HERITAGE

LINKING THE PAST WITH THE PRESENT – FOR THE FUTURE

VOLUME 32 No. 122 2008

How Did They Build Those Cathedrals?

Sir Edmund Hillary (1919 - 2008)
Conqueror of Everest and one of the 20th century's greatest adventurers

Lawrence Hargrave
Australian Pioneer of Flight

The earthly decline of the Christian doctrine of usury

Queen to reign over us longer than Victoria

Hoaxing Australia's Defence
Irrigation & immigration key to populating Australia

FRONT COVER:

CATHEDRAL IN PRAGUE
Medieval cathedral of Saint Ludmila in Prague in the Czech republic

SIR EDMUND HILLARY
at the 50th Anniversary of Scott Base celebrations in 2007.

HERITAGE

No. 122 2008

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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 required lead in building a better Australia.

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

SIR RAPHAEL CILENTO
First Patron of the Australian Heritage Society

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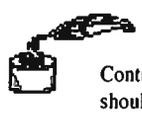

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HERITAGE

EDITORIAL

SURRENDERING UNTO CAESAR!

THOSE who doubt that the clock of Christian Civilisation has been wound back should be asked to consider how the individual has become progressively subservient to "Big Brother" Governments. Government is Caesar, and Christ said in reply to what was a trick question, that while Caesar was necessary for men living together in society, the individual must only render unto Caesar that which was Caesar's and render unto God that which is God's. Christ's reply must have amazed those who heard it. It contained a profound Truth which was not comprehended fully at the time. The Truth had to be applied as history unfolded, with the evolving of the correct relationship between the individual and Government. Genuine democracy, where individuals exercise power "over" Governments, is a manifestation of practical Christianity.

As the great Lord Acton observed, when Christ spoke of Caesar and God, he "gave to the State a legitimacy it had never before enjoyed, and set bounds to it that had never yet been acknowledged. And He not only delivered the precept but He also forged the instrument to execute it. To limit the power of the State ceased to be the hope of patient, ineffectual philosophers and became the perpetual charge of a universal Church."

A study of the history of Governments in England reveals the successes achieved by the Christian philosophers in creating a climate of opinion in which a constitution could be evolved which ensured that Caesar was kept in his proper place. The most important figure at Runnymede when King John was forced to sign Magna Charta, was the great Archbishop Langton. Langton claimed to speak with Authority concerning the laws of God. He did not insist that Caesar was not necessary, but that he should recognise the truth that even he was subservient to the Laws of God. Magna Charta was one of the great constitutional landmarks in English history. It insisted on the natural rights of the individual, rights derived from God and not from Caesar. That which is granted only by Caesar can be taken away by Caesar.

Haymaking was hard work and a task which involved the whole farming community.

THE DIVINE RIGHT OF GOVERNMENT

Modern Governments have exercised a control over the individual which would never have been tolerated in Medieval Europe. The Divine Right of Kings has given away to the Divine Right of Governments sheltering behind something called "Majority Rule". The philosophy underlying modern Government is that once a Government obtains majority of the votes of electors, irrespective of what lies are told to trick the electors, it should be able to do as it likes until the next election. Under the Divine Right of Kings, the King could at least be made personally responsible for his actions. But under the Divine Right of Governments no one is responsible. An increasing portion of the individual's life comes under the control of officials operating under delegated legislation which has the force of law. Nothing is more destructive of individual initiative than Government by regulation.

Every increase in the power of Caesar is at the expense of the power of the individual. The individual is not then capable of rendering unto God that which belongs to God. Security and genuine freedom of choice are essential for the individual to serve God. But both individual security and freedom are being destroyed as Caesar takes more of the individual's substance in the form of increased taxation. Inflation is one of the most insidious forms of taxation because it is a form of disguised theft. Irrespective of what Governments say about inflation, they frame their budgets on the assumption that it is going to continue. Caesar now has a vested interest in continuing inflation, which automatically increases Caesar's power.

REDUCING THE POWER OF CAESAR

During the evolution of Western Christendom, the traditional role of the Church was to help curb the power of Caesar. The Christian Church appealed to the power of God to offset the power of Caesar. Relationships between individuals were governed by the conception of voluntary co-operation. But today even Christian clerics preach that man's problem can only be resolved by increasing the power of Caesar. They ignore the fact that most of man's problems are the result of excessive power being in the hands of Caesar. Some even humorously describe themselves as "Christian Socialists", which is like saying that fire and water are basically the same.

The regeneration of Christian societies is only possible if enough Christians co-operate to decrease the power of Caesar; to insist that their Christian responsibilities make it impossible for them to be subservient to Caesar. Every victory over Caesar, such as a genuine reduction in taxation, is a manifestation of practical Christianity. Christ said "He had come that the individual might enjoy the life more abundant ", it would be appropriate that those who call themselves Christians ponder on the meaning of Christ's famous statement concerning God and Caesar. The future of Civilisation depends upon the understanding of the Truth contained in that remarkable statement.

A Piece of Australian Nostalgia

BLUE HILLS

The celebrated ABC serial, *Blue Hills*, provided popular radio entertainment for thousands of Australian listeners for more than 30 years, though its origins were far from frivolous.

Gwen Meredith's story of fictional country folk started life as 'The Lawsons' in 1944 as part of a programming strategy to improve agricultural practices and the nation's food supply.

During the show information about agricultural procedures came out in carefully crafted plot lines to educate listeners.

The show changed its name to Blue Hills in 1949 and went on to become the longest-running daily series in Australia before its closure in 1976.

Gwen Meredith, writer of the Blue Hills radio serial, is joined by cast members as she signs books in 1951.

THE QUEEN'S MESSAGE

"THE IMMEDIATE FAMILY OF GRANDPARENTS, PARENTS AND CHILDREN, TOGETHER WITH THEIR EXTENDED FAMILY, IS STILL THE CORE OF A THRIVING COMMUNITY"

ONE OF the features of growing old is a heightened awareness of change. To remember what happened 50 years ago means that it is possible to appreciate what has changed in the meantime. It also makes you aware of what has remained constant.

In my experience, the positive value of a happy family is one of the factors of human existence that has not changed. The immediate family of grandparents, parents and children, together with their extended family, is still the core of a thriving community.

When Prince Philip and I celebrated our Diamond Wedding last month, we were much aware of the affection and support of our own family as they gathered round us for the occasion.

Now today, of course, marks the birth of Jesus Christ. Among other things, it is a reminder that it is the story of a family; but of a family in very distressed circumstances. Mary and Joseph found no room at the inn; they had to make do in a stable, and the new-born Jesus had to be laid in a manger. This was a family which had been shut out.

Perhaps it was because of this early experience that, throughout his ministry, Jesus of Nazareth reached out and made friends with people whom others ignored or despised. It was in this way that he proclaimed his belief that, in the end, we are all brothers and sisters in one human family.

The Christmas story also draws attention to all those people who are on the edge of society - people who feel cut off and disadvantaged; people who, for one reason or another, are not able to enjoy the full benefits of living in a civilised and law-abiding community. For these people the modern world can seem a distant and hostile place.

It is all too easy to 'turn a blind eye', 'to pass by on the other side', and leave it to experts and professionals. All the great religious teachings of the world press home the message that everyone has a responsibility to care for the vulnerable. Fortunately, there are many groups and individuals, often unsung and unrewarded, who are dedicated to ensuring that the 'outsiders' are given a chance to be recognised and respected. However, each one of us can also help by offering a little time, a talent or a possession, and taking a share in the responsibility for the well-being of those who feel excluded.

And also today I want to draw attention to another group of people who deserve our thoughts this Christmas. We have all been conscious of those who have given their lives, or who have been severely wounded, while serving with the Armed Forces in Iraq and Afghanistan. The dedication of the National Armed Forces Memorial was also an occasion to remember those who have suffered while serving in these and every other place of unrest since the end of the Second World War.

For their families, Christmas will bring back sad memories, and I pray that all of you, who are missing those who are dear to you, will find strength and comfort in your families and friends.

A familiar introduction to an annual Christmas Carol Service contains the words: 'Because this would most rejoice his heart, let us remember, in his name, the poor and the helpless, the cold, the hungry, and the oppressed; the sick and those who mourn, the lonely and the unloved.'

Wherever these words find you, and in whatever circumstances, I want to wish you all a blessed Christmas.

LAWRENCE HARGRAVE

Australian Pioneer of Flight

IN 1857 a certain English barrister, by name John Fletcher Hargrave, decided to emigrate to Australia.

The home he left was in Greenwich, famous throughout the world for its observatory.

There, seven years earlier his second son, Lawrence, had been born.

Perhaps his early surroundings had some effect on his later life, for the boy, when he became a man, was to spend several years working in an observatory on the other side of the world.

Lawrence did not go to Australia with his father and his mother, Ann, but remained behind as a boarder at Queen Elizabeth's Grammar School, in Kirby, Lonsdale, Westmorland. Separated from his family at such an early age, the boy learnt young to be self-reliant and to depend on himself for his amusements and hobbies.

While his son was finishing his education in England Lawrence's father was doing well for himself in the land of his adoption. He was appointed a District Judge on his arrival, but resigned to enter Parliament two years later, where he became Solicitor-General in the Charles Cowper Ministry and later in that of Forster. He was Attorney-General in the Robertson Government, and was made Puisne Judge of the Supreme Court in June 1865, a year before Lawrence joined the family in New South Wales.

Lawrence was sixteen when he arrived in Australia, and he found his parents settled into a charming home, Cliff House, near Stanwell Park, on the south coast some little distance from Sydney. It was a beautiful spot with a view looking across the Pacific, whose breakers crashed in deafening roar far below.

Lawrence's father was an irritable man, entirely wrapped up in his work, so that with the death of his mother, the boy was left more and more to his own devices, a state to which he was not unaccustomed. He was quiet and mild-mannered, but with a strength of purpose unexpected in one so lacking in outward presence. He respected his father greatly, for the judge was known throughout the colony for the fairness of his judgements, but he could make neither friend nor confidant of him, Most of his time he spent out of doors, on the wild seacoast, or in the wilderness of bush behind the settlement. He loved the ocean and air particularly, and his enquiring mind became intrigued with the secrets these forces of nature held.

The famous Gloster Gladiator bi-plane flying over, appropriately, the city of Gloucester whose cathedral is hidden behind the fuselage.

LAWRENCE BECOMES INTERESTED IN FLIGHT

It was in these days of his later teens that Lawrence became interested in the question of flight. He watched, as many another had done before and since, the effortless passage of the birds as they left the shelter of the cliffs and soared out over the sea. He began to make gadgets and machines in imitation of them, to solve as Daedalus had tried to do more than two thousand years before, the problem of making something heavier than air keep above the ground.

In actual fact, Lawrence had been intended for law, and follow in his father's footsteps, but he failed to matriculate. Like so many geniuses he was brilliant in one class of scholarship only; in his case mathematics, His father was naturally disappointed that his son was not to follow in his footsteps, but realised the futility of trying to force him into a profession for which he had no aptitude, and so, instead of going to University, Lawrence took a position in the drafting room of the Australian Steam Navigation Company.

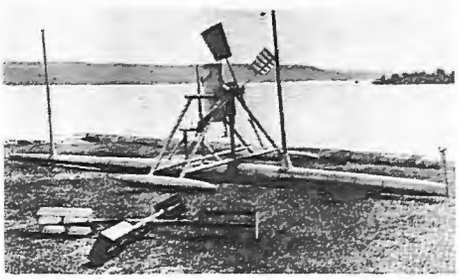
Steam navigation was in its infancy, and the boy found much to interest him in the engineering side of the work, for which his aptitude for mathematics held him in great stead. But it was difficult for him to settle down. He was at heart an adventurer, and stories he heard of other lands filled him with a longing to go exploring in strange places himself. The years he had spent away from his family had prevented the ties of home being strong, so when he reached his majority he decided to give up his job and devote himself, instead, to a life of exploration.

LAWRENCE FOLLOWS HIS DREAM OF EXPLORATION

Although this phase of his life lasted only a few years he had some amazing experiences. The first ship on which he headed north was wrecked off the coast of Queensland. He, with other survivors, managed to reach the shore, but they were attacked by a band of aborigines, who practically wiped out the small party of white men. Lawrence was amongst the few who escaped. He eventually reached New Guinea, where he did notable exploration work. This was the life that suited the quiet, reticent young man, who somehow managed to combine the character of a dreamer with that of a man of action.

When Lawrence returned to Sydney he found his father had been appointed

First Judge of the Divorce Court, and for awhile he took up his life again with him at Cliff House. But the urge for adventure was too strong for him to remain long at home, and in 1875 found him in the position of engineer on a ship headed to the Gulf of Papua for exploration work. The party was under the leadership of O.C. Stone. They explored a wide area of the hinterland of Port Moresby.



Hargrave spent many years experimenting with aeroplane engines. He invented the rotary engine, although he never developed it. This partially built sea-plane was powered by a small steam engine.

The following year Hargrave joined another expedition under Luigi Maria D'Albertis, which journeyed up the Fly River against extreme difficulties for a distance of four hundred miles (643.737 kms), penetrating dense jungle, and facing hazards of hostile natives.

It seemed as if this last trip had cured him of the desire for exploration, or perhaps it was that Lawrence was in love. On his return to Sydney in 1877 he became a member of the Royal Society of N.S.W., and the following year married Margaret Preston Johnson.

The same year that he took upon himself the responsibility of a wife and the raising of a family he obtained a position as astronomical observer at the Sydney Observatory. His mathematical brain was particularly suited for the job, but he soon wearied of the monotony of it. During his time at the Observatory, however, he assisted in the re-measuring of 746 of Herschel's double stars and in the discovery of 480 new ones.

For five years Lawrence continued as assistant astronomical observer, during which time his family was increasing steadily. In all, his wife was to bear him a family of four girls and one boy. But growing responsibilities did not daunt him when he decided to retire and devote himself entirely to research. He had a moderate competence with which he could provide for his own and his family's needs, and there were so many avenues of scientific theory which he wished to explore, and for which he had not time while fully employed. He was now thirty- three years old.

LAWRENCE'S THOUGHTS TURN AGAIN TO FLIGHT

Lawrence Hargrave's name was already known among men of science in Sydney. His knowledge was deep and sound; his engineering ideas had met with approval. If he had stuck to his theories of wave motion and transmission of power he might have been respected in his own time as an exceptionally clever engineer. But he returned, instead, to his old thoughts of flight, and other far-fetched notions so much ahead of his time that they appeared ridiculous in the eyes of his fellows.

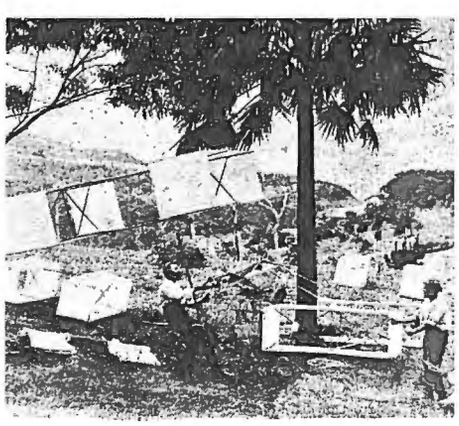
So it was that Hargrave read to the Royal Society papers on such subjects as one-wheeled cars, his theory that Lope de Vega, the Spanish navigator who was lost in 1595, had actually lived in Australia, and – most crazy of all – the possibility of men flying. The year was 1884, and in that era of realism and sanity ideas of flight, except perhaps in a balloon lighter than air, had long been banished, with such other absurdities as the alchemist stone, to the realm of fairy tales.

His paper on flight, entitled "The Trochoided Plane," came as the result of an invention of his, a little machine which he described as the "first inanimate thing, heavier than air, ever to fly with its own power."

He had commenced the work on his invention by studying birds, but he was soon to find they had modes of motion of their own and were, therefore, quite unsatisfactory for his purpose. He had made a flapping apparatus, similar to that constructed by Leonardo da Vinci, but discovered like him that although it would run along the ground after the manner of a Kiwi, it had as little lifting power as that bird itself. There was something lacking, the thing which spelt the difference between the Kiwi and its brothers of the air. All were heavier than air, but the power to rise from the ground and stay aloft was lacking in the former.

And so Hargrave abandoned his study of birds and looked elsewhere for inspiration. He eliminated, one by one, various other forms of life, and then discovered what he wanted in the lowly earthworm. He made for himself a model of this creature which imitated exactly the remarkable mode of progression by which the worm lifts its body forward, laterally and vertically. Using a system of radial wires attached to fixed points he recorded curves along which these points travelled during the motion of the artificial worm. Truly, it was a clumsy method of arriving at the answer he sought, but from these records he prepared the address which he delivered to the Royal Society.

As Hargrave continued to study the movements of his "worms" there were many who considered him crazy, or others thought, regretfully, what a pity it was that such a fine brain should have been lost to science.



Lawrence Hargrave suspended beneath one of his box kites to test its lifting power during experiments at Stanwell Park, NSW, in 1894. Hargrave never achieved free flight, although on one occasion a train of four box kites lifted him 16ft into the air in a 21mph wind.

The general feeling of scientists of the day was summed up by Sir Norman MacLauring, then the Chancellor of Sydney University, when he said, "Men will never fly," and so saying dismissed the subject from his mind.

But Hargrave was not daunted. "The people of Sydney," he remarked, "who can speak my word without a smile are very rare, I know that success is dead sure to come, and therefore do not waste time in trying to convince unbelievers."

His next invention was a marvellous contrivance by which he attempted to apply the worm's motion to small machinery and planes. He spent considerable time on the study of air currents, and began experimenting extensively with flying model monoplanes made of paper on a framework of wood. The earliest of these models were driven by oarlike flaps with a sweep similar to a bird's wings in flight, but by 1885 he had made a small machine which could propel itself through the air by means of a rubber band, at the rate of 14 mph. (22 km p.h.).

War in the air was still in its infancy and among the more reliable aircraft of the time was this Sopwith Pup.

Hargrave's next attempts involved the use of screw-type propellers, motivated by clockwork or rubber bands. From this he advanced until he was using compressed air, and finally steam. But his screw-type propeller was no more efficient than his flapping oars, so he turned his attention to the effect of wing-set. By patient experiment he established the superiority of wings set at a dihedral angle, for these gave a greater stability during flight.

His time was his own, he had set himself a task which he meant to accomplish however long it took, and Hargrave was in the fortunate position of not being dependent on the labour of his hands to provide his living. His father's death in 1885 had also added to his income.

In the late '80's he conceived the idea of the rotary engine. The invention of this engine alone should have been enough to make a man famous, but in 1889 no one in Australia was particularly impressed. His first engine weighed little over seven and a half ounces (212.6 grms), and made 456 revolutions per minute. Three years later he began experiments with curved wing surfaces in order to get a greater "lift." He attached a curved wing surface to one of his models. There was no doubt it had lifting power; the machine looped the loop twice in the air before it fell to the ground.

HARGRAVE'S GREATEST INVENTION THE "BOX KITE"

Hargrave carried out a considerable amount of work on the value of suitably curved surfaces, and although he was not the first to discover this principle, it is beyond doubt that he established its effectiveness in a very practical way. His next step was research into the dynamic principles underlying the movements of concave-convex surfaces, which opened up a new and larger field for research in the production of his greatest invention – the box kite. In particular, his box kites were epoch-making in the history of flight. They were destined, probably more than any other one of his inventions, to make possible flying in a heavier-than-air-machine.

These box-kites were no toys for children. They were large and stoutly made, capable of bearing the weight of a man. Often, slung in a contrivance under one of his kites, Lawrence would be carried out over the rocks near his home at Stanwell Park. On one occasion he was taken right out over the sea. It might have meant the end for the great inventor, but fortunately, he managed to grasp the mast of a ship which had been wrecked near the coast, and clung there until he was rescued. But Hargrave had no fear, least of all of the natural elements around him.

People in Sydney in the year 1894 were destined to behold a most curious sight, a man of forty-four walking on the waters of their harbour. It was Hargrave, of course, who had taken time off from the question of flight to invent a pair of water skis. But by this time his friends and acquaintances were not surprised by anything he might do. He was, however, beginning to gain a growing number of followers who believed in him and his strange machines. It was about this time that Professor Threfall, of the Sydney University remarked, "Some day Sydney will be noted not so much for its beautiful harbour as for being the residence of the inventor of the flying machine, Lawrence Hargrave."

The following year Hargrave read a paper before the Royal Society, in which he stated that he had demonstrated that four kites, attached to one rope, in a wind velocity of twenty-one miles an hour (34kms p.h.), would lift a total weight of 241lbs (110kg).

Despite their antiquated appearance, a group of tiny Fairey Swordfish successfully torpedoed the mighty German battleship Bismarck, eventually leading to its destruction by the Royal Navy.

"The particular steps gained," he wrote, "are the demonstration that an extremely simple apparatus can be made, carried about, and flown by one man, and that a safe means of making an ascent with a flying machine, or trying the same without any risk of accident, and descending, is now at the service of any experimenter who wishes to use it."

These were generous words indeed; it was not in the inventor's character to keep to himself any discovery he had made. But no experimenter in Australia cared to take him up on his offer; it was left to those of other lands to appreciate the magnificent pioneer work he had done. The fact that his machine was no toy, nor the rotary engine which he had already invented, was proved when American Wilbur Wright wrote to him in 1900 asking for permission to make use of his experiments if Hargrave had not already patented them. The reply was that there were no patents, and that if Wright wished to use them he could do so. As a result, the Wright brothers staggered the world four years later by flights, at Kittyhawk, in a machine using the principles of the Hargrave box kite.

THE BEGINNING OF THE FIRST AEROPLANE FLIGHTS

In 1906 Santos Dumont made the first public aeroplane flight in the world

and won a prize of 1500 francs which was offered by the Aero Club of France to the first airman to fly 100 metres. Dumont's machine was nothing more than an arrangement of Hargrave's box kites. It was also a direct outcome of the Australian's experimenting that Bleriot became a national hero by flying across the English Channel in 1909 in just thirty seven minutes in a monoplane which, although built in France, was, with its engine, conceived in Sydney by quiet, unassuming Lawrence Hargrave. The engine had come into being through an idea, to quote Hargrave's own words, "that a three-cylinder screw engine could be made by turning the boss of the propeller into an engine, thus allowing the cylinders to revolve on the camshaft, the shank and crankpin being stationary, and the thrust coming on the valve face." One notable direct adaptation of Hargrave's model was the French Gnome.

It seemed that all the results of the inventor's work were appreciated abroad and go unrecognised, or even discounted in his own country. Even in the realm of meteorology his ideas for the making of certain observations became the Marvin-Hargrave apparatus of the U.S.A. Weather Bureau, which was later adapted for military observations.

HARGRAVE GIVES FREELY TO THE WORLD THE RESULTS OF HIS LABOURS

Lawrence Hargrave's whole interest was in science, and he cared little for money. He could have lived and died a millionaire had he desired to serve himself rather than be of benefit to the whole of mankind. As far back as 1890 he wrote, "Inventors will always invent; they cannot help it, and you cannot stop them." He believed that inventive genius was not for the localised good, and of his own he said, "It is for humanity and anyone is free to work on any achievement of any value I make."

A writer observed, "He is certainly broadly liberal in giving the world gratuitously the results of his labours." But nevertheless, it broke Lawrence's heart to know that Australia was not willing to benefit by his services. He had told the Royal Society, in 1898, that it seemed a pity that Australia should leave to Americans and others the adaptation of views circulated by the Society. He presented his last paper on aeronautics to the Society in the year that Bleriot demonstrated to the world the practicability of his methods, and there was much of bitterness in his words.

It even seemed that there was not enough room in Australia to house his beautifully made models, ones which he could not adequately keep in his own home. George A. Taylor, who had been associated with Hargrave in many of his experiments and who was himself a noted inventor in the realm of aviation, wireless, the transmission of natural colour pictures by wireless, and sound location, asked Hargrave to allow the State of New South Wales to have his collection. Hargrave, remembering, perhaps, the ridicule that had been poured on him nearly thirty years before, said that he doubted whether they would be acceptable to the State Government. He did, however, offer them to Taylor, so long as he allowed them to be available to experimenters.

Taylor, confident that the State would be glad to obtain such valuable models, approached the Premier, but Hargrave was right: the State was not interested in the gift. He then went to Melbourne and, after some delay, Sir Joseph Cook agreed to take them, so that they could be placed at some time among the trophies of Australian scientific research in the future Federal Capital. Unfortunately, the acceptance came too late, for, in the meantime, Hargrave, deeming the models were not wanted anywhere in Australia, had presented them to some German professors who had come all the way from Munich to ask for them.

So the early machines which Hargrave had spent so much time and patience in creating went across the seas to a new home. That was in 1910. They were taken to the Munich Museum and housed over their inventor's name, were studied with great reverence. And the design for the German aeroplanes which had some success against the Allies in the First World War was based upon the study of the Hargrave models.

The cruel irony of this fact was not lost on the inventor, and he was struck an even more deadly blow when his only son, Geoffrey, a promising young engineer who had enlisted in the A.I.F. at the beginning of the war, was killed on Gallipoli in May, 1915. Hargrave had always held that real mastery of the air would not "make war more terrible, but utterly impossible." He had stoutly maintained that the flying machine would tend to bring peace and good will to all. "It will throw light on the few unexplored corners of the earth," he had said, "and herald the downfall of all restrictions to the free intercourse of nations."

As early as 1892 he had uttered a word of "protest against the repeated connection of the flying machine with dynamic missiles." And now he had

Although slower than the newer Spitfire, the Hawker Hurricane bore the main burden of the "Battle of Britain" and later served the Royal Navy.

allowed his inventions to fall into the hands of those who were to kill his own people, but more tragic still to destroy his own beloved son.

If ever a man died of a broken heart it was Lawrence Hargrave. Two months after his son was killed, on July 6th he himself died. It was a pathetic ending to a noteworthy career.

Although unhonoured and scarcely known by the people of his own country, Hargrave's machines, which caused so much ridicule in Sydney in the '80's and '90's, were the ancestors of the streamlined aircraft of today. A monument stands to his memory at Bald Hill, near Stanwell Park, not far from the beach where he made his famous ascent in a kite, a memorial to a man who stuck to an idea in the face of the greatest of all obstacles – ridicule; the man of whom T.C. Roughley says, "He probably did as much to bring about the accomplishment of dynamic flight as any other single individual in history".

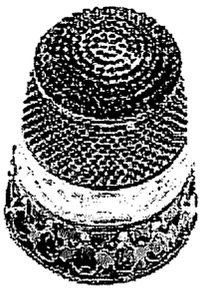
Compiled By Eve Bennetts.

"QUALITY AND EQUALITY"

"We have nearly all fallen into the clutches of six myths . . . the myth of equality . . . the myth that work is intrinsically good and beneficial to the workers' soul, whereas it is the curse of Adama. The myth that heredity is in some way (hard to define) superseded. Shall we call this the illusion of merit? The myth that there are no rare spirits whereas society is held together and all movements are the perpetual movement of the Gadarene swine. The myth of the more the merrier. The myth of the desirability of uniformity. Whereas individualism is the basis of all equality, and can only flourish in freedom. Equality is the great enemy of quality."

Excerpt - The Nineteenth Century, March 1945

Some Light-Hearted Logic!



One day, when a seamstress was sewing while sitting close to a river, her thimble fell into the water.

When she cried out, the Lord appeared and asked, "My dear child, why are you crying?"

The seamstress replied that her thimble had fallen into the water and that she needed it to help her husband in making a living for their family.

The Lord dipped His hand into the water and pulled up a golden thimble set with sapphires.
"Is this your thimble?" the Lord asked.

The seamstress replied, "No."
The Lord again dipped His hand into the water. He held out a golden thimble studded with rubies. "Is this your thimble?" the Lord asked.

Again, the seamstress replied, "No." The Lord reached down again and came up with a leather thimble. "Is this your thimble?" the Lord asked. The seamstress replied "Yes."

The Lord was pleased with the woman's honesty and gave her all three thimbles to keep, and the seamstress went home very happy.

Some years later, the seamstress was walking with her husband along the riverbank, and her husband fell into the river and disappeared under the water. When she cried out, the Lord again appeared and asked her, "Why are you crying?" "Oh Lord, my husband has fallen into the river!"

The Lord went down into the water and came up with George Clooney. "Is this your husband?" the Lord asked. "Yes", cried the seamstress. The Lord was furious. "You lied! That is an untruth!"

The seamstress replied, "Oh forgive me, my Lord. It is a misunderstanding. You see, if I had said 'no' to George Clooney, you would have come up with Brad Pitt. Then if I said 'no' to him, you would have come up with my husband. Had I then said 'yes', you would have given me all three.
Lord, I'm not in the best of health and would not be able to take care of all three husbands, so THAT'S why I said 'yes' to George Clooney.

And so the Lord let her keep him.

Perhaps the moral of this story is that when a woman lies it is usually for the best of reasons?

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NIGEL JACKSON

A Great English Myth in New Dress

'ELIZABETH - THE GOLDEN YEARS'

A film review by NIGEL JACKSON

INDIAN director Shekhar Kapur's first Elizabeth film, with its deliberate resonances with a profound Hindu myth (the god Krishna advising the prince Arjuna in the Bhagadvagita), made a deep impression on me (see 'Australia – Is there a way through the whirlwind?' in Heritage 88). I saw that film as celebrating 'the role of human character in making possible high achievement and notable passages of national history'. Largely through the film's presentation of Elizabeth's advisor, Sir Francis Walsingham, I admired a certain unexpected depth in Kapur's direction. The film not only praised 'the integrity, good sense and personal bravery' of the Queen, but also promoted qualities of 'self-possession', a 'necessary ruthlessness' in rulers, an 'inner strength' and a 'strange wisdom' which I associated with Sufism and other esoteric and initiatory manifestations of sacred tradition. I thus saw Walsingham as playing Merlin to the Arthur of Good Queen Bess. Dan O'Donnell ('Australia – Yes, there is a way through the whirlwinds!' in Heritage 89) was not so impressed. In particular, he pointed out that the film was filled with 'many historical inaccuracies' and saw it as most unfair to the Catholics of the time, providing an 'idealization of Elizabeth at the expense of her rivals'. Neither of these criticisms, it seems to me, destroys the essential, mythical quality of the earlier film.

Cate Blanchett as Elizabeth in 'Elizabeth - The Golden Years'

On first viewing, this sequel did not seem to me to contain the same symbolic power or philosophical depth. Most notably, Francis Walsingham, who played that key role compounded of Machiavelli and the god Krishna in Elizabeth, seemed to have only a minor presence now (not true, but his character is hardly developed any further) – and there appeared to be no figure of comparable stature around the Queen (also not true, for Sir Walter Raleigh has much wise advice for her).

Also, unfortunately, I felt that the director had succumbed to the temptation (or financial necessity?) to incorporate crowd-pulling matinee idols into the new film. Thus, we have an extraordinarily handsome and virile presentation of Raleigh (played by Clive Owen) and a charmingly decorous 'ice cream girl' (as I once described Princess Leia in Star Wars) in the shapely shape of Elizabeth Throckmorton, one of Elizabeth's maids-in-waiting (played by Abbie Cornish).

Regrettably, the film shows an utterly unbelievable sexual liaison between (as it were) this Dionysus (Raleigh) and ageing Juno (the Queen), especially at the moment when she asks him for a kiss. Kapur would have been wiser to keep it a soul-to-soul encounter – the mutual admiration of two high achievers closely attuned to each other.

Cate Blanchett plays the Sovereign and everyone always begins by asking about her acting or praising it. Initially I was not so sure she is as good as before. This time around, I couldn't help feeling (at first) that we were getting more of 2007's Cate than 1587's Virgin Queen. Of course, the matinee idol context did not help.

However, I entirely revised my view of Blanchett's acting after viewing the film a second time. I realized firstly that the central focus is on Elizabeth as the mature sovereign who has profited from Walsingham's earlier guidance and is now capable of greatness as a ruler, and secondly that actress and director largely succeed in providing a comprehensive image of this great woman during the most critical challenges of her reign – those posed by the threat of rebellion in favour of the Catholic Mary Queen of Scots and by the greater threat of invasion by the Spaniards.

Many details of the film's portraiture of the Queen, which seemed 'small beer' on first viewing, turned out to be important pointers to her carefully studied magnanimity of nature. These included her sense of humour and wit (shown in several small incidents, such as when Raleigh proudly tells how he has named the new settlement Virginia and she asks him whether, if she marries, he will rename it Conjugia!) and her capacity for rapid and adroit response on all sorts of occasions, important and trivial ('I find the impossible far more interesting.' – and such was her great reign! It was also apparent that the film has a very effective script, in which there are many resonances with earlier or later sequences. An example is Raleigh's description of what it was like to sight the New World, when he referred to 'your naked, fragile hope' – which is exactly what Elizabeth relied on after Dr Dee's inspiring and encouraging words to her about how some people meet danger (the approaching Armada in her case) by 'rising like eagles'.

The character of this great woman is revealed by all sorts of decisions and statements. Early on, she tells her council angrily: 'I will not punish my people for their beliefs, only their deeds.' Later, she tells Raleigh: 'I like your immensities.' She tells him how much she would like to travel to the New World with him: 'I envy you. You're my adventurer.' Here we grasp her innovative and adventurous nature, her flexibility.

A weakness of the new film is the way in which the Spanish King Philip (played by Jordi Molla) and his people are crudely demonised. Here, I can feel Dan O'Donnell nodding his head behind my shoulder. They become symbols of religious totalitarianism and the danger of a new Inquisition in England. While it is true that Spanish Jesuits were shown as martyrs under torture, they were not brought alive as sympathetic human beings at all. They were religious fanatics, dressed in black, working in gloom. And Mary Queen of Scots is played by an actress (Samantha Morton) with a rather smug Pekinese face. Again the temptation to make comparisons with Star Wars arises: the goodies are too obviously good and the baddies too obviously bad.

Of course, the history of the reign of Good Queen Bess and especially the fearful challenge of the Spanish Armada and England's delivery has become enshrined in a British myth of enormous glory and drama; and the film recreates this with some considerable competence. It is just a pity that a more sensitive and probing examination of the turbulent politics of that era could not have been substituted for the superficial romances and fanatic-bashing. However, aided by an excellent musical score, the film certainly evokes the grandeur of England's heroic resistance, actively led by the Queen.

As I noted in my review of Elizabeth, there seemed to be a powerfully meaningful link between Elizabeth's determination to stand for the right of private conscience in religious practice and Walsingham's mysteriously providential arrival to guide and protect her. Such a link can be understood as part of the wyrd, the great pattern behind the apparently jumbled events of this 'lower world'. That sort of insight is not prompted by the new film, especially with its fashionable ridiculing of astrology.

Abbie Cornish, Clive Owen & Cate Blanchett in a scene from "Elizabeth - The Golden Years."

In an opinion article 'Abbie goes for Gold' by Claire Sutherland in the Melbourne Herald Sun (15/11/07), Kapur is quoted as saying about his new film: 'This conflict with intolerance and fundamentalism is not a new conflict.' Unfortunately, there is something of intolerance in the way the film attacks intolerance!

Christopher Goodwin in an opinion article 'Her Golden Age' in The Australian (17-18/11/07) claimed that Abbie Cornish 'has the superficial appeal of a Scarlett Johansson, but a deeper, more mysterious feel.' On first viewing, I couldn't see that at all in her portrayal of Elizabeth Throckmorton; and Cate Blanchett's playing with her lady-in-waiting by flicking her fan at her seemed trivial and banal. However, a second viewing convinced me that Cornish plays the role with dignity and intelligence as well as allure and is rather more than a Princess Leia. Clearly she is a surrogate daughter for the Queen and at a number of moments justifies this by showing strength of character.

It is possible to put down to political hostility Owen Richardson's observation (in 'A hard reign falls in Hollywood', The Age, 10/11/07) that 'in Kapur's romantic blather there is no room for the callous tight-fistedness that made Elizabeth neglect the ill and wounded sailors crowding the ports of southern England after the Armada.'

And it is possible to agree with Vicky Roach (in 'Screen Gold' in MX, 15/11/07) that the 'image of the warrior queen, hair loose and dressed in silver armour, leading her troops astride a muscular white horse, is an extraordinary one, although it might offend purists' and that the Queen's attraction to Raleigh 'lends an engaging vulnerability to a woman who refused to play second fiddle to any man.'

It is deeply moving when Elizabeth tells her soldiers: 'We will meet again in Heaven or on the field of victory.' It is also impressive when she and Raleigh cross swords about her attitude to giving commands.

Roach added, not entirely fairly (I now feel): 'This is an altogether cooler creature than its predecessor'. Leigh Paatsch was more damning (in 'Romp and Ceremony', Herald Sun, 15/11/07) in describing the film as a 'stunningly superficial sequel', which is 'little more than a sumptuously sudsy soap opera' and 'all-out attack of purely pointless opulence'. After a second viewing I reject his descriptions as most unjust.

After my first viewing, I wrote: 'Although the film reproduces many incidents from the period correctly (such as Raleigh's introduction to the Court of potatoes and tobacco and his hurling of his coat over a puddle to prevent his Queen wetting her feet), and although it carries a thinly spread message of religious and intellectual tolerance and freedom to dissent, it seems ultimately a disappointment in simply having no enabling and authenticating insight into the human and spiritual significance of the multitude of events it depicts. At one moment – when the Queen seemed momentarily cowed by reflection of her probable defeat by the Armada and subsequent gaoling in Spain – it seemed as though it had struck gold; but the window of opportunity remained unopened.' I had missed the point!

The essential message of the new film is a reprise of that of the first: 'the role of human character in making possible high achievement and notable passages of national history'. It acknowledges honestly that ill weather played a key role in the defeat of the Armada, but overall presents a credible and deeply moving portrait of a great woman ruler at a critical moment in England's history.

One final detail is worthy of mention: the new film's use of the child daughter of King Philip, Isabella. At the beginning he asks her how she would like to be Queen of England. Then and during the film her expression is powerfully enigmatic. At the end, she turns away from him – and it is as though she represents the goddess Fortuna withdrawing her favour from him. This detail is one of very many left unmentioned in this review, details which, when understood as interlocking into a whole, reveal that the film is more serious and more penetrating than some critics (including this critic on first viewing) have allowed.

News from London

HISTORY BUILDS HEAD OF STEAM

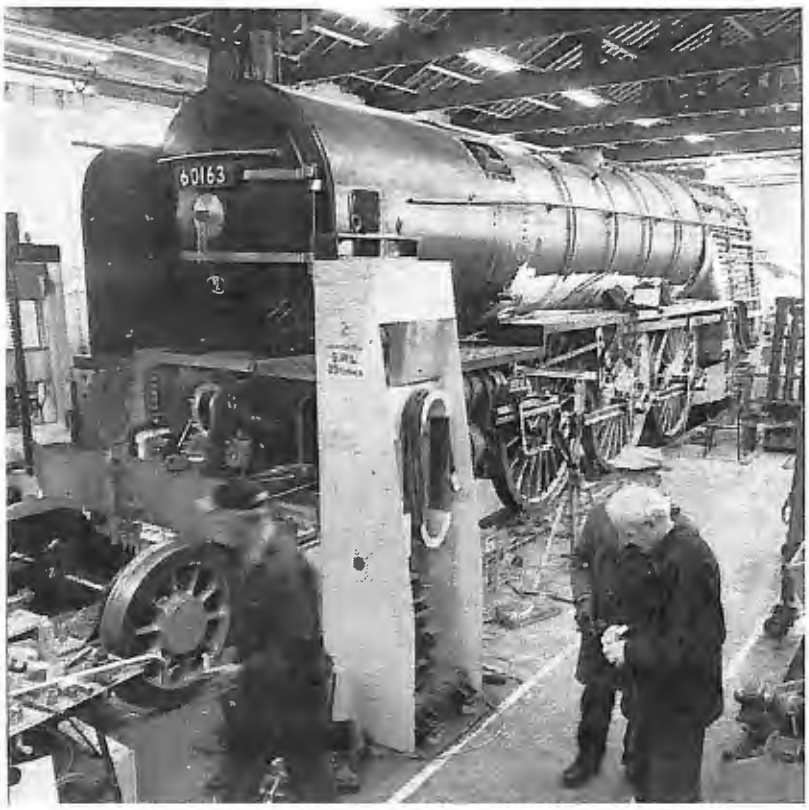
History came back on track when 60163 Tornado, a main line coal-fired locomotive built up steam for the first time in February this year.

The A1 Steam Locomotive Trust, the charity building the first new main line steam locomotive in Britain in almost 50 years, has announced that Tornado received its boiler certificate after a steam test at Darlington Locomotive Works.

The test followed the lighting of the first fire for Tornado by Dorothy Mather, the trust's president and widow of the loco's designer, Arthur Peppercorn.

Tornado is the first new main line steam locomotive built in Britain since 1960, the first new express passenger steam locomotive since 1954 and the first steam locomotive to be built in Darlington since 1957.

It took the trust's volunteers 18 years to move from the planning stage to manufacturing 173 tonnes of coal-powered metal, at a cost of 3 million pounds ($6.5.million) after many people said that it could not be done.



Historic: Engineers work on the Tornado, the first main line-ready steam locomotive built in Britain for almost 50 years, at Darlington works.

Source: World News February 12th 08.

From The Bible:

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things:

THE ACTS – 17:24-25.

THE EARTHLY DECLINE OF THE CHRISTIAN DOCTRINE OF USURY

By Reginald S. Schubert

PREFATORY REMARKS

Not many people in this country have heard of, or know much about, Dr. Carl Ferdinand Wilhelm Walther (1811-1878). He has been called *"the most commanding figure in the Lutheran church of America during the nineteenth century"*. Walther, the founder of the Lutheran Church – Missouri Synod, was a true Lutheran in every sense of the word. He trod in Luther's steps and, among other things, vigorously upheld and defended the Christian Doctrine of Usury. Walther's lectures to his followers on the question of usury was published in 1869 under the title 'Die Wucherfrage'.

Theologically speaking, Walther's presentation of the subject was strongly biblical and above criticism; but contrary to what is said by some so-called Christians about the Bible being the Word of God, parts of the Bible are stretched, minimised or ignored if it suits carnal opinion. And so an attempt was made to denigrate 'Die Wuchterfrage'. The attempt was successful because most Christians were only too happy to follow carnal opinion. What they achieved by their efforts, in actual fact, was to demonstrate their appalling ignorance of modern money and the system that sustains it.

Christ, whose superb command of language is beyond questions, said: *"Lend, hoping for nothing in return"*. Christ's words, not only cut the notion of 'one hand washing the other' down to size, but also cut usury, or the taking of interest, down to nothing. In other words, usury is plainly forbidden here as it is throughout the Old Testament.

Walther's weakness lay in his minimal understanding of modern banking and to that extent his presentation of the subject suffered.

The following treatise has been prepared to vindicate Walther, and is an apologia in defense of 'Die Wuchterfrage'. For the sake of completeness, some of the subject matter covered by Walther is restated here and is thereby acknowledged.

Usury or the taking of interest is contrary to common sense – the creation of credit proves this. It is almost inconceivable that the fiction that dollars are 'ewes and rams' could co-exist with the rigorously precise calculations in modern technology. The practice of usury is an absurdity supported by, among other things, superstition, cupidity and, of course, doltishness.

The undersigned makes no apology for the fact that he uncompromisingly holds to the immutable doctrine of Usury.

Reginald S. Schubert
Lobethal, S.A. June 1981.

THE CHRISTIAN DOCTRINE

IN THIS post-Christian era, when Christian ethics are used as a mask to disguise all manner of nefarious objectives, and what is worse, when 'situationism' is widely accepted as a handy device for self-justification, this short exposition of the Christian doctrine of usury will have an up-hill battle to gain acceptance, Nevertheless, the lesser-known facts concerning this doctrine do need an airing, and it is hoped that, extreme condensation of the subject matter notwithstanding, if this work succeeds in sowing the seeds of understanding in but a handful of fertile minds, it will have more than achieved its purpose.

No-one of course, expects the non-Christian to take much notice of the Christian doctrine, but since collectively we carry our increasing proportion of the usury-burden, the subject at any rate, is of significance to most of us – Christian, Pagan or whatever.

It can be stated quite categorically that of all the foolishness and wickedness of mankind, no single thing has caused more human misery than the practice of usury.

First of all, an important point must be made – the dividend which is received through the purchase of shares e.g. in manufacturing, mining or similar venture, is NOT usury. Even when the dividend is quite high, it would not on that account be usurious. The argument therefore, that a continued observance of the Christian doctrine of usury would have inhibited Man's progress is so much nonsense.

THE FORMER INTEREST

To understand the problem of usury it is necessary to have some idea of the nature of the former Interest.

By Roman law, where one party to a contract made default, the other could enforce, over and above the fulfilment of the agreement, compensation based on the difference (id quod interest) to the creditor's position caused by the default of the debtor. This difference could be reckoned according as to actual loss had accrued. ('The Encyclopaedia Britannica' 11th Ed. Vol.14)

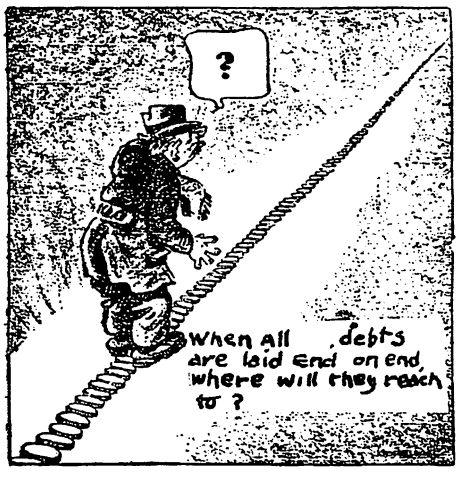
Justice of course requires that . . . the interest of the creditor be safeguarded. This is the origin of the expression INTEREST. Interest does not belong in the sphere of borrowing – but in the sphere of justice. With this good word the usurers want to adorn their evil case. ('Die Wuchterfrage, Protokoll der Verhandlungen').

For even though a creditor 'loses' a possible profit, yet it is not profit-losing as far as interest is concerned, because no one loses that which he never had. For this reason it was called an accruing loss and a failing gain (damnum emergens et lucrum cessans), to indicate an actual loss, not one that merely appears as such. (Martin Chemnitz, "Loci Theologii'.

Interest is name of an honourable affair and seeks equity. But in usury you strive after gain; there the complete risk rests with the borrower; indeed you pile up the usury in an astonishing manner. And it is a well-known fact that, if equity is not observed, whole nations will be impoverished.

(Philip Melanchton. 'Ethic Doctr. Element 1.2.1.')

The Unholy Trinity: Debt, Taxation, Banking.



A Problem for Statisticians.
- New York "Times."

If he who lends suffers no loss thereby, and would not care to earn as much-with honour-in another way, then the former interest (Compensation) degenerates into usury. (Philip Melanachton, 'Philos. Moral, Epit. Corpus Reform', Vol. XV1.)

From the above it can be seen that the former interest had nothing whatsoever to do with usury-cum-interest; it was purely a matter of justice. The creditor lent gratuitously but the debtor was compelled by law to compensate the creditor for any costs involved in default.

USURY ACCORDING TO PAGANS

The Christian doctrine of usury does not depend for its validity upon the testimonies of Pagans, but as Walther says: *"If a heathen recognised that the taking of interest was such an abominable and harmful sin, should not we, who have the Bible, recognise this even more so? That Christians defend usury, which the heathen have condemned as a terrible vice, is indeed a bad sign, showing how sad is the situation of the Christians at present"*. ('Die Wucherfrage').

On the question of usury, the civilized Pagans were intellectually far superior to the modern Christian, and we could learn much from reflecting on the declarations of Pagans.

Aristotle: *"Very much disliked also the practice of charging interest; and the dislike is fully justified, for interest is a yield arising out of money itself, not a product of that for which money was provided. Hence of all ways of getting wealth this is the most contrary to nature"*. ('The Politics').

Cato: *"Our predecessors maintained the practice, and fixed it by law, that a thief was to be condemned two-fold and a usurer four-fold. From this one can see to what extent they considered a usurer to be a worse citizen than a thief"*. ('De Rustica, Praefat').

Tacitus: *"After that this was reduced to one-half per cent according to law put forward by the tribunals. Finally usury was forbidden, and through many resolutions of the people the fraudulent evasions of the law were restrained, which however, no matter how often they were checked. Appeared again and again through alien skills."* ('Annal V1'.

The same Tacitus writes concerning the ancient German people:

"To practice usury and to seek after interest is a matter unknown to them, and this is therefore, observed more strictly than if it had been forbidden". ('De Situ, Moribus et Populis Germaniae').

Cicero: *"Do we not see what confusion of everything follows in this way? What disorder? All benevolence ceases, all thankfulness, which is the bond of unity, is stifled. For if you lend someone something for your own sake, this is not to be looked upon as a favour, but as usury"*. ('De Finibus 11').

Lycurgus, of ancient Sparta 888 B.C., completely abolished usury according to Plutarch in his biography. ('Plutarch').

It has been said that ancient usury was cruel, and so it often was. But take the case at present of the person who is paying off a house. Consider what the house will finally cost him. Consider the usurious strata in the rates, taxes, goods and services, which he must pay during those years- and for life, for that matter – and compare the barbarity.

Another thing – those who belittle Aristotle's theory of the sterility of money should ask themselves where, since 'all new money comes out of a bank in the form of loans' and 'as loans are debt, then under the present system all money is debt' (Minutes of Proceedings and Evidence Respecting the Bank of Canada etc. Evidence of Mr Towers, Governor of the Central Bank etc.")

does the usury come from? Can you imagine your body covered in leeches until the day you die" You are being financially bled ad infinitum.

USURY ACCORDING TO THE FATHERS OF THE CHURCH, THE SCHOLASTICS, AND THE REFORMERS.

Lacantius: *"If a man, who revere's God, lends out money, he dare not accept any usury for this, so that his favour also remains untarnished, and that this assistance may remain completely clear of the property of others"*. ('Institut. 1. 16.C 18').

Basil the Great, in his explanation of the 15th Psalm: writes:

"And one sees that blame is attached to this vice in many passages of Holy Writ. For Ezekiel places usury and the acceptance of more than the capital into the category of the most evil things, and the law manifestly forbids it by saying: "You are not to practice usury on your brother or your fellow-man". ('Opp. Basilii M. per W. Musculum Castigata. Etc.1, 229.').

Gregory: "On the other hand *I admonish* also *to lend. For lending is the other way of making a present, but I add that this giving must be without usury and the demand of interest – as the word of God enjoins. For he that does not lend is just as deserving punishment as the man who gives under the condition of having it restored with usury."* (Oratio c. Usurarious. OPP. Omniz. Tom, 121.')

Ambrose, in his 'Capitulorum Libri de Tobia' writes:

"Everything that may be added to the capital is usury. If the name is permissible, why do you shun it? Why do you cover it up?" ('D\Divi Ambrosii Omna opp.fol.203.').

Augustine, in his 'Ennarratio' to the 129 th Psalm, says: *"Do not practise usury; for if you accuse Scriptures when they say: "He that putteth not out his money on usury". You have nothing with which to excuse yourself when the Word of God speaks – it speaks to you. Because you cannot destroy the Word of God, you endeavour to accuse those through whom the Word of God speaks to you. But if this admonition is loudly proclaimed, they say: "If this is the state of affairs, we shall not come here; besides if that is so, we shall not go to church"*. (V111,1500')

Theodoret: *"it is to be noted that not only the perfection of the New Testament, but also the stand taken by the Law (the Old Testament economy) condemns usury, because it is connected with unfairness, injustice and misrepresentation"*. ('Opp. Ed.Colon 1567. Tom.1, 193').

Bernhard, in his explanation of the Ten Commandments says: *"By theft we mean robbery, usury, burglary; ultimately, everything that is possessed to the detriment of others"*. (Serm. Super Salve etc. fol. 177444').

Luther, in his Admonition to the Clergymen to Preach Against Usury writes:

"Therefore, preacher, stick to the text ... He who lends, and accepts something in return for it is a usurer. Do not depart from the text, even though there should be a hundred objections. Take no notice but adhere to the text. When lending one should not accept anything more or better. If anyone accepts anything more or better he practices usury, and that is not rendering your fellow-man a service but harming him, as it happens with stealing and robbing". (See Walch X, 1024.ff)

Chemnitz: *"It (the prohibition of usury) is to be established on the basis of certain and clear testimonies of Scripture that usury is not a good thing in itself; and according to its manner, neither, in that sense is it a matter of indifference though it must be judged according to its use or abuse – and indeed is to be sanctioned if practised in moderation, and only the extreme is to be condemned – but that is in itself and according to its manner*

an evil, sinful and damnable act. For many think that, as in other legitimate contracts, only the extreme, the mistakes and abuses are to be condemned. Therefore, as theft, robbery etc. is sinful in itself, and cannot be done in a good way, thus the same applies to usury. And if you ask for usury in moderation, it is the same as asking whether adultery in moderation is proper". ('Loci th.').

Winklemann, in his book 'De Usura', writes: *"Many deny that usury is forbidden in the New Testament, and if their attention is directed to Luke 6:35 they are accustomed to make the excuse that here usury is not dealt with but the service of lending, rendered free and for nothing. But where usury is forbidden in the Law, the Psalms and the Prophets, which Christ did not come to destroy, they are refuted in this passage in the most striking way ... [and] we lay hold of these patrons of covetousness and usury in the following certain manner.*

The hardships of the Depression forced many of the unemployed to live in parks or on any piece of vacant land they could find. Groups of unemployed men, like these in Perth, were a familiar sight to anyone who lived through the Depression. Ramshackle camps of flimsy hessian shacks sprang up in every city. They housed families that had been thrown out of homes they could no longer pay for.

If Christians are obliged to lend so that like the sinners and tax-gatherers they are not only satisfied with the restitution of the principal and the recompense through equal service, how much less dare they accept more than the principal which is usury? When, however, they not only practise no gratuitous lending to their fellow-man, but also, since everything is filled with usury, it is evident that those who bear the name of Christ, do not even reach the level of many taxation officials, but still remain beneath it". ('Hunnii Thesaur. Ev, 1,565).

Towards the end of his life, Augustine wrote: *"The usurers ploughed long furrows on my back, but they did not overcome me".*

One wonders whether there is a modern-day clergyman that is having his back ploughed by the usurers! Hardly likely. Such is the power of 'Situationism' to lift a sin into the category of a 'mittel dinge'. The Christian doctrine of usury is not derived from finite situations, but from the realm of the transcendent.

USURY ACCORDING TO SITUATIONISM

In our day, the Fletcherian ethic has become a popular and handy device for self-justification from guilt over usury. It is called the New Morality, but in actual fact, it is the old situation ethic that has been at the throat of the Christian ethic for hundreds of years, and especially over usury. It is difficult to pinpoint history and say this was the point of no return to the Christian doctrine, if there is such a point of no return.

Some blame 'the canonist doctrine of 'Damnum Emergens and Lucrum Cessans' which played a considerable part in the breaking down of the ecclesiastical prohibition of the taking of usury.

Thus interest came to be particularly applied to the charge for the use of money disguised by a legal fiction under the form of an indemnity for the failure to perform a contract. ('The Encyclopaedia Britannica' 11th ed. Vol.14).

Before the expulsion of the Jews [from Britain in1290] however, in spite of canonical opposition, Christians had begun to take interest openly; and one of the most interesting examples of the adaptation of the dogmas of the Church of Rome to the social and economic environment is found in the growth of the recognized exceptions to usury. ('The Encyclopaedia Britannica' 11th ed. Vol.27).

Mention must be made of three theologians who started the situation ethic of usury in their particular church.

Johann Eck (1486-1543): The Church of Rome's most indefatigable opponent of Martin Luther, had won laurels in a public disputation at Augsburg in 1514, when he defended the lawfulness of putting out capital at interest; again at Bologna in 1515, on the same subject and these triumphs had been repeated at Vienna in 1516. By these successes he gained the patronage of the Fuggers and found himself fairly launched as the recognized apologist of the established order in church and state. ('The Encyclopaedia Britannica 11th ed. Vol.8.).

John Calvin (1509-1564): Was the first to propound, in writing, the modern distinction between interest and usury.

Johann Gerhard (1582-1637): Began his situation ethic with the words: "Caritus incipit a se ipsa", and wrote: "It has been shown that it is by no means contrary to common justice and Christian love, if in certain cases a moderate legally determined interest is demanded from those who through our money gain a great deal. ('Loc de Magistratu').

Note Gerhard's choice of words; situationism always begins with the 'thin end of the wedge'.

The onset of situationism to rationalize usury, whether it be Eck's, Calvin's Gerhard's or any others' – before or after – followed this path. First there is Christian ethic: Do not take usury. Rationalize this and you have a new ethic: Take usury from the rich but not from the poor. Rationalize this new ethic: Take it from the rich and the poor if they can stand it. Rationalize this again: Take it from everybody. Today, the Christian ethic, humanly speaking, is completely shattered.

The Bank of England was incorporated by the Act of 1694 with the right to issue credit on the security of the Government.

One hundred years later, Edmund Burke was to write: "Nations are wading deeper and deeper into an ocean of boundless debt". The whole situation was getting out of hand. Conscientious clergymen were flabbergasted.

During the eighteenth and nineteenth centuries, repeated requests were made to Rome for guidance – especially on whether Catholics might lend money at interest as and when allowed by the law of the land. Rome always refrained from settling this question in principle. ('Why Not End Poverty'. F.H. Drinkwater').

C.F.W. Walther has this to say: *"As a rule by usury, interest is meant, which is contrary to the law of the Government. If this were true the Government could create sin and abrogate it, minimise it or enlarge it. If the Government were to allow six per cent, then seven per cent would be sin, but if it allows ten per cent, then seven cent would no longer be sin ... now, since God has forbidden usury, usury must be something which must be regarded as sin, not because of the law of the Government, but because of a commandment of God".* ('Die Wucherfrage').

Writing in 1901, Benedictine Fr. Scherer. O.B.S. said: *"Concerning usury, religious instructions has become mute, legislation keeps quiet, the Church keeps silent.* ('Bibliothek Fur Prediger', Vol.1V). The Situation ethic had run its course.

USURY AND SOPHISTRY

Christians, who still had some doubt about the Bible being out of date as far as usury was concerned, grasped at 'straws'; the first being: *"Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury".* Deut. 23:20.

The only passage (in the Bible) in which usury upon certain people is permitted is Deuteronomy 23:30. Many allow themselves to be misled through the misunderstanding of this passage. But it proves absolutely nothing against our doctrine. Does he possibly mean the strangers from the heathen nations who lived amongst the Israelites? Never! As strictly were they also forbidden to oppress the poor, so strictly were they also forbidden to oppress the stranger. We must take notice of the Hebrew word – NOCHRIM. They called the descendents of the Canaanites NOCHRIM. ('Die Wuherfrage') The Nochrim were the enemy. Strangers in general were called GERIM. The two names were not mixed up by mistake.

Ambrose, too, gives this explanation in some detail. Canon law sums it up this way: *"Therefore, where the right to wage war exists, you may also have the right to practice usury".* (L.C.C.12). The odd thing about the excuse that interest may be taken from a stranger is not in that other total prohibitions are ignored, but in that the word 'brother' is ignored.

The second, because Christ uses the word usury without disapproval in the New Testament, therefore it cannot be too bad, and is indeed permissible when practiced in moderation. This reasoning is not only fallacious, but also childish. Christ twice used the word usury-Mathew 25:27 and Luke 19:23. Here, in these parables, those of limited ability, and of timid natures which are not suited to independent labour, are counselled at least to attach themselves to other stronger characters, under whose leading they can utilize their talent for the advancement of the Kingdom of God. These parables were not given for instruction in money lending. Moreover, as stated in Luke 6:34-35, Christ not only wants Christian lending to be gratuitous, but also of such perfection that even the thought of 'one hand washing the other' should not come into it.

BANKING AND THE GOLDEN AGE OF USURY

Is it possible in these days of disbelief in physical miracles really to caricature institutions which pretend to lend money, and do not lend it, but create it? And when it is paid they de-create it? And who achieved the physically impossible miracle thereby, not only getting something for nothing, but also of getting perennial interest from it? (Frederick Soddy, Oxford University).

At any rate, the situation now is that modern Usury in the post-war years has reached fantastic heights of successful injustice; at the same time its operations are no longer secret, having been uncovered in evidence before Parliamentary Committees and published in Government reports, not to mention books by authorative writers.

Any English citizen with a clear head and a little serious reading may understand for himself how interest-bearing credits are created out of nothing; how all money begins its existence as a debt; how the money-lenders by means of national and municipal debts have the whole community in pawn to them forever; how the alternative expansion and contraction of credit is the cause of booms, depressions and recessions, of high prices and low prices; how in short, the Usurer has learned to make full use of modern progress 'and commit the oldest sins the newest kind of ways'. ('Why Not End Poverty').

Ezra Pound goes to the point when he says: *"The doctrine of Finance Capital, in short, has shown itself as little else than the idea that unprincipled thieves and anti-social groups should be allowed to gnaw into rights of ownership. This tendency 'to gnaw into' has been recognised and stigmatised from the time of Moses. Indeed USURY has become the dominant force in the modern world".* ('What Is Money For?' Ezra Pound).

The following statements may test your knowledge, or go some way to explain why the world acts seemingly with imbecility:

That no bank lends money deposited with it.

That when a bank lends money it CREATES it out of nothing.

That bank loans are merely credit columns of a bank's ledger. They have no other existence.

That money loaned by a Government is just as much a debt to the people as if it were loaned from a private bank.

That 'fixed deposits' are a plausible screen to hide the creation of credit. They create FINANCIAL credit against the REAL credit created by the people.

That every time a Government borrows money for a public work the people are debited with the liability (in perpetuity) but are never credited with the value of the asset.

That every repayment of a bank loan cancels the amount of the loan out of existence.

Most people labour under the impression the only money in the community is notes, gold, silver, nickel and copper, but this a small part of the community's money. In fact, legal tender is used for less than five per cent of all the purchases. Over 95% of all business is still done by cheque. Banks go to great pains to perpetuate the fiction that they are merely custodians of their customer's deposits-that they lend these deposits, and their profit consists of the difference in the rate of interest which they pay to depositors and the interest they receive from borrowers.

Such an idea is quite wrong, and it is the popular acceptance of this monetary fallacy which gives rise to most of the false notions upon the subject of money. The facts about money are as follows:

1. Banks do not lend money deposited with them.
2. Every bank loan or overdraft is a creation of entirely new money (credit), and is a clear addition to the amount of money in the community.
3. No depositor's money is used when a bank lends money.
4. Practically all the money in the community begins its life as an interest- bearing debt to the banks.

The banks can create and destroy money. Bank credit is money. It is the money we do most of our business with, not with that currency which we usually think of as money. (Governor Eccles, Former Head of Federal Reserve Bank Board).

Banks create credit. It is a mistake to suppose that bank credit is created to any important extent by the payment of money into the banks. ('Encyclopaedia Britannica' 14th ed.).

When a bank lends it creates the money out of nothing. (R.G. Hawtrey).

There can be no doubt that all deposits are created by the banks. (Lord Maynard Keyes).

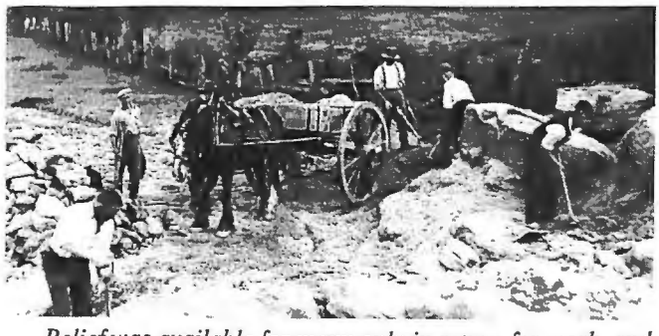
There is no more unprofitable subject under the sun than to argue any banking or credit points, since there are enough substantial quotations in existence to prove to the initiated that banks do create credit without restraint, (Branch Banking). One restraint, however, limits the creation of credit to nine or ten times the amount of cash or legal tender which a bank holds.

Banks do not lend deposits but by expansion or credits, create deposits. (Davenport's Economics of Enterprise).

Banking is little more than book-keeping. It is a transfer of credit from one person to another. The transfer is by cheque. Cheques are currency (not legal tender). Currency is money. (Sir Edward Holden. Banker).

I am afraid the ordinary citizen will not like to be told that the banks can, and do, create and destroy money. The amount of money in existence varies only with the action of the banks increasing or decreasing deposits and bank purchases. We know how this is affected. Every loan, overdraft or bank purchase creates a deposit, and every repayment of a loan, overdraft or bank sale destroys a deposit. (The Rt. Hon. Reginald McKenna, Chairman of the Midland Bank).

On July 15th, 1912, with no subscribed capital and with assets of only 10,000 pounds in the form of a loan from the Commonwealth Government, the Commonwealth Bank opened its doors for business. Forty- four years later it was able to boast assets to the total of 2,000,000,000 pounds. By 1980, the Commonwealth Bank's assets had risen to 17,915,090,000. Add to this sum the assets of the private banks and you get an idea of the extent to which banks have expropriated the real credit of the people of Australia. The banks have acquired the credit and have saddled the people with the debt.



Relief was available for many only in return for work, and thousands of men were employed in public works. This gang is forming a road in what is now a populous Sydney suburb. In other states men were sent to work at timber cutting, on irrigation schemes and on the goldfields.

The above impeccable quotations give the reader some idea of internal banking; its enormity is only exceeded by international banking, by the ruthlessness of the international financiers.

THE AMERICAN CIVIL WAR AND PRESIDENT ABRAHAM LINCOLN

For some time before the American Civil War, the international bankers, the Rothchilds, had been fomenting trouble between the North and the South for the purpose of splitting the U.S.A. into two countries which they hoped to manage more easily. When the war started the international financiers approached President Abraham Lincoln with the offer of a loan. Lincoln turned them down. Lincoln's personality surprised them. His candidature did not worry them; they thought to easily dupe the candidate woodcutter. But Lincoln read their plots and soon understood that the South was not the worst foe, but the Jewish financiers. Lincoln decided to eliminate the international banker. (The remarks of Bismark).

In 1864, Lincoln was elected on a platform that contained a plank declaring for a national currency. ('Citadels of Chaos'). With Congressional approval he issued sixty million dollars worth of demand notes. Bearing no interest at the point of issue, they have saved the American Taxpayer in unearned tribute to the bankers many times the amount of the original sum. About 346 million dollars are still in use. The interest saved was fifty dollars for each dollar issued.

This was in reality the first and last truly government money issued in America.

They (the foreign financiers) understood at once that the United States would escape their grip (through Lincoln's method of finance). The death of Lincoln was resolved upon. Nothing is easier than to find a fanatic to strike. (Prince Bismark). The mercenary John Wilkes Booth, who was Lincoln's assassin, had the coded messages the key to which was found in the possession of Judah P. Benjamin, Rothschild's agent to the South.

Lincoln was called the great Emancipator, and emancipator he was, but not of Negro slavery because that was dying out in any case. He was the great Emancipator, releasing the American people from the clutches of the international bankers. After his death the country again got into the grip of the Usurocracy.

President Lincoln's life and death is but one story of many connected with international finance; it is the most dirtiest plot on human history. In fact nothing can compare with it for underhand wickedness.

MODERN MONEY

Modern money ought to be based on the ability of a people to provide goods and services et cetera, when and where required, and to provide sufficient exports to cover imports. Gold, or anything like it, does not even come into the equation, because there is not enough gold to go around. In fact, it is barbaric to think that there should be something of value to back money.

Three hundred years ago, money was only a medium of exchange. Today, money is not only a medium of exchange, but also primarily a ticket system, and this fact must never be forgotten. Tickets, that is credit and currency, are created out of nothing to finance all sorts of ventures: to sink oil and gas wells, to mine the land, to build factories and plant, to finance farms and their implements, to build houses, schools, churches, hospitals and a thousand and one other things, including indirectly, tickets for the poor just to exist in the battle for survival.

Banks, in fact, exercise more clout in a nation than does the Government. The Government, if it were to question the operations of the banks, or stood up to them on certain issue, would soon find the media against it, and the Government would soon find itself out in the cold.

Those people, who are elderly, will have no trouble in recalling the Great Depression when the banks held the world to ransom, when money was withdrawn, overdrafts were called in, tickets were issued with the greatest of reluctance, and great hardship was practically universal, not to mention the countless suicides when people could not meet their commitments. Needless to say, the financiers made a colossal killing, raking in assets right and left. The Great Depression was one of the greatest anti-social crimes that a few people have perpetrated on the majority of mankind.

Even in ordinary times there is an anomaly in society that requires a constant and regular supply of new tickets: No farm, no processing, no manufacturing or any other business pays out in wages, salaries and dividends enough money to buy the goods et cetera that they produce. In other words, prices always exceed income; this is an irrefutable fact. Profits play only an insignificant part in this anomaly. The everlasting drive for export markets is a minor proof that money and prices are not self-liquidating.

A remedy for this anomaly has been known for over fifty years, but rarely even partly acted on, except during war time. If parliamentarians had the brains that they think they have, they would know that exporting goods of more value than the value of the goods imported is a stupid way of impoverishing a nation.

There is no argument here over the fact that banks do create credit and currency out of nothing; somebody has got to do it, or our civilization would collapse. What is questionable, in the light of the foregoing, is whether banks have the right to suck the life-blood of the nation with their usury. The banks, whether they are state owned or private, are virtually agents of the people and are entitled to no more than agent's fees. By fees we mean ample remuneration for the valuable services rendered, plus profits.

Monetary affairs need a Christian policy in place of the present international policy, not to mention private competitive enterprise.

There is no Government of any country in the world today that looks upon the citizens of the nation as being voluntary shareholders in a national co-operative, that publishes an annual national balance sheet showing the sum total in prices of all goods and services provided and in demand, that shows the money available to shift all of these goods and services from producers to consumers.

The Government must do two things. One, issue an annual national dividend, and, two, subsidize the items in the cost of living index. Such action would not only make prices and money self-liquidating, but also it would cut inflation down to zero. If the Taxation Department can keep track of income, there is no problem in keeping track of the prices of production and services. Of course, it is no valid objection to say: "Where will the money come from?" Because money is created out of nothing now. Money is not a god; its value lies in the fact that people BELIEVE that it can be exchanged for goods and services et cetera, otherwise it has no other intrinsic value whatsoever.

The Commonwealth Bank for example, could easily create all of this necessary credit. The proposition put forward in this paragraph is the exact antithesis to Communism, Socialism and now Globalism. Moreover, if the country, any country, could be governed scientifically and morally (that seems a lot to ask for, because political thought is so far behind technological thought that we must marvel that they could co-exist on the same planet) the resulting prosperity would be so great as to be inconceivable by past experiences. Technology is so far advanced that fewer and fewer people are now needed, and the number will decrease still further, to provide goods and services. Full employment is one of the most stupidest things that could be advocated today, only those whose are weak in the head would even think of it.

The problem is – can the perverted world change from the Golden Age of Usury to the Golden Age of Leisure without strife or bloodshed? It is possible, but is it probable? By leisure we do not mean loafing; some people loaf when they should be working, others work when they could be loafing. Leisure is not a question that can be morally pontificated upon.

USURY AND PROTESTATION

In this perilous situation, and it is perilous, there is not much point in 'whipping the cat' and blaming something for the mess that we are in. Certainly the indubitable sloth of the clergy, the greed of the masses, the long-term aims and financial cunning of the international financiers, the science of discovery of the Renaissance-time, the Industrial Revolution (the so-called 'godsend to the money changers') the rise of the modern Banking System all played some part, small or great.

The important thing is to try and get from minus ten to minus eight, and so on. It will probably take at least one hundred years to get to plus one. But even so, the situation is now so grave since the Usurers are doing their utmost to socialise (globalise) what is left of the free world. They know that a free people are likely to wake up sooner or later. But, according to them, we must not wake up until it is too late to do anything about it.

Communism was imposed upon Imperial Russia with the help of international Jewish money of New York, and it has been sustained from that time by massive help from the West, including complete motorcar and truck factories et cetera, not to mention all of the technological know-how stolen from Western countries through espionage. Communism (Globalism) and Socialism are so ideologically ridiculous and pitifully inadequate that countries cannot even properly feed themselves. But this is the planned scarcity which the Usurers would like to impose on the Free World, just to maintain their power. It is interesting to note that Communists, Socialists and now Globalists have never criticized the Money System; extreme wealth and the gutter go hand in hand.

What we have to ask ourselves is – is it possible for Christians to reverse the present usurious trend? The short answer is no, because they are just as foolish as other people in this matter. Nevertheless, the long answer is yes, because they have God and the Bible to back them up. All they have to do is go back to the Bible, the Bible is the last thing to put one on

the wrong track. A minority and God is enough.

In Luther's essay "On the Improvement of the Christian Situation' we read:

"Here you would certainly have to put a bridle in the mouth of the Fuggars too, and similar associations. How is it possible, if things must go on in a right and godly manner, that such a great and regal properties should be brought together in one heap in the life-time of a man? I do not know the score, but ... I commend this to the worldly-informed". (Walch X.394)

Here Luther says that bankers ought to be restrained, and he questions the chances of everyone getting a fair deal when bankers accumulate so much wealth so quickly. Luther was certainly a smarter man than some of his followers.

For as Vickers, in Economic Tribulation truly said: *"Sheer common-sense must now compel the realization that is only the powers of the spirit which can be relied upon. All that is necessary for us ordinary men is that we must make use of the knowledge that is already ours- that is to say, the knowledge of good and evil".*

Of course, it is quite ridiculous to suppose that the Usurocracy can be reformed while, at the same time, a host of petty usurers furnish it with respectability. Christians have the choice- either they can return to the Christian ethic and practice it, and thereby participate in the exposure of the usury fraud, or they can disregard both it and the welfare of posterity – indeed the very freedom of their children. Clergymen are not exempted.

Walther said that clergy are not to be 'dumb dogs' when it comes to preaching the Christian doctrine of usury. Neither, for that matter, is the non-Christian exempted. If he subscribes to reason alone, then reason alone, properly used, accuses him. The reason is pure instrument – if its gets the proper data and if treated honestly, it will give the proper answer.

As a minor example, take the senseless class warfare, especially the strife in employer-employee relations. Here, each is at each other's throat. Each must make 'both ends meet'. And yet standing unrecognised on the side lines is a third party 'bleeding' both. Those who control the creation of credit must of necessity control information. The media describe the combat in detail, but never mention the promoters.

Those who deal shadily hate exposure. The 'usury-stone' must be turned over; what is hidden must be brought to light. But, first, as the Proverb says: *"Get wisdom; get understanding; forget it not".*

In conclusion, it cannot be stressed too forcibly that all civilized people, and indeed all the best in our civilization, are in grave jeopardy.

The International Fund and World Bank constitute a Central Bank for central banks, and allow a world credit policy to be imposed on national central banks. The effect of the process is to mortgage both industry and, through its Government, the nation, to the banking system. Since indebtedness cannot be repaid because the money does not exist, the banking system becomes the virtual owner of industries and nations.

Even the dullest mind must know that lending at interest means more money must be repaid than is lent. This is, in fact, the first stage of the process by which the system becomes virtual owner of the wealth of nations, wealth that is produced by the efforts of common man.

As the Duke of Bedford said:

"It is a most imprudent attempt by the worst type of Wall Street financiers to secure financial domination of the world. The financiers who hatched this scheme suggested the establishment of a gang of their own representatives who would be above every government of the world, including our very own".

Recommended Reading:
An Introduction to Social Credit – Bryan Monahan.
The Monopoly of Credit – C.H. Douglas
A Matter of Life or Debt .
Enemy Within the Empire - E.D. Butler
What Is Money For?
The History of the World Bank .
Lincoln Money Martyred.
The Money Trick.
Poverty Amidst Plenty.
The Rothschild Money Trust.
The Story of the Commonwealth Bank.
The Commonwealth Stories Vol.1 & 11.
The Charter of the Bank of England.

All above book titles are available from State Bookshop-Mailing Services.
See Addresses inside Front cover:

CONTRIBUTIONS WELCOMED

ARTICLES and other contributions, together with suggestions for suitable Heritage material, will be welcomed.

However, those requiring used or unused material to be returned should enclose a stamp and addressed envelope.

"COME IN SPINNER" . . .

The history of Two-up

The exact origins of two-up are obscure, but it seems to have evolved from "pitch and toss", a gambling game involving tossing a single coin into the air, and wagering on the result of the toss (heads or tails), which was popular amongst the poorer of English and Irish citizens in the 18th century.

There is evidence to suggest that "pitch and toss" had evolved into two-up, using two coins by the 1850's, and the game was played on the goldfields of the Eastern States, and spread across the country with subsequent goldrushes elsewhere in Australia. The Kalgoorlie and Coolgardie goldfields of Western Australia was a fertile playground for two-up.

Two-up is now played at many Australian Casinos, but it is generally dropping out of the Australian culture with the main adoption of slot machines, and most young Australians have barely hard of the game.

It is also played at Returned Serviceman's League's and clubs on Anzac Day.

Source: www.twoup.ws/

A tribute to Sir Edmund Hillary (1919 - 2008)

CONQUEROR OF EVEREST AND ONE OF THE 20TH CENTURY'S GREATEST ADVENTURERS

"HE MADE DREAMS COME TRUE"

DESPITE conquering Mt.Everest and winning international fame as one of the 20th Century's greatest adventurers, Sir Edmund Hillary, who died of a heart attack on January 11th 2008, aged 88, remained humble to the end.

The mountaineer known to friends and family simply as Ed, said he wished to be remembered mostly for his humanitarian work.

From his modest beginnings as a New Zealand beekeeper, Sir Edmund soared to instant international fame when, with Sherpa Tenzing Norgay, he conquered the 8850m Everest Summit on May 29, 1953.

International accolades, including a knighthood, swiftly followed for the then 33 year-old. But such was Sir Edmund's humility that he admitted being the first man to reach the summit only long after the death of his Nepalese companion in 1986.

New Zealand Prime Minister Helen Clark paid tribute to Sir Edmund as "a quintessential Kiwi".

"Sir Ed described himself as an average New Zealander with modest abilities," she said. "In reality, he was a colossus. He was an heroic figure who not only 'knocked off' Everest but lived a life of determination, humility, and generosity: He is the best-known New Zealander ever to have lived".

Sir Edmund's love of the mountains and affection for Nepal's Sherpa people who live on the slopes of the Himalayas developed into a lifelong effort to raise money for schools, hospitals and airfields.

"He is definitely the greatest New Zealander of modern times;" Graeme Dingle, a fellow Everest veteran said, *"His legacy to the people of Nepal and his contribution to that region will never be forgotten. He was a giant".*

In recent years Sir Edmund railed against the environmental damage to Everest caused by the ever-increasing numbers of climbers.

Mountaineering had also lost the camaraderie that characterised its early days, he said in 2006, when as many as 40 climbers left a British mountaineer on Mt Everest rather than attempt a rescue. *"The whole attitude to Mt Everest has become rather horrifying," he said at the time. "People just want to get to the top. They don't give a damn for anybody else who may be in distress and it doesn't impress me at all that they leave someone lying under a rock to die."*

Sir Edmund, known to the Sherpa people as Burra-Sahib – meaning *"big in stature, big in heart"* – returned to Nepal many times to climb. In 1977, he journeyed by jet boat to the source of the Ganges River. He was New Zealand's high commissioner to India from 1984 to 1989, the equivalent of an ambassador among British Commonwealth countries.

The Himalayan Trust established by Sir Edmund in 1960, has helped build three hospitals, 13 health clinics and more than 30 schools. He successfully pushed for creation of the Sagarmatha National Park in the valley below Everest, funded by Nepal and New Zealand governments and now a World Heritage site.

By 2006 more than 3000 climbers had successfully reached the Everest summit. There have been 203 deaths.

Edmund Percival Hillary was born on July 20, 1919 in Tuakau, New Zealand. He grew up in Auckland, where he attended the local grammar school and indulged in his passion for reading. His interest in mountaineering was sparked at the age of 16 after a school trip to Mt Ruapehu, the highest mountain in the North Island of New Zealand.

By 1939, he had climbed his first mountain – Mt Olivier in the Southern Alps of the country. He followed his father into the family beekeeping business, interrupted by two years service as an air force navigator in World War 11. He climbed in New Zealand and in Europe before visiting the Himalayas in 1951.

By 1953 about 15 expeditions had attempted and failed to reach the Everest summit. Sir Edmund was identified as the most likely member of John Hunt's expedition to succeed.

1953 Everest expedition: Edmund Hillary and Tenzing Norgay.

"He was incredibly good at altitude, there's no doubt about that," Dingle said. "When he climbed Everest he was at the top of his strength. Few people would have been able to carry the kind of weight at that altitude that he could."

Sir Edmund had to lead Tenzing up a 12m vertical rock face just below the summit, thereafter known as the Hillary step. Famously, on his descent he met another New Zealand member of the party, George Lowe, commenting: *"Well, George, we've knocked the bastard off."*

Adventurer: Sir Edmund Hillary.

Sir Edmund did not confine his achievements to the mountains of Nepal. In 1957, he travelled to Antarctica where he established Scott Base, now New Zealand's scientific station. The following year he headed towards the South Pole, setting up food and fuel depots for a British expedition that was trying to reach the pole from the opposite side of the continent.

Driving modified farm tractors, Sir Edmund's team pushed on and reached the pole first, to the annoyance of British team leader Vivian Fuchs.

In January 2007, he again visited Scott Base for its 50th anniversary and to name the Hillary Field Centre, a heated all-weather storage unit that upgraded the capacity of the station to support large-scale projects.

"New Zealanders just relate to his Kiwi sense of adventure and his love of the outdoors," Lou Sanson, chief executive of Antarctica New Zealand, the national body responsible for running Scott Base, said in a March 2007 interview.

"When we took him out on the ice earlier this year, he just couldn't stop beaming. He didn't wipe the smile off his face the whole time he was down there and asked to stay an extra week."

Sir Edmund named one of Time magazine's 100 heroes and icons of the 20th century, was also close to New Zealander's in another way – his image has been used on the nation's $5.00c note since 1991.

Queen Elizabeth 11 recognised Sir Edmund's magnificent achievements knighting him shortly after her coronation in 1953 and, in 1995 honouring him with the Order of the Garter. Her Majesty offered Sir Edmund's family a memorial service at St. George's Chapel at Windsor Castle, which is the home of the twenty four Knights of the Garter.

New Zealand's Prime Minister Helen Clark described Her Majesty's offer as *"a very rare and personal tribute."*

Sir Edmund had three children with first wife Louise Mary Rose, who died in a plane crash in Nepal with their daughter Belinda in 1975. Fourteen years later he married June Mulgrew.

Sir Edmund died in Auckland City Hospital.

He is survived by his son Peter, who has also climbed Everest, and his daughter Sarah from his first marriage.

Family: Sir Edmund with son Peter.

ST. GEORGE ride forth' gainst dragons of this age,
Devouring with indifference our historic past,
Destroying old traditions with a senseless rage.
Ride forth with valour - make our glories last!

Where is the pride that made our England great,
The power that flowed to corners of the world?
Respect and honour no-one could debate,
Your banner bravely seeks to be unfurled.

Oh may that red cross lead us to new grace,
Old values from our past, so deep and true.

They built our island on a solid base -
Those patriotic days that once we knew.

St. George ride forth and lead us once again
With rallying cry to overcome our fears,
Revive within our hearts a proud refrain
So England's worth endures for future years.

Richard A. George

England's St. George's Day, is celebrated on the 23rd April each year around the patriotic world.

HISTORY OF THE ORDER OF THE GARTER

Motto: Honi soit qui mal y pense
(Shame on him who thinks this evil)

THE ORDER of the Garter is the most senior and the oldest British Order of Chivalry and was founded by Edward 111 in 1348.

The Order, consisting of the King and twenty-five knights, honours those who have held public office, who have contributed in a particular way to national life or who have served the sovereign personally.

The patron saint of the Order is St George (patron saint of soldiers and also of England) and the spiritual home of the Order is St George's Chapel, Windsor.

Every knight is required to display a banner of his arms in the Chapel, together with a helmet, crest and sword and an enamelled stallplate.

These 'achievements' are taken down on the knight's death and the insignia are returned to the Sovereign. The stallplates remain as a memorial and these now form one of the finest collections of heraldry in the world.

The insignia of the Order have developed over the centuries, starting with a garter and badge depicting St George and the Dragon. A collar was added in the sixteenth century, and the star and broad riband in the seventeenth century.

Although the collar could not be decorated with precious stones (the statutes forbid it), the other insignia could be decorated according to taste and affordability. George 1V, well-known for his vanity, left 55 different Garter badges of varying styles.

Over the years, a number of knights have been 'degraded' (for the crimes of heresy, treason or cowardice) or even executed – such as Lord Scrope of Masham (a childhood friend of Henry V), and the 3rd Duke of Buckingham in 1521. Charles 1 wore his Order (ornamented with over 400 diamonds) to his execution in 1649.

From the eighteenth century to 1946, appointments to the Order (and to the Order of the Thistle) were made on advice from the government.

Today, the Order has returned to its original function as a mark of Royal favour; Knights of the Garter are chosen personally by the Sovereign to honour those who have held public office, who have contributed in a particular way to national life or who have served the Sovereign personally.

The number of knights is limited to 24, plus Royal knights. For much of its history, the Garter was limited to the aristocracy, but today the knights are from varied backgrounds. If there are vacancies in the Order, appointments are announced on St George's Day (23rd April).

The Order of the Garter

Every June, the Knights of the Garter gather at Windsor Castle, where new knights take the oath and are invested with the insignia. A lunch is given in the Waterloo Chamber, after which the knights proceed to a service in St George's Chapel, wearing their blue velvet robes (with the badge of the Order – St George's Cross within the Garter surrounded by radiating silver beams – on the left shoulder) and black velvet hats with white plumes.

The Queen (whose father George V1 appointed and her husband to the Order in 1947) attends the service as Sovereign of the Order. Other members of the Royal Family in the Order also attend, including the Duke of Edinburgh, the Prince of Wales and the Princess Royal.

During the Middle Ages ladies were associated with the Order, although unlike today they did not enjoy full membership. One of the last medieval ladies to be honoured was Lady Margaret Beaufort, mother of Henry V11 and grandmother of Henry V111.

After her death in 1509 the Order remained exclusively male, except for reigning queens as Sovereign of the Order, until 1901 when Edward V11 made Queen Alexandra a lady of the Order.

In 1987, the Queen decided that women should be eligible for the Garter in the same way as men. Women are therefore included in this number and Lady Thatcher (formerly Margaret Thatcher, first female prime minister of Great Britain) and Lady Soames (the youngest daughter of Sir Winston Churchill, also a holder of the Order of the Garter) hold this honour.

Since the early fourteenth century, foreign monarchs have been appointed to the Order, as a means of marking and securing alliances. One of the earliest such appointments was that of the Duke of Urbino by Edward 1V in 1474.

Such appointments were and occasionally made to non-Christian rulers (for example, the Shah of Persia in 1902), which prompted some debate over removing Christian imagery from the Order when it is given to non-Christian recipients. In the end, the design remained unchanged.

Foreign monarchs in the Order are known as 'Stranger Knights'. These knights are in addition to the number allowed by statute, and they include the Kings of Spain and Sweden and the Emperor of Japan.

The Order of the Garter was originally intended by Edward 111 to be reserved as the highest reward for loyalty and for military merit.

Like the Prince of Wales (the Black Prince), the other founder-knights had all served in the French campaigns of the time, including the battle of Crecy. Three were foreigners who had previously sworn allegiance to the English king; four of the knights were under the age of 20; and few were much over the age of 30.

The origin of the emblem of the Order is a blue garter. This is said to have been inspired by an incident which took place whilst the King danced with Joan, Countess of Salisbury.

The Countess's garter fell to the floor and after the king retrieved it, he tied it to his own leg. The King told off the onlookers, saying, 'Honi soit qui mal y pense' (Shame on him who thinks this evil).

This is the motto of the Order.

Modern scholars think it is more likely that the Order was inspired by the strap used to attach pieces of armour.

Source: 'Honours of the Monarch'

Murphy's Lesser - Known Laws

1. Light travels faster than sound. This is why some people appear bright until you hear them speak.

2. He who laughs last, thinks slowest.

3. Those who live by the sword get shot by those who don't.

4. Nothing is foolproof to a sufficiently talented fool.

5. The 50-50-90 rule: Anytime you have a 50-50 chance of getting something right, there's a 90% probability you'll get it wrong.

6. The things that come to those who wait will be the things left by those who got there first.

7. Give a man a fish and he will eat for a day. Teach a man to fish and he'll sit in a boat all day, drinking beer.

8. The shin bone is a device for finding furniture in a dark room.

9. A fine is a tax for doing wrong. A tax is a fine for doing well.

10. When you go into court, you are putting yourself in the hands of 12 people who weren't smart enough to get out of jury duty.

SONG OF AUSTRALIA

By Caroline Carleton

THERE is a land where summer skies
Are gleaming with a thousand dyes
Blending in witching harmonies,
in harmonies;
And grassy knoll and forest height,
Are flushing in the rosy light,
And all above is azure bright –
Australia, Australia, Australia.

There is a land where honey flows
Where laughing corn luxuriant grows;
Land of the myrtle and the rose,
land of the rose.
On hill and plain the clustering vine
Is gushing out with purple wine,
And cups are quaffed to thee and thine –
Australia, Australia, Australia.

There is a land where treasures shine
Deep in the dark unfathomed mine
For worshippers at Mammon's Shrine;
Where gold lies hid, and rubies gleam,
And fable wealth no more doth seem
The idle fancy of a dream
Australia, Australia, Australia.

There is a land where homesteads peep,
From sunny plain and woodland steep
And love and joy bright vigils keep;
Where the glad voice of childish glee
Is mingling with the melody
Of nature's hidden minstrelsy
Australia, Australia, Australia.

There is a land where floating free,
From top to girdling sea,
A proud flag waves exultingly,
exultingly
And freedom's sons the banner bear,
No shackled slave can breathe the air;
Fairest of Britain's daughter fair
Australia, Australia, Australia.

Caroline Carlton 1820-1874:
Arrived in South Australia in 1839 from England. It was in 1858 that she wrote the words to 'Song of Australia' which was set to music by Carl Linger in 1860. "Song of Australia" became a candidate in the choice for another National Anthem for Australia in 1974. But was overlooked in favour of 'Advance Australia Fair', which ousted our cherished National Anthem 'God Save Our Queen'. Caroline Carleton published another book of verse possibly in the year 1860 entitled South Australian Lyrics, which was the first collection of poems published in book form by a woman in South Australia.

Wattle Flowers

HOW DID THEY BUILD THOSE GOTHIC CATHEDRALS?

DOTTED throughout Britain, France, Germany and the Low Countries, the great cathedrals stand today as the have stood for 700-800 years. Of Europe's 180 odd Gothic Cathedrals, 80 are in France and 35 in England – although two of those were destroyed, St. Pauls in the Great Fire of London 1666, and Coventry Cathedral in the Second World War. St Pauls was rebuilt by Sir Christopher Wren, and Coventry in the modern style, in the post-war period.

Including the two rebuilt, only five of Britain's Cathedrals were erected after the 300 years linking the Middle Ages with the Elizabethan period.

There they stand – giant Churches of amazing beauty and symmetry, filled with exquisite carving and the most delicate fluted arches. With all the technical knowledge and mechanisation of our period, there is no 'know how' in the 21st Century capable of achieving what our ancestors accomplished with the hand tools of their period.

WORK OR LEISURE?

Even more astounding, they were built without pay, as a form of consecrated leisure activity. There were no tenders, contracts, mortgages, work place agreements, strikes or union confrontation.

How did they do it? One would suppose that far more effort was required to provide food, clothing and shelter than today. What time would such communities have for the intricacies and detail involved in building such beautiful cathedrals.

Many will be amazed to learn there was, contrary to belief, a great deal of leisure time. Thorold Rogers, Professor of Political Economy at Oxford University in the middle of the 19th Century, wrote: *"At that time (i.e. the Middle Ages) a labourer could provide all the necessities for his family for a year by working for 14 weeks."*

Lord Leverhume, a prominent figure in the "Industrial Partnership Movement" of the 18th Century, wrote: *"The men of the 15th Century were very well paid."*

The magnificent interior of St Paul's Cathedral, London

Sombart, in his study of agricultural conditions in Central Europe in the 14th Century, *"Found hundreds of communities which averaged from 160 to 180 holidays a year."*

THE LAWS OF ENGLAND

Fortescue, appointed Lord High Chancellor by Henry V1, in his book Le Laudibus Legum Anglicae (Praise the Laws of England) said: "The King cannot alter the laws, or make new ones, without the express consent of the whole people in parliament assembled. Every inhabitant is at his liberty fully to use and enjoy whatever his farm produceth, the fruits of the earth, the increase of his flocks and the like. All the improvements he makes, whether by his own proper industry, or of those he retains in his service, are his own, to use and enjoy without the let, interruption or denial of any. If he be in anywise injured, or oppressed, he shall have his amends and satisfaction against the party offending. Hence it is the inhabitants are rich in gold, unless at certain times upon a religious score, and by ways of doing penance. They are fed in great abundance with all sorts of flesh and fish, of which they have plenty everywhere; they are clothed throughout with good woollens; their bedding and other furniture in their houses are of wood and that in great score. They are also provided with all sorts of household goods and necessary implements for husbandry. Everyone, according to his rank, hath all things which conduce to make life easy and happy."

MAGNA CHARTA

It was in this period that the mighty Magna Charta was written: establishing the profound truth that the individual leases his life from God, sooner than Caesar or the State. Perhaps a Frenchman, Emile Lousse, Professor of History at the University of Louvain in 1955, best sums up what many Englishmen have forgotten:

"What touches all should be approved of by all. The free man must also be protected in the peaceful enjoyment of his goods. He cannot be deprived of them, without his prior consent, even by the indirect method of excessive taxation or offensive war abroad. His person and his property, including his home, are inviolable. The famous Chapter 39 of the English Great Charter sums all this up for us."

MONASTIC LIFE

The monasteries were the focal point of a deep spiritual ethos that pervaded the land. Cobbett, in his History of the Reformation, records that often 100,000 pilgrims at a time journeyed to Canterbury. Besides the Cathedrals, there was a parish Church to every four square miles throughout the Kingdom. Turner, in the 2nd volume of his History of England, claimed: "No tyranny was ever established that was more unequivocally the creature of popular

Bristol Cathedral was begun by the Normans as a monastery of St. Augustine. It was not completed until the mid-19th century, however, after the original foundations for the nave were discovered when an old road was being repaired.

will, nor longer maintained by popular support; in no point did personal interest and public welfare more cordially unite than in the encouragement of the monasteries."

The Precosium of Bishop Fleetwood gave an idea of current prices at the time:

A pair of shoes.....
4 pence.
Russet Broadcloth, the yard.....
1 shilling & 1 pence.
A stall-fed Ox.....
1 Pound & 4 Shillings.
A grass-fed Ox.....
16 shillings.
A fat sheep unshorn.....
1 shilling & 8 pence.
A fat sheep shorn.....
1 shilling & 2 pence.
A fat hog 2 yrs old.....
3 shillings & 4 pence.
A fat goose.....
2 ½ pence.
Ale the gallon, by Proclamation.
1 pence.
Wheat, the Quarter.....
3 shillings & 4 pence.
White wine, the gallon.....
6 pence.
Red wine.....
4 pence.

THE JUST PRICE

Prices varied little, and often fell in times of plenty. G.N. Clark, in his history The Wealth of England from 1496 to 1760, gives this picture of prices at the end of the Middle Ages:

Salisbury Cathedral

"Conscience planning played a very modest part in the economy of this time. In the main the Church, the King and his servants, the municipalities or the guilds used their limited power of social control, not to impose economic plans, but merely to prevent breaches of traditional rules and standards . . . There was a certain stock of economic ideas. They were good ideas, though they were simple and general. Like most systematic thought at the time these ideas were a branch of a comprehensive interpretation of the whole universe. The Church was the custodian of this interpretation, although laymen wrote pamphlets on commercial policy. The main doctrines had to do with economic justice, the principles of fair dealing. There was the doctrine that in all transactions a just price ought to be paid. This might be explained so as to mean very little more than that a seller committed a sin if he took more than the correct price, the market price itself aught to be just, and that meant, roughly speaking, that it ought to depend on the cost of production and not on unfair competition or on the power of a monopolist. There was one special sphere in which the doctrine of a just price took a form very natural in a peasant society: in the sphere of finance it took the form of condemning usury. There were texts in Scripture and in Aristotle which seemed to mean that all loans should be made without interest; and this was the official theory . . .?

Indeed Magna Charta had much to say about the evils of usury, and sought to protect the property of the widow, the weak and the helpless from the money-lenders,

Thus it was that the fiery 19th Century historian William Cobbett, after visiting Winchester Cathedral and marvelling at its beauty, told his son: "That building was made when there were no poor wretches in England called paupers; when there were no poor rates; when every labouring man in England was clothed in good woollen cloth; and when all had plenty of meat and bread and beer." (Recorded in Cobbett's Rural Rides).

CULTURAL ACTIVITY

Thus we have a picture of a well-fed, prosperous community, working commercially or for gain about one -third of each year, and with, as Sombart says. *"160-180 holidays a year."*

Westminster Abbey, London

It was a period which produced an explosion of cultural advancement. It was this period that our parliamentary system was born; that we received the great Magna Charta; trial by jury; the independent judiciary; the offices of sheriff and justices of the peace; and, of course, the great Cathedrals.

It was a period when the function and value of private property was well understood and protected. Once again, in Cobbett's words, "You may trust the word freedom as long as you please; but at last it comes to quiet enjoyment of your property, or it comes to nothing.

It was a period which men were pleased to call "Merrye Englande".

THE GOTHIC STYLE

It was in France that the first examples of Gothic architecture could be seen. In Paris the magnificent Notre-Dame was commenced in 1163, and throughout France the creative explosion followed – with names like Beauvais, Leon, Amiens, Reims, Chartres, Bourges. Each was different to the other – even to the stone used. Notre-Dame is white, Strasbourg in pink, Reims a bright yellow, Chartres a bluish-grey.

In each there is an awe-inspiring impression of space and light when entering. Delicate arches leap to meet the carved vaults high above. The problems encountered in Saxon times regarding narrow roof spans, which had caused much trouble, was overcome by the development of the 'ribbed vault' – a discovery which showed that a pointed arch will support far greater loads than

the round arches used by the Romans, or the limited wooden beams of the Saxons.

Crossed arches became ribs able to support roofing structures of greater width, and with their flowering sections brought symmetry and lightness as a further enhancement. The first of all Gothic cathedrals, Saint-Denis, in Paris set the example which others enthusiastically followed. As the choir of Saint-Denis was completed in 1144, the Abbe Suger exclaimed that *"a wondrous and unbroken light pervaded the sanctuary!"*

The magnificent west front of Wells Cathedral in Somerset which contains 297 supberb mediaeval figure sculptures. The towers were added in the late 14th and early 15th centuries to support spires that were never built.

And this was the whole revelation of the Gothic period – light. Was not the Christ the Light of the World? And did not men pray "Lighten our darkness, we beseech Thee O Lord'? The fervour which this new style attracted was surely a light indeed.

VOLUNTARY EFFORT

Historians of the period tell us how the whole community joined in the task of building. Thousands worked to erect Chartres, often harnessing themselves to carts that carried blocks of stone to the construction site, singing hymns as they toiled. Others donated gold and jewels. Thus, Chartres was built in less than 40 years, with an average of 250 workmen right through that period. Others took longer, requiring generations of fund-raising and labour.

The architects, rather than the primitive yokels often depicted today, were master craftsmen and men of great learning. Their techniques for calculating the stresses and strains, the loads to be carried and the geometrical form of their new style is unknown. These techniques, placing the colossal weight on the uniquely shaped pillars, allowed the use of light as never before.

COLOURS

This in turn allowed another set of craftsmen a scope they had never had previously – the makers of coloured glass windows. A riot of beautiful, brilliant colours filled the naves and choirs, and illuminated the intricately carved altars. The glaziers set up their kilns at the cathedral sites, and oiled their craft – mixing mineral pigments into the hot liquid mass before it hardened. Thousands of pieces of glass, seldom larger than a hand, were joined by thin strips of lead into designs and pictures, capturing in colour the Gospel, the Acts and the Miracles of Scripture.

And in fact, since many were unable to read, the Cathedrals became 'living scriptures', the Bible story being captured in the radiant colours of the stained glass windows, and the beautifully carved gargoyles and stone figures still seen today.

ENGLAND FOLLOWS

Hardly had the Gothic style developed in France, before it was taken up by the "Ecclesiastica Anglicana". With the same craft and diligence, the same voluntary effort, the great English Cathedrals were commenced, and the spires and towers pierced towards the heavens. The great names are well known – Canterbury, of course, and York; Durham and Exeter; Lincoln and Wells; Winchester and Ely; Oxford and St. Albans; and so the names roll off the tongue; each magnificent and unique. A variety of original design was captured in the disciplined dignity of those great buildings, and then spilled over into the whole range of architecture – Corn Exchanges, Guild Halls and even cottages and mansions of the time.

The faith of the period did not confine itself to building churches and cathedrals. This was the period when the first of the Public Schools were founded, and in each the notion of "Christian Education" was the first priority. Both Winchester College and Westminster School make claim to being the first – but whichever is right, they were quickly followed by others – Eton, Harrow, Marlborough and Rugby. Winchester was founded by a Parish Priest – William of Wykeham, who also endowed a College at Oxford, and coined Winchester's famous motto *"Manners Makyth Man"*.

And all without debt or usury, which was banned in the great Magna Charta.

WHAT OF TODAY?

What would they think of the British people in the 21st Century, these fervent builders of the Gothic period? How would they view the concrete slabs and walls, the concrete petrol stations and the Coca Cola, Fast Food and advertising signs? What would they think of the enormous crowds worshipping the gods of football, cricket and rugby, or the pop idols? Their crowds in those days went a different way –

"And specially from every shires ende Of Engelonde to Canterbury they wende

The Church of St. Mary and All Saints, Kidderminster, Worcestershire.

The holy blissful martyr for to seeke
That them hath holpen whan that they were seeke."

But the great Cathedrals still stand. Perhaps in Britain's hour of need they will once again become the focal point of spiritual fervour. Perhaps the story of how they were built, and the economic climate which freed men to "labour for love" will challenge the modern preoccupation with the "balance of payments" and progressive taxation.

For there is a glory about those Cathedrals which transcends time.

Editor's Comment:

In 1694 the Bank of England was founded, setting in motion a National Debt which threatens the final extinction of freedom. To the simple usury of interest charges has been added a much more heinous and punitive perversion – that of creating out of nothing all money – both cash and credit – as an interest bearing debt to be charged into the prices of all goods and services, whether government or private. The new temples are not Cathedrals, but Banks. Socialism offers no answer to the monstrous evils of Capitalism, for it leaves the control of money creation unscathed.

"To live on borrowed money and perpetually to borrow more is not a state in which men or nation can thrive." " Sir Arthur Bryant"

This article first appeared in the "Heritage" Journal Issue September/ November 1983.

EVER WONDER
where we are headed?

Why the sun lightens our hair, but darkens our skin?

Why women can't put on mascara with their mouth closed?

Why you don't ever see the headline: "Psychic Wins Lottery"?

Why "abbreviated" is such a long word?

Why Doctors call what they do "practice"?

Why lemon juice is made with artificial flavor, while dishwashing liquid is made with real lemons?

Why the man who invests all your money is called a "Broker"?

Why there isn't mouse flavored cat food?

Who tastes dog food when it has a "new & improved" flavour?

Why Noah didn't swat those two mosquitoes?

Why they sterilise the needle for lethal injections?

Why they don't make the whole plane out of the material used for the indestructible black box?

Why sheep don't shrink when it rains?

Why they call the airport "the terminal" if flying is so safe?

AND...

In case you need further proof that the human race is doomed because of stupidity, here are some actual label instructions on consumer goods.

On a Myer hairdryer: "Do not use while sleeping".
(Darn, and that's the only time I have to work on my hair).

On a bag of Chips: You could be a winner! No purchase necessary. Details inside. (The shoplifter special?)

On a bar of Palmolive soap: "Directions: Use like regular soap".
(And that would be how???)

On some frozen dinners: "Serving suggestion: Defrost".
(But, it's just a suggestion).

On Nanna's Tiramisu dessert (printed on bottom):"Do not turn upside down". (Well...duh, a bit late, huh)!

On packaging for a K-Mart iron: "Do not iron clothes on body".
(But wouldn't this save me more time?)

On Nytol Sleep Aid: "Warning: May cause drowsiness".
(And...I'm taking this because???)

On most brands of Christmas lights: "For indoor or outdoor use only".
(As opposed to...what?)

On a Japanese food processor: "Not to be used for the other use".
(Now, somebody out there, help me on this. I'm a bit curious.)

On Nobby's peanuts: "Warning: contains nuts".(Talk about a news flash!)

On an American Airlines packet of nuts:
"Instructions: Open packet, eat nuts".

Queen To Reign Over Us Longer Than Victoria

QUEEN ELIZABETH II HAS OVERTAKEN HER FORMIDABLE FOREBEAR QUEEN VICTORIA

HER REIGN has seen 11 Prime Ministers, starting with Sir Winston Churchill, and she is the first monarch to celebrate a diamond wedding anniversary, but Her Majesty has passed another milestone when in December 2007 she became the oldest monarch in the history of Britain.

On December 22nd 2007 Queen Elizabeth overtook Queen Victoria, one of her most illustrious predecessors. There were no public pronouncement of this event, and the Queen spent the day quietly with her husband the Duke of Edinburgh.

Early years: The Queen in 1952

Predecessor Queen Victoria

Milestone: Queen Elizabeth is the oldest monarch in the history of Britain.

Queen Victoria died on January 22nd 1901, aged 81 years, seven months, four weeks and one day.

The Queen, who will turn 82 on April 21st , will have outlived her great-great- grandmother.

The longest serving King was George 111, who was 81 years and 239 days when he died in 1820.

Peter Hennessy, the Atlee Professor of contemporary British History at Queen Mary University of London, said: "Even allowing for the improvement in medicine since Victoria it is remarkable.

"I cannot think of any other head of an institution who has not put a foot wrong over such a long period of time.

"In those years she has presided over the most dignified withdrawal from the superpower status, which is no bad legacy.

"The way she has adapted to faddish fashion, is a gift of genius."

The Queen the fourth longest-reigning monarch in 1000 years of British history, will on March 5th next year overtake Henry 111, who reigned for 56 years from 1216-1272.

It will be in 2012 before she overtakes George 111, who served for 59 years from 1760-1820.

Queen Victoria remains the longest-serving monarch, ruling the empire for almost 64 years. If Queen Elizabeth is still on the throne on September 9th , 2015, she will take Victoria's place.

It would mean that Prince Charles, who is 60 on November 14th, would be the oldest heir to succeed to the throne, passing William 1V who was 64.

The Queen shows little sign of slowing down. There had been speculation that she would spend more time at Windsor when Paul Whybrew, her page – whose access to her is second only to her husband Prince Philip – moved from his grace-and-favour apartment in Kensington Palace to a cottage in Windsor Great Park last year.

She continues to carry out about 450 engagements each year and spends up to four nights a week at Buckingham Palace, which is known by the Royals as the office, and three nights a week at Windsor Castle, her favourite home.

The Queen is the second longest-serving head of state in the world after King Bhumibol of Thailand.

Her reign is littered with milestones:

She is the first monarch to have a British Prime Minister born during her reign, and in November 20th, 2007, became the first ruler to celebrate their diamond wedding anniversary.

The Queen and Prince Philip celebrated the occasion with dinner at Clarence House in the biggest gathering of senior Royals since the Queen's 80th birthday.

On the day of their anniversary, the Queen and Prince Philip flew to Malta, the scene of some of their happiest days as newlyweds in 1947.

In addition to the United Kingdom, Elizabeth 11 is also Queen of Canada, Australia, New Zealand, Jamaica, Barbados, the Bahamas, Grenada, Papua New Guinea, the Solomon Islands, Tuvalu, St Lucia, St Vincent and the Grenadines, Antigua and Barbuda, Belize and St Kitts and Nevis.

Prince Philip

Churchill

W.A. ARTIST KEEPS MEGGS ENTERTAINING THE WORLD

FOR NEARLY 90 years, the adventures of the freckle-faced larrikin Ginger Meggs have brought smiles to the faces of newspaper readers, first in Australia and then across the world, and now his fate is in the hands of a young Perth cartoonist.

After the death of James Kemsley, the fourth cartoonist to draw Meggs, responsibility for the kid with a knack for being in the right place at the wrong time rests with Jason Chatfield, 23, a close friend of Kemsley.

Chatfield, who works from his home studio in Tuart Hill, was asked to take over the cartoon strip, which was first published in 1921.

Kemsley, 59, who had been drawing Meggs since 1984, died at his NSW home in December 2007, after a two-year battle with motor neurone disease. He was an award-winning cartoonist, actor, TV personality and one-time president of the Australian Cartoonists Association.

Jason Chatfield said he had been a fan of the cartoon strip since he read Kemsley's first book as a young boy. "I was in year 4. I was not a big reader as a kid and it was the first real book I ever read." he said.

He first met James Kemsley when he was 18, and still trying to break into professional cartooning. "He gave me my start, he was instrumental in my becoming a cartoonist. He nominated me as a full member of the ACA and offered me so much advice and assistance.

I learnt so much so quickly. He was a totally selfless guy, an absolute champion." Chatfield said.

"He has been an enormous inspiration to young cartoonists. In the 1980's he wrote and drew two drawing books using Ginger Meggs to teach young kids how to draw. Every cartoonist around still owns those books."

Comic pair: Jason Chatfield with his Ginger Meggs predecessor James Kemsley and, top left, Chatfield's tribute to his friend.

Legendary: Kemsley's version of Ginger Meggs.

Ginger Meggs is the most syndicated Australian comic strip in history, appearing in more than 120 newspapers in over 20 countries, including The West Australian, and has been published in several languages.

After Meggs was voted Australia's 2004 comic strip of the year, Kemsley said its secret lay in its simplicity. "It is written with a simplicity and in a language that people can understand." he said, "I don't try to write something hilariously funny everyday. I just try to make a passing comment on day-to-day events."

Much of Ginger Meggs' character was based on the childhood experiences in rural NSW of the strip's creator James Bancks. Kemsley wrote to Bancks' family in Britain to secure approval for Jason Chatfield to succeed him.

Chatfield won the 2005 Australian Bill Mitchell Award for up-and-coming cartoonist of the year and has been cartooning professionally for four years.

Association president Peter Broelman said Kemsley never lost his passion for his work despite his illness.

Source: West Australian December 5th 2007

Editor's Note: The Australian Heritage Society is extremely proud to have been associated with Jason Chatfield over the years. Jason created the cover for the "Heritage" Journal Issue No.120 - 2007. Vol.31.

On behalf of all our members and subscribers we wish him and Meggs all the very best for the years to come.

I am sure we will see Meggs adapting to the changes of the 21st Century in his very own inimitable style.

HOAXING AUSTRALIA'S DEFENCE

By Denis Ross

SINCE the end of World War II Australia has been a victim of two complementary propaganda hoaxes—"irrigation" and "immigration" as the bases for national development and prosperity.

Some people thought bringing water to Australia's vast arid inland would create a Garden of Eden of horticultural and agricultural delights in otherwise wasted land, the desert would bloom. It has not happened, but one result of this thinking was implementation at great expense of the Snowy Mountains Hydroelectric and Irrigation Scheme in the late 1940s and early 1950s. The scheme planned to provide cheap electricity to Sydney and the NSW south coast, and provide irrigation to the hinterland combined with the Murrumbidgee Riverina irrigation scheme. The scheme was a limited success in relation to those aims, but it provided a rationale and enthusiasm for intensified immigration to develop Australia.

WATER WASTAGE

The irrigation waters largely have been wasted. An estimated 70% of all water used in Australia is for agriculture and 45% of that is for just two crops, rice and cotton. Neither of these crops justifies such intense water use through financial returns on crop sales. If Australia wants to grow rice it would be more appropriate to use dry farming "upland" rice growing methods as for wheat rather than "wet paddy" culture derived from Asia. The difference between the two methods is upland rice growing produces two crops a year, wet paddy growing can produce three but is hardly worth the water usage.

While cotton is a strategic material, so there exists a rationale for growing it in Australia, current cropping of cotton is not suited to available water and soil conditions. It demands too much of scarce water supplies to continue especially when it can be replaced by crops with equivalent uses such as jute, flax or hemp which are not so thirsty.

The great irrigation schemes have had limited success and resulted in much

FIRE FIGHTING An Australian soldier in Dili as part of a renewed peacekeeping mission

waste of available water resources. The main point about the schemes was their development promise used to justify policies of mass immigration to develop Australia. Immigration policies proved a hoax, development has not occurred, and unlimited immigration has been devastating for Australia's society, culture and economy. Arthur Calwell's cry "Australia must populate or perish" has a fine rhetorical ring in the ears of those who fear the Yellow Peril playing upon the fear and national crisis of confidence that affected Australians in World War II when Japanese troops surged south through Asia.

"AUSTRALIA MUST POPULATE OR PERISH"

Since Calwell uttered those words and set in train Australia's immigration boom, the population has swollen from 7 million to 20 million people. Of the 13 million increase in population since World War II, most is accounted for by immigrants and their children and nearly all have settled in the capital cities or towns of the eastern seaboard outstripping the available infrastructure of those cities. Very few have moved to the interior of Australia where there is little infrastructure. Government policies connected with this demographic trend have favoured investment in the cities at the neglect of the bush, causing continued concentration of population in the cities by overseas immigration and by a drift of people from the bush to the coast. The cycle is self-perpetuating.

State governments are responsible for state infrastructure like hospitals, schools, water and energy supplies. They have not invested in services in rural areas leaving the towns of the interior as uncivilised outposts. Civilisation stops at the coast. People do not want to live in towns where there are few supporting services unlike the cities.

The migrant influx has not produced any great economic development of Australia nor many economic benefits to the people. All Australian industry is in decline so employment and job creation centre on service industries. Money available for investment is not going into productive industry but into inflationary land and housing speculation. Rural industries account for 80% of Australia's national earnings and employ 30% of the work force in fishing, farming, forestry, mining and tourism. The other 70% of the work force produces just 20% of the national wealth and is engaged in services from driving taxis to reading the news on television. Continued migration is exacerbating this gap between production industries and non-productive services and lowering economic standards in the workforce and community.

Arthur Calwell in 1931

Besides outstripping city infrastructural services, the influx of migrants has overwhelmed the capacity of the 7 million Anglo-Australians and their children to absorb the non-Anglo component culturally, to maintain cultural homogeneity and respect for

the national dominant English culture. Most Anglo-Australians are not "racist" or bigots, but they expect migrants to learn English and respect if not adhere to our English laws and most of our ways. Subversive effects of mass immigration on national culture and society by swamping it were exacerbated by the post-war influx of American propaganda in the form of books, comics, magazines, television programmes, popular music, and motion pictures at the cinema.

Two New Australians at work on the scheme in 1953.

THE NEED FOR CONSTITUTIONAL MONARCHY

From this diminution of our English culture (and American "culture" is not English culture even if it is conducted in the English language) there has arisen disrespect for our system of government, our Constitutional Monarchy and our form of democracy accompanying it. Politicians have decided to support this disrespect demanding rewriting of the Constitution and overthrow of the monarchy to create an Australian republic, ideas influenced by the USA. Referendum results show 70% of Australians support the monarchy and do not want a republic. That has not stopped the republican movement backed by the USA to continue to step up subversive immigration and propaganda designed to tip the balance against the monarchy.

Former Prime Minister John Howard professed support for the monarchy, yet all his policies and actions were designed to do the opposite . . . and drive Australia closer into the orbit of the republican USA. He professed to be tough on "border security" to prevent illegal immigrants and refugees entering Australia, yet supported unlimited entry of migrant workers on "457 visas" that allow them entry and the right to work without any respect for Australian employment ethics and obtain Australian citizenship after two years. The Howard government did not support cultural homogeneity, or act with respect for the national English culture and in ways that might prevent subversion of our Constitutional Monarchial system of government, or protect the economy against subversion, whatever he might profess to the contrary. His actions supported the republican movement and the USA, an enemy of monarchs everywhere.

The USA always will attempt to overthrow monarchy when and where opportunity presents, including Australia. This country is an economic and military colony of the USA pursuing economic, population, social, legislative, and defence policies made in the USA. Only the monarchy stands as an obstacle to total American takeover; once that obstacle is removed through the republican movement the USA will annex Australia in partnership with Japan.

"GYOSHU" THE FIFTH ISLAND

The Japanese and U.S. economies are intertwined as a result initially of the Korean and Vietnam wars followed by heavy Japanese investment in support of the American government. George W. Bush's government presently is propped up largely by Japanese money, and the man who pays the piper calls the tune. Whatever designs the Americans manifestly have on Australia, Japan has its own long-standing plans for "Gyoshu", the fifth island of the Japanese homeland, Australia.

In 1942 as the Japanese military swept south to Singapore and the Dutch East Indies, the Australian government and people became demoralised. The collapse of Fortress Singapore, the basis of Australian defence strategy propounded by the Royal Australian Navy, caused a collapse of national morale. The government and people panicked and suffered a crisis of confidence. In their state of fear they invited the USA to occupy Australia ostensibly to defend white civilisation from the Yellow Peril.

Ever since, the US has exploited that fear demanding not only constant displays of gratitude for "saving Australia" from the Japanese, but by blackmail that it could happen again unless Australia maintains the ANZUS Treaty for defence, the US is able to impose on Australia its own policies on immigration, economics, political organisation, et al. The hoax of America protecting Australia was engendered through the Australian media to foster wartime goodwill and raise morale. The Americans actually did very little to defend Australia. They used the country as an unsinkable aircraft carrier to regroup and reorganise their forces to retake their colony the Philippines. Japan's lines of communication were so over-extended. Japanese troops in the Pacific islands and New Guinea literally starved because Japan's logistic supply lines were so long they could not be properly maintained. The Japanese could not reach Australia, and when Australia's troops returned from the Middle East they, together with the mobilised Reserve units, were capable of stemming the Japanese tide with or without American help only offered as a result of the crisis of confidence, the panic of 1942.

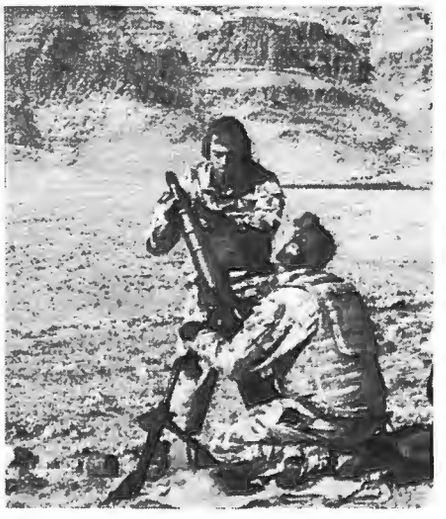
Overladen refugee boats in heavy seas off the Malaysian coast

AUSTRALIA'S FIFTH COLUMN

A problem for Australian defence now is not just that Australia is under the US thumb as a military and economic colony but thousands of American citizens are in Australia, legally or otherwise, exerting influence in politics, economics and other social sciences, in sport and elsewhere. How to remove this "fifth column" is a major problem for Australia. (The term "fifth column"

derives from the Spanish Civil War of the 1930s when General Franco was marching on the republican stronghold of Madrid with four columns of troops coming from different directions. He stated he relied for victory not on these four columns but on a "fifth column" of supporters inside the city. The Americans in Australia represent for the USA a "fifth column" in their plan to take over Australia.) Not all the Americans in Australia are white or European, many are black or coloured, ethnic islanders, etc.

Immigration subverts Australia's body politic, the culture, the economy and the entire nation. It is a hoax on the people of Australia and should be halted or severely limited.



Hitting Back: Australian soldiers prepare to fire their 81mm mortar.

Recently announced Labor party policies to allow "guest workers" from Pacific island states to work here are incompatible with national defence. Island countries cannot remain "remittance states" reliant on earnings remitted home by their workers overseas. The common problem of those states is underdevelopment, an inability to generate income to finance a new-found desire for imported goods ranging from tinned fish and bully beef to denim jeans and transistor radios or larger items like motor cycles.

Foreign investment could develop the islands investing in food or resource processing industries or in offshore manufacturing to exploit available cheap labour. Alternatively, and a better solution, would be for the island states to establish "development banks" using seed capital from the World Bank or from the Asian Development Bank as a basis for loans to entrepreneurs.

Such development banks could finance locally owned investment of the type that otherwise would be undertaken by foreigners, resource processing or offshore manufacturing, generating employment without foreign domination and creating exports to fund desired imports. The purpose of production is consumption, not employment, so any such industries would require marketing research assistance and that is probably the best help Australia could give the island states, finding and developing markets for their goods rather than allowing them to enter Australia as temporary cheap labour undermining national employment ethics. [END]

KEEP OUR FLAG FLYING!

The Bottle of Wine

For all of us who are married, were married, wish they were married, or wish they weren't married, this is something to smile about the next time you see a bottle of wine:

Sally was driving home from one of her business trips in Northern Arizona when she saw an elderly Navajo woman walking on the side of the road.

As the trip was a long and quiet one, she stopped the car and asked the Navajo woman if she would like a ride.

With a silent nod of thanks, the woman got into the car.

Resuming the journey, Sally tried in vain to make a bit of small talk with the Navajo woman. The old woman just sat silently, looking intently at everything she saw, studying every little detail, until she noticed a brown bag on the seat next to Sally.

'What in bag?' asked the old woman.

Sally looked down at the brown bag and said, 'It's a bottle of wine. I got it for my husband.'

The Navajo woman was silent for another moment or two.

Then speaking with the quiet wisdom of an elder, she said:

'Good trade.....'

Common Sense

My parents told me about Mr. Common Sense early in my life and told me I would do well to call on him when making decisions. It seems he was always around in my early years but less and less as time passed by. Today I read his obituary. Please join me in a moment of silence in remembrance, for Common Sense had served us all so well for so many generations.

OBITUARY

Common Sense

Today we mourn the passing of a beloved old friend, Common Sense, who has been with us for many years. No one knows for sure how old he was since his birth records were long ago lost in bureaucratic red tape. He will be remembered as having cultivated such valuable lessons as knowing when to come in out of the rain, why the early bird gets the worm, life isn't always fair, and maybe it was my fault.

Common Sense lived by simple, sound financial policies (don't spend more than you earn) and reliable parenting strategies (adults, not children are in charge).

His health began to deteriorate rapidly when well intentioned but overbearing regulations were set in place. Reports of a six-year-old boy charged with sexual harassment for kissing a classmate; teens suspended from school for using mouthwash after lunch; and a teacher fired for reprimanding an unruly student, only worsened his condition.

Common Sense lost ground when parents attacked teachers for doing the job they themselves failed to do in disciplining their unruly children. It declined even further when schools were required to get parental consent to administer Aspirin, sun lotion or a Band-Aid to a student, but could not inform the parents when a student became pregnant and wanted to have an abortion.

Common Sense lost the will to live as the Ten Commandments became contraband; churches became businesses; and criminals received better treatment than their victims. Common Sense took a beating when you couldn't defend yourself from a burglar in your own home and the burglar can sue you for assault.

Common Sense finally gave up the will to live, after a woman failed to realize that a steaming cup of coffee was hot. She spilled a little in her lap, and was promptly awarded a huge settlement.

Common Sense was preceded in death by his parents, Truth and Trust; his wife, Discretion; his daughter, Responsibility; and his son, Reason. He is survived by three stepbrothers; I Know my Rights, Someone Else is to Blame, and I'm a Victim.

Not many attended his funeral because so few realized he was gone. If you still remember him, pass this on. If not, join the majority and do nothing.

Author unknown

Julie Andrews

Julie Andrews turned 69 -

To commemorate her 69th birthday on October 1, the actress/vocalist made a special appearance at Manhattan's Radio City Music Hall for the benefit of the AARP (American Association for Retired People).
One of the musical numbers she performed was 'My Favourite Things' from the legendary movie 'Sound Of Music.'
Here are the actual lyrics she used...

Maalox and nose drops and needles for knitting,
Walkers and handrails and new dental fittings,
Bundles of magazines tied up in string,
These are a few of my favourite things.

Cadillacs and cataracts, and hearing aids and glasses,
Polident and Fixodent and false teeth in glasses,
Pacemakers, golf carts and porches with swings,
These are a few of my favourite things.

When the pipes leak, When the bones creak,
When the knees go bad,
I simply remember my favourite things,
And then I don't feel so bad.

IT WOULDN'T BE FUNNY IF IT WASN'T SO TRUE...

Hot tea and crumpets and corn pads for bunions,
No spicy hot food or food cooked with onions,
Bathrobes and heating pads and hot meals they bring,
These are a few of my favourite things.

Back pains, confused brains, and no need for sinnin',
Thin bones and fractures and hair that is thinnin',
And we won't mention our short, shrunken frames,
When we remember our favourite things.

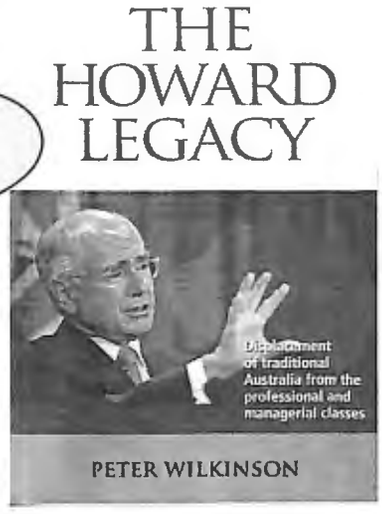
When the joints ache, When the hips break,
When the eyes grow dim,
Then I remember the great life I've had, And then I don't feel so bad.

(Ms. Andrews received a standing ovation from the crowd that lasted over four minutes with repeated encores)

THE HOWARD LEGACY

Will Australia follow the pattern of SE Asian nations and have a dominant Chinese elite?

$25 posted



In 2005 in the Sydney Morning Herald Michael Duffy asked the rhetorical question: "Is it perhaps the first time in history that a nation's elite have invited another group to come in and replace it?"

Now Dr Peter Wilkinson has collected together both readily available and hitherto unpublished data to show that indeed traditional Australia is being displaced from the professional and managerial classes. This is the enduring legacy that Prime Minister John Howard's regime has bequeathed to the future of Australia.

How has this come about?

It arises from a complex web of policies, largely bipartisan, particularly the selective immigration policies which favour applicants with an Australian university degree. Recent arrivals, i.e. the overseas born and the non-English speaking background resident students, predominantly Chinese, are now in a majority in some fields of education in the universities. They are concentrated in the lucrative and prestige careers. At the UNSW they are the majority overall.

The Chinese presence in Australia has been analysed: numbers, distribution, school and university enrolments, social attitudes and political influence. With near one-fifth in the electorates of the former Prime Minister and the Shadow Minister for Immigration, they are influencing immigration policies. The conclusion is that on present policies Australia will have a Chinese minority dominating the economy.

Softcover: 170 pages – *Price: $25.00 Posted.*

ESSENTIAL READING FOR "DEBT SLAVES"

The manipulation of money and credit creation affects every country in the world, in peace or conflict. It is little understood by ordinary people as well as most bankers, accountants and economists. Credit creation is not a popular topic in the world of finance. The less the average citizen knows, the easier the money trick is played out. An informed population can take steps to end this dictatorship of finance so the power of credit can be harnessed for the common good, not for greed and power.

$13

Order from Heritage bookshop or mailing services.
See addresses inside front cover.

Polish Divorce

A Polish man moved to the USA and married an American girl. Although his English was far from perfect, they got along very well until one day he rushed into a lawyer's office and asked him if he could arrange a divorce for him.

The lawyer said that getting a divorce would depend on the circumstances, and asked him the following questions:

L: Have you any grounds?
P: Yes, an acre and half and nice little home.

L: No, I mean what is the foundation of this case?
P: It made of concrete.

L: I don't think you understand. Does either of you have a real grudge?
P: No, we have carport, and not need one.

L: I mean. What are your relations like?
P: All my relations still in Poland.

L: Is there any infidelity in your marriage?
P: We have hi-fidelity stereo and good DVD player.

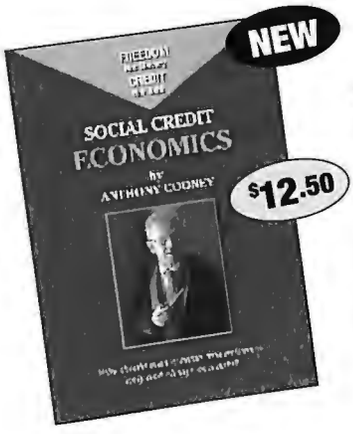
L: Does your wife beat you up?
P: No, I always up before her.

L: Why do you want this divorce?
P: She going to kill me.

L: What makes you think that?
P: I got proof.

L: What kind of proof?
P: She going to poison me. She buy a bottle at drugstore and put on shelf in bathroom.
I can read, and it say: Polish Remover.

SOCIAL CREDIT New, revised editions



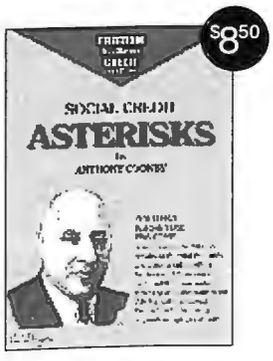
SOCIAL CREDIT ECONOMICS

By Anthony Cooney

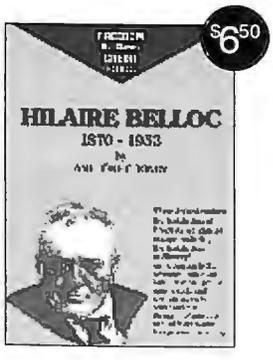
Why should money come into existence only and always as a debt?

Most Social Crediters must have been asked the question from time to time: 'What is Social Credit?' There is no short answer. Social Credit is a way of looking at things, a point of view that seems to bring every branch of knowledge into a new and clearer perspective. Equally all knowledge is relevant to Social Credit.'

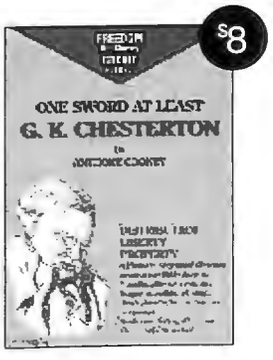
" An Introduction to Social Credit." Bryan W. Monahan



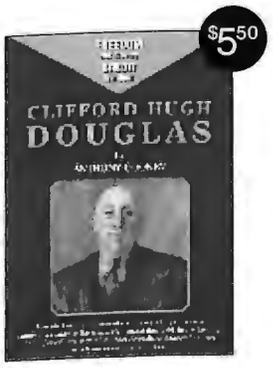
A century ago C. H. Douglas revealed to the world that banks create money out of nothing. He challenged the monopoly of credit and those who control it. Increasing and unrepayable world debt has rekindled interest in Douglas' works, his practical proposals and glimpse of reality.
(48 pages.)



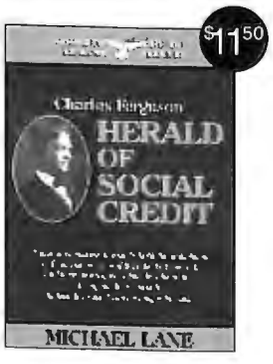
"If we do not restore the Institution of Property we cannot escape restoring the Institution of Slavery"
An introduction to this celebrated thinker and writer. He challenged the state on social and economic issues by contending that the dignity of man as a rational being require both freedom and security.
(28 pages.)



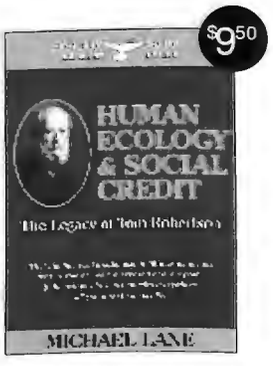
DISTRIBUTISM LIBERTY PROPERTY
A glimpse at the genius of Chesterton, author of over 100 books, poet, journalist, editor, controversialist, biographer, publisher, playwright, debater, traveller, lecturer, illustrator and prophet. Readers are challenged to discover Chesterton for themselves.
(40 pages.)



Heralded as the Einstein of economics, Douglas gave a glimpse of reality to the world. He warned that debt, heavy taxation and inflation was inevitable under centralised financial policies which are in need of correction.
(20 pages.)



Those who possess the skills hold the whip-hand of financial power – if they did but know it. And there is no great difficulty about their being made to know it. Indeed the secret can no longer be kept.
(68 pages.)



That the financial mechanism infiltrates all means that its raw nerves are exposed at every point. If the octopus has its tentacles everywhere, all you have to do is bite!
(44 pages.)

Prices include postage and handling within Australia. Order direct from: The Australian Heritage Society
PO Box 163 Chidlow WA 6556. Tel/Fax 08 9574 6042

HERITAGE

SUGGESTED READING

Many of these publications are unavailable through conventional book outlets

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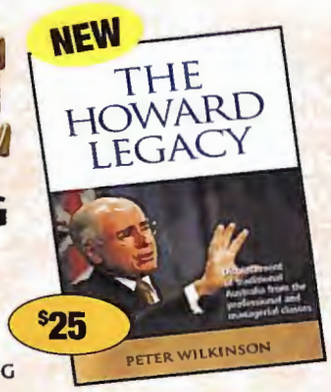
ALL BOOK PRICES INCLUDE POSTAGE AND HANDLING

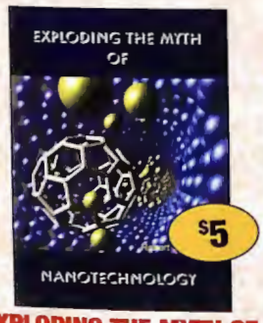


THE HOWARD LEGACY

FDISPLACEMENT OF TRADITIONAL AUSTRALIA FROM THE PROFESSIONAL AND MANAGERIAL CLASSES

By Peter Wilkinson

In 2005 in the Sydney Morning Herald Michael Duffy asked the rhetorical question: "Is it perhaps the first time in history that a nation's elite have invited another group to come in and replace it?" Now Dr Peter Wilkinson has collected together both readily available and hitherto unpublished data to show that indeed traditional Australia is being displaced from the professional and managerial classes. This is the enduring legacy that Prime Minister John Howard's regime has bequeathed to the future of Australia.



EXPLODING THE MYTH OF NANOTECHNOLOGY

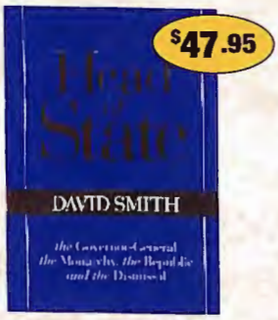
Robert Anderson

History shows that atom-scale technologies will further concentrate economic power in the hands of multinational corporations. How likely is it that the poor will benefit from a technology that is outside their control? No government has yet publicy developed a regulatory regime that addresses the uses and products of nanotechnology, or the impact of invisibly small on society and the environment.

THIRST

Alan Snitow, Deborah Kaufman & Michael Fox

Thirst, is a passionate, and information-packed book that tells the story of ordinary Americans engaged in extraordinary struggles to save their water heritage for future generations. "Who really owns your water? It may not be who you think. Read this provocative and insightful book and find out about the politics and economics of growing attempts to privatise our most vital public resource – the water that comes out of your tap.

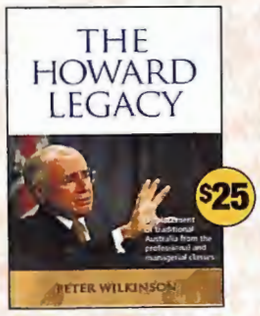


HEAD OF STATE

David Smith

The Governor-General the Monarchy, the Republic and the Dismissal

On the thirtieth anniversary of the dismissal of the Whitlam government, the man who read the proclamation dissolving parliament, Sir David Smith, makes a powerful case about the Australian Constitution. Our founding fathers made the Governor-General, not the Queen, our head of state.



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THE ULTIMATE WAR CRIME

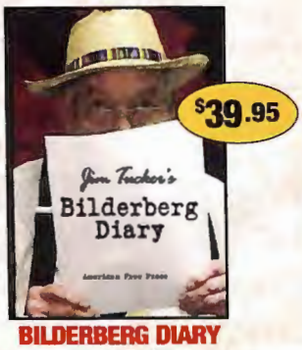
Robert Anderson

By using hundreds of tons of depleted uranium (DU) weaponry against Iraq, the US and Britain have gravely endangered not only the Iraqi people, but also the whole world. The devastating damage DU will do to the health and fertility of the people of Iraq now and for generations to come is horrendous.

FOURTH REICH OF THE RICH

Des Griffin

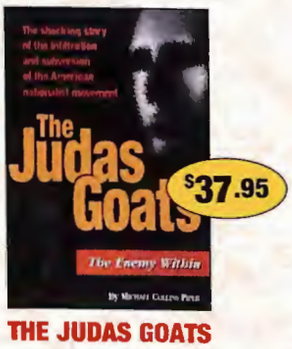
SHEER SHOCK! . . . FOURTH REICH OF THE RICH cuts through the façade . . . and grips you with the raw realities of Power Politics. FOURTH REICH OF THE RICH rivets the reader to the realization that the Rothschilds and the Rockefellers are out to rule the world.



BILDERBERG DIARY

By Jim Tucker

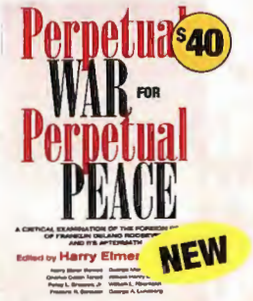
In Bilderberg Diary Jim Tucker lays out – for the first time – his entire remarkable history of covering Bilderberg, his infiltration of Bilderberg meetings, the procurement of their private documents, and the shining of the spotlight of public scrutiny on Bilderberg's shadowy affairs.



THE JUDAS GOATS

By Michale Collins Piper

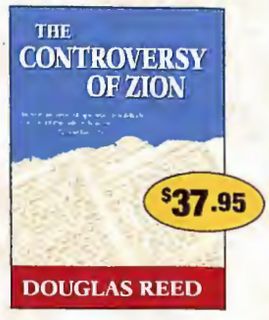
In a time of tsunamic ideological shifts, in which audacious groups propagandists are relentlessly engaged in frenzied efforts to rewrite the facts of history, to challenge these truth-twisters Michael Collins Piper arrives: The American Voltaire, an enlightened thinker and polemicist who has no fear of confronting harsh realities, doing so with elegance and verve.



PERPETUAL WAR FOR PERPETUAL PEACE

Harry Elmer Barnes

Fifty Fours years after it was first published (1953) PERPETUAL WAR FOR PERPETUAL PEACE remains to this day the most authoritative, and most comprehensive, revisionist account of the real causes and the actual results of America's entry into the Second World War.



THE CONTROVERSY OF ZION

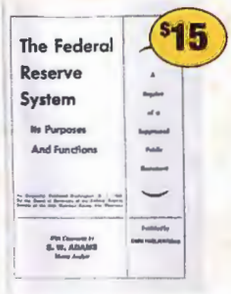
Douglas Reed

Explores in depth (drawing much of his material from authoritative Jewish sources) central moral issues over which the Jews themselves have frequently been divided, and which have always involved the possibility of dangerous alienation from the mainstream of mankind.

NATIONAL INSECURITY

Linda Weiss, Elizabeth Thurbon & John Matthews

This book is the most arresting political story of the past decade: the reckless trampling of Australia's interests in one sector after another by a government that vigorously promotes itself as the guardian of national insecurity. Pulled together for the first time in this meticulously researched book, this story is little known and scarcely believable.



THE FEDERAL RESERVE SYSTEM

Comments by S.W.Adams

This book is intended primarily for students, bankers, business men, and others who desire an authorative statement of the purposes and functions of the Federal Reserve System. It is neither a primer, nor is it an exhaustive treatise. The aim has been to have it cover the middle ground between those extremes and to make it clear and readable without neglect of the essentials.

BRAINWASHED FOR WAR PROGRAMMED TO KILL

Matthias Chang

"Today the world is the victim of propaganda because people are not intellectually competent. Replete with documentary evidence, the volume exposes the vile propaganda warfare, mind-control and brainwashing operations carried out by some of the most powerful clandestine intelligence agencies in the world – which includes Israel's Mossad.

HER MAJESTY AT 80

By David Flint - Forword by tony Abbot MP

In this booklet, Professor Flint does more than just lay out the now well-understood argument against becoming a republic. He also articulates compelling reasons for remaining a monarchy. The case against any form of republic is a strong one, as the 1999 referendum result demonstrated. The case for the monarchy is equally strong but much less frequently put as it relies on instincts which are deeply felt but not so easy to justify in a relentlessly utilitarian age. The monarchy is unlikely to disappear while

THE CHAMELEON CROWN

By Ann Twomey

Using previously secret government documents, The CHAMELEON CROWN re-writes the history of Australia's relationship with the United Kingdom and the Crown. It makes clear that the Australian States remained colonial dependencies of the British Crown until 1986 when the Australia Act was passed. It was the "Queen of the United Kingdom" - not the "Queen of Australia" - who reigned over them.