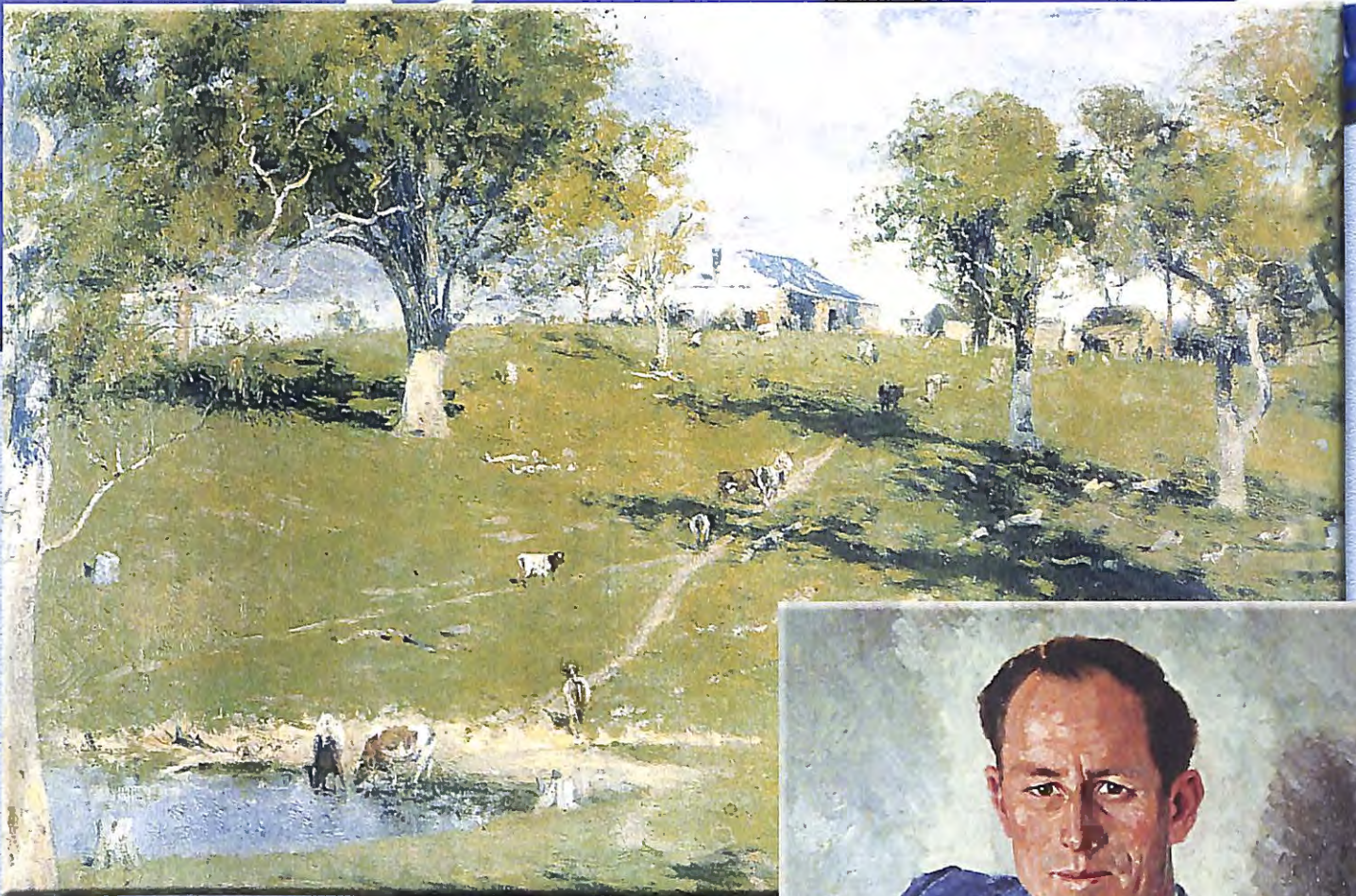


HERITAGE

VOLUME 25 No. 98 2001

LINKING THE PAST WITH THE PRESENT – FOR THE FUTURE



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Eric Butler and his Achievements

A MAN OF MANY PARTS

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DYNAMITE IN A SMALL BUNDLE

The life of Elma Butler

THE CHILDREN'S STORY OF THE WAR

High Roads Series Volume III

FOURTH
FEDERATION
ISSUE



God bless Australia at Christmas

With most of the nations of the world fully occupied this Christmastime in shredding each other, hating each other, lecturing each other, and ripping each other off, while the disempowered of their people stagger starving, homeless and unwanted from one crisis to the next, we are once again overawed by God's goodness to us here, in Australia. We celebrate the birth of His Son this Christmas with immense gratitude and praise, remembering our multitude of blessings. We humbly ask His covering for Heritage in the coming year, praying that our readers will be uplifted and inspired by our contributing writers, historians, poets and artists, and that we will be faithful and courageous stewards of the vineyard in which He has called us to work.

HERITAGE

No. 98

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The Australian Heritage Society

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

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

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

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

SIR RAPHAEL CILENTO
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FRONT COVER Tranquil Winter (1895) is the title of the painting by Walter Withers on our front cover, a little-known representation of the school from then-rural Heidelberg outside Melbourne. The farmhouse and cow paddock was at Heidelberg itself. The work is said to have been much admired in its day. 1901. *Australian Life at Federation* (reviewed by Larry Noye in this issue) rightly credits it with being "distinctly Australian, bringing back the memory of aromatic gum trees, fragrant grass and the dewy freshness of a bright winter day." English-born Withers became a leading Melbourne painter and teacher. We choose it for our front cover for its close resemblance to the paddocks surrounding the Butler home, "Runnymede" at Panton Hill, not so far from Heidelberg, and familiar to many friends and supporters of our third "citizen of the century" featured in this issue. Famous Australian artist Paul Fitzgerald completed the oil painting of Eric Butler in 1954. The Fitzgerald family have roots in the Social Credit movement. The stunning photo portrait of Elma Butler completes our front cover.

SO, where is England? This question headlined a letter to the Editor of the prestigious English magazine *THIS ENGLAND* in its Autumn 2001 edition.

A Map appearing on the front cover of a booklet issued by the European Commission office in London represents the United Kingdom of Great Britain and Northern Ireland as twelve regions known as Scotland; Northern Ireland; Wales; North West; North East; Yorkshire and Humberside; West Midlands; East Midlands; East Anglia; South West; London and South East.

South-West what? South-East where? Maps showing England and her traditional counties, each proudly exhibiting its County coat of arms, seem destined to become quaint old-fashioned wallpaper in the new Europe of the twenty-first century.

What's in a name? A rose by any other name . . . Who are the 'English', anyway? An indefinable collection of Jute, Angle, Saxon, Dane and Norman genes, judiciously mixed with Irish, Scot, and Welsh, maybe a dash of Spanish, French and German?

For a hundred years or so they have been happily calling themselves 'British', living in either 'Britain', 'England' or 'the United Kingdom', ignoring the distinctions in those entities.

Great Britain itself is not exactly a rock of ages, either.

Professor Norman Davies, eminent British historian, points out that in the five hundred years, 1493 - 1993, only one sovereign state in all Europe survived in its original state - the somewhat obscure Principality of Andorra.

Australia's Stable History

Enlarging on his theme that all states, like individuals, have a finite life span, Professor Davies points out that Australia has a more stable history since her federation than has her 'Mother Country', Great Britain, who

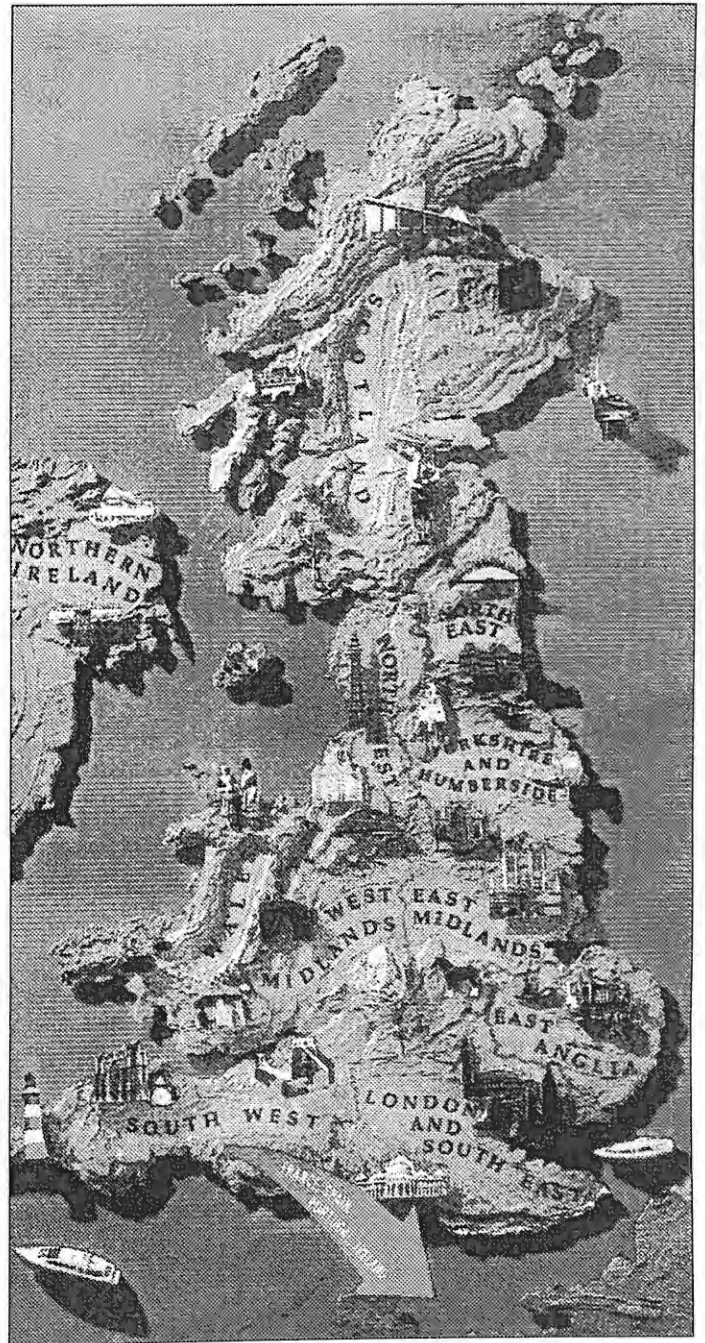
lost 30% of her home territory in 1922 (Ireland), her empire since 1947 and only reached her present form in 1997.

He goes on to point out that initially English, and eventually British monarchs have traditionally been imported from the continent, that indigenous Britons of Celtic and Gaelic origin struggle to maintain their separate identity, and that British institutions are dissolving and have been doing so ever since the peak of British power and influence in the early part of the twentieth century.

Quoting a recent poll, Professor Davies informs us that a narrow but absolute majority of British citizens no longer think of themselves as British above everything else, but primarily as English, Scots, Welsh - even 'Black' or 'European', and he assumes that it is inconceivable that a similar poll in Australia would show a majority of Australian citizens rejecting the primacy of their Australian identity.

That may be true, but it is undeniable that the new ethic which pronounces assimilation a dirty word, and provides tax-funded grants to promote ethnic organizations, is inexorably forcing

Will there always be an England?



into racial ghettos those migrants who, thirty years ago, thought of themselves unambiguously as Australian. Our news readers now report the opinions of "a Greek Australian community spokesman . . .", or "our Turkish Australians feel . . .".

There are those who would hotly contest Professor Davies' contention, and claim British history has rolled on unbroken for a thousand years, but are we talking about race here, or culture? Laws and traditions, or geographical

boundaries? Is the dissolution he sees all about him the inevitable outcome of an imposed union that was never really cemented anyway; the completion of yet another cycle in human evolution; or is it the culmination of a careful, systematic, enormously patient and almost surgical excision of a Spiritual Idea, to make room for a foreign transplant? Is it not that idea that made Britain great, more than race?

This Spiritual Idea is so powerful that millions of people all over the world instinctively seek refuge in the countries that have enshrined it in their laws and institutions, when their own social systems collapse. It is an idea that has accommodated all races and religions with respect and generosity. It has nothing to do with race at all, beyond the historical fact that, until now and since the time of King Alfred, it has formed the basis of the laws and institutions of those people whose origins are to be found in Great Britain and Northern Ireland. That includes Australia.

Spirituality in Laws

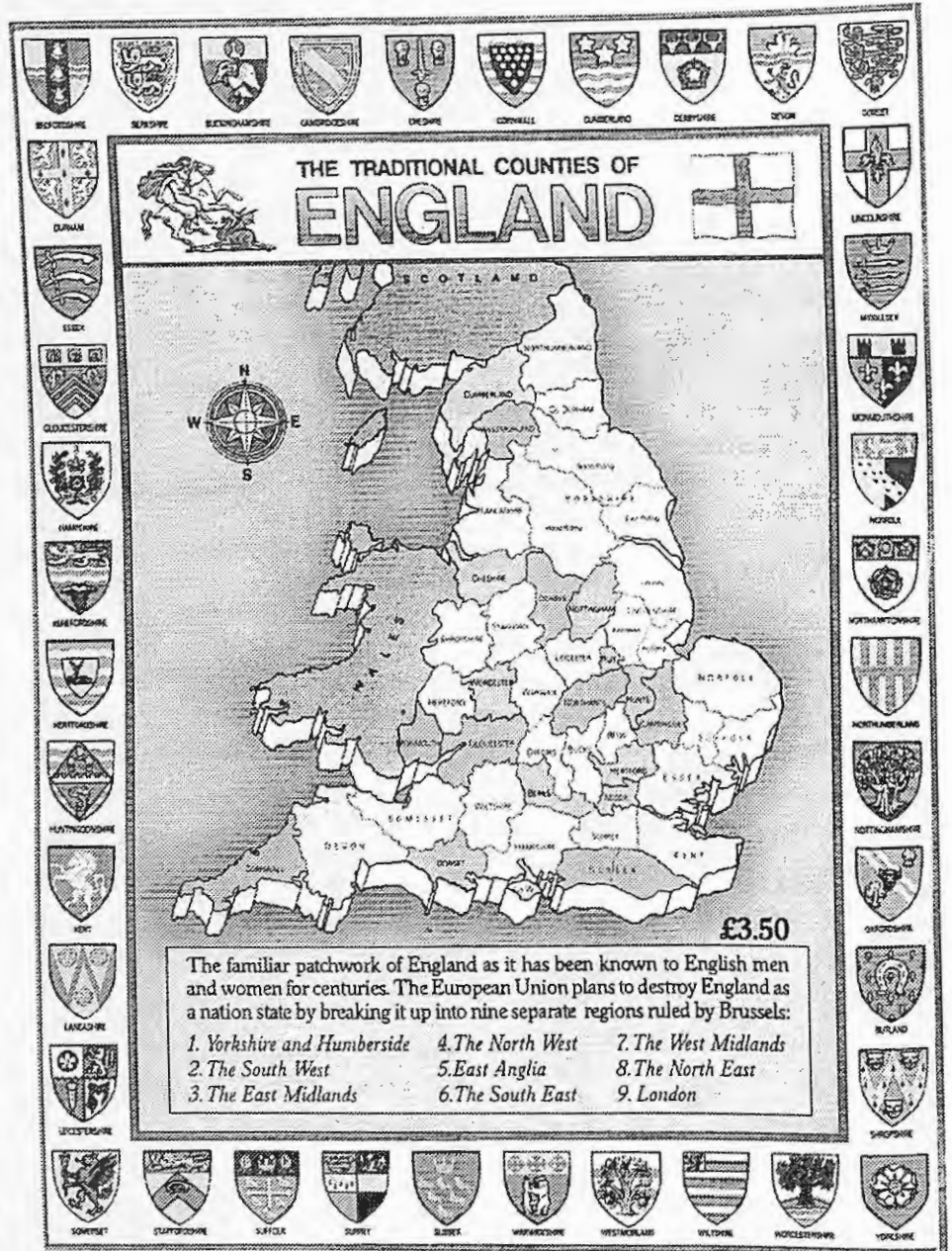
If there is anything unique about these people, it is that they once believed in this spiritual idea sufficiently to embody it in their laws. We, too, are now ignoring them at great risk.

The idea that the Spirit of God dwells in every single being on the face of the earth; that the purpose of the State is to serve that individual, not the other way round, and to facilitate and enhance the ability of that being to fulfil his or her divine potential.

The operation on Britain is virtually complete, only the cadaver remaining to be disposed of. It is to be fragmented past recognition, and England, its heartland, denied even a country to call its own, a patch of turf in which a seed of the Idea might be sown and nurtured once more.

There's that petition to be dealt with, of course . . . (see *Heritage No. 97*).

And Australia? Well, the Almighty Dollar rules. Like Esau, we are busy selling our inheritance for a mess of pottage, without even being clear about what it is. The Idea will not survive that ignorance. It requires recognition and understanding.



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A LION FOR FREEDOM

Eric D. Butler and his Achievements

by Nigel Jackson



Eric D. Butler; political activist and author.

A WELL-RESEARCHED and lengthy book would be needed to do justice to the man who founded and for forty-five years headed the Australian League of Rights, enduring on the way more wicked calumnies than any other Australian leader has ever been subjected to - and shrugging these off with an amiability and equity that has borne witness to a remarkable spirit indeed.

This essay can but serve as an introduction to the subject, touching on some but not all of Butler's achievements. I met Butler in Melbourne in September 1964, at the urging of the Sydney-based musical entrepreneur George Miller, and have remained in contact with him and his movement for seven years while retaining a degree of personal independence in my relations with the League.

Early Life

On September 1st this year I had afternoon tea with Butler, now in his eighty-sixth year, at his farmstead home *Runnymede*, for many decades a centre of hospitality and intellectual stimulation for League members, supporters and friends, and still a rural paradise some forty kilometres north-east of Melbourne. I asked Butler what he thought were his main achievements and he immediately replied that he thought the major one was the strong defence in Australia of the traditional British way of life. He said that he has always been deeply attracted to the Anglo-Saxons and even more to the Scots.

This is hardly surprising, since Butler was raised in an ambience of admiration of, and fidelity to, Great Britain, her monarchs, her sacred tradition, her history, her literature and arts, and her empire. His father, Charles Harry Butler, was a very successful teacher and primary school headmaster, whose mother was Welsh.

Perhaps that Welsh ancestry came out in Charles Butler's great love of the poetry of Shakespeare, Keats, Tennyson and other English poets.

Joe Blackburne, Butler's grandfather, came from a well-established pioneering family with antecedents in Ulster. A local councillor in Benalla, he was a political man whose main reading was *Hansard*. Butler was thus brought up in an atmosphere of political commitment and discussion. He recalls the adults around him discussing the overthrow of the Bruce government when he was ten, and, on another occasion, wondering who would be the next governor-general (it turned out to be the distinguished anti-Zionist Jew, Sir Isaac Isaacs).

Butler considers that he gained his deep love of things British mainly from his father and grandfather: he was brought up on British history and the central British myths of King Arthur and Robin Hood.

His religious life initially developed within the Methodist tradition of Christianity; his family were

church-goers, but not scrupulously regular. In early manhood he went across to the Church of England, partly influenced by the Anglicanism of his wife, Elma Turner before she married, whose ancestry includes an Irish element from County Clare.

The Douglas Influence

Butler was thus a precocious student of British history and political institutions. He was still in his teens when he experienced a decisive conversion to the Social Credit philosophy and practice of British engineer Major Clifford Douglas (1879-1952). In his 1979 booklet *Releasing Reality*, written to commemorate the centenary of Douglas's birth, Butler wrote: "In 1935, at the age of nineteen, I read a letter in a Benalla newspaper which was my first introduction to the ideas of C. H. Douglas. The course of my life was changed by that introduction and the subsequent impact of Douglas's thinking." The ideas of Douglas received strong support in north-eastern Victoria, and others who early discussed them with Butler included the Reverend Eric Bray, Methodist minister in

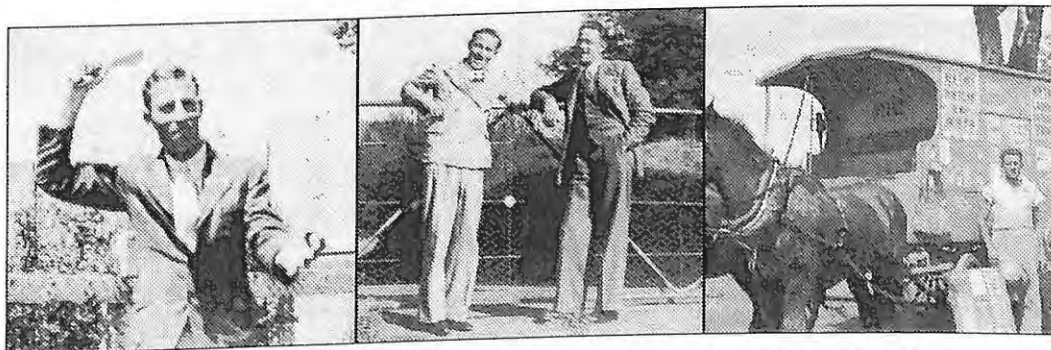
Benalla, and the then editor of the *Wangaratta Chronicle*.

Butler was already a political activist. In his 1985 booklet *The Truth About the Australian League of Rights* (on which much of this essay will be based) he wrote that in 1934 he pushed his bicycle many long miles campaigning for John McEwan (later federal leader of the Country Party) in the seat of Indi.

Writer and Orator

Butler soon became a major figure in the Social Credit movement just prior to and during the early years of World War Two. That movement played a vital role, he believes, in bringing the Labor Government of John Curtin to office in 1941.

Butler was an early subscriber to the journal *The New Times*, founded in May 1935 and edited by Tom Moore. In 1937 Butler left passionfruit growing in NE Victoria and met Moore. His first article, "Slavery in Gippsland", appeared in *The New Times* on 19 January 1938. In it he



(a) Eric Butler campaigning in the Riverina in 1938; (b) with supporter Norm Rolls; (c) Social Credit "on the road".

described conditions in the dairying industry in Gippsland, Victoria, following a working holiday on a dairy farm there.

Butler soon realised that his main interest was in lecturing and organising. He was encouraged to submit articles to *The New Times* by its second editor, H. F. Allsop. During 1940 Butler campaigned for Les Hollins during his 1940 state election campaign (Hollins was a Social Credit candidate who won the seat of Hawthorn as an independent).

In 1941 Butler continued to play a prominent role in the expanding grass-roots monetary reform movement. Interest in the topic had been greatly intensified, of course, by the experiences of Australians in the Great Depression. "During the first two years of the war I was promoting a movement which was like a rising tide across the nation," he wrote. Butler addressed over 250 public meetings in all the eastern states. Over 800 people attended one held in Nhill, Victoria. At the same time he was doing national service training and (in September 1941) getting engaged.

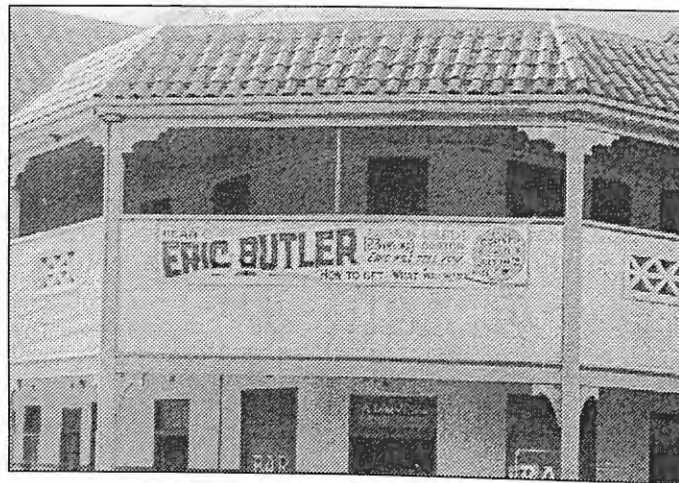
A major line of Butler's lecturing was that a maximum war effort was impossible, and that the peace could not be won, unless there was a major change in financial policy. "To fight a war with privately created money is to fight two enemies, one within and one without!" he warned his audiences.

In Echuca on 11 July 1940 he spoke as follows: "The Empire war effort is only a fraction of what it could be if the federal Government took over the powers of the private financiers and made credit available to every small enterprise that can assist in war production . . .

"I agree that Hitlerism must be

removed. I believe that the only way to do this is by the use of arms, but that is not enough. What were the causes responsible for Hitlerism? At the cost of millions of lives can we be sure that we are not defending those groups that made Hitler possible with financial help? . . .

"Financial policy is directed from outside the country. As a result of World War One international finance in every part of the world has been able to direct financial policy."



Rural Victorian hotel advertising a Butler meeting in 1938.

In *The New Times* on 12 July 1940, Butler wrote: "Hitler is the very embodiment of those underlying evils against which we are fighting today. He must be defeated."

The young writer-ordinator made a deep impact on his audiences. The *Border Morning Mail* for 10 July 1940 reported on his public meeting in the Albury Town Hall in New South Wales: "Eric Butler, the well-known young finance reformer, was the speaker. . . . It was decided almost unanimously to urge the federal Government to take immediate action to take control of the creation of money for financing the war, in order that a maximum war effort might be achieved without further debt or taxation."

The *Malden and Newstead*

Echo on 11 June 1940 wrote: "Eric Butler is one of the most renowned writers on all economic and other questions relating to the welfare of the Commonwealth and the British Empire as a whole. He is a great believer in British culture and has already (he is only twenty-four) produced two books dealing with the international situation which have been given an amazing reception."

At a meeting in Tongala, Victoria, on 31 May 1940

for a real national effort to tackle the money problem. The Government should give credit to firms producing luxury items to enable them to transfer their manufacturing resources to producing war requirements. "This idea of taking money off people under the guise of transferring resources used for non-essentials is not necessary. It is directly camouflaging the colossal swindle being foisted upon a stampeded public."

Butler appealed to Prime Minister Curtin to take action against the enemy within. "You know. You have been telling us for years what you would do about the money power if you obtained office... Take the Australian people into your confidence." This appeal was ignored, thus justifying a warning given to Butler in September by Alex Wilson, the independent Country Party member for the Mallee whose vote had been crucial to giving Curtin government. Wilson had stated that Curtin, despite his expressed sympathy with features of Social Credit, would not break with financial orthodoxy unless a strong non-party movement was maintained to pressure him.

Butler also appealed to those M.Ps who knew "this debt-and taxation swindle" to speak out. This appeal was also largely ignored.

Butler served in the second A.I.F. He served as a gun sergeant for twenty months without leave in the Torres Straits, taught troops as an instructor at Canungra jungle Training School for six months, transferred to the Officers Training School at Seymour, Victoria and was honourably discharged at the end of the Pacific phase of the war.

Social Credit activities now (1942 to 1944) focused on opposition to all proposals to use the war situation to erode

Butler faced a packed hall in a situation in which local police feared mob violence, and spent over two hours patiently answering interjections until he finally triumphed over his political opponents, some being communists but others citizens of goodwill who had been misled by propaganda. Butler's booklet, *The Enemy Within the Empire* warned that the military conflict of World War Two was being used as part of an ongoing programme to break up the British Empire. It sold over 30,000 copies.

Wartime Service

In December 1941 Butler reported for full-time military duties. Before doing so, on 15th December, he wrote an open letter to all federal parliamentarians. He called

the Australian Constitution. Butler wrote articles from the north, all his work being subjected to both military and civilian censorship. The only articles refused publication were those critical of the USSR and warning of the long-term communist plan for global revolution and the end of the British Empire.

Butler helped in the defeat of the 1944 Powers referendum. He constantly drew attention to the totalitarian philosophy of the chief promoter of that referendum, the Attorney-General Dr. H.V. Evatt, expressed as support for "the supremacy of Parliament". Butler knew of Evatt's connections with the Marxist theoretician, Professor Harold Laski of the London School of Economics, who also deeply influenced another key opponent of the Constitution in later years, Dr. H.C. "Nugget" Coombs of the Reserve Bank.

Writing in 1985 Butler commented: "The traditional British view of government is that it is the servant of the people and operates within the framework of moral values embodied in the Common Law. The future of civilisation depends upon whether governments are prepared to admit that their laws are subject to Natural Law."

Butler had many a clash with Marxists in the Army Education service, both in its publications and during lectures to the troops. In June 1945 Army Education prevented the ABC from broadcasting an army group discussion written by Butler, even though it had been passed by the ABC, the military censor and the civilian censor. The only excuse offered was that it used the word "bureaucrat" too often! Titled *Does Totalitarianism Threaten us on the Home Front?*, it quoted

King George VI's victory speech urging the creation of "a world of free men untouched by tyranny" and British Prime Minister Winston Churchill's warning that the victors must avoid becoming "all little stooges of the state".

Internment Threat

Powerful forces planning the centralisation of government in Australia sought to use the war to silence their opponents. This probably explains the internment without trial of P. R. Stephensen, leader of the

Butler consulted Allsop and other Social Crediters at once and *The New Times* published a challenging front page article on the 4th September headed "Enemies of British Democracy versus Us". Subsequent investigation revealed that there was a plan to intern Butler and others, including Dr. John Dale, Melbourne City Health Officer and Mr. Bruce H. Brown, Deputy Commissioner of Mails. Sir Stanton Hicks, eminent South Australian nutritionist and later Director-General of Food

stated that "most of them devote a great deal of time to studying the questions in issue and are intensely interested in political, social and economic matters - an attitude which . . . might very well be emulated by a great many more of the citizens of this Commonwealth . . . (almost all) those who have come under our notice are loyal to His Majesty the King, and are actuated by a sincere desire to improve the lot of themselves and their fellow men, and to bring about a better state of society . . . Mr Eric Butler is a member of the 2nd A. I. F." Despite this clear finding, Butler's enemies in later years, such as Ken Gott and Phillip Adams, did not scruple to present him as a pro-Nazi traitor in their diatribes!

Founding the League

The first League of Rights, founded in 1946 in South Australia, grew out of the struggle against the 1946 referendum, Dr. Evatt's second attempt in two years to obtain more powers for the federal government. Butler had been brought to South Australia to direct the "Vote No" campaign, backed by leading state professional and business leaders. In an article in *Heritage* No. 77-78 published September 1995 - February 1996 ("The League of Rights Commemorates Fifty Years of Service to the Truth") Butler described the moment of conception.

On 28 September 1946 he outlined a project he had been considering for a year or two. He was with a small group of those who had assisted in the direction of the "Vote No" campaign. He explained that the nature of the world situation had worsened, not improved, as a result of World War Two, and predicted that efforts to centralise power *everywhere* would continue. The whole of the old British



Eric Butler (2nd top left) with a "concert party" on Horn Island during the war - Torres Strait

Australia First movement, and several of his key followers. Butler in 1985 commented that after the war: "I spent many an entertaining hour with Stephensen at the old Metropole Hotel in Sydney . . . Australia First was highly nationalist and patriotic . . . The internment of its members in an atmosphere of hysteria created by sensational allegations may have been intended as a preliminary to the internment of Social Credit leaders like myself."

On 27 August 1942 Butler's father advised him that he had heard on good authority that *The New Times* was to be closed down and severe action against Butler taken.

Supplies for Australia, was also being smeared as "pro-Nazi".

Strong support from his father helped Butler beat off this danger. Later the Reed Enquiry into subversion was set up on 28th January 1944. Butler was summoned to appear before it on 20th August and its report was presented to the federal Parliament on 6th March 1945. No doubt to the intense disappointment of Dr. Evatt and other centralists, Butler was entirely exonerated of any charges of disloyalty. The Commission was unconvinced that there was any basis whatsoever for allegations of subversion against Social Crediters. In Section 61 of its report it

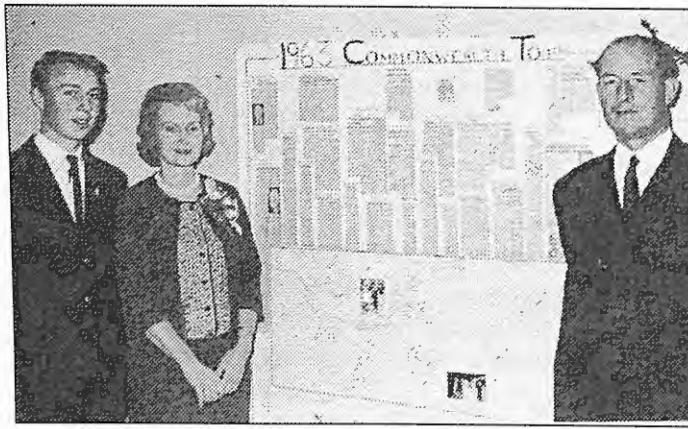
world could expect centralist attacks under various labels. What was needed was a permanent non-party "watch-dog" that could inform people well ahead of time of the threats to our free society. It would be primarily an educational and service organisation. The name "League of Rights" was suggested by one of those present, C. H. Allen, a long-time Social Crediter.

Soon afterwards the League established other state bodies in Victoria and Queensland. Later other state bodies were founded. In the late 1940's Butler, as Australia's most prominent Social Crediter, with a long record of campaigning for an end to the debt system, found himself running training schools for trading bank staff to help them oppose bank nationalisation effectively. The League opposition to bank nationalisation was the logical result of its philosophy of opposition to all forms of monopoly. It defended the Constitution as the barrier to excessive centralisation of power.

The 'No' Vote

In these early years the League was "respectable"; but eyebrows were raised in some conservative quarters when it recommended a "No" vote in the Menzies Government referendum seeking to outlaw communism. The League stressed that not even such a motive justified granting vast and, to a large extent, unspecified powers to the federal Government.

Butler soon began to experience efforts to muzzle his voice and curb his influence. For example, he became a feature writer on national and international affairs for the long-established Melbourne morning newspaper *The Argus*. Its editor, Sir Errol Knox, then



With son Dick and wife Elma, displaying news clippings and map of 1963 Commonwealth lecture tour.

came under great pressure over Butler's articles. On 1st May 1949 *The Argus* started publishing a series of weekly articles based on a League of Rights study course. The seventh and last, scheduled to appear on 2nd July, was suppressed - this coinciding with the takeover of *The Argus* (a conservative paper) by the British *Daily Mirror* (a socialist paper). *The Argus* was eventually closed down a few years later.

Butler also encountered opposition when he sought to alert the Melbourne Anglican Synod, of which he was a member, to the dangers of communism, and to propose effective action plans to meet these dangers.

At the 1958 Synod Butler moved a controversial motion about Christianity and education. It warned that modern education was producing "technical barbarians", stressed the importance of interesting students in the humanities and pleaded for natural justice for Christian schools. Archbishop Frank Woods, later to be knighted, requested a meeting with Butler, who was unimpressed by the character of the church leader.

At the 1959 Synod Butler placed on the notice paper a motion asking the Synod to declare that Christianity and communism are completely incompatible, that the Synod

appoint a committee to prepare a comprehensive report on the philosophy, strategy and tactics of communism, and that this report be studied by senior students at all Church of England schools.

This set the cat among the pigeons. On 28th September the Sydney left-liberal fortnightly *Nation* published a two-and-a-half page diatribe on "The Secret Life of Eric Butler", signed by "The Melbourne Spy", who was probably Cyril Pearl (a writer not unlike Phillip Adams). Archbishop Woods sent Butler an appealing letter about the coming Synod. He wanted the minimum of "provocation". The Synod did not pass the motion; however, it did reject a proposal to send a delegate to a communist-front "peace congress", which caused some gnashing of teeth, and Synod members declined to attack Butler personally during the debates. Subsequently, however, some clever juggling by church administrators ensured that Butler would not appear at future synods.

Butler was a local councillor for some years; and in 1958 a determined effort was made to prevent him being elected president of the Eltham Shire. Butler also encountered peculiar opposition within the universities. For example, following a lecture he gave at the University of Melbourne in 1947, a public debate was

arranged between him and Judah Waten, secretary of the Jewish Council Against Fascism and Anti-Semitism (a communist front, although Waten did not admit his membership of the CPA then). One lie told by Waten was that Butler had advocated sending all Jews to die in concentration camps in Central Australia and that evidence for this could be found in *The New Times*!

A year or so earlier Butler had published his booklet *The International Jew*, an essay built around an analysis of the controversial *Protocols of the Elders of Zion*. In it Butler challenged the Jewish role in international finance and its connections with communism. Of all Butler's publications, this was perhaps the one which roused the greatest fury.

Butler had another public discussion with a Jewish antagonist, Hugo Wolfson, senior lecturer in political science at the University, who falsely claimed that people like Butler were psychologically preparing people for the day when they would be prepared to kill all Jews! Wolfson also lied by contradicting Butler's correct statement that West Germany had published a White Paper on the worldwide "swastika campaign" of early 1960, stating that it was a communist activity.

A National League

The Australian League of Rights was constituted as a national body in 1960 and soon began to have international influence. In 1962 Butler made an important trip to the UK accompanying the young Queensland Liberal M. P. James Killen in a campaign against the proposed British entry into the "Common Market", an entity which they

correctly perceived was intended to develop into a United Europe within which British sovereignty would be lost.

It was during that trip that Butler first began to develop very serious misgivings about the role of Churchill in World War Two. In *Heritage* No. 82 published in 1997 he recalled how the distinguished British Conservative M. P., the Rt. Hon. R. H. Turton, drew his attention to Churchill's address to the House of Commons after his return from the Yalta Conference. Clearly Churchill had given full support to an agreement which handed the communists a major strategic victory in both Europe and Asia.

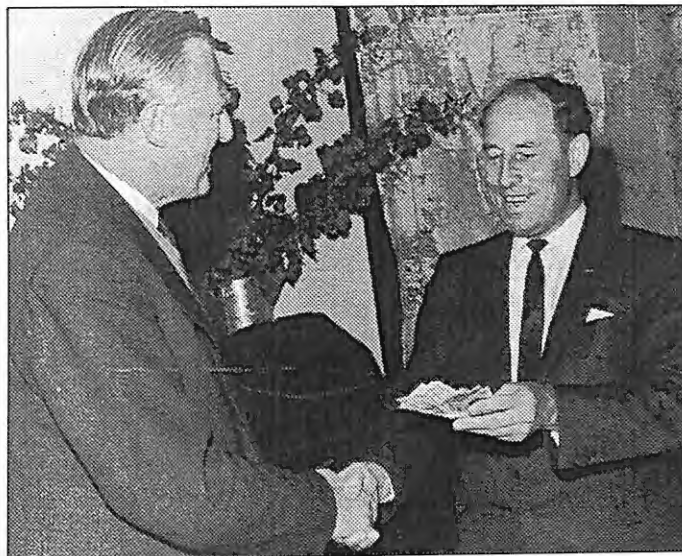
Butler learned that in the late stages of the war there had been grave concern among many Conservatives that Churchill was sacrificing the long-term interests of Britain and its Empire in order to placate both Moscow and Washington. Churchill had agreed under great pressure to the Morgenthau Plan (Morgenthau was an American Jew) which would have destroyed Germany's status as a major European nation, leaving the USSR dominant in Western Europe. The Plan had been drafted by top secret communists, including Harry Dexter White, inside the Roosevelt administration.

Concern with Churchill

Butler's insight into Churchill's behaviour was deepened by a meeting at the 1979 World Anti-Communist Conference in Washington with Boris Baganov, a former secretary of Joseph Stalin. Baganov assured Butler that Churchill had been *blackmailed* at Yalta and stated that the Kremlin had a massive dossier on the British Prime Minister, who had a

number of personal as well as political skeletons in his closet. Butler had also learned that King George VI and his Queen had had no confidence in Churchill in the early years of his prime ministership, since they doubted he had the stability and ability to adopt the type of diplomacy necessary to avoid a world war - not policy of peace at any price, but one which sought to protect the long-term interests of the British

tours without any significant trouble) and eventually obtained their will, after the Immigration Act had been altered to enable Irving to be excluded on mere pretexts. Butler and the League took up Irving's cause with enormous persistence, even though Irving's own behaviour towards them was not always co-operative; and the perfidy of both the Keating ALP and Howard coalition governments was at least made amply clear



A gift in Canadian dollars to assist African children, presented to Rhodesian Minister of External Affairs and Defence, Lord Graham, by Mr Eric Butler on behalf of Canadian National Director Ron Gostick and members of the Canadian League of Rights. August 1967.

world.

One sequel to this line of revisionist thinking was Butler's unequivocal championship of British historian David Irving, particularly over the publication by Veritas (a publisher associated with the League) in 1987 of the first volume of *Churchill's War*.

Irving very clearly exposed Churchill's acute financial embarrassment in the late 1930's and the crucial fact that his career was saved by a Jewish-organized financial cabal known as "The Focus". In 1992 Jewish organizations spearheaded a determined campaign to have Irving denied future entry to Australia (he had made two

to those who wanted to know about it.

Overseas Influence

In the Sixties and Seventies Butler was making annual visits to all parts of the English-speaking world, including South Africa and the USA. He built up a formidable range of high-level contacts and was thus able to publish a remarkable range of informed opinion in League journals, particularly *Intelligence Survey*. Butler was appointed Far Eastern correspondent for *American Opinion*, magazine of the John Birch Society - until he was dropped after pressure from the Jewish Anti-Defamation League.

In 1964 he made a dramatic tour of Canada, facing some intensely hostile meetings, including those at Regina and Moose Jaw which he graphically described in *Heritage* No. 83 in 1997. His associate was Patrick Walsh, a former undercover agent for the Royal Canadian Mounted Police. Zionist-communist opposition led to Butler's activities being discussed in the Canadian lower house.

By 1970 the League was firmly established in the UK, Canada and New Zealand. The concept of the Crown Commonwealth League of Rights came into existence, leading to a co-ordinated international campaign in defence of the Rhodesian independence stand. A symbol of Butler's championship of Rhodesia was the moment when he handed over a tanker of petrol on behalf of Australian supporters of that beleaguered nation. One of Butler's articles was translated into many languages and may have reached a circulation of six million copies. The leader of the Opposition, Gough Whitlam, attacked Butler's pro-Rhodesian Government activities in the federal Parliament and suggested he should be deprived of his passport to prevent further visits to Rhodesia.

Butler made many important new friends during the Rhodesia phase of 1965 to 1978. One of these was a brilliant lawyer and former director of the Australian Department of External Affairs, Dr Walter Henderson. Dr Henderson had little difficulty in exposing the illegality of international actions against Rhodesia, arguing in particular that the British-Rhodesian agreement of 24th September 1971 required that the Rhodesian

Government be recognised as *de iure* and UN sanctions dropped. The Whitlam Government ignored his findings; but the League published them in a booklet, *Rhodesia: a Re-orientation of Australian Policy*, later publishing his *Conservatism and Society* (1976), in which appeared the memorable statement: "Insufficiently literate egalitarians may jeer at the word 'elite' without knowing . . . what it means. It means not a coterie of business tycoons . . . but a distinct group of men and women of outstanding knowledge, ability and character upon whom fall the cardinal functions and responsibilities of effectively running a state and a society."

Rural Problems

Butler, a farmer himself, firmly believed in the importance of the rural sector. In 1985 he wrote: "The future of Australia requires an independent rural Australia . . . England combined a tradition of liberty in close association with a deep passion for the land . . . William Cobbett was a great lover of rural England . . . Shakespeare is an authentic voice of the countryside . . . Christ's ministry was in a predominantly rural setting."

During the Sixties and Seventies many League meetings were held to discuss the rural crisis. Men like Doug Anthony (Country Party leader) and Sir William Gunn (spokesman for the wool industry) were preaching the "get big or get out" approach, contributing to the decline in the number of producers and the growing threat to many traditional family farms.

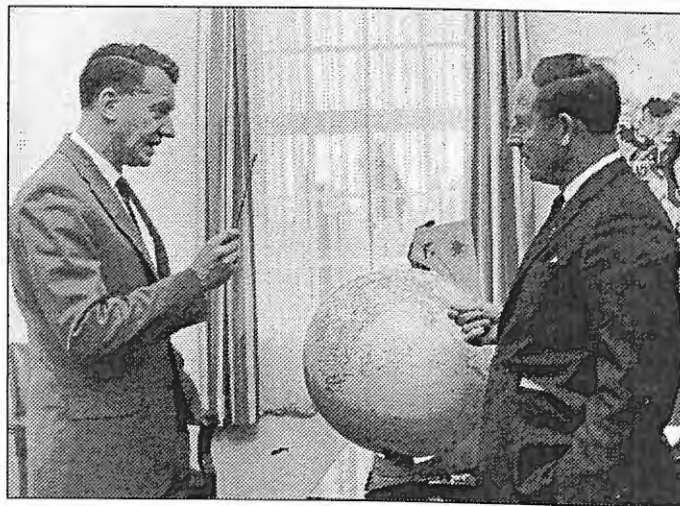
Fearing national economic disaster, the League attacked the cost-price squeeze and advocated long-term interest loans with a restoration of consumer price discounts. League influence was strengthening, as senior

members of the federal Country Party were meeting with its representatives. Jeremy Lee, one of Butler's most important associates during the last thirty years, was invited, as national secretary of the Institute of Economic Democracy and Assistant National Director of the League, to speak to the management committee of the Queensland Country Party in Brisbane.

This led to a national campaign against the League. Attackers included the central executive of the Queensland branch of the ALP, M. B. Cameron (the newly elected

Mr Anthony had forgotten the finding (based on an ASIO report) of the Liberal Attorney-General, the Hon. R. M. Snedden, on 17th December 1965 that there was "no evidence to suggest that the Australian League of Rights is other than a reputable organization".

Butler and the League were staunchly defended by eminent Australians, including Anne Neill, former undercover agent for ASIO, who on 14th July 1971 described the League as "the one organisation the leaders of which had any real understanding of



Rhodesian Prime Minister Ian Smith discusses world affairs with Eric Butler in August 1967.

Liberal member for Southern in the SA Legislative Council. Dean Jaensch (politics lecturer in the University of Adelaide), ALP federal parliamentarian Clyde Cameron, the Democratic Labor Party monthly magazine *Focus* and Mr Doug Anthony. The *Adelaide Advertiser* played a leading role in publishing many of these attacks.

Mr Anthony went too far and under pressure grudgingly admitted that his description of the League as a "Nazi-type" organisation was "inappropriate"; and the state management of his party on 27th August 1971 formally dissociated itself from the slur.

communism and its ultimate objectives" and wrote of the "loyal friendship and understanding" she had received from Butler.

On 18th September the Hon. Sir Reginald Sholl, former justice of the Victorian Supreme Court and former Australian Consul-General to New York, opened the League national seminar and said: "I have known this organisation and Eric Butler for many years as persons who have kept themselves well informed about the theory and practice of world communism and who have the courage to ascertain and attack subversive activities in industry, politics,

literature, broadcasting and other fields in this country."

Butler believes that the League was the most influential grass-roots movement in Australia during the Whitlam years (1972 to 1975).

In 1975, before challenging Billy Snedden for the Liberal leadership, Malcolm Fraser met privately with Butler to discuss the leadership, Butler was unimpressed by Fraser and in early 1976 issued an open letter predicting that the Fraser coalition Government was on a disaster course.

Events confirmed this prophecy. The Fraser Governments (a) set in motion the disastrous and divisive Aboriginal Land Rights movement; (b) adopted the UN conventions which led to the historic High Court decisions that found that, in essence, a federal government can, under the external powers of the Constitution, enter into international conventions and agreements and then legislate nationally to give effect to these agreements (Dr. Evatt had proposed such a line in the Forties); (c) played a major part in the destruction of Rhodesia and the handing over of the country to the Marxist thug and later ruthless dictator Robert Mugabe; (d) played a major part in breaking down Australia's traditional immigration policies; and (e) forbade QANTAS to fly into South Africa.

Catholic Contacts

On occasion attempts have been made to deter Catholics from supporting the League by raising the sectarianism bogey. The truth is, however, that Butler enjoyed the confidence of some most eminent Catholic churchmen. He has recorded that the door of Archbishop Daniel Mannix (a Melbourne legend

who died in his late nineties) was always open to him and his colleagues.

Archbishop Mannix even wrote a letter of introduction for Butler for a tour of New South Wales and Queensland, expressing gratitude for his "strenuous fight against sectarianism and communism" and his co-operation with Catholics. The Archbishop was a regular subscriber to *The New Times* from its inception until near his death.

Butler also enjoyed warm and friendly relations with the next Archbishop of Melbourne, Archbishop Simmonds, who subscribed to *Intelligence Survey* and, an outstanding exponent of natural law, supported Butler on several major issues.

League supporters co-operated with Catholic and other allies wherever possible in the battle against communists inside the trades union movement. Butler believed that the League may have played a decisive role in Dr. Evatt's failure to win the 1954 federal elections.

He later drafted a brochure for the Reverend Norman Hill, Anglican vicar of St. Mark's, Fitzroy, which became probably the most widely distributed piece of literature during the 1955 Victorian state elections. He supplied copies to Frank McManus, later to become a prominent DLP senator.

Defying the Zionists

In his booklet *Releasing Reality*, Butler recorded how Major Douglas came to decide that there really did exist in the affairs of nations a "Jewish problem" with its roots deep in history. Douglas raised the matter as early as 1924 in his major work *Social Credit*.

There, Douglas argued that a conspiracy of silence

surrounded the issue; that the theory of rewards and punishment is Mosaic in origin; that finance and law derive their main inspiration from the same source; that the Jews exhibit the race consciousness idea to an extent unapproached elsewhere; that they are the protagonists of collectivism in all its forms, whether socialism, Fabianism or big business; and that the Jews as a group, and not as individuals, were under question.

Both Douglas and Butler showed a very high degree of moral courage in publicly criticising what they regarded as damaging Jewish influence in the British nations they cherished, as well as elsewhere. For, however it is in fact structured, Jewish influence in national and international politics is formidable.

Jewish spokesmen have tried to discredit Butler and the League by accusing them of "anti-Semitism" and "racial hatred" - as though they were simply overcome by some utterly pathological aversion for which they deserve to be made social pariahs. Such an attitude is itself an expression of hatred and cannot be justly maintained by any fair-minded person who studies the writings on Jews by Butler and the many other authorities on the subject he has quoted throughout his long career as a public activist.

This does not mean that the views of Douglas and Butler on every aspect of the Jewish question are correct. My own view is that, compared to the theses of the Perennialists (Rene Guenon, Ananda Coomaraswamy, Frithjof Schuon and others), their attempts to distinguish between Jewish and Christian sacred traditions are at times narrow-minded and ignorant. It is a cardinal error to claim



Eric Butler and South Africa's Ivor Benson share a platform in Durban, May 1970.

that there is no valid form of Judaism with its own metaphysical symbolism, rituals, liturgies and initiatory power. Anyone who doubts that might profitably study Leo Schaya's *The Meaning of the Kabbalah* (Allen & Unwin, UK, 1971).

As this article is being completed (27th October), an apposite religious statement has appeared in *The Age* by the Reverend David Powys, Anglican Vicar at Mount Eliza, Victoria. "Among religious people, in general," he writes, "a distinction can be drawn between those who hold theirs as the only way to God, salvation and/or enlightenment, and those who regard theirs as one of many. These may be dubbed 'exclusivist' and 'inclusivist'.

"Exclusivists bring conviction, animation and renewal to any religion, but they are also the ones most likely to test society's commitment to freedom and tolerance."

Butler grew up in a British Empire which, in an era before today's international trade, communication and transport, could complacently imagine that it was undergirded by "the one true faith". It is in that context that his belief that Judaism and Buddhism are "religions of pessimism" (a serious misjudgement, to say the least!) would have formed.

In this context it is regrettable that some recent commentators in League publications have made disparaging remarks on *The Old Testament*, which beyond doubt is filled with expressions of profound spirituality and sacred beauty. Indeed, the whole story of Moses and the search for the Promised Land appears to be plainly initiatory material irrespective of any historical accuracy it may possess.

"Something is rotten in the state of Denmark," said Hamlet; but he did not claim that Denmark was wholly rotten. So is it with the Jews in our times. In Australia the recent attempts by leading Jewish agencies to silence revisionist historians, have octogenarians extradited to face "trial" for "war crimes" and limit the freedom of speech to protect themselves from justified criticism are evidence that much reform is needed within Jewry; but, in calling for this, we must beware that we do not fall into the trap of caricaturing this people and failing to respect the humanity they share with us.

It is not the whole of Jewry that deserves censure, but only certain powerful trends, or sub-communities, within it. However, the Gospel accounts of the opposition faced by Jesus suggest that these trends

have existed for millennia - hardy growths indeed!

Curiously, Butler has never had difficulty on the political plane, as opposed to the religious, in respecting Jewish intellectuals and writers. His praise for men like Dr Oscar Levy, Dr Alfred Lilienthal and Mr Moshe Menhuin has been insightful and generous.

His Christian line

During his career Butler wrote extensively about Christianity, continuing and exploring the analyses of Douglas. For both men Jesus appeared as an inimitable defender of human dignity and individuality. They tended to select from the Gospels and, to a lesser extent, the rest of *The New Testament*, teachings which coincided with their political philosophy; and, in general, they brilliantly matched the two. However, these happy parallels seem to have misled Butler at times into seeing himself as more of an expert on the vast subject of Christianity than is the case. He never took a university degree; he is a gifted amateur, not a scholar. Nor is he a mystic, let alone a metaphysician.

On the other hand his sterling insistence on the fundamental relationship between Christian sacred tradition and *Magna Carta*, the Common Law and the British spirit, which are embedded in that tradition, gave him a clear perspective from which to castigate effectively the shortcomings of various forms of what Eric Voegelin in *The New Science of Politics* (University of Chicago Press, USA 5 1952) called modern gnosticism - socialism, Marxism, communism, fascism, nazism, humanism, existentialism, anarchism and (in some of its forms) liberalism.

It also enabled him to write some noble statements such as

this one in *The Truth about the Australian League of Rights* (pages 91-92): "The League has never fostered hatred against any group of people, and believes that every individual, irrespective of ethnic background, has value in the sight of God. One of the legacies of the French Revolution, the equality dogma, disputes the reality of the uniqueness of each individual and the many differences between racial groups. Equality means no quality. Christians who preach the doctrine of equality



Geoff McDonald, author of the best-selling "Red Over Black", with Eric Butler and Frank Bawden, founding member of the League.

are surrendering to a view for which there is no evidence in *The New Testament*."

Aboriginal Issues

In the 1980's the question of "Aboriginal land rights" became a major issue. A former communist, Geoff McDonald, revealed that it had been communist policy since the 1920's to use the aboriginal issue as a tool to achieve socialist revolution in Anstralia. His book *Red Over Black* was published by the League and became a very widely read text. An even more important book promoted to clarify the controversy was *Land Rights - Birth Rights* by "Peter B. English" (a pseudonym) - published by Veritas in 1985.

This was a year after the

famous 1984 Warrnambool meeting, at which both Butler and RSL chief Bruce Ruxton were on the platform, and which had been called by irate farmers to protect their own land rights from what amounted to theft by governments. So great was the indignation that the "Aboriginal land rights" movement was badly stalled, while coalition spokesmen, including Geoff Kennett, sought to distance themselves from the League. A Jewish delegation even visited Kennett in Parliament House to try to minimise

misapplied for political purposes, especially after the Whitlam ALP Government rushed straight after its 1972 election into grossly widening (to the point of absurdity) the definition of what constitutes an Aboriginal. As a result, true bloods (the only legitimate inheritors of Aborigine sacred traditions) lost out and a host of half-castes and quarter-castes were able to profitably claim Aboriginality, entitling themselves to government largesse and a hand on the levers of power.

It thus required courage and determination by Butler to withstand the powerful attempts of revolutionary groups to use the Aborigines as a wedge to divide Australians, further erode British tradition in the nation and thus soften the country up for absorption into the "New World Order"; but Butler never faltered. His stand has been vindicated by the positions subsequently taken by many responsible commentators, including the former Liberal Minister Peter Howson and the distinguished Victorian QC Ian Spry, editor of *National Observer*.

Social Credit

In *Releasing Reality* Butler provided a succinct statement of the importance of Major Douglas, his discoveries about the workings of the modern financial system, his proposed solutions and his overarching expression of a philosophy, with associated policies, that was based on divine truth and natural law.,

Not having financial expertise, I do not feel qualified to comment on the validity of Douglas's monetary reform proposals; but there is no doubt in my mind that he correctly analysed the danger to human

League influence.

Land Rights - Birth Rights was the work of a European Australian who had served in Papua New Guinea and with the Department of Native Affairs in Western Australia. It was dedicated not only to Professors T. G. H. Strehlow and A. P. Elkin (acknowledged experts in the field of Aboriginal cultures), but also to Kuradu and Burori, Aboriginal elders who had initiated the author as a *wundu* in the sacred rites of the Meening Aborigines of the Bight region of South Australia.

"English" exposed clearly how the 1967 referendum (in which the Australian people strongly supported two apparently reasonable proposals to benefit Aborigines) was misinterpreted and

freedom posed by many trends in the industrialised world.

In essence, Douglas warned that the excessive centralisation of power over individual initiative was the major cause of the collapse of past civilisations. He identified control over the issue of money and credit as the key instrument of power in the modern world. He thus saw the drive towards creating a world Government as a strategy designed to ensure that a centralised Money Power is reinforced with centralised economic and military power.

Douglas concluded that all efforts to operate the current finance economic system under prevailing methods of creating and issuing financial credit must lead to inflation. Attempts to control inflation would in turn lead to depressed standards of living, loss of human freedoms and military wars.

Butler faithfully publicised the Douglas world picture for sixty or more years of intense political activity in a spirit of public service and Christian devotion. In doing so he acquired and published a formidable knowledge of world affairs and European history. He was able to circulate a vast amount of historical data that powerful interests were eager to cast down what George Orwell in *Nineteen Eighty-four* called "the memory hole". He was able to draw to himself a loyal band of able workers in the different states. He fashioned and maintained a powerful minority community to act as a pressure group in Australian society; and he directed its influence into a huge number of important political campaigns, many of which resulted in victory, despite the enormous power of his adversaries.

Handing Over

Yet the League has perhaps

been no more than a "holding operation", delaying rather than frustrating the intention to absorb Australia into a totalitarian world government. Butler wisely endeavoured to assure that it would grow and flourish beyond his lifetime, by stepping down as national director before his own powers and energies failed and handing over control to a very able younger colleague, David Thompson. When Thompson unexpectedly withdrew from the League, there was another able colleague ready to take over, Betty Luks.

Conclusion

It is quite clear that a large book, carefully researched and documented, will be needed to do justice to the role of Butler in Australian history. It should not be written in a mode of hagiography, however. Current and future leaders of the League will be wise to review in each generation the findings of Douglas and Butler, and to accept that human error will assuredly have crept in here and there.

One aspect of the League's philosophy that may need revision is its understanding of democracy and the problem of obtaining the best possible political order in society. Once Douglas had decided that an entrenched money power, monopolistic in tendency, was in existence and determined to maintain and advance its position, he had to find a strategy to weaken its power. He sought a mechanism whereby electors could unite to demand results from their parliamentary representatives.

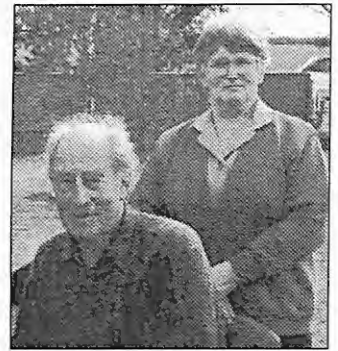
The political parties did not offer a sufficient avenue for reform in themselves; for they too easily came under the control of the money power itself. Douglas thought that the solution was for electors to be encouraged to form groups within electorates which

could place pressure on parliamentary representatives to ensure that the will of the electorate was done. In general Butler guided the League to follow this pattern of activity.

By contrast, a different approach was followed in Britain by the corresponding figure of importance, John Tyndall, for many years leader of the British National Party. Tyndall argued that until patriots had regained control of the nation, reform would not occur, and that the only way of gaining such control was through winning a national election.

Diametrically different policies have led to similar results: Butler and Tyndall have each created important minority groups, but neither group seems remotely within reach of obtaining sufficient control - or influence. One concludes that the enemy have simply been too strong.

Perhaps in both cases it might be wise to turn away from the pursuit of democratic models and to re-examine the model of traditional, hierarchic societies as advocated by Rene Guenon in *The Reign of Quantity and the Signs of the Times* and Julius Evola in *Revolt against the Modern World*. Such models retain the Crown and the institutions and grandeur of the throne (Butler's loyal defence of the monarchy has been another of his significant achievements, without which the 1999 referendum might have been lost to the republicans). However, they replace democracy by aristocracy ("rule of the best") and a caste system based upon human nature and those natural laws to which both Douglas and Butler wisely paid homage. The challenge is to extend the size and influence of a "kingdom within the kingdom", the League and the BNP being such mini-kingdoms; and perhaps the



Past and present National Directors of the Australian League of Rights, Eric Butler and Betty Luks.

traditional model is better.

Maybe these and other critiques of Douglas and the League could be debated at the 2002 national seminar. For, in certain contexts, a "more of the same" policy may not be the best way in which the League can continue and build upon the remarkable achievements of Butler, who has been a pioneer as well as a traditionalist.

Bibliography

- Books and pamphlets written by Butler include the following,
- The Enemy Within the Empire* (a history of the Bank of England)
 - The International Jew* (a commentary on the Protocols of the Elders of Zion)
 - The Red Pattern of World Conquest* (introduction by Sir Rafael Cilento)
 - Social Credit and Christian Philosophy*
 - Releasing Reality* (an outline of the thinking of C.H. Douglas)
 - The Root of all Evil* (an examination of what St Paul wrote about money)
 - Is the Word Enough?* (a study of the Synoptic Gospels)
 - Censored History* (a study of the blackout of vital historical facts)
 - The Truth about the Australian League of Rights* (a short history of the League with a response to attacks on it; now out of print)
 - A Defence of Free Enterprise and the Profit Motive* (address to the Melbourne junior Chamber of Commerce)
 - Dialectics* (an analysis of Marxism-Leninism) (*Programme for Reversing Inflation* (presented to a Queensland Country Party seminar))
 - Constitutional Barriers to Serfdom* (the importance of constitutional restrictions on governments' powers)
 - Monarchy versus Tyranny* (why the constitutional monarchy should be preserved and strengthened)
 - The Essential Christian Heritage* (Magna Carta, the English Common Law and individual responsibility)
 - Has Christianity Failed?* (A study of Pharisaism and modern attacks on Christianity by Jews and others).

NIGEL JACKSON is a Melbourne poet, essayist and schoolteacher.

DYNAMITE IN A SMALL BUNDLE

By CEDRIC TURNER

ELMA JOYCE TURNER was the fifth child, and second daughter, born to Charles Gallagher Turner and Thirza Kleinmann. Charles Turner was, in the words of his son, a “typical wild colonial. Over six foot, he challenged the world. His father before him had been at the Eureka Stockade.”

Charles Turner had a strong affinity with his maternal Irish ancestry, from whom he inherited his good humour and fighting spirit. When recounting stories to his children, his accent automatically took on “the spirit of the Irish” — “. . . and the Gallaghars were of the giant Irish. They were leaders of men,” the brogue deepens, “and when the Bailiff turfed the widow off her land, the Gallaghars gathered and drowned the bailiff in the River Shannon. When the English soldiers came, everyone for miles around swore the Gallaghars were at the dance that night!”

In the 1920s, Elma’s father owned several properties in rural Victoria. As with so many, the Depression came, and the banks foreclosed.

With his rebellious Irish nature, and beginning with rotten-egging politicians campaigning for conscription during World War I, his contempt - born of personal experience - for the aristocracy and squattocracy, and the anguish of seeing people starving while crops rotted on his property, Charles Turner became an easy target for recruitment as an undercover Communist agent by his childhood friend, Dr. Patrick O’Day.

In 1937 Charles Turner courageously and dangerously defected from the Communist Cause. In 1943 an old Communist mate by the name of Morgan sent him a message that, “he still heads the list for extermination . . .”

This background provides some explanation, to those who know and admire Elma Butler, for her by-now legendary tenacity and toughness.

While Eric Butler is recorded in the annals of Australian politics for his brilliance, he is matched in many ways by his strong and practical wife.



The wedding of Eric Butler and Elma Turner at St. Marks, Nalangil, Victoria, 4th July 1942. Back row: Margaret Cole/Turner (Maid of Honour); Charles Turner (Father of the Bride); Ron Jones (Best man).

Fate took an early turn in Elma’s young adult life, when on a 1938 trip to Melbourne she acquired a copy of *The New Times*, which she brought home to her father. That journal inspired him to immediate further investigation into the monetary system, and eventually led to a radical change in his political activities.

Elma, as a child, attended State school and, as was the common attitude of children in the 1920s and ‘30s, she disliked school and was happy to leave when she turned fourteen. Reared on a farm, she remained there until her marriage to Eric Butler in 1942.

The Turners encouraged all their children to develop their chosen talents, and from an early age Elma learnt highland dancing, at which she excelled, winning competitions in various areas of Victoria. At sixteen she became a competition judge, and concealed her youth with creative clothes and make-up.

Mrs. Turner died when Elma was seventeen. For a short time her sister remained at home, but Elma was soon to become the mistress of the Turner household, that responsibility

developing in her all the arts associated with a homemaker and hostess. The Turner home received frequent guests, and Elma quickly catered for their needs and made them feel at home.

In due course Eric Butler entered the Turner scene, his trips to the farm becoming more and more frequent. He would often be found with his typewriter at the kitchen table, surrounded by the lavish fruits of Elma’s cooking. Nor was Eric her only suitor. Her looks and talents ensured a competitive field for her hand. Eric Butler won the day, however, and he and Elma were married at St. Marks, Nalangil, on a wintry 4th July 1942. The bride was quite late for her wedding owing to the bridal car getting bogged twice on the way to the church. A candid wedding photo of the couple leaving the church shows Elma looking up at the stormy sky. Was this an omen of the stormy path their lives took together into the political arena? Or was she, in typical manner, merely assessing the practicalities involved in enduring a wet winter?

Since then Elma has given everything she has, and more, in time, energy, faith and support to her husband’s cause. The fragile porcelain frame belies the energetic and indestructible personality it contains. Elma asks no quarter and gives none. She’s in there, boots and all, and who underestimates her does so at considerable peril.



Eric and Elma’s 50th wedding anniversary in 1992.

THE AUSTRALIAN NATIONAL FLAG

By BERT LANE

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Telephone (08) 9321 7406 or Fax 9321 7007.

We welcome your support.



EVERY sovereign nation on earth flies its own National Flag, the symbol of the country, of the people and of the ideals and beliefs that those people live by and proclaim.

Our flag evolved from an open, world-wide competition in 1901. It attracted 32,823 entries and five equal winners were declared. The first-named winner was Western Australia's own Annie Dorrington, who was born in England in 1866 and died in Perth in 1926. In 1998 her unmarked grave at Karrakatta was discovered by the Australian National Flag Association and is now adorned with a befitting memorial. This grave has been included as part of the Karrakatta Cemetery Historical Walk Trail. (*See Heritage Vol. 24, No. 92*).

For the Australian people, the Australian National Flag is profoundly symbolic - it is their Chief National Symbol. The beautiful blue flag was officially flown for the first time "aloft and free", at the Royal Exhibition Building in Melbourne on 3rd September 1901. The unfurling was performed by the Countess of Hopetoun, the wife of our first Governor General, The Earl of Hopetoun, in the presence of our first Prime Minister, The Hon. Edmund Barton.

In 1996 the Governor General, Sir William Patrick Deane, acting on the advice of the Federal Executive Council, declared 3rd September to be designated Australian National Flag Day.

The 3rd of September 2001 was the 100th anniversary of the first time the flag was officially flown.

The Australian National Flag Association was formed in 1983 with the strong backing of the RSL. The Association exists in all states and is primarily focused on retaining the Nation's chief symbol in its present form, and protecting it from the constant barrage of threats to change it. It is the belief of the Association that, whether or not this country becomes a Republic, our proud 100-year-old flag should never change.

Readers of this article may be aware that some of the so-called rich and famous in our society are working very hard to have our flag changed - for some inexplicable reason. However, we at the Australian National Flag Association are working very hard on behalf of loyal and decent Australians to counter future threats against the flag of our glorious free country.

The "Change the Flag" lobby, as part of the propaganda campaign, will try to tell you that Australia never had a flag until 1953. Well, when you look at the flag you are indeed looking at one hundred years of Australian history in war and peace.

- This is the flag that King Edward VII and the then Governor-General, The Earl of Hopetoun, proclaimed in 1903 as The Flag of the Commonwealth of Australia.

- This is the flag that was gazetted again in 1909 as the Flag of the Commonwealth of Australia.

- This is the flag that was gazetted again in 1934 as the Flag of the Commonwealth of Australia.

- This is the flag legislated in the Flags Act 1953 as the Flag of the Commonwealth of Australia.

- This is the flag that was carried on the battlefields of WWI.

- This is the flag that was carried by Chaplain Merrington of Emmanuel College and raised above his tent in Gallipoli and France in WWI, and which is now carefully preserved in College archives.

- This is the flag that was raised at the Battle of Polygon Wood 20th September 1917 by Lt. A.V.L. Hull of the 18th Battalion after the capture of a German pill-box. Subsequently Sergeant B. Bateson of the 26th Battalion placed a second flag thereon.

- This is the flag that is now raised every morning at the little school in Villers-Bretonneux in France in memory of the thousands of Australians who were

casualties when freeing the village from the Germans in 1917.

- This is the flag carried by Sir John Monash's lance bearer in the historic march of 5000 Australian troops through London on ANZAC Day 1919 - the flag that now resides in the Australian War Memorial.

- This is the flag that was flown over our first Parliament House in Melbourne, then in Canberra in 1927, and now over our new Parliament House in Canberra on its flagpole.

- This is the flag that covered the coffin of The Unknown Soldier as he was laid to rest in old Parliament House and now lies at the Australian War Memorial.

- This is the flag that drapes the coffin of all ex-servicemen as they are borne to their last resting place.

- This is the flag that was flying at the Residency in Darwin when it was bombed by the Japanese on the 19th February 1942. It was riddled with bullets, the first flag damaged by enemy action on Australian soil. It was taken south for safety, but brought back for the peace ceremony in 1946, flanked on one side by the flag that flew at Villers-Bretonneux in 1917, and on the other side by the flag flown by HMAS *Sydney* when it destroyed the Italian Cruiser *Bartolomeo Colleoni* in the Mediter-ranean in 1940.

- This is the flag that was raised by Sgt Derrick on a shell-torn tree at Sattelberg in 1945. Sgt Derrick was later awarded the VC.

- This is the flag that was raised over Kokoda, Lae, Buna, Gona and other towns in New Guinea as they were retaken from the Japanese in WWII.

- This is the flag commemorated on a special plaque at Lae which reads "Here on 16th September 1943 the Australian National Flag was raised by the Commander 25th Australian Infantry Battalion to mark the capture of this important base from the Japanese".

- This is the flag that was paraded at the Japanese surrender ceremonies and in victory marches.
- This is the Australian National Flag that hung in Amiens Cathedral in France for 46 years and now rests in the Australian War Memorial - having been replaced by the 19th Battalion Association - during the unveiling of the Mont St Quentin Memorial 29th August 1971.
- YET THERE ARE THOSE WHO SAY WE NEVER HAD A FLAG UNTIL 1953!
- This is the flag that featured dramatically and with great reverence in the Sydney City March by Vietnam Veterans - when 508 national flags were paraded, one for

each Australian who lost his life in that campaign.

- This is the flag that was raised by the released POWs at Changi in 1945.
- This is the flag that was raised by the Signallers of 3 RAR on Hill 323 on Long Hoi in Operation Pinnaroo on the 19th March 1968; The original now rests in the Australian War Memorial.
- This is the flag being flown to this day by our Peacekeeping Contingents on duty in various trouble spots in our neighbouring area.

As we look at the Australian National Flag today, we should all remember that we are honouring a priceless piece of this

country's history and heritage. Loyal and patriotic Australians have the task ahead of them to protect our national flag against all 'would-be vandals' who threaten to replace it with a nondescript piece of rag unrelated to anything of the past 100 years.

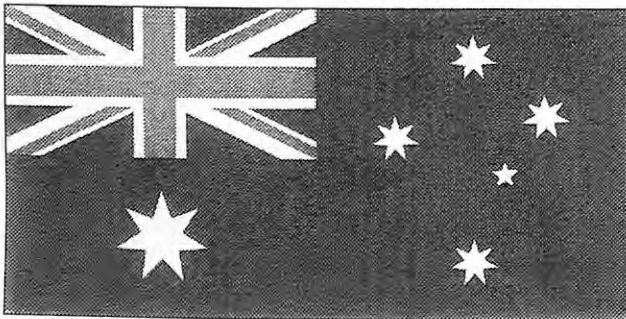
As previously stated, The Australian National Flag Association will fight on behalf of patriotic Australians to retain our beautifully recognisable flag in its present form. Our strength can, however only be in numbers, because the unpatriotic people who wish to change our flag apparently have unlimited financial resources and can be very persuasive to the ill informed in our community.

THE AUSTRALIAN FLAGS

Each of Australia's four Flags has a common design. The "Union Jack" with the "Commonwealth Star" thereunder and the stars of the Southern Cross, reading from bottom clockwise are Alpha Crucis, Beta Crucis, Gamma Crucis, Delta Crucis and Epsilon Crucis. The seven points on the Great "Commonwealth Star" represent the six States of Australia and Australia's Territories.

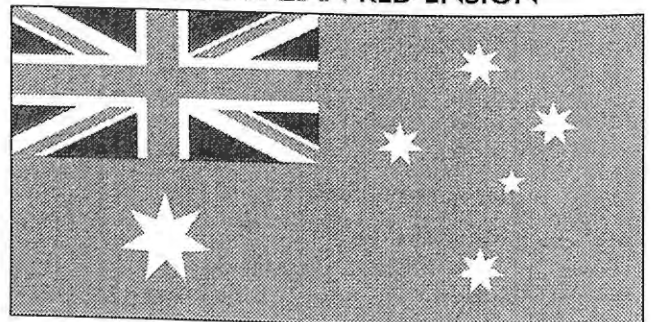
(Published by The Australian National Flag Association Inc, Victorian Division)

THE AUSTRALIAN NATIONAL FLAG



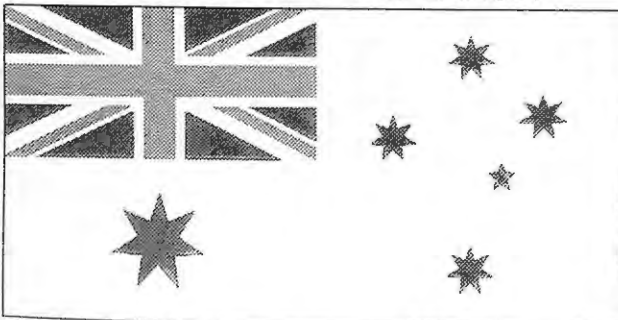
THE AUSTRALIAN ARMY IS THE PROTECTOR OF THE AUSTRALIAN NATIONAL FLAG

THE AUSTRALIAN RED ENSIGN



THE AUSTRALIAN RED ENSIGN IS THE PROPER COLOURS FOR AUSTRALIAN REGISTERED SHIPS

THE AUSTRALIAN WHITE ENSIGN



THE AUSTRALIAN WHITE ENSIGN IS RESERVED FOR USE BY THE ROYAL AUSTRALIAN NAVY

THE ROYAL AUSTRALIAN AIR FORCE ENSIGN

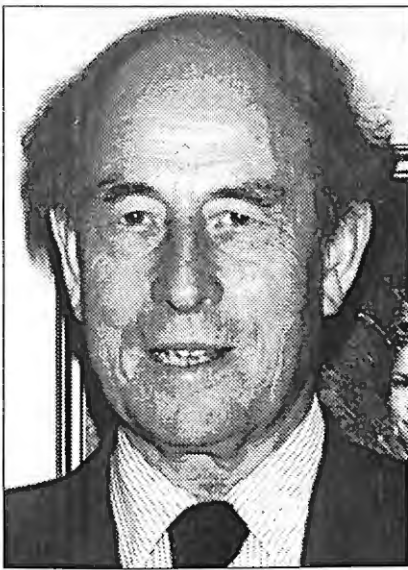


THE ROYAL AUSTRALIAN AIR FORCE ENSIGN IS RESERVED FOR USE BY THE R.A.A.F.

A MAN OF MANY PARTS

Reflections on 40 years association with EDB

BY JEREMY LEE



Eric D. Butler

IT was in early 1962 – within weeks of my arrival in Australia as a migrant from East Africa – that I first heard of Eric Butler.

It was in the West Australian dairy centre of Harvey, some 150 kms. south of Perth. The venue was the local CWA hall, and I was taken thence by the Harvey Postmaster, Steve Clegg. I had never heard of Social Credit, and knew little of world affairs, save that a form of madness had been inflicted on my country of birth, Kenya, by myopic British politicians, which boded ill for the future. But why this had happened, and whence came the philosophy behind it, I had no idea.

A lot of scales were lifted from my eyes that night. I learned something of the genesis of the Movement for Colonial Freedom and similar organizations in Britain, linked closely to the then expanding Communist movement. I realized for the first time that, to quote Roosevelt's words, "things don't just happen; they are planned that way."

IN HIS PRIME

Eric Butler, in his mid-forties at that time, already had years of political experience, plus active war service behind him. He had formed, with the help of a small number of friends, The Australian League of Rights some 16 years previously, as a watchdog organization to expose and counter the centralization of power so evident in Dr. Evatt's wartime "Fourteen Powers referendum". Had this been carried, federation in Australia would have ceased to exist.

He spoke fluently and with authority, and I remember wondering how it was that I had had to move to Australia

before discovering what had happened to my land of birth; and why a man with such obvious talent should be addressing a small meeting of "ordinary folk" in a small rural community.

I was to discover that Eric Butler, in Kipling's words, could "walk with kings, nor lose the common touch". Within months of that meeting I was following avidly, through the columns of *The New Times* and *The Intelligence Survey*, news of his speaking tour with the young Liberal Federal Member for Moreton, Jim Killen, (later Minister for Defence in the Fraser years) throughout Britain. Together they addressed 50 meetings in "the old country", warning of the dangers to the Crown and Commonwealth inherent in The Treaty of Rome which heralded in the Common Market.

It is only with the signing of the Maastricht Treaty, the imminence of Monetary Union and the approaching Treaty of Nice, that others have caught up with the warnings Eric Butler gave in 1962. He was years ahead of his time.

DECEIT AND DELUSION

Although Eric Butler and Jim Killen

were entertained by sympathetic MPs in the House of Commons, their listeners could not bring themselves to believe that Britain's sovereignty was threatened. "It is simply a trading arrangement," they were told. "A political union is unthinkable, and would never be countenanced!" The same lie was maintained for many years, until the truth was too obvious to ignore.

No sooner was he home than Eric Butler was on his customary speaking schedule, which took him from the north of Queensland to the south-west tip of West Australia. The number of meetings he addressed, year by year, was staggering, but through it all he kept writing and editing the League's two monthly journals, posting his typed articles back to the Melbourne office from all points of the compass. Occasionally, when his typewriter, which he belted mercilessly, needed repair, his articles were posted in his own execrable handwriting, which none but his wife Elma could unravel.

Within three years of his British tour, Eric had added a third journal to the League stable, the weekly *On Target*, still published, along with its sister *On Targets* in Canada, Britain and New



L to R - Mr DJ Killen M.P.; The Rt. Hon. RH Turton, M.P.; Mr Eric Butler; Mr Maurice Petherick; London, July 1962



The Athenaeum Hall, Salisbury, Rhodesia, 10th June 1966.

Lord Graham, Minister of External Affairs and Defence received from Mr. Eric Butler, National Director of the Australian League of Rights, a gift of 3,000 gallons of petrol from The Friends of Rhodesia in Australia and New Zealand. The tanker was driven to Salisbury from South Africa by Mr. Butler's 21 year-old son, Phillip.

Zealand almost 40 years on. (The monthly *New Times* and *Intelligence Survey* have been combined into the 12-page *New Times Survey*).

He had also opened up with blazing guns on the miserable sanctions, instigated by Britain's Fabian Prime Minister Harold Wilson, against the brave little country of Rhodesia.

'THE ANZACS ARE HERE!'

The situation which forced Ian Smith and his colleagues, backed by both black and white in Rhodesia, to declare unilateral independence in 1965, was a watershed in British history. Little more than a decade before, Rhodesians had fought alongside Australians against Chin Peng during the Malayan Emergency. Rhodesia had provided more troops per head of population during World War II than any other Commonwealth country. The majority of Ian Smith's cabinet had had distinguished war careers, including Smith himself, a highly-decorated fighter pilot who had been shot down and suffered severe burns.

Those who had any experience of Africa knew that the only hope for the African people was a gradual development towards self-government, aided by decentralization, the separation of powers and the attainment of an ethos

that sustained a limited and just use of power. The disasters, starting with Nigeria and the Belgian Congo, currently littering Africa from one end to the other, where primitive peoples were given self-government before they could handle it, attests to this fact. The same applies to New Guinea.

Eric Butler and the League of Rights made world news when they broke through the sanctions with a tanker of petrol delivered to Ian Smith's government, officially received with thanks by Lord Graham, Duke of Montrose and Cabinet Minister, on the steps of Meikles Hotel in Salisbury. The message "THE ANZACS ARE HERE!" was accompanied by thousands of heartfelt good-wishes in Australia and New Zealand from those who had contributed to the costs of the donation.

EVEN THE RANKS OF TUSCANY ...

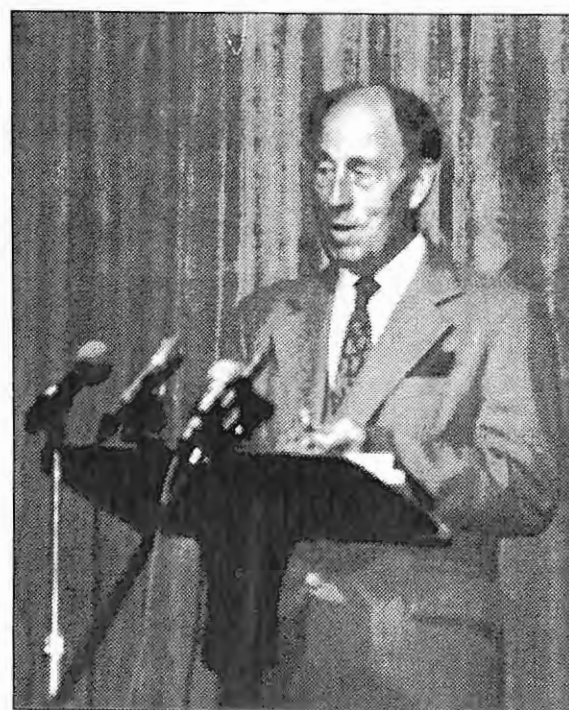
There was only muted outrage in the Australian Parliament, and sections of the media. Privately, many agreed with the sentiments

expressed. This was particularly so in the Liberal and Country Parties, where annual conferences resolved on more than one occasion that sanctions should be lifted. Only one Cabinet Minister, the Hon. C.E. Barnes from Queensland, dared say what others privately were feeling, publicly expressing his opposition to sanctions.

But that disease – party loyalty over conscience, plus allegiance to the early forms of globalism that today is endemic – paralysed good men and women, and Africa was betrayed.

Of Rhodesia it can only be said that, after 12 years of the "good fight" during which it maintained its self-sufficiency in food and technology, it was delivered into the hands of Robert Mugabe. It had no foreign debt at the time of transition.

Small though it always was in numbers, largely run by volunteers on a shoestring budget, the League had become for many a touchstone, a conscience for Australia pointing unerringly at the growing corruption, compromise and loss of standards that were afflicting the country. Consequently, it came under attack, particularly from the Zionist movement. The latter preferred to undermine by proxy. It was not until the 'seventies that it was able to persuade the Country Party to publicly allege that the League was "pro-Nazi" and "anti-semitic" – a charge that hitherto had been surreptitiously peddled by some of the



Eric Butler addressing the annual national seminar of the Australian League of Rights 2nd October 1988.

murkier elements of the Left, and a charge later withdrawn without any publicity.

VIETNAM AND THE MIDDLE EAST

Coinciding with UDI in Rhodesia, Australia itself became embroiled in the Vietnam war. While supporting, as it had in Malaya, the halting of the spread of Communism, the League from the very beginning highlighted the international undermining of the war effort. A group of US Generals had claimed they could end the war in six months if they were allowed to blockade communist supplies to the Vietcong through Haiphong. This was never allowed to happen. In fact, it was later revealed by Dr. Anthony Sutton that the North Vietnamese were being supplied by American ships, with American technology manufactured in the Soviet Union. Eric Butler immediately arranged for the publication of Sutton's best-seller, *National Suicide*, which gave the evidence. The "no-win" war – there is no such thing – dragged on to inevitable defeat.

Nor did Eric Butler flinch from writing extensively on Middle East politics, pointing out that, unless justice was provided for the Palestinians, this area would emerge as the centre and cause of world conflict. The League carried many books on the subject, unavailable elsewhere in Australia, and many by wiser Jewish authors who saw the folly of Zionism's messianic political dream. The League published the book of the century – Douglas Reed's *Controversy of Zion* – now read by politicians and administrators throughout the world.

The price Eric paid – and paid unflinchingly – was to run the gauntlet of the Zionist-inspired smear brigade, plus party politicians when they felt the scourge of just criticism. Flipping back through the Editorials he wrote, it is instructive to see how accurate he was in forecasting the events which have developed since the New York and Washington disasters on September 11, 2001.



Friends and supporters enjoying the Butler's unstinting hospitality in their garden at Runnymede.

RED OVER BLACK

Perhaps the most oblique compliment ever paid Eric Butler was by the one-time Communist Geoff McDonald. In his days as a revolutionary within the Union movement, and a friend of John Halfpenny, Geoff McDonald had often been involved in disrupting Eric's post-war meetings among unionists. But when he wrote his blockbuster exposure of the exploitation of the aboriginal question, *Red Over Black*, it was to the League of Rights he came to get it published and circulated. Although the political parties subsequently bought the book in large numbers, they would not have dared publish it themselves.

So Geoff McDonald addressed hundreds of meetings on League-sponsored platforms, to the discomfiture of those who had had a free run on the issue.

I had the privilege of traveling thousands of miles, usually in ancient and rusty cars, on speaking tours with EDB. Once we drove 600 miles from Hughenden to Roma, much of it on dirt roads, arriving ten minutes before a public meeting was due to start. Eric stepped from the car onto the platform, where he addressed a large audience without hesitation.

On another occasion, we were caught in a flash-flood on the Darling Downs, helplessly watching the books for the meeting floating in the water that swirled through the car.

WORLDWIDE AUDIENCE

When I was consigned to a speaking tour in New Zealand – the first of thirteen – I found that Eric had blazed the trail years before. From Invercargill to the Bay of Islands he was known and remembered with affection. Likewise, when I did a three-month speaking tour of Canada in the early eighties, there was not a centre in the more-than-ninety meetings I addressed that had not heard Eric Butler before me. He was well-known in Britain, Ireland and the US. His admirers were, on the whole, "the old school" – ex-servicemen and women, traditionalists, those who had fought as he had against the Nazis and the Japanese. They were farmers, manufacturers and family people. People, above all, concerned with the history of our times – thinkers, readers, people to whom life and values were more than income and physical fun.

This article should not conclude without reference to the genuine hospitality offered by Eric and his wife Elma to so many friends from so many walks of life. The famous mingled in friendship with us ordinary folk. The Cilentos – Sir Raphael and Lady Phyllis – were old and fast friends. So were Doug Collins and Doug Christie. Geoffrey and Elizabeth Dobbs enthralled Social Crediters on more than one occasion. Bishop Crawley from Canada, Pastor Cedric Jacobs, the full-blood Aborigine, all enjoyed traditional Runnymede hospitality.

SOCIAL CREDIT

Finally, it should be remembered that, throughout his life, Eric Butler has been moved not by reaction, but by the vision provided by C.H. Douglas and Social Credit. It was the reading of ECONOMIC DEMOCRACY in one afternoon that led him to walk off his passion-fruit farm at Benalla while still in his teens to offer the rest of his life in service.

His study of the full depth of Social Credit was extensive and complete. His

beliefs appear constantly in 60 years of writing. The booklets he wrote in this area are gems – *Releasing Reality*, *Social Credit and the Kingdom of God*; *Social Credit and Christian Philosophy*; *The Root of All Evil*; *The Essential Christian Heritage*; and many others. And he was at his best when speaking on this subject. Of the many memories I have, a hot Saturday afternoon at St George in Queensland, when Eric held an audience of 150 enthralled for three hours, stands out. He dealt with heritage

and the nature of power. He spoke of the money system and the tyranny of debt. Many of those earthy farmers and graziers, with their wives, said afterwards they had never heard anything like it. They'll be fortunate to hear anything like it again.

Now in advanced retirement, Eric and Elma have passed on the reins to others. But their spirit and knowledge will live on, far further than they may imagine. Theirs has been a job well done.

ESSENTIAL READING

by Eric D. Butler

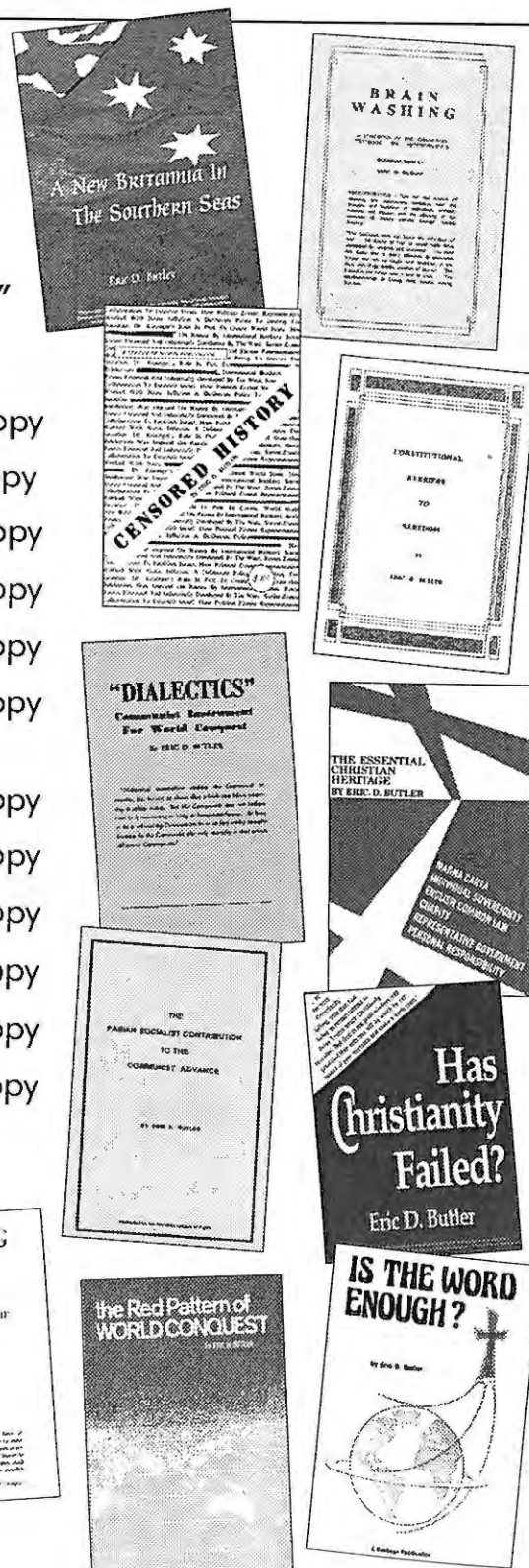
"We must understand the past to understand the present"

Eric D. Butler

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HUMBLY RELYING ON THE BLESSING OF ALMIGHTY GOD

IN THE YEAR OF THE CENTENARY OF FEDERATION WHAT DOES THIS MEAN?

By Father Peter Cook

Keynote address to the Australian League of Rights Seminar, Adelaide, August 2001



MOST Constitutions contain a preamble or an opening statement or series of statements. In the words of today, it is a statement of mission or vision for the legislation. The preamble gives legitimacy to the legislation, and in a democracy like Australia it represents the first words the "people" wish to express. For example, the Japanese and German Constitutions contain references to a desire for world peace as a defining moment of a new future.

Legal Interpretation

The Australian Constitution has been the subject of debate over the last twenty years or so, through many Commissions, Committees and Conventions. The Preamble, for some, is meant to have a symbolic value, for others it has a semi-legal effect in the interpretation of the Constitution. The founding fathers intended the preamble to be available for assistance in legal interpretation, and in history the Preamble has been used several times in legal wrangles.

The first to discuss possible changes to the preamble was the Constitutional Commission 1985 - 1988. It was resolved that at the end of it all it was just too difficult to change it. In 1991 the republican Advisory Committee said it was no longer relevant and Australia needed a new one. Successive Committees were unwilling to pursue the issue further. It was the Constitutional Convention in 1998 that created the perception that the Preamble was important in any debate to do with a republic. Malcolm Turnbull, of the Australian Republican Movement, said on the first day of the Convention, "the Preamble should affirm our commitment to those core political values which define our nation."

Despite what some would say the preamble is still very relevant for today. Some have said that the current preamble reflects the beliefs and values of the times in 1899 and 1901, and that we need to change it to reflect today's society. With debate on the preamble continuing, there was broad agreement that the preamble should retain a reference to Almighty God and that God's blessing be included as it

was considered to be abstract enough to be multi-cultural and multi-denominational. God provided the unifying bond and, on the political front, would be one less obstacle to change. In time the ARM and the ALP did not want to change the preamble as they felt that the issue of the preamble would distract from the central issue of whether Australia would become a republic. It was the Prime Minister who decided to press ahead with a change to the preamble. The new preamble would include references to God, democracy, prior occupation of the Aboriginal people and the equality of men and women. With the help of Australian poet, Les Murray, a new preamble was written with the words,

**We know, and,
what is better,
we feel inwardly that
religion is the basis of
civil society.**

Edmund Burke

"With hope in God . . .". The preamble, as suggested, was changed many times after many submissions but with the words "with hope in God . . ." remaining. The ARM and the ALP continued to want the matter dropped, however we the people decided that we like the preamble just the way it is! A new preamble was rejected at the Referendum and the present one remains.

The beginnings of the preamble are in the National Australasian Convention of 1891. In 1899 it included the words "humbly relying on the blessing of Almighty God," after many petitions were received to ensure that it would be included. The preamble caused little debate with two exceptions: the use of the word 'Commonwealth', which was felt by some to have republican overtones; and the phrase 'humbly relying on the blessing of Almighty God.' This phrase, in turn, led to

one of the few human freedoms guaranteed under our Constitution; the free exercise of religion (section 116). The inclusion of the phrase was made by the people of Australia, and in particular a South Australian, Patrick McMahon Glynn. This is the text of his speech:

Patrick McMahon Glynn

The foundations of our national edifice are being laid in times of peace; the invisible hand of Providence is in the tracing of our plans. Should we not, at the very inception of our great work, give some outward recognition of the Divine guidance that we feel? The spirit of reverence for the Unseen pervades all the relations of our civil life. It is felt in the forms in our courts of justice, in the language of our Statutes, in the oath that binds the sovereign to the observance of our liberties, in the recognition of the Sabbath, in the rubrics of our guilds and social orders, in the anthem through which on every public occasion we invoke a blessing on our executive head, in our domestic observances, in the offices of courtesy at our meetings and partings, and in the time-honoured motto of the nation. Says Burke:

Divine Direction invoked

We know, and, what is better, we feel inwardly that religion is the basis of civil society. The ancients, who, in the edifices of the mind and marble, have left us such noble exemplars for our guidance, invoked, under a sense of its all-pervading power, the direction of the Divine mind. Pagans though they were, and as yet but seeing dimly, they felt that the breath of a Divine Being - that pure breath of life, that spirit of man, which God inspired, as Milton says - was the life of their establishments. It is of this that Cicero speaks when he writes of that great elemental law at the back of all human ordinances, that eternal principle which governs the entire universe, wisely commanding what is right and prohibiting what is wrong, and which he calls the mind of God. He says: Let this, therefore, be a fundamental principle in all

societies, that the gods are the supreme lords and governors of all things - that all events are directed by their influence, and wisdom, and Divine power.

Divine and beneficent energy

Right through the ages we find this universal sense of Divine inspiration - this feeling that a wisdom beyond that of man shapes the destiny of states; that the institutions of men are but the imperfect instruments of a Divine and beneficent energy, helping their higher aims. Should we not, Sir, grant the prayer of the many petitions that have been presented to us, by recognising at the opening of our great future our dependence upon God? Should we not fix in our Constitution the elements of reverence and strength, by expressing our share of the universal sense, that a Divine idea animates all our higher objects, and that the guiding hand of Providence leads our wanderings towards the dawn? In doing so we will be but acting on what a great statesman called the uniformly considered sense of mankind. He continues: That sense, not only like a wise architect, hath built up the august fabric of States but, like a provident proprietor, to preserve the structure from profanation and ruin as a sacred temple,

purged from all the impurities of fraud, and violence, and injustice, and tyranny, hath solemnly and for ever consecrated the Commonwealth and all that officiate in it. This consecration is made that all who administer in the government of men, in which they stand in the person of God himself, should have high and worthy notions of their function and destination; that their hope should be full of immortality; that they should not look to the paltry pelf of the moment, nor to the temporary and transient praise of the vulgar, but to a solid permanent existence in the permanent part of their nature, and to a permanent fame and glory in the example they leave as a rich inheritance to the world. It was from a consciousness of the moral anarchy of the world's unguided course, that all races of man saw, in their various gradations of light, the vision of an eternal Justice behind the veil of things, whose intimations kept down the rebellious hearts of earth's children. It was this that made them consecrate their national purposes to God; that their hands might grow strong, and their minds be illumined by the grace of that power divine through which alone, as Plato says, the poet sings:

*We give like children,
and the Almighty plan
Controls the forward children
Of weak man*

Under a sense of this great truth, expressed some thousand years ago, I ask you to grant the prayer of these petitions: to grant it in a hope that the justice we wish to execute may be rendered certain in our work, and our union abiding and fruitful by the blessing of the Supreme Being.

It remains today an express hope and prayer that good and desirable things will happen in and to Australia. It is still a prayer today that we will continue to rely on God's blessing on our nation. It is an acknowledgement that it is still His world and we are His people, that everything comes from Him and all that we have we owe to Him. As the sign out front of Christ Church said recently, "He who kneels before God can stand before anyone." As a nation we humbly rely on the blessing of Almighty God so that we can stand before and up to anyone.

References:

Convention Debates, 22 April 1897
First words: A brief History of Public Debate on a New Preamble to the Australian Constitution 1991-99 by Mark McKenna.

RECOMMENDED READING

CHURCHILL'S WAR
Triumph in Adversity Vol II.
David Irving

\$90⁵⁰

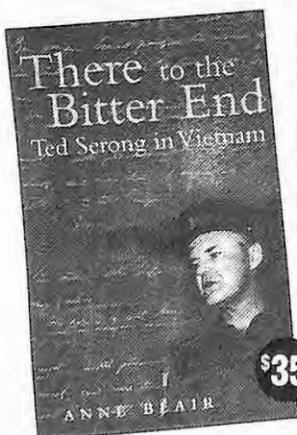
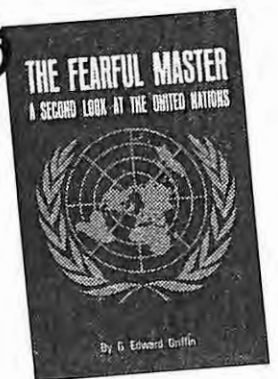
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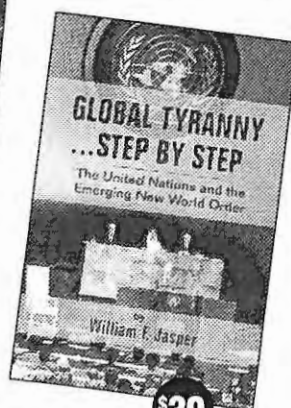


\$35

THERE TO THE BITTER END
Anne Blair

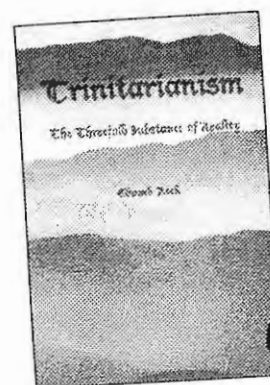
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Attitudes and actions may not always have been quite as honourable, courageous or chivalrous as early twentieth century literature accounted them; possible, even, that what we now call "spin" was occasionally employed, but it is interesting to speculate how the "enemy" in the following inspiring first world war account would emerge from a modern, United States propaganda treatment!

THE LAST OF THE "EMDEN," AND THE SEA FIGHT OFF CORONEL

IF you look at a map of the Indian Ocean, you will see, some 700 miles south of Sumatra and 1,200 miles south-west of Singapore, a group of about twenty atolls¹, known as the Cocos-Keeling Islands. They are covered with palm groves, and they export cocoa-nuts and copra. The "king" of the islands is Mr. Sydney Ross, a descendant of the Captain J. C. Ross who settled on them in 1825. It was to these remote islands that Captain von Müller brought the *Emden* in the early days of November. His object was to destroy the important British wireless station established on Direction Island.

On the morning of 9th November the operators in charge of the station saw a cruiser in the offing. At first they believed the vessel to be a British warship, but they were soon undeceived. Before a boat could be lowered and a landing-party sent ashore, the operators at the wireless station, with true British coolness, sent off distress signals, and warned the adjacent stations, by means of the three submarine cables which come ashore on the island, that the Germans were about to land. One launch and two cutters, containing three officers and forty men, arrived about 7.30; the wireless mast was blown up; the instruments were smashed, the storerooms and workshops were completely wrecked, and a dummy cable and one real cable were cut and a third damaged. The remaining cable was left uninjured, probably because the Germans did not know that it existed. In less than two hours the work of destruction was completed. Then suddenly loud and repeated siren calls were heard from the *Emden*. Before the boats could return she was off at top speed.

She had been trapped at last. In the wireless room of *H.M.S. Sydney*, then engaged in escorting Australian

transports, a message had been received: "Strange warship off entrance." In a moment Captain Glossop guessed that it was the raider that had so long eluded him. Immediately he worked up to twenty knots an hour, and with the "white bone" in his ship's teeth sped towards the island. At 9.15 the feathery tops of the cocoa-nut trees were sighted, and a few minutes later the *Emden* was seen bearing down on the *Sydney* at a great rate. Captain von Müller knew that the *Sydney's* 6-inch guns could destroy his ship at a distance too great for his 4.7-inch guns to do much mischief. He therefore tried to close in with the *Sydney*, which endeavoured to keep sufficiently far off to obtain the advantage afforded by her bigger guns.

Then began a running fight which lasted for an hour and forty minutes. At first the *Emden's* fire was very rapid and accurate, but as the *Sydney's* shells began to burst on her decks it slackened quickly. The foremost funnel of the *Emden* was shot away, then the foremast, then the second funnel, and lastly the third funnel. She was now burning furiously, and the deck was strewn with dead and dying. A few minutes later and she was seen to be making for the beach on North Keeling Island, where she grounded at 11.20 p.m. Captain Glossop gave her two more broadsides, and then left her to pursue a merchant ship which had come up during the action.

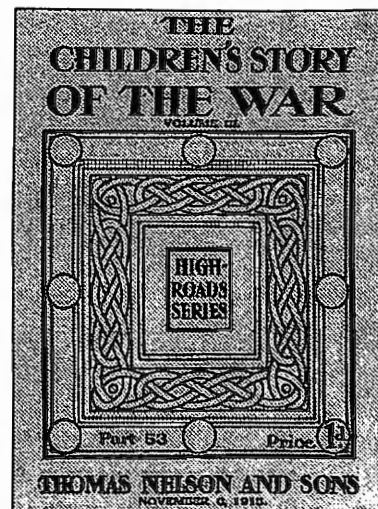
The merchantman was overhauled, and found to be a captured British collier in a sinking condition. As she was past repair she was sent to the bottom, and the *Sydney*, with the crew of the collier on board, returned to the *Emden*, now a dismal wreck amidst the surf foaming on the reef. Her colours, however, were still flying at the masthead. When called upon to haul them down her captain replied that he would never surrender. Very reluctantly, Captain Glossop again fired at the *Emden*. Five minutes later white flags fluttered aloft, and her ensign was hauled down.

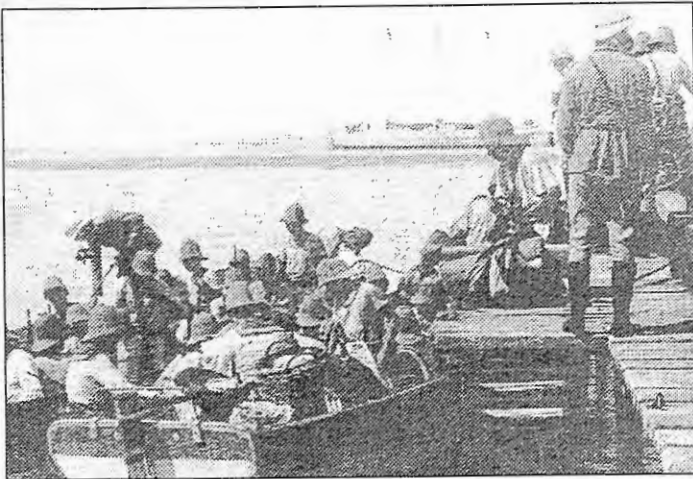
About six o'clock that night the *Emden's* landing-party seized and provisioned Mr. Ross's 70-ton schooner, the *Ayesha*, and made off. For months they were unheard of, though all sorts of rumours were current as to their fate. On March 1, 1915, it was reported that they had reached Damascus, and were on their way to Constantinople.

Captain von Müller was captured unwounded, and amongst his officers was Franz Josef of Hohenzollern, a nephew of the Kaiser. As a tribute to the gallantry and humanity which Captain von Müller had exhibited, he was permitted to retain his sword. While the German soldiers were making their name a byword of loathing in Belgium, Captain von Müller had been behaving as a sailor and a gentleman; consequently he was regarded in Britain as something of a hero. He had fought staunchly, and although he had perhaps violated the laws of war on several occasions, his sins were forgiven him because he had been merciful to the defenceless and the captive.

The *Emden* lost some 250 killed and wounded, while the *Sydney* had four killed and twelve wounded. Only about ten hits seem to have been made on the British vessel, and the damage done was surprisingly small. Australians were overjoyed to hear that a ship of their own navy had rid the seas of the famous

¹ Coral islands, consisting of a more or less oval belt of coral rock, within which there is a lagoon.





German Landing Party on the Cocos-Keeling Islands. The yacht shown in the photograph is the *Ayesha*, in which the landing party escaped from the island.

raider. Their satisfaction was all the greater when they remembered that the victorious crew consisted largely of young and untried sailors.

Let me tell you of a pleasing little incident that happened when the *Sydney*, with prisoners on board, returned to the transports which she and the *Melbourne* were convoying. Captain Glossop had given orders that there was to be no cheering, as he had German wounded on board, and some of them might be dying. The *Sydney* steamed past forty transports, whose decks and rigging were crowded with patriotic men; but not a cheer was raised, though all were deeply stirred by the good news. Two German officers asked Captain Glossop the reason of the silence. When he

explained, they were much affected. One of them shook him by the hand and said, "You have been kind, but this crowns all. We cannot speak to thank you for it."

* * *

The news was received with great delight by our soldiers in Artois and West Flanders.

At one place where the opposing trenches were close together the men cheered, and passed on the information with appropriate comments to the enemy, who replied with a vindictive volley. At Lloyd's² the old *Lutine*'³ bell was rung, and when, amidst tense silence, the crier announced that the *Emden*'s career of destruction had ended, under-writers,⁴ brokers, and clerks burst forth into excited cheering, which was repeated again and again. During the past two months the insurance companies had been heavily hit; freight for the East had been difficult to obtain, Indian tea had gone up twopence per pound, the jute trade had been paralysed, and tin and rubber had largely increased in price. All this was now over, and shipping in Eastern waters resumed its normal course.

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Almost equally good news arrived the same day. The *Königsberg*, after her attack on the *Pegasus* in Zanzibar harbour, had gone into hiding somewhere along the German East African coast. A diligent search was made for her by H.M.S. *Chatham*, and on 30th October she was discovered in shoal water about six miles up a river opposite Mafia island. The *Chatham*, owing to her greater draught, could not ascend the river; but she sank colliers in the only navigable channel, so that the German cruiser could not come out. She lay amidst dense palm groves, and was aground, except at high tide. Part of her crew had been landed and entrenched on the banks of the river. Both the entrenchments and the *Königsberg* were shelled, but owing to the thick foliage shrouding the ship it was not possible to estimate what damage had been done.

From the end of October 1914 until the beginning of July 1915 the *Königsberg* lay in this position. She was most difficult to attack, as only shallow-draught ships could get sufficiently close to engage her. In May 1915 the Admiralty decided to send to German East Africa two of the monitors - the *Severn* and the *Mersey* - which had done so much to foil the coast dash towards Calais. Aircraft accompanied the vessels, and discovered the exact whereabouts of the *Königsberg*. On 4th July the monitors entered the river and opened fire. The *Königsberg* replied, and fired salvos of five guns with great accuracy, twice hitting the *Mersey*, and causing some casualties.

The aeroplanes found great difficulty in "spotting" the effects of the monitors' fire, because of the dense jungle. For six hours the monitors continued firing, and the *Königsberg* was hit five times, though her masts were still standing. Then a salvo struck her, and she burst into flames. For a time she continued to fire with one gun, but during the last part of the engagement she made no reply, either because her ammunition had run out or because her guns were disabled. On 11th July another attack was made, and the *Königsberg* was battered into shapeless ruin.

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During November 1915 a British squadron approached the harbour of Dar-es-Salaam, in which three German vessels had taken refuge. The entrance had been blocked by a floating dock, and only vessels of light draught could pass the obstruction. On November 28 a British flotilla supported by a cruiser entered the harbour, and after a parley the governor of the town hoisted the white flag. Commander HENRY PEEL RITCHIE, R.N., who was in charge of the operations, now boarded the German ships, but soon discovered that the surrender of the town was a trick to destroy him and his men. A heavy fire was opened on the boats from trenches on shore, and Commander Peel Ritchie had the greatest difficulty in getting them safely out of harbour. He himself was one of the first to be hit, but he continued at his post until his eighth wound, received twenty-five minutes later, rendered him unconscious. The coxswain of his pinnace, though hit twice, gallantly stuck to the wheel until the boat was out of gunfire. For his

² A the Royal Exchange, London. The chief business of Lloyd's is connected with the insurance of ships.

³ La *Lutine*, a 32-gun frigate launched in 1785. It originally belonged to the French navy, but was captured by Admiral Duncan. It sailed from Yarmouth Roads on the morning of October 9, 1799, for Hamburg, and was wrecked the same night off the island of Vlieland, one of the Frisian Islands. All on board were lost, except one man.

The frigate had on board a large amount of specie - gold and silver - the destination of which appears to be somewhat of a mystery. If the specie was merely sent by London merchants to Hamburg on purely commercial transactions - as is alleged - how was it that a frigate ship was employed, and how did it come to be so near the Zuider Zee? To explain this some say that the specie was intended for the pay of British troops then in the Netherlands. Up to the present, treasure to the value of £100,000 has been recovered; but it is estimated that gold and silver worth a million pounds still lie buried in the shifting sands of the Zuider Zee.

Various attempts have been made to recover the specie. On July 17, 1858, divers brought to daylight the bell of the frigate. It was well preserved, and weighed 80 lbs. It now stands at the footboard of the table in the library at Lloyd's, where other relics of the *Lutine* are also to be found.

⁴ Men who undertake the insurance of ships.

splendid courage, and for the inspiring example which he set to his men, Commander Ritchie was awarded the Victoria Cross. The coxswain, Leading Seaman Thomas Arthur Gallagher, received the Conspicuous Gallantry Medal.

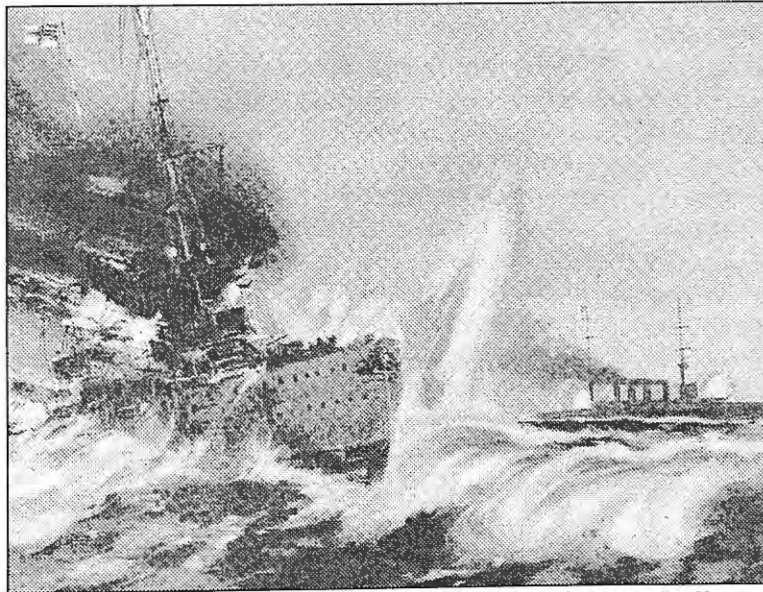
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We will now follow the fortunes of the German squadron under Admiral von Spee. You will remember that it left Kiaochau early in August for the South American coast. Von Spee's squadron, which consisted of modern ships, comprised two armoured cruisers, the *Gneisenau* and the *Scharnhorst*; and three light cruisers, the *Dresden*, *Leipzig*, and *Nürnberg*. The first two vessels had a speed of at least 23 knots, and were armed with eight 8.2-inch guns, six of 5.9-inch, and eighteen 21-pounders. The *Dresden* was a sister ship to the *Emden*, the *Nürnberg* was slightly smaller, and the *Leipzig* smaller still. The object of this squadron was to prey on British commerce in the Pacific. The *Emden*, as you know, was detailed for similar work in the Indian Ocean, and the *Karlsruhe* in the South Atlantic.

I have told at length of the short and merry life of the *Emden*. The *Karlsruhe* was not so successful, but she destroyed no fewer than thirteen steamers in the course of a week or two. She was remarkable for the number of attendant vessels which accompanied her, some of them her own captures. These she employed as scouts to warn her of danger, and to give notice of vessels which might be seized. It is said that she had many hairbreadth escapes from British cruisers. Towards the end of November she disappeared, and though many rumours were afloat, nothing was certainly known of her whereabouts. In March 1915 it was reported that she had gone down off the West Indian island of Grenada.

You can easily understand that without a regular supply of coal and provisions the German commerce-raiders could not long keep the seas. When a fighting ship in time of war puts into a neutral port, she may not receive more coal and

provisions than will carry her to the nearest harbour of her own land, and she may not obtain any further supplies at that port for three months. Some of the South American states, however, were very slack in observing the rules of naval warfare, and two of them - Ecuador and Colombia - actually permitted German coaling and provisioning bases to be set up on their



Destruction of the German Raider Emden by H.M.S. Sydney of the Australian Navy, November 9, 1914

coasts, and allowed their wireless stations to be used for the purpose of ascertaining the movements of the British cruisers which were trying to catch the raiders. When Admiral von Spee sailed for the western coast of South America, he was going into waters where there were many harbours in which he could coal, and many friends who would see that he was well supplied. German merchants abound in Chile.

On 14th September von Spee's squadron touched at Apia, and on the 22nd two of his cruisers arrived off Papeete, in Tahiti, one of the loveliest of the Pacific Islands. A small French gunboat was sunk, and the town was bombarded. Then his squadron of five warships with attendant colliers concentrated near Valparaiso, and he was ready, like a twentieth-century Drake, to prey ruthlessly upon the merchantmen that came round the Horn.

Von Spee did not expect that he would go unmolested. He knew that Britain had a squadron which was even then cruising northwards along the coast of Chile, under the command of a renowned seaman, Sir Christopher

Cradock. But this squadron was all too weak to meet him in fair fight. It consisted of two armoured cruisers, the *Good Hope* and the *Monmouth*, the light cruiser *Glasgow*, and an armed liner, the *Otranto*, the latter being incapable of engaging a ship of war. None of the vessels was speedy, and none was heavily armed. The *Canopus*, a seventeen-year-old battleship, was on its way to meet him, but had not yet arrived. Von Spee could count on sixteen 8.2-inch guns, and to oppose them Cradock had but two 9.2-inch guns. When the *Canopus* joined him his big gun armament would be increased by four 12-inch guns, but even then the British squadron would be inferior in weight of broadside to the German squadron. Nor had the British any advantage of speed. The *Glasgow* could do 26 knots an hour, but the *Monmouth* could only do 23. In big guns, speed, and armour the Germans were greatly superior. Cradock

was hourly expecting reinforcements, but for some reason they were not forthcoming. One of his officers wrote as follows on 12th October: "We think the Admiralty have forgotten their trade-route squadron 10,000 miles from London town. Five German cruisers against us. Pray that we may prevent them concentrating."

They had concentrated, as we know, and Cradock had now to decide whether he would give battle with his three cruisers or wait for the arrival of the *Canopus*. He was a dashing, fearless officer, and he took the risk. He sent off a wireless message to the *Canopus*: "I am going to attack the enemy now," and ordered speed to be increased to 17 knots. It is doubtful whether the *Canopus* ever received the message, for the enemy was "jamming the wireless" - that is, was sending out bogus messages to interfere with the messages of the British flagship. At any rate, the *Canopus* did not join Cradock, and he steamed without her towards the foe.

The *Glasgow* swept northward, and about four o'clock in the afternoon of 1st November sighted the enemy. She sent off wireless signals to the flagship,

Good Hope, but they were jammed. The *Monmouth* and *Otranto* joined the *Glasgow* soon after, and at five o'clock the *Good Hope* came up. Both squadrons were now moving southwards, the Germans having the inshore course. At the head of the British line was the *Good Hope*, with the *Monmouth*, *Glasgow*, and *Otranto* following, one behind the other. The German line was headed by the *Scharnhorst*, with the *Gneisenau*, *Dresden*, and *Niirnberg* following.

Try to imagine the scene. The sea was running high; there was a stiff wind blowing, and away in the west the sun was sinking in a flaming sky of crimson and gold. Against the bright sunset the British ships stood out sharp and clear, while the German vessels were shrouded by the gathering gloom and the dark background of the land. Behind them were the long ridges and lofty peaks of the Andes, their eternal snows glowing red in the light of the setting sun. Amidst the roar of sea and wind the two squadrons raced south in the teeth of the gale. The day was speeding fast to its close, and the German admiral, owing to the superior speed of his ships, was able to choose the range at which the battle was to be fought.

The sun sank into the sea, and eight minutes later, at a range of about 12,000 yards - roughly, seven miles - the leading German cruiser opened fire with her biggest guns. Shells shrieked over and short of the *Good Hope* within a hundred yards of her, and the *Otranto* began to edge away to the southwest. The *Good Hope* and the *Monmouth* replied as best they could to the *Scharnhorst* and *Gneisenau*, but their fire was ineffective; the two 9.2-inch guns of the *Good Hope* could not be brought into action, because they were mounted so near to the water's edge that the waves washed over them. Meanwhile the *Glasgow* was exchanging shots with the light cruisers *Leipzig* and *Dresden*. The shooting of the enemy was deadly, and in a few minutes all was over - the British ships were pounded to pieces by guns which quite outranged those which they carried. "It was as though a man standing at Charing Cross were attacked with deadly accuracy by a foe on Ealing Common, without any possibility of replying." Think of the horror and hopelessness of it all!

Broadside after broadside of powerful

guns crashed on the British cruisers. The third salvo set the *Good Hope* and the *Monmouth* on fire. The range had now narrowed down to 5,000 yards, and darkness was coming on apace. Many of the shells falling into the sea threw up huge geysers of white spray, which gleamed ghost-like in the twilight. The British could fire only at the flashes of the enemy's guns, and often even these slight indications were hidden from the gun-layers by the heavy head seas.

The *Monmouth* had been heavily hit, and was rapidly becoming unmanageable; the fore turret of the *Good Hope* was burning fiercely, and she began to fall away out of line towards the enemy. Suddenly, at about a quarter to eight, there was a roar louder than that of the booming guns; the flames had reached the magazine of the *Good Hope*, and a terrific explosion took place. A column of fire shot up 200 feet, and the sea was strewn with debris. The *Good Hope* never fired her guns again. Down she went headlong into the stormy deep, with gallant Sir Christopher Cradock and his crew of nearly 900 officers and men.

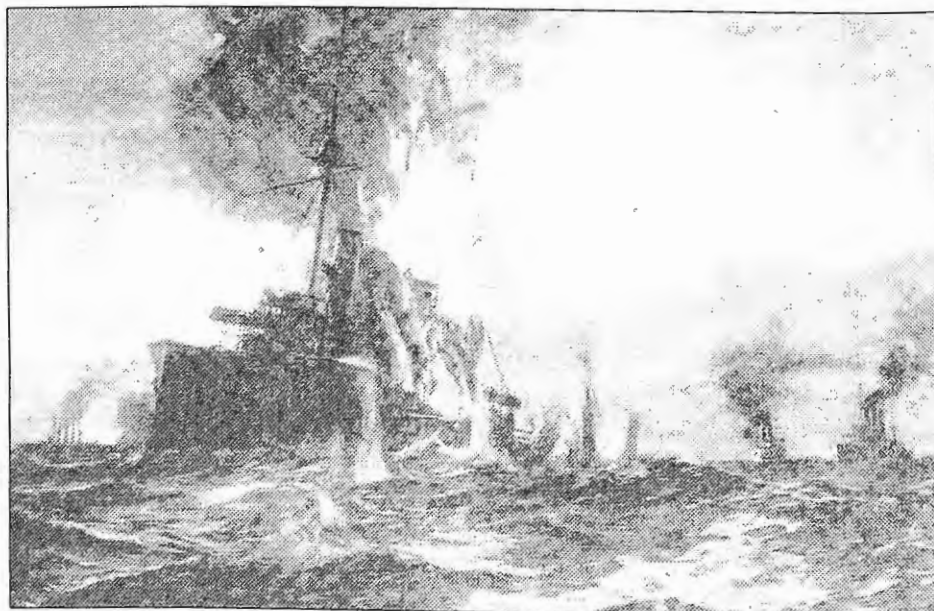
The *Monmouth*, too, was in dire distress. She was so badly damaged by the terrific cannonade that she could no longer fire. She was down by the head, and was obliged to turn away to get her stern to the sea. The little unarmoured *Glasgow* was now left alone, and on her the *Scharnhorst* and *Gneisenau* concentrated their fire. Again and again she was hit, but fortunately not dangerously. The sea was now running

higher than ever; rain and mist came on, though the moon was rising. The *Glasgow* could render no aid to the *Monmouth*; she could not rescue her crew in the raging sea, and she could not contend with the heavily-armoured vessels of the enemy. There was nothing for it but to abandon the *Monmouth* and seek safety in flight. If she stayed to the end she would be needlessly sacrificing herself and her crew; and the *Canopus*, now coming up from the south, could not be warned of the destruction that awaited her.

So with a heavy heart Captain Luce swung his vessel to the north-west, and steamed off at full speed. As he did so the doomed men on the *Monmouth* gave her a pealing cheer. Before the sinking vessel was lost to sight another and another cheer was heard. At twenty minutes past nine o'clock Captain Luce counted seventy-five flashes of fire stabbing the darkness. The *Niirnberg* had come up, and was dealing the *Monmouth* its death-blows. It is said that the British ship in her final throes made a gallant attempt to ram the enemy. For a few seconds the watching men on the *Glasgow* saw the play of her searchlight. It disappeared, and all was over; the *Monmouth* had gone down with her flag flying.

"Toll for the brave - the brave
that are no more."

The sole survivor, the *Glasgow*, sped away at 24 knots an hour, and as she gained on her pursuers she bore round gradually to the south. Her wireless was working in the hope of picking up the



The *Good Hope* going down with her last Guns firing
(from the picture by Norman Wilkinson)

Canopus; but the enemy again jammed her messages, and only after several hours did she get in touch with her sister ship. At length they fell in with each other, and steamed in company southward, threaded the wild, glacier-fringed Strait of Magellan, and in due time reached Stanley Harbour, in the wind-swept Falkland Isles.

This disastrous sea fight will go down to history as the Battle of Coronel, for the little Chilian port of Coronel was the nearest place to the stretch of wild waters in which the *Good Hope* and the *Monmouth* went down. We shall never learn the full details of the action, for those who played the leading part in it on the British side are no more. The Germans have called their victory "the fairest sea fight of the war." No more misleading description can be imagined - even in Germany. The enemy had swifter, better armed, and more heavily armoured ships than we had, and his victory was due to superior speed and greater gun power.

Captain Luce tells us that "nothing could have been more admirable than the conduct of the officers and men throughout. Though it was most trying to receive a great volume of fire without the chance of returning it adequately, all kept perfectly cool. There was no wild firing, and discipline was the same as at battle practice. . . . The serious reverse sustained has entirely failed to impair the spirit of officers and ship's company, and it is our unanimous wish to meet the enemy again as soon as possible." We need no assurance that on that dread November day our tars fought and died as Britons are wont to do.

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The Falkland Islands lie some three hundred miles to the east of the Strait of Magellan. They were discovered by John Davis, the Arctic explorer, as far back as 1592, but were first settled by the French in 1764. Seven years later they became British. The group consists of two large islands and of about one hundred islets, rocks, and sandbanks. The two large islands are East Falkland and West Falkland, and the only town of importance is Stanley, in the north-east of the former island. Berkeley Sound and Port William are the two most important sounds in East Falkland. Stanley Harbour, on which the capital stands, is a large, safe, and easily entered

inlet of Port William.

If New Zealand may be said to be the most English of all British possessions, the Falkland Islands are certainly the most Scottish. In appearance they resemble the Outer Hebrides, and a large part of the population is of Scottish descent. The winters are cold and misty, but not very severe. So violent are the winds that tennis and croquet can only be played on sheltered grounds, and unless walls are erected the cabbages in the gardens are blown clean out of the soil. There is only one real tree on the islands, and that stands in the governor's garden. Penguins are so numerous on the smaller islands and in the lagoons, that the governor is sometimes nicknamed King of the Penguin Islands. The total population is about 2,300, and the people are mainly occupied in sheep-farming and seafaring. The colony is prosperous, and Stanley, which has a wireless installation, is a refitting and coaling station for ships rounding Cape Horn.

When the *Canopus* and the *Glasgow* reached Port Stanley, and the defeat off Coronel became known, great was the alarm of the colonists. They felt sure that the victorious German squadron was about to swoop down on the islands. Their alarm was increased when the two British battleships were ordered by wireless to proceed to Rio de Janeiro, where they were to be repaired.

One morning the church and dockyard bells pealed out an alarm; the lookout on the hill above the town had sighted a cruiser, cleared for action, and making straight for the wireless station. The volunteers paraded; non-combatants streamed out of the place, and all waited for the firing to begin. Signals were exchanged between the vessel and the shore, and the colonists breathed freely once more. It was a false alarm. The newcomer was not a German cruiser, but the *Canopus*.

Obedying orders, she and the *Glasgow* had made for Rio de Janeiro, but when two days from that port she had been instructed to return to Stanley, for a reason which we shall learn later. She came about at once, and tried to get into touch with the wireless station. As she could not do so, she concluded that the Germans had raided the island, and destroyed the wireless station. Decks were immediately cleared for action; the

guns were loaded and trained; and with every man at his post, ready to fight the whole of von Spee's squadron if necessary, the *Canopus* steered into Stanley Harbour. You can easily imagine the relief of the colonists when they discovered that the newcomer was a friend and not a foe.

Von Spee was a victor, but even while celebrating his victory he knew that his hours were numbered. He was well aware that the British would take good care to send an overpowering squadron against him, and that there would be only one end to the battle which could not be long delayed. It is said that when the German colony at Valparaiso gave a banquet to the admiral in honour of his victory, the steps near the door of the hall were strewn with flowers. Von Spee noticed them, and said, "I think you had better keep these for my grave; they may be wanted." He spoke the simple truth: they were wanted - in less than forty days.

Heritage gratefully acknowledges provision of this material by Mr. Ray King of Western Australia.

THE HISTORY of Australia is highlighted with the names of men and women who have each played an illustrious part in the founding of a great nation ... Yet, whilst paying tribute to these great Australians, we must never forget those thousands of unsung pioneers whose toil and courage made the positive course of their country's history possible ... those men and women who shook forever the dust of an old civilisation from their feet and ventured into a new world to found a new heritage: "Australia".

An Australian Symphony

Not as the songs of other lands

Her song shall be,

Where dim her purple shore-line stands

Above the sea!

As erst she stood, she stands alone;

Her inspiration is her own.

From sunlit plains to mangrove strands

Not as the song of other lands

Her song shall be.

George Essex Evans
1863-1901

CHRONICLES OF FEDERATION

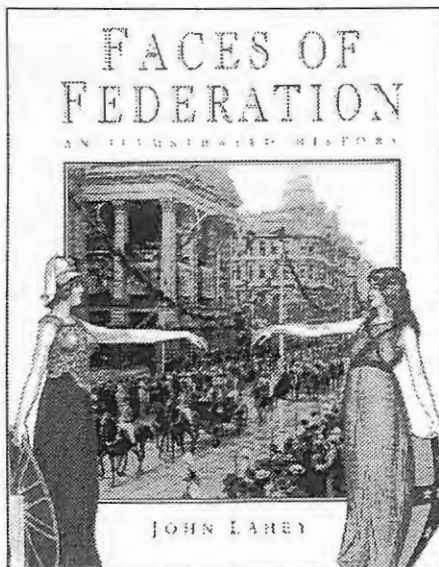
By LARRY NOYE

The centenary of Federation has brought a spate of books, but two to this writer's knowledge stand out. They are *Faces of Federation* by John Lahey, a result of three years' probing by a retired *Age* journalist, and *1901, Australian Life at Federation*, aptly described as an illustrated chronicle.



BOTH are of about A4 size, and of a similar thickness. Lahey's book details the political history of the ten years prior to federation, through the politicians who pushed that groundswell. It might well become the definitive book on federation.

The other, including a host of illustrations, edited by Ardeen Cremin and produced by ANSW Press, offers a fine pictorial record of federation life generally, not just the political - a real coffee table acquisition.



Faces of Federation tells the story of how the States, or Colonies, got together to achieve the most significant Government for all Australia. It is told in a painstaking compilation of facts on each of the delegates who took part in the conventions of 1891 and 1897-98.

We read of the recognised history-makers: Deakin, Parkes, Barton, the burly West Australian explorer, Premier Forrest, and the Victorians Quick, Isaacs and Higgins. But also of a host of other long-forgotten but foremost men of their day.

Not just documented facts,

but men presented in literary fashion, that make interesting reading. For instance, there's James Munro, Premier of Victoria. He spoke forty-eight times at the 1891 convention in Sydney, an "Australasian" one to which New Zealand was a party. "His tragedy was not merely that he came to power as the land boom collapsed in Victoria, and not only that his reputation as a shady land boomer was laid bare," reports Lahey, "... the people now saw him as a sham."

Munro was that much-criticised figure of the *Bulletin* era, a "wowser". While dozens of Victorian politicians were involved in questionable practices in the land boom, they hadn't presented themselves, as had Munro, as a stern, moral, church-going leader of the temperance movement. In a career beginning in 1865, he had founded an astonishing web of banks and finance houses, speculated in real estate, and been behind coffee palaces - "temperance hotels" - which included the Victoria, known in Melbourne until fairly recently.

After the boom collapsed, Munro appointed himself Agent-General in London, resigned as Premier and sailed for the old country in 1892. But the public clamour brought him back, and an insolvency court revealed he was penniless. Targeted for public hatred, he was knocked out by a punch from a man who had lost his lifesavings in one of Munro's banks, earning a five-pound

fine as penalty.

Munro, a Scot who had brought his family from Edinburgh in 1858, had been singularly active as a convention delegate. But he had had no chance to show his worth as Premier; obstacles in his way included the land boom collapse, the great maritime strike and signs of dreadful poverty in Victoria.

Such is this revealing *Faces of Federation*. There is Alfred Deakin, of whom there was "a sweetness" in an amazingly productive life. At the time the federation cause collapsed after the 1891 convention, the noted New South Wales contributor and later first Prime Minister, Edmund Barton, was active in Sydney, Deakin was behind the unity between grassroots Federation Leagues and the well-disciplined Australian Natives Association that led to a people's conference of 1893 in the New South Wales town of Corowa. It had produced the "famous formula" for achieving federation at the public's hands.

Then, one is animated at the echo of wildly cheering listeners to Deakin, the orator. The 1897-98 convention in Melbourne had ended with the federation obstacle of a damaging campaign by the *Age* and the lethargy of Victoria's Turner government.

"Deakin went to the ANA annual meeting at Bendigo. Isaacs and H.B. Higgins spoke against the Federation Bill and were received with hostility. When Deakin spoke after them, the 60-odd delegates responded rapturously," Lahey reports. "Full of enthusiasm, members of the ANA and branches of the Federation

League then went out to meetings across the Colony, stirring up support for a 'Yes' vote. Deakin also marshalled Victorian parliamentary colleagues into a breakaway group. The *Age* moderated its criticism and the Turner Cabinet, in a turnaround, campaigned for the Bill.

It took many weeks of perseverance by Isaac Isaacs to have his views received with respect by the 1897-98 convention delegates. Lay describes Isaacs as "physically diminutive but a giant intellectually". Isaac's father had been an immigrant tailor, who managed to keep his family fed and housed in a country town. But there were no "treats". Isaacs had been close to poverty when he put himself through law school at the University of Melbourne, graduating with honours in 1880. He won the State Lower House seat that included Yackandandah, up Albury way, in 1892. Isaacs was in the ANA, "a bulwark of federation". A member of the Jewish faith, he was later the popular first Australian-born Governor-General.

Faces of Federation reproduces the photos of almost all of the eighty-six delegates taking part in the two great Federation conventions of 1891 and 1897-98. They are said to have been unearthed by Lahey searching archives all around Australia. Strangely, the book makes no mention of King O'Malley, dealt with at length in the Autumn 2001 issue of *Heritage*. O'Malley was not an official delegate of the SA Colonial Parliament of which he was a member, though he hung about the 1897 convention, finding an opportunity to have a say on such as the later achievement of a Government leasehold



A tableau typical of the day - young people representing Australia and Britain at Federation celebrating in Melbourne. The simply-dressed girl wearing a mobcap represents Australia, the helmet and paraphernalia represents Britannia. Girls wearing Welsh and Scottish costume on the sides. Schoolboys, a sailor and an admiral are in front.

self-contained villages, growing much of their own food and able to repair most of the equipment transported in from the cities . . .”

With no trucks able to transport the wool to market in the times, we see - spread in colour across two pages - seven rows of pairs of horses heaving to pull bales of wool stacked high on a flimsy wagon.

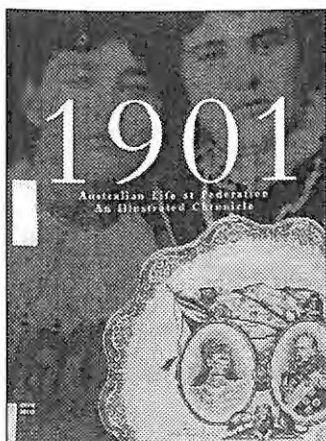
The desire for respectability so prevalent in the era is depicted in liberal photographs of families, and

commenting, “There is a desire for respectability expressed in fairly rigid conventions of clothing, a clear gender separation expressed both in clothing and posture, a sense of family, shown through the way in which people are grouped . . . and a strong connection between the family and its dwelling. The home was the centre of family life.”

The field of federation publications is indeed rich. The *Age* carried a review of a clutch of five by Stuart McIntyre. Records of the federation of our nation in this, its centenary year, are in fact so profuse and wide-ranging that this reviewer would not claim to have more than scratched the surface.

system of land for the capitol territory.

Lahey's history, which rates real emphasis in our literary world, was published by the Royal Historical Society of Victoria. It is of 136 pages, has 120 illustrations, and costs \$29.70, plus \$7.50 p&p.



1901, Australian Life at Federation is truly the “illustrated chronicle” it claims to be. Its 164 printed pages are alive with glossy colour and black and white pictures of life at the time of federation. There are Tom Roberts' scenes in the shearing shed, photo-graphs of proud pioneering families dressed in the quaint black fashions of the day, and views such as the mansion

erected by F.O. Henry, a migrant from islands off Scotland, who founded stores on the remote West Coast of Tasmania and put up the twenty-room “Ormiston” at Strahan in 1899.

There are colour reproductions of furled flags and be-gowned womenfolk, scrolls and background sunshine, and colour programmes for official federation events so typical of the times. Mounted soldiers of the Boer War, colour paintings of haystacks and deserted mining workings complete the impressive insight.

Co-ordinating editor, Ardeen Cremin, author with an Irish and a Sydney academic back-ground, wrote text and captions not otherwise credited. But the impressive history lists six editors and sixteen authors each contributing on particular subjects.

There's an interesting insight: “Wool production was Australia's major export industry throughout the nineteenth century . . . a whole way of life had sprung up around owning sheep, owning the land, shearing, transporting and shipping wool. The grazing properties of the inland were virtually

Letter to the Editor



After receiving issue No. 97, I came up with this, which you may like to print.

The Knowledge Nation

I made up this little verse
For what it is “werse”.
From the 1st Jan. 2002
The E.U.

Takes away the individual currency
And gives Europe a single identity.
The irony is, Adolf Hitler's aim
Has now become E.U.'s fame!

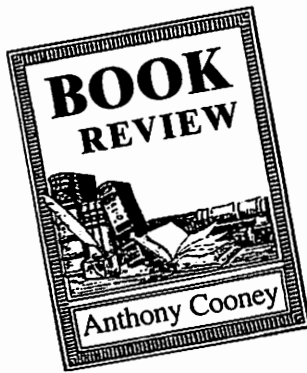
I call upon the “Knowledge Nation” not to give in
to our Big Man in Perth, called Kim.
He will deliver us into a U.N. disaster
Much much faster
Than any terrorists or E.U.
Mark my words, that is true!

People of Australia should fear
What politicians do not let them hear.
That is why whole Europe's currency
Will just be a forgotten memory.
I hope, just in a little while
No more E.U.'s “Sieg Heil!”

Wishful thinking!

Yours sincerely,
(Mrs) Edith Knight, Montmorency, Victoria.

P.S. Britain should keep clear of the “Treaty of Nice”; nothing “nice” about that!



Serious Pleasures

THE PIRATES OF PENSANT

Dewi Hopkins

Gild of Saint George, 15 Rhosfryn, Bangor,
LL57 2DL £2 post free in UK. A5, papers,
26 pages

THE clue to this latest collection by Dewi Hopkins, is to be found in the last stanza of the Prologue:

"There surely can't be much less glad
Or so, at least, it seems to me
Few things more comically sad
Than pleasures indulged too seriously"

The two major poems in the collection are both long narratives, a favourite medium for Dewi Hopkins. The first Pendennis seems counter-allusive to Dylan Thomas's "Under Milk Wood", a response, but not in kind. "Pendennis," the home of "Captain" Elgar Evans, could not be more different to Captain Cat's, but then we find that Elgar isn't a captain; has never been to sea. The house in some ways is a monument to a dead brother who did go to sea. It is also a compensation for Elgar's lost youth. There is too, the great mystery (an all-consuming one in Wales, where, under Welsh law cousins up to the ninth degree had a claim on an estate) of where Elgar "got the money." Rumour has it that he peculated it, and it turns out that he did, but gave what he stole to Chapel. There is something darker in the poem than in G.K. Chesterton's "Man Alive" where the hero, Innocent Smith, sets off round the world for the happiness of returning home to his wife. I would say it is an ironic double revenge upon the Chapel, first of the donation of dishonest money and then of a subtly flaunted outrage upon Chapel mores, which is not an outrage at all, but merely the mirth of (lawful) husband and wife. But possibly these speculations are all completely wrong. Perhaps Cap'n Elgar is just mad?

The second long poem, "The Golden Harp," appears straight forward -- the story of choirs competing in a local Eisteddfod before an English adjudicator. The star choir expects to win, but to make doubly sure they have their main rival disqualified on a technicality -- one more choristor than allowed. They reap what is sown when the adjudicator, aware of what is going on, bumps them down to second place. The poem is a criticism of the Welsh, endorsing Cromwell's comment, "Treason is not a crime in Wales, it is a way of life."

Three poems from the Welsh of Eifion Wyn follow, "January," which captures the cold, "August" which celebrates high summer and "September," the crowned month, followed by Part II of a short essay "On Reading a Poem."

Out of China

CHALLENGES AND HOPES: STORIES FROM THE CATHOLIC CHURCH IN CHINA

John Tong

A5, laminated papers 50 pages £2.50 incl. p&p from A.C.N. 1
Times Square, Sutton, Surrey, SMI 1LF. AUSTRALIA: \$5 from ACN
P.O. Box 6245, Blacktown DC, NSW 2148; U.S.A: \$8, from:
ACN 378 Broome St., New York, NY 10013-3706, U.S.A.

THIS is a beautiful book, filled with mildness, patience, meekness and fortitude, but most of all, Hope. The author, Bishop John Tong, has clearly suffered greatly but no word of complaint drops from his pen, he even, unconsciously, though perhaps wisely, refers to the Communist seizure of power in China by its official designation of "the Liberation". His story is of the miracles of grace that have not only marked the survival of the Church in China, but its growth and spread in spite of "Dungeon, fire and sword".

In relating these events Bishop Tong follows the pattern of the seven miracles in St. John's Gospel and of the six petitions of the Lord's Prayer. The fifth event is perhaps the most striking of all. "Imagine a small, dark dungeon with a narrow concrete table in the middle of it. The room is flooded so that only the table is above the water level. The guards take two stubborn prisoners who need to be taught a lesson and put them on the table every morning. The prisoners sit on the concrete, back to back with no space to move until bedtime. After 40 days the men should either be crazy or ready to sign any confession, if they have not already fallen into the water and drowned." Bishop Tong goes on to relate how a priest and another prisoner were put in the dungeon. The priest decided to meditate but his companion cursed and complained all day. Eventually he was impressed by the priest's serenity and began to question him. The priest explained the Gospel and eventually the man said, "Here is water, what is to prevent me from being baptized?"

To illustrate the petition "Forgive us our trespasses....." Bishop Tong recalls the Christian professor of English who was targeted for torture by the Red Guards. Years passed and the professor, released from prison, was placed in charge of the TOEFL examination, necessary for acceptance by U.S. universities. On the day of the exam. the waiting room was filled with anxious candidates and their equally nervous parents, most of whom were party cadres and former Red Guards. "The professor came out to call the students, and made eye contact with some of those who had tortured him. They recognized each other. The parents were in despair." To their amazement the professor graded their children fairly and many of them passed. Some came to him to thank him for his forgiveness, they became friends and later some of them were baptized.

The astonishing thing is that the Church in China, far from withering away under persecution has actually grown, from three million in 1949 to ten million today, with three thousand seminarians.

For the future, Bishop Tong sees hope. It is not the Church but the Communist Party which will wither away under the impact of prosperity, for prosperity and socialism are mutually incompatible. This is the chief challenge to the Church in China - can it fill the coming vacuum? If Bishop Tong's spirit is general - It Can!

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 Ralphael 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.

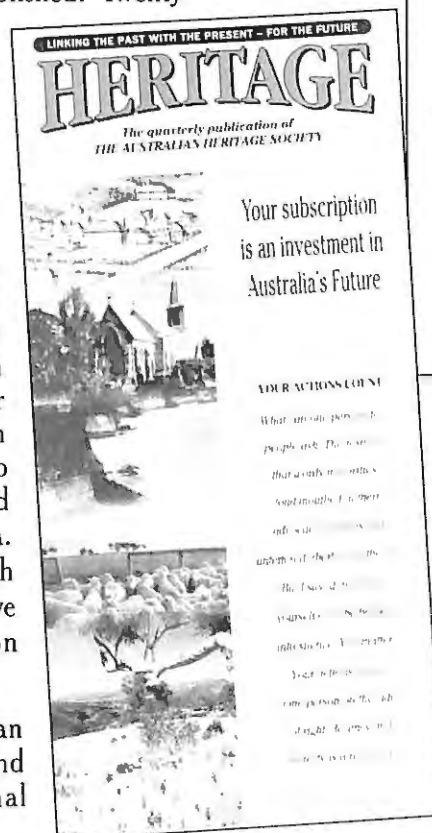
Agonised discussions are occurring with increasing frequency all over the land as worried citizens ponder how they can wrest control of excessive government back from the treacherous elites who presently steer us down the path of destruction as a nation.

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.

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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
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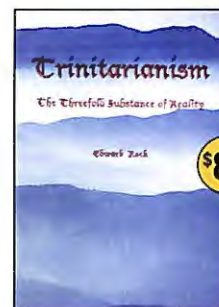
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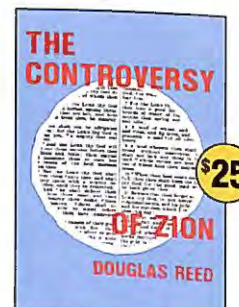
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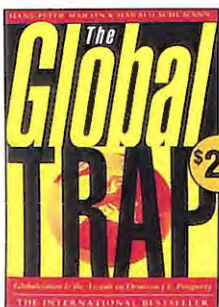
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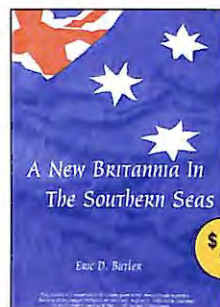
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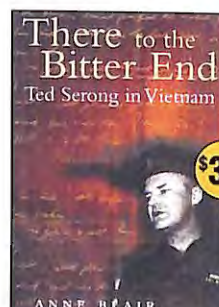
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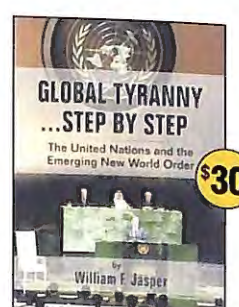
NEW BRITANNIA

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



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