, the Stratford man was a convenient front figure for the real author - who was almost certainly a deeply educated person of aristocratic upbringing and probably having close connections to Queen Elizabeth I and her circle for at

least part of his life.

Two of the best recent books to consider this question are Charlton Ogburn's monumental *The Mystery of William Shakespeare* (1984) and John Michell's *Who Wrote Shakespeare?* (1996).

More recently *The Australian* has reported a new attempt to advance the claim to authorship of an Italian of allegedly prodigious intelligence named Michelangelo Florio de Crollanza. We await hopefully the translation into



English of the relevant study by an Italian retired teacher named Martin Iuvara. In the meantime *The Age* (5/8) published a good-humoured and swashbuckling attack on Iuvara and other Shakespeare heretics by Australian author Sophie Masson, whose recent children's novel *Cold Iron* is based on *A Midsummer Night's Dream*.

A single sentence of Ms. Masson's long essay, which is unpersuasive and polemical, made this current *On the Anvil* article possible. The most recent book on the Oxford theory, *Alias Shakespeare*, she wrote, published in 1997, was written by the combative American columnist Joseph Sobran. Now Joseph Sobran is also a courageous defender of historical

revisionists and critics of the received version of the Jewish Holocaust of World War Two. It is interesting to note that he reports the same kind of intellectual obscurantism enacted by the Stratford Establishment as he reports elsewhere of the Holocaust Establishment - an obscurantism perhaps in each case defending the same ideology!

The Oxford theory is the view that the identity of William Shakespeare the writer is in fact the seventeenth Earl of Oxford, Edward de Vere (1550-1604). This was first proposed early last century by John Thomas Looney (a visually unfortunate surname, which happens to rhyme with bony). The most extended defence of Oxford's candidature is that of Ogburn, who was candid enough to concede that while he felt research had conclusively destroyed the Stratford man's claim, it had not as certainly discovered Oxford as the correct replacement. Sobran, writing thirteen years later and with new evidence at his disposal, is more confident - as well as more succinct.

In the past Sir Francis Bacon and Christopher Marlowe were probably the two most widely offered candidates, but Oxford has tended to supplant them, although correspondence in *The Australian* has indicated that an ABC film directed by Michael Rubbo will be screened in 2001 supporting Marlowe. It is not the purpose of this short column to argue the Oxford case which can be read in Sobran's eloquent study. However, a look at the obscurantism which he reported is germane to the defence of British culture and tradition, such as *Heritage* stands for.

Samuel Schoenbaum, foremost among recent orthodox biographers, derides the dark power of the anti-Stratfordian obsession, writes Sobran in his introduction. But we should not leap to the conclusion that the heretics have eaten of the insane root that takes the reason prisoner; many, in fact, appear quite normal.

After quoting a number of other sharp censures of the anti-Stratfordians, Sobran comments: These chiding remarks show how deeply democratic ideology has become entwined with the cultural icon known as William Shakespeare. The issue is not merely factual; it is moral, political, and even spiritual. For twentieth-century readers, Shakespeare without his plebeian identity wouldn't quite be Shakespeare.

One ploy of the Establishment is to accuse the heretics of snobbery. But to suspect that the real Shakespeare was a lord, or at least a courtier, may not necessarily be snobbery; it may be sociology The real issue is ... whether the plays suggest an author of privileged background - one who not only received the best education available, but who also knew court life, travelled widely, and enjoyed other advantages beyond the reach of a man of rustic origins, however intelligent.

Sobran also points out in a later chapter, Oxford's Milieu, that Shakespeare's philosophy is thoroughly feudal. He puts a premium on fealty and what used to be called knowing one's place His villains are often social malcontents who resent their assigned station in the hierarchical system of society. Sobran agrees with Walt Whitman's analysis of the anti-democratic spirit of the plays and poems. It amounts to a patrician mystique that is taken for granted in all the plays. The concept of *democratic reform*, Sobran adds, never even occurs in Shakespeare. It is odd, indeed, that a fundamentally aristocratic and feudal writer has been enlisted in the twentieth century as an exponent of democracy!

Plato, of course, warned that democracy was the second most unsatisfactory form of government and that it was regularly followed by tyranny. The truth about the modern world appears to be that an oligarchic elite, whose power derives from the manipulation of paper and electronic money (which enables it to buy political parties and the major mass media), utilises democratic ideology as a shield to disguise itself from the public it exploits.

It is in this context that Sobran makes his most powerful statement of opposition to intellectual obscurantism.

The most dispiriting trait of the professional scholars is not their consensus about Shakespeare's identity, but *their refusal to admit that there can be any room for doubt* it is rare to find a concessive note.

Animadversions, often vituperative, are the rule The impulse to scold the dissenter, the inability to acknowledge even the possibility of reasonable doubt; suspicion even of the noncommittal; the denial of ambiguities in our imperfect records of the past; intense frustration with anything less than unanimity; the conviction that dissent reveals a moral or psychological defect - these are the marks of the brittle belief systems that we call cults or ideologies.

Sobran readily admits that there is plenty of foolish intemperance in the writings of some anti-Stratfordians, but points out that it is unfair to visit the sins of some on all. If it comes to that, what is so bad about cranks? The charge of crankery is apt to be thrown at people for no better reason than that they insist on making up their own minds at all costs, in spite of all social pressures and conventions. Personally, I would much rather be in the tradition of great American cranks like Thoreau, Ambrose Bierce, Lysander Spooner and H. L. Mencken ... than belong to the mass of scholars who, ever mindful of tenure, promotion, grants, and that last infirmity of ignoble minds, respectability, never deviate from scholarly consensus.

Plainly, Sobran has here issued an important defence of toleration of intellectual independence, a defence which he well knows, though he does not advert to it at all in his book, applies to those most attacked and publicly reviled researchers, the historical revisionists of the Nazi period, World War Two and the Holocaust.

It should also be noted that, if it became generally accepted that William Shakespeare, the greatest writer in English and possibly the greatest European writer, was *not* the Stratford man and that nearly four hundred years of Establishment scholarship has been in error, it would become much easier to argue that a similar mountain of error may have been piled up in defence of

the Establishment view of the Nazis, the Holocaust and the historical revisionists.

We live in a time of the shattering of great myths (tales of the tribe that incarnate the essential meanings of their culture). Not only are our British people in a phase of eclipse, but the orthodox Christian theology (found in Catholicism, Orthodoxy and Protestantism in different expressions) has been irrevocably exposed as a melange of dubious compilations created by individuals and church councils in the first millennium. *We cannot return to the shelter of a past British greatness and a collapsed religion.* Great winds blow about us and we must struggle to lay a few new foundations on which a better future may be constructed.

We still have the wisdom of many parts of the Bible including the inimitable sayings of Jesus. These can survive the erosion of a theological structure finally found wanting. We still have the traditions of our people and, in particular, the common law (Sir Edward de Vere studied the law at Gray's Inn), the basis of our justice and liberties. And we still have the works of William Shakespeare, which steadfastly defend *human quality*, as opposed to a levelling and destructive egalitarianism.

Identifying the author as one of the most brilliant (though personally flawed) aristocrats of the Elizabethan period in which British greatness as a European power was forged, enables us to rediscover a code of aristocratic chivalry involving caste and class on which a great renewal can one day be based. I believe that the British National Party, which was essentially shaped (and for a long time led) by John Tyndall, has a better understanding of what is required than either our own Australia First or One Nation; and I think it is time for Australian patriots to acknowledge this and to study the history of the BNP and the writings of its best minds.



Janine Haig



Champion writer of "Pomes"

TIMES are hard in the bush. They're always hard, and if outback Australians are not coping with a catastrophe, there's usually one on the horizon. It is not a place for the faint hearted.

Good seasons, coupled with good prices and bearable interest rates used to happen often enough to keep hope alive and justify the struggle in bad times. Good times or bad, for most who live there it has a magic all its own.

Every so often this magic produces a rare talent for expressing wit and humour, and Janine Haig has mega doses of it. She is not a born and bred outbacker, but was born in New Guinea, moving to Redcliffe near Brisbane when very young, and growing up to work as a stenographer in the Public Service in Brisbane.

Needing a change, Janine accepted a job as a governess in far South West Queensland - just for a year. Twenty-something years later she still lives in the bush.

Her home is Moama, a 106,000 acre sheep property 100 km. west of Eulo, where she lives with her husband, Doug, who is mentioned frequently in her verses. They have three daughters, the eldest of whom, Jennifer, is also a poet and performer.

Although she has always loved writing, Janine did not have the time to fulfil the urge until her children had moved out. Until a Student hostel was built in Eulo, she found her days were filled with teaching the children through the School of Distance Education, on top of her usual chores. When more time finally became available she discovered she constantly had a pen in her hand, jotting down ideas. The ideas grew into what she calls her

pomes - if they had more dignity, she says, they might be referred to as poetry. Many of these went on display at the Eulo Queen Hotel - after all, the majority of them poked fun at bush life or the locals.

After receiving a great deal of positive encouragement from friends and acquaintances and doing extremely well in a number of poetry competitions, she decided to take the gamble and publish her first book of Bush Verse, *I Hope Yer Sheep Get Flyblown*. The book took on a life of its own and has sold well beyond her expectations. Since the publication of her first book, Janine has produced a book of poetry *The Paroo Poets, Voices of Youth*. Funded by Arts Queensland, the book contains verse written by school age children in her area. A third book has recently been published, once more Janine's original Pomes, entitled *Always Wear Clean Knickers*. Her cassette, *Where's Eulo?* was released in August, 2000.

"Bush verse is terrific fun and is best when performed. That was a big step to take for one who had always maintained that she wrote it, and did not recite it. That idea had to change. A terrifying thought!"

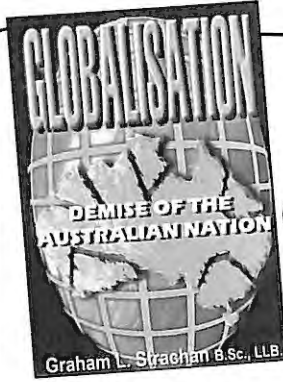
Janine has won numerous written competitions including the Bourke radio competition sponsored by the Department of Land & Water Conservation, as well as the *Queensland Country Life* Bush Poetry Competition in 1998. She was runner-up in the Winton Bronze Swagman Written Competition in 1997, Highly Commended in 1998, 1999 and 2000. Runner-up in the Written Section of the Australian Bush Poetry Championships held in

Mulwala/Yarrowonga in May 1999 and Runner-up in the Serious Section of the 2000 Australian Bush Poetry Championships.

A trip to Winton to compete in the Novice section of their annual Bush Poetry Competition during Easter 1998 was Janine's first huge step into the world of Performance Poetry. To Janine's surprise she won! Since then she has continued to compete and perform, honing her skills.

Janine is the current Ladies Australian Bush Poetry Champion, a title she won in May 1999 and again in May 2000. She also won the Qantas Waltzing Matilda Championships in Winton in April 2000.

Continued next page



GLOBALISATION
Demise of the Australian Nation
by Graham L. Strachan

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

Dishonesty of that nature should be the concern of every lawyer.

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I HOPE YER SHEEP GET FLYBLOWN

So you're the Mob got all the rain
while we got hardly none;

The clouds massed over your
place and left us with the sun.

Your bit of sky grew darker,
while we just got the heat -

I watched the storms a-building ...
my thoughts were not too sweet.

I caught a whiff of dampness as
the wind began to gust;

It blasted all around and then it
drowned us in ... red dust.

Lightning filled the heavens,
caused havoc with the power;

Yes, we got the blackouts ... but
we never got a shower.

JANINE HAIG



I hope yer sheep get flyblown.
I hope yer fleeces rot;

I hope the 'roos find all yer grass
and eat the bloody lot.

I hope yer cattle choke on weed
and then all get the shits;

I hope that when it rains again
yer roads all fall to bits.

I hope the burr-bush thrives and
grows and spreads across yer land;

I hope yer stock gets nicked when
all that rain dissolves yer brands.

I hope yer fences wash away
and all yer horses roam;

I hope a heap of nasty leaks
will moisturise yer home.

I hope that big green slimy frogs
will populate yer loo;

I hope they serenade you
'til yer ear-drums break in two.

I hope yer dogs all get webbed feet
and keep 'em for all time;

I hope a million bog-holes
will then turn yer place to slime.

I hope the creek beside yer yards
will shift 'em from their site;

I hope the hopes I hope for you
will keep you up all night.

POST SCRIPT

*I heard a plague of locusts have attacked your place this year...
While we, with all our dryness, haven't got that problem here*

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Humility after Victory . . .

AS the twentieth century gives way to the twenty-first, humility is not in vogue. If you are the best you should let everyone know it. If you win you should punch the air, leap upon your team mates and hug them ecstatically, celebrate inordinately and at length, and give your opponent nowhere to hide. Should you fail to exhibit this behaviour, your success is immediately in question, your character examined minutely for hidden quirks and your motives considered suspect.

In previous centuries this was not the case. A gentleman of honour accorded gracious recognition to his vanquished opponent, and left others to apportion the praise.

Heroes of our armed forces are either not quite as extrovert as our sportsmen, or else receive less publicity. Could it be that tradition and custom seems more relevant to those who are on more intimate terms with their mortality?

The following prayer was copied by hand into the front of his prayer book by a World War II sailor, originally the humble prayer of a great naval commander for his men, his sovereign and his country:

PRAYER FOR THE NAVY

O Eternal Lord God
Who alone spreadest out the Heavens
And rulest the raging of the sea.
Who has compassed the water with
bounds
Until day and night
Come to an end;
Be pleased to receive into thy almighty
and most gracious protection
The persons of thy servants the officers
and men of our navy
And the fleets in which they serve;
Preserve them from the dangers of the sea
And from the violence of the enemy
That they may be a safeguard unto our
most gracious sovereign
Lord King George and his dominions.
O great God, whom we worship, grant to
our country
And for the benefit of Europe in general
A great and glorious victory
And may humility after victory be the
predominant feature of the British fleet
Vouchsafe to those who lay down their
lives for their country
Thy eternal rest
Amen.

Lord Nelson.



HORATIO, VISCOUNT NELSON

Duke of Bronté (1758-1805), British admiral
and naval hero, killed in the battle of
Trafalgar.

THE LEONINE LEGACY

Available as an abstract, from the author, at
Rose Cottage, 17 Hadassah Grove, Lark
Lane, Liverpool, L17 8XH.)
(\$5.00 in currency notes)



ANTHONY COONEY: *The Leonine Corpus as a Third Way*
From *THE EUROPEAN LEGACY*, Vol. 5, No. 2, 2000.

Mr. Cooney, who has always seemed to be driving through life in top gear (while paradoxically finding time also for quiet contemplation, as readers of his poetry will know) appears since his retirement to have shifted into overdrive. The amount of reading - and thinking - he has undertaken for this paper amazes me: until I reflect that it is really a vast body of knowledge that he has been assiduously mastering - and considering - over many years.

The Leonine Corpus is the collection of the encyclicals of Pope Leo XIII, a nineteenth-century scholar-Pope of varied learning, enlightened sympathies and orthodox churchmanship. If this makes any of my readers inclined to turn the page thinking, 'This is for Roman* Catholics,' I ask them not to do so. It is a paper of importance for us all.

Leo's teaching is grounded in a definite, and Thomist, philosophy. It reverses Plato's assumption that the nature of the just man can be inferred from the nature of the just State. We have, on the contrary, our notion of justice in a State from our observation of justice in human beings. I agree that this brings things into a right perspective. Man, though it is his nature to live in society (a family of families), is more valuable in himself than society (conceived as a hypostatic entity). There can be no just society that does not actively acknowledge this principle. On the other hand he cannot be a just man who does not acknowledge that every other man is also valuable in himself and that the Law applies equally to all people and to the government or Prince, as Cooney, with Pope Leo, calls it without prejudice as to any particular form of government.

In this sense only are all men equal. The liberal concept of equality is a meaningless one, leading eventually to collectivism, slavery, poverty and general social breakdown, including in particular the breakdown of marriage. This is the philosophy (paradoxical as it might seem) of *socialism/communism*. Its opposite is *laissez faire capitalism*, which in Leo's time was reducing large numbers of people to a poor proletariat condemned to apathy or revolution. In neither liberalism/socialism nor capitalism is there a prospect of long-term stability - or of justice for all.

The purpose for which man was created was to be in a creative relationship of mutual responsibility with others (his neighbours, as Jesus called them) and to know and love God

as he is known and loved by God. The living of the moral life may not be impossible even in the most adverse circumstances, but it is actually facilitated only by a society in which property is owned by all and guaranteed by the Prince who is obedient to God's Law.

A way of social organisation must be found which is neither socialism nor capitalism - nor, indeed some sort of intermediate compromise position. Leo listed minimal reforms to ameliorate the conditions of the labouring classes, but above and beyond that he urged the ending of a system that made for people "a yoke little better than slavery itself" and its replacement by "the elevation of the proletarian into a proprietor". (This latter quotation is in Cooney's words.) The Church had a higher ambition for men than either liberal/socialist or capitalist philosophers. The Church's function in this respect was to keep the Prince to this just *third way*.

This, and an explosive statement in an encyclical of Pope Pius XI, have never been taken up in their fullness, but rather Leo's ameliorative proposals have been misrepresented as his final aims. Pius wrote:

"... not wealth alone is accumulated, but immense power and despotic economic domination are concentrated in the hands of a few, who ... because they hold and control money, also govern credit and determine its allotment, ...so that no one can breathe against their will."

"Mr. Cooney goes on to suggest that this longed-for third way has found secular expression in the works, pre-eminently in recent times, of Belloc and Chesterton, who advanced the philosophy and policy of Distributism, and C.H. Douglas, who not only propounded his Social Credit but also pointed out:

"Socialism was penetrated by various subversive bodies and perverted into the exact opposite of Distributism - Collectivism."

thus establishing that he recognised that Distributism and Social Credit are two forms of the same thing. (In the text there is an unfortunate misprint here. The dash before "Collectivism" has become a hyphen, suggesting, unfortunately and confusingly, that Distributism and Collectivism are not opposites and irreconcilable but some sort of compound.)

The paper makes a sound philosophical examination of all these matters and comes to

ten definite conclusions or proposals, all of which should receive the widest possible attention. The most difficult of them seems to me to be the last:

"Tenth, the role of the Church as moral guide, and where necessary, arbitrator, between the State and citizens, and between States, would be recognized, without conceding any temporal power."

"Note that I say difficult, not undesirable. The question, I fear, would be, Which church? and here I note a tendency in the paper to shift about between "Christian" and "Catholic". For Leo this would mean the Roman Catholic Church ideally, but he was practical enough to acknowledge that in a sadly divided Christendom there must be inter-church (and indeed inter-faith) tolerance and where possible agreement. Apart from the obvious difficulties (for example, that rabid Protestants hate the Pope and all that they think he stands for) it strikes me that two serious problems exist. One is that the philosophy of Christian Socialism (to me, a contradiction in terms) is deeply entrenched among Anglican bishops and other clergy. The other is that discipline appears to be under strain in the Roman Catholic Church, with open alliance between some priests, in their situations, and 'left-wing' socialism; and with many of the same manifestations of liberal/egalitarian policy threatening order as we find in other churches (demands for women priests, "divorce, acceptance of homosexuality etc.).

This is not to be taken as hostile criticism of the paper. It is designed, I believe, as a discussion document - and also to persuade all Christians of the need for a religious, philosophical, moral dimension in so-called secular affairs; to persuade Social Crediters that it is wrong to see Social Credit as a mere financial mechanism; to bring Social Credit and Distributism together; and to have the Leonine philosophy studied in its entirety, both inside and outside the Roman Catholic Church.

I am with him all the way.

*It is realised that some Catholics object to the use of "Roman", and it is used here not to give offence but for the sake of clarity. Some Anglicans do not like to be called "Protestants" (while others do) but they have to put up with it.

THE FIRST TWO HUNDRED YEARS

John Brett

MOST nations set aside one day of the year to celebrate the reason or anniversary of their existence. It is a day to rejoice about the best of their past, as that is all there is to rejoice about, and all give thanks to their creator - however they perceive that. In recent times there has been a tendency to celebrate some of the worst that is in us, while at the same time trying to start all over again, ignoring a staggering achievement, unparalleled in history.

As Prince Charles observed in his Bicentennial Australia Day speech - *'the first people sent here against their will had little cause to rejoice - for the sad truth is that in those early days of the colony nobody was free. The men who guarded the convicts were in prison along with them'*.

They were put ashore on the driest continent on earth, where there was not one single permanent shelter, and the existing inhabitants had not even discovered the wheel. There were no indigenous cereals, the native fruit and vegetables either unrecognised or unappetising, and any help was months away. Here nothing had changed for the better in thousands of years.

Federation

From this humble beginning, with the help of those who came after them, with almost no mechanical aids, a modern nation was brought into being in less than a hundred years. By federation all the major ports were developed, the whole continent had been surveyed, the railways were almost complete and all the roads had been surveyed and most were being used. The basic infrastructure of the nation was in place, and the population was only about 3? million.

Having done all the spadework by the end of the last century, we then set about making one nation that we could defend and maintain. The constitution we were

to forge and put in place was born out of the mistakes of all those who had gone before. That constitution was to limit the power of government, and guarantee the freedom of the individual, better and safer than any constitution before it. As Prince Charles also noted - *'The true celebration of this nation is in its constitution.'*



Water and steel

From this new point in our history we took the newly invented steel and commenced to fence the greater part of the country, run telegraph wires like a spider web over all and reticulate water, as it had never been done before. Our towns and cities were to have reticulated water and sewerage a whole century before other and older nations.

The first world war introduced us to the world as a new nation and our men acquitted themselves in a fashion that has yet to be equalled. We were the first nation to fight a major war and not be left with a crippling war debt.

Feed the multitude

By the second war we were not only the best fed, clothed and housed nation in the world, we were feeding and clothing the equivalent of another large nation. Our inventions were being used all over the world and our scientists were up there with the best. We entered the war and

finally took three quarters of our men out of the work force into the armed services, while the remainder, together with the women, produced more than we had ever produced before. We were almost self sufficient, producing everything we required, and were a leading technological nation.

Football and Cricket

On the sporting field we could beat the older and far more numerous nations and we are one of the few nations to have competed in every modern Olympic, where we have been by far more successful, pro-rata, than any other nation.

This was probably the high watermark of our short history, but the great thing about it all, and what we should celebrate unashamedly on each Australia Day, is that no people have ever done anything like that before, and nobody can ever do it again. If we cannot truthfully celebrate such an achievement just on one day each year, then we are finished as a nation and will go the same way as other failed nations, and are already in danger of becoming a nation of 'entertainers'.

We can still do better than that, if only on one day each year.



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



"BE HAPPY WITH WHAT YOU HAVE"

by Neil McDonald

Learning is listening to the tales of life and experience.

Best classroom is the kitchen table, when families gather for evening meal. Conversation - serious or laugh-laced can dance between every twist of knife and fork.

Formal dining - outmoded by today's surrender to television - is denied. Young occupants of bean bags, slump and chew "takeaway" junk food, with knees tucked close to an untrained mouth. Talk is limited to gulps - "yep", "nope", "kinda", "y'know" and "sorta". Liquid dribbles from a metal can with ring-pull.

They need a stern sergeant-major to sit in line and retrieve lost battles of table share.

I envy not the cardboard lunch packs and the stove that is seldom warm. Another generation will make kitchens obsolete and limit hot water to a power point switch.

Gladly, I closed eyes and drifted back to the mealtime delights of glorious pre-war childhood.

Father said Grace and then asked each child - "What did you do at school today?" Every answer involved memory and thinking a mixture of words. "Oh, the school bell didn't ring properly - the free milk arrived . . . oh, I forgot, it was a wet morning and our overcoats and rain hats were hung to dry on the peg racks. Too wet to play marbles, and the girls didn't jump rope."

A brief silence while mother served a roast dinner. Little stabs of talk. Dad spoke of this day's work on house building, and Roy mentioned delay through a bike tyre puncture. Roy spoke of how nicer, real tea - "billy tea" - tastes when brewed on a ground fire of shavings and timber off-cuts. "Tea leaves mix best with boiling water when swung by the arm, like a ferris wheel in full revolution."

Mum told us of a pleasant day, shopping. Ideal place to catch up on local news from customers waiting their orders from butcher, baker and grocer. Personal news items - "Flora is in hospital - Glad's daughter is learning piano."

Family finished the meal with tasty buttered scones. Time for homework, or reading, or music practice - or perhaps a listen to radio news or serial?

Mother prepared tomorrow's lunches. There was order and method, satisfaction and contentment. Soon, each to bed with dawn delayed by the milk vendor lading a lidded billy-can.

Sleep was often cushioned with a bedtime story. No better way to feed imagination than a gripping fairy tale. A satisfying finale - "and they all lived happily ever after," cushioned away fears and doubts. There was always love and reassurance before a 'tuck in' and good night kiss - prelude to light-dim and quietness.

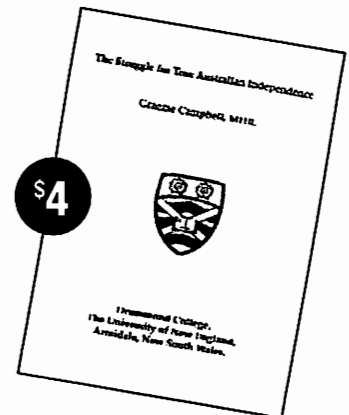
RECOMMENDED READING



AUSTRALIA BETRAYED

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

BY GRAEME CAMPBELL MHR and Mark Uhlmann



THE STRUGGLE FOR TRUE AUSTRALIAN INDEPENDENCE

BY GRAEME CAMPBELL MHR Member for Kalgoorlie

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

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Our Australian Flag

“They want to change our flag”, he said,
with sad and misty eyes.
“The flag I fought so proudly for
as I saw my coppers die..

“We bore that flag in battle
as we marched to make a stand
To stem the tide of terror
And keep freedom for our land.”

“Why would they want to change our flag
of red and white and blue,
A flag that means so many things
To blokes like me and you?”

“It’s part of our great heritage,
a link with ages past,
And I feel both proud and humble
As it flutters from the mast.”

“That flag was borne so proudly
by the famous Desert Rats,
It was with us in the jungle
As we fought the stubborn Japs.”

“It bears the blood of Anzacs
who all loved it to a man,
And it travelled to Korea
And the hell of Vietnam.”

“Who are those folk?” the old chap said,
“Why aren’t they satisfied?
Why don’t they love the Aussie flag?
Why don’t they feel some pride?”

They cannot be Australians,
They can’t be Aussie’s sons,
They must be folk from somewhere else
Who speak with foreign tongues.

“Who won the war?” he softly said,
“Did our boys all die in vain?”
And he looked at me, bewildered,
While his face was lined with pain.

Then I watched that frail old Digger
As he shuffled on his way,
And my voice filled with emotion
As I bade to him, “Good-day”.

So I loathe the knockers of our flag,
Their motives I despise,
Our present flag is the only one
I’ll ever recognise.

Reg. No. VX36216 2/29
Batt. J.P. McKENZIE.

The "Old Digger" who inspired this poem was Bert Oliver who was once a P.O.W. in Japanese hands. He was saved from execution by the dropping of the bomb on Hiroshima. Bert raises the flag every morning at his Blackwood home.

Your subscription is an investment in Australia's Future

"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.

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



OUR POLICY

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

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

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

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

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

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

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

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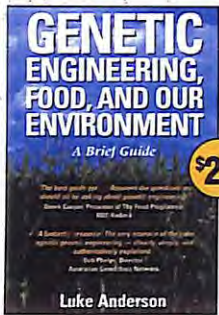
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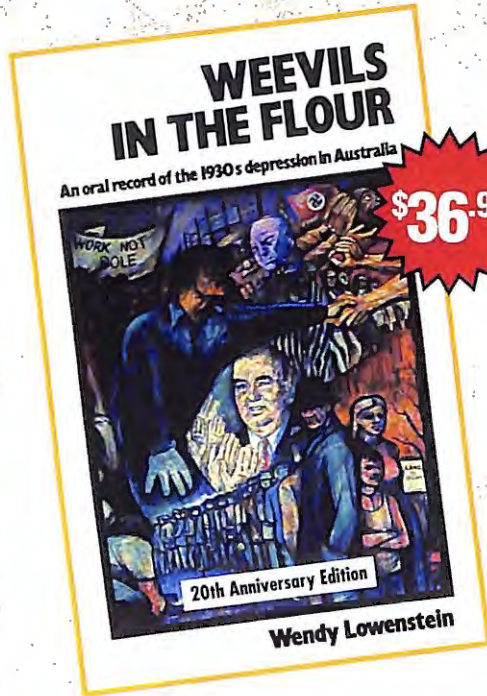


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GENETIC ENGINEERING, FOOD & OUR ENVIRONMENT

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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WEEVILS IN THE FLOUR

Wendy Lowenstein

An oral record of the 1930's depression in Australia - 20th Anniversary Edition

This magnificent account of the experiences of ordinary Australians during the Great Depression of the 1930's has been continuously in print since it was first published in 1978. Originally, the questions it posed and the stories it told were safely in the past. Nowadays they have an ominous relevance to our daily lives.

Now more than sixty years after the event it deals with, when nearly 1 in 10 Australians are officially out of work, and hundreds of thousands have had no work for years. *Weevils in the Flour* rebukes a new generation of failed policy-makers. This twentieth anniversary edition carries a new Preface by the author which comments angrily on 'the same old system, with the gloves off' that has produced such prolonged, intense distress.

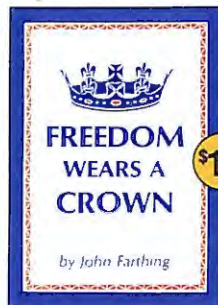
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THE AUSTRALIAN NATIONAL FLAG

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



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FREEDOM WEARS A CROWN

John Farthing

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



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CHILDREN OF DESTINY

Rodney Liddell

Daddy Bailey took 85 Australian War babies from the torment of World War 2 and raised them on a diet of natural foods. These children were never immunised or given fluoridated water. Yet they were to become the healthiest group of children ever recorded to have achieved such excellent dental and physical health in the western world. The "Hopewood Diet" is the only diet ever documented to have raised such a large group of babies into adults virtually free of dental and medical illness. To this day that record has never been equalled.



\$18

THE MUDDLE HEADED REPUBLIC

Alan Atkinson

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

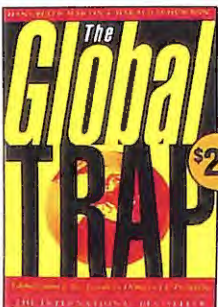


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DEADLY DECEPTION

Joe Vials

Was Martin Bryant really a lone nut assassin? Scientific evidence questions Australia's Port Arthur massacre. Author Joe Vials is an independent investigative journalist with thirty years direct experience of international military and oilfield operations.



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THE GLOBAL TRAP

Hans-Peter Martin and Harold Schumann

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



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THE PEOPLE'S PRINCE

Discovering the Real Prince Charles

The Australian Heritage Society proudly offers a selection of major addresses by His Royal Highness Prince Charles, with a Foreword by one of Australia's most distinguished Ambassadors.

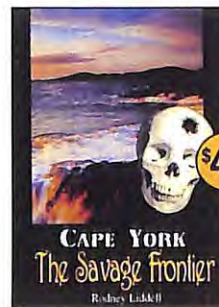
Sir Walter Crocker, former Lieutenant-Governor of South Australia



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NEW BRITANNIA

At a time when the previous unity of the British world has been badly fractured, and Western Civilisation, of which Australia is a part, displays all the signs of being gripped with a death wish, Australians must face the question of what is their future. We can at least thank Prime Minister Keating for raising the question, even if he gives the wrong answer, insisting that Australia's destiny is in Asia.



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THE SAVAGE FRONTIER

Rodney Liddell

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



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GLOBAL SPIN

Sharon Beder

First published in late 1997 newspapers would not review it and radio would not touch it. Shows how, in a relentless assault on democracy and its institutions, the massive, covert power of large corporations has enabled corporate agendas to dominate the international debate about the state of the environment and the most effective means of solving environmental problems.