

HERITAGE

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LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE

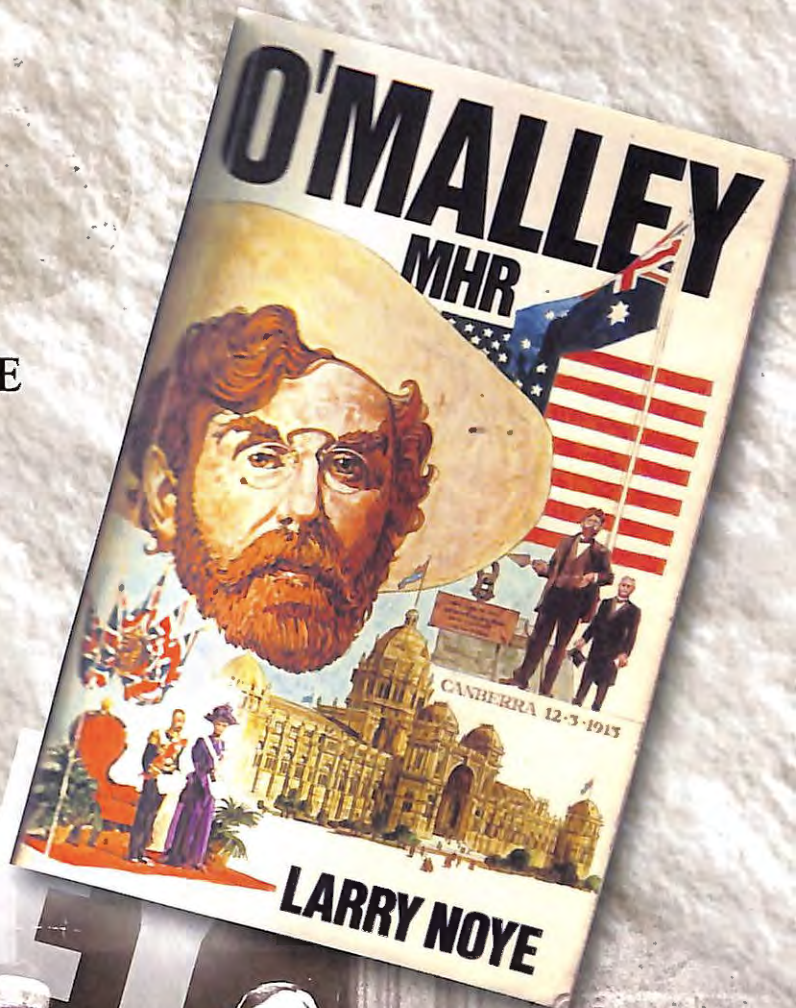
THE O'MALLEY BOOM

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FIRST AUSTRALIANS? PART II

SUPPORTERS OF THE BANK

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A biological control success story



SECOND
FEDERATION
ISSUE

HERITAGE

No. 96

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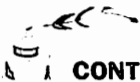
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The Australian Heritage Society was launched in Melbourne on 18th September, 1971 at an Australian League of Rights Seminar. It was clear that Australia's heritage is under increasing attack from all sides; spiritual, cultural, political and constitutional.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

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

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

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

SIR RAPHAEL CILENTO
First Patron of the Australian Heritage Society

ADMINISTRATION & SUBSCRIPTIONS

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

EDITORIAL CORRESPONDENCE

MS 897
Ravensbourne, Queensland 4352
Telephone/Fax (07) 4697 8170

WESTERN AUSTRALIA

Heritage Bookmailing Service
P.O. Box 163, Chidlow, W.A. 6556
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FRONT COVER

Bood displayed: O'Malley MHR by Larry Noye and artist Graham Back

The Truth of the Matter

HERITAGE
EDITORIAL

ONE thing about a Christian heritage is that you do know where you are regarding Truth. You should pursue it single-mindedly; hold it at whatever cost and never deny it.

The communist doctrine of dialectical materialism is not nearly so simple or straightforward. That which suits your purpose *at the time* is true. It may not be so tomorrow.

However, should we cast into outer darkness those who embroider the truth and take liberties with it? Do we not risk throwing the baby out with the bathwater if we do?

In this issue of *Heritage* we feature the life and achievements of the famous and colourful King O'Malley, one of our chosen Australian citizens of the century. We benefit today from his vision for this country, and his energy and application in pursuing it. He had imagination and flair, and apparently was not one to let the truth stand in the way of a good story. Readers will find some discrepancies in accounts of his early years in Australia, and of his age, and we leave it to them to judge the truth of it. Some of his contemporaries were outraged by the porkies he told, and for them his dedication to a truly great ideal was insufficient to redeem him. Had he held a stricter regard for truth it is possible his efforts might have had greater recognition. On the other hand, his ability to hold a crowd with amusing anecdotes also served him well in his electorate and with the press.

Our forbears were raised on a diet of integrity at all costs - "*An Englishman's word is his bond*"; "*Death before dishonour*"; a handshake considered sufficient to make a legal document superfluous. Children had their mouths washed out with soap to instil the clear understanding that telling lies was **not on!**

As children, we had a favourite second cousin who used to thrill us with bedtime stories of derring-do and acts of sacrificial valour in the face of huge odds. His father before him had written a stirring saga titled *By Stroke of Sword*, in which the intrepid hero rescued damsels in distress, saved his family

and his country from dastardly enemies and was prepared to take any risk to protect his honour as a Christian and a gentleman. Fame, fortune and social standing paled into insignificance before the absolutely non-negotiable obligation to defend, and act on, justice and truth.

In the early years of the twentieth century Wilfrid Pickford - my grandfather - was a District Commissioner in British East Africa, a senior appointment in the Civil Service involving the administration of a huge area populated by a variety of native tribes still in the habit of killing each other occasionally, and whose health and well being were his responsibility.

Neighbouring Tanganyika was German territory in those days, and on the outbreak of World War I posed a serious threat to Kenya, while Britain, hard-pressed at home - was in no position to provide adequate defence. Wilfrid Pickford was ordered to "requisition" several hundred young men of military age from the local tribes, for service in Her Majesty's forces.

DIGNITY AND HONESTY

The conflict between Great Britain and Germany was of little interest to a Masai or a Kalenjin Chief, whose greatest assets were his moran, or young warriors, and to whom one white man was much like another anyway, so it was a daunting task to undertake. Rather than take an impressive force of armed troops and issue peremptory orders, Wilfrid Pickford decided to take his wife and three-year-old daughter, and half a dozen unarmed *askari*, or policemen, on this dangerous assignment. Travelling by mule through bush and over plains to visit each tribal chief in turn, he explained the situation politely, and requested his co-operation. In every case he was supplied with a contingent of warriors, who subsequently served Queen Victoria well, and who, with future recruitments, subsequently formed the King's African Rifles, who served Britain in other countries in World War II, and who were proud to have a picture of King George in their homes, referring to

themselves as "King George's men".

Wilfrid Pickford didn't use subterfuge or bribery, he didn't take advantage of innocent people with smoke and mirrors; he conducted himself with dignity and honesty, and was prepared to risk the consequences of being honourable.

It is a sad fact now that the integrity of our nation's leaders is so universally held to be lacking that few have the perception that in serving them, the cause of justice and truth will also be served.

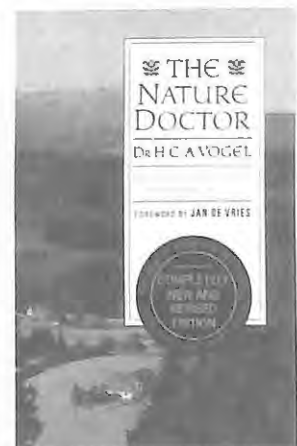
Without a vision the people perish. That implies a cohesive population with a common outlook and loyalty. Is that what we have as Australians these days, or is it now 'every man for himself' and 'Australia if it is profitable and convenient, otherwise I'll invest my time, money, loyalty and person somewhere else'?

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AN AWFUL SKITE

with

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by Larry Noye
author of O'Malley MHR (Neptune Press Pty Ltd, Geelong, 1985)



“FOR the prosperity of generations yet unborn,” cried the American-Australian adventurer King O'Malley, as Australian Federal Parliaments were getting under way. He was preaching a “people's bank”, which would protect Australians from “the powerful wolves of society with their high interest rates”. O'Malley, an enterprising campaigner who pledged himself to “shake fossildom to its foundations”, well and truly did.

He led Labor in 1911 in creating the Commonwealth Bank. In fact it did lead to prosperity for the nation — providing low interest finance that ushered in the Australian steel industry as early as 1915, the Holden car in the '40s and, as a Premier of Tasmania, Sir Robert Cosgrove put it on the bank's fiftieth anniversary in 1962, “Australia couldn't possibly have developed as it has without the Commonwealth Bank.”

But how sadly the scene has been transformed. Paul Keating and Labor led in privatising that bank; rendering it ineffective in countering what history shows are the real enemies of the people, — private banks, or “boodle bludgers” as O'Malley called them.

John Howard and his Liberals stood by, paying no heed at all to the public-spirited role his party's founder, Bob Menzies, played in exercising a competitive Commonwealth Bank in achieving low interest rates. Housing interest ranged from 2? per cent to 5 per cent under Menzies - well below today's, including the 11.5 per cent under Treasurer John Howard and the shock 13.5 per cent under Paul Keating, that did such awful harm to rural Australia.

Labor front bench, Kim Beazley, the alternative facing electors in this busy year of elections, was a fellow-traveller with Hawke and Keating in delivering up the “people's” bank into being just

another one making skyrocketing profits for its shareholders.

In the very first conservative Coalition in 1923, the main conservative party, under Bruce, allowed the rural partner, under Dr. Earle Page, the Treasury, thus allowing them to call many of the economic shots. So did Bob Menzies allow the Country Party's Artie Fadden to be Treasurer. Just imagine how such a policy transformation could reverse the slough of despair in agricultural Australia today.

King O'Malley arrived on our shores in 1888. That same year he made a dramatic entrance into Australian life. He appeared at the Centennial Exhibition in Melbourne's still-active-today Exhibition Building, where just 100 years after Britain settled the great south land with convicts in Sydney, Australian wares were being shown to the world, and to Australia itself.

International Press men gathered in the Press Room, bent on determining whether a Press Club should be formed.

“Everyone had a say except the sandy-haired gentleman in the grey frock coat, with a tall hat on his knee, in one corner,” wrote “Memo” in *The Bulletin* in 1901.

KANSAS STATE FIGHTER

“When the meeting had decided not to form a Press Club, the stranger rose, and with an exquisite Yankee twang, said, ‘Gentlemen, perhaps you wonder who on God's Earth I am. Well, I'm representative of one of the leading journals in the greatest country on Earth, that's America. Gentlemen, when I tell you the name of the journal which I have the honour to represent you will acknowledge that this Exhibition is certain to receive every attention in America. I represent, gentlemen, the

‘Kansas State Fighter’, one of the . . . “

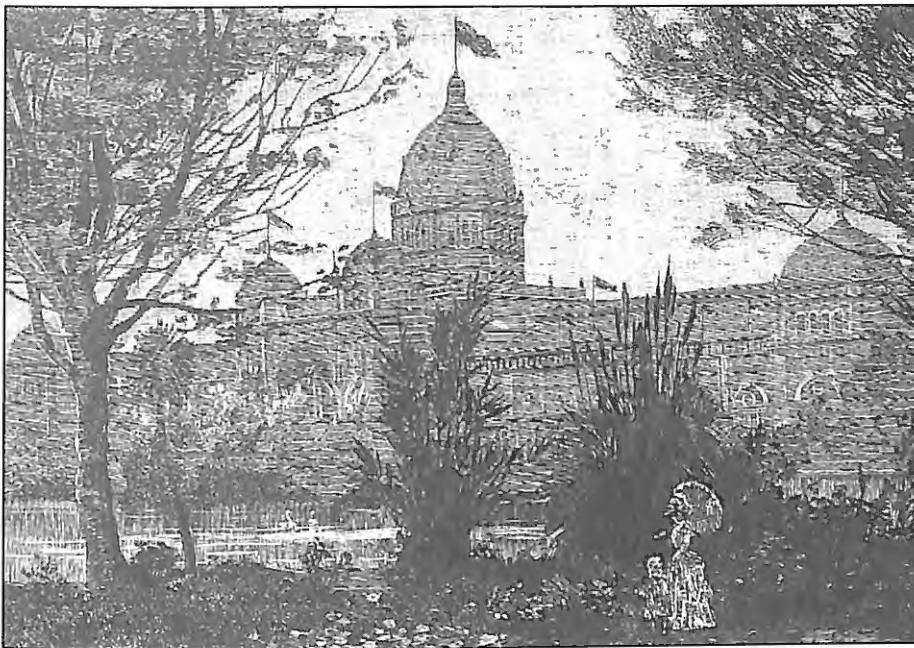
“But a roar of rollicking laughter drowned the description of America's leading journal. King O'Malley, however, waited solemnly till the room was steady, and went on, ‘And if it's not taking up too much of your valuable time, I'll tell you a few of my election experiences on that superb product of the modern printing machine.’ For an hour he kept the room in roars with the choicest selection of wildly extravagant comic yarns imaginable.”

Another view of this remarkably colourful interlude was provided by a correspondent who wrote an item published in the *London Chronicle* of August 11, 1904: “There suddenly arose a splendid figure of a man - bronzed, bearded and attired in a faultlessly-fitting frock coat of light cinnamon colour. In his hand he carried a top hat - or, as the Americans have it, a nail keg. It was of the same remarkable hue.

‘Gentlemen,’ he declared - and he delivered a speech no one present was likely to soon forget, so abounding in humour.

King O'Malley soon became the most popular man about the exhibition. Although himself an uncompromising teetotaler, no symposium, whatever the hour or wherever the place, was complete without him; by far the best story-teller I ever heard.”

The writer of the item in the London newspaper said that a man from California once told him he had had a “stop over” at a little place in Texas. He went to hear a far-famed “cowboy preacher”. In King O'Malley he recog-



The Centennial International Exhibition, Melbourne, 1888
Acknowledgment "The Centennial Magazine"

nised the Texan expounder of the Gospel.

An *Argus* correspondent wrote, "The Great Exhibition was a fit scene for such a character to dawn on us. His spirits were unquenchable and he had an inexhaustible fund of anecdote . . . He was one of those men whom Providence has endowed with a free ticket to the world".

Interested in politics from youthful days about several States in the United States, O'Malley came to see colonial Australia as a God-given country. But Australians were all too prone to sleep on, in what historian Geoffrey Blainey has termed the "rustic peace" O'Malley disturbed.

O'Malley fell in with the Christian faith, so actively abroad in the day. This can be seen in the books of the day - long before the disturbing, disruptive shocks, in morals, crash and crime of the TV and cinema of today. Literature encouraged good living, the home, healthy lifestyle and occupation.

"I suppose all of us have been taught to cherish a deep-seated reverence for prayer," observed the young activist. He saw destitution all round him, he said. "I say that if God be just, then only things founded on justice are everlasting and poverty cannot be everlasting. It is in the hands of the people".

Just five years after O'Malley's arrival in Australia, in 1893, the banks wreaked havoc on the land. Money deposited with

them just wasn't there — many bank owners had squandered the people's savings. Many an Australian was ruined.

O'Malley involved himself in many themes, most notably in his early years in fighting what he saw as the toll of alcoholic liquor. That was a continuation of early strivings in America, when he mounted the Prohibition platform — "Elect Grover Cleveland as President; stamp out the liquor traffic," he declared.

In 1880, on another Presidential platform - that of Garfield, he advocated repurchasing privately-owned land in the capital of Washington — another early manifestation of legislative fact he introduced in Australia.

Garrulous, pushy, enterprising, O'Malley travelled about the Queensland in which he had landed, at Emu Park, near Rockhampton, in New South Wales, Victoria, Tasmania and South Australia. He settled some years in South Australia, selling life assurance for Equitable Life in places like Mt. Gambier, from an Adelaide base.

He placed ads in the papers, calling on "the sovereign electors" of such-and-such a place to note a public meeting he would address. "The sovereign electors of Encounter Bay" actually were issued a booklet, extolling King O'Malley's beliefs and policies and commenting on noted political leaders of the day.

He proclaimed Isaac Isaacs, young Victorian legal identity and member of its Parliament "the finest all-round man" in Australia. Others were lauded, with special reference to those who were teetotalers, and thus exercising their full faculties.

He saw some South Australian members of Parliament as "past masters in the art of self preservation". A democrat in the American style, he was outraged to read leading members of the "squattocracy" had "built up" South Australia. Their workers built them up, he asserted. It went over well with the Trades Hall, just established in Adelaide and soon to make its presence felt Australia-wide.

Successful in having Encounter Bay voters hear him "on the stump", he carried off the seat of Encounter Bay in 1896. He became a colourful identity about settlements on Kangaroo Island and mainland towns in the electorate - places about that holiday coast, forty or so miles out from Adelaide, such as Goolwa, Port Victor, Port Elliott and Victor Harbor.

The Press made fun of "handkerchief-waving" women hailing the gallant American, who preached home life and the evils of drink in years just after South Australia in 1894 became Australia's first State to give women the vote.

Three stormy years in the Colonial Parliament followed. O'Malley fought



Isaac Isaacs, Victorian MP. First judge to lead what became the Arbitration Court, and appointed first Australian-born Governor-General in 1931.

barmaids being in hotels, where the "divine presence" of women was wasted, and assailed the "Adelaide stagger-juice brigade". Publicans were "orphan-makers" and "jail fillers", he said, "far from the camp of lovers of home, family, social purity, free education, the church and Sunday school, the Divine law of marriage".

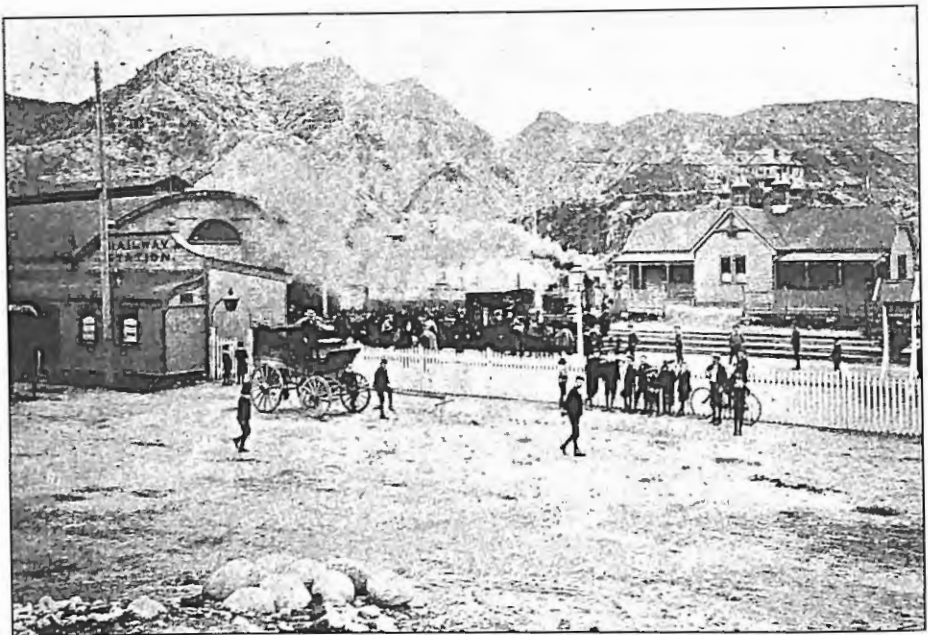
He saw himself as a chivalrous defender of "the sacred claims of women". O'Malley, whose oratory attracted comment in the *Bulletin*, once cried across Parliament that Sir John Downer, a former South Australian Premier and grandfather of today's Alexander Downer, MHR, was a "shrivelled political deformity". Downer saw O'Malley as "mad", and a critic in a newspaper letter saw him as "a windbag".

King O'Malley in fact lost an all-in election against Charles Tucker in 1899. Tucker had in turn had terms as Mayor and Lord Mayor of both Port Adelaide and Adelaide. But tactics used in conferring with such as the Yankalilla Rifles in those days of the Boer War, and funds made available, caused supporters who wore rosettes as "O'Malleyites" to put the poll before the Court of Disputed Returns. It ruled they had a case. It was on for young and old in a by-election.

Charles Tucker also won that poll - a community-dividing campaign long remembered in the annals of South



Charles Tucker, Lord Mayor of Adelaide, who beat O'Malley in two famous elections which divided the Encounter Bay electorate in 1899.



The Railway Station in Queenstown, Tasmania, in the era of coaches, when O'Malley got himself elected to Federal Parliament in 1901. The hills of that West Coast have already lost their trees, and remain denuded to this day as a result of fumes released by copper mining.

Australia, taking the sole stage as a by-election. The colour of the campaign offers most appropriate material for a film, of which there have been consistent nibbles to the authors of three biographies issued on O'Malley's life; all failed to get the necessary funding.

That set the adventurer on the trail of entering Australia's first Federal Parliament, then a lively issue. He made for the pocket Yukon of mining towns on the remote Tasmanian West Coast.

It was here that O'Malley's energetic Americanism applied to his campaigning; he was apt to appear before miners coming off shift at 7 a.m., and emerging in the rain from a mine, exhorting them to sign on the electoral roll, and be enabled to elect him - "You'll need me!"

Police had to close the doors before electoral meetings in that entertainment-starved community; the "spreadeagle" Yank packed 'em in.

Taxed with being American, and therefore a foreigner, unable to sit in a British Parliament, O'Malley asserted he was Canadian. Before he was horn, his mother was heading for the US horder and he would have been an American. That suited her - "but I had other ideas".

King O'Malley was elected to the first Federal Parliament. He was among the distinguished assemblage famously depicted by the artist "Bulldog" Roberts before which the future King George V launched the first Parliament of Australia.

It was in the same Exhibition Buildings in which O'Malley, the bronzed adventurer newly-landed in Australia, and aged thirty, had delivered his rollicking speech before pressmen thirteen years earlier.

He was again the wanderer, but this time with the prestige of being in Federal Parliament. He mostly lived in Melbourne - where Parliament sat - but caught the steamer to Tasmania, often via Launceston in the north of the island State.

From there, O'Malley made his way to his remote West Coast electorate named "Darwin", a seat he held until surrendering it in a bitter Great War battle over conscription in 1917. It included mining towns such as Queenstown, Zeehan, Gormanston, Linda Valley and the port of Strahan, as well as Tasmania's line of north-west coastal towns.

This was the stage from which the bronzed adventurer, who had landed in Queensland in 1888, proceeded to "shake Fossildom (the Establishment) to its foundations". He had a part in such historic legislation as the advent of old-age pensions in 1908. However, he really transformed the lot of Australians with his counter for finance of the day, which had "few voices and many aches." This theme had crystallised into a Commonwealth Bank.

Elected as non party — one label he gave himself was "King O'Malley Limited"

— he gradually merged into the Labor Party. It was by then one of the three main parties. In April 1908, O'Malley had what he regarded as a high point in his strivings, when Prime Minister "Affable Alfie" Deakin sponsored his issuing of a White Paper on his bank. It ran to six and a half foolscap pages. Years later a grateful O'Malley wrote of Deakin as "the Prince of Scholarly Gentlemen".

He clashed in Labor Caucus with front benchers. There was the Prime Minister, the Scot Andrew Fisher, who, as a miner in Dickensian times, had been down the pits in Ayrshire as a boy of ten. Then, by dint of studying in public libraries over long youthful hours, he had been blackballed by mining managements in Scotland, and in the Queensland to which he migrated.

How glorious that the humble lad of ten had risen from the mines to be Prime Minister of Australia in 1908. A story that rates telling - yet, practically alone among Australia's Prime Ministers, there's been no book on Andrew Fisher.

Fisher had been a confrere of Kier Hardie, who first lit the Labour torch in Britain. In Queensland Fisher - a man of Christian faith - had been a Presbyterian Sunday School superintendent.

Both O'Malley and Fisher had landed in Australia from overseas. It was another significant migrant, the peppery little Welsh-born Billy Hughes, who played a role in Parliament after Federation, whom O'Malley saw as a special foe.

When O'Malley pressed his bank before the Labor Caucus in 1904, when it first held Government, Hughes acidly taxed him as to whether he wanted a "sand bank."

About 1937 O'Malley, publicly criticised by Hughes for saying he was

responsible for founding the bank, responded that Hughes "knows as much about applying finance to humanitarian conditions as a blackfellow knows about Euclid." During his questing years for the bank, King O'Malley became what a future New South Wales Premier, Jack Lang, from his contemporary membership of the emerging Labor Party of the years after Federation, called a "one-man pressure group."

launching.

An historic Caucus meeting in October, 1911, when Hughes was up and down plying Fisher, hesitant about the outcry the bank was receiving and trying to prevent Caucus endorsement, makes graphic reading.

A Labor member representing Geelong, Victoria — A.T. Ozanne — has written, "Hughes spat fire and brimstone . . .

What amused me most was the ape-like antics of the little wretch in his running to and fro from Fisher and whispering in his ear. I do not think that Fisher was dishonest, but he was undoubtedly putty in the hands of Hughes".

Ozanne, who positively rhapsodised about the importance of what O'Malley called "Caucus Battle Day", reminds of past years when mention of the Commonwealth Bank was made in glowing terms. "What a wonderful day that was for you, for us, and for Australia!" he writes. Scornful of claims years later that Hughes was founder of the bank, Ozanne said Hughes seemed too busy with exponents of high finance in trying to stop the bank bill.

Andrew Fisher had little faith in O'Malley, who he believed -justifiably — got up to "Yankee tricks". When the bill to create the Commonwealth Bank was drawn up, O'Malley was

pushed into the background - he actually failed to address Parliament as it went through. O'Malley himself appeared to agree the cause was best without his appearance, since he was painted as a wild demagogue in much of the Press. The terms of the legislation were also watered down from O'Malley's original desires.

Fisher actually submitted the Bank Bill to a private banker he knew for an opinion - like asking Dan Kelly if his brother, the bushranger Ned, was a good man!



A George Dancey cartoon showing O'Malley as the booky praising the chances of his bank, and "Prosperity" ridden by Dr. Billy Maloney, with Andrew Fisher the penciller. O'Malley regarded Maloney, a Melbourne Trades Hall-based confrere and long-serving MHR, as a close friend.

Lang devotes a chapter of his colourful memoirs, *The Great Bust* (Angus and Robertson, 1962), to "King O'Malley's Dream".

Finally the bank was placed on the statute books, with special thanks accorded by O'Malley to Melbourne Trades Hall. A Trades Hall Council president, the Builders Labourers' Federation's Dick Loughnan, was among five ALP identities to whom O'Malley chronicled his thanks in a 1924 booklet summarising those who helped in the

However, the manager was non-committal as a banker in returning it. The exchange is seen in Fisher having received a letter from Mr. H.V. Ralston, general manager of the Queensland National Bank about the end of September 1911 (about the time of the drama O'Malley called "Caucus Battle Day"): "With reference to your letter of 14th inst., I have gone carefully through the Commonwealth Bank Act and it appears to cover everything necessary," he writes.

How Billy Hughes must have had misgivings about his bank opposition five years later. He was by then Prime Minister. Fisher had left for London to become High Commissioner for Australia. (This was the boy who rose from the pits.)

In England on a visit, Hughes wanted to capture the purchase of a line of ships on offer; he saw them as providing cheaper freights for Australian exporters than those commanded by the combine operating from Britain and who had recently loaded a freight rise for shipping on the Australian run. Hughes thwarted the new burden for Australians by secretly purchasing a line of ships that came on the market. He was able to do so because Denison Miller, the new Bank's one-man administrator, had quickly made the money available. Some of the ships were wartime German ships captured by the British.

So began the Australian Government shipping line that is attributed with sav-

ing Australian exporters millions. It was finally sold off to private owners in Britain, one of whom incidentally went to jail over his business practices in another issue - all part of a scandal in Australia over the sell-off, which is part of 1920's history. Earle Page, in his memoirs *Truant Surgeon* maintains the line was losing money heavily and its sale was warranted.

BOB MENZIES

It is interesting to note that Bob Menzies launched another such Government shipping line in 1956 —the Australian National Line. Moreover, that the seafarer in charge of what became a flourishing ANL, with sea lanes open to Japan, deems political interference a factor in that line threatening to be sunk a dozen years later.

Captain Sir John Williams recounts such trials heaped on him in his *So Ends The Day*. That line was finally sold off in recent years — but as I know from monitoring its final demise some three years ago, its sale was little known to the nation.

Just three years after it opened its doors, in 1915 the Commonwealth Bank helped usher in Australia's steel industry.

Professor A.G.L. Shaw has reported in his *Story of Australia* (Sydney, 1954) that BHP was only able to found that industry at Newcastle with the help of the Government Bank.

Private banks had shied clear of offering finance. The Commonwealth rubber

stamp enabled Broken Hill Pty to make use of coal reserves, by building a blast furnace and installing harbour works, he reports.

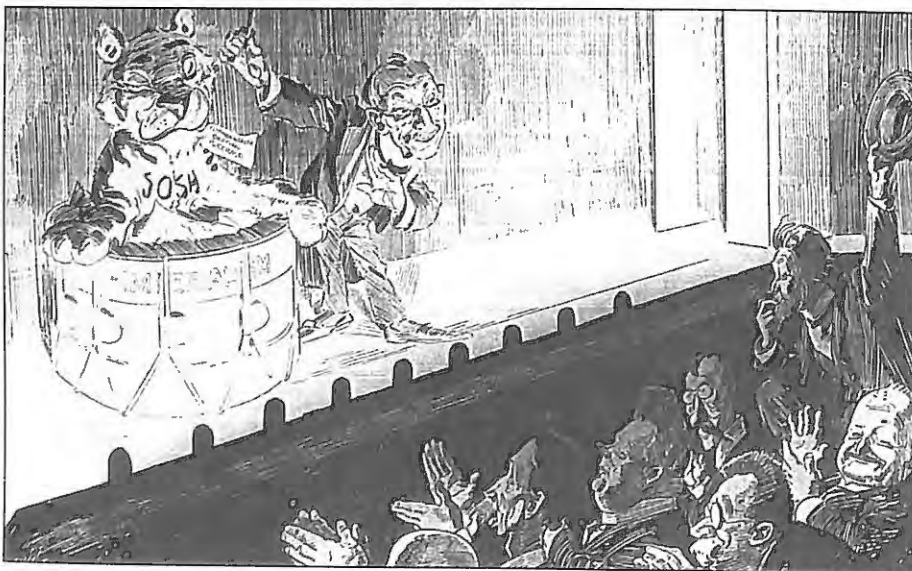
The Labor Party, strong in New South Wales, merged its own aims for a nationalised steel industry into co-operation with the big company in the project in the northern coastal port.

Monty Grover, contemporary journalist and, in the 20's, behind the founding of the noted Melbourne *Sun News Pictorial*, reports significantly in his memoirs, *Hold Page One*, produced in 1993 by his grandson, the Victorian-based historian Michael Cannon. Grover states that without the Commonwealth Bank, "Australia would have been faced with an almost impossible task in financing the (Great) War." Moreover, "if O'Malley's conception of the bank had been permitted to function during the lean post-war years, those years might not have been lean at all."

Phew! How this Australian-American adventurer and the original Commonwealth Bank rates real understanding in the lean times of today!

Well, what happened to that bank? What happened is that, well before its final privatisation in 1996, it was undermined by differing political regimes through the years. It has been infiltrated by men who should never have had control over it, in between eras - those of Labor leaders such as Curtin and Chifley, and be it recognised, of Bob Menzies - when it flourished. Men who found their way into its administration were able to retard it from the underdog-serving function King O'Malley meant it to serve.?

O'Malley MHR, is an out-of-print biography of 320 pages including 86 illustrations. Author Larry Noye is interested in a revised issue, or its potential for a film. His telephone number is (03) 9315 0550.



A Low cartoon that appeared in *The Bulletin* in 1916, at the time Hughes was thwarting British shipowners by arranging the government purchase of a shipping line with the aid of funds released by The Commonwealth Bank. Australian cabinet ministers are in the audience - including a whistling King O'Malley. At left front is Sir George Pearce.



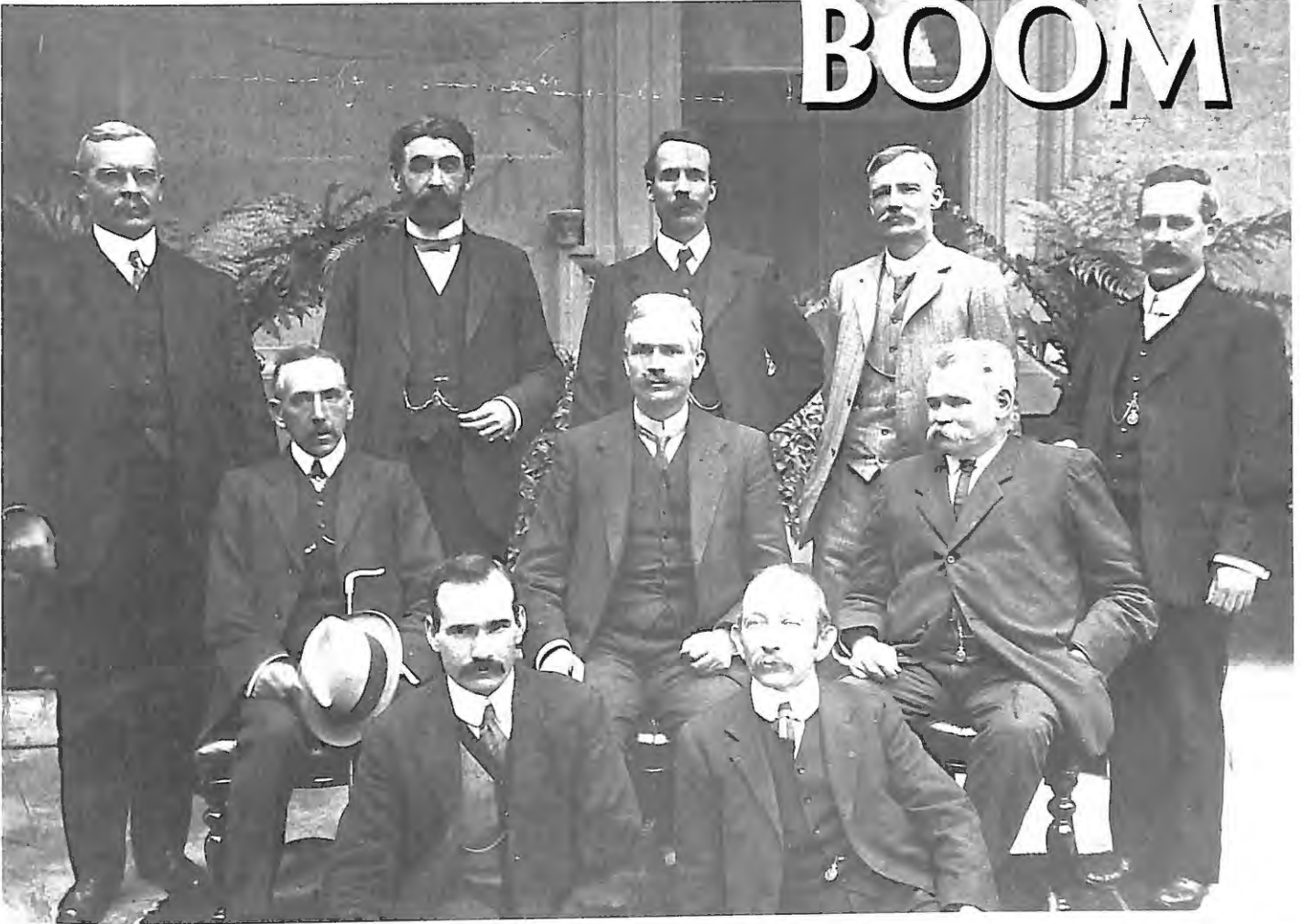
CONTRIBUTIONS WELCOMED

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.

By Larry Noye

The cabinet of the 1910-1913 Labor government led by the former Scottish miner, Andrew Fisher, in the centre, with Billy Hughes at his left and, behind, bearded King O'Malley.

The O'MALLEY BOOM



WRITER Don Whittington has rated this the most successful of Labor governments prior to 1972 "in terms of achievement". Jack Lang, Labor figure, credits O'Malley and Hughes with being the most energetic contributors, with Alfred Deakin referring to "the O'Malley boom".

Academic Gordon Greenwood favoured Hughes, Attorney-General, as the Government's best asset. This Queensland professor wrote in his *Australia - a Social and Political History* (1955) that Hughes best exemplified his party's "sense of continuing social mission". He had replaced the call for strikes by militant unionists (he himself came up through leadership of the Waterside Workers' Union) by gains through Parliament. True, he wrote, idealism was strong in the party Government and Fisher's balance and sincerity made powerful appeal to even marginal supporters. But his "first lieutenant" provided the drive and imagination.

Fisher won his own place in history for

steady, honest service, his active Presbyterianism manifest in such things as calling a little meeting to prayer. Fisher had trouble with the independent, sometimes flouting Hughes and O'Malley, and in fact when he left Parliament in 1915 he was irate with Hughes, his successor, for not honouring an agreement Fisher had made with the opposition.

The cabinet comprised: *Rear*, from left: Josiah Thomas, King O'Malley George Pearce, Edgerton Batchelor, Frank Tudor, *Middle*: Billy Hughes, Andrew Fisher, Gregor McGregor (who was blind while still in Parliament). *Front*: Charles Frazer (who died in 1913 aged 33) and Edward Findley.

O'Malley only made Cabinet by scrambling into second-last place - ninth. Yet his term as Minister for Home Affairs which followed was to be one of the most fruitful for a minister in Australian history. He led in launching the construction of the railway spanning the arid wastes between Adelaide and Perth, and the provision of Australia House as a centre for

Australians in London. In Canberra he was especially busy - though a future leading finance writer and strident pamphleteer, D.J. Amos, a bitter commentator on the ills of the Depression years, saw the creation of the Commonwealth Bank and taking the note issue away from private banks as the first step in channelling the banking system toward its proper function of serving the public good.

"The credit of the nation could be used in accordance with the needs of the nation," he said.

The worth of that can be seen in today's economic ills, with its unemployment and battling farms and businesses, in part from the weakening of Government control. An ineffective Commonwealth Bank from its founders' aims in the modern era is right behind that.

The irony of O'Malley's busy ministry was that, in 1915, Caucus failed to re-elect him a minister. Hughes was said to be urging members at that time "not to unload O'Malley on them again". He was

back later, however, a burst of cheers in the House suggesting his underlying popularity.

The alteration in the Labor system of selecting ministers came about with considerable assistance from another of O'Malley's "Yankee tricks". He agreed in later writing that he had pressed a Labor colleague on a visit to the West Australian goldfields to sponsor a move to change the Caucus system which had the party leader choosing the ministry. At the subsequent Labor Federal conference in Melbourne in 1905, he feigned surprise on learning of the move sponsored from WA. It was put to the conference by a young mining union leader, Charlie Frazer (later a Minister in 1910) that the change be made. Federal leader John Watson opposed the move. Watson, who had been Prime Minister in a four-month Labor government in 1904, said any leader was well qualified to choose ministers.

A Victorian delegate, Miss Lillian Locke, had a compromise adopted - that Caucus "recommend" ministers to the leader, not "select" them. However, the next Conference, in Brisbane in 1908, adopted the system prevailing to this day - that Caucus select ministers and the leader allocate portfolios. King O'Malley told the conference a worthy candidate wouldn't then be rejected on the "caprice" of the leader - the party gave "the verdict".

Fisher, more supportive of the change than Watson was, was himself Prime Minister for eight months later in 1908. O'Malley didn't make the ministry, which was small, presumably not endorsed by Caucus. He did in 1910.

The very fruitful Fisher Government lost office after its brisk three years - the 1913 election saw it ousted in Australia's greatest cliffhanger. A three-week long count in the border seat of Hume, including Albury, finally saw Sir William Lyne lose the poll, and Fisher replaced by the Cook Liberal government.

O'Malley's personal ban on liquor sales in the new capital territory was also made with guile. He admits to having slipped the edict into a Cabinet meeting late in proceedings, when interest was low and Cabinet was by no means "dry".

The move that led to 50 years of cheap land in Canberra was likewise somewhat high-handed. As Minister for Home

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"The Legend of King O'Malley", a hit musical which began to appear before Australia-wide audiences, including on tour of the outback, about 1970. The musical had three seasons in Sydney and has been staged by numerous amateur groups.

Affairs in 1910, O'Malley was required to introduce a bill for the provisional government of the territory. An important clause submitted as an amendment by O'Malley in the bill established the system of leasehold, or Government-owned land. He had introduced a resolution, adopted, for such a system in Parliament as early as 1901.

The fact that the first Prime Minister, Edmund Barton, spoke of keeping the "claws" of land speculators off, and subsequent attitudes of other parties, showed it wasn't an O'Malley proposal alone. The public was saved from such "claws" for over fifty years. The system was undermined over the next thirty years and

speculators now abound.

Andrew Fisher himself certainly didn't pull 'swifties'. His general reputation is one of honesty. His government of 1910-13 has been universally praised as a rare government to honour election promises by legislating for the full platform on which it was elected.

Incidentally, Fisher's daughter, the aged Miss Margaret Fisher, had no faith in this writer. She told Prime Minister Bob Hawke's wife, Hazel, in 1983, when we both had afternoon tea with that Prime Minister's wife at the Lodge, that I didn't know a thing about O'Malley!



HIS MAJESTY O'MALLEY

THE MAY 5, 1910 ISSUE OF
"PUNCH" MAGAZINE REPORT-
ED - WHETHER IN TRUTH OR
IN FUN -

THAT "THERE IS GREAT
REJOICING" ON O'MALLEY'S
APPOINTMENT TO THE
MINISTRY OF HOME AFFAIRS,
AND PRINTED THE FOLLO-
WING SONG, TO BE SUNG TO
THE AIR OF CHARLES
LEVER'S "THE MAN FOR
GALWAY":

To make the land
Both good and grand
And full of smiling faces;
Six hours a day,
And better pay
For our Australian races;
A motor car
For "mar and par"
A monoplane for Sally
Eke wealthy "flames" -
These are the aims
Of noble King O'Malley.

Chorus -

And handsome "flames" -
These are the aims
Of dashing King O'Malley.

The low in rank
Shall have a bank
That's always full of money
The streets shall shine
With oil and wine,
And also luscious honey;
And if a bloke
Is wholly broke,
But wanting to be pally,
He'll little reck
But draw a cheque
On banker King O'Malley.

Chorus -

Or pay for booze
With I.O.U's
All cashable by Malley.

Of course you know
How all may go
The pace and cut a caper;
We can be rash
When all our cash
Is cheaply made of paper.
So drink your choice,
And lift your voice
In loud melodious rally.
Now no one cares
For home affairs -
They're in your charge, O'Malley!

Chorus -

Our home affairs,
Rent, food and chair,
Your troubles are, O'Malley!

SUPPORTERS OF THE BANK

By Larry Noye

KING O'Malley issued a booklet in 1924, detailing 'the facts' on the creation of the Commonwealth Bank, of which he had been downgraded in reported history. The three men pictured were among six men to whom it was dedicated. They include -

- DICK LOUGHNAN, (top) a secretary of the Builders Labourers' Federation based at the Melbourne Trades Hall, from which O'Malley had gained active support for his bank. Loughnan was also a Trades Hall Council president.
- DR. BILL MALONEY (centre) was rated by O'Malley "arch fighter" for the bank, and considered almost as colourful as O'Malley.
- EARLE PAGE (bottom), a doctor of medicine, noted for his humanitarianism.

Loughnan and Maloney were members of the "torpedo brigade" that took part in eighteen months of "whispering and touting", and to whom O'Malley has credited the 1911 success of the Caucus endorsement of the bank.

Page had been a founder of the non-Labor Coalition that exists to this day. He met with Stanley Melbourne Bruce in a flat in the salubrious Melbourne suburb of Toorak on February 5, 1923, drawing up terms for a non-Labor front.

Bruce was then a frontbencher of the main non-Labor party, called the Nationalist Party, and not even Leader. The Prime Minister, Billy Hughes, held that role. Nor was Bruce Deputy Leader; that role being held by Lyttleton Groom, described by Page as a man of excellent qualities, not the "man of the moment", apparently deemed to be the Treasurer, Bruce Groom was considered retiring, and even timid.

Page, who reports the foundation of the Coalition in detail, writes in his *Truant Surgeon* (1963) of the fervent but secretive sense of mission he felt as they met to oust Hughes from the Prime Ministership. Hughes had held on "like a limpit"; but his "number was up".

Labor had overtaken the Nationalists in seats in the elections of December 1922,

with 30 and 28 seats respectively. Government was only possible if the Nationalists and the Country Party — formed three years earlier but now with 14 seats — combined.

The Country Party, unlike in the modern era when Liberals keep the important control of finance to themselves, had Page made Treasurer.

In office, Page conferred with the retired but active King O'Malley at his home in inner-suburban Albert Park in Melbourne and, as Page confirms in his memoirs, took up O'Malley's suggestions for consolidating the bank. O'Malley's support included delight in pushing Hughes aside, no friend from years together in the Labor Party.

O'Malley remained angry at features of the bank in later years, including at a board appointed by Bruce to administer it, but he remained warm in his praise of Page.

The other three in the O'Malley dedication were Frank Anstey, Labor orator of the '20s, and two Senators — Grant and Millen.

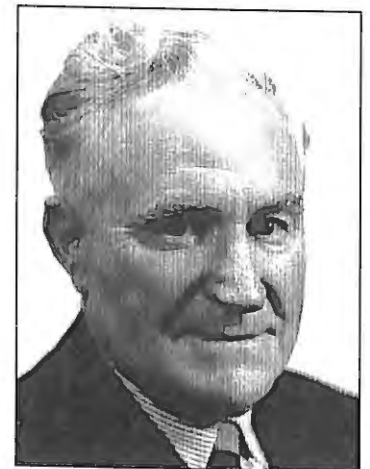
He also refers to "a few among the opposition who favoured the bank". They include Sydney Sampson, Liberal MHR for Wimmera. Sampson is of real note — he was an uncle of Bob Menzies. He used to drive a jinker some 13 miles to the home of the boyhood Menzies in the country township of Jeparit (not even on some maps) and chat with the young Robert on political matters.



DICK LOUGHNAN



BILL MALONEY



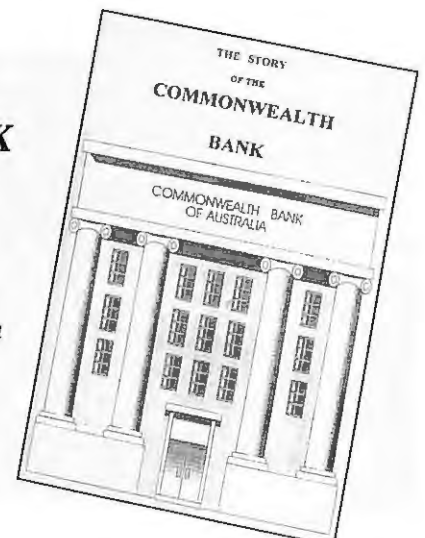
EARLE PAGE

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A 'BALONEY' BOARD

Political tools of capitalism

by Larry Noye

KING O'Malley aged 81 in 1939.irate at an attempt to have private bondholders share in profits of his Commonwealth Bank, he was depicted on page 1 of *Smith's Weekly*, produced by Joynton Smith, under a heading decrying the "baloney" board in charge of the bank.

O'Malley also issued a booklet with a title referring to his "battle to save the bank from the political tools of capitalism". He also announced he would stand for the Geelong seat of Treasurer R.G. Casey, who had introduced the bid for what was termed the privatisation of the bank, and "give 'em the works". However, it was much less a privatisation than the one successfully introduced by Paul Keating in three stages over six years, ending in 1996.

The anticipated contest did not eventuate. Casey went to Washington as wartime Australian Ambassador. Labor captured Corio — the Geelong seat — per J.J. Dedman, later a Minister.



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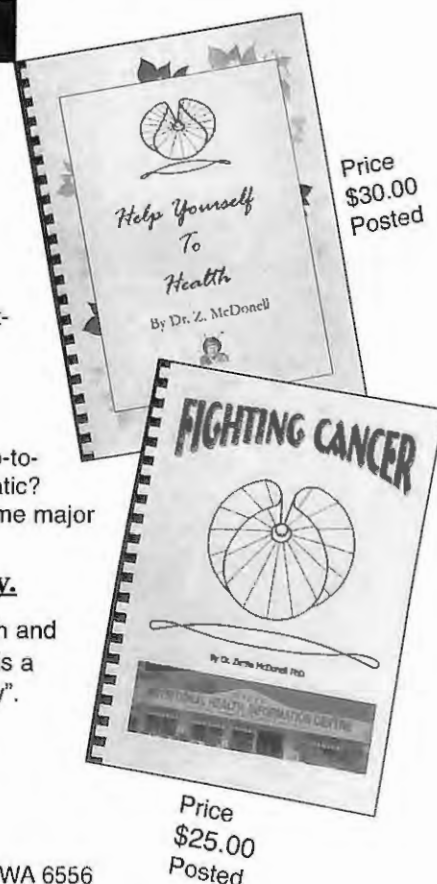
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ESSENTIAL READING: Available from The Australian Heritage Society, PO Box 163 Chidlow WA 6556



SOLZHENITSYN THE VICTORY OF INTEGRITY

An edited review of a new biography of the great Russian writer.

SOLZHENITSYN: A SOUL IN EXILE

by Joseph Pearce

(Harper Collins, hc 1999, pb 2000)

Alexander Solzhenitsyn is a man who has led a life of heroic witness first against the Soviet communist tyranny and secondly against the corruption of the Western world by humanism, materialism and hedonistic consumerism. For both reasons this important new biography, insightful and succinct, is to be heartily welcomed.

Early Life

Solzhenitsyn was a precocious boy whose achievements at school were outstanding. His youth was characterised by a conflict between the secretive Orthodox Christianity of his family and the Communist propaganda of his education. This resulted in a temporary victory for the state; however, the seeds of religious faith had been well planted and did not die.

One of his earliest memories always caused warmth and security: "the reassuring icon that hung in one corner of his room", whose holy face "seemed to be gazing directly at him like a true guardian angel". His aunt Irina was a major influence. "She was a true mystic, deriving sense and sustenance from the mysteries of the Gospels and the richness of the Orthodox liturgy." Irina believed that beauty and truth were inseparable. She showed her nephew "how the history of the church was inextricably intertwined with the history of the nation" and instilled "a patriotic love of the past and a firm faith in the greatness and sacred destiny of the Russian people".

Despite this heritage, schooling and peer pressure eventually made the young Solzhenitsyn a dedicated Marxist; for "the Soviet education system as part of its indoctrination strategy, had virtually abolished the teaching of history except in a highly selective and slanted way, and had replaced it with propaganda and ideological thinking". Years later Solzhenitsyn looked back on his youth with shame and grieved over "the astonishing swinishness of egotistical youth", for he and his friends had had "no sense of living in the midst of a plague, that people were dropping all around us".

In April 1940 he married a fellow student,

Natalya Reshetovskaya. In spring 1941 he gained a brilliant first class honours degree from Rostov University in mathematics and physics. In 1942 he was accepted into the army, soon becoming a first Lieutenant.

Army Experiences

Solzhenitsyn regarded his time in the Soviet army as the first of three crucial defining phases of his life. Between 1943 and 1945 he fought bravely and took part in the advance on Germany; but "all the time a metamorphosis was taking place as a direct result of the suffering he saw around him."

Solzhenitsyn was repelled by Stalin's appalling message to his troops that "everything was allowed" and vainly counselled his own men on the need for moderation, self-restraint and honourable behaviour towards a vanquished foe. His grim impressions later contributed to the realism of his magnificent war novel *August 1914* and to his narrative poem *Prussian Nights*, whose narrator "begins to perceive something metaphysically infernal in the physical inferno all about him." Gleb Nerzhin in *The First Circle* echoes his author's memory: "The lower I sank in that inhumanly ruthless world, in some strange way the more I listened to those few who, even then, spoke to my conscience." Pearce comments that Solzhenitsyn "was beginning to perceive that a spirit of sacrifice was at the heart of marriage, and of life, and that the selfish pursuit of needlessly created wants was an obstacle to true happiness".

Arrest and imprisonment

One of the greatest shocks of Solzhenitsyn's life came when, totally out of the blue, he was arrested by the political police on 9th February 1945 and charged with committing anti-Soviet propaganda and founding a hostile organization. Solzhenitsyn was destined to serve out an eight-year prison term at various locations and regarded this experience as the second crucial defining phase of his life. "It allowed me to understand Soviet reality in its entirety and not merely the one-sided view I had of it." Prison returned to him the Christian spirit of his childhood and saved him from the emptiness of atheistic humanism.

One influence was a fellow dissident at Butyrki Prison, Boris Gammorov, who rebuked him for laughing at the "hypocrisy" of President Roosevelt publicly praying and asked: "Why do you not admit the possibility that a political leader might sincerely believe in God?" Taken aback, Solzhenitsyn was forced to re-appraise his own apparent certainty and "suddenly realised that his condemnation had been spoken not out of conviction but as the result of a Pavlovian response instilled by Soviet education".

Pearce comments that inevitably Solzhenitsyn was forced to question the meaning of life itself. "It was the beginning of an ardent and arduous search for truth which was to preoccupy him throughout the long years and drudgery of the labour camps..... He was beginning to discern that a man's spirit was not determined by his material circumstances but could rise above them."

Self-exploration

On July 9, 1947 he arrived at Marfino, a special prison institute for scientific research, which was to be the inspiration for Mavrino, the major setting of his first novel, *The First Circle*. Here he met Dimitri Panin and Lev Kopelev, models for the characters Dimitri Sologdin and Lev Rubin. One was "the very image of an idealised knight of Christendom" and the other "a deeply committed Marxist, loyal Party member, and staunch supporter of the Soviet regime". Kopelev's downfall had come when he opposed the looting, rape and terror caused by the Soviet army. These friendships were hugely influential. Pearce describes the "triumvirate of truth-seekers whose interminable arguments never became quarrels" and comments that *The First Circle* "at its highest level is a hymn of praise to the pursuit of philosophical truth in the midst of tribulation".

At the same time Solzhenitsyn was seeing his literary vocation more clearly. "With an iron determination, he was resolved to tell the truth — the full, unexpurgated truth — about life in Stalin's camps. He would, single-handedly if necessary, break the conspiracy of silence."

In August 1950 he was transferred to Ekibastuv labour camp deep in the semi-arid

steppes of Kazakhstan. This much more severe and cruel prison was to provide the setting for the short novel *One Day in the Life of Ivan Denisovich*. Then, on January 30, 1952 he was diagnosed as having cancer.

Facing Death

Solzhenitsyn found that "he had passed from the desperation of the labour camp to the desolation of his death bed". He was now undergoing the third and final crucial defining experience of his life. He was operated on and made a good recovery.

Pearce, warming to his own major theme, reports how the prisoner, in facing possible death, had gained a much greater understanding of life. "He who loses his life shall find it." Thus, "the former atheist had ceased seeing life in terms of dialectical materialism and was to perceive it in the light of theological mysticism". As he wrote to Natalya (who, alas, considered it a cry of weakness): "Years go by, yes, but if the heart grows warmer from the misfortunes suffered, if it is cleansed therein — the years are not going by in vain."

As he reflected on his life, he realized that the truth went deeper than Kornfeld had seen, and that "the meaning of earthly existence lies not as we have grown used to thinking, in prospering, but in the development of the soul". Punishment is inflicted on those whose development **holds out hope!**

Years of Exile

Solzhenitsyn was freed on Feb 13, 1953 and on March 3, arrived at his designated place of exile, Kok-Terek, on the southern fringe of Kazakhstan's vast desert of Bet-Pak-Dala. Two days later Stalin died.

In April Solzhenitsyn became a high school teacher of mathematics and physics. Soon, however, the spectre of cancer returned and on January 4, 1954 he was admitted to Ward 13 of the Tashkent Medical Institute, destined to be the background to, and inspiration of, his second long novel, *Cancer Ward*.

In this work Oleg Kostoglotoy (like Gleb Nerzhin in *The First Circle*) mirrors much of his author's nature and experience. We read how Oleg came to understand that "a man can cross the threshold of death even when his body is not dead ... All of a sudden you find you've forgotten all those who trespassed against you and bear no ill-will towards those who persecuted you".

Once again Solzhenitsyn made a wonderful recovery and in 1955 he began sustained work on *The First Circle*. A series of events now began to unfold which would make him world-

famous and Public Enemy Number One of the tyrannous USSR.

In 1956 the head of state, Nikita Krushchev, broke the taboo of several decades by giving a 'secret speech' to the Twentieth Party Congress in which Stalin was criticised openly for the first time and held responsible for the sufferings of millions during the Red Terror. The political rehabilitation of Solzhenitsyn soon followed. On June 2 Solzhenitsyn left Kok-Terek.

"Ivan The Terrible"

In October Natalya and he began to live together again but, as an upwardly mobile professional who had retained her Marxist outlook, she could not endorse her husband's new "gospel of self-limitation, seeking to live as simply as possible without the glitter and glamour of modern diversions".

Solzhenitsyn on May 18, 1959 hit on the idea of structuring his proposed novel on the Ekibastuv camp as a single day in the life of an ordinary prisoner there. This was the germ, notes Pearce, of "one of the most influential books ever written. In its power to undermine the very foundations of the Soviet system, *One Day in the Life of Ivan Denisovich* would become a literary Ivan the Terrible".

It conveys many of his key themes: "the loss and recovery of human dignity; the injustice at the heart of Soviet 'justice'; ennoblement versus decay; self-limitation versus selfishness; hints of divine providence; hunger and the description of meals as a pseudo-religious ritual; and the Christian response to the prisoner's sense of hopelessness and the temptation to despair." Pearce particularly admires the heroism of Alyosha the Baptist in the novel. "He is principal because he is 'principled' and embodies 'the triumph of belief over adversity'; as he explains to Ivan: "You shouldn't pray to get parcels or for extra skilly ... We must pray about the things of the spirit - that the Lord Jesus should remove the scum of anger from our hearts."

In autumn 1960 Solzhenitsyn completed his short story *Matryona's House*, seen by Pearce as a vital confession of his Christian perspective. Of Matryona the narrator reports: "None of us who lived close to her perceived that she was that one righteous person without whom so the saying goes, no city can stand. Nor the world."

In 1961 Solzhenitsyn decided to offer *One Day in the Life of Ivan Denisovich* for publication. Championed courageously and astutely by Alexander Tvardovsky, editor of the literary journal *Novy Mir* ("New World"), it was published in the November 1962 edition after Krushchev himself had defended it against the

hardline communists who would topple him in 1964. *Matryona's House* was published with another short story in the January 1963 edition, and *For the Good of the Cause*, Solzhenitsyn's boldest attack yet on Soviet corruption and injustice, in the July 1963 edition.

Warrior for Truth

In late 1963 *The First Circle* was completed. "Not only was it his most ambitious work to date," writes Pearce, "It was easily his most audacious, going far beyond his other work in its fundamental questioning of Soviet preconceptions." Efforts to achieve its publication were frustrated; when Leonid Brezhnev came to power in October 1964, Solzhenitsyn became a literary pariah.

Thus, he allowed his writings to be published more and more in the underground literature of *samizdat* (self-publishing house). In 1965 he was working in secret on *The Gulag Archipelago*, a detailed history of the Soviet prison system.

In November 1966 he broke the rules by giving an interview to a foreign (Japanese) correspondent, in which he said, "The fight for peace is only part of the writer's duties to society. Not one little bit less important is the fight for social justice and for the strengthening of spiritual values in his contemporaries".

On the 30th of that month he went even further, with an unparalleled attack on the KGB from a public platform: "There is a certain **organisation** that has no obvious claim to tutelage over the arts, that you may think has no business at all supervising literature — but that does these things."

On May 16, 1967 he wrote an important letter



Alexander Solzhenitsyn in the 1970's

to the Fourth Soviet Writers' Congress. Its target was "the no longer tolerable oppression in the form of censorship, which our literature has endured for decades". This censorship imposed "a yoke on our literature" and gave people "unversed in literature arbitrary control over writers..... No one can bar the road to truth, and to advance its cause I am prepared to accept even death. But may it be that repeated lessons will finally teach us not to stop the writer's pen during his lifetime? At no time *has this emboldened our history*".

Eighty members of the Writers' Union signed a letter of support, stating that "literature had been called upon to be the conscience of the people". Solzhenitsyn sustained his campaign with a letter in September to the secretariat of the Union: "I do not believe that it is the task of literature, with respect to either society or the individual, to conceal the truth or to tone it down ... The task of the writer is to select ... universal and eternal questions, the secrets of the human heart and conscience, the confrontation between life and death, the triumph over spiritual sorrow, the laws in the history of mankind that were born in the depths of time immemorial and that will cease to exist only when the sun ceases to shine."

Enemy of the State

As this David-and-Goliath struggle intensified, Solzhenitsyn on August 26, 1968 met Natalya Svetlova, a Muscovite born in 1939 who was destined to become his second wife four years later, bear his three children, accompany him into twenty years of exile in the West and become his chief friend and helpmate. In autumn 1968 *The First Circle* and *Cancer Ward* were published in the USA and the UK.

At a meeting of the Ryazan writers' organization of which he was a member, on November 4, 1969 Solzhenitsyn insisted: "No! It will not be possible indefinitely to keep silent about Stalin's crimes or to go against the truth. There were millions of people who suffered from the crimes and they demand exposure. It would be a good idea, too, to reflect what moral effect will the silence on these crimes have on the younger generation — it will mean the **corruption** of still more millions".

In the same month he was expelled from the USSR Union of Writers, promptly protesting to its secretariat in a letter: "It is no longer that stifling, that sombre, irrevocable time when you expelled Ashmatova in the same servile manner. It is not even that timid, frosty period when you expelled Pasternak, whining abuse at him ... You could not live without 'enemies'; hatred, a hatred no better than racial hatred, has become your sterile atmosphere."

He reminded his persecutors that they belonged first and foremost to humanity, that what was required was freedom of thought and freedom of speech. "Openness, honest and complete openness — that is the first condition of health in all societies, including our own. And he who does not want this openness for our country cares nothing for his fatherland and thinks only of his own interest ..."

Pearce notes that the Russian had now become a "cause célèbre, a living symbol of the struggle for human rights in the face of state censorship".

This status was consolidated permanently by the award on October 8, 1970 of the Nobel Prize for Literature "for the ethical force with which he has pursued the indispensable traditions of Russian literature." Preferring not to collect his prize personally, for fear of being refused re-entry into his homeland, Solzhenitsyn took time off from his labours on August 1914 to write his Nobel Lecture, *One Word of Truth*. In it he wrote: "The task of the artist is to sense more keenly than others the



Alexander Solzhenitsyn in the 1970's

harmony of the world, the beauty and the outrage of what man has done to it, and poignantly to let people know ... By means of art we are sometimes sent — dimly, briefly — revelations unattainable by reason. Like that little mirror in the fairy tales — look into it, and you will not see yourself but, for a moment, that which passeth understanding, a realm to which no man can ride or fly. And for which the soul begins to ache."

During 1972 Solzhenitsyn's works were translated into thirty-five languages; and he made his Christianity explicit in public at last in the *Lenten Letter to the Patriarch of all Russia*. This was a plea for the Church to speak out more strongly against the persecution of religious practice in the USSR.

On September 5, 1973 Solzhenitsyn wrote a *Letter to Soviet Leaders* in which his concerns

for quality of life were made manifest. He argued that, to secure the future and create a land of clean air and water for Russia's children, it was necessary to overcome the dictatorship of short-term economic considerations, and to renounce many forms of industrial production which result in toxic waste.

During 1973 Solzhenitsyn was editing *From the Rubble*, a collection of essays on the reconstruction of Russia to which he contributed three. One of these was "As *Breathing and Consciousness Return*"; and in a postscript to this he summed up the immoral nature of Soviet totalitarianism: "Our present system is unique in world history, because over and above its physical and economic constraints, it demands of us total surrender of our souls, continuous and active participation in the general, conscious lie. To this putrefaction of the soul this spiritual enslavement, human beings who wish to be human cannot consent".

In December he authorised the publication of the first volume of *The Gulag Archipelago* in Paris. This was the last straw for the Soviet dictatorship. On February 12, 1974 Solzhenitsyn was arrested and charged with treason. The next day he was stripped of his citizenship and expelled from his homeland as a traitor.

A Voice in the West

In 1975 Solzhenitsyn published a special segment of *The Red Wheel* under the title of *Lenin in Zurich*. This was an indictment of Lenin's collaboration with Russia's enemies during World War I. Pearce aptly notes: "Such a revisionist approach to Lenin's shady business deals and to the role of the Germans and big business in the hankrolling of the Bolshevik Revolution would have been tantamount to blasphemy in the Soviet Union"; and, indeed, the book was "seen by the Soviets as an act of unforgivable iconoclasm".

Supporters of historical revisionism in other contexts will be interested in Pearce's comment about the author's note at the end of *Lenin in Zurich*. Solzhenitsyn there expressed gratitude to certain Western historians who had "swum against the tide", naming four in particular. "Specifically, one of the books which had concentrated on Lenin's ties with Germany was simply rejected even though there were stacks of documents to verify its claims and people just continued to deny that these things had ever happened."

A new theme now entered the life of the great Russian exile, who found himself "starting to side with Western dissidents", since he was "no mere mouthpiece for the liberal humanists who ruled in the West". He was failing "to

genuflect before the altar of Western two-party democracy”.

Pearce is eager, however, to see Solzhenitsyn understood as a democrat; and this may be a weakness of the biographer's own approach, since the insights that his subject had won are perhaps more compatible with traditional political orders that are hierarchical and aristocratic — something that Pearce never even considers. Instead he approves Solzhenitsyn's admiration of the Swiss system “organized in small local units, such as the village and the canton” with an emphasis on “local self-determination and the active participation of the entire population. The Swiss have such a high sense of responsibility that there are no attempts by groups to seize something for themselves and elbow out the rest”.

Alas! That seems to belong to the past, after the collapse in recent years of the Swiss people before various demands made by Jewish lobby groups, as a result of which, for example, a man of exceptional intelligence, industry and integrity such as Jurgen Graf can be gaoled for expressing dissident views of Twentieth-Century history!

During his twenty years of exile in the West Solzhenitsyn would make many perceptive criticisms of modern society. On his first visit to Britain in February 1976 he warned, during a BBC interview, of the dangers inherent in the retreat of the older generation who had yielded their intellectual leadership.

In September Solzhenitsyn settled in Cavendish, Vermont, USA, where he would spend eighteen years. On June 8, 1978 he delivered the commencement address at Harvard University, in which he condemned the Western world as being morally bankrupt: “It is time, in the West, to defend not so much human rights as human obligations.” He particularly attacked the mass media: “Hastiness and superficiality — these are the psychic diseases of the Twentieth Century and more than anywhere else this is manifested in the press.” The media had become “the greatest power within the Western countries, exceeding that of the legislature, the executive and the judiciary”. Yet its power was deeply undemocratic: “According to what law has it been elected and to whom is it responsible?”

Collapse of the USSR

During 1988 and 1989 the hardline communist regime in the USSR collapsed. In July 1989 the Soviet Writers' Union restored Solzhenitsyn's membership and urged the USSR government to sanction Russian publication of *The Gulag Archipelago*. Fifteen years earlier this had been aptly described by George Kennan as “the most powerful single

indictment of a political regime ever to be levelled in modern times”. Part of it was now published by *Novy Mir* in October. In 1990 and 1991 the political order of the USSR finally collapsed after seventy-four years of communism.

Solzhenitsyn was now more and more focusing on Russian restoration. In January 1990 he announced his plan to write a specialised glossary of ancient Russian words and rare dialect as a means of defending the beauty and purity of the language against foreign intrusions. His citizenship was restored on 16th August. Two months later he published the important essay, *Rebuilding Russia*.

In this manifesto Solzhenitsyn warned that the danger for the new Russia was of succumbing to “the uncontrolled greed of unbridled materialism”.

In December he was awarded the Russian state literature prize for *The Gulag Archipelago*. In September 1991 the treason charges against him were revoked and he completed his major lifework, a cycle of novels called *The Red Wheel*.

Return to Russia

Solzhenitsyn returned to Russia on May 27, 1994. He soon found it necessary to attack the new corruption of the nation. In 1998 he published *Russia in the Abyss* in which he condemned the theft of national resources “under the guise of privatisation”. Russia was losing its economic sovereignty and falling into the power of the multinationals.

Interview with Pearce

In 1998 Pearce travelled to Russia for a long personal interview with Solzhenitsyn and reports on this extensively in his final chapter. “Among educated people in the modern world,” Solzhenitsyn observed, “politics occupies far too great a proportion of time. All the periodicals, all the newspapers are saturated with politics, although many of the subjects they are discussing are very transient and short term.”

The misuse of the law appeared to be another feature of modern life. “Current modernity boasts of the fact that everything is in accordance with ‘the law’..... In truth, the legal measure, the juridical way of measuring, is lower than the ethical.” In Biblical terms, such an obsession with legality could be described as pharisaism.

Solzhenitsyn has come to identify himself very deeply with the traditional teachings and liturgies of the Russian Orthodox church; however, he is not foolishly rigid or fanatical. “One cannot declare that only my faith is cor-

rect and all the other faiths are not..... Every religion that exists on earth represents some face, some side of God.” He qualifies this universalism wisely by adding that “the depth of understanding God and of applying his commandments is different in different religions.” Solzhenitsyn also supports reasonable church reform.

Nationalism

The area of discussion in which Pearce appears most notably to be seeking to avoid the stigma of political incorrectness is in his presentation of Solzhenitsyn's clear preference for nationalism over internationalism. Most of this presentation, however, is valuable and interesting.

Solzhenitsyn's support for Russian nationalism could be seen as early as 1968 in his qualified support for an essay by Victor Chalmayev. “He was pleased by Chalmayev's appeal to Russian, as opposed to Soviet, patriotism; he was delighted by his praise for the early Russian Church and Russian saints and shared his reverence for the uniqueness of Russian national tradition.” For Solzhenitsyn, Pearce observes, “it was necessary to reject the Revolution in the name of national tradition”.

One Word of Truth, the Nobel lecture which takes its name from a traditional Russian proverb, contains important insights into nationalism. “Literature becomes the living memory of a nation. What has faded into history it thus keeps warm and preserves in a form that defies distortion and falsehood. This literature, together with language, preserves and protects a nation's soul.” Pearce states that this concept of the national soul was a cornerstone of Solzhenitsyn's worldview.

Solzhenitsyn opposed the concept of world government. Such a government would be impossible under democracy, “for, given universal franchise, when and where would an intellectual elite be elected to govern? Consequently, any world government would need to be imposed because it would never be elected. It would constitute authoritarian rule”. It may be, of course, that much of modern democracy is tarred with the same brush, but Pearce does not explore that possibility.

And in *Rebuilding Russia* he quoted Solovyev's maxim that: “you must love all other peoples as you love your own.” The spirit of decentralisation, moreover, “should go beyond the rights of small nations to be free from the yoke of internationalism or imperialism. It should extend to the rights of small communities, and even families, to be free from the yoke of central state planning”.

In *Russia in the Abyss* Solzhenitsyn pointed out that "international standardisation eats away at and destroys national self-identification. In the struggle for our own personal identity we have no other way but to also in the process struggle for our communal contact with our homeland. This sense of homeland is tied to the continuum of many traditions, spiritual ones, cultural ones, and certainly religious ones. Internationalisation tears people away from all traditions".

Pearce appears to approve these articulate defences of nationalism without qualification, so it is a rude shock to read on page 306 the following passage: "Solzhenitsyn has often been smeared by association with the extreme nationalists who have risen from the ashes of communism's collapse. It is interesting, therefore, that he rejects unequivocally any racial basis for nationhood. "Much in man is determined not so much by his physical side or by blood but by the spirit ... Russia covers large territories with different people mixed together. You cannot trace the blood ... He who is Russian is so by spirit, is so by heart, by the direction of his loyalties and interests. So there is a spiritual unifying of people and not a blood-based one."

Now here is hasty and superficial modernism indeed! The natural desire to live with one's own kith and kin is ignored, as is the obvious and vast fact that the characteristics of nations within history have largely been determined by their homogeneity of race and ethnicity. One of the greatest injustices of modern times, however, is the world-flood of propaganda confusing an authentic, natural and admirable **love of one's own folk** with excesses of injustice connected with race and categorised under the shiftily vague term of 'racism'. Pearce, regrettably, has lined himself up with this propaganda, as other references in his biography also show. He can present Solzhenitsyn's favourable character analysis of a devoted Soviet communist (Lev Rubin) without qualms; but anything connected with 'racism' or Nazism or fascism has to be shrugged off as unclean. I am reluctant to believe that Solzhenitsyn is so simple-minded, if not times-serving, on this issue.

The other notable area of discourse within which Pearce seems to have deliberately fled from political incorrectness concerns Solzhenitsyn's handling throughout his life and work, of the Jewish question. Scattered through the biography are a few references to attacks on the great Russian as "anti-semitic"; but these are rapidly passed over with a double assumption that, of course, anti-semitism is an awful thing, but that, of course, Solzhenitsyn is not an anti-semite.

It is a pity that Pearce makes no reference to the important *Time Magazine* interview with Solzhenitsyn published on July 24, 1989. David Aikman asked: "Some critics have accused you of anti-semitism on the basis of your depiction of the terrorist Bogrov in *August 1914*, and one writer even used the words 'a new *Protocols of the Learned Elders of Zion*' to describe the book. What is your response to these accusations?"

Solzhenitsyn replied: "I described Bogrov in the most realistic way, with every detail of his life, his family, his ideology and his behaviour. I recognized his brother's interpretation of him as the most correct and convincing. In no way did I belittle the heroic impulse that moved him. I think that the application of the term 'anti-semitic' to *August 1914* is an unscrupulous technique. I had earlier thought this was possible only in the Soviet Union.... But what is really at issue here? The word "anti-semitism" is often used thoughtlessly and carelessly, and its actual meaning becomes soft and squishy. I would propose the following definition: 'anti-semitism is a prejudiced and unjust attitude toward the Jewish "nation as a whole.' If one accepts this definition, it becomes clear that not only is there no anti-semitism in *August 1914* but it would be impossible to have anti-semitism in any genuinely artistic work. No real artist could be prejudiced and unjust toward any entire nation without destroying the artistic integrity of his entire work.... My novel has no generalisations about the Jewish nation in it.... My duty was to describe things as they happened."

This answer contains important discriminations. I am currently three-quarters of the way through my first reading of *November 1916*, the second volume of *The Red Wheel*. It contains a very large number of

references to Jews and Jewish issues, given from a variety of perspectives, thus leaving it in no doubt that the author understood that Jews played important roles in Russian history of the time. In view of the now well-known power of Jewish lobbies in the post-World War II period, and in view of the still hotly-debated issue of how much the Russian Revolution was brought about and characterised by Jewish individuals and groups, it is most regrettable that Pearce did not firmly grasp the nettle and give a comprehensive account of Solzhenitsyn's views on the Jews and their critics.

Despite these important qualifications, *Solzhenitsyn: a Soul In Exile* remains an extraordinarily good biography. One is left wondering what is the real cause of the peculiar way in which Solzhenitsyn has been deliberately written down in, if not out of, the mass media.

Pearce clearly believes that it is Solzhenitsyn's rejection of Enlightenment humanism and liberalism in favour of orthodoxy and Orthodox Christianity that is the explanation. Perhaps that is a large part of it. I feel myself, however, that an even more powerful cause of the apparently undeclared war is the enormous rejection by his oeuvre as a whole of the current headlong political trend towards a world government in which nations and peoples generally will lose their individualities, their sovereignties, their freedoms, perhaps eventually their languages, cultural identities and religions.

Whatever the truth, his life and work empower us in our struggle; and Pearce has done a signal service in making these more accessible to a wide number of thoughtful readers.

Melbourne, 5th January 2001



SOLZHENITSYN: A SOUL IN EXILE

by Joseph Pearce
(Harper Collins, hc 1999, pb 2000)

Exactly who is Alexander Solzhenitsyn? This riveting book will not only address this beguiling question but will hopefully provide the beginnings of the answer.

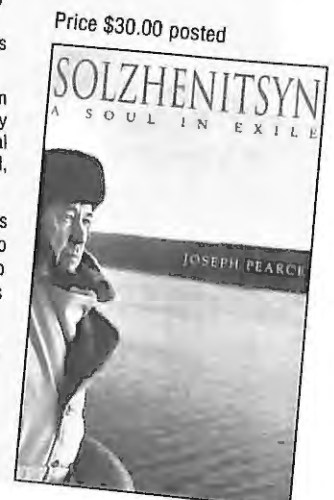
From his pro-Communist youth to his imprisonment in the Gulags, his exile in America to his return to Russia, Solzhenitsyn has struggled with the most weighty questions of humanity. When a person has suffered terrible physical and emotional tortures, what becomes of his spirit? If peace and justice are never fully attained, what hope is there for the future?

Based on exclusive, personal interviews, Joseph Pearce's biography chronicles a man whose faith has deeply informed his life. It opens up the writings of one who has much to impart to us on spiritual, cultural and political levels. This book also contains previously unpublished poems by Solzhenitsyn and photographs from his personal collection.

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WERE THE ABORINGINALS THE FIRST AUSTRALIANS?

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PART II

(continued from *Heritage* Volume 25 No. 95)

RECENTLY I recovered a skull fragment which, had the rest been found, would have been the skull of a giant!

While exploring along the bed of a dry, occasional creek outside Coolah, north of Mudgee in August 2000, I found a strangely-shaped 'stone' projecting from the base deposits of a 3 m high bank. Upon examining it I realised, to my amazement, that I was holding the mineralised [limestone] fragment of a hominid skull, the incomplete frontal section, displaying a thick, projecting left eyebrow ridge and low, receding forehead.

There is a mention of the missing right eyebrow, ridge and the fragment measures 18.2 cm length by 14.5 cm width at the rear end and 17.2 cm across the brow ridge, which is 2.8 cm thick, the rest of the skull fragment being between 2.5 to 3 cm thick in places.

Had the skull been intact I estimate the face would have been at least 35 cm in width and about 31 cm in depth from the skull dome to the base of the lower jaw, with a skull length of up to 37.5 cm from face to back of braincase, with a circumference of about 1.5 m, making it



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Homo erectus in Australia?
Drawing by Rex Gilroy

dolichocephalic in shape.

The contours of the available fossil fragment were unmistakably those of a *Homo erectus*, but undoubtedly a powerfully-built giant form. A reconstruction of the "Coolah Giant" showed 'he' would have stood 3 m in height. One geologist who examined it, said that "taking the approximate age of the sediments into account [about 100,000 years BP], and the 200,000 or more years of the mineralisation process, the skull fragment could be at least 300,000 years old".



Two of the three, human-size fossil footprints preserved in volcanic ash found by Rex Gilroy near Katoomba NSW.

Giant hominids in antiquity are a scientific fact, as from massive fossilised jaws and teeth recovered in Java and China dating back at least 500,000 years BP. These belong to two forms: *Meganthropus palaeojavanicus*, a giant form of *Homo erectus*; and *Gigantopithecus blacki*, a giant bipedal-walking man-like forest ape. Both races stood about 3 m or more in height.

While it is possible populations of *Meganthropus* could have once walked across the former land-bridge into Australia, it is also likely that a local giant form could have evolved through genetic mutation among Australian *Homo erectus* populations.

Our Aboriginal people preserve traditions of giant people with whom they shared Australia [along with other non-Aboriginal smaller, modern-type people] in the long-ago 'dream-time'.

Massive stone 'megatools' of these

giant beings [of which there appear to have been more than one form] have been found Australia-wide. During the mid-1960's I began an extensive field investigation in central western New South Wales in the course of research into traces of pre-Aboriginal occupation on this continent. I had already spent three years of fruitless searching for such evidence. Then one day I stumbled upon an extinct [ice-age] course of the Macquarie River near Bathurst. Protruding from the former bank of this river at one site I discovered numbers of massive stone implements: clubs, hammer-stones, hand-axes, knives, choppers and other tools, ranging in weights from 5.5 to 16.5 or more kg. Such huge 'megatools' could only have been made and used by beings of immense stature and strength. I afterwards learnt of Aboriginal legends of a race of giant men and women, the 'Jogungs', who once roamed the central west, and who, the Aborigines say, stood over twice the height of a normal human.

Giant tool-making beings are a feature of Aboriginal myth and legend throughout Australia and are known by many names.



Rex Gilroy examines fossil trackway Kanangra Boyd Plateau, 1994

Australian university - based anthropologists dismiss these traditions as often as they have ignored the discoveries of 'megatools' and any 'forbidden fossils', such as the aforementioned mineralised skulls found by me, not only because of their traditional reluctance to commit themselves to accepting any evidence which dares to question long established conservative dogmas concerning our ancient past, but because of pressure from certain quarters both inside and outside the university establishment, to dismiss any evidence, which in our current climate of 'political correctness' tends to cast doubt upon the 'nobody before the Aborigines' dogma.

Other evidence which Australian scientists prefer to ignore, and with some justification, are the thousands of primitive stone tools, hardly recognisable from ordinary lumps of rock, and which some researchers have compared with those manufactured in Asia by *Homo erectus*.

These 'tools', or 'Eoliths' suggest an Australian "Old Stone-Age" of primitive beings whose actual identity will remain debatable until their fossil remains are uncovered.

I have found these 'dawn tools' near the Bathurst giant hominid 'megatool' sites; on the Blue Mountains; along the Murray River in South Australia; in the New

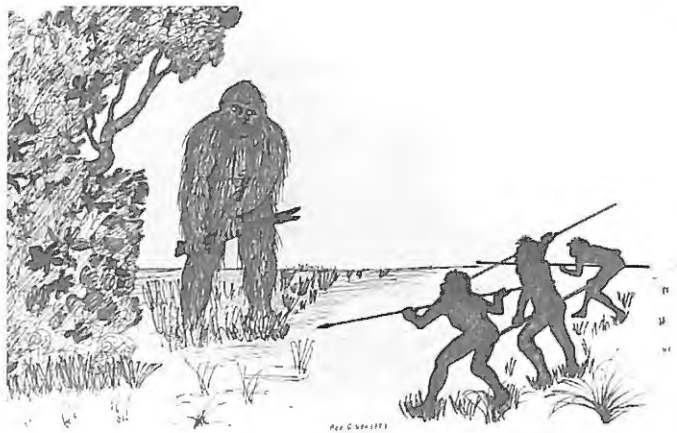


'Eoliths' (primitive stone tools) recovered at Nundle, NSW. Similar to many others found in Australia, matching those made in Asia by *Homo erectus*

South Wales southern alps; northern New South Wales and in central Queensland; small hand-axes, choppers and other tools.

But how old are these tools? They are far too primitive to be mistaken for those of Aborigines. The Aborigines in any case evolved in Australia with their stone tool culture already developed for them by their ancestors, the Wadjak and Solo people. Therefore, these 'dawn tools' pre-date the Wadjak / Solo period; that is, from classic *Homo erectus* times or earlier. The makers of these 'dawn tools' would have averaged 1.5 - 2 m in height, but as yet no fossil remains of our Australian "Eolithic Man" have been found.

What are being found are fossil foot-



Ancient Aboriginal traditions Australia-wide are full of encounters similar to the one depicted
Drawing by Rex Gilroy

prints. They must exist in unlimited numbers throughout the continent, the tracks of 'Eolithic' normal modern human-size people, as well as those of giant beings.

To give just one example of the immense ages of many of these fossils I shall describe some finds from the Blue Mountains west of Sydney.

During the Pleistocene period this region was volcanically active, a landscape strewn with rumbling, erupting volcanoes spewing flows of white-hot lava, with ash fallout and sulphur smoke choking the air across the countryside; terrifying both man and beast; the glow from the craters and burning forests creating an awesome spectacle long into the night for primitive onlookers far beyond the mountains.

Near Katoomba, at the base of a 15 m cliff, I have found three fossilised



Size comparison of the Tarana skulls. The larger skull, found 1972, resembles Solo Man, ancestral to modern humans

hominid footprints, preserved by volcanic ash layed down after they had been made in mud, presumably by a fleeing hominid. They measure 26 cm in length by 15 cm in width, being spaced 17 cm apart one behind the other. The cliff above is composed of intermittent layers of sandstone and basalt, revealing lengthy periods of relative calm during which sand covered previous solidified lava and ash deposits. Their age can only be guessed at.

Yet far across the valleys to the south-west of Katoomba, rising up out of the vast Burragorang - Jenolan Ranges stands the great Kanangra Boyd Plateau. It is here that we find clues to the true antiquity of Man in Australia.

Aborigines of the region during the mid-19th century informed early European settlers in the region that it was the domain of 'Barrmi Birgoo', the "giant fella taller than gum tree", who had inhabited the land since before the appearance of the first Aborigines; they said as he walked across the countryside the ground shook.

Situated in dense scrub are extensive tracts of granite shoals, which in volcanic times were a mixture of ash and mud spewed out of the many vents that once covered this landscape.

During 1994 I made a number of remarkable discoveries of giant and modern human-size hominid fossilised footprints embedded in these shoals. The tracks had been made by hominids who walked through the freshly-cooled deposits, which were turned to a solidified concrete-like state by rain which must have fallen soon afterwards.



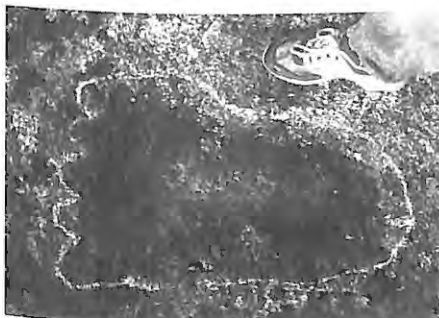
Fragment of giant Homo erectus skull found by Rex Gilroy in 2000 at Coolah NSW. Its owner must have stood about 3m tall

One giant-size track is that of a right foot with an opposable big toe, facing east. More ape-like than human, it measures 62 cm in length by 36 cm in width across the toes, with a heel 21 cm in width and embedded 10 cm deep in the rock, suggesting its maker stood about 3 m in height.

Two metres north of this footprint I found a more human-looking giant track, measuring 52 cm in length by 25 cm in width across the toes, with a 14 cm wide heel embedded 5 cm deep in the rock, a right foot impression, it too had been made by a being of up to 3 m in height.

Twenty-one metres further north lay another giant foot impression, embedded 10 cm deep in the rock, measuring 65 cm in length by 33 cm across the toes, with a 15 cm width heel. A left foot, it displayed an opposable big toe and faced west.

In December 1998 on another search in the same area I found a fourth giant foot impression, more human-like in appearance, facing north. The fossil measured 68 cm in length by 50 cm in width across the toes and 27 cm width at the heel. As with the other footprints, the maker of this 'titan tootsie' had walked through freshly cooled volcanic ash, leaving an impression 14 cm deep in the now solid rock. 'He' must have stood



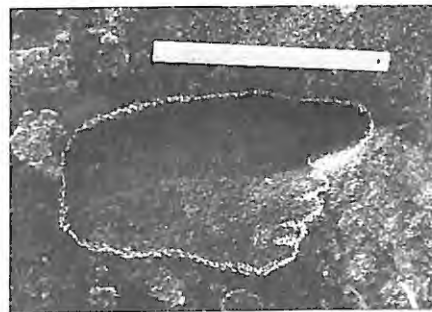
The maker of this 'titan tootsie' stood 4m tall! Found by Rex Gilroy, Kanangra Boyd Plateau, NSW, in 1998

somewhere between 3-4 m tall and was of powerful build.

Soon after the initial fossil footprint discoveries in 1994, I uncovered a "fossil trackway" of seven modern human-size foot impressions of a single individual, extending from north to south on the shoreline of a former swampland, that had been covered by a layer of volcanic ash during an eruption.

Varying slightly in length, width and depth owing to distortion, the impressions vary from 25 cm to 33 cm in length, by 11 to 16 cm width and up to 12 cm in depth. The footprints cover a length of 3 m and were probably made by a male or female hominid of about 1.5 m height.

So how old are all these fossil tracks?



Giant-sized, opposable big toed fossil foot impression found by Rex Gilroy on the Kanangra Boyd Plateau in 1994. It measures 62cm in length by 36cm in width, and was preserved in volcanic deposits up to 3 million years old

According to geologists, the volcanic deposits that cover this particular area were laid down around 3 million years ago, in late Pliocene times!

If the geologists are correct, primitive ancestors of modern humans were present in Australia at the same time similar hominids were roaming Africa!

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.

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Rex Gilroy is a noted amateur archaeologist and historical researcher. He is 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. 47 823 441, or at PO Box 202 Katoomba, NSW. 2780 E-Mail randhgilroy@mpx.com.au

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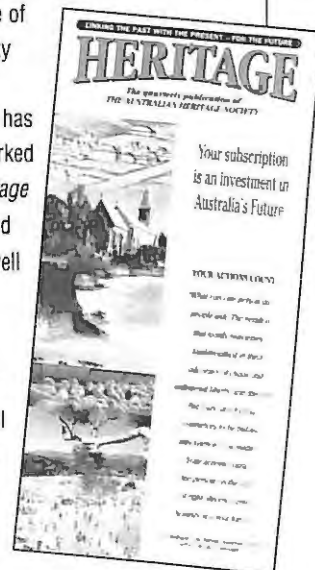
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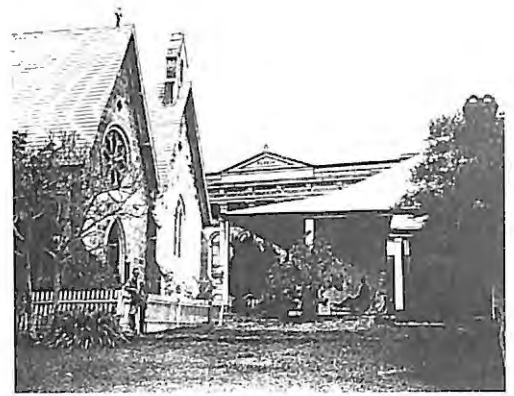
BY DAN O'DONNELL

ON the 9th December 1892, Sister Caroline Amy Balquy disembarked at Brisbane from the *SS Rodondo*. That very year, in her mid-fifties, she had founded in London the Society of the Sacred Advent (S.S.A.), an Anglican Order for women to promote Christianity and perform missionary work, under solemn vows of Poverty, Chastity and Obedience. In Brisbane as first Mother Superior, Caroline swiftly found success, even laying the foundations of what we know today as St. Margaret's Anglican School for Girls, of which she served as Founding Principal from 1895 to 1905. Remarkably, as a result of a coup within the S.S.A., Mother Caroline and a colleague, Sister Faith, were obliged to leave the Order and return to England in 1905, although the incident has been written out of the records of both the S.S.A. and St. Margaret's School as though it never happened.

Mother Caroline set up her missionary headquarters in Chester House (roughly on the site of the Pancake Manor in Charlotte Street) and when those premises were flooded in February 1893, she moved operations to an abandoned school at Nundah, the Eton High School for Boys established by the celebrated A.J. Boyd. Caroline's early work involved hospital visitations, relief for orphaned and homeless children, sustenance for women (including retreats), and setting up a club to provide basic recreational and educational courses for Brisbane factory and working girls. By mid-1894, she took her first tentative

steps into formal education by starting a Day School in the Vestry of the Pro-Cathedral, then in George Street. It was an instant success, demonstrating a need for a curriculum other than the "free, compulsory, secular" education provided by the State under the Act of 1875. As the *Church Chronicle* put it at the time, it was education "under which young people were taught to know and honour God from whom they come and to whom they will go." By March 1895, Caroline commenced her Eton High School for Girls in Boyd's run-down premises at Nundah, rapidly winning wide community respect. It was only in 1910, after a change to its present location at Clayfield that the school was re-named St. Margaret's.

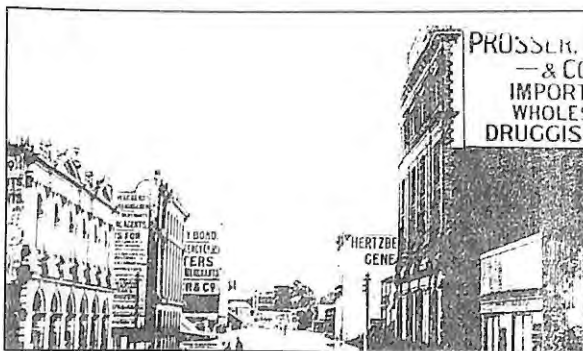
While Mother Caroline's name is still revered - publicly at least - not a word about that power struggle has ever appeared in formal histories. According to Professor Elizabeth Moore, a St. Margaret's Old Girl and author of *A History of the S. S.A., 1892-1992*, "Mother Caroline returned to England in 1905, and Sister Emma became the Mother Superior in 1906" (p. 12). There is no mention that Mother Caroline had been pushed to the brink by the other Nuns, all of whom she had inducted into her own Order, and there is not a single reference to Sister Faith who has been written out of its history entirely. On 31 December 1904, Caroline had actually written to the Bishop of Brisbane requesting that he - not the Warden whom she felt was sympathetic to the other Sisters - announce her impending retirement. "I want the Sisters to hear from you as well as from me that my return to England is a purely voluntary act," she wrote, "in consequence of my sense of their injustice and unchristian conduct towards Sister Faith, also that no stain of any kind must rest on Sister Faith's reputation nor also on mine



Mother Caroline's first Day School started in the Vestry of St. John's pro-Cathedral, Brisbane, in mid 1894

for favouritism". Sister Faith had fallen foul of the sisterhood and had been frozen out of all social contact with them apparently because of her closeness to the Superior. While her name has been ruthlessly deleted from the list of Sisters who joined the S.S.A., she had been elected Postulant in 1898, and subsequently a fully professed Sister on Life Vows with the concurrence of all Sisters, the Warden, and the Sisters' Chaplain (Rev. M. A. Baron). Apart from a reference to her in the 1898 Prospectus for the Eton School for Girls as the teacher of French and German, it is as though she never ever existed.

A clue to the seriousness of the smouldering situation in the stifling environment at Community House can be gleaned from correspondence between Sister Faith and family friend, T. C. Skarratt, a prominent Anglican and member of London's Conservative Club. On 16 October 1904, she wrote to Skarratt in London detailing the sequence of events from her perspective. Skarratt had first known her as Miss Hilda Marshall, a devout young Anglican with an irresistible vocation for the religious life. Her troubles, she



The first missionary headquarters of Mother Caroline were in Chester House from December 1892 until February 1893 (at the top of the rise on the right). Brisbane's biggest flood ever compelled her to seek other premises - Boyd's school at Nundah.

to the other Sisters - announce her impending retirement. "I want the Sisters to hear from you as well as from me that my return to England is a purely voluntary act," she wrote, "in consequence of my sense of their injustice and unchristian conduct towards Sister Faith, also that no stain of any kind must rest on Sister Faith's reputation nor also on mine



Mother Caroline, Superior, S.S.A. (1893-1905)

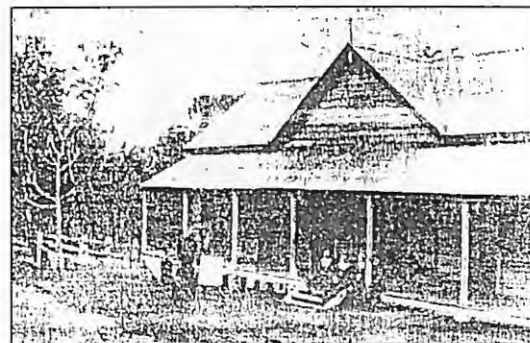
told him, originated with the intriguing of Sister Mary, one of the Senior Sisters who coveted Mother Caroline's job. "It has been known to me for a long time that this little Sister who is not even a lady by birth has been working quietly behind the Mother's back to get the first place here," she told Skarratt: "This finished for some time because the Assistant Superior (Sister Emma) was loyal to the Mother and she knew besides that I would not tolerate any rude behaviour towards the Mother. But the mischief was done when the Mother last went to Europe." By the time of Mother Caroline's return, Sister Emma was "completely under Sister Mary's thumb". Both of the plotters, Sister Faith declared, were henceforth determined to undermine her own standing, ultimately convincing the other Sisters that she "was seriously hindering the peace and unity of the Sisterhood", and managing to "get them to sign a petition to the Warden" to expel her. The Warden, she believed, had "acted most unjustly" by not once hearing her side of events.

Skarratt was horrified, advising Sister Faith to leave the S.S.A. and "enter some old-fashioned Convent in England". At the same time, he wrote direct to the Bishop of Brisbane: "Should you be able to bring peace to this little Community at Nundah, you will keep in your Diocese a very devoted worker, one who has given her life to the Service of Christ and His Church, and wishes to serve Him in the Colonies." It was not to be. Even the Bishop was powerless against Nuns who were answerable not even to the Archbishop of Canterbury, let alone a lowly Colonial Bishop.

In the official Diocesan records, other clues about the origin of the friction are to be found. One is an undated letter from Mother Caroline to the Bishop of Brisbane. Archdeacon David - the Warden or spiritual adviser to the S.S.A. - had asked Mother Caroline to call a Special Chapter meeting to press charges against Sister Faith for "disturbing the peace and comity of the Community". Mother Caroline refused to take any action at all, aghast at the allegations and horrified that Sister Faith was to be denied all right of reply. There were nine charges in all, each one listed in an unsigned, handwritten document held in the Diocesan Archives.

Remarkably, no school historian has yet brought them or other related matters to public attention, even though the integrity of the Founding Mother Superior and Principal is involved, and another Sister of the Order arbitrarily expelled. The first of the charges was that Sister Faith not only gained "the entire possession" of Mother Caroline's ear, but "by constantly tale-bearing she greatly disturbs the peace and harmony of the household".

Others were that she had "repeatedly been rude in word, act and writing to Professed Sisters, Novices and other workers in the House"; that she had "maligned most of the Sisters to members of the Community"; that she had absented herself from meals, recreation



Eton High School for Boys, commenced by A.J. Boyd (1842-1928), was acquired by Mother Caroline in 1893.

and common life; that she had "deliberately" listened to private conversations"; that she had "refused to conform to the dress adopted by the Community"; and that she "had been found to have told direct untruths". The allegation about failure to observe a



THE ETON HIGH SCHOOL, NUNDAH

The Sisters of the Sacred Advent.
CHURCH OF ENGLAND CONVENT BOARDING SCHOOL.

Under the Management of the Sisters of the Sacred Advent, and the patronage of the Right Rev. The Bishop of New Guinea, The Ven. The Archdeacon of Brisbane, Warden of the Sisterhood: The Ven. Archdeacon Rivers; Lady Lunnington; Lady O'Connell; Rev. Canon Osborn; Rev. A. C. Hutchinson; Rev. H. C. Beazley; Rev. C. W. Baron, Chaplain; Captain Townley; P. Pinnoch, Esq.; Dr. Clowes; Mrs. Walsh, La Chute; Mrs. Drew; Mrs. Butler, Killooy; Mrs. Creyke, Priory, Ormiston; Mrs. Gore, Esk; Mrs. E. Murray-Prior, Killarney; Mrs. W. Lane, Neil Street, Toowoomba.

PRINCIPAL
MANAGER
VISITOR

The Superior of the Sacred Advent
Miss Crawford (Sister Emma)
The Ven. The Archdeacon of Brisbane.

HEAD MISTRESS ... Miss CAUSE, (Sen. Sydney University Certificate)
ASSISTANT MISTRESS ... SISTER EMMA, (Jun. Sydney University)
FRENCH, GERMAN & PAINTING ... SISTER FAITH
RESIDENT MUSIC ... Miss IRON, (Sen. Cert. Assoc. Board R.A.)
MUSIC, FRENCH, GERMAN, DANCING, PAINTING—One Guinea Extra
Pupils prepared for the Trinity College Assoc. Board R. A. Exams, Fee—Two Guineas per Quarter.

UPPER SCHOOL.
English Religious Instruction
Arithmetic Geology
Geometry Pottery
Algebra Drill
English History Drawing
Geography (Freehand and Model)

LOWER SCHOOL
English Religious Instruction
Arithmetic Drawing
English History Drill
Geography

In the Upper School the subjects necessary for the Sydney University Junior Examinations are taught.
Instruction in Needlework, Potting-Out, and Cooking will be given.

PREPARATORY CLASS
Church Catechism Recitation
Reading Drawing
Writing Drill
Arithmetic

Terms:
8 Guineas per term (in advance)
1 Guinea—Laundry.
2 Guineas—Entrance Fee.
Few Rent and Chapel Fee, 1s.

Terms:
7 Guineas per term (in advance)
1 Guinea—Laundry
Entrance Fee.

DAILY SERVICE IN THE CHAPEL OF THE HOME

Each Boarder must be provided with 4 sheets, 2 pillow cases, 4 towels, 6 table napkins and ring, 1 large fork, 1 small fork, 1 table-spoon, 1 dessert-spoon, 1 tea-spoon.

One Quarter's Notice Must be given on a Pupil's Leaving, or a Quarter's Fee Paid.



Mother Emma, Superior,
S.S.A. (1906-1939)

dress code was amplified with the specific information that she had "made constant alterations in her own dress (eight could be cited within the last three years)". In total, they appeared to be damning, though they were all at total odds with the Mother Superior. Whom to believe? History has chosen to believe the Sisters who have contrived to banish Sister Faith to oblivion, while preserving for the Founding Mother Superior - whom they openly defied - a place of lofty sanctity.

Was it jealousy or mean-spiritedness that inspired the Sisters' allegations about one of their own, or simply explicable in terms of the unnatural environment in which members of such a

closed Order lived? Mother Caroline herself was mystified at the savage resolve of the Sisters to expel Sister Faith. "May I add from my own long experience as an English Sister," she told the Bishop; "that dismissal from her Community of a Sister would never be enforced except in the case of immorality and unfaithfulness to vows?" Standards in frontier Brisbane, it seems, were far more rigorous.

By the end of January 1905, the two hapless women prepared to leave Queensland for ever. Their heavy baggage had already been dispatched overseas, and with the Christmas holidays about to end and some children already returning for the new school year, Mother Caroline took Sister Faith, wretched and forlorn, to Cleveland for "a fortnight's sea-breezes". Neither could face more of the unpleasantness at Community House. "The Sisters' manner to me is at times so rude and marked that it is bad for the children to observe it," Mother Caroline wrote at the time to the Bishop. It had, in fact, been so bad that she had been "seriously thinking" of taking her meals separately from the other Sisters. Her emotional state can be gleaned from another letter to the Bishop the very next day. "I only regret

that I ever made the attempt to bring English Vocations to Queensland," she told him. "And I trust, My Lord, that you will be able to correct any false impressions or rumours which may arise from unguarded speech, and therefore keep Sister Faith's reputation as unsullied in Queensland as I hope to do at home." On 29 January 1905 - mere weeks before their ship sailed - she wrote again to the Bishop, her contempt for former colleagues plainly apparent: "I am told that Mother Patrick of the All Hallows' Convent says that true Vocations are not to be found yet in Australia. She goes to Ireland for her Postulants".

If only Mother Caroline had followed a similar policy, she might never have been stripped of the Order she founded?

[Dr. Dan O'Donnell, author of sixteen published books on Australian history and education, has closely examined the history of St. Margaret's Anglican School for Girls. His books include: *Nora Baird, MBE*;

James Hannell, Currency Lad; Duchess of Spring Hill; Montessori Education in Australia and New Zealand; Brisbane Excelsior Brass Band; Stones Corner Rotary Club, 1960-2000; A History of Clermont and District.]



THE FINAL FOE



Do you hear a distant trumpet, can you hear a clarion call
Or stand you idly dreaming, and hear no tone at all?
Do you feel the earth a-tremble as your enemies assemble,
Do you see the sunrise gleaming on the spears and banners streaming
Can you hear the crashing rattle of the war drum's call to battle
With war-horse hooves abounding and with challenge fierce resounding,
Or do you sleep my friend, and droop your head withal?

For while we slept upon our grave and to the foeman 'vantage gave
We sowed therein which we must reap, the harvest of our slothful sleep
By traitors led, by traitors sold, for bloodstained chests of traitor's gold.

Australians rise, or rise no more, for death is nigh the fatal shore,
Honour now your father's blood, for freedom shed in crimson flood.
Yet honour more, above all things, the Lord of lords and King of kings,
For if we do, He will abide, and He will stand and stem the tide.

Do you hear a distant trumpet, can you hear a clarion call,
Or stand you idly drowsing, and hear no tone at all?

Martin Lear.

WHY OUR FLAG MUST BE DEFENDED

by Dr RUPERT GOODMAN

Author of **DON'T CHANGE OUR FLAG**
(An exposure of false and misleading arguments)
Copies available from the Queensland Flag Association.
\$15 plus postage, Box 172 GPO, BRISBANE 4001.



OUR National Flag is in danger, not from the enemy without, against whom so many Australians have fought and died. It is in danger from within by a minority group of socialist reformers, ill-informed idealists, ignorant and prejudiced politicians and sectarian bigots who are anti British, anti-royal, anti-Christian, but clever and ruthless operators, supported by a large section of the biased media.

They have embarked on a campaign to confuse people with illogical reasons, half-truths, misrepresentations, historical inaccuracies and even outright lies. They deliberately distort the facts concerning our National Flag, its origins, its history and its symbolism. I have endeavoured to set the record straight by exposing these false and misleading arguments.

The major attack on our Flag by the anti-Flag group and the republicans is on the presence of the Union Jack which they want removed. "It's somebody else's flag in the corner of our Flag"; "It reflects our colonial status", etc. They couple these misstatements with attacks on Great Britain and its leaders, on the Queen, the Monarchy and the role of Great Britain in establishing this great country of ours.

They miss the essential point of the unity of the design; they show an abysmal ignorance of the rules of heraldry and little knowledge of or appreci-

ation of history. As one poet aptly summed it up recently in defence of our Flag

"Our Flag bears the stars that blaze at night,

In our Southern Cross of blue,

And that little old Flag in the corner

That's part of our heritage too.

It doesn't mean we owe allegiance

To a forgotten imperial dream.

We've the stars to show where we're going,

And the old Flag to show where we've been".

To remove the Union Jack from our Flag would be like tearing pages out of a history book. To replace it with a gumleaf or the endangered kangaroo used for pet food would make us a laughing stock in the eyes of the modern world.

It is not someone else's flag. Even if Britain with its Union Jack were to sink beneath the waves of the North Sea, the three crosses which make up the Union Jack would still be highly relevant to Australian society. "Our Westminster System of Government, the envy and despair of so many republics, has come to us as far back as Simon de Montfort's First Parliament in 1265 A.D.; the heritage of English common law, with its associated concepts of trial by jury, natural justice and the like takes us back to 1215 A.D., when the Barons forced King John to sign the Magna Carta. The Cross of St George is still with us.

Of course, we must not neglect the spiritual significance of these three Christian

crosses, that of St. Andrew taking us back to the First Century A.D., St. George to the Second Century and St. Patrick to the Fourth century. Truly we have received a goodly heritage from Great Britain and we should all be proud that we have the Union Jack in our Flag to remind us of this.

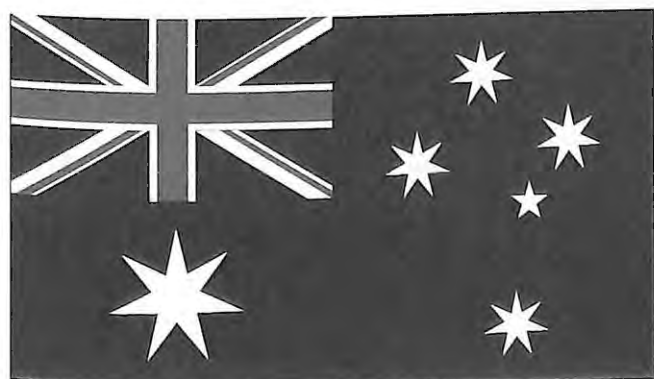
We cannot ignore the simple historical truth that the vast majority of early settlers who pioneered this country, explored it and developed it, came from England, Wales, Scotland and Ireland. Moreover they brought with them our basic social and political institutions which have served us well for over two centuries.

NATIONAL IDENTITY

Our Flag epitomizes the basic characteristics of this country — our national identity — forged by our forbears who were in the main hard-working, dedicated Christian men and women who taught and practised traditional family values in times of peace and went off to war to defend those values and freedoms when the homeland was threatened.

Do these traditions mean nothing? Must we scrap all our past traditions and start again with a new flag? Is this the way to develop national identity and a sense of patriotism? A new flag every couple of generations?

Some of those in the 'change the flag' lobby were not born until after World War II and later wars and are not able to appreciate the emotional attachment which many older Australians have to our National Flag. I have had many telephone calls from people who have said, "That Flag draped my husband's coffin - I never want to see it changed".



Our Flag should be a reminder to all Australians, of whatever ethnic origin, that the freedoms they enjoy today were won by the sacrifices of older generations.

I am reminded of the famous words of John McCrae who wrote in 1915:

*To you from falling hands
we throw the torch,*

Be yours to hold it high.

If ye break faith with us who die

*We shall not sleep, though
poppies grow*

In Flanders Fields.

All Australians of this and future generations have a sacred trust to keep the faith, to defend the Flag and all the freedoms that go with it.

A former Prime Minister repeated at length that Australia was part of Asia and we must be seen to be part of Asia, with a flag which Asians will somehow recognize as Asian. What utter rubbish! Australia is not part of Asia; even geographically it is closer to the South Pole than to Tokyo. We have nothing in common with any Asian country. Our language, our culture, our parliamentary and legal traditions, and our whole way of life, are British and European in origin. Australia has not inherited anything of value from Asia.

Another frequent lie peddled by a former Prime Minister was that, Australia did not have an official Flag until 1953. What nonsense! After an official national competition in 1901 the Blue Ensign, as the winning design, flew proudly over the Exhibition Building in Melbourne on 3 September 1901. It was proclaimed the national flag of the Commonwealth. September 3rd has now been proclaimed our National Flag Day. In 1953 Sir Robert Menzies embodied it in an Act of the Federal Parliament, stating: "It was merely putting into legislative form what had been standard practice since 1903."

When we look at our society with its social order, freedom of the individual, our religious liberty, our open electoral system, unsupported by any military faction, we have much for which to be thankful. No other country can match our orderly democratic processes. We haven't had any riots, rebellion, civil wars or massacres. Truly, we can say with the Psalmist: 'Yea, we have a goodly heritage'.

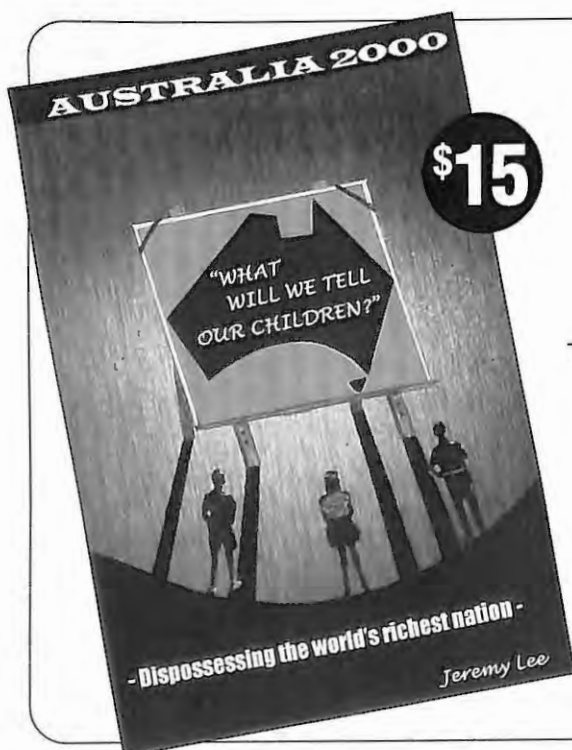
That's what this Flag debate is all about and whether our Flag should reflect and remind us of our goodly heritage. The republicans are quietly working to remove our Flag so that it will not remind future generations of a heritage lost, of freedoms destroyed.

Of course our beautiful Flag must be defended. No valid argument has been advanced for changing it and no valid alternative has appeared. The predominant colour of blue is a constant reminder of the blue that surrounds this island continent and of the sky where the Southern Cross forms part of our national identity. The Federation Star reflects our constitutional framework and will no doubt receive greater prominence in our Federation year.

The Flag should not be changed to suit the ideological philosophies of political parties or individuals who should have sworn an oath of allegiance.

The Flag, however, can be lost through complacency, with many Australians believing it will never be changed. That's the great danger. All loyal and patriotic Australians must take up the fight against these clever manipulators. An early Australian poet once wrote of the Australian: "*Towards undreamed of destinies, He slouches down the centuries*". We must shake off this apathy and re-dedicate ourselves to the task of protecting the traditional values of this great society.

Let us go forward behind our National Flag, proud of our heritage, looking forward with confidence for future generations living in one of the great societies of the 21st century.?



Every Australian should read this!

Australian 2000: What will we tell our children?

Jeremy Lee

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

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

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

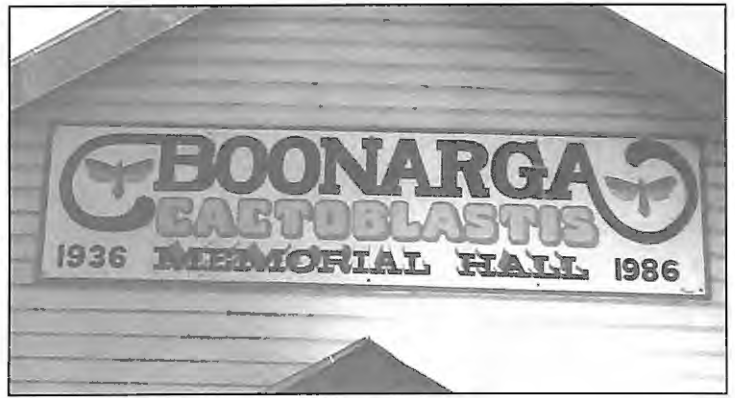
Available from The Australian Heritage Society. Price includes Postage & Handling.

Cactoblastis Cactorum

A biological control success story

by Gerald Patch

(with acknowledgment to the *Toowoomba Chronicle* for some of the material used in this story)



IN THE Chinchilla Shire, and just a short drive east of the western Darling Downs town of Chinchilla in Queensland, is the Boonarga Cactoblastis Memorial Hall which, it is thought, is the only building erected as a memorial to an insect.

In 1839, Scone, in New South Wales, had the doubtful honour of receiving the first Prickly Pear plant, but, as in the case of the introduced rabbit, it was not realised with what incredible speed it would spread.

Brought into Queensland in the 1840's, probably at both Yandilla, near Inglewood, and Roma, the *Cactoblastis* (*Opuntia*) found that where the open forest country gave way to the box-brigalow areas, at this time nearly all undeveloped, the land was ideal for its growth. Before the end of the century, from that first single plant at Scone, Prickly Pear had infested an enormous area of many millions of acres in New South Wales and Queensland, and in many districts the vigour of its growth had formed a virtually impenetrable barrier.

Attempts were made to find some commercial value for the pear, and there was even a soap factory at Dulacca, a township in the eastern Maranoa district of Queensland, using the fruit of the noxious plant. This was a commercial failure.

Other ventures which failed included the production of power alcohol and paper pulp; and the fibrous centre was also used to make ladies' hats - with inconspicuous success!

In the early 1900's the Crown offered a reward for the discovery of an effective method of destroying the plant, and in 1924 a young and capable entomologist, Allan Dodd, was sent to South America and, from there, he sent the first and only consignment of *Cactoblastis* moths to Australia.

The first caterpillars were released in 1926 in both Queensland and New South Wales, and the result was almost instantaneous, with the caterpillars eating into the soft centres of the pear, causing immediate destruction. Nine years after the insects' release, control of the pest was complete.

The pear had also spread over much of central Queensland by 1870, and by 1901 there were some four million acres infested and spreading at an estimated rate of one million acres each year. It is recorded that the road from the small central Queensland town of Taroom, to Chinchilla, was a lane between walls of pear for its entire length of over 160 kilometres.

Two thousand seven hundred and fifty

Cactoblastis eggs were obtained in the early 1920's, and from these 527 female moths were raised. The insects have two generations each year, with hatchings in May and September. The eggs are laid in strings, or "sticks", as they are called, looking something like sheoak leaves.

The first generation produced one hundred thousand eggs, and the following generation produced over 27 million eggs in the laboratory. Property owners were supplied with egg sticks by mail, free of charge.

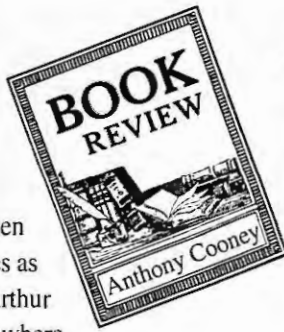
The fecundity of the *Cactoblastis* moth was astounding. From 100,000 eggs placed on a property in 1926, 300 million eggs were collected in February 1930, by which time the scientists were weighing the eggs by the pound.

A farmer reports the collapse of the pear in the Biloela district of central Queensland as spectacular. By 1933 the progeny of the 527 moths reared in 1926 had eaten their way through the estimated 50 million acres of pear, and had eaten themselves out of food, more or less.

There is some variation of opinion with regard to the fodder value of pear for grazing animals, but it is on record that during periods of drought, pear was cut and singed by fire to remove the prickles, and then fed to stock, which ate it greedily and survived. It has also been said that the pear has been made edible for animals following preparation in a hammer-mill. As for the story about a resourceful lady who, having run out of needles for her gramophone, used a prickle from the pear as a successful replacement, one can only speculate!

Nevertheless, considering the fact that, at the height of its infestation, a man could not even walk through the pear, the story of the destruction of this imported plant by the *Cactoblastis Cactorum* is surely one of this country's greatest biological control success stories.





THE KEYS TO AVALON

by Steve Blake and Scott Lloyd (Element, UK 2000)

There have been many theories as to who King Arthur really was and where and when he lived. This book argues, very carefully and convincingly, that he was a Welshman, and that the arena of his adventures was Wales and the Marches.

The authors begin by establishing that a monumental error has been lodged in British history for over 800 years. They claim that Geoffrey of Monmouth, in his *History of the Kings of England* (1136), changed key data from his Welsh source for contemporary political advantage.

Geoffrey translated the "three kingdoms of Britain" as England, Scotland and Wales. But the Romans called Scotland

Caledonia. According to Blake and Lloyd, Britannia was the Roman name for Wales and the Marches. Ireland was Hibernia, of course, and England was ...

Anglia! So the invasion of the Angles, Saxons and Jutes did not occur in eastern and southern England after the Roman legions withdrew around 400 AD! No, explain our authors, the Saxons had already lived in Anglia for some centuries. The famous invasion occurred in the Severn estuary. The county of Kent has been confused for over 800 years with Gwent (Ceint); and the island of Thanet with Llywn Danet.

So, too, the "three rivers of Britain" were not the Severn, the Humber and the Thames, but the Dee, the Severn and the Teme.

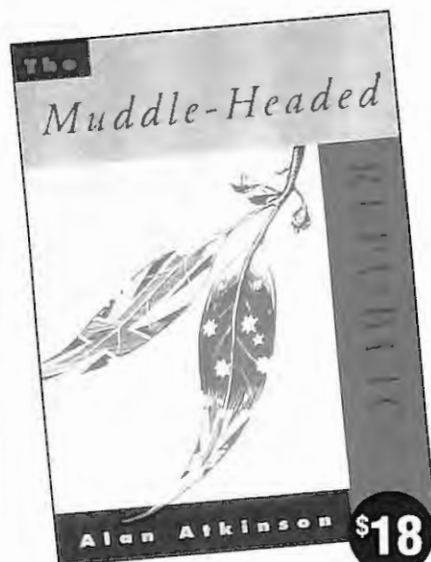
Avalon, to which the dying Arthur is said to have been borne by boat, is identified as Afallach, to the south of the Wirral peninsula. The real Glastonbury was Glaestingaburh, in the same region.

This amazing revisionist text is coolly composed, with detailed reference to Welsh literature and topography. It is illustrated by exquisite and effective maps.

We are even told that there was an oracle at a temple in Afallach. Was it, perhaps, another 'oracle of Apollo'?

Anyone interested in the myth of Arthur and the history of Britain in the so-called Dark Ages will find this a most rewarding study; and perhaps those ages will never again be so dark.?

RECOMMENDED READING

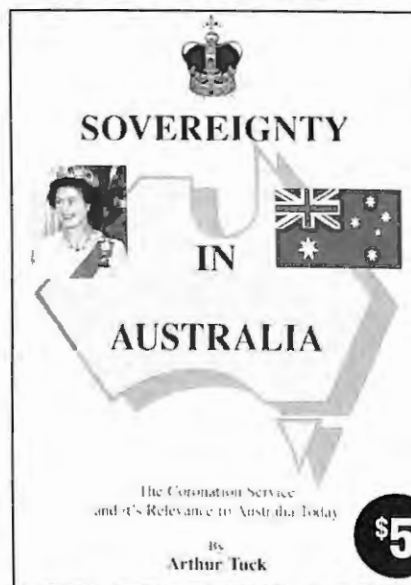


\$18

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THE MUDDLE-HEADED REPUBLIC

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

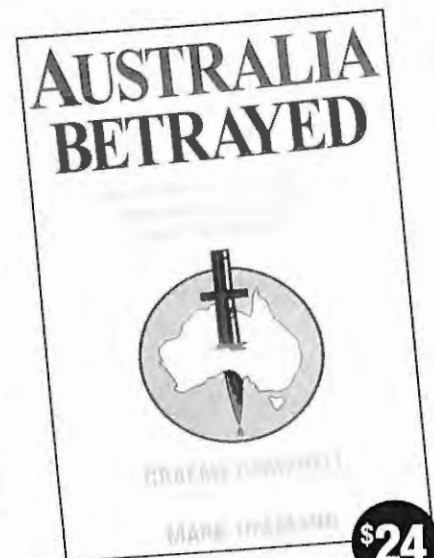


\$5

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SOVEREIGNTY IN AUSTRALIA

by Arthur Tuck
The Coronation Service and its Relevance to Australia Today.



\$24

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AUSTRALIA BETRAYED

by Graeme Campbell MHR
and Mark Uhlmann
How Australian democracy has been undermined and our naive trust betrayed.

Available from The Australian Heritage Society

THE BUSH MECHANIC

*I throw my hat upon the ground,
I boot the can of oil,
This useless motor just won't go.
My blood is on the boil.*

*The mongrel started yesterday,
Pumped water for the stock.
Do you think she'll go today?
She certainly will not.*

*The brute was made in England,
Bloody Pommy engineers!
They couldn't make a motor
In a hundred bloody years.*

*I go to fetch the tool box,
I curse and spit and swear,
But when I look inside,
The tools I want aren't there.*

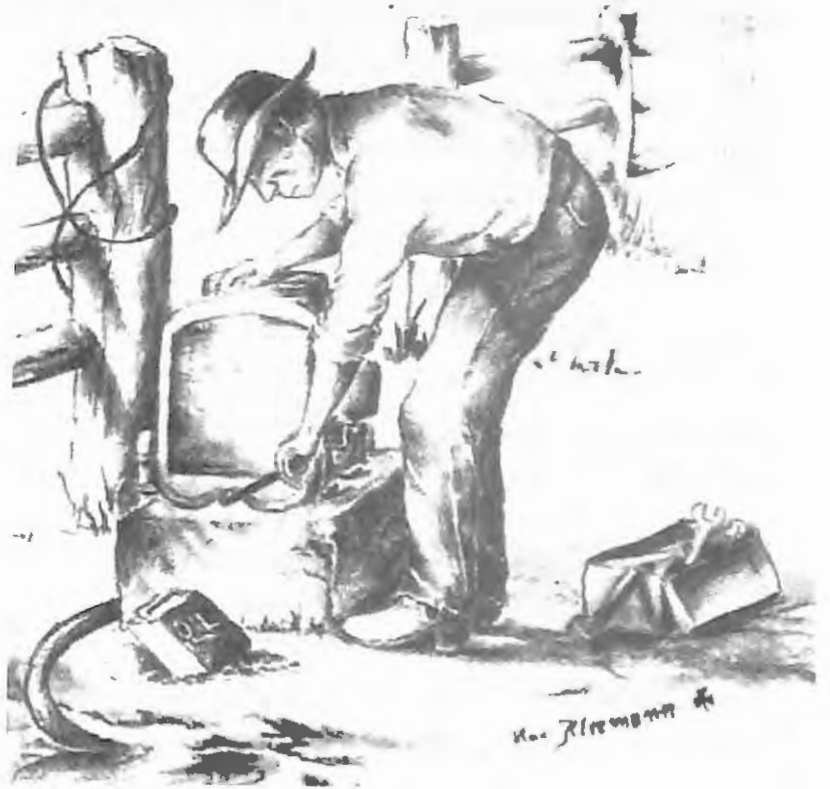
*I'll have to take the head off,
The shifter ought to do.
Perhaps I'll use the chisel,
To loosen one or two.*

*I'll have to check the valves,
They could be worn thin,
Just then a spanner slips.
I lose a chunk of skin.*

*I inspect the bore and piston rings,
They seem to be all there.
It's hard to tell just looking,
Could have a mile of wear.*

*Where did the hammer get to,
Swear I put it here?
I spend a minute searching,
Though it seems like half a year.*

*By now I'm grease all over,
Black and oily skin.
I'll reset the tappet clearance,
With a piece of rusty tin.*



*She's all in bits and pieces now,
That'll teach the swine!
I'll put her back together,
Maybe she'll go this time.*

*I figure out just how she fits,
Replace the final part.
She gives a puff of smoke and kicks,
The beast decides to start!*

*What did I do to fix her?
Why ever did she go?
It's another unsolved mystery,
Guess I'll never know.*

*The stock are drinking water now,
There's no excuse to panic.
Sometimes its satisfying
To be a bush mechanic.*



The author, **Don Pinwill**, can best be described as a modern pioneer. Don was born into an established farming community in the Burnett River area. At the age of twenty-one he moved to the far north of Queensland where he transformed a raw block of country into an established cattle station. He now farms near Kingaroy, when he can spare the time from his strenuous and sacrificial efforts to restore integrity in government and defend the country he loves from exploitation by globalists. His years of practical experience on the land, coupled with the odd venture into well drilling and mining, have provided the depth required to write poems on the backcountry life-style.

The HERO'S TOMB



A tombstone rises, cracked and worn, in grassless dust, remote, forlorn
Whence hope has gone, bright fortune lost, and darkness conquers dawn
In brazen skies the eagle flies, below the lonely dingo howls
Where fretful fetid breezes pass, and passing all befalls.

Lead letters, yet discerned upon the tombstone's riven face
Tell of him interred below, a hero's bones, and last of hero's race
Those passing by of slanted eye or strangely hued with accents round
Do curl the lip and pause to spit upon the windswept hallowed mound.

Ten score years did span the life of him who's bones rot in the grave
From convict hulk off Albion's shore to uplands bright and broad and
brave
By transport ship and turnkey's whip farewell'd he the motherland
To stumble, broken bent and sore upon an alien hostile strand.

Briefly then did he discern by grant of precious sowing grace,
The path ahead made straight and sure would he seek the Father's face
For only then would surcease come from rigour and despair
And stand again, a man renewed and sweetly breathe of freedom's air.

To God and Monarch, Empire too, he gave his mighty all
He shed his blood on foreign soil responding to the Kingly call
No friend more true, no foe more brave, no finer trod the earth
So how my friend came he to end despised and without worth?

Pause now my friend, consider long and weigh with care my words
Freedom's crumbs must garnered be ere stolen by the birds
By traitors led, by traitors sold for bloodstained sacks of traitors gold
Forsaking God, forsook by Him, no blacker tale of midnight told.

Read again, inscribed on stone, the valediction, sombre, spare,
"Here lies the one the Father raised from shame to visions rare
But who's choice declined therefrom and chose the path to failure
Seek me not to be forgot lest thou becomest Australia".

Martin Lear

DON'T CHANGE OUR FLAG



An exposure
of
false and misleading
arguments

by
Rupert Goodman

Don't Change Our Flag

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

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

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

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

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

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.

NEED FURTHER INFORMATION?

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

ADMINISTRATION & SUBSCRIPTIONS

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

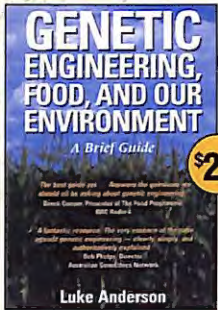
HERITAGE

SUGGESTED READING

Many of these publications are unavailable through book outlets

ORDER FORM INSIDE

ALL BOOK PRICES INCLUDE POSTAGE AND HANDLING



\$22

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.



\$35

THE NATURE DOCTOR

By Dr H.C.A. Vogel

A manual of traditional and complementary medicine (Completely new and revised edition)

The first British edition of this worldwide bestseller. *The Nature Doctor*, fully revised and updated, comes complete with comprehensive appendices, offering the reader easy access to a wealth of information from the 'father' of natural healing.

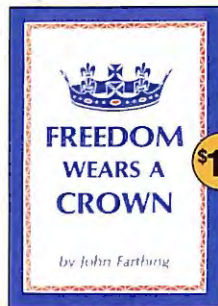
Single copy: \$35 posted



\$8

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



\$13

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.



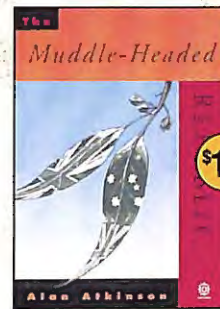
\$30

SOLZHENITSYN A SOUL IN EXILE

Joseph Pearce

Exactly who is Alexander Solzhenitsyn? This riveting book will not only address this beguiling question but will hopefully provide the beginnings of the answer.

From his pro-Communist youth to his imprisonment in the Gulags, his exile in America to his return to Russia, Solzhenitsyn has struggled with the most weighty questions of humanity. When a person has suffered terrible physical and emotional tortures, what becomes of his spirit? If peace and justice are never fully attained, what hope is there for the future?

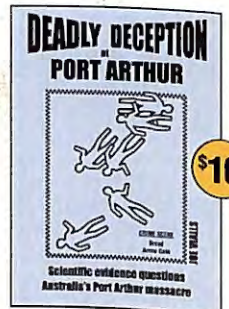


\$18

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.



\$10

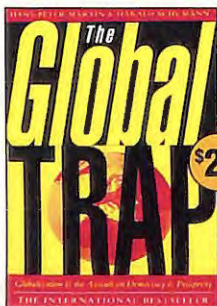
DEADLY DECEPTION

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.



\$27

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.

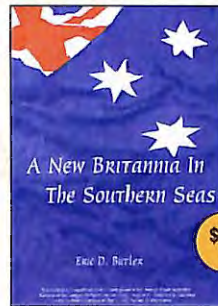


\$18

THE PEOPLE'S PRINCE

Discovering the Real Prince Charles

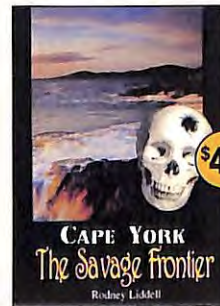
The Australian Heritage Society proudly offers a selection of major addresses by His Royal Highness Prince Charles, with a Foreword by one of Australia's most distinguished Ambassadors, Sir Walter Crocker, former Lieutenant-Governor of South Australia



\$5

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.

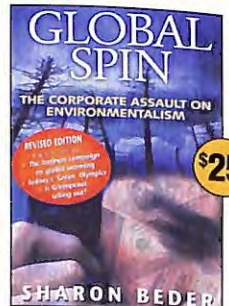


\$40

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.



\$25

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