

Inquiry into an Australian Republic

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1. Introduction

- 1.1. Each weekday on ABC Classic FM, Ms Margaret Throsby interviews a person of renown. In the imagination of her own heart, she regularly articulates a theme of thinking that she promotes as modern and progressive.
- 1.2. Recently she summarised that theme as ‘We live in an age of reason, we like to know the answers to questions, we apply reason and logic to problems, we look for outcomes. (This is) the irresistible tide of majority contemporary thinking’.
- 1.3. I will presume that the Honourable Members of the Senate Legal and Constitutional References Committee are sympathetic to Ms Throsby’s understanding that there is an ‘irresistible tide of majority contemporary thinking’. I will also assume that the Members believe that the ‘irresistible tide’ has in its swell an evolutionary imperative for Australia to become a republic.
- 1.4. I seek to counter that argument with my experiences as an Australian engineer, dealing with householders, firms, government departments and courts of law. If Ms Throsby were to experience life through my eyes she would see that reason and logic demand earnest embracing of our Constitutional Monarchy and our Royal Crown
- 1.5. I will argue for the need to restore the symbols of monarchy in public places and for the need to liberate Australians to display the natural

affection and admiration for our system of monarchy that previous generations have enjoyed.

2. An age of knowledge and reason

2.1. Of all professions, engineering is the discipline par excellence for applying logic and reason to answering questions and solving problems. In history, under the code of Hammurabi, the penalty for being inexpert at those qualities was often death.

2.2. Why do I listen to Ms Throsby and feel she, like many others, is so out of date in believing that knowledge, logic and reason are the new found tools of her modernity? I argue that such thinking is a relic of 1960s' and 70s' naivety and trust in false prophets. I argue so because I am paid to confront daily what she refers to as the 'irresistible tide of majority contemporary thinking'. That thinking is embodied in the infinite regression of laws, regulations, standards, codes of practice and guidelines that intrude into every facet of the lives of any agent seeking to do something. Not a week goes by without my finding regulations based on sophistry, enforcements based upon ignorance and public policy based upon manipulation of evidence. This is a human condition, as old as history. I argue that only Constitutional Monarchy is equipped to cope with this unparalleled assault on liberty. Every alternative is a slave to the inherent constrictions of its own frameworks of knowledge.

2.3. After the sophists and philosophers of the Athenian Golden Age in the few centuries before Christ, thinkers could confidently argue that they lived in a time of reason and knowledge. After all, it was Aristotle who pronounced that the 'natural state of motion is for all bodies to tend to rest'. For 2000 years that was an axiom until Newton identified that the natural state of motion is for a body to continue in motion unless acted upon by a force. That is an allegory for what happens in every field of knowledge.

- 2.4. Better than most overviews, jurist H. L. A. Hart wrote ‘there are certain principles of human conduct, awaiting discovery by human reason, with which man made law must conform if it is to be valid’.
 - 2.5. In 1948 Paul Samuelson wrote ‘Economics’, taking over the baton from John Maynard Keynes as the advocate for governments controlling the economic conditions of populations. He won a Nobel prize for efforts in teaching and explaining the need for governments to spend when the populous saves and feed money to the public to crank up activity.
 - 2.6. By 1985, the poverty of Keynesian economics had been exposed by Milton Friedman, but only after inflation had ruined the lives of millions and led those of us in business to lose a decade of our lives and wealth.
 - 2.7. On the back cover of Paul Samuelson’s 1964 Sixth Edition of ‘Economics’, he drew a ‘Family Tree of Economics’. As tree roots he showed Aristotle and the Holy Bible as providing the first insights to the discipline, leading to Adam Smith’s articulation of the basis of wealth creation. From Adam Smith the trunk bifurcated towards J.M. Keynes and Karl Marx. Any virtue in Marxian economics crashed with the demolition of the Berlin Wall in 1989, when Russians could not even feed themselves. Any virtue in Keynes crashed in Australia when State economies collapsed, erstwhile State Premiers were imprisoned and business owners such as I lost fortunes as government sponsored projects collapsed exposing both banks and creditors.
3. Profound knowledge, constancy of purpose and respect for systems
 - 3.1. The three elements for success in any venture are profound knowledge, constancy of purpose and respect for systems.
 - 3.2. Those of us educated under the hope of Marxian sociology, Keynesian economics and a belief that the label of science legitimated any model have had to concede that terrible errors were made. Even the 1960s mantra of

‘make love not war’ is now coming home to roost as the boundaries between permissiveness and exploitation are being blurred in the reconstruction and revisiting of those times.

3.3. Meanwhile, the Crown continues as the detached symbol of overarching ambition for justice and welfare.

4. Respect for King Edward’s crown

4.1. No system by its existence can produce anything. All a system can do is to provide opportunities for individuals to ‘let their light shine before men’.

4.2. When a colleague visited Czechoslovakia a few years ago with a view to purchasing wool processing equipment from a new but inefficient plant, he found the engineering to be excellent, the quality of plant to be superb but the process to be useless. Magnificent equipment was not even worth scrap value because it was too hard to remove. And yet everyone involved in its design, commissioning and operation had an impeccable education.

4.3. Ultimately, any system of human organisation must be founded primarily upon sociology or scripture. As a founder of sociology, Max Weber defined rational organisation as involving ‘ideal types’, the strict and detailed definition of roles and rational selection to fill the roles. In the bureaucratising of society, Weber imagined that those who know best control, with the power of a state behind them, and enforce the laws they make.

4.4. I live in a world of Weberian bureaucracy. That experience leads me to realise how important and vital it is to nurture awareness of the significance of Royalty and affection and respect for the Crown in Australian culture.

4.5. As an example, learned men and women in every discipline meet to form guilds, advisory committees and standards committees. Historically they have influenced decisions of rulers and governments. Governments historically draughted legislation that was independent of standards, although perhaps influenced by them. It has become increasingly popular to reference standards

in a government regulation, thus making redundant the job of draughting regulations in detail. As a consequence, making laws has been delegated to committees of private and public bureaucrats of Weberian merit.

4.6. Production time for revisions is lowering to a point where no set publications are made and clauses are under constant revision. A standard is not for sale, only access is sold to it. Such laws are outside the knowledge of parliament, outside the capacity of courts to manage and left entirely in the hands of public and private bureaucrats to draught, administer, adjudicate upon and execute sentence. I regularly witness individuals suffering losses over trivial and trifling matters that a magistrate or judge would be likely to either dismiss or condemn the enforcer for being ignorant or over zealous.

4.7. It is wrong to assume that this is novel. In the gospel of St Matthew, the woes unto the Scribes and Pharisees explain in perfect parable the failings of bureaucrats who:

‘bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers,

‘strain at a gnat and swallow a camel’.

4.8. This is the sentiment against which King Edward the Confessor railed. His efforts to codify the defence against bureaucracy won him enduring love and sanctification in the time the William the Conqueror. It is one thousand years to the year since the birth of Edward the Confessor. His contribution to governance was to incorporate the concept of mercy and consideration of the individual in law. Without the paving way of Edward the Confessor, Magna Carta could not have been draughted a sesquicentury later.

4.9. Under the system of King Edward’s crown, governance is bound to consider the individual as the subject of the governing institution. The Crown recognises that there can be a tyranny of the majority over minority groups

and over a single person. From this concept a Public Service has evolved to disseminate knowledge, help people achieve their wishes in an orderly manner. In contrast, the bureaucracy that tries so hard to take hold of Australian public life 'sets the agenda', makes immutable requirements, punishes and restrains in consultation with a club of like minded others — hidden from courts and the blind patience of judges.

- 4.10. I witness bureaucrats manipulating Parliamentary inquiries in a way mocked by Antony Jay and Jonathon Lynn in 'Yes Minister' but adopted as orthodox managerial practice by a new impatient breed of controllers irritated by variety in taste and the accommodation of individuals.
- 4.11. The independence of the judiciary, the legislature and the executive is made irrelevant by the bureaucratising of departments that cease to show allegiance, respect or understanding of the duties to which the Crown binds them.
- 4.12. There has been almost total removal of symbolic representation of the Crown over public institutions. Since removal of the Crown from public institutions, I regularly witness bureaucrats failing to honour individuals as subjects and failing to follow the ancient commitments made by the monarch.
- 4.13. The Magna Carta today is the most important base document upon which I base my expectations of public institutions. 'No free man shall be amerced for an offence out of proportion to the magnitude of the offence'. That clause alone would, when incorporated into Australian governance, transform the efficiency of people's lives.
- 4.14. It is a mistake to imagine that adherence to the Crown is lost from Public Service. Rather there is a battle within Public Service, a battle between Weberian bureaucracy and the concept of servant leader.
- 4.15. In the rush to assemble knowledge and the confidence to apply it as a technology to build a republic, otherwise intelligent people are turning blind

to evidence around them. France with its sixteen constitutions since 1789 and numerous Republics had to employ the guillotine to start its republic; Germany had to resort to the gas chamber and Russia the gulag. Chung Chang's *Wild Swans* describes the Chinese Cultural Revolution and explains that 'If there was a will to condemn, there was always evidence'. I recognise that sentiment in Australian bureaucracy. Under the Crown in a court of law, a police station or a military complex, that sentiment cannot be sustained. Attempts to colour evidence are likely to be unsuccessful. In bureaucracy, layers of mandated requirements are uncovered until an inevitable blemish is found. No matter how minor, trifling, inconsequential or trivial that matter, the bureaucrat with a poker face declares the matter vital. Direct loss in the Australian community is staggering, but opportunity loss is a national disgrace. In my experience, no matter what the cost of the judiciary, it is overwhelmingly more efficient than rule by bureaucracy — and bureaucracy flourishes when the Crown is displaced.

- 4.16. The Crown is the imaginative solution to the peak of governance. It is a remarkable achievement for a business or an association to survive 100 years. For the concepts embodied in King Edward's Crown to last 1000 years, from agrarian to feudal to mercantilist to capitalist to industrialist to post industrial society is testament to its adaptability and sheer brilliance.
- 4.17. I argue that the Crown, with its scriptural links to Nathan the Prophet and Zadoc the Priest anointing King Solomon, is beyond the capacity of educated people to either better or reproduce.
- 4.18. I believe it is no accident that the Ian Smith regime in Southern Rhodesia and the Mugabe regime of Zimbabwe have been disastrous. It is no accident that Argentina, at the turn of the century sharing with South Australia credit for being the richest settlements on earth, became a region of economic and political disaster.
- 4.19. Under the thousand year old King Edward's Crown there is a system that Australians support with overwhelming delight that is being undermined,

white anted and ridiculed at a time when its significance should be being promoted, broadcasted and explained to those who believe they can design something better in the lifetime of their tenure in insulated salaried positions.

5. Constancy of purpose

5.1. Dunstan was the controversial Archbishop of Canterbury who anointed some six kings in the 10th century — such was the lack of longevity of the kings and his own long life. In developing the coronation service, he forged an understanding of governance that has led to the thousand years of constancy of purpose.

5.2. If the business of America is business, the business of the Crown is liberty. From liberty, all else follows. I have an imagination of Karl Marx being offered a cup of tea by staff of the British Library when every day he took his regular desk and penned *Capital*. He described his laws of social transformation to the great estate of planned production, predicated upon the abolition of codes of religion, monarchs and ownership of private property. I, like others in the post war generations, dabbled in Marxian sociology just long enough to pick its sophistry. The tragedy of Australia's Marxian period is that a discontinuity has been created in understanding the world outside the Marxian and Weberian frameworks.

5.3. We were entirely at liberty to study Marxian sociology, defined as knowledge. In history, Keynesian economics is likely to be seen as the half way house, a resting place on the way to Marxian planned economies. But people turned out to be irrepressible and stayed away from what governments had planned for them and the Marxian goal disintegrated. It is possible that Mr Whitlam in his old age no longer refers to others as 'Comrade'.

5.4. Adjusting to the failure of Marxian sociology cannot be achieved without falling back on the frame of reference it sought to supersede. In modernist literature and humanities reading, understanding of community structures and

their impact upon relationships was framed in ways that could always be traced back to Marx or Engels or their disciples.

- 5.5. Crises as existed were dismissed as ‘consist(ing) precisely in the fact that the old is dying and the new cannot be born. In the interregnum a great variety of morbid symptoms appear.’ So wrote the Marxist philosopher Antonio Gramsci.
 - 5.6. In the current post modern, post feminist era, the frameworks that have survived the Marxian experiment are being discovered in the glory that has not been able to be tarnished.
 - 5.7. When asked by Ms Throsby ‘Which in your opinion is the most significant post modernist literature?’, Canadian post feminist, post modernist author Margaret Atwood rejoined in rapid response ‘Without doubt the Holy Bible’. In its 2004 March repertoire, the Australian Chamber Orchestra has enjoined actor Jack Thomson to present ‘The Seven Last Words of Christ’ with orchestral backing. Overseas, Sir Paul McCartney, Sir Michael Jagger and others who in youth carried the banner for a ‘start from scratch’ modernity, now champion ancient customs.
 - 5.8. Under the crown there is a constancy of purpose, unflinching for over 1000 years, and that purpose is liberty, a concept that embodies justice.
6. Profound knowledge
- 6.1. It is a great pity that during the Marxian era, I and others learned that scripture did not constitute a body of knowledge.
 - 6.2. Because that body of knowledge was denied, it has left a gap in the mental resources of a high percentage of the educated classes. Many have learned the Weberian critique that capitalism grew out of the protestant reformation, but never learned either about the protestant reformation itself or about the Christian concepts brought out in the gospels and the epistles.

6.3. If King Edward's crown is nearly 1000 years old, the gospels and epistles which provide its intellectual base and its articulation are between 2000 and 3000 years old. This is the profound knowledge. Edwards Deming, the great statistician and management consultant and Dr Suzuki, the great instigator of a music teaching program that has spawned generations of musicians made changes to the world by harnessing the elements of profound knowledge.

6.4. Our Constitutional Monarchy is predicated on profound knowledge. At the Coronation Ceremony is read the following psalm:

Psalm 122, 1–3, 6, 7.

I was glad when they said unto me:

We will go into the house of the Lord.

Our feet shall stand in thy gates:

O Jerusalem.

Jerusalem is built as a city:

that is at unity in itself.

O pray for the peace of Jerusalem:

they shall prosper that love thee.

Peace be within thy walls:

and plenteousness within thy palaces.

6.5. There is an implicit humility in Constitutional Monarchy, it is not puffed up. Majesty exists in grace. The Monarch must kneel to the tortured Figure on the Cross. History has shown that a monarch perceived as failing in his duty went willingly to his execution, exchanging 'a corruptible crown for an incorruptible crown'. Sovereignty exists and is defined as an exalted state. Those who deny State sovereignty condemn householders to apply to

Canberra and be governed by remote, faceless controllers. 'National uniformity', 'international harmonisation' and centralised control promise to isolate individuals from any consideration of their particular needs.

6.6. Constitutional Monarchy guarantees control over local laws and customs. In the Coronation ceremony, the Archbishop of Canterbury asks the Monarch:

'Will you solemnly promise and swear to govern the Peoples of the United Kingdom of Great Britain and Northern Ireland, Canada, Australia, New Zealand, the Union of South Africa, Pakistan and Ceylon, and of your Possessions and other Territories to any of them belonging or pertaining, according to their respective laws and customs?'

The Monarch must reply: 'I solemnly promise so to do.'

The Archbishop: 'Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?'

The Monarch must reply: 'I will.'

On presenting the gift of a Holy Bible, the Archbishop says these words:

'Our gracious Queen: to keep your Majesty ever mindful of the law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. '

A Moderator continues:

'Here is Wisdom;
This is the royal Law;
These are the lively Oracles of God.'

The Archbishop continues in prayer:

'Grant unto this thy servant ELIZABETH, our Queen,
the Spirit of wisdom and government,

that being devoted unto Thee with her whole heart,
she may so wisely govern,
that in her time thy Church may be in safety,
and Christian devotion may continue in peace;
that so persevering in good works unto the end,
she may by thy mercy come to thine everlasting kingdom;
through Jesus Christ, thy Son, our Lord,
who liveth and reigneth with thee
in the unity of the Holy Ghost,
one God for ever and ever. Amen. ‘

6.7. I argue that intellectual confidence in post war knowledge has been premature in assuming the concepts of the coronation ceremony formed a lesser profundity. In cricket terms, Karl Marx was run out for 72, Keynes caught for 40, King Edward not out 1000, Jesus Christ not out 2004.

7. Potential to cope with the future

7.1. The theme that ‘we live in a time of change’ is an axiom.

7.2. It is no accident of history that the Crown anchors to the prophets of scripture rather than imaginings of contemporary sophists, philosophers and magnates.

7.3. The Crown is the enabling device. The concepts that envelop it are what Marx tried desperately to achieve by developing a language in overview of how communities develop. Marx failed but the Crown succeeds generation after generation, era after era, epoch after epoch.

7.4. In our current mode of production, a humble household desk has technology from which every person of significance in the world can be contacted.

Control, duty and responsibility must come from within, just as was necessary when the great biblical stories were told at the beginning of writing.

7.5. Modernity has not overwhelmed antiquity; it has brought it into immediate relevance. The change in the human state is no change. Only the styles of comforts and risks have changed.

8. Conclusion

8.1. I call upon the Committee of the Inquiry into an Australian Republic to treat it as a lost cause, a casualty of sophistry and a relic of a time when the concept of social evolution had currency and Marxian sociology appeared to hold promise for future governance.

8.2. Constitutional Monarchy embodies constancy of purpose, profound knowledge and a system of governance established by the wear and tear of testing over centuries.

8.3. The greatest gift that Parliamentarians can give to the Australian people is to acknowledge the sheer brilliance, beauty, grace and strength of our Constitutional Monarchy and allow people to love it without feeling self-conscious or open to ridicule by those with nothing to offer in its place but systems that have failed and failed shockingly.

8.4. The post World War II generations have restored the furniture, cars, houses, parklands and are working on the environment. Awaiting restoration in the same manner is the location of the Crown at the head of Australian public life and the realisation that the Crown is the only defence minorities and individuals have against a tyrannous majority and an impatient bureaucracy.

8.5. When constancy of purpose, profound knowledge and respect for the system of Constitutional Monarchy are restored to Parliamentary consensus, so many losses and impediments will evaporate under the considered dispensations set in place so long ago by King Edward the Confessor, embodied in common law and articulated in common prayer.

8.6. The leader of a group heading in the wrong direction is he or she who turns back first.

8.7. The double benefit of Constitutional Monarchy is the way in which both knowledge and innate talent are given mode for expression. The subject is the focus rather than the citizen being the target. The subject as the focus takes its validity from the Gospel exhortation, repeated in common prayer within the framework of our Constitutional Monarchy:

‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’

8.8. That simple underlying exhortation is the pre-eminent root of Paul Samuelson’s family tree of economics, following the collapse of Marxian and Keynesian economic theories. Constitutional Monarchy embraces that sentiment, holds it in its kit of concepts and opens up justice, mercy, wealth, freedom of expression and liberty.

8.9. When detractors from Constitutional Monarchy recognise their debt to its gracious achievements and its potential to nourish each subject, there will be a step change in the accomplishments of our community as its parts are given restored respect.

8.10. God save the Queen.

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